

Humanities

Religion, the Great Teacher

BY WALTER H. CAPPS

Every day brings new evidence that religion is a significant component of contemporary social, cultural and intellectual life on both a national and international scale. Within only the past five years, for example, a political and cultural revolution occurred in Iran inspired and nurtured by the strong reascendency of fundamentalist forces within Islamic religion. Not far from there, the strife that persists in the Middle East is fanned by long-standing antagonisms between cultures and religions that have grown up side by side, both in continuity and in contrast to each other. The political and economic upheavals in Latin America and in developing nations throughout the world, bring religious forces into sharp and violent opposition, frequently making enemies of adherents of one and the same religion.

These conflicts are reflected in issues that are prominent in the American consciousness. An overloaded legislative agenda in the United States Senate was placed in temporary suspension so that members might debate the establishment of voluntary prayer in the public schools. Would-be spectators waited for hours, in long lines, outside the Supreme Court building hoping to witness some of the deliberations over whether prohibitions against interracial dating and marriage at Bob Jones University are acceptable exercises of religious freedom or violations of the internal Revenue Code. And, as public attention is concentrated more and more on economic realities, greater urgency is accorded questions about the propriety of linkages between capitalist incentives and the common good. In divinity schools and think-tanks, some believe capitalism to be divinely inspired, the best friend the Judaeo-Christian tradition ever had. Others contend that only by severing its ties with capitalist rewards will the truer and more fundamental ethic find room to re-emerge. Some of these go further, wishing to adorn Marxist aspirations



photograph by Mort Broffman, courtesy of The Washington Cathedral

with religious sanctions. Others shun religious/political coalitions altogether, preferring that the causes of human dignity originate under banners of their own.

As the debates continue, the Polish head of the largest collective entity within Christendom, Pope John Paul II of the Roman Catholic Church, makes his rounds about the world, preaching peace and justice, reminding his flock that prayer is more important than revolutionary activity, a deep personal

spirituality more vital than political acumen. Some of that advice has been heeded, even by those who are under no obligation to accept the instruction of the Pope. Monastic life has become attractive again, and the mystical strains of the world's religious traditions are being enunciated, at times, in unexpected combinations and symbioses. Observing this phenomenon, some commentators have proposed that the cultivation of interior reality (following St. Augustine's counsel,

"Do not go abroad, but turn within, for in the inner man dwells truth") implies more reliance upon personal survival strategies. To them this signifies an abandonment of confidence in collective efforts and a disappointment with institutions and the workings of government.

But, as some within the religious community are learning more about the *vita contemplativa*, there are others who, for the first time, have experienced the excitement of being directly involved in political campaigns. Neighborhood churches, still being used primarily for evangelistic services and Bible studies, have also functioned as precinct headquarters, from which door-to-door drives for voter registration have been conducted. In other quarters, some of the mystical fervor is being used as a resource for the prevention and resolution of international conflict. Bishops gather in solemn colloquy, lending their authority to efforts that attempt to reduce the arsenals of nuclear weaponry. As they meet, disciples of another orientation assemble to hear esteemed national leaders alert them to the possibility that the intrusion of an alien value system threatens the very basis of our civilization. And while each group listens intently, talk persists about an impending battle of Armageddon, which some resist as the ultimate horror and others await with calm indifference. Religion is a factor throughout the world. So large is its place and so formative its influence that there is no way to understand the dynamics of a people, a period or a culture without coming to intelligible terms with religious factors. Religion is present wherever aspirations are being expressed—in text, symbol, behavior, and habits. Religion is implicit in the processes through which basic purposes are given definition. Religion provides linkages between collective enthusiasms and self-identity. How a people understands the meaning of human life and communicates this understanding to itself and others



"Pope John Paul II . . . makes his rounds about the world, preaching peace and justice, reminding his flock that prayer is more important than revolutionary activity, a deep personal spirituality more vital than political acumen."

pertains directly to religion. Religion functions both as catalyst for change and a means of stability.

"One nation, under God, indivisible" we attest in our Pledge of Allegiance. But is it one nation indivisible or two, or are there more? This kind of multiplicity is encouraged by the various roles religion plays within a democratic society, not all of which can be neatly systematized.

Sometimes we draw upon the resources of religion to reassure ourselves that our national destiny possesses a divine mandate. But we invoke religion, too, to distinguish some of us from others of us. Religion can serve as advocate of the total collective harmony or can work more singularly to sustain specific identities. And there are perils on both sides. When all are understood to be included, the cohesive powers of religion are placed under strain, and the affirmations of faith can appear to be platitudinous. But when only some are deemed "elect," religion becomes narrow and restrictive, quickly transformed into a mechanism of intolerance. Because it plays so many roles, religion is regarded as a primary source of human inspiration while also serving, some say, as a basic obstacle to the advancement of the

human spirit.

Astute commentators have observed that contemporary society is undergoing extensive reassessment following the cumulative shockwaves of the 60s and 70s. Religion is experiencing reassessment too, and is allowing a "back-to-basics" instinct to serve as a primary motivational force. Conservative institutions are flourishing. Fundamentalist elements form the most powerful social and political forces within each of the major religious traditions—Judaism, Christianity, and Islam—of the western world. Even the most provocative of the new religions look very much the same as some older religions when they, too, were brand new.

The most significant questions, therefore, concern the interpenetration of tradition and innovation, of religious resources and present need. How does religion function in the pursuit of the common good? And how can this be distinguished from the need for salvation which religion also enjoins?

Why, for example, should the society continue to interpret its major events and crises by employing the biblical narrative as a primary frame of reference? Why should the ongoing competition between the world's leading super-

powers be transposed into apocalyptic mythology reflecting the cataclysmic contest between Michael and his angels and the devil and his dragons? And how shall the desire for world peace be disentangled from the various utopian expectations of the world's religious traditions? How shall fidelity to a cause escape the zealotry of the crusader spirit? And, on the other hand, how shall persons who embody religious ideals—Gandhi, Martin Luther King, Mother Teresa and others—be free to inspire? How shall religious ideals be recognized, protected and nourished?

When we clarify some of these questions we will know what and how religious values should be taught in the public schools. When we have such clarification we will know how the inculcation of these values can assist the common good instead of merely serving partisan interests. And, as a significant by-product, we may begin more satisfactorily to define the crucial terms in court cases and legal disputations.

These are questions belonging to the field of religious studies, one of whose chief catalysts was the pioneering social-scientific inquiries of Emile Durkheim and Max Weber, who were among the first to probe religion's social origins and functions. Formed by a coalition of intellectual interests, religious studies engages some 15,000 scholars and teachers in North America, boasts of having nearly a thousand curricular programs of study in American colleges and universities, and is attended by approximately one million new undergraduate students each academic year. Placed prominently here, such questions will require that religious studies function to make religion intelligible, the better to understand the constitutive features of human life. Instead of following easier academic pathways, religious studies must remain as dynamic as its principal subject. For it is through a multi-dimensional sensitivity to the power of religion in contemporary social and cultural life that the very best theories have come.

The primary religious questions also belong to the agenda of the humanities. They concern the processes by which cultural values are transmitted within a society and social values are implanted within a culture; and, how both processes pertain to the composition of a civilization. From this perspective, the power of religion can be approached in terms of the dynamics of living intellectual orientations. Tradition and innovation stand side by side, always being formed by the dictates of social and cultural change. The product is religion in contemporary society, a rich and variegated reservoir of human experience, an eloquent expression of the yearnings and discoveries of the human spirit. □

In this issue . . .

- 1 Religion, the Great Teacher
by Walter H. Capps
- 3 Biblical Politics
- 4 Comparative Studies of Religious Ethics
- 6 Islam: Religious Ideals, Political Realities by Peter Awn
- 8 Yale Judaica Series
- 10 Grant Application Deadlines
- 11 Tibetan *rNam-thar*, Path to Enlightenment
- 12 State of the States: The Art of the Reformation
- 14 The Faith, Life and Work of Jaroslav Pelikan by Barbara Delman Wolfson
- 16 The NEH Jefferson Lecture
- 17 From Chaucer to St. Francis
by Ronald Herzman
- 19 Medieval Gardens
- 21 NEH Centers in Biblical Lands
- 24 1983 NEH Fellowship Awards
- 27 Letters to the Editor
- 28 About the authors . . .
Editor's Notes



FOR INFORMATION
ABOUT SUBSCRIPTIONS
SEE PAGE 27

Humanities

A bimonthly review published by the National Endowment for the Humanities

Chairman: William J. Bennett

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BIBLICAL POLITICS

Theologian Stuart Sprague, who teaches in the department of religion at Anderson College, in South Carolina, says it was, first, a matter of professional admiration to watch a political scientist moving so surely through biblical terrain.

The interpretive paths cut by Wilson Carey McWilliams in the 1982 summer seminar on Religion and Politics he conducted at Livingston College, Rutgers University, led Sprague and eleven other college teachers from various fields and institutions to regard the Bible as "a primary source about a real period in history," says Sprague.

"He read some of the Old Testament narratives—patriarchal narratives—from a political perspective, as texts dealing with people and political decisions. I had never thought of them that way. He was reading them as texts revealing personal qualities, as documents with real, live human problems."

"I often start off with the Old Testament stuff," says McWilliams, "because it grabs people like Stuart."

A professor of political science, McWilliams has devoted much of his research and writing to the role of religious thought in American politics and culture. His book *The Idea of Fraternity in America* (University of California, 1973) shows in cultural and literary analyses the blend of religion with the heritage of the Enlightenment in American

history.

An editor of *Worldview*, journal of the Council on Religion and International Affairs, he is a son of the journalist and attorney Carey McWilliams, editor of *The Nation* from 1951 to the late 1970s.

The summer seminar Sprague attended, and earlier ones in 1978 and 1980, ended with discussions of contemporary religious issues in the American polity.

"Last time," says McWilliams, "[James] David Fairbanks, from the Downtown College of the University of Houston, did a seminar presentation on moral legislation—abortion, things like pornography, prostitution—and the relationship between those things and what we discussed in the seminar, particularly the Greeks and the Old Testament people, for whom the very notion of a society is [that it is] an association for moral education."

Between *Genesis* and current moral debates, McWilliams and guest professors turned to the dramas of Sophocles, the dialogues of Plato, Augustine's *Confessions*, Luther's *Three Treatises*, and the America witnessed by de Tocqueville and James Baldwin.

Throughout each eight weeks, the continuing relationship between religion and politics—the tensions between the good man and the good citizen, between perennial principles and changing situations—have been



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explored in a variety of cultural and historical contexts.

One such conflict between the perennial and the changing, says McWilliams, can be found in American Judaism. "Traditional Jewish institutions were built up on a society threatened with being surrounded by people who pose a danger by excluding you from the rest of society." This basic condition of Diaspora Judaism is challenged under "a new circumstance such as America. Assimilation challenges the traditional institutions," by asking newcomers to flex, by questioning what is sacrificed by accommodation to new circumstances.

Fundamentally, the seminars have been about teaching, its theory and practice. "They get people who are not able to do a great deal of reading and reflection outside of their profession," says McWilliams, "and return them to the things that made them want to be teachers in the first place."

In teaching teachers, McWilliams concentrates on interpreting the great and sacred texts virtually ignored in education today.

"Contemporary students in general have problems with interpretation," he says. "So much of what they've been trained to do involves a simple reaction. The notion that a text requires interpretation is alien."

Sprague, at Anderson College, finds some students "frightened" in tackling the Old Testament. Others, he says, "think it's too much reading for too little enjoyment."

McWilliams has used the Old Testament for case studies of texts and their relation to politics. "One of the things I do is ask students, 'There are a lot of authorities that will say Joseph is a model of political wisdom. Is that true?'"

"Joseph is clearly a political person; he ended up an Egyptian prime minister and so forth," says McWilliams, in the seminars. "Try to answer that question within the constraints of the text."

Somewhat in the manner of forties war movies, McWilliams's seminars have included representatives

from most Western faiths. Quakers, Mormons, Jews, Catholics and a variety of Protestants have signed up for summers at Rutgers University. Of the nuns, the Jesuit priest, and the Baptist ministers who have enrolled in one year or another, the Protestants, says McWilliams, have been the more surprised by his approach to Bible studies: "They are very locked into the whole historical, textual line of criticism. When you are asked to step out of that for a while, it can be interesting. Also, they'd never seen the Bible used as a political text. It's about the formation of a people, their political identity. For most Jewish theological writers, that's self-evident."

James Rhodes, in the political science department at Marquette University, in Milwaukee, attended McWilliams's first seminar, in 1978. A political philosopher "well-acquainted with the Greeks," Rhodes says, "Despite the fact that I am a Catholic, and despite the fact that I am at a Catholic University, I didn't know a great deal about the roots."

Before participating in the seminar, he rarely introduced sacred texts into his classes. "Now, I teach an entire course called the Judeo-Christian political tradition. Although at Marquette, as in most political science departments, the kids get a fairly good exposure to American government as it is today, familiarity with 'the roots' broadens understanding. Many of the reasons why the Constitution was set up as it was have to do with the religious views of the Framers, or the anti-religious views of the Framers."

McWilliams laments a "civics-class tradition" in much education on American politics, "a kind of one-dimensional view of American life—what the Framers thought, checks and balances, and so forth."

In a seminar synopsis, McWilliams writes that "for many Americans, among them immigrants, racial minorities, and sometimes women, religion provided an intellectual orientation and a political vocabulary for those who were left out of the social and economic



Above, the Gutenberg Bible, Mainz, Germany, c. 1454. Chicago Archbishop Joseph Bernardin, right, listens intently to the debate on the pastoral letter on war and peace.

mainstream. . . . Religion, in an important sense, has been the political thought of the 'other America.'"

He says an aim of his seminars has been to have college students learn, through their teachers, "that the American tradition is a lot more complicated than they thought." He hopes to make clear "the argument between essentially individualistic notions that come out of the Enlightenment, and the much more communal traditions that came out of Western religion."

Kathleen Orange, a participant in the 1980 seminar, explains some of the intersections between these systems of thought. "The way in which religion challenges the person to overcome his privacy—that 'my self-interest is all there is to my life'—is, McWilliams teaches, a very basic ingredient in citizenship.

And, while "Aristotle or Plato can tell you all this," says Orange, "religious tradition can get you there. That comes from Augustine. That's not my idea," she adds. "Aristotle, in particular, believes that humans find their completeness of virtue by being members of a society where they must practice justice. Augustine says that crucial to what he called satisfactory living is what Christians call grace, which gives the assurance to take the difficult steps to a virtuous life."

Orange, who teaches political science at Spring Hill College, in Mobile, Alabama, says she brought texts she read with McWilliams to bear on the thought of the twentieth-century political philosopher Hannah Arendt. In a paper she began at the seminar tentatively titled, "Hannah Arendt and the Meaning of Compassion," Orange says she "uses things Jesus has to say about the unfortunate to counter Arendt's willingness to countenance a freedom that is purchased with slavery, which is what the Athenians did."

"There is no necessity to abandon compassion to create politics," she says. "Compassion allows real meeting between people. That's, of course, what Jesus was saying to the

Pharisees, who wanted this strict line between themselves and the others—the sinners, the adulterous women, the tax collectors. And Jesus says he came for the others."

At Spring Hill, a Catholic college where "every student is required to take theology," Orange says she uses sacred texts in class less than she might at a non-Catholic school.

She says the eight weeks at Rutgers opened her eyes to the "toughness" in Christianity. "Prior to the seminar I would not have considered Christianity in the same way as political philosophy, or seen as a political theory to apply."

The McWilliams seminar on Religion and Politics, says Orange, helped her in other ways as a college teacher. "Carey is not bound in his thinking by any of the fashionable trends in political science," she says. "He interprets texts very creatively, very imaginatively. That has helped me enormously in my teaching."

The degree to which religion has, in recent decades, lost ground in American life "both bothers and fascinates me," says McWilliams.

He is bothered because "the weakening of any tradition that counterbalances the more traditional modes of thinking—individualism, acquisitiveness, concern for the mastery of nature—disturbs me. The alarming side is that it's so closely related to the problem, to the great difficulty, the society seems to have implementing any action for common purposes. Public language has become almost entirely a question of self-interest."

He is fascinated because the erosion of religion's role "suggests a kind of working out of the relationship between thought and action." And, as McWilliams says, "Anyone in my business is interested in that."

—Michael Lipske

Mr. Lipske is a Washington writer.

"Religion and Politics"/W. Carey McWilliams/Rutgers University, New Brunswick, NJ/\$56,601/1982/\$53,007/1980/Summer Seminars for College Teachers



Sophocles' *Antigone* shows religion in conflict with the state when Polyneices, Antigone's brother, is denied a religious burial at the order of their uncle, Creon, the king.

Comparative Studies of Religious Ethics

While all religious traditions define good and evil, they do not all agree on what is good and what is evil—nor on the consequent social values and political actions that derive from good/evil beliefs.

Inquiries into the nature and implications of such differences have been undertaken by scholars of philosophical ethics, cultural anthropology, and the history of religion, but their different methodologies have hampered cooperative works, and, with few exceptions, they did not wrestle with some of the baffling questions inherent in comparing social values.

Three and a half years ago two scholars of comparative religions, Mark Juergensmeyer of the Graduate Theological Union at the University of California, Berkeley, and John Carman of the Center for the Study of World Religions at Harvard began to set up centers at their respective institutions to encourage collaboration among the different disciplines involved in comparative studies of religious ethics. Through a regular plan of conferences and working groups, they hoped to arrive at a common language for scholars discussing cross-cultural values. Scholars might then be able to define some basic worldwide values. Failing that, they might at least "identify the critical areas of disagreement and agreement. . . ." In addition to creating curricula in the area of comparative ethics, the project may also have value for world leaders whose decision making would be informed by the products of cross-cultural value studies.

A number of the scholars who participated in the discussion groups and regional conferences during the first year of the project

were already quite familiar with a comparative approach and were working in comparative studies. Three had authored relevant books: *Comparative Ethics* by Sumner Twiss and David Little, and *Religious Reason* by Ronald Green. Two colleagues' comparative studies provided insights: Robert Bellah's works on social values and religion in the context of modern civil religion in America and of the Tokugawa religion in premodern Japan, and a series by French sociologist and Indologist, Louis Dumont.

Early scholars in the field turned naturally to the pioneering findings of Max Weber, credited with being the founder of the field of comparative ethics. Almost eighty years ago, he explored the cultural traditions of China, India, Judaism, and the Protestant West, linking each tradition to its associated economic and social structure. In his best-known work, *The Protestant Ethic and the Spirit of Capitalism*, for example, he demonstrated how Calvinist morals dictated that man must work hard and would be rewarded for it, but that same ethic demanded that humility and modesty must prevent the successful earner from spending his wealth; he could but save it or invest it. The economic impact and the bonanza for capitalism are obvious. His early works provided some valuable models for the later scholars to follow (and pitfalls to beware) and an excellent background for the Harvard/Berkeley project to build on.

Participants in the first conferences grappled from the outset with the notion of comparability of different social values, and the feasibility of combining the methods of several disciplines to compare those values. Do different systems of social values lend themselves to comparison, they asked. On what terms can they be compared? For example, do Hindu *dharma*, Islamic *shari'ah*, and Western *ethics* mean the same thing? Does "right" mean "willed by a superbeing" as some traditions believe, or "in harmony with the universe" as others hold? Western societies regard individualism and egalitarianism as "right," while hierarchical traditions accept as "right" a caste system repugnant to Western believers. Do people who believe what is good, do what is good? What reasons, in various traditions, are there for acting morally, and what moral dilemmas mystify societies? Should a person steal to feed a starving child? Or lie to save a life? Do different traditions share these dilemmas, and if so are the solutions comparable? In short, can moral questions be compared cross-culturally?

A highly charged issue, indeed. Religious historians took a negative stand, arguing that each tradition has radical particularities that cannot be translated into a common belief. Philosophical ethicists contended



Ethical values in different cultures are studied by observing the exemplary figures that embody the culture's ideals. Mahatma Gandhi, Saint Sebastian and Mother Teresa tell us a great deal about their particular society's moral values.



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that since we are all human beings, there must be a "deep structure" of similarity beneath differing ethical languages.

Working groups and consultations that first year were arenas of confrontation. Since then, the volatility has lessened. The comparativists have found that in some respects various traditions are not so different after all, and the ethicists concede that there are indeed some basic differences. With the gap between the points of view considerably narrowed, some cross-cultural bases for discussion came to light.

One basis for comparative exchange lies in the area of sources of moral authority. All religious traditions rely on some such sources or principles that inform about social values, defining obligations and duties, answering the question "What ought (or ought not) to be done?" Most also depend on exemplary figures, models of ethical behavior; or if not figures to emulate, then moral authorities who make the rules people live by and whose admonishments and instructions are to be obeyed. Groups of scholars investigated these two types of moral authority historically and comparatively. A first group dealt with the codes and principles. For Judeo-Christian traditions, these are the Ten Commandments, the Talmud, the Gospels, the Prophets and other works. Myths and legends from Homer's *Iliad* and *Odyssey* and Hesiod's *Theogony* taught the ancient Greeks what the deities expected of them. During China's Warring State Period, philosophers of the classical flowering often debated and analyzed questions of human nature and motivation and provided the codes for justice, good government and good behavior—all regarded as

inextricably interrelated. Buddhists learn "right" behavior from the Five Precepts. The Qur'an reveals the will of God to Muslims, and the Five Pillars instructs them to acknowledge one God and Muhammad as his Prophet, to pray, to fast, to go on an annual pilgrimage, and to give alms.

In these codes and stories and myths are found the exemplary figures: Moses, Buddha, Christ, Muhammad, Confucius, saints, prophets, deities. A second group of scholars was devoted to exploring their importance in the world's traditions and studying the veneration of deities and saints, and saintliness as a moral ideal. Studies and discussions throughout the two years centered on selected codes, exemplary figures and resultant social values, exploring them in the context of worldly issues like work, violence, the environment, wealth and poverty. How do they affect society, and how does their effect differ from tradition to tradition? Conferences and seminars invited papers and discussions on these issues. For instance, a one-day conference at Berkeley considered the social values in the concept of work from classical Chinese, Hindu, medieval Christian, and contemporary Western perspectives; another one-day conference, at Harvard, focused on the social values inherent in the Jewish tradition. A conference at Columbia studied the religious justification for terrorism and bloodshed by studying violence in Latin American liberation movements, Bengali terrorism in India, and martyrdom in the Shi'ite Islam of Iran. A Chicago meeting related cosmogony to ethics by observing how myths and legends of Highland Guatemala, India, ancient Greece,

the Andes, the *Rg Veda*, the *Jaiminiya Brahmana*, and Mencius influence attitudes about the environment. Another conference at Berkeley dealt with economic justice in Theravada Buddhism and Islam: what are the obligations of the rich and the just demands of the poor?

Over the first three years of the program, and within these same areas of concern, Harvard and Berkeley developed graduate and undergraduate courses. Buddhist ethics, Hindu *dharma*, and Jewish ethics were among the new curricula at Harvard; courses on religious violence, and the questions of comparative social values that had challenged early participants were the foci of program-related courses at Berkeley.

One of the program's early and unscheduled projects, a very welcome addition, was a listing of "the major collections of authoritative materials within each of the traditions," as a reference source for students, scholars and global decision makers. This grew into a data bank, a bulging bibliography that includes not only primary sources—the Koran, the *Rg Veda*, the Bible, the *Iliad* and so on—but also translations, secondary sources, cross-cultural studies and any pertinent bibliographic materials. In addition, the program published comprehensive guidebooks about each religious tradition, and is planning a series on various issues of comparative ethics, to be published soon.

Involvement and participation grew too, like the proverbial Topsy. Two new centers developed during the first year, one at the University of Chicago and one at Columbia University. Interested scholars joined the original ranks: scholars from Brown, the University of

Pennsylvania, Amherst, Williams, Drew, Stanford, Southern Methodist University, Middlebury, Dartmouth, Smith, the University of Virginia, Western Michigan University, Swarthmore and others. "A spontaneous interest was there," noted Juergensmeyer. "We just announced what we were doing, and interest flowed."

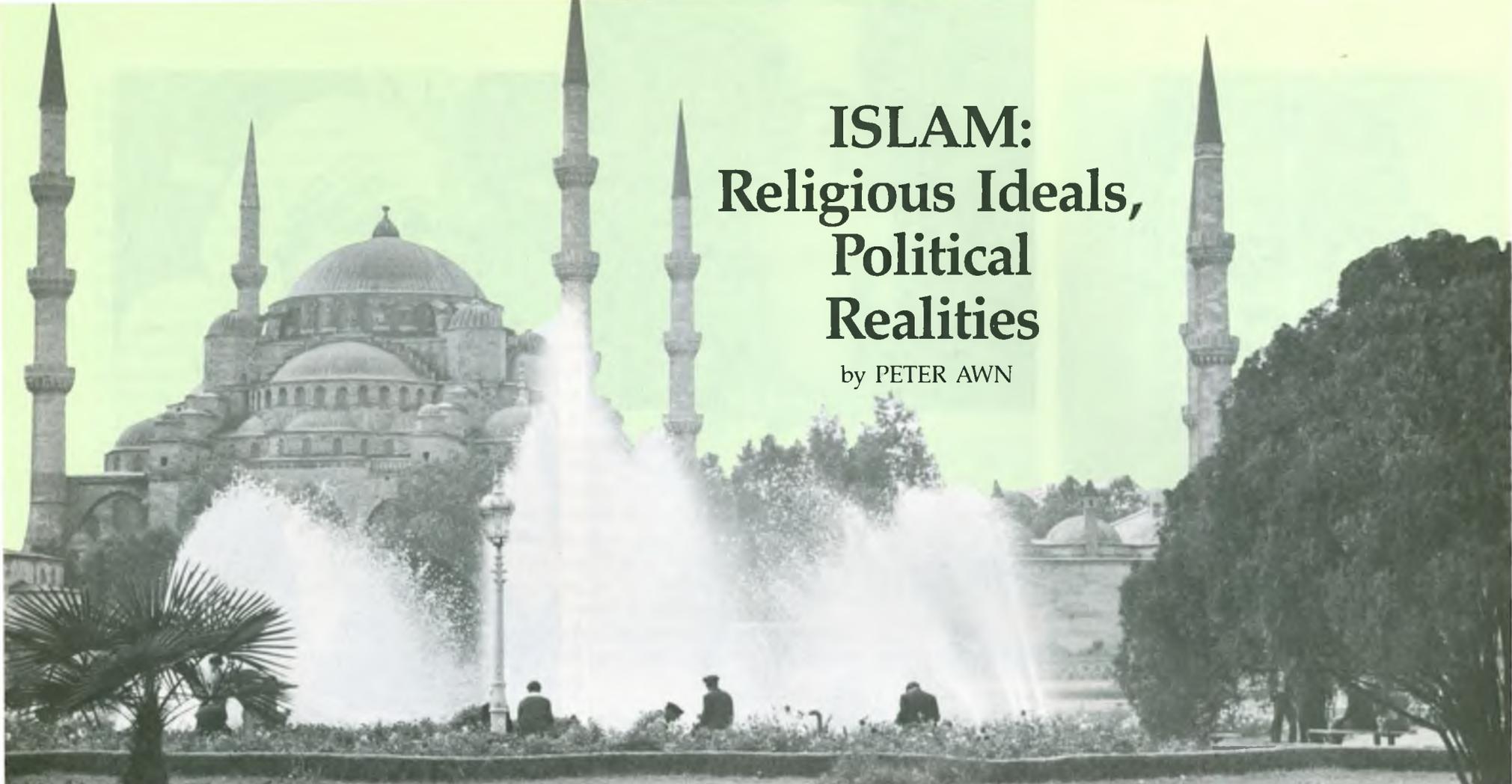
Participants now are focusing on four basic moral issues vital to all human beings: human rights and the rights of minorities, population and environmental policies, fair allocation of the world's resources, and the legitimate uses of force and sanctions, all of course within the context of comparative social values. This stage is probably a long-range one that will spark discussion, and maybe more heated confrontations, for years to come.

The program innovators are optimistic that the end is really only the beginning. The nucleus of forty or so scholars who have been involved will remain a community, continuing to consult each other and to meet at seminars and conferences. The courses begun under the program's aegis will continue to attract students. The data bank, guidebooks and publication series will continue to enhance research and, more and more, be available to world decision makers.

—Jane A. L. McCarthy

Mrs. McCarthy is a writer who is visiting in Washington.

"Social Values in a Comparative Perspective"/Mark Juergensmeyer/Graduate Theological Union, Berkeley, CA/ \$139,138 OR; \$30,000 FM/1980-83/ Higher Education Projects



ISLAM: Religious Ideals, Political Realities

by PETER AWN

Turkish Tourism and Information Office

Religion is a field of study ripe for the fuzzy-minded because it explores dimensions of experience often difficult to analyze and evaluate. One of the most commonplace, yet misleading, distinctions offered to organize the welter of religious phenomena encountered in human history is that between the Western and Eastern religious traditions. To what does the East-West distinction refer? Geography? Clearly not. For Christianity, a Western religion, is encountered in almost every part of the world, while Hinduism and Buddhism, Eastern traditions, continue to create a significant impact on modern religious movements in Europe and the Americas.

The distinction seems to reflect people's cultural perceptions rather than geography or the intellectual content of any given tradition. Eastern traditions are those we find mysterious, whose belief systems and rituals are unfamiliar, and with whose cultural matrices we have almost no contact. Western religions, on the other hand, represent the familiar, those world views shaped primarily by the various brands of Judaism and Christianity that have contributed substantially to the formation of European and American culture. Hence the curious phenomenon of encountering Islam on the list of Eastern traditions.

When one reflects, however, on the conceptual and symbolic bases of the religion of the Muslims, there appears little doubt that Islam is related intimately to the so-called Western traditions of Judaism and Christianity. Islam did not spring from the soil of present day Saudi Arabia in the seventh century C.E. as a movement isolated from the

religious currents of the age. On the contrary, the revelations transmitted to the prophet Muhammad (570–632 C.E.) beginning around the year 610 C.E. and continuing until his death emphasize what is perhaps the key element of Islam's self-understanding, namely its continuity with the previous Semitic traditions. In the same way that God chose Abraham to be the father of monotheism and created through his two sons Isaac and Ishmael the Israelite and Arab nations, in the same way that He chose Moses to lead His people from captivity in Egypt to the promised land, in the same way that He elected Jesus to preach a renewal of the Law in the Gospels, so too did God appoint Muhammad as the final seal of the prophets through whom He would communicate His final revelation in Arabic, the Qur'an.

Muslims believe the Qur'an to be God's actual words; Muhammad is neither author nor editor, for no human agency influenced the formation of the text. The Qur'an, as God's final revelation, does not, however, abrogate the scriptures that preceded. Rather the Qur'an serves as a corrective of the previous revelations, not their substitute, for the Jewish and Christian communities have distorted their books. Consequently the Torah and Gospels must be read through the eyes of the Qur'an and reinterpreted wherever conflict arises.

Islam's emphasis on continuity is not the only sign of the interdependence among the great Semitic traditions. It is in exploring the Islamic religious commitment and the institutions that have developed from it that one begins to perceive patterns that, in fact, restore a

certain validity to the problematic distinction between Eastern and Western religious traditions.

The central experience of Islam is that of revelation where God breaks into the historical process to communicate His will to mankind. God's will could not have been discovered by man on his own because, as the myth of the fall of Adam and Eve confirms, man corrupted himself and ruptured the relationship of intimacy that had existed between himself and God. Man is incapable of saving himself in this deformed state; only God's intervention can resolve the crisis.

The first of the five pillars of Islam, which form the underpinnings of both the faith commitment and the social, political and religious structures of the Islamic community (*Umma*), lays the foundation for the restoration of man's relationship to God by enjoining a commitment to radical monotheism and to Muhammad as vehicle for the transmission of God's Word: "There is no god but God, and Muhammad is His apostle." Through the Qur'anic revelation God's will is made clear. To accept it and live by it is to be saved; to reject it is to be numbered among the damned.

Monotheism, prophet and the revelation of the Divine Word constitute, therefore, essential notes shared by Islam, Christianity and Judaism. In contrast, the religious traditions that have sprung from the Indian sub-continent—Hinduism and Buddhism—refuse to locate transcendent power in a single, personal and omnipotent creative being. The universe is permeated with innumerable godlike and enlightened beings, none supreme nor

perceived clearly as the one, ultimate reality. The gods of Hinduism are products of the same process that engendered mankind and thus they are subject to similar vicissitudes. Moreover, the wisdom of the sages of the Indian traditions is not revealed to them by a God who breaks into the historical process, for wisdom springs from man himself who, given the proper training, can attain ultimate insight. In general, therefore, Hinduism and Buddhism are decidedly more anthropocentric when it comes to divining truth.

In Islam, the involvement of God with the historical process does not cease with the act of creation nor with his final revelation to Muhammad. On the contrary, the fulfillment of God's Word demands the transformation of the historical process into a seamless social fabric that reflects as perfectly as possible God's will for His creation. It is not surprising, therefore, that the remaining four pillars of the Islamic community are constitutive elements of this holistic vision of the Islamic *Umma*: prayer five times a day; fasting, especially during the month of Ramadan; almsgiving; and *hajj* or pilgrimage to Mecca. Through the ritual prayers, every day is permeated with a consciousness of one's self-donation to God in the act of *islām*. The ideals of fasting and almsgiving emphasize the community's freedom from dependence on purely physical realities as well as the egalitarian ideal of shared wealth. It is finally during the *hajj* or pilgrimage that all social, political and ethnic differences are leveled and the Muslim experiences perhaps more intensely than at any other moment in his or her life the

unity of the Islamic community. In addition the *hajj* is a time for personal and communal regeneration, especially through the penitential and sacrificial rites that take place at the mount of 'Arafat.

Equally as significant as these five pillars in shaping the Islamic community are the legal system (*shar'ā*) and *jihād*, the concept of holy war. One solidifies community practice and insures conformity with what are understood to be true expressions of the Islamic vision of life; the other functions both as an ideal of personal reform—the war between one's God-derived impulses and the temptations of the devil—and as the means to insure the survival of the community when confronted by the forces of evil.

History, the social process and the material world all play pivotal roles in the process of salvation as described within the Western religious traditions. In Judaism God speaks His creative Word and history begins; He elects a concrete historical community to be His people and provides them with a particular land in which to flourish. The Christian community takes this valuation of the material a dramatic step further: God's creative Word becomes actual flesh and blood in the person of Jesus Christ. Finally, in Islam, the creative Word of God becomes book, the Qur'ān.

In contrast, materiality and history are perceived in a dramatically different light in the traditions of the East. For Hinduism and Buddhism the material world represents the realm of impermanence and flux. To attach oneself to the historical process is to sink more deeply into illusion. The movement from illusion to insight entails the attainment of a different state of being in the world, not the transformation of the social process in accord with a god's divine plan. Perhaps the most striking contrast between the Eastern and Western views of history and materiality centers on the question of rebirth or, more accurately, redeath. Attachment to the world of flux inevitably results in the acquisi-

tion of *karma* which insures that another life must be endured. The cycle of death-birth-redeath will continue endlessly unless karmic attachments are eliminated. Islam and the Western traditions staunchly defend the opposite, viz., a linear view of history. Men and women are born each with one life to lead; moral choice and adherence to the revealed will of God determine an individual's future, especially reward or punishment in an afterlife.

To recognize clearly Islam's place within the continuum of Western religious history is to begin to dissipate the cloud of mystification that has for so long enveloped the Muslim world. More important for us, however, is to develop a sophisticated understanding of how the vision of Islam elaborated thus far in abstract terms influences present day political and social change.

Once again, we must beware of an uncritical assumption, namely that there is a concrete, monolithic reality called Islam. The fact is that Islam does not exist. Islams exist, or, more precisely, the Islamic world view has taken root in a variety of cultural settings: from Indonesia and Malaysia to Africa, from Iran and Central Asia to the Indian subcontinent and from the Arab world to the United States. While there may be a common vision that can be labeled Islamic, the concrete, historical forms of Islamic civilization are multifaceted and continually evolving.

Not only is Islam characterized by cultural diversity, but there are also differing perceptions in the Islamic community of what constitutes "true" Islam. In the same way that the Christian and Jewish communities comprise various forms of Christianity and Judaism, so too Islam divides into two major sectarian groups, each with its own subdivisions. Sunnī and Shī'ite Islam diverge primarily on their views of religious authority. After the death of the prophet Muhammad in 632 C.E., the majority adopted a congregational solution to the problem of succession. One of the

companions of the prophet was chosen by Muhammad's inner circle to be caretaker of the political and material needs of the nascent community, while true religious and legal authority was localized in the Qur'ān and the tradition's literature (*hadīth*). Consequently this segment of the community became known as Sunnīs, followers of the well-trodden path.

A minority position, however, affirmed that succession to the prophetic office should be hereditary. In the same way that God bestowed on Muhammad the unique gift of prophecy and molded him into the leader of the community of Islam, so too, it was believed, would He provide Muhammad's heirs with a unique power of religious insight into the Qur'ān and the charisma of political leadership. Thus religious and secular authority would remain unified in one individual.

None of Muhammad's male children survived him. The aspirations of those favoring a hereditary solution to the succession were focused on 'Alī, Muhammad's first cousin and son-in-law, husband of the prophet's daughter Fātima. The hereditary faction became known, therefore, as Shī'ites or partisans (of 'Alī). Although 'Alī was eventually named to the caliphate in 656 C.E., he fell victim to an assassin in 661 C.E. The political hopes of the early Shī'ites were dealt an even more crushing blow with the martyrdom of 'Alī's son Husayn in 680 C.E. at the hands of the representatives of the recently established Umayyad dynasty. The martyrdom of Husayn functions as the paradigm of suffering for Shī'ites who see their destiny in terms of a minority's struggle against continued persecution.

The interplay between the sectarian differences within the Islamic community and the more general unity of vision that links Islam to other Western traditions elucidates the role Shī'ite Iran now plays vis à vis other Muslim countries. Essential to the Western religious tradition, we have seen, is the notion of divinely revealed Word. What must be emphasized is the fact that the revealed Word is understood to encompass ultimate Truth. Consequently, the religious, social and political institutions derived from this revelation are believed to mirror as clearly as possible this same perfection. Problems arise, of course, when one community of Truth confronts another, for each is convinced that its own truth is ultimate while outsiders have either perverted the truth or rejected it outright.

In Islam this opposition is described in terms of social dualism, a conflict between the *dār al-islām*, that portion of the world that has been permeated by the Qur'ānic revelation and begun to shape its institutions accordingly, and the *dār al-harb*, the realm of chaos and evil. The goal, of course, is eventually to



National Gallery of Art, lent by Fogg Art Museum

Youth with a Golden Pillow (ca. 1560) from a sixteenth-century Persian book painting attributed to Mirza'Ali. 176 × 101 mm.

integrate the whole world into the *dār al-islām*.

The claim by the Western traditions that each somehow possesses ultimate Truth entails at the same time the implied or explicit value judgment that the stances of other communities are wrong, not just different. Outsiders have freely rejected the Truth, and, in their hardheartedness, remain firmly attached to their distorted vision. Hence Muslims must be vigilant to prevent these imperfect, if not evil, communities from injecting their corruption into the *dār al-islām*.

It is religious language of this sort that has characterized a good deal of the rhetoric of the Iranian revolution and other fundamentalist movements in the Islamic world. Yet Iran's experiment with theocracy has met with only lukewarm, if not overtly hostile, reactions in many Islamic countries. Why the paradox? One factor is the internal sectarian differences in the Islamic *Umma* noted above. No Sunnī country would find a Shī'ite theocratic state to be a revival of "true" Islam, simply the restoration of a religious aberration. Imām Khomeini, therefore, would never emerge as the symbolic or actual leader of a pan-Islamic revival. Revivalism in the Sunnī world takes a distinctly different path where the restoration of the seamless social fabric of the Muslim *Umma* is equivalent to the reintroduction of Islamic religious law on all levels of society. However, this is a problematic solution since the *shar'ā* is not easily applied to modern economics and



Muslims at prayer near London, England. "The Islamic world view has taken root in a variety of cultural settings . . . Islam is characterized by cultural diversity."



The Celestial Pen: Islamic Calligraphy showed a detail of a Koran leaf in thuluth script from Iraq, Baghdad,

statecraft nor has it responded well to changes in social mores, especially as regards the role of women in society.

While Sunnī revivalism focuses on the renewal of society through a return to traditional legal practice, rather than through the reestablishment of a theocratic state, there is no doubt that the appeal of the charismatic religious leader exemplified by Imām Khomeini has a profound impact on the religious consciousness of many members of the Sunnī community. The fundamentalist revival movements that have sprung up in Sunnī environments in past years more often than not revolved around a dynamic religious personality whose puritanical, traditionalist vision of radical reform cannot but be perceived as threat by the more moderate religious leaders and especially by the secular authorities who often represent to the fundamentalist the corrupting intrusion of the *dār al-harb* into the *dār al-islām*.

Islamic revivalism is as much a rejectionist stance as it is a positive reaffirmation of the traditional values of an integrated Islamic society. The collision of tradition with modernity, especially the massive impact of technology, continues to create dilemmas. To what extent can modern technology be absorbed into an Islamic social framework without introducing at the same time many of the cultural values of the producers of the technology? Up until recently the technology and the social influences of Europe and America have made significant inroads into the Muslim world without a massive backlash. While it is doubtful that Iran's radical rejectionism—bordering on isolationism—will become the model for future reactions, the struggle to recreate a social fabric that Muslims perceive to be more authentically Islamic, and, therefore, less European-American, will not soon be abandoned. □

THE YALE JUDAICA SERIES

"Translating is like taking a bride out of the home where she has been perfectly happy," says Judah Goldin, former chairman of the Yale Judaica Series. "She is now told to go live with a man she never in her life knew before. When proper rapport is established, you have created a miracle—one person able to convey the qualities of the original language in its particular idiom."

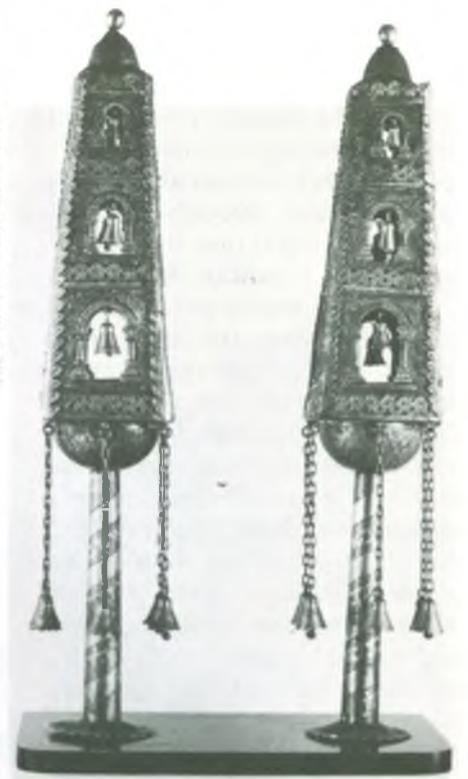
The achievement of that kind of miracle has been the creation of the Yale Judaica Series, twenty-three volumes of critical translations of works in Hebrew, Aramaic, Arabic, Ethiopic, and cognate languages of classics basic to understanding Judaism, Christianity and Islam.

Before 1948, the source books of medieval Jewish thought were beyond the reach of readers without an extensive knowledge of Hebrew. Few writings were available in English or any Western European language, and most of those treatises which had been rendered into English were poorly translated or inadequately annotated. With the 1948 publication of a translation of *The Book of Beliefs and Opinions* by tenth-century philosopher Saadiah Gaon, Yale University Press began bringing to all scholars a monumental collection of medieval writings encompassing theology, philosophy, folklore and literature. Among them are twelve of the fourteen books of Maimonides' Code, the *Mishneh Torah*; several Midrashic commentaries; three anthologies of oral and written literature from isolated Jewish communities now dwindling or extinct; and a thirteenth-century work, *An Elegant Composition concerning Relief after Adversity* by Ibn Shāhīn. With the help of an NEH grant, six more works currently are being translated.

The magnum opus of the series is Maimonides' Code. Moses Maimonides lived in the twelfth and early thirteenth centuries, and is regarded by many scholars as the most important philosopher to remain wholly within the Judaic tradition. □



The B'nai B'rith Klutznick Museum



Born in Spain, he spent much of his life in Egypt, traveling by day across Kahirah (Cairo) as physician to the Sultan Saladin and returning home at night to crowds of his own people clamoring for medical attention. He was the leader of the Jewish community.

He so mastered the entire spectrum of Jewish thought which had preceded him that, besides his purely philosophical writings, he codified the sprawling body of Jewish law and lore which had accrued over many centuries in the form of commentaries based on the 613 commandments believed to be contained in the Torah, or first five books of the Old Testament.

One set of commentaries called the *Mishnah* was first published around 200 C.E. Later commentaries on the *Mishnah* were compiled at the Rabbinic Academies in Palestine around 400 C.E. and in Babylonia around 500 C.E. The word *Talmud* refers to both compilations.

Judaic law is much broader than a conventional legal code. The entire range of obligations between man and man, man and God, as well as aspects of ordinary life are addressed. In effect, Maimonides indexed the 613 commandments by subject and sorted the proliferation of commentaries according to topic. Even today, scholars say the Code is unmatched in comprehensiveness.

"The Code is written in a beautiful, smooth-flowing Hebrew," says Sid Z. Leiman of Brooklyn College. Leiman is translating *The Book of Love*, a treatise on those commandments concerning love of God, and one of two Code volumes yet unpublished.

"Maimonides wanted the Code to be read by all Jews, to be mastered and committed to memory," Leiman says. "None of his other writings, in Hebrew or Arabic have the simple elegance or are as easy to understand as the Code."

Nearly three centuries before Maimonides, Saadiah Gaon left Fayyum, Egypt, after a dispute with the Karaites, a fundamentalist Jew-

ish sect. Head of the Babylonian Academy, he was the first scholar to compile a Hebrew grammar, the first to compose a Jewish prayer book, the first to translate the Old Testament into Arabic, and the author of a *Commentary on Job*. Lenn Goodman of the University of Hawaii is translating the commentary from Arabic into English.

Goodman finds Saadiah's translation of *Job* masterful both in its echo of Hebrew sound in the Arabic and in the way Saadiah probed the imagery to find the meaning of *Job*. According to Goodman, Saadiah asks why God did not tell *Job* that there would be a great reward if he could only endure. "In modern terms, Saadiah concludes that if you are told at the outset that what you are going through is a test, it trivializes the experience of life.

"Saadiah is on to one of the universal characteristics of the *Book of Job*, where *Job* is representative not just of the suffering innocents, but of humanity at large—not knowing what it is all about, not being able to be told, each one having to work it out for himself and needing to develop an ear to hear an articulate voice out of the whirlwind—or 'strong wind,' as Saadiah called it."

Judah Ha-levi, a Spanish Jew who lived in the eleventh and twelfth centuries, is most renowned as a poet. His *Khuzari*, however, is a treatise on theology and philosophy presented in the form of a dialogue, or exchange of letters between himself and a noted Caucasian ruler who had converted to Judaism.

Written in Judaeo-Arabic—a form of Arabic written in Hebrew letters and mixed with Hebrew phrases—the book is regarded as important for medieval philosophy and theology as well as for Jewish and southern Russian history.

Lawrence V. Berman of Stanford University, who is translating the *Khuzari* into English, says Ha-levi writes as a member of a minority living in a civilization in which the majority religion was Islam. "To

A silver Torah breastplate (left) from 19th-century Germany; Torah finials from eighteenth-century Egypt, made of silver gilt, (below), The Rothschild Siddur (prayer book) from Italy, 1492. The illuminated manuscript shows Moses receiving the Ten Commandments from the Lord on Mount Sinai; A Kurdistani Jew from the jacket of a Yale Judaica Series' translation: *The Folk Literature of the Kurdistani Jews, An Anthology*. Much of the lore in this book was gathered from the tiny minority of elderly who still remember the old traditions.

me," Berman says, "the significance of the book is in its human aspect—the way Ha-levi felt, and the intellectual means he took to defend his belief and to encourage his fellow-believers to adhere to their religion and society."

Besides philosophical writings, current work in translation includes a volume of unusual historic interest, *Sefer Hasidim*, or the Book of the Pietists. Believed to have been composed in the Rhineland by Rabbi Judah during the early thirteenth century, the book describes the exemplary Jewish life. "It is a mirror of every-day reality in the towns along the Rhine," according to the book's translator, Ivan Marcus of the Jewish Theological Seminary.

Addressed to a male audience, the book depicts the religious life as an internal struggle against temptation, especially the temptations of women. Most unusual for Judaism, the book advocates confession of sin to a leader or Sage and imposition of penance.

Varieties of Pietist practice spread to eastern Europe where they prevailed until the eighteenth century and traces of Pietism are found even today in the writings of Isaac Bashevis Singer and Shmuel Agnon, Marcus says.

A Samaritan Anthology is being prepared by Theodore H. Gaster, professor emeritus of Barnard College. Karaite, Kurdistan and Falasha Anthologies already preserve the oral and written traditions of Jewish communities which existed for centuries far from the Rabbinic mainstream. The lore in these anthologies was gathered from the tiny minority of elderly who still remember the old traditions.

Yale's Judaica Series originated in the mind of Louis Rabinowitz, a wealthy businessman who never attended college. "Louis fell in love with Yale," says Judah Goldin, now teaching at the University of Pennsylvania, "so that not only Jewish scholars who handle primary sources could read them, but all scholars interested in primary sources."

The series' first editors decided to dispense with absolute deadlines—a decision that Goldin was pleased to inherit. Instead, scholars are asked to agree to a provisional, non-binding deadline. In over thirty years only one author has failed to produce the work he had promised. "You cannot press scholars with deadlines. If you do, you won't get their best work," Goldin says.

In general, according to the current chairman Franz Rosenthal, the criteria for selection of books has been that a work must have originated after the Talmudic period and before the eighteenth century; that a good English translation not be obtainable elsewhere; and that a suitable translator be available, one who has the time. "It is difficult to find such a person," Rosenthal says.

The art of translating medieval Jewish literature requires a rare combination of skills. Beyond Hebrew, which is the cutting tool, scholarship in particular fields is also needed.

"The translator of Maimonides," Leiman says, "needs to be a Rabbinic scholar who has mastered Talmudic literature and its commentaries. That means knowing the classical and medieval periods. Since the Talmud is written largely in Aramaic, he must also have a knowledge of Aramaic. He also needs to know English well in order to capture the essence of the Hebrew used in the Code.

"In addition, the one who translates the Code's first volume, *The Book of Knowledge*, has to have a grounding in medieval Jewish philosophy. Since Jewish philosophy uses terminology derived from Arabic words, the translator must have a command of Arabic. Maimonides invented Hebrew terms to parallel

those occurring in Arabic. The average scholar reading *The Book of Knowledge* thinks he knows what it means, but actually Maimonides has endowed Hebrew words with new meaning," Leiman says.

The patriarch of the series, Leon Nemoj, translator and author of *The Karaite Anthology*, has as editor for twenty-five years, studied and appraised each manuscript word by word. Born in the Ukraine and educated in Odessa and at Yale, he has degrees in Slavic, classical and Semitic philology. "You won't find another like him," Goldin says. "He is a product of another century, a less mechanical age."

His editorial work on the series is legendary. "Nemoj has very sharp eyes," says Yona Sabar, author of *The Folk Literature of the Kurdistani Jews*. "He found mistakes I didn't see. And he has very good style." Goldin quotes a Yale University Press editor commenting, "When Leon sends a manuscript to the Press, there's really nothing more to do than print it."

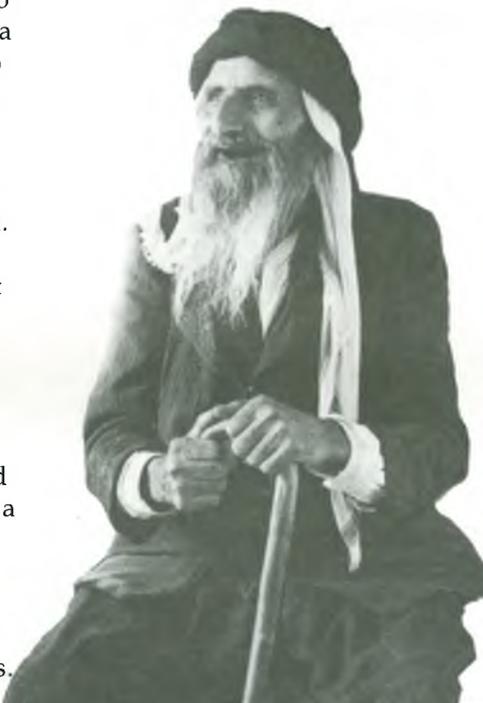
"This is an important literature composed by Jews," Nemoj says, "and it should be recognized as part of human civilization." That recognition must begin with translation, which in a literature so vast requires the contribution of many scholars.

"You couldn't possibly be an expert in the whole literature," says Nemoj, whose command of Hebrew, Arabic, Aramaic, Persian, Latin, Greek, the Slavic languages and Yiddish would seem to qualify him.

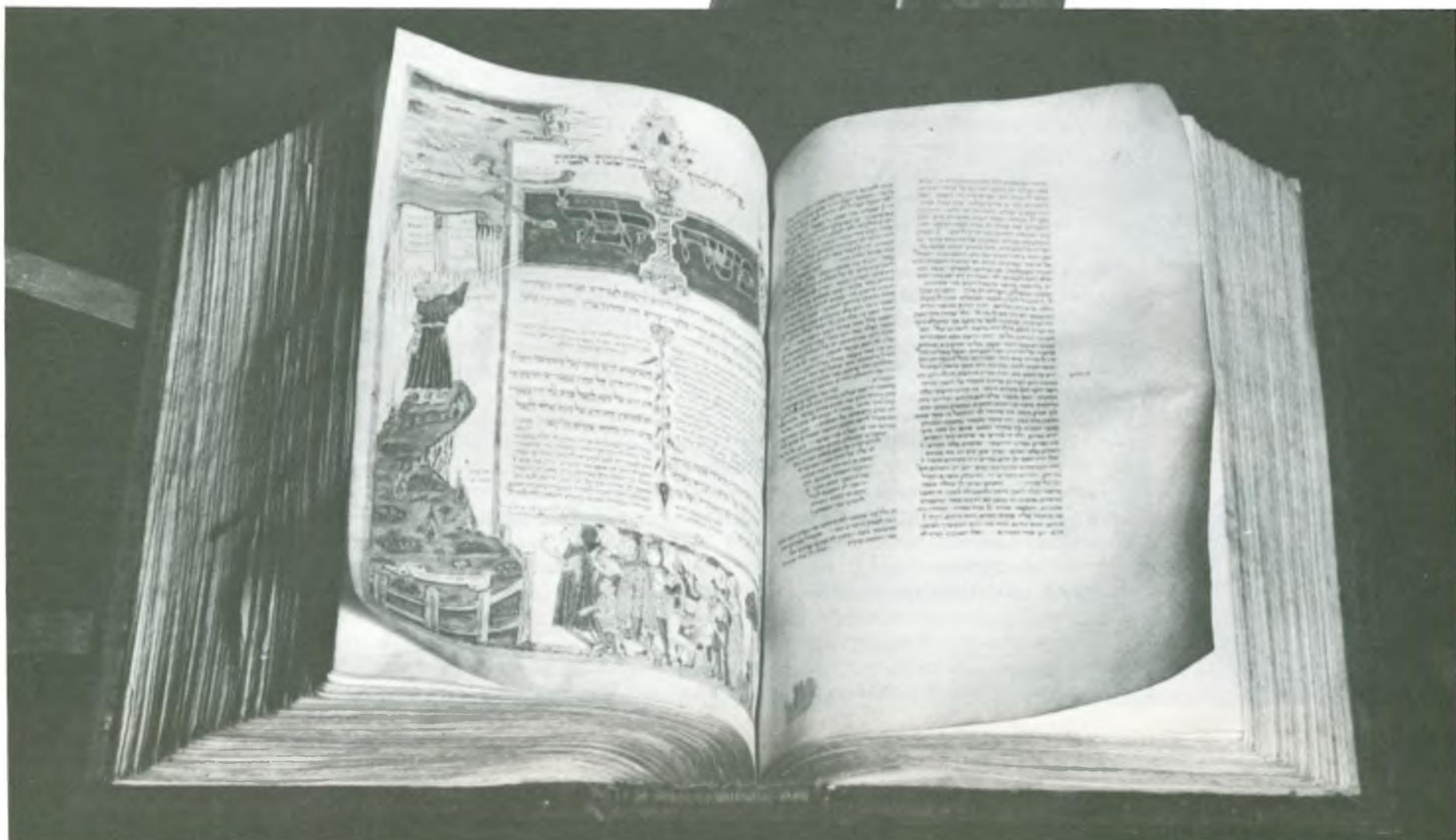
—Anita Mintz

Mrs. Mintz is a frequent contributor to Humanities.

"Yale Judaica Series"/Franz Rosenthal/
Yale University, New Haven, CT/
\$25,000/1976-80/8,219/1979-81/Research Editions/\$64,000/1982-84 Research Translations



photograph by Stephanie Sabar





Nearest Grant Application Deadlines



Please note: Area code for all telephone numbers is 202.

DIVISION OF EDUCATION PROGRAMS—Richard Ekman, Director 724-0351

	Deadline in boldface	For projects beginning after
Central Disciplines in Undergraduate Education		
Improving Introductory Courses—Lyn Maxwell White 724-0393	October 1, 1983	April 1984
Promoting Excellence in a Field—John Walters 724-0393	October 1, 1983	April 1984
Fostering Coherence Throughout an Institution—Blanche Premo 724-0311	October 1, 1983	April 1984
Humanities Instruction in Elementary and Secondary Schools		
Collaborative Projects—John Hale 724-0373	June 15, 1983	January 1984
Institutes for Teachers—Jayme Sakolow and Stephanie Katz 724-0373	June 15, 1983	January 1984
Exemplary Projects in Undergraduate and Graduate Education		
Feasibility Grants—Janice Litwin 724-1978	October 1, 1983	April 1984
Major Projects—Cynthia Wolloch 724-0311	July 1, 1983	January 1984
Humanities Programs for Nontraditional Learners—Gene Moss 724-0393	October 1, 1983	April 1984
Teaching Materials from Recent Research—Cynthia Wolloch 724-0311	June 1, 1983	January 1984

DIVISION OF GENERAL PROGRAMS—Jeffrey Wallin, Acting Director 724-0231

	Deadline in boldface	For projects beginning after
Humanities Projects in:		
Media—George Farr 724-0231		
Children's Media	July 25, 1983	April 1, 1984
Regular Media Projects	July 25, 1983	April 1, 1984
Museums and Historical Organizations—Jann Gilmore 724-0327	October 31, 1983	July 1, 1984
Special Projects—Leon Bramson 724-0261		
Program Development (including Libraries)	August 1, 1983	April 1, 1984
YOUTH PROGRAMS—Carolynn Reid-Wallace 724-0396		
Youth Grants	May 2, 1983	January 1, 1984
Youth Projects	November 7, 1983	July 1, 1984

DIVISION OF STATE PROGRAMS—Donald Gibson, Director 724-0286

Each state group establishes its own grant guidelines and application deadlines; therefore, interested applicants should contact the office in their state. A list of those state programs may be obtained from the Division of State Programs.

DIVISION OF FELLOWSHIPS AND SEMINARS—James Blessing, Director 724-0238

	Deadline in boldface	For projects beginning after
FELLOWSHIP PROGRAMS—Maben Herring 724-0333		
Fellowships for Independent Study and Research—David Coder 724-0333	June 1, 1983	January 1, 1984
Fellowships for College Teachers—Maben Herring 724-0333	June 1, 1983	January 1, 1984
Summer Stipends for 1984—Joseph Neville 724-0376	October 1, 1983	Summer 1984
SEMINAR PROGRAMS		
Summer Seminars for College Teachers—Karen Fuglie 724-0376		
Participants: 1984 Seminars	March 1, 1984	Summer 1984
Directors: 1985 Seminars	February 1, 1984	Summer 1985
Summer Seminars for Secondary School Teachers—Ronald Herzman 724-0376		
Participants: 1984 Seminars	February 1, 1984	Summer 1984
Directors: 1985 Seminars		
Centers for Advanced Study—Julian F. MacDonald 724-0376	February 1, 1984	Fall 1985

DIVISION OF RESEARCH PROGRAMS—Harold Cannon, Director 724-0226

	Deadline in boldface	For projects beginning after
Intercultural Research—Harold Cannon 724-0226	February 15, 1984	July 1, 1984
General Research Program—John Williams 724-0276		
Basic Research	February 1, 1984	January 1, 1985
Regional Studies	February 1, 1984	January 1, 1985
Archaeological Projects—Gary Messinger 724-0276	February 1, 1984	January 1, 1985
Research Conferences—David Wise 724-0276	September 15, 1983	April 1, 1984
Research Materials Program—Dorothy Wartenberg 724-1672		
Research Tools and Reference Works—Dorothy Wartenberg 724-1672		
Editions—Helen Aguera 724-1672	October 1, 1983	July 1, 1984
Publications—Margot Backas 724-1672	October 1, 1983	July 1, 1984
Translations—Susan Mango 724-1672	May 1, 1983	October 1, 1983
Research Resources—Jeff Field 724-0341	July 1, 1983	April 1, 1984
Humanities, Science, and Technology—Eric Juengst 724-0276	June 1, 1983	April 1, 1984
Joint NEH-NSF Program Individual Awards	August 1, 1983	April 1, 1984
Collaborative Projects	August 1, 1983	April 1, 1984

OFFICE OF PLANNING AND POLICY ASSESSMENT—Armen Tashdian, Director 724-0344

	Deadline in boldface	For projects beginning after
Planning and Assessment Studies—Stanley Turesky 724-0369	August 1, 1983	April 1, 1984

OFFICE OF CHALLENGE GRANTS—Thomas Kingston 724-0276

	Deadline in boldface	For projects beginning after
	June 1, 1983	

The Buddhist *stūpa*, a reliquary monument that is to Buddhism what the cross is to Christianity, stands in nearly every country in the Asian world. For the observer or student of Buddhism, it serves to represent the enormous variety of expressions of this faith, the countless ways that initiates may pursue “Liberation,” while at the same time demonstrating the Buddhist oneness of purpose. For although the base of the *stūpa* will change in size and material, in decoration and even in shape, its crown is standard: a lunar crescent, representing compassion, cradles a solar disc, representing wisdom, and on top of all lightly rests a small orb, the “drop” (Sanskrit *bindu*), which symbolizes the union of compassion and wisdom: enlightenment, salvation.

Janice Willis, the chairperson-elect of the religion department at Wesleyan University, Middletown, Connecticut, has devoted the last two years to what might be called the literary counterpart of the *stūpa*; *rNam-thar*, the sacred biographies of Buddhist *bla-mas*; Anglicized, lamas (superior teachers). A religious as well as a literary genre, *rNam-thar* unfolds the way to enlightenment as followed by the “saints” of the tradition—each journey, different; all destinations, the same.

Willis has just sent to Columbia University Press 420 manuscript pages holding the translation of six Tibetan Buddhist *rNam-thar*, a succession of biographies that spans Tibetan history from the mid-fourteenth to the mid-seventeenth centuries. These accounts, translated for the first time into English from the classical Tibetan, are important for scholars of Tibetan Buddhism, but also for Tibetologists, recording as they do social and political events from three centuries.

Willis translated the texts during a 1979–80 NEH Fellowship in Nepal, where she had intended to work primarily with living Buddhist sages to demonstrate, by recording and translating their life-stories, the way in which the ancient tradition of *rNam-thar* can be used to inform readers about the “inner journeys” of today’s practicing Buddhists. She recorded the oral histories of six Tibetan Buddhists considered by their communities to be “enlightened” and is about to translate and present their stories, using the conventions of the ancient form in the retelling of modern lives.

The conventional way for a *rNam-thar* to begin, for example, is in a time previous to the actual birth of the sage whose life is being related, as in the life of the Buddha, Sakyamuni. His story begins in heaven where Sakyamuni as a bodhisattva is proclaiming his vow to reincarnate in order to lead others to buddhahood. When Willis began to interview Don-grub Tsering, a forty-three-year-old Tibetan monk, he began to describe his

father’s role as a messenger in the army. The stories were incredible for the 1920s, the time when, according to Don-grub’s age, they should be taking place. As Willis continued to press him, she discovered that it was not the 1920s to which he referred but the seventeenth century during the time of the Fifth Dalai Lama, when the Tibetan government had officially recognized Don-grub’s family as an established lineage of reincarnations. He had begun his life story at the beginning of his lineage tree.

During her fellowship year, Willis returned to the Nepalese Mahayana *dGon-pa* (monastery) in Koppan, Bodhanath, Nepal, where she had lived in 1969 and 1970 doing postgraduate work in Tibetan Buddhism and the Tibetan language. On her last visit, the monastery’s head lama entrusted her with the actual manuscripts of the early *rNam-thar*, recorded in classical Tibetan script on fragile leaves of paper, two feet long and three to four inches wide, unbound and wrapped in saffron cloth. These are holy objects in a monastery; they may sometimes be placed in a *stūpa* instead of the ashes or other relics that consecrate the structure.

The lamas whose lives are revealed through Willis’s translation are the first six Mahamudra disciples of the founder of the *dGe-lugs-pa*, the latest of the four major Buddhist monastic schools in Tibet, known for its scholarly concern with the Buddhist tantric texts and for the political power that it came to possess through association with the potent Mongol khans. From the *dGe-lugs-pa* come the Dalai Lamas, the supreme political rulers of Tibet as well as the religious leaders of their tradition.

Tsong-kha-pa (1357–1419), the founder of the *dGe-lugs-pa* (Tibetan for “Model of Virtue”), has sometimes been referred to as the “Luther of Tibet” to imply that he was a reformer of the abuses of tantric practices in the Tibetan religion. Willis objects to this view, however.

The complexity of the mental exercise demanded in a tantra, a meditative, yogic exercise in which a disciple, hoping to attain enlightenment, empties his or her mind in order to “generate self into deity” has led those untrained in the practice to focus incorrectly on its physical properties: the yogic posture, the chanting of the “mantra” or sacred syllables, the visualization of an iconographic form.

The underpinning of tantric theory, Willis explains, is that enlightenment is attained, as is symbolized in the *stūpa*, by the coupling of wisdom and compassion. Of the many hundreds of tantric texts, several deal with male and female divinities or bodhisattvas who represent that coupling, and meditation on those forms may involve sexual images, though not necessarily activity with a real consort.

“It is true that *Tsong-kha-pa* worried that some of the practitioners were using the tantric practices as excuses for licentiousness,” Willis concedes. “But his view was not that the tantric practices were in need of reform, simply that they should be reserved for the spiritually advanced so that tantra would truly be a means of enlightenment and not an excuse for sexual promiscuity.”

The *dGe-lugs-pa Mahamudra*, the tantric meditative system of *Tsong-kha-pa* and his followers, does indeed include, not deny, these tantric practices, and their place in the practice lineage of the *dGe-lugs-pa* is precisely what Willis’s annotated translations of the *rNam-thar* will clarify.

rNam-thar, Willis explains, have three levels of interpretation. As in Western hagiography, the stories are read both “as biographical accounts chronicling the details of the lives of highly regarded persons, and as accounts serving as inspirational models” for the faithful. Unlike the lives of Western saints, however, *rNam-thar* operate on a third, secret or magical level (in Tibetan *gSan-ba*, “secret” or “hidden”).

“Most scholars of Tibetan literature have denigrated these so-called magical episodes,” Willis says, “and have relegated them to a ‘folkloric’ presence, included to appease and inspire the populace,” thinking perhaps that the stories needed such fantasy to attract the unscholarly reader. “But I’m defining this third level as important secret instruction intended not for amusement but for the education of the elite of the culture. And this is new.”

Willis came to this realization, she says, as she was translating a “magical” or secret episode from the life of *Chos-kyi-rdo-rje*, the third in the succession of disciples, who is believed to have attained immortality. In this episode, *Chos-kyi-rdo-rje* seeks isolation and an environment for meditation in a place called *Padma-can*. “I looked for over a year on every map of Tibet I could get my hands on,” laughed Willis. “There is simply no such place.”

The account has it that as *Chos-kyi-rdo-rje* begins to meditate, the surroundings suddenly “become like the twenty-four places” and the river turns to the color of *sindhura*, a Sanskrit word meaning “blood red.” In the description, Willis suddenly recognized the images of a specific tantra, involving a deity with twelve arms and four faces, and associated with twenty-four different locations in India. The tantra is practiced with a consort, either real or imagined. *Padma* is the Sanskrit word for “lotus,” sometimes a symbol for the vagina; *can* means “having.”

The writer of *Chos-kyi-rdo-rje*’s life was revealing to anyone who could recognize its secret code (vastly oversimplified here) the tantra that the lama used to reach enlightenment and was, at the same time, giving instruction for its practice.

The significance of this discovery,



(Top), a Tibetan lama from a monastery in Katmandu, Nepal; Janice Willis, NEH Fellow; the boys are “lama-las” or lamas to be; a *stūpa* in Nepal.

Tibetan *rNam-thar*, Path to Enlightenment



Willis explains, is that it dispels the notion that the *dGe-lugs-pa* condemned certain tantric practices and so, because of the scholarly and religious esteem accorded these sages, lends respectability to a vital part of the Tibetan tradition that has been misunderstood.

The mystical qualities of *rNam-thar* are making even more difficult the presentation of the contemporary biographies that Willis recorded while she was in Nepal. The biographies, like those of *Tsong-kha-pa's* disciples, are of general interest because of the information they contain about social and political upheavals in a land remote both geographically and in the landscape of Western concerns. The six are Tibetan refugees, residents of Nepal since 1959, when the occupation of Tibet by the People's Republic of China prevented them from practicing their traditions and drove them from their homes.

Willis speaks of a sixty-two-year-old Buddhist nun whom she interviewed. When she asked the nun for the story of her life, the woman replied, "First I'd like to tell you why I became a nun."

In her explanation—that she had married in spite of her desire to be a nun; had borne four children, each of whom died before the age of two; had then confessed to her husband that she had always wanted to be a nun; then waited, at his request, until his death to go to the monastery, a twenty-day hike over rugged terrain—Willis recognized echoes of testimony that she had read in a sixth-century Pali Buddhist text, the *Psalms of the Sisters*, where seventy-three of the earliest nuns



The Asia Society, Rockefeller 3rd Collection

A Bodhisattva, probably Avalokiteshvara, from thirteenth-century Nepal. Gilt copper with inlays of semi-precious stones.

offer explanations that follow the same development. Willis is trying to find the best way to present such remarkable continuities.

When Willis asked Don-grub how it first became known that he was a "tul-ku", that is, an officially recognized reincarnation, he explained with pleasant innocence that it happened when he was a small child. His mother came into his room and caught him hanging his heavy, furlined boots on the rays of light that the sun sent in through his window. Willis is trying to find the best way to express this declaration to what she assumes will be a skeptical audience.

"You can't just translate these texts," she says. "They can't be presented as bare interviews."

And so she searches for the best way to express what for her is the most striking feature of the combination of six lives. "It is amazing to come into contact with people who are selfless," she says. "They are joyous and compassionate." And, searching still for better words, as translators will, she adds, "They are worthy. They have something to teach us about being human." This enlightenment, she feels, is the chief and lasting value these stories hold.

—Linda Blanken

Ms. Blanken is the managing editor of *Humanities*

"Fellowship in Non-Western Religion"/Janice D. Willis/Wesleyan University, Middletown, CT/\$2,500/1979/Summer Stipends/"rNam-thar: A Buddhist Sacred Biography"/\$20,000/1980/Young Humanists

STATE OF THE STATES: The Art of the Reformation

On the wall of his chamber in a medieval fortress in 1530, Martin Luther wrote, "I shall not die but live and declare the works of the Lord!" (Psalm 118:7) Though Luther had reason to fear for his life, having been proclaimed a heretic by the Pope and banished by Emperor Charles V, the inscribed psalm proved prophetic. Luther continued writing the "declarations" which inspired the powerful movement of which he was the most important figure: the Protestant Reformation.

The "mighty fortress," the Veste Coburg, where Luther was hidden in 1530 by his political ally and protector, the Elector of Saxony, houses today many works of Luther's contemporaries—prints, drawings, and illustrated manuscripts by Dürer, Cranach, Holbein, Baldung, Altdorfer and others—declarations of another sort with much to tell about the Age of Reform. Because the Veste Coburg is so remote, however, few people have had the opportunity to view

this remarkable collection of Reformation art.

A significant portion of the collection was brought to the United States in 1981 for an exhibition at the Detroit Institute of the Arts, marking the first time that the works have traveled outside Coburg. Supported by the National Endowment for the Humanities, "From a Mighty Fortress: Prints, Drawings and Books in the Age of Luther" was launched by a symposium that analyzed the art of the period and appraised the ways that works of art can augment the study of history. The symposium was sponsored by the Founders Society Detroit Institute of Arts and funded by the Michigan Council for the Humanities. The project represents the kind of collaborative undertaking that the National Endowment and state humanities councils often support.

The exhibition of art from Coburg and the opening symposium constituted a dramatic preview to

events in 1983 which will honor the five hundredth anniversary of Luther's birth. The exhibition catalog, which has just been published, contains essays by the scholars who organized the exhibition and who presented papers at the symposium. Intended for both scholars and laymen, the publication of the catalog is a significant contribution to our knowledge about Luther and the era in which he lived.

The symposium, held last October was entitled "Art, Religion, and History Under Reform." In attracting not only students, scholars, and patrons of the arts, but also many members of the general public with an interest in Luther and the Reformation period, it achieved one of the primary goals the Institute had in sponsoring the gathering: to attract people who are not art-oriented and who do not ordinarily go to museums. The mix of participants also exemplified one of the most important aims of projects funded by the Michigan Council

and by other state humanities councils: to bring scholars together with non-scholars to explore interesting and important subjects in the humanities.

The symposium offered a wide range of activities to appeal to its diverse audience. One art historian in attendance commented that the variety was "appropriate for a day-long intellectual pursuit of what has been called the 'chamber music' of the visual arts." Time was first set aside for viewing the exhibition. The drawings and prints displayed were selected not only for their artistic merit but also for the panorama they offer of the age of Luther: peasants and courtiers, scholars and soldiers, sophisticated allegories and popular satires, architecture and landscapes, court tournaments and religious battles.

Charles Talbot, professor of art history at Smith College, discussed the ways that historians use art to understand the past. He noted that the first three decades of the six-

teenth century stand out as a time of exceptional achievement in German art, but that with the advent of the Reformation the level of art declined. One obvious explanation of this lies in the fact that the Protestant churches gave little support to the visual arts, although, as was made clear at the symposium by Lewis Spitz, professor of history at Stanford University, the magisterial reformers (Martin Luther, Ulrich Zwingli, and John Calvin) favored the arts with certain limitations, while only the radical reformers (Andreas Carlstadt, Thomas Müntzer, and the Anabaptists) were strict iconoclasts.

But even the Catholic Church in Germany was unable to sustain a development of religious art through the 1530s and 1540s that was comparable in quality to what had been produced in the immediately preceding decades. Professor Talbot, however, focused his talk not on the reason for the decline of the visual arts, but rather on how artistic quality affects the meaning or usefulness of an image where the historian of the Reformation is concerned. He thus presented a short course in historiography, which enabled the audience to gain an understanding of the kind of analysis and interpretation that comprise the work of the historian and demonstrated how works of art can provide a text for scholarly study.

Christiane Andersson, professor of art history at Columbia University, turned the attention of the symposium to more popular forms. Just as Luther in his writings and translations was concerned with reaching the common man, Andersson explained so were artists engaged in taking messages to the populace. Broad-sides, or broad-sheets, were the sixteenth-century forerunner of today's newspaper. Woodcut images with several lines of text printed on a single sheet of paper, broadsides were addressed to a wide and sometimes illiterate audience. Their illustrations had to be pictorially simple, forceful, and clear. Text and image capitalized on folk culture by incorporating popular proverbs, superstitions, beliefs, contemporary customs, and other elements of social history. They offer unusually lively and fascinating glimpses into the daily activities and concerns of the people in the German-speaking countries on the eve of the Reformation.

Folk motifs also appeared in the music of the time, both secular and sacred. Luther himself wrote songs based on folk tunes. While at Coburg he wrote in a famous letter to the Bavarian court musician, Ludwig Senfl: "There is no doubt that there are many seeds of good qualities in the minds of those who are moved by music. Those, however, who are not moved by music I believe are definitely like stumps of wood and blocks of stone. For we know that music, too,

is odious and unbearable to the demons." An evening concert, which presented music by Luther and other composers of the period, was arranged through the Academy of Early Music of the University of Michigan School of Music. The performance reminded the symposium audience that the rise of German music in the wake of the Reformation represented a typically Protestant form of artistic expression in comparison to the pictorially rich tradition of the Catholic Counter-Reformation. The concert program noted that Luther's "basic idea of bringing the content of the Scriptures closer to the common man through his own language and of letting him take a more active part in the worship service helped establish a tradition of congregational singing."

Luther's impact on history reached beyond the Reformation and has been reflected in the art of later times.

Joachim Kruse, director of the Kunstsammlungen der Veste Coburg, the fourth symposium speaker, discussed representations of Luther in the eighteenth and nineteenth centuries. Beginning in the Age of Reason and continuing throughout the Victorian era, a revival of interest in the depiction of historic events and individuals brought the life of Martin Luther once again to the attention of artists and theologians. These romantic visions of Luther, his associates and family contrast sharply, Kruse said, with the art of Luther's own time.

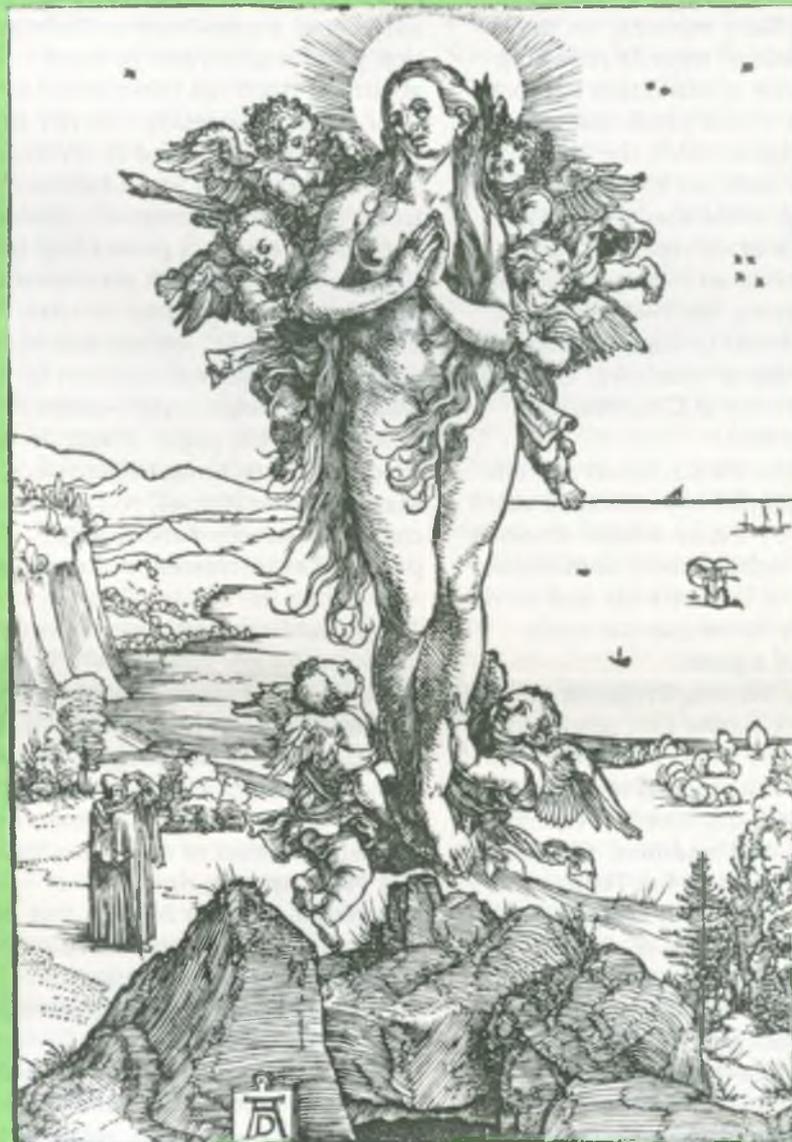
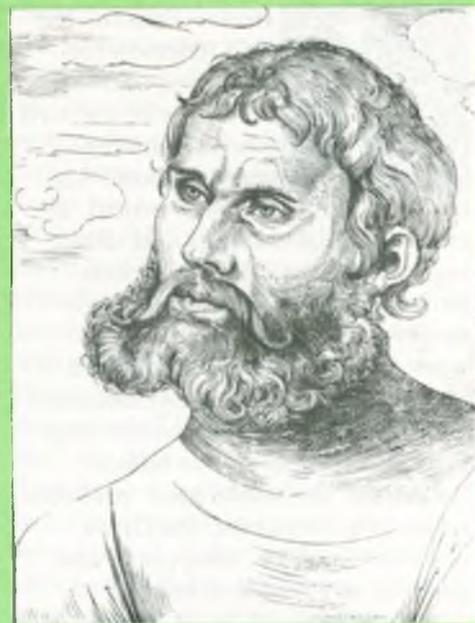
A still more modern view of Luther was provided at the symposium by a showing of the 1974 film, *Luther*, which presents playwright John Osborne's interpretation of the Reformation leader.

Another film *Where Luther Walked*, introduced a panel discussion that followed the presentation of papers. Produced by the Aid Association for Lutherans and narrated by Luther scholar Ronald Bainton, the film was made on location in East Germany, showing many places where Luther lived and worked. It will be shown widely in 1983, the five-hundredth anniversary of Luther's birth.

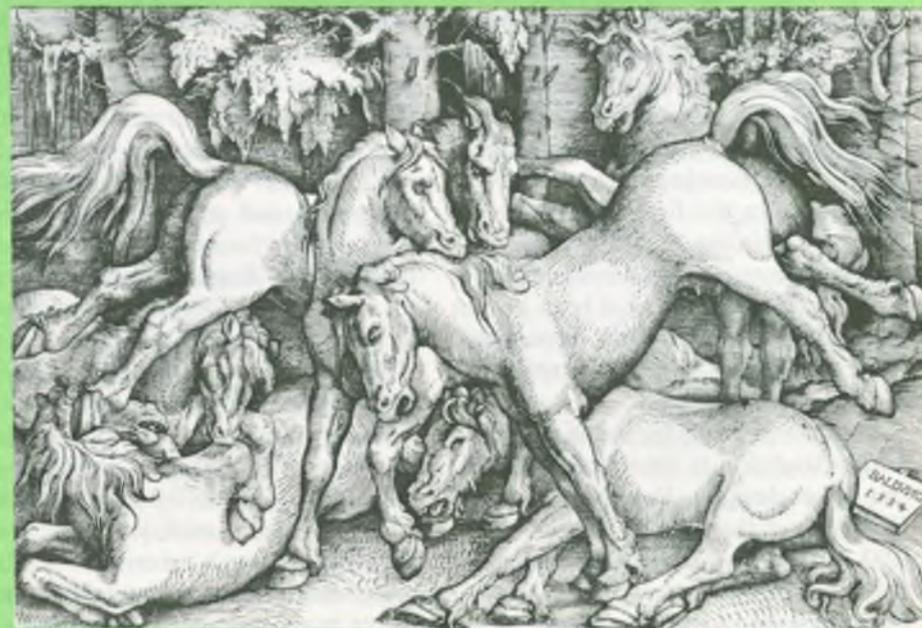
The museum visitors that viewed the two hundred works of art presented in "From a Mighty Fortress" had a more complete idea of the times that produced them because of the symposium, films, panel discussion and concert that accompanied the exhibition. Often state humanities councils can enrich nationally funded humanities projects by supporting supplemental activities geared to local interests and drawing on additional talents and resources. In this case the combination of events demonstrated how works of art can also be lessons in history.

—Linda Moore

Ms. Moore is a member of the Endowment staff.



"Title Border with Deer" by Lucas Cranach the Elder for Martin Luther, "That these Words of Christ . . ." 1527, (top left); Martin Luther as "Squire George," 1522 woodcut by Lucas Cranach the Elder, (top right); "The Elevation of Saint Mary Magdalen," by Albrecht Durer, (above).



"Seven Fighting Horses," by Hans B. Grien

Jaroslav Pelikan, the 1983 Jefferson lecturer, is a collector of images of the bird whose name he bears. Around his house in Hamden, Connecticut, are more than 100 carvings and drawings of pelicans. He is a serious birder, but as a historian of Christianity and a philologist whose work often hinges on nuances of language and religious symbolism, he also prizes his pelicans for their Christian meaning. The biblical "pelican in the wilderness" probably refers to a cormorant; the Greek word for "axe" or "chopping" was given to any bird that seemed to carry an axe on its head. The pelican early became a symbol of Christ, Pelikan explains, on the basis of sailors' legends reporting that in times of starvation the mother pelican would pluck feathers from her breast until she bled, and thus save with her blood the lives of her young while she herself died. The bird is often represented in heraldry, Pelikan notes, a famous example being the coat of arms of Corpus Christi College, Oxford. Many medieval windows, including a beautiful one at Chartres, also depict the bird.

The birds, the Christian symbolism, the playful expression of vast erudition by a man whose scholarly mantle is lightly worn, demonstrate the unity of Pelikan's life and work and the vocation that has made them all of a piece.

Pelikan, Sterling Professor of History at Yale, is the first scholar of religion to be honored as Jefferson lecturer. All historians are forced to grapple with questions of change, continuity and tradition, whether they like it or not. But Pelikan has chosen to devote his career to an intense examination of continuity and change through one of the central topics in Western history—Christian doctrine, "the longest continuous intellectual tradition in Western culture." In the lecture, which will be given in two parts, he will speak on "The Vindication of Tradition."

Pelikan's magnum opus, a projected five-volume work on the history of the development of doctrine, is titled *The Christian Tradition*. Three volumes have been published since 1971 and the fourth is nearing completion. The comprehensive account of the development of church doctrine from the first century to the present is the first attempted in nearly a century. It has been widely recognized as magisterial both in conception and execution, based as it is on Pelikan's meticulous reading of the primary sources.

The overarching theme of change within tradition is illustrated even in the jacket designs. Volume I, *The Emergence of the Catholic Tradition (100–600)*, shows a Chrismon, the chi-rho monogram for Christ, with the Alpha and Omega, taken from a

fifth-century bronze cross; the arch with cross and candlesticks on volume II, *The Spirit of Eastern Christendom (600–1700)*, is inspired by an eleventh-century mosaic in St. Sophia's Cathedral in Kiev; and the cover of volume III, *The Growth of Medieval Theology*, covering the period from 600 to 1300, shows an Old English cross. The forthcoming *Reformation of Church and Dogma (1300–1700)* will display Luther's coat of arms—a cross on a heart on a rose.

The work is already acknowledged as one of the major scholarly enterprises of our day, as well as one of the most ambitious. Each volume is designed to be read individually by both general readers and specialists in such disparate subjects as medieval art or Reformation politics who need to learn about the doctrinal background of their fields. The relative brevity in which so much ground is covered is striking. Volume I, for example, treats the first 500 years of Christian doctrinal history—a period that includes such major and problematic figures as St. Augustine, St. Ambrose, Origen, St. Jerome and St. Gregory, in addition to a host of what Pelikan calls "spear-carriers"—in less than 400 pages of text. In the Reformation volume, Pelikan says, Martin Luther himself will get one chapter, a hundred manuscript pages. "I'm interested in the chorus rather than the soloists," he says. "As the author of articles and even monographs on subjects which have received a sentence or two in this account," Pelikan has written, "I am acutely aware of the dangers in any such enterprise." He then cites the dictum of Sir Steven Runciman, the English historian of the Crusades, that "the supreme duty of the historian is to write history, that is to say, to attempt to record in one sweeping sequence the greater events and movements that have swayed the destinies of man."

Pelikan is uniquely equipped by virtue of his birth, cultural background, early education, religious and linguistic training—as well as temperament and commitment—for the prodigious task of scholarship he has set himself. He was a child prodigy, and reports matter-of-factly that he taught himself to read at the age of two. Soon after he tried to write, but the lack of small-muscle coordination in such a young child made this too difficult. He learned to type instead, and recalls that his first teachers found this talent baffling indeed. English, Pelikan points out, is not his mother tongue; what he learned to read was Slovak.

Pelikan was born in 1923 in Akron, Ohio, where his father, a Lutheran minister, had a congregation. The legacy of Slovak Lutheranism, as well as Czechoslovak nationalism, were powerful influences. Pelikan's paternal grandfather was a Lutheran bishop, one of the last in pre-Communist

Czechoslovakia; his parents were educated in the United States (his mother was a school teacher) but returned to the new nation of Czechoslovakia in 1919, where his grandfather was working for the separation of church and state. Given the political and cultural pressures on the Czech state, disestablishment was not a realistic prospect. The family returned to America shortly before the birth of their son Jaroslav, whom they named for a son born in Czechoslovakia who had died in infancy.

Scholarship came naturally. Pelikan was the beneficiary of the "kind of intense, early humanistic

THE LIFE AND WORK OF

BY BARBARA DELMAN
WOLFSON

education" that is no longer obtainable in America. He studied at "what was, in effect, a German *gymnasium* in Indiana." The languages accumulated—German, Latin, Greek, Croatian, followed by Hebrew, then Syriac, in addition to the Slavic languages at home. Pelikan mentions his lack of Arabic, as well as Armenian and Georgian, languages he says he does infrequently need. But he allows that generally he is "pretty well prepared" for his work. What he does lament is the plight of his students who have to spend their creative years learning the languages they had no opportunity to acquire earlier. Some students of course turn to other fields because of the difficulties of starting Latin and Greek in adulthood.

Pelikan recalls being urged to become a lawyer, a scholar, a minister. He was also a gifted pianist and considered music as a possible career. Everything seemed possible. His father told him that "you can do many things well," but in order to do one thing superbly, "you have to close some doors," a comment that made him weep bitterly at the time.

Following in the family tradition, Pelikan was ordained a Lutheran minister. At the age of twenty-two, he simultaneously obtained a degree from Concordia Seminary in St. Louis, a Ph.D. from the University of Chicago, and began teaching at Valparaiso University in Ohio. He later taught at Chicago, then moved to Yale in 1962, where he has served as director of the Division of the Humanities and chairman of medieval studies, as well as dean of the





graduate school.

The genesis of Pelikan's major work on the history of doctrine and his fidelity to the original design are well known. Pelikan himself characterizes the plan as "audacious." As a graduate student, he realized that since the publication of the work of the great German scholar, Adolph Von Harnack, toward the end of the nineteenth century, nobody had set out to rethink the comprehensive history of doctrine. The generation that would have done the work in the 1920s and 1930s did not because of the disruption of two world wars and the rise of Hitler.

Pelikan wrote a 100-page précis in

FAITH, JAROSLAV PELIKAN

The coat of arms of Oxford's Corpus Christi College shows a pelican, an ancient religious symbol, (above); the small Cowper Madonna of Raphael, 1483-1520. Oil on wood (center); an old chalice.



National Gallery of Art

the late 1940s, an outline which has proved to be the framework of his life's work. He consulted his good friend, historian Daniel Boorstin, about the pros and cons of writing and publishing such a large-scale history one volume at a time. Perhaps it would be better to save it all up and publish the thing as a whole. "You will die with the biggest damn filing cabinet and no book," Boorstin said. The books have appeared regularly on schedule.

Although his work on *The Christian Tradition* has been central to Pelikan's life (he has said that there literally has not been a day since the idea was conceived that he has not thought about it) there has somehow been time for fifteen other books. They include *From Luther to Kierkegaard* (1950); *The Riddle of Roman Catholicism* (1959), winner of the Abington Award; *The Christian Intellectual* (1966); *Interpreters of Luther* (1968); *Historical Theology* (1971); as well as monographs on Chrysostom and Augustine. There are also the twenty-two volumes of Luther's works published between 1955 and 1971, which Pelikan edited and translated, as well as other editorial work, the deanship, and the lectures delivered around the world as a visiting scholar. (Pelikan has been described as an "orator of great style and polish; among the last of the great academic orators.") His work has won awards from the American Catholic History Association, the Slovak World Congress, the Czechoslovak Society of Arts and Sciences, among many others.

Volume IV of the history of doctrine will be published soon, and one more then remains to be written—*Christian Doctrine and Modern Culture (since 1700)*. Pelikan says no other précis is tucked away. His plans for future work include a one-volume version of *Christian Tradition* suitable for use as a textbook; a book that will schematically analyze the patterns of doctrinal development; and a study comparing the Eastern and Western concepts of the Virgin Mary. Also scheduled is the volume on the Reformation for the Oxford History of the Church, which will deal with institutional as well as doctrinal history. Pelikan is also writing an essay commissioned by Ernest Boyer, president of the Carnegie Foundation, on the future of graduate education.

Pelikan explicitly defines his subject in the history of doctrine as what the church believed, taught and confessed. He is careful to explain that while the history of theology, liturgy, and philosophy is part of the story, "church history is more than the history of doctrine, but it is never less." (He notes that Cardinal Newman "was a historian in order to be a theologian, and I have been a theologian in order to be a historian.") The very subject of historical theology, "the genetic study of Christian faith and doctrine," may seem to be a contradiction in terms, Pelikan notes. Theology claims to be a "sacred science" on the ground that it comes from divine, not human knowledge, while to be historical "is to be relative, to be involved with flux." The study of doctrinal change and continuity thus raises questions of judgment and balance.

Pelikan's work is notable for its absence of polemic. Critics agree that he has dealt with doctrinal issues judiciously and with impeccable scholarship. In his view historical theology is not a partisan weapon, as it was for his great predecessors, Gibbon and Harnack.

"At the hands of the thinkers of the Enlightenment, most brilliantly represented by Edward Gibbon, history became a weapon in their complaint against the claims of traditional religion. Professional theologians, too, learned to wield the weapon." Even Harnack's work, writes Pelikan, was a "means of extricating the true and original meaning of the gospel from its dogmatic confinement." Pelikan's own interest is in the way doctrine develops. More than a decade ago, he told a *Newsweek* interviewer that "trying to get back to the early church by peeling off all those accumulated layers of tradition is a little like peeling an onion. When you take off the final layer all you have left is the smell."

Pelikan likes to draw an analogy between the evolution of doctrine and the American experience of constitutional interpretation by the Supreme Court. "Justices of the

Supreme Court, who tell you what the Constitution means, take an oath to uphold the Constitution. So you have an ancient document, written by people who could not have foreseen television—a document not amended very often . . . Most of the time it's not by amendment but by way of interpretation that change has come. Both the continuity and the change, and the way precedent contributes to that change and at the same time can be transcended by change, fascinates me." He and a colleague at the Yale Law School are talking about teaching a joint seminar on the phenomenon, and the similarities and differences in the process of constitutional and doctrinal development. "In both instances you have a particular entity—the Supreme Court, Church Councils and the Pope—charged officially with the interpretation, and therefore the reinterpretation of the text, and at the same time recognizing that simply saying, 'Well, the text doesn't say anything about this; therefore we don't say anything,' is not a faithful interpretation."

In volume II of *The Christian Tradition* Pelikan speaks of his "profound affinities in piety and theology" with the spirit of Eastern Christendom. He vigorously sets out to revise an "attitude toward the history of Eastern Christianity and its doctrine that has been all but canonical in Western historiography"—the presumption that "the only worthwhile chapters in the doctrinal history of the East are those that deal with the West." Harnack announced that with the end of the seventh-century, the history of dogma in the Greek church ended, and Gibbon dismissed Eastern Christians with the comment that they "held in their lifeless hands the riches of the spirit." If Pelikan is anywhere a vociferous partisan, it is on behalf of the East. He has successfully restored the central role of the Eastern church in the development of doctrine, a task in which his devotion to the clarity of the Greek language in its classic, patristic and Byzantine forms has served him well.

Of the contemporary reticence to talk about religion Pelikan says, "It's the last obscenity. Kids talk at great length about their own erotic fantasies and experiences, if they can tell the difference between the two, but when you get to this, somehow that's got to remain private." He notes widespread ignorance of the Bible and religion among students, whose first introduction to the story of the Fall is likely to be Milton, and who think the phrase "a house divided cannot stand" was coined by Lincoln. But he also observes a growing seriousness among young people and "a readiness to read and study major statements about the meaning and purpose of life."

As for himself, "I've never had

any serious doubts about the basic rightness of the Christian faith." And the faith clearly informs the work. "I have never seen in any book that every day since the first century, the eucharist—the Christian Lord's supper—has been celebrated. For well over nineteen centuries, times 365 or 366 days. I don't know how you go about proving that, but it has a kind of self-evident, apodictic quality. Once you say it, you say 'of course.' Well, there's a massive continuity expressed in that, when you think of all the varieties. And we're always very conscious of the varieties of Christian experience and expression across languages and cultures and centuries. But underneath that variety and change, there is the fact that since the middle of the first century, people have been doing this. The liturgical forms, the sermons, the theology, the buildings, the kind of wine they used, the kind of bread they used—that's all changed. They even argued about whether they should use leavened or unleavened bread.



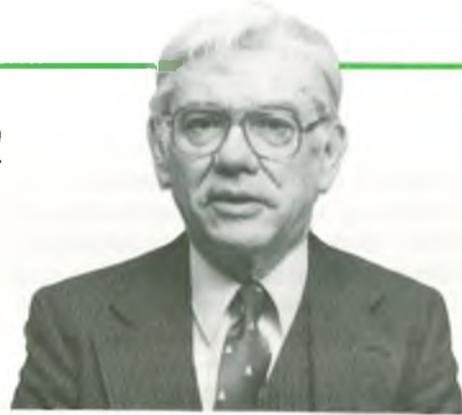
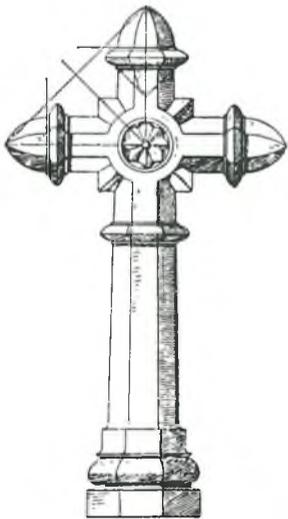
The Detroit Institute of Arts

"But they went ahead and did it. And there are other continuities, such as the Lord's Prayer. I find that something that needs to be said before one goes on to describe that change. Then one needs to add—and that's what I've been working at all my life—how the continuity and the change interact, and what are the appropriate metaphors to describe that."

Excerpts from

The Theologian as a Humanistic Scholar

The scholarly subject matter of religious studies is inevitably broader than its administrative province in any modern university. One thinks, for example, of the virtual monopoly which anthropologists and social psychologists have acquired in the area of primitive religion, or of the dominance of political and literary historians in the field of Puritan studies. Throughout the humanities, then, there are scholars dealing with data that would be a proper subject for research in religious studies, and this is as it should be. But this distribution of research in religious studies does provide a setting for a university-wide consideration of the presuppositions of general education, in which research in religious studies may render a service to the rest of the university precisely because of its self-consciousness about the relation between fact and interpretation.



The Renewal of Tradition

Tradition is a power for liberation, setting one free from the dictatorship of the claim that his own time or culture or school is the goal toward which history has been moving. For the Christian intellectual this renewal of tradition is the only way to find an intelligible connection between Christian thought and both "natural philosophy" and the "humanities." Tradition in this sense is the very opposite of the traditionalism that uses the dead theories of the past as a club to beat down all creativity in the present. Authentic tradition is a function of the critical memory and the creative imagination. Only that man is truly educated who has learned this art. Only that man is a Christian intellectual who protects himself against both traditionalism and iconoclasm through the renewal of the tradition of Christian faith, thought, worship, and service. . . .

The Christian intellectuals of the Reformation carried Homer in one hand and the epistles of Paul in the other. They were persuaded that both the church and the culture of the sixteenth century needed the renewing power of this entire spiritual and intellectual heritage. Both the church and the culture of the twentieth century require nothing less.

The Jefferson Lecture

Jaroslav Pelikan, Sterling Professor of History at Yale and distinguished scholar of Christianity will deliver the 1983 Jefferson Lecture in the Humanities.

Mr. Pelikan, who has chosen the "Vindication of Tradition" as his topic will deliver his Jefferson Lecture in two parts; the first, to be given in Washington on May 4, will examine the problem of maintaining allegiance to tradition in a constantly changing world; the second part, to be heard at the University of Chicago on May 9, will assess the role of tradition in establishing the framework for all creativity.

The Jefferson lectureship, which carries a \$10,000 stipend, is the highest honor conferred by the federal government for outstanding achievement in the humanities. Established in 1972, the Jefferson lecture recognizes the combination of intellectual and civic virtues exemplified by Thomas Jefferson and provides an opportunity for outstanding thinkers to explore matters of broad concern in a public forum.

Previous Jefferson lecturers have been Emily Townsend Vermeule, Gerald Holton, Barbara Tuchman, Edward Shils, C. Vann Woodward, Saul Bellow, John Hope Franklin, Paul Freund, Robert Penn Warren, Erik Erikson, and Lionel Trilling.

Jaroslav Pelikan's Work

The Case for General Education

The case for religious studies within the humanities is part of the case for general education and for its bearing upon all forms of scholarship. Many a humanistic scholar has discovered that the decisive component in truly significant research is frequently the factor that could not have been supplied by any number of hours of further investigation but only by a close and continuing acquaintance with the best in the entire heritage of humanistic thought.



Three excerpts above from *The Christian Intellectual*

-From the introduction to The Emergence of the Catholic Tradition:

During the years 100 and 600, most theologians were bishops; from 600 to 1500 in the West, they were monks; since 1500, they have been university professors. Gregory I, who died in 604, was a bishop who had been a monk; Martin Luther, who died in 1546, was a monk who became a university professor. Each of these life styles has left its mark on the job description of the theologian, but also on the way doctrine has continued to develop back and forth between believing, teaching, and confessing.



"The Sacrament of the Last Supper," by Salvador Dali. Oil on canvas.

National Gallery of Art

A sculpture of *The Inferno* from fourteenth-century Italy. To understand and appreciate Dante's great poem, *The Divine Comedy*, an understanding of the religious beliefs concerning punishment for wrong doing is critical.

From Chaucer to Saint Francis

Like most college teachers, I finished graduate school knowing what I wanted to teach and (or so I hoped) ready to teach it. I quickly discovered, however, that to teach what I wanted to teach, I had to learn things I didn't think I wanted to learn—or teach. Dante, Chaucer, and the other literary figures of the Middle Ages were what I *wanted* to teach. But in order to make sense of these writers, I had to learn the Bible and a wealth of other “religious” material: the writings of a host of philosophers, theologians, and religious thinkers from Augustine to Bonaventure.

A curious shift took place as I began the slow and still incomplete process of immersing myself in these documents. I began to enjoy them for their own sake, apart from the light they shed on Dante and Chaucer. I discovered the masterfully constructed narration opulent with detail in St. Matthew's Gospel. And in Augustine's *Confessions* I found the careful unfolding of man's search for sense in creation, a profoundly personal struggle for truth, and a voice, as in this celebration of childhood, charming in its sincerity:

“ . . . even hadst Thou destined me for boyhood only. For even then I was, I lived and felt; . . . I learned to delight in truth, hated to be deceived, had a vigorous memory, was gifted with speech, was soothed by friendship, avoided pain, baseness, ignorance. In so small a creature what was not wonderful?”

I discovered that I wanted to teach them, too.

So I began to teach courses which would probably be offered within a



U.S. Library of Congress

department of religious studies in other schools. My teaching of these courses is still very much shaped by my literary training and interests. But my outsider's view of religious studies has allowed me to see some things that I hadn't seen before, and perhaps to see things that the people who have been working within the discipline have taken for granted. I want to suggest some possible explanations for a curious development in the field of religious studies: subjects that were once taught mostly to those with specific sectarian commitments are now sought by those of every (and no) religious affiliation.

Along with my courses in Dante and Chaucer, I began to teach courses such as “The Bible as Literature.” And together with my medievalist colleague from the history department, who had made the same journey of discovery from within his own discipline, I team-taught a series of courses in the Middle Ages which included generous portions of the religious writers: Bernard of Clairvaux in our course in “Love and War in the Twelfth Century”; Wyclif and the English mystics in “The Age of Chaucer.” We also taught a course in the life and influence of Francis of Assisi.

Everyone is immediately attracted to Francis, seeing in him and his love for nature a figure who has something to say to our own age. Francis speaks with a power and immediacy that few of his contemporaries or ours can claim. So the problem that teachers of the past have to face—how to generate enthusiasm for ideas that seem on the surface to be remote is automatically

overcome.

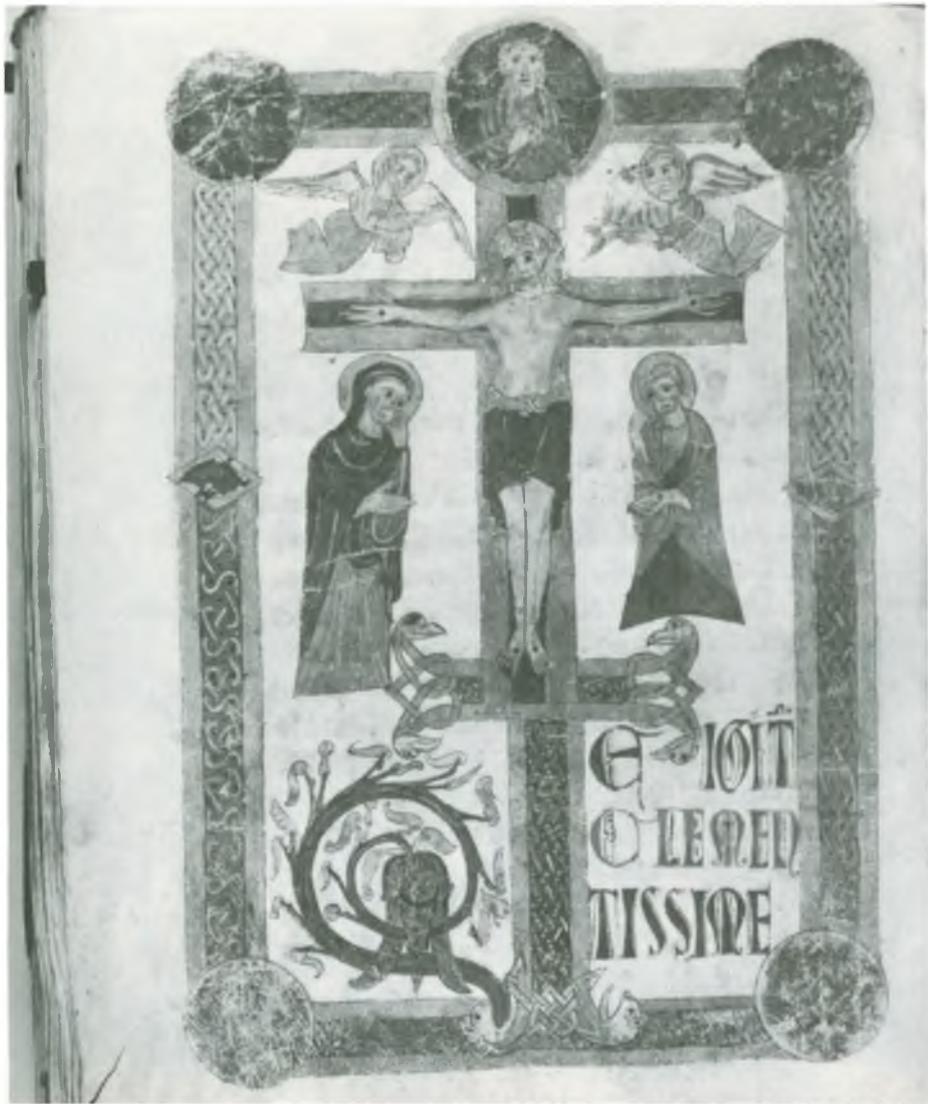
Moreover, an enormous body of material is available about Francis because so many primary sources have survived. Who he was and what he represented is vividly portrayed in an extensive series of biographies, in panel paintings and in fresco cycles, and in sermons and poems dating from the time of his death. Not only do we learn from them that Francis was a person unique in the history of Christianity, we also learn about society's reaction to this startling and dramatic man as it grappled with his message in a troubled and tumultuous time. From the beginning, when Francis and a few ragged followers wandered the towns and hills of Italy, to the emergence of a Franciscan order that was among the largest and most powerful within the Church, Francis—one of the world's great peacemakers—was a constant source of strife and contention. The controversy raged over the issue of what it meant to be his true follower, a controversy, grounded in the tension between change and continuity, that speaks to our own time, as well.

To prove that a literal reading and reenactment of the gospels were possible 1200 years after Christ, Francis molded his life into an embodiment of the virtues of poverty and humility. What he demanded of his followers was that same literal reading of the gospels, that same commitment to poverty and humility. The brotherhood that grew up around Francis had little need for explicit community organization in the beginning as they followed the words and deeds of their master.

But growth was accompanied by institutionalization, which changed the look of the Friars. One example can stand for many. Francis made it clear in the rules he had written for the order that the absolute poverty he demanded of his followers meant that they should obtain their daily bread by begging alms from day to day. But what is possible, if not very practical, for one man and his few followers became a tactical nightmare when his followers numbered in the thousands. So changes were made and accommodations accepted. The Friars took on a more “establishment” look. They acquired churches and property. The obvious question arose: could one accept these changes and still be true to the ideals of Francis?

In the Middle Ages, the majority of Franciscans simply accepted modifications of the absolute poverty and simplicity of early Franciscanism. However, a group called the Spirituals fought all modifications of this original simplicity and poverty and argued for a return to an absolute and literal interpretation of Francis' rules. When I presented these alternatives to classes, they immediately sided with the Spirituals. To them, the issue was simple. Francis had defined his way of life quite clearly, and his followers came along and, by watering it down, ruined it. The Spirituals were the only ones who kept faith.

But in fact, the issue was—and is—not simple; it is complicated by the clarity of Francis' words. Francis wanted the poverty of his order to be reflected in its very dress. He said that a friar should have a tunic, sandals, and a belt. Period. But



Walters Art Gallery

soon there were friars in England and Germany. In Italy, a tunic means discomfort. In Germany it means freezing to death. Therefore, to spread the order—and the ideals of Francis—it was necessary to interpret for the present the *spirit* of what Francis said about dress and its relationship to poverty rather than follow the advice literally. But it was precisely the literal interpretation of the rule that the Spirituals insisted on. And they had a point. Once interpretation is allowed, all kinds of interesting modifications will turn up. In the *Canterbury Tales*, Chaucer's Friar dresses in a double worsted semi-cape, a garment that would be, as Chaucer's own rhyme tells us, elegant even for a pope. Far, indeed, from Franciscan poverty!

The vow of humility presented similar problems in interpretation. To foster the virtue of humility, Francis kept a decidedly anti-academic tone to the rule; he feared that too much book-learning would lead to pride. But by the end of the thirteenth century, Franciscans held chairs in the major universities in Europe. Once again, we see a clear deviation from the original simplicity. Once again, students coming to the controversy for the first time side with the Spirituals, who deplored the academic thrust of the Franciscans of their own time. But modern debaters of the subject must remember that without the writings of those academics who were allegedly destroying the order, the story of Francis would not have survived to let us argue the ques-

tion. The destruction of the early ideals of the order was irreversibly joined to its preservation.

Perhaps the most important document in understanding Francis is the life written by Bonaventure, one of the monumental biographies and spiritual documents of the Middle Ages. It speaks with eloquence not only because of the greatness of its subject but because of the genius of its author, one of the most profound thinkers and writers of his time.

In the *Legenda Maior*, the Life of St. Francis that Bonaventure was commissioned to write by the General Chapter of Narbonne in 1260, Bonaventure considers the nature of Franciscan spirituality. Within the framework of the chronology of Francis's life, the biography is a treatise on the virtues that the faithful must develop on the soul's spiritual journey to perfection. Bonaventure draws together incidents from Francis's life to exemplify the three stages of spiritual development: purgation, illumination, and perfection.

The biography also illustrates Bonaventure's concern with beauty and emotion in language. His Latin reflects study of the Greek and Latin authors as well as the Scriptures. He knows, for example, the laws of the classic *cursus*, a pattern of cadence that varies rhythm by not stressing the ultimate syllable.

What is true of Bonaventure is also true of the other Franciscan documents. When I first went to the biographies and legends and frescoes connected with the life of Francis, what I discovered was a

wealth of texts, texts as full of learning and as deeply evocative as Dante or Chaucer. And beyond Francis, the same would apply to Augustine or indeed to other texts in the Christian tradition such as the *Imitation of Christ* of Thomas à Kempis or the writings of the great mystics Theresa of Avila, Catherine of Siena, and Juliana of Norwich: all documents which are simply not read or taught as often as they deserve to be. And this is one value of religious studies: they allow us to bring into the academic mainstream texts and ideas which are not given their due according to the more usual ways of categorizing scholarly discourse. Perhaps we can generalize from my experience with Francis and suggest that an increasing interest in religious studies implies that an injustice has been done to a significant part of our heritage, and we are starting to change that.

Change and continuity, the central theme in the study of Francis and his influence, can be studied in Franciscan literature, in art, in philosophy, and in the institutional history of the order. Students see the fascinations and complications connected with the problem—they see the valid claims of both sides and the abuses perpetrated by each. And they are able to generalize, to

perceive that the same problem is present in situations far removed in time and place from thirteenth-century Europe. The American experience provides an example. What relationship do our current institutions have to the ideas of the Founding Fathers? What relationship *should* they have? The questions generated by the study of Francis and his followers turn out to be important questions. His story is a paradigm of the difficulties in achieving the right relationship between ideas and institutions. This kind of creative interplay of past and present which many courses in religious studies have to offer illustrates the direct experience of how tradition is made relevant, the energies of the past brought into the present.

Of course, this is nothing other than a very good reason for studying *any* discipline in the humanities. The aim of religious studies when seen in this way turns out to be no different from that of Classics, or the history of art, or American Studies. And this is precisely the point: religious studies *is* at the heart of the humanities.

—Ron Herzman

Mr. Herzman is a member of the Endowment staff.



St. Francis of Assisi Missal from twelfth-century Italy (above left); an Albrecht Dürer print, "St. Francis Receiving the Stigmata."

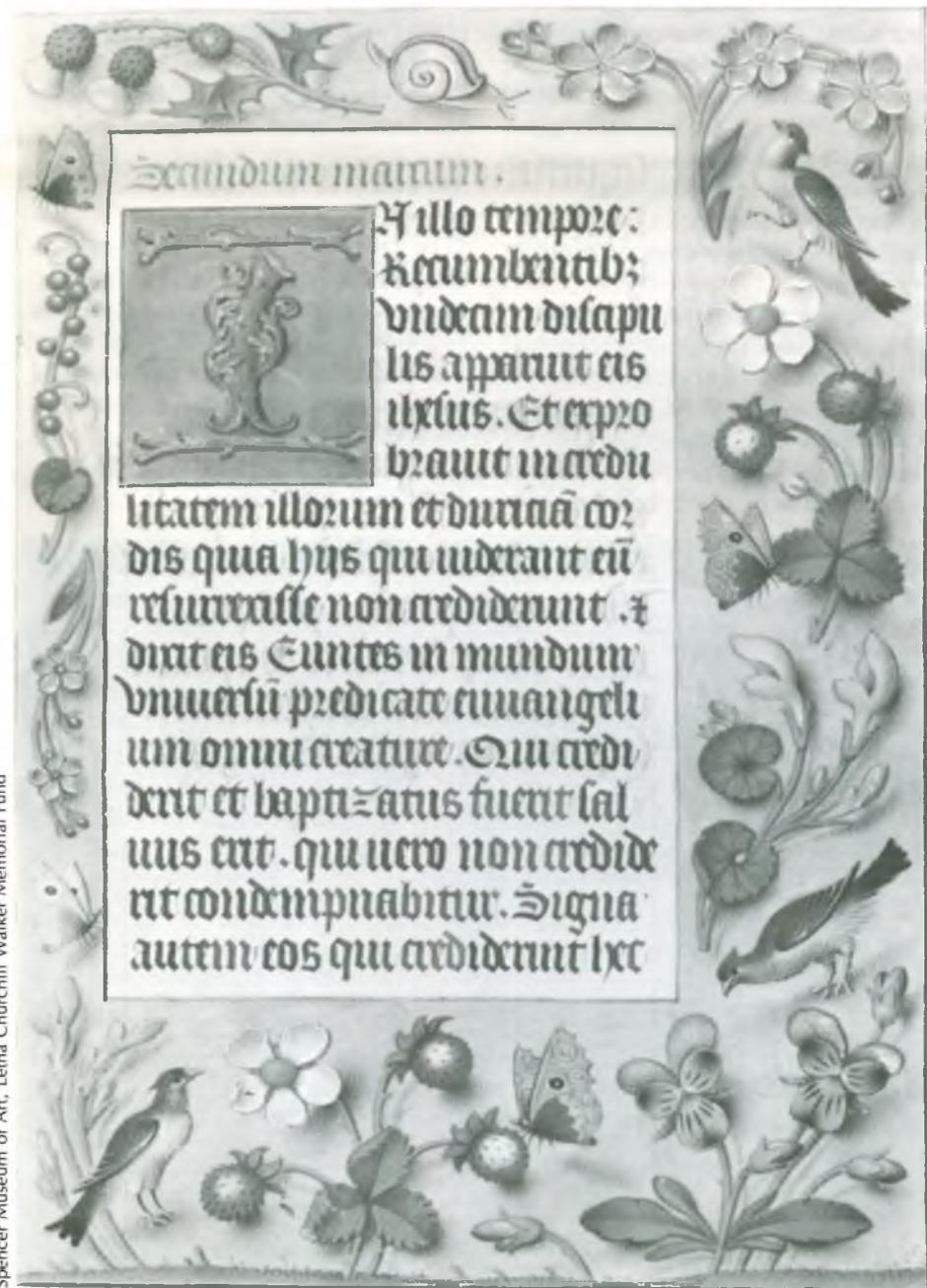
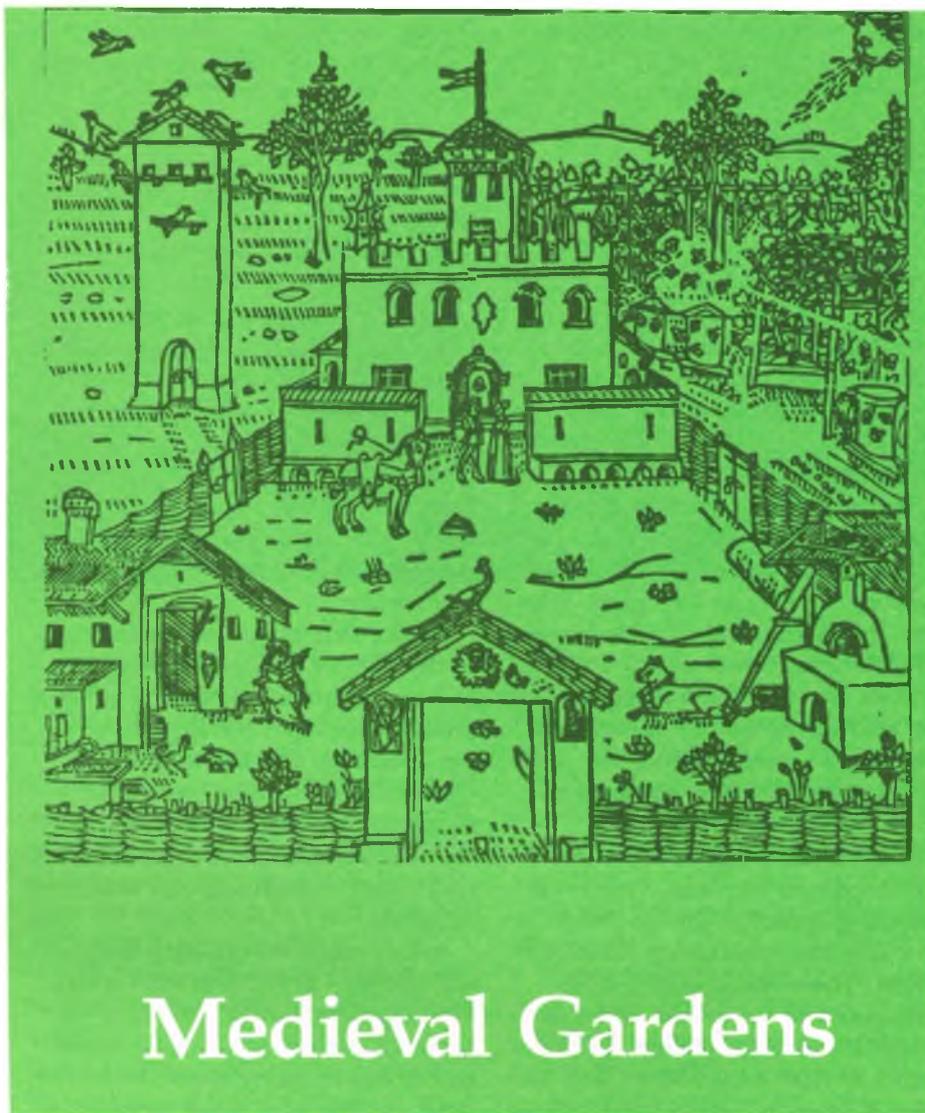
When scholars consider the history of landscape architecture, they usually treat the medieval garden as an interlude between the Roman gardens of Pompeii and the Italian Renaissance villas. One of the principal aims of "Medieval Gardens," an NEH-supported exhibition, is to bring the nine-hundred-year period in garden history—roughly A.D. 600 to 1500—to public and scholarly attention so that it will be seen in its proper perspective—not only as the garden affected the lives of people in the Middle Ages, but as it continues to influence us today.

In medieval times, the garden achieved heightened significance as a source of literal and figurative sustenance. The classic poets were fascinated by the garden and its propensity for discovering both good and evil in humankind. Chaucer, Dante, Shakespeare, Donne and especially Milton understood the garden's symbolic value, as *Paradise Lost* clearly reveals. In the entire literary canon there is no more pitiable image than that of Adam and Eve wending their solitary way out of the Garden, hand in hand.

For centuries scholars in a variety of disciplines have studied the ideas that informed the medieval garden. Historians examining estate docu-

ments, for example, have used the garden to study such topics as land use and control in both farming and gardening. Historians of science have been interested in the garden's underlying technology—the development of the plow, for example, and such areas as herbal advances in medicine or pharmacology. Literary historians have traced garden motifs and edenic visions in works dating from classical Greece and Rome to the Renaissance and on into the twentieth century. Theologians and philosophers have treated the earthly paradise and the historical Eden in any number of contexts, while art historians have looked at the iconography of the enclosed garden and the elaborate symbolism of individual plants. Humanities, scholars have found the garden an inexhaustible storehouse.

If some of these practical and aesthetic considerations are lost on us today, it is reassuring to know that this exhibit reexamines some neglected aspects of the medieval garden and provides an extraordinarily rich resource for the study of life in the Middle Ages. "Medieval Gardens" depicts the garden as provider, as pleasure giver, as religious and mystic icon and offers an opportunity to look closely at man's response to the garden he



A fifteenth-century country estate (above right), gives a good idea of the farm-garden complex of the period. An illuminated page from a Flemish Book of Hours.

cultivated and cursed and ultimately recorded in his art and dreams.

Jointly sponsored by the University of Kansas and Dumbarton Oaks in Washington, D.C., "Medieval Gardens" opened in late March in Kansas and will move to Dumbarton Oaks on May 20. Splendidly reconstructed by means of display booths, murals, panels, paintings, tapestries, and hand-colored books and prints, the broad scope of the subjects addressed in the exhibition cuts across disciplinary lines.

From the outset, recreating the medieval garden posed unusual problems. Plants are ephemeral. And so are the wattle fences, light timber for framing and turf benches that were characteristic of medieval gardens. The form, the texture, the color and perfume of the herbs and flowers themselves have, in many cases, disappeared entirely.

In artistic representations, the garden of the Middle Ages often appeared as a subsidiary to other themes: a view through a window in a painting, an ornate detail in the margin of a manuscript, the backdrop for romantic or dramatic action in a poem. Recognizing this, the organizers of the project, professors Marilyn Stokstad and Jerry Stannard of the University of Kansas and professor Elisabeth MacDougall of Dumbarton Oaks, agreed that the kaleidoscopic nature of the medieval garden could be more fully realized by a wide-ranging exhibition supported by lectures for both general and academic audiences, accompanied by scholarly publications.

Appropriately enough, "Medieval

Gardens" opened on the vernal equinox with an array of related educational programs aimed at different audiences. Among these supporting activities were a seminar on the medieval uses of plants including cookery and herbalism, a provocative consideration of recreational uses of the garden (from conversation and dalliance to music, poetry and storytelling), a recital of medieval and Renaissance music by the School of Fine Arts' Collegium Musicum as well as three special lectures by two of the three project directors and Giles Constable, director of Dumbarton Oaks.

When "Medieval Gardens" leaves Kansas for Dumbarton Oaks, approximately 125 herbals from the Garden Library will be added to the exhibition. The format will change, too, because of the relatively narrow display spaces available at the Dumbarton estate. Some of the decorative panels and more delicate tapestries, too fragile to travel, will be left behind; an upper corridor at Dumbarton Oaks will display these objects in a photographic exhibition.

"Medieval Gardens" is divided into three parts. The first focuses on the practical garden, showing the medicinal and alimentary uses of plants, garden practices and technology, and the economic role of the medieval garden. It serves as a reminder that contemporary enthusiasm for organic gardening, herbs and herb cookery all have medieval precedents. The second section, the pleasure garden, treats horticultural delights, gardens of the urban bourgeoisie, and gardens of nobility.

Planted with ornamental flowers which will surely appeal to all gardeners, the pleasure garden was clearly perceived as a place for recreation and enjoyment.

The final section, symbolic gardens, explores themes of symbolism and allegory and mystical and religious symbolism. From the Garden of Eden to Gethsemane and Golgotha, this section focuses on those themes which perennially have intrigued dramatists, artists, poets and theologians. At the same time, the exhibit comments judiciously on the symbolism of individual plant species. Famous gardens in literature, both secular (*Roman de la Rose*, *The Knight's Tale*) and religious (*Genesis*, *The Divine Comedy*), are represented through the juxtaposition of lavishly illustrated manuscripts from the Spencer Research Library and other visual images which run the gamut from primitive iconography to decorative panels.

Aside from the pleasure of viewing "Medieval Gardens," the most enduring aspect of the exhibition is probably the scholarship it has produced. There are gallery guides distributed to the public and more detailed scholarly catalogs: *The Garden of Health: Herbs in the Spencer Research Library and the Clendenning Library, University of Kansas* and *A Catalogue of Herbs and Early Botanical Literature at Dumbarton Oaks*. A valuable resource for public use and understanding of medicinal and cultural botany, *The Garden of Health* is an annotated account of materials in the exhibition which draws heavily upon over 290 herbs which form the University of Kansas' collection.

The Dumbarton catalog, scheduled for publication later in the spring, will complement this volume and will include illustrations and comments on many of the finely illustrated Renaissance herbs in their collection. Together

these two volumes will provide public access to a collection covering a broad spectrum of flowers and herbals that will enable scholars to undertake different kinds of studies concerning gardens, garden history, and garden practices.

A forthcoming publication of the papers presented in a two-day Symposium on Medieval Gardens at Dumbarton Oaks on May 20-22 will cover "Plants and their Function in Medieval Life," "Garden Features," "Gardens in Art," several different garden types (Royal, Monastic, Peasant, Urban, and Municipal Gardens), and Garden Symbolism and Allegory (commentaries on gardens in literature).

As the first major loan exhibition in the history of Dumbarton Oaks and an unusually successful collaborative effort by several groups, departments, and facilities at the University of Kansas, "Medieval Gardens" conforms to one of the classical definitions of great literature or art; it both informs and delights.

In her office overlooking the formal gardens at Dumbarton Oaks, Professor MacDougall spoke of the project's overall impact. She noted that it was in many ways one of the most exciting and at the same time, difficult, concepts to put together. But she felt that they had achieved fidelity to the *idea* of what a Medieval Garden was. She commented that once the displays were crated and shipped out West, the Dumbarton conference would have an influence reaching far beyond its two-day duration. "Because people respond so well to visual images, those who have a chance to walk through the exhibition will remember it if only for the unexpected wealth of material—the tapestries, the books, the prints—it contains."

Another of the organizers, Jerry



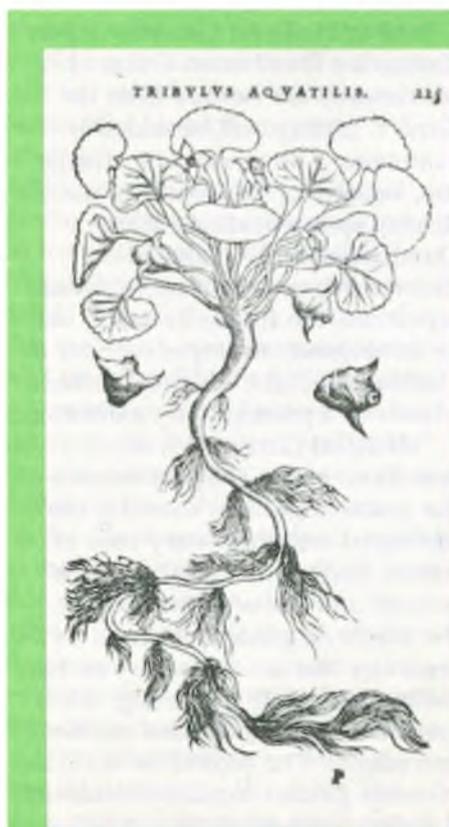
Stannard, professor of the history of science and medicine at the University of Kansas, made the point that the project was, by its nature, one that required the efforts of several scholars. "I don't think any one of us, with his or her own specialized knowledge, could have put this project together alone." He continued, "I have actually identified 225 different species of medieval plants, and from my reading of Chaucer have come to the conclusion that the garden in 'The Nun's Priest's Tale' is more authentic—much closer to what actually existed—than that described in 'The Merchant's Tale.'" In a way, Stannard's point illustrates one of the most appealing aspects of "Medieval Gardens"—for all the scientific material we have uncovered in paintings, journals, literature, and apothecary's handbooks, what it really was is still a matter of some conjecture.

In the introduction to *A Distant Mirror*, Barbara Tuchman wrote, ". . . the medieval society, while professing belief in the renunciation of the life of the senses, did not renounce it in practice. . . . Many tried, a few succeeded, but the

generality of mankind is not made for renunciation." Nowhere is this insight more clearly revealed than in the images long associated with the garden in Western art and literature. For gardens reflect some of the most basic human needs and concerns; in particular, they mirror the survival of the body and spirit, offering both literal nourishment and spiritual sustenance. Like gardens today, medieval gardens provided food, medicine, and recreation. But the gardens of that early period also reflected humankind's spiritual and religious beliefs through the symbolic associations of plants and the figurative design of the gardens themselves.

—Douglas McCreary Greenwood
Mr. Greenwood teaches English and American literature at Georgetown University.

"The Cultural and Historical Functions of Medieval Landscape Architecture" / Marilyn Stokstad / University of Kansas, Lawrence / \$100,000 / 1982-83 / Humanities Projects in Museums and Historical Organizations / "Medieval Gardens" / Elizabeth MacDougall / Harvard University, MA / \$9,930 / 1982-84 / Research Conferences



The Cloisters Collection, 1925



National Gallery of Art, Rosenwald Collection, 1943

(L-R): An illustration from a medieval herbal; St. Fiacre, the patron saint of gardeners, leaning on his "miraculous" spade. The French king granted him all the land he could turn over in a day, and he secured a large holding for the church; St. Alto, founder of a German monastery; (top), detail from Memling Madonna showing walled garden.

White limestone Ark of the Covenant discovered in 1981 at the site of the Nabratein in Upper Galilee, excavated by archaeologists affiliated with the American Schools of Oriental Research, (right). The main reading room of the Albright Institute's library, (below).



NEH Centers in Biblical Lands

In early 1947, an Arab herdsman chased a stray goat into a cave on the craggy cliffs of Qumran on the Dead Sea's West Bank, roughly ten miles east of Jerusalem. Inside he discovered eight large clay jars. One of them contained several scrolls of parchment sewn together and wrapped in pieces of linen. But the scrolls were inscribed in a script the nomad didn't recognize.

The mysterious scrolls changed hands several times, as the herdsman sold them to a merchant, who in turn peddled them in Jerusalem. Yet no one initially suspected the parchment contained anything of great moment or value.

In February, 1948, however, the scrolls were examined by researchers with the American School of Oriental Research in Jerusalem, who finally recognized the value of the documents and brought them to the world's attention.

"The greatest manuscript discovery of modern times," is how one of those researchers, archaeologist William Foxwell Albright, described the Dead Sea Scrolls, which contain the oldest known copies of the Old Testament as well as other ancient religious and secular writings.

The American School, subsequently renamed the Albright Institute for Archaeological Research, has been the headquarters for more than eighty years for real-life Indiana Joneses in search of the Lost Ark and other biblical mysteries in and around the sacred city. Each year more than 2,000 archaeologists, historians, linguists and scholars of every stripe visit the institute, one of fifteen NEH-supported Centers for Advanced Study.

Though chiefly concerned with biblical archaeology, the institute provides a wide range of support facilities for predoctoral and postdoctoral researchers in all branches of Near Eastern studies, including literature, philosophy, anthropology and art history. Institute-related projects in the area are helping cast new light on a time span extending from the earliest period of human habitation to the medieval Crusades.

Located in Jerusalem, less than a five-minute walk from Herod's gate, the Albright Institute is the oldest of five overseas research centers run by the American Schools of Oriental Research (ASOR), an association of scholars who banded together in

1900 to promote American research in the Near East.

Nineteen institutions, including Harvard, Yale, Columbia and Princeton, initially contributed \$100 each to help set up the school and permit U.S. and Canadian researchers an opportunity to investigate the ancient Holy Land on a par with European scholars.

ASOR president James Sauer, who resided at the institute for two years while preparing his dissertation, notes that it stands at the "center" of intellectual life in Jerusalem, with ties to the Hebrew University, the Hebrew Union College and the University of Tel Aviv.

Both residents and visitors to the institute can use its well-stocked library, which holds more than 17,000 volumes on Syrian-Palestinian archaeology and history, as well as 450 scholarly journals, detailed maps and a ceramic study collection. The center also contains two large laboratory rooms for artifact restoration and analysis, a drafting room, a dark room and a four-wheel-drive vehicle for excavations.

The institute actively promotes scholarly exchanges with other experts in the area. During the fall semester, it sponsors a series of technical presentations by Israeli archaeologists on recent discoveries, such as a Byzantine church in the Judean desert, or new findings about ancient agriculture in the Judean hills. In the spring, resident scholars and other invited experts conduct seminars on the results of their research on a wide range of topics. NEH fellow James Muhly, for example, discussed his research tracing new developments in ancient metallurgy.

Muhly, a historian at the University of Pennsylvania, attempted to apply such modern scientific techniques as calibrated radio-carbon dating and chemical analysis to metal artifacts excavated in Palestine and stored in Jerusalem. The research was designed to trace the chronological development of metalworking in the region, and has produced some significant new theories.

Muhly says the research shows that metals were commonly used in

Palestine much earlier than archaeologists previously thought. "It had a flourishing metal industry by about 3,700-3,800 B.C.," he says.

If this view is correct, he says, it would show that metal use in Palestine developed simultaneously with that of neighboring areas like Syria and Mesopotamia, rather than afterwards.

Throughout the year, the institute cosponsors with the Hebrew Union College a lecture series on archaeology at the nearby Rockefeller Museum. This series, which Sauer says regularly attracts an audience of up to 300, explains to the general public the most recent archaeological discoveries in the area.

The 1982 series dealt with such topics as ancient Phoenician tombs, urbanization in the third millennium B.C., and new findings in the Jezreel Valley. In the Jezreel lecture, Hebrew University professor Amnon Ben-Tor noted ongoing excavations which have uncovered Iron Age pottery and other artifacts in an area that underwent a transition from the late Bronze Age "city state" to more centralized control of the Israelite monarchy.

But many of the institute's visitors believe its most important function is to serve as the launching pad for numerous field trips and excavations in the region. These expeditions "furnished a superlative opportunity to understand the sites which produced much of the material studied," says Miriam Balmuth, a 1981 NEH fellow from Tufts University who studied ancient coinage. Sauer notes that more than eighty archaeological sites and museums are visited each year, while the institute typically sponsors five major summer excavations each of which can attract hundreds of scholars from diverse disciplines.

"Not being an archaeologist myself, I would probably not have obtained elsewhere such a systematic exposure to and critical perspective on recent archaeological evidence," says J. Cheryl Exum, an NEH fellow from Boston College performing a literary analysis of biblical texts. "Being in the land not only provided me with a better sense of its history as accessible





through archaeology, its geography and its climate, but it also made me more sensitive to the power and pervasiveness of certain types of biblical imagery."

Many scholars now prominent in ancient Near Eastern studies cut their teeth at institute-sponsored excavations, which have led to innumerable books and scholarly articles. Bringing back to America an expertise that can be nurtured only on site, Albright scholars have kept up a steady flow of discoveries—from the Dead Sea Scrolls to the continual unfolding of the region's historical development.

Sauer notes that the institute itself has "weathered quite a few political storms" since its creation during the Ottoman Turkish rule of Palestine. The area subsequently has been governed by the British, Jordanians and finally the Israelis after the 1967 war. But despite the surroundings' recurring turmoil, few who pass through the Albright Institute question the value of their experience.

"The discoveries of Jerusalem are even more important than those of Cape Canaveral," according to one famous alumnus, the late archaeologist Paul W. Lapp. "The discoveries out of Canaveral are concerned with the expansion of man's physical world, but the discoveries in Jerusalem concern man himself."

* * *

On a clear night from tall buildings in Jerusalem, one sometimes sees dim lights flickering to the East, across the desert and the Dead Sea. Those lights glimmer in Amman, the Jordanian site of another NEH-aided advanced study center.

Though only about eight miles in physical distance from the Albright Institute, the American Center of Oriental Research in Amman seems light years away in terms of its cultural surroundings. Sauer notes that the Amman center was created in 1968 as a spinoff of the Albright Institute in the aftermath of the 1967

Arab-Israeli War.

Prior to the war, the Albright Institute in East Jerusalem had been within Jordanian borders, with ready access to sites both east and west. But the bitter struggle, which left the institute under Israeli jurisdiction, severed the ties between Jerusalem and archaeological sites in Jordan, Syria, Iraq and other nearby Arab nations. American archaeologists seeking to carry out field work in the Arab part of the world needed a new base of operations. The American Center, created initially with funds from the Fulbright program, has succeeded so well at establishing Arabic ties that the Jordanian royal family is taking a personal interest in its expansion.

Although the American Center also attracts archaeologists and scholars with diverse backgrounds from around the world, it is very different from the Albright Institute. Those differences start with the physical setting. Unlike the Albright, the American Center is run from small, squarish rented quarters in a residential building close to the center of Amman. It has hostel space for two NEH fellows and several other visiting scholars, though Sauer notes the bachelor quarters are "really compact."

Sauer, who personally directed the Amman center for eight years, notes it also takes a very different "educational thrust" from that of the Jerusalem center. "Whereas Albright is primarily a research institute, the Amman center puts at least 50 percent of its emphasis on teaching," he says. Unlike Jerusalem—where the archaeological community is well established—Jordan desperately needed experts to train its own citizens. The American Center has filled that gap by lending visiting scholars to teach at the University of Jordan and Yarmouk University.

"We've had a significant impact, not only on university life, but on

the national planning of the entire country," says Sauer. "We've already trained the first and second generations of Jordanian archaeologists, and now are starting on the third."

The American Center also teaches basic courses twice a week to instill a sense of appreciation for archaeology among members of the general public. This instruction has proved critical in Jordan, whose rich archaeological heritage is threatened with destruction by rapid expansion. Located on the edge of the desert, the nation has a fragile environment and looks to archaeology and history for answers to such modern problems as where to site a dam.

Linda Jacobs, a 1981-82 NEH fellow, came to study early Bronze Age sites in the Wadi Isal region of southern Jordan targeted for future industrial and commercial development. The survey had three key goals—to locate suspected settlement patterns and communication routes of the Early Bronze Age, to devise an accurate system to survey similar areas elsewhere, and to compile a complete inventory of antiquities in a small part of a region slated for development.

After reviewing eighteen square kilometers of the territory over the course of three months, Jacobs and her fellow researchers identified ninety sites. Ironically, however, they didn't find a single Early Bronze Age site (most of them dated from the medieval Byzantine period), and no evidence that this had been an ancient route.

Jacobs concluded that other researchers would have to look elsewhere for Bronze Age settlements and communication routes, since the Wadi Isal area apparently had always been a "marginal occupation zone." But she added the survey experience still was "important to me in terms of acquainting myself with Palestinian archaeology in general and the southern part of the country in particular. . . . The

benefits in terms of personal contacts, not only for me but for ACOR as well, are uncountable."

While the Albright Institute focuses chiefly on biblical archaeology, the American Center primarily investigates the Stone Age, Greek and Roman antiquities and the later Islamic period in a quest to find links to the modern era.

David McCreery, director of the Amman center, noted in a recent report that between 300 and 400 archaeologists worked through the center during 1982 on eight archaeological excavation and survey projects. These included excavations of Iron Age and Roman tombs, within 200 meters of the center itself, laden with pottery, bronze brooches, statues, iron swords and silver earrings. At least eight similar projects are scheduled in 1983.

S. Thomas Parker, a historian at North Carolina State University and a 1982 NEH fellow, is perhaps typical of the scholars residing at the Amman center. Through excavations at the ancient Roman legionary fortress el-Lejjun, Parker has tried to learn something about the history of this section of the Roman Empire's eastern frontier. Excavations have confirmed that the fortress was built around A.D. 300 as the emperor Diocletian tried to shore up his position in that part of the world.

But during the next century, the Roman legion apparently withdrew from the fortress, according to archaeological evidence. This confirms Parker's belief that Roman troops were shuttled to the North and West to combat invaders.

Using the center's Land Rover vehicle, Parker also got a first-hand look at scattered Roman military posts along the eastern frontier by taking a 6,500-kilometer trip from Jordan through Syria and all the way to Trabzon on the Black Sea.

Parker, who has given several lectures on his research and is preparing various scholarly articles, says the center was a "fruitful place" to exchange information with archaeologists, anthropologists and other Arabic scholars. "It's really a tremendous facilitator for research."

Center officials now are trying to solve their biggest problem—lack of a permanent headquarters. As a token of good will, the Jordanian government recently donated a one-third acre plot of land on a high hill facing the University of Jordan. Jordanian Prince Raad is chairing a drive aimed at raising \$2 million for a new building. "We hope to break ground later this year," says Sauer.

* * *

Approximately 300 miles to the southwest, across the burning sands that Moses once traversed, is another NEH-supported center, the American Research Center in Egypt (ARCE).

Much like its counterparts in Jerusalem and Amman, the American Research Center is helping

hundreds of archaeologists and students gain first-hand knowledge of the area's history and culture. The center also strives generally to strengthen U.S.-Egyptian cultural ties—for example, by helping prepare the recent King Tut exhibition that toured the United States—while serving as a magnet for Egyptologists from around the world.

"Intellectual life in Cairo is very weak," says Paul Walker, the New York-based executive director of ARCE. "This is the one island."

Founded in 1948 at a meeting at the Club of Odd Volumes in Boston, the center initially was identified solely with archaeologists. Though Walker notes the center still is "probably most famous for archaeology," it has expanded its scope to enable American students to pursue projects in such differing fields as art history, Islamic studies, the social sciences and the humanities.

"The variety of research is incredible," says Walker, who notes recent projects ranging from a catalog of ancient Coptic manuscripts to a sociological study of rural peddlers in modern times. "It's hard to think of something we haven't sponsored."

A consortium of twenty-eight U.S. universities and museums, ARCE includes an impressive array of facilities to help twenty resident fellows and other visiting scholars study everything from library microfilm to the Sphinx.

Most fellows reside in separate apartments in Cairo, but the center itself remains the hub of activity. It has become the basic meeting place for 400 to 500 scholars per year, including U.S. and Canadian visitors, Egyptian scholars seeking con-

tact with North Americans and European researchers eager to consult American colleagues. Walker notes that recent Mideast unrest, which has limited research opportunities in such nations as Iran and Lebanon, make ARCE's task all the more critical.

The chief gathering place is a weekly seminar in which visiting fellows report on their research to other fellows and outside experts.

"The weekly seminar was very useful as a way of encouraging intellectual exchange," says Nicholas Hopkins, a 1980-81 NEH fellow who studied agricultural modernization in a rural Egyptian village. Hopkins lived in the village Musha, 400 kilometers south of Cairo, for five months, observing the villagers and taking copious notes. He tentatively concluded that recent use of tractors, plows and other types of agricultural machinery hasn't disturbed the family structure in the village, or displaced workers from their jobs, though it has tended to concentrate wealth and power in the hands of those who could afford the machinery.

William Zartman, a 1979-80 NEH fellow who studied Egyptian politics, shares Hopkins' assessment of the seminar. "The fellows' colloquium was a high point of my stay, in a country where regular organized intellectual exchange is a rarity. The chance for a group of researchers to exchange results-in-progress across disciplinary lines with free discussion and with participation of Egyptians and others from outside the ARCE circle was most important. It was important not only to general intellectual life of the researchers, but above all as

an example to Egyptians of what research is all about, and that is a crucial aspect of American research presence in a country like Egypt."

Zartman taught in more formal settings as well, giving lectures at the Diplomatic Institute of the Egyptian Foreign Ministry, the al-Ahram Center for Strategic and International Studies, the Law School of the University of Alexandria, the Political Science Department of Tel Aviv University, the Association for Moroccan-American Relations, and the Cairo Press Club. Like other NEH fellows, his Egyptian experience has given him material for a series of articles for such publications as *Foreign Affairs*.

The center itself sponsors an active publications program, including a regular journal, newsletter and monographs on recent research. ARCE-related publication programs include critical editions of the commentaries by Averroes on Aristotle, and catalogs of astronomical, mathematical and philosophical manuscripts in the Egyptian National Library.

But, as in the case of the Albright and American Center in Amman, much of ARCE's resources are devoted to assisting American archaeological expeditions. Walker notes that while few of the excavations are directly linked to biblical studies, all enhance the understanding of one of history's earliest civilizations. Recent ARCE-aided digs have included journeys to the Sphinx complex, the Theban royal tomb, Abydos and the Libyan Desert.

But travels to sites of more recent vintage also provide the stimulus for needed research.

Anthropologist Robert Fernea, a

1980-81 NEH fellow, visited the research sites of anthropologists throughout the land as he traced such modern issues as labor migration and the impact of the Camp David accords. "I remain convinced," he says, that "participant observation adds a vital dimension to social analysis."

Fernea says that as he traveled by bicycle, train and bus, he realized that "America was overwhelmingly present in an impersonal sense. Stores were full of American products; American cars crowded the streets of Cairo," while "at night, large neon signs hawked American cigarettes." His recollections appear to underline the need for continued ARCE-type efforts to understand the land of the Nile.

"The asymmetry of the American-Egyptian relationship is nowhere better revealed," he says, "than in their knowledge of us, and our ignorance of them."

—Francis J. O'Donnell

Mr. O'Donnell is a frequent contributor to *Humanities*.

Rothman Mitchell/Albright Institute of Archaeological Research, Jerusalem/\$105,000/1979-82/\$132,000/1982-85/ American Center of Oriental Research, Amman/ \$100,000/1979-82/\$132,000/ 1982-85/ Fellowships at Centers for Advanced Study/"A Challenge Grant for the American Schools of Oriental Research"/American Schools of Oriental Research, Philadelphia, PA/\$200,000 FM/1979-84/Challenge Grant/Paul Walker/American Research Center in Egypt/\$40,000/1977/\$180,000/ 1978-80/ \$66,000/1981/\$198,000/ 1982-85/ Fellowships at Centers for Advanced Study

1982 excavations at Qusein al-Qadim (Red Sea) uncover a "Sheikh's house" in a thirteenth-century Islamic town, (left); archaeologists conferring before the wall in the colonnade of a Temple of Luxor in Egypt, (right). NEH Fellows meet their counterparts from all over the world at various Centers for Advanced Study.



1983 NEH FELLOWSHIP AWARDS

Archaeology & Anthropology

Fellowships for Independent Study and Research

Robert C. Brumbaugh, U. of Michigan, Ann Arbor

Dale F. Fickelman, New York U.

Stephen F. Gudeman, U. of Minnesota, Minneapolis

John L. Gwaltney, Syracuse U., NY

Karl G. Heider, U. of South Carolina, Columbia

Ivan Karp, Indiana U., Bloomington

Fellowships for College Teachers

Thomas V. Belmonte, Hofstra U., Hempstead, NY

James M. Freeman, San Jose U., CA

Charlotte J. Frisbie, Southern Illinois University, Edwardsville, IL

Wyatt MacGaffey, Haverford College, PA

Glenn Petersen, CUNY Bernard Baruch College, New York, NY

Joyce F. Riegelhaupt, Sarah Lawrence College, Bronxville, NY

Richard H. Thompson, James Madison U., Harrisonburg, VA

NEH Fellowships at Centers for Advanced Study

School of American Research, Santa Fe, NM, Douglas Schwartz

Summer Seminars for College Teachers

Symbolic Anthropology: A Humanistic Critique, J. Christopher Crocker, U. of Virginia, Charlottesville

Summer Stipends

James C. Anderson, Jr., U. of Georgia, Athens

Thomas Owen Beidelman, New York U., NYC

Robert J. Gordon, U. of Vermont, Burlington

Stanton W. Green, U. of South Carolina, Columbia

Carol J. Greenhouse, Cornell U., Ithaca, NY

Barbara M. Leons, Towson State U., MD

David A. Napier, Middlebury, VT

Susan B. Millar, Madison, WI

Susan M. Parman, Placentia, CA

Susan B. Sutton, Indiana/Purdue U., Indianapolis

David L. Thompson, Howard U., Washington, DC

Arts—History & Criticism

Fellowships for Independent Study and Research

David A. Antin, U. of California, San Diego, La Jolla

John W. Archer, U. of Minnesota, Minneapolis

Wachtang Z. Djobadze, U. of California, Los Angeles

Jerrilynn D. Dodds, Columbia U., NYC

Charlotte J. Greenspan, Cornell U., Ithaca, NY

Warren J. Kirkendale, Duke U., Durham, NC

Judith Milhous, U. of Iowa, Iowa City

Robert P. Morgan, U. of Chicago, IL

Edward R. Phillips, U. of Ottawa, Ontario, Canada

John Pollini, Johns Hopkins U., Baltimore, MD

Donald Posner, New York U., NYC

Fellowships for College Teachers

Richard O. Abel, Drake U., Des Moines, IA

Robert Brueggemann, U. of Illinois, Chicago

Miles L. Chappell, College of William and Mary, Williamsburg, VA

Ellen N. Davis, CUNY Queens College, Flushing, NY

William D. Gudger, College of Charleston, SC

Jane S. Hetrick, Rider College, Lawrenceville, NJ

Mary K. Hunter, Bates College, Lewiston, ME

Steven R. Janke, SUNY College at Buffalo, NY

Stuart E. Liebman, CUNY Queens College, Flushing, NY

Charles R. Morscheck, Jr., Drexel U., Philadelphia, PA

Hewitt Pantaleoni, SUNY College at Oneonta, NY

Adelaida Reyes Scharamm, Jersey City State College, NJ

Joy A. Thornton, Bates College, Lewiston, ME

Summer Seminars for College Teachers

Modernity Versus Tradition in Twentieth-Century American Architecture, Rosemarie Haag Bletter, Columbia U., NYC

Portraits: Motifs, Methods, Purposes, Richard Brilliant, Columbia U., NYC

Beyond Formalism: Phenomenological, Semiotic, and Poststructuralist Approaches to Film, Peter Brunette, New York U., NYC

The Medieval Illuminated Book: Context and Audience, Robert G. Clakins, Cornell U., Ithaca, NY

The Operas of Verdi, Martin Chusid, New York U., NYC

Music, Poetry, and Liturgy in the High Middle Ages, David G. Hughes, Harvard U., Cambridge, MA

Art and Social Ideals in the 18th Century: Ideological Imprints in the Music, Painting and Literature of Domestic Life, Richard D. Leppert, U. of Minnesota, Minneapolis

Japanese Theatre Music: Theory and Practice, William P. Malm, U. of Michigan, Ann Arbor

Adams Sitney, Princeton U., NJ

The Music and Writings of Arnold Schoenberg, Leonard D. Stein, U. of Southern California, Los Angeles

Summer Stipends

David P. Appleby, Eastern Illinois U., Charleston

Reda Bensmaia, U. of Minnesota, Minneapolis

Jane L. Berdes, Bethesda, MD

Leslie Ellen Brown, Louisiana State U., Baton Rouge

Charles E. Cohen, U. of Chicago, IL

Laurinda S. Dixon, Syracuse U., NY

John E. Floreen, Rutgers U., Newark, NJ

David H. Friedman, Massachusetts Institute of Technology, Cambridge

Eleanor W. Gwynn, North Carolina State U., Greensboro

Elizabeth G. Higdon, Duke U., Durham, NC

Michael Ann Holly, Hobart-William Smith Colleges, Geneva, NY

Martha M. Hyde, Yale U., New Haven, CT

Esther Jacobson, U. of Oregon, Eugene

Alison M. Kettering, Carleton College, Northfield, MN

Terryl N. Kinder, SUNY College at Brockport, NY

Ruth E. Kolarik, Colorado College, Colorado Springs

Steven J. Ledbetter, Newton Centre, MA

Mary Tompkins Lewis, New York, NY

Anne M. Schnobelen, Rice U., Houston, TX

David R. Smith, U. of New Hampshire, Durham

Nancy R.S. Steinhardt, Bryn Mawr College, PA

Grace A. H. Vlam, Salt Lake City, UT

Richard A. Wang, U. of Illinois, Chicago

Marsha S. Weidner, Oberlin College, OH

History—Non-U.S.

Fellowships for Independent Study and Research

John W. Boyer, U. of Chicago, IL

John Brewer, Harvard U., Cambridge, MA

Caroline W. Bynum, U. of Washington, Seattle

Jeffrey L. Cox, U. of Iowa, Iowa City

Barbara B. Diefendorf, Boston U., MA

Geoffrey H. Fley, U. of Michigan, Ann Arbor

Robert Forster, Johns Hopkins U., Baltimore, MD

Anthony T. Grafton, Princeton U., NJ

Kenneth F. Kiple, Bowling State U., OH

Mark A. Kishlansky, U. of Chicago, IL

Diane P. Koenker, Temple U., Philadelphia, PA

David Joravsky, Northwestern U., Evanston, IL

Robert T. Manning, Boston College, Chestnut Hill, MA

Michelle B. McAlpin, Tufts U., Medford, MA

Marjorie K. McIntosh, U. of Colorado, Boulder

John P. McKay, U. of Illinois, Urbana

Mary S. Pedley, Ann Arbor Public Schools, MI

Marc Raeff, Columbia U., NYC

Richard L. Roberts, Stanford U., CA

Shirley A. Roe, Wellcome Inst. for the History of Medicine, London, England

Simon M. Schama, Harvard U., Cambridge, MA

Peter D. Stansky, Stanford U., CA

Michael J. Watts, U. of California, Berkeley

Elvira M. Wilbur, Michigan State U., East Lansing

Fellowships for College Teachers

Michael C. Alexander, U. of Illinois, Chicago, IL

Anne L. Barstow, SUNY College at Old Westbury, NY

Elinor C. Burkett, Frostburg State College, MD

Daniel N. Crecelius, California State U., Los Angeles

Mott T. Greene, Skidmore College, Saratoga Springs, NY

Daniel R. Headrick, Roosevelt U., Chicago, IL

James L. Huffman, Wittenberg U., Springfield, OH

Ronald G. Knapp, SUNY College at New Paltz, NY

Jonathan N. Lipman, Mount Holyoke College, South Hadley, MA

Lawrence D. Orton, Oakland U., Rochester, NY

Loretta O. Pang, U. of Hawaii-Kapiolani Community College, Honolulu

Denis G. Paz, Clemson U., SC

Reofilo F. Ruiz, CUNY Brooklyn College, NY

Flias N. Saad, Wellesley College, MA

John M. Tutino, Saint Olaf College, Northfield, NM

William G. Wagner, Williams College, Williamstown, MA

Summer Seminars for College Teachers

Medieval Local History: Rome and Its Neighborhood, 12th-14th Centuries, Robert Brentano, c/o Calvin G. Rand, American Academy in Rome, NY

Religion, Nationalism, and Conflict: The South Asian Experience, Ainslie Embree, Columbia U., NYC

Ethnic and Religious Minorities in the Middle East and Central Asia, Richard N. Frye and Eden Naby, Harvard U., Cambridge, MA

Marxism and Communism in China, Maurice J. Meisner, U. of Wisconsin, Madison

The New Russian Social History and Its Relationship to Western History, Walter M. Pintner, Cornell U., Ithaca, NY

The Political Mythology of Race, Leonard M. Thompson, Yale U., New Haven, CT

Reappraisals of the Scientific Revolution, Robert S. Westman, U. of California, Los Angeles

Summer Seminars for Secondary School Teachers

Three Approaches to History: Thucydides, Plutarch, and Bede, William R. Cook, SUNY at Geneseo, NY

Summer Stipends

James S. Allen, Phillips U., Enid, OK

James S. Amelang, U. of Florida, Gainesville

George Reid Andrews, U. of Pittsburgh, PA

Wellington K.K. Chan, Occidental College, Los Angeles, CA

John F. Cornell, U. of Oregon, Eugene

Nicholas P. Cushner, SUNY Empire State College, Saratoga Springs, NY

John F. D'Amico, George Mason U., Fairfax, VA

Gary Dekrey, Colgate U., Hamilton, NY

Anne R. Dewindt, Wayne County Community College, Detroit, MI

Darrell Ivan Dykstra, Macomb, IL

Robert Y. Eng, U. of Redlands, CA

Ellen G. Friedman, Boston College, Chestnut Hill, MA

Richard M. Golden, Clemson U., SC

Leonard A. Gordon, CUNY Brooklyn College, NYC

Barbara M. Hallman, California Polytechnic State U., San Luis Obispo

Ronnie P.C. Hsia, New Haven, CT

William C. Kirby, Washington U., St. Louis, MO

Julien V. Koschmann, Cornell U., Ithaca, NY

Leo A. Loubere, SUNY at Buffalo, NY

Abraham Marcus, U. of Texas, Austin

William M. Murray, U. of South Florida, Tampa

Susan Naquin, U. of Pennsylvania, Philadelphia

Alexander Orbach, U. of Pittsburgh, PA

David R. Ringrose, U. of California, San Diego, La Jolla

Azade-Ayse Rorlich, U. of Southern California, Los Angeles

Reeva S. Simon, West Hempstead, NY

Mark D. Szuchman, Florida International U., Miami

Steven K. Vincent, North Carolina State U., Raleigh

Terry M. Weidner, Ohio Wesleyan U., Delaware, OH

Jack Wertheimer, Jewish Theological Seminary of America, NYC

History—U.S.

Fellowships for Independent Study and Research

Robert H. Abzug, U. of Texas, Austin

Richard L. Bushman, U. of Delaware, Newark

Dino Cinel, Tulane U., New Orleans, LA

David B. Davis, Yale U., New Haven, CT

Carl N. Degler, Stanford U., CA

John M. Faragher, Mount Holyoke College, South Hadley, MA

Eric Foner, Columbia U., NYC

Karen Halttunen, Northwestern U., Evanston, IL

Thomas C. Holt, U. of Michigan, Ann Arbor

Linda K. Kerber, U. of Iowa, Iowa City

William R. Leach, New York Institute for the Humanities, NYC

Barry J. Levy, Case Western Reserve U., Cleveland, OH

Elizabeth P. McCaughey, Columbia U., NYC

James Oakes, Princeton U., NJ

Morton Rothstein, U. of Wisconsin, Madison

John W. Shy, U. of Michigan, Ann Arbor

William M. Tuttle, Jr., U. of Kansas, Lawrence

Fellowships for College Teachers

Katherine G. Aiken, Lewis-Clark State College, Lewiston, ID

Jean H. Baker, Goucher College, Towson, MD

Carol K. Bleser, Colgate U., Hamilton, NY

Tommy L. Bogger, Norfolk State U., VA

Michael H. Ebner, Lake Forest College, IL

William M. Evans, California State Polytechnic U., Pomona

Susan M. Hartmann, U. of Missouri, Saint Louis, MO

Thomas Kessner, CUNY Kingsborough Community College, Brooklyn, NY

Steven A. Riess, Northeastern Illinois U., Chicago

William G. Robbins, Oregon State U., Corvallis

Emily S. Rosenberg, Macalester College, St. Paul, MN

Roy A. Rosenzweig, George Mason U., Fairfax, VA

Joan S. Rubin, SUNY College at Brockport, NY

Crandall A. Schifflett, Virginia Polytechnic Inst. & State U., Blacksburg

Forrest G. Wood, California State College, Bakersfield

Summer Seminars for College Teachers

Two Social Movements of Contemporary America: Feminism and Anti-Feminism, William Chafe and Jane Matthews, Duke U., Durham, NC

Minorities in the Southwest, Leonard Dinnerstein, U. of Arizona, Tucson

America Urban History: Cities and Neighborhoods, Kenneth T. Jackson, Columbia U., NYC

Approaches to Nineteenth-Century American Social History, Carl F. Kaestle, U. of Wisconsin, Madison

Individualism and the Republican Tradition: Anglo-American Social Thought in the Age of Revolution,

Isaac Kramnick, Cornell U., Ithaca, NY
A Generation of American Foreign Policy, 1945-1975, Thomas G. Paterson, U. of Connecticut, Storrs
Democratic Culture in America, 1770-1870, Lewis C. Perry, Indiana U., Bloomington
American Indian-White Relations: From Columbus to Removal, Bernard W. Sheehan, Indiana U., Bloomington
The American South as Myth and Symbol, George B. Tindall, U. of North Carolina, Chapel Hill
Ethnicity in Twentieth-Century America: An Interdisciplinary and Comparative Approach, Rudolph J. Vecoli, U. of Minnesota, St. Paul
Summer Seminars for Secondary School Teachers
Classics on the American Frontier Experience, Turrentine W. Jackson, U. of California, Davis
Classic Studies in American Ethnic and Racial History, James P. Shenton, Columbia U., NYC
Summer Stipends
William R. Braisted, U. of Texas, Austin
Kenton J. Clymer, U. of Texas, El Paso
Michael B. Dougan, Arkansas State U., State University
Dan L. Flores, Texas Tech U., Lubbock
Sylvia R. Frey, Tulane U., New Orleans, LA
Paul M. Gaston, U. of Virginia, Charlottesville
James N. Giglio, Southwest Missouri State U., Springfield, MO
Lloyd J. Graybar, Eastern Kentucky U., Richmond
Robert L. Griswold, U. of Oklahoma, Norman
Sharon Harley, U. of Maryland, College Park
William J. Harris, Cambridge, MA
Fredereick E. Hoxie, Antioch U., Yellow Springs, OH
Maurice H. Isserman, Smith College, Northampton, MA
John V. Jezierski, Saginaw Valley State College, University Center, MI
Richard H. King, U. of the District of Columbia, Washington, DC
Richard B. Lyman, Jr., Simmons College, Boston, MA
Elaine Tyler May, U. of Minnesota, Minneapolis
Patricia Mooney Melvin, U. of Arkansas, Little Rock
Kenneth O'Reilly, Milwaukee, WI
David J. Pivar, California State U., Fullerton
Dennis C. Rousey, Arkansas State U., Jonesboro
Jeffrey T. Sammons, U. of Houston, TX
Ann Schofield, U. of Kansas, Lawrence
Sally Schwager, Cambridge, MA

Interdisciplinary

Fellowships for Independent Study and Research
Anne C. Rose, Carnegie-Mellon U., Pittsburgh, PA
G. Edward White, U. of Virginia, Charlottesville
Fellowships for College Teachers
Robert S. Fogarty, Antioch U., Yellow Springs, OH
Cynthia E. Kerman, Villa Julie College, Stevenson, MD
Mary R. Walsh, U. of Lowell, Lowell, MA
NEH Fellowships at Centers for Advanced Study
The American Academy in Rome, New York, NY; Lionel Casson
Center for Advanced Study in the Behavioral Sciences, Stanford, CA; Gardner Lindzey Institute for Advanced Study, Princeton, NJ; Harry Woolf
Winterthur Museum and Gardens, Winterthur, DL; Kenneth Ames
NEH Fellowships for Journalists
Graham Hovey, U. of Michigan, Ann Arbor
Lyle Nelson, Stanford U., Stanford, CA
Summer Seminars for College Teachers
History of Modern Physical Science, Stephen G. Brush, U. of Maryland, College Park
New Perspectives in American Studies, Murray G. Murphey, U. of Pennsylvania, Philadelphia
Summer Stipends
Dickson D. Bruce, Jr., U. of California, Irvine
Susan J. Douglas, Hampshire College, Amherst, MA
Marian J. Morton, John Carroll U., Cleveland, OH
Kathy L. Peiss, U. of Maryland, Catonsville
Philip G. Terrie, Bowling Green State U., Bowling Green, OH

Language & Linguistics

Fellowships for Independent Study and Research
Evelyn T. Beck, U. of Wisconsin, Madison
Salikoko S. Mufwene, U. of Georgia, Athens
Dieter Wanner, U. of Illinois, Urbana
Fellowships for College Teachers
James M. Sproule, Indiana U. Southeast, New Albany
Summer Seminars for College Teachers
Political Rhetoric, Argumentation, and Public Competence, Lloyd F. Bitzer, U. of Wisconsin, Madison
The Homeric Epics: Text and Context, James M. Redfield, U. of Chicago, IL
Rhetoric: Modern Developments in the Art of Invention, Richard E. Young, Carnegie-Mellon U., Pittsburgh, PA
Summer Seminars for Secondary School Teachers
Conrad, Ellison, Garcia Marquez: Estrangement and Self-Fulfillment, Michael G. Cooke, New Haven, CT
The Iliad, the Odyssey, and the Aeneid, Karl G. Galinsky, U. of Texas, Austin
Shakespeare: Text and Theatre, Miriam Gilbert, U. of Iowa, Iowa City
Three German Texts and the Road to Hitler: Hesse's Demian, Mann's Mario and the Magician, Grass's The Tin Drum, Sol Gittleman, Tufts U., Medford, MA
Chaucer's Canterbury Tales, Russell A. Peck, U. of Rochester, NY
The Quest for Love and Knowledge in the Divine Comedy and Faust, Franz K. Schneider, Gonzaga U., Spokane, WA
War and Peace: The Novel as Total Experience, Frank R. Silbajoris, Ohio State, Columbus
Fulkner, Warren, Percy, Gaines: The Southern Novel as Historical Text, Lewis P. Simpson, Louisiana State U., Baton Rouge
Lyric Poetry, Helen H. Vendler, Harvard U., Cambridge, MA
Summer Stipends
Alice Faber, U. of Florida, Gainesville
John P. Hutchison, Boston U., MA
William R. Leben, Stanford U., CA
Geoffrey K. Pullum, U. of California, Santa Cruz
Ana Celia Zentella, CUNY Hunter College, NYC
David A. Zubin, SUNY at Buffalo, NY

Literature

Fellowships for Independent Study and Research
Paula R. Backscheider, U. of Rochester, NY
George Bornstein, U. of Michigan, Ann Arbor
Glauco G. Cambon, U. of Connecticut, Storrs
John L. E. Clubbe, U. of Kentucky, Lexington
William B. Coley, Wesleyan U., Middletown, CT
Stuart A. Curran, U. of Pennsylvania, Philadelphia
Andrew H. Delbanco, Harvard U., Cambridge, MA
Gail F. Finney, Harvard U., Cambridge, MA
John I. Fischer, Louisiana State U., Baton Rouge
Sander M. Goldberg, U. of Colorado, Boulder
Peter Green, U. of Texas, Austin
Andras P. Hamori, Princeton U., NJ
Carolyn G. Heilbrun, Columbia U., NY
Carl A. Huffman, De Pauw U., Greencastle, IN
Constance Jordan, Columbia U., NYC
Alex S. Kurczaba, U. of Illinois, Chicago
Eleanor W. Leach, Indiana U., Bloomington
Theodore H. Leinbaugh, U. of North Carolina, Chapel Hill
J.A. Leo Lemay, U. of Delaware, Newark
Madeline G. Levine, U. of North Carolina, Chapel Hill
James J. MacKillop, Onondaga Community College, Syracuse, NY
Jay H. Martin, U. of Southern California, Los Angeles
John O. McCormick, Rutgers U., New Brunswick, NJ
Penelope N. McJunkin, Richmond, VA
Walter J. Meserve, Indiana U., Bloomington
Carol A. Newsom, Emory U., Atlanta, GA
Kirsten F. Nigro, U. of Kansas, Lawrence
Tillie L. Olsen, Soquel, CA
Douglas L. Patey, Smith College, Northampton, MA
Alvin H. Rosenfeld, Indiana U., Bloomington
Antonio Sanchez-Romeralo, U. of California, Davis
Fellowships for College Teachers
Stephen J. Adams, Virginia Polytechnic Inst. &

State U., Blacksburg
Martha E. Andresen, Pomona College, Claremont, CA
Stephen L. Baehr, Virginia Polytechnic Inst. & State U., Blacksburg
Willard Bohn, Illinois State U., Normal
James A. Butler, La Salle College, Philadelphia, PA
Larry A. Carlson, College of Charleston, SC
Raymond F. Carney, Middlebury College, VT
Sylvia J. Cook, U. of Missouri, St. Louis
Irene G. Dash, CUNY Hunter College, NYC
Arnold E. Davidson, Elmhurst College, IL
Joseph W. Day, College of Wooster, OH
Stephen Donadio, Middlebury College, VT
David B. Downing, Eastern Illinois U., Charleston
Robert E. Eisner, San Diego State U., CA
Grace Farrell Lee, Sacred Heart U., Bridgeport, CT
Stanley E. Gontarski, Ohio State U., Lima, OH
Cheryl T. Herr, Virginia Polytechnic Inst. & State U., Blacksburg
Anne G. Jones, Allegheny College, Meadville, PA
Conrad A. Kent, Ohio Wesleyan U., Delaware, OH
Glenn G. MacLeod, Long Island U., Southampton, NY
James S. Malek, De Paul U., Chicago
Michelle A. Masse, George Mason U., Fairfax, VA
James M. May, Saint Olaf College, Northfield, MN
Patrick McCarthy, Haverford College, PA
Reed B. Merrill, Western Washington U., Bellington
Vicki E. Mistacco, Wellesley College, MA
Elsa Nettels, College of William and Mary, Williamsburg, VA
Judith L. Newton, La Salle College, Philadelphia, PA
Helen F. North, Swarthmore College, PA
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Performance Theory: Problems in Contemporary Theater, Herbert Blau, U. of Wisconsin, Milwaukee
Origins of Romantic Literary Theory, Ernst Gehler, U. of Washington, Seattle
Theoretical Exploration of Sixteen International Plays, Albert Bermel, Herbert H. Lehman College, CUNY, Bronx, NY
Shakespeare and the Problem of Genre, Marjorie Garber, Harvard U., Cambridge, MA
Studies in New England Transcendentalism, Walter Harding, State U. College at Geneseo, NY
The Poetics of Self-Knowledge: Russian Autobiography in the Context of European Prose, Jane Gray Harris, U. of Pittsburgh, PA
Marx, Nietzsche, and Freud: Their Literary Status and Impact on Criticism, Peter Heller, State U. of New York at Buffalo, NY
From Romance to the Novel: Literary Image and Social Change, Javier S. Herrero, U. of Virginia, Charlottesville
Literature as a Social Institution, 1750 to the Present, Alvin B. Kernan, Princeton U., NJ
Themes and Images in Early English Literature, 1350-1600, Elizabeth D. Kirk, Seminar Location: Brown University
Shakespeare and Human Experience, Arthur C. Kirsch, U. of Virginia, Charlottesville
The Self-Conscious Novel in the Hispanic World, John W. Kronik, Cornell U., Ithaca, NY
Alain Locke and Afro-American Culture, Richard A. Long, Atlanta U., GA
The Forms of Autobiography, James Olney, North Carolina Central U., Durham
The Long Poem in America: Text, Context, and Textuality, Roy Harvey Pearce, U. of California, San Diego
Literature of the Islamic Middle East in Translation: The Living Tradition, John Perry and Farouk Mustafa, U. of Chicago, IL
The Emergence and Development of the English Novel: A Theoretical Overview, Ralph W. Rader,

U. of California, Berkeley
Meaning and Context: The Emergence of Contextual Semantics, Victor Raskin, Purdue U., West Lafayette, IN
Spenser and the Epic Romance, Thomas P. Roche, Jr., Princeton U., NJ
Theory Implicit in Poetic Practice: Modern British and American Poetry, M.L. Rosenthal, New York U., NYC
Rank and Caste in Southern Literature, Louis D. Rubin, Jr., U. of North Carolina, Chapel Hill
American Indian Literatures: Oral and Written, A. LaVonne Brown Ruoff, U. of Illinois, Chicago
Semiotics as Foundation for the Human Sciences, Thomas A. Sebeok, Indiana U., Bloomington
The Symbolist Aesthetic in Poetry and Prose, Albert Sonnenfeld, Princeton U., NJ
The Modernist Movement in Germany and Austria, Frank Trommler, U. of Pennsylvania, PA
French Vernacular Narrative and the European Middle Ages, Karl D. Uitti, Princeton U., NJ
Russian Formalism and Contemporary French and American Criticism, Edward Wasiolek, U. of Chicago, IL
Playwriting, Performance and Politics, Albert Wertheim, Seminar Location: Indiana U.
Renaissance Literature and English Romanticism, Joseph A. Wittreich, U. of Maryland, College Park
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Reasons, Justification, and Knowledge, Robert Audi, U. of Nebraska, Lincoln
The Metaphysics of Identity, Robert C. Coburn, U. of Washington, Seattle
Foucault and Heidegger: The Interpretive Study of Human Beings, Hubert L. Dreyfus, U. of California, Berkeley
Collective and Corporate Responsibility, Peter A. French, Trinity U., San Antonio, TX
Justification and Proof in Ethics, Marcus G. Singer, U. of Wisconsin, Madison
The Philosophical Implications of Cognitive Science, Stephen P. Stich, U. of Maryland, College Park
The Philosophy of Socrates, Gregory Vlastos, U. of California, Berkeley
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Summer Seminars for Secondary School Teachers
Religion in a Democratic Society: Tocqueville's Democracy in America, Walter H. Capps, U. of California, Santa Barbara
Summer Seminars for College Teachers
Principles and Metaphors in Biomedical Ethics, James F. Childress, U. of Virginia, Charlottesville
The Journey in Medieval Christian Mysticism, Ewert H. Cousins, Fordham U., Bronx, NY
Freedom and the Religious Personality, James E. Dittes, Yale Station, New Haven, CT
The Greek Encounter with Judaism in the Hellenistic Period, Louis H. Feldman, Yeshiva U., NYC
Religion and Cultural Change in American History, William R. Hutchison, Harvard U., Cambridge, MA
Religion and Society in Ancient Greece, Michael H. Jameson, Stanford U., CA
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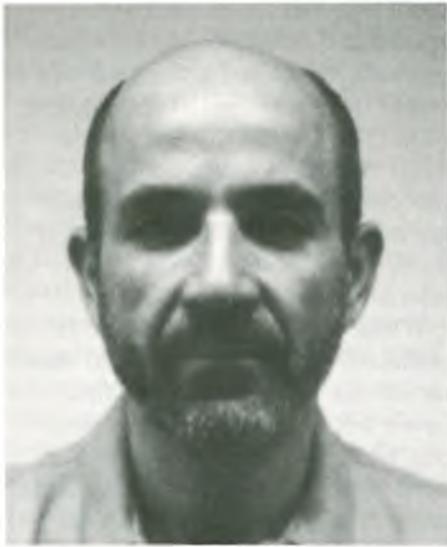
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Power and Class in Africa, Irving L. Markovitz, Queens College, CUNY, Flushing, NY
Inequality and Contemporary Revolutions, Manus I. Midlarsky, U. of Colorado, Boulder
The Comparative Study of Slavery, Orlando Patterson, Harvard U., Cambridge, MA
Continuity and Change in Southern Culture, John Shelton Reed, U. of North Carolina, Chapel Hill
Comparative Ideals and the Quest for Utopia, Mulford Q. Sibley, U. of Minnesota, Minneapolis
Political Images: Science and Ideology During the Cold War, 1945-1960, B. Paul Thomas and Gene Rochlin, U. of California, Berkeley
Great Schools and the Development of the Social Sciences, Edward A. Tiryakian, Duke U., Durham, NC
Cultural Pluralism and National Integration in Comparative Perspective, M. Crawford Young, U. of Wisconsin, Madison
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Federalists and Anti-Federalists, W. Carey McWilliams, New Brunswick, NJ
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About the authors . . .



Walter H. Capps, former director of the Robert Maynard Hutchins Center for the Study of Democratic Institutions, is professor of religious studies at the University of California, Santa Barbara. He received his Ph.D. from Yale University in 1965 and did post-doctoral research at the University of London's Warburg Institute and Oxford University. Professor Capps is president of the Council on the Study of Religion, chairman of the committee on Humanities, The Collegium, Pacific Lutheran University and a member of the advisory committee of the National Humanities Center. He is the author and/or editor of eight books as well as many articles and papers. His most recent book, *The Unfinished War: Vietnam and the American Conscience*, will soon be published by Beacon Press. **Page 1.**



Peter J. Awn received his Ph.D. in comparative religion from Harvard University in 1978. Previously he earned a degree in Christian theology, taught secondary school and traveled widely in Europe, the Middle East, North Africa and Iran. Mr. Awn is presently assistant professor of Islamic religion and history of religions at Columbia University where he also directs the undergraduate program in religion. He has been visiting professor at Princeton University and lectured widely to academic and business professionals on the role Islamic religion plays in the current political and social developments within the Muslim world. Professor Awn's recent book, *Satan's Tragedy and Redemption: Iblis in Sufi Psychology* is a study of the Islamic devil figure, Iblis, in the context of the mystical tradition (Sufism). **Page 6.**



Barbara Delman Wolfson attended Vassar College and Columbia University where she received her Ph.D. in history. Her special fields of interest are medieval history and the history of ideas. Ms. Wolfson was archivist for the McCarthy Historical Project, a collection of documents and oral history of the Eugene McCarthy presidential campaign, now in the Georgetown University Library. She has also taught history at American University, including a course in medieval history for police officers enrolled in a degree program. She is a frequent contributor to *Humanities*. **Page 14.**

Editor's Notes

Professor Walter H. Capps, who discusses the growth of religious studies in America on Page 1, considers the most important questions to be those that are concerned with the interaction of tradition with innovation, the consideration of the resources of religion in the light of present demands.

This emphasis on the relationship between continuity and change is also the theme of the 1983 Jefferson Lecture which will be delivered in May by Jaroslav Pelikan whose life work is the history of the development of doctrine. Mr. Pelikan's five-volume work, *The Christian Tradition*, traces Christianity from its early beginnings to the present. Its all encompassing theme: change within tradition. Professor Pelikan views tradition as a "power for liberation, setting one free from the dictatorship of the claim that his own time or culture or school is the goal toward which history has been moving." (Page 14.)

Thus the study of the world's religions is placed squarely within the framework of the humanities. Every humanities discipline—from art history to philosophy—requires a knowledge of religious history. For example, literary classics from Chaucer to T. S. Eliot would hardly be comprehensible without an understanding of the religious references.

In earlier times, religion was the guardian of the humanities. It was the monk, Abelard, and the Rabbi Moses Maimonides who resurrected Aristotle in the West, having learned of Greek philosophy from the Muslims. Now, in a far more secular world, the humanities are playing a reciprocal role—providing a home for systematic inquiry into all religious traditions through the field of religious studies.

—Judith Chayes Neiman

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