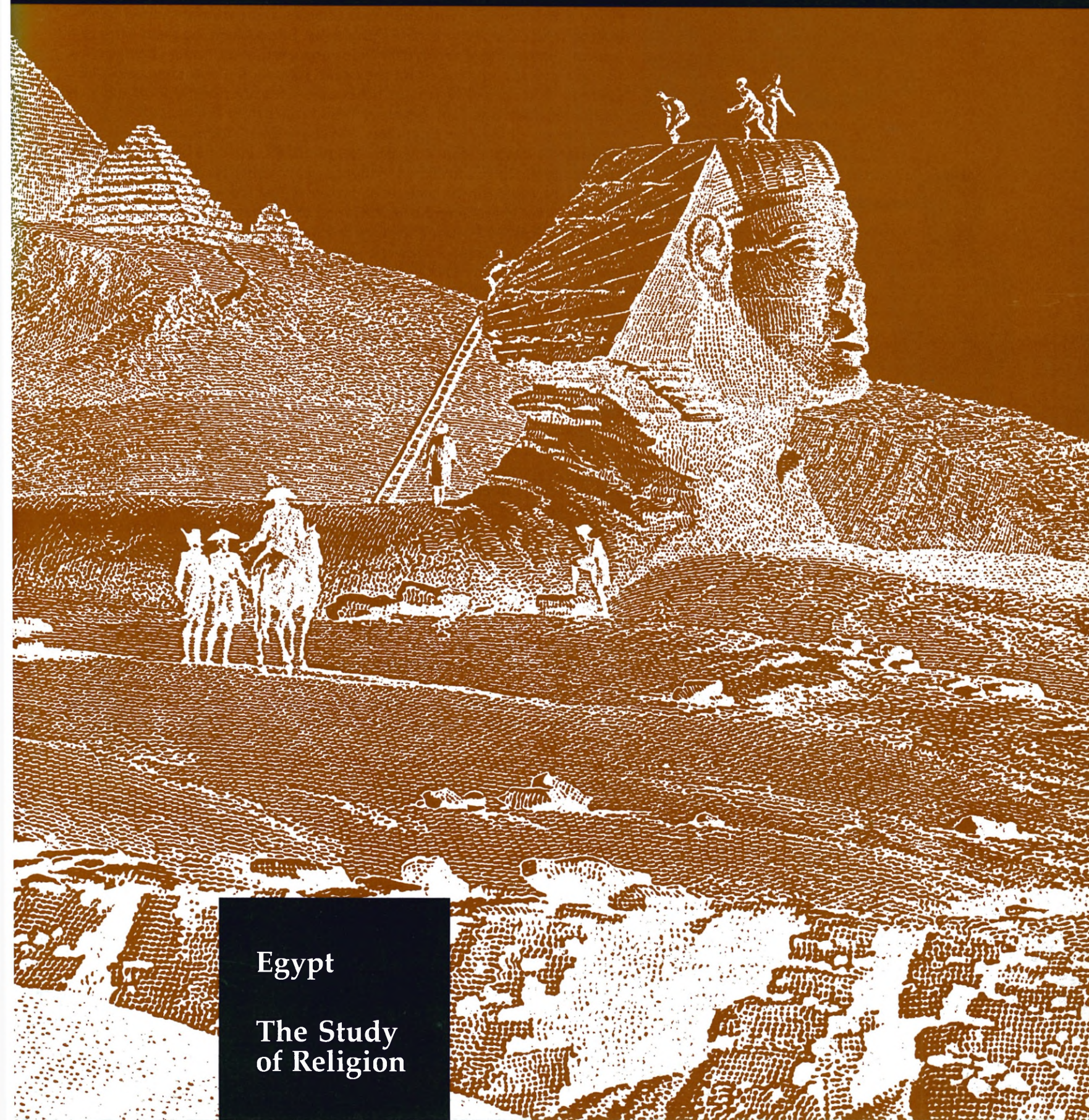


Humanities

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Egypt

The Study
of Religion



French scientists measuring the Sphinx in a drawing by Vivant Denon, the illustrator who accompanied Napoleon on his expedition to Egypt in 1798. (Library of Congress)

Humanities

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Editor's Note

Looking at Life After Death

Egypt is best known by its enormous temples and pyramid-shaped tombs built to house the remains of the pharaohs. Buried with the dead were objects of great intrinsic and artistic value and even other human beings who would serve as companions on the fateful journey to the underworld—all evidence that ancient Egyptians believed in a life after death. How did a civilization of this magnitude develop? Who came before the pharaohs?

"In Search of the First Egyptians," Michael Allen Hoffman begins our exploration of Egypt before and after the pharaohs. He tells how excavations at Hierakonpolis have unearthed evidence of an earlier Predynastic civilization that set the stage for the pharaonic dynasties that followed. Many of the objects found at Hierakonpolis are included in the traveling exhibition described by Kristen Hall in "Mystery in Progress." Sponsored by the University of South Carolina's McKissick Museum, the exhibition uses artifacts and satellite photography to document the formation of Egypt's first centralized nation state more than a thousand years before the pharaohs. Robert S. Bianchi of the Brooklyn Museum examines the uniquely Egyptian characteristics of art executed during the Ptolemaic Period in "Cleopatra's Egypt." Finally, Brian Fagan recounts the 1798 Egyptian campaign of Napoleon Bonaparte in "Napoleon in Egypt." Many of the glories of ancient Egypt would have remained shrouded in mystery were it not for Napoleon's savants, who documented and described to an astonished world the ruins and temples they found as Napoleon's army marched up and down the Nile.

From the ancient Egyptians to the modern age, questions about mortality, about the possibility of life after death, continue to fire the imagination. Many of these questions are explored through the study of religion. In "The Academic Study of Religion," Martin E. Marty considers the issues currently being debated by scholars of religion on American campuses today. Translations of ancient and medieval Hebrew texts in the Yale Judaica series are described by Beverly Chico in "Judaic Classics in English." Edwin S. Gaustad traces the growth of religious movements to and through America—a country firmly on "The Path to Pluralism." And John Buescher in "Religion from a Global Perspective" describes institutes to help teachers teach religious studies in the humanities.

To help secondary school teachers expand their knowledge of the humanities, the Endowment is making its first awards this year in the Reader's Digest/Teacher-Scholar Program to individual teachers from each of the fifty states, the District of Columbia, Puerto Rico, and the U.S. Virgin Islands. The *Humanities* Guide offers "Eight Keys to a Successful Teacher-Scholar Proposal," to help interested applicants prepare proposals for the 1989 round of awards under this program.

Archaeologists unearthing the secrets of Predynastic Egypt and scholars of religion debating the role of religious studies on the university campuses are both in the "zone of the humanities" as Martin Marty puts it. They may employ different approaches and methods, but both are in search of clues to an ageless human concern: the immortality of the soul.

—Caroline Taylor

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In Search of THE FIRST EGYPTIANS

HOW AND WHY did the world's first complex societies evolve? There were six original independent civilizations—Mesopotamia, Egypt, the Indus valley, China, Mesoamerica, and Peru—but Egypt provides the first and only example of a politically centralized nation state. When, where, how, and why did such a social transformation occur?

In 1894–95 William Matthews Flinders Petrie, the father of modern Egyptian archaeology, unearthed a huge cemetery at Naqada containing more than 2,100 simple, rectangular tombs. The bodies of the deceased, buried in a flexed or fetal position, were accompanied by striking black-topped red or painted handmade pots, green slate pigment palettes, ivory and bone pendants and



Figure 1. An archaeologist records the positions of a skeleton and grave offerings in a Predynastic tomb.

combs, flint knives, groundstone maceheads and vases, terra-cotta figurines, and a variety of shell and stone beads and pendants (Figure 1).

Michael Allen Hoffman is research professor at the Earth Sciences and Resources Institute of the University of South Carolina and project director of "The First Egyptians" exhibition.

By developing a new statistical technique called "sequence dating," Petrie was able to arrange groups of grave goods in a chronological sequence according to style, extending back well before the historical First Dynasty of the pharaohs (ca. 3100–2900 B.C.) and to define a hitherto unknown prepharaonic culture, which he christened "Predynastic."

Despite the discoveries of Petrie and his successors, the idea that the impressive achievements of Egyptian civilization could have evolved normally from prehistoric roots without significant foreign intervention had been difficult for many to accept because of a strong human tendency to reject human inventiveness and to derive all unusual achievements from some external source.

Various theories proposed to explain the origins of Egypt have included (1) a superior race that brought civilization with it from the East or West, (2) supernatural intervention, and (3) extraterrestrial visitors. The first theory has taken many forms, including attempts to transform the legendary "Followers of Horus"—clients of the earliest kings—into a foreign conquering elite; efforts to trace the migrating survivors of fabled Atlantis to Egypt; and reconstructions of fanciful religious movements, which brought civilization to the Nile Valley.

In the last two decades, the focus of academic debate has shifted from the armchair back to the field, where there has been a resurgence of new archaeological excavations at sites like Hierakonpolis, 450 miles south of Cairo (Figure 2). Excavations in 1985–86 were supported by NEH with private matching contributions from the Friends of Nekhen.

The contributions of this modern archaeological research reveal that the distinctive aspects of classic Egyptian civilization—such as kingship, the royal mortuary cult, and true political capitals with temples, palaces, and royal cemeteries—de-

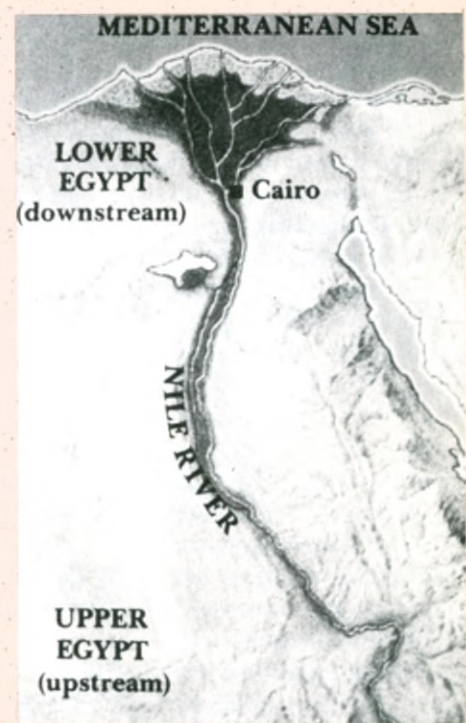


Figure 2.

veloped indigenously in the Nile Valley and can all be traced well back into the Predynastic era. The museum exhibition, "The First Egyptians," explores these questions visually (see "Mystery in Progress," page 8) while this article examines the ongoing search for Egypt's origins from the Predynastic Period (ca. 4000–3100 B.C.) into the first two dynasties of Archaic times.

Predynastic Culture

Often called the "Naqada Culture," Predynastic culture developed in the Nile Valley within a 390-mile stretch of the river between the city of Assiut in Middle Egypt and the second cataract of the Nile in the northern Sudan (Lower Nubia). Predynastic peoples supported themselves through a mixture of herding, farming, and fishing. They lived in villages and towns, some of which featured monumental buildings. They warred with their neighbors; organized a sophisticated, semi-industrial craft system; engaged in



long-distance trade; buried their dead amidst great display; developed a strikingly original art; and evolved a complex religious, social, and political organization.

Although some popularizers persist in their theories of invading super cultures or extraterrestrials, the informed consensus is that Predynastic culture represents an amalgamation of desert herding and horticultural peoples with Nilotic fishing, hunting, and gathering folk.

Modernized versions of Petrie's sequence dating method, supplemented by cross-dating, stratigraphy, and radiocarbon analysis, mark the beginning of the Predynastic Period at sometime before 4000 B.C. and the end at about 3100 B.C. with political unification under the first kings of the First Dynasty. The Predynastic Period is usually divided into the Badarian, Amratian, Gerzean, and Protodynastic periods. (See table below for dates.)

The Badarian Period

Sometime before 4000 B.C., rainfall in Saharan north Africa grew more erratic, and lakes and streams dried up. The increased need for food forced Neolithic peoples north and east, and some eventually settled in the central and southern Egyptian Nile Valley.

Because of the comparative richness of its tombs and because archaeologists have concentrated on cemetery excavations, most of our knowledge of the Badarian material culture is derived from graves. Like later Predynastic cultures, the

Badarian showed a tendency toward ornamentation and an emphasis on the burial of rich grave goods in simple oval tombs. Excavations show that countless necklaces and belts of shell, ivory, carnelian, glazed steatite, jasper, and occasionally copper were buried with the dead.

Badarian pottery was thin and well-made, typified by a refined ripple and black-topped, plum red or brown burnished surface finish. Excavations in desert cemeteries where preservation is unusually good show that the Badarians made clothing from both tanned leather and linen.

The Amratian Period

Between about 3800 and 3700 B.C., there was still sufficient summer rainfall in Upper Egypt to allow limited dry farming and herding on the desert borderlands. This was encouraged by the fairly high Nile floods prevailing at the time. River transport was common and promoted trade.

Probably the most important single factor in pulling Predynastic peoples together at this time was the mortuary cult, the basis of which was the strong belief in life after death and the corollary that the dead could take their possessions with them. It followed that the wealthier an individual, the more goods that were buried with the corpse.

Large tombs, clustered in an elite quarter of a desert cemetery at Hierakonpolis, often held a variety of goods, including twenty or thirty pots, lozenge-shaped slate palettes, painted reed arrows with tiny flint heads, wooden beds, and beautifully ground and polished green and white porphyry disc-shaped maceheads.

Maceheads are the first identifiable physical symbols of power. Throughout pharaonic times the image of a pharaoh, raised mace in hand ready to smite his hapless, bound enemies, was one of the stock

icons of royal power. This representation can be traced to Gerzean times and was still used by the early Roman rulers of Egypt and the kings and queens of Nubia down to the fifth century A.D. The earliest documented occurrence of a macehead, dated to ca. 5000–4500 B.C., was in a Nubian grave. That macehead is one of the few tangible pieces of evidence that can be linked to the ancient Egyptian concept of kingship and traced back archaeologically into Predynastic times.

New evidence from ongoing settlement research at Hierakonpolis



Figure 3. An expedition artist makes a latex mold of a Gerzean petroglyph found on a hill near Hierakonpolis.

has shown that the production of items buried with the dead, such as maceheads, fancy pottery, slate palettes, stone vases, flint knives and ceremonial objects, and ornamental beads, was organized on a proto-industrial scale by Amratian times. It seems likely that these items were parts of "mortuary kits" produced at a few major centers and then exported up and down the Nile, helping to spread and unify Predynastic culture. The elite that organized and controlled this religiously sanctioned production and trade network laid the foundation of pharaonic power.

Explorations in the settlements of Hierakonpolis have also revealed the

Predynastic Chronology of Ancient Egypt

Date (B.C.)	Upper Egypt	Lower Egypt
3100	Protodynastic	Protodynastic
3300	Late Gerzean (Naqada II)	Late Gerzean/Maadian
3500	Early Gerzean (Naqada II)	Omani B?
4000	Amratian (Naqada I)	Omani A?
5000 (5500 ?)	Badarian	Merimden/Fayum A

size, variety, and extent of Amratian villages and towns. Two centers dominated the landscape from about 3800 to 3500 B.C. Surrounding these centers were smaller farming hamlets, herders' camps, cemeteries and holy places, such as hills covered with elaborate graffiti and rock drawings (Figure 3). The more than 100-acre area covered by these settlements suggests a population of between 2,300 and 10,500—huge by the standards of the day. Such centers provided the most critical ingredient of statehood: manpower.



Figure 4. *The Painted Tomb, a royal Gerzean grave, was found at the end of the nineteenth century by a British expedition.*

The Gerzean Period

By the Gerzean period, there can be no doubt that chiefdoms were developing into regional kingdoms directly foreshadowing pharaonic civilization. The evidence for Gerzean states includes both representations of kings and the presence at sites like Hierakonpolis of the three critical elements of later Egyptian political capitals—a royal necropolis, palace, and large temple compound—and a huge dependent craft complex.

The growth of a ruling elite is nowhere better seen than in the elaboration of tombs and tomb contents. Artifacts included pear-shaped maceheads; beautifully worked stone vases in a variety of shapes and made from

attractive materials such as serpentine, marble, porphyry, amethyst, breccia, alabaster, schist, and diorite; animal effigy slate palettes; incomparable “ripple-flaked” flint knives with gold or ivory handles; cast copper tools and weapons; gold and silver jewelry and jar fittings; elaborate bone and ivory figurines and hair combs; and jewelry of imported semi-precious stones such as lapis lazuli and turquoise.

Big, elite tombs were built near important centers and set apart from humbler graves, a pattern first seen in late Amratian Hierakonpolis. The most striking example of a royal Gerzean grave is the so-called Painted Tomb, which was found at the end of the nineteenth century by a British expedition to Hierakonpolis (Figure 4).

Along with strong evidence for the formation of larger regional states, there are traces of another universal harbinger of the state formation process: warfare. At Naqada, Petrie discovered a large Gerzean walled enclosure. Another, apparently with a corner bastion, has recently been recognized at Hierakonpolis. Copper weapons first appear at this time, and the iconography of the era clearly depicts battles.

The Protodynastic Period

The century or so before the first pharaohs was a time of ferment. Powerful regional kings contended for dominance of the Nile Valley. Competition between regional elites sparked an increased demand for imported foreign status symbols, leading to growing contacts with Middle Eastern cultures.

By the end of the Gerzean period, trends toward political unification and competition between large regional states had reached a critical point. Scenes of warfare were commonly portrayed on great ceremonial

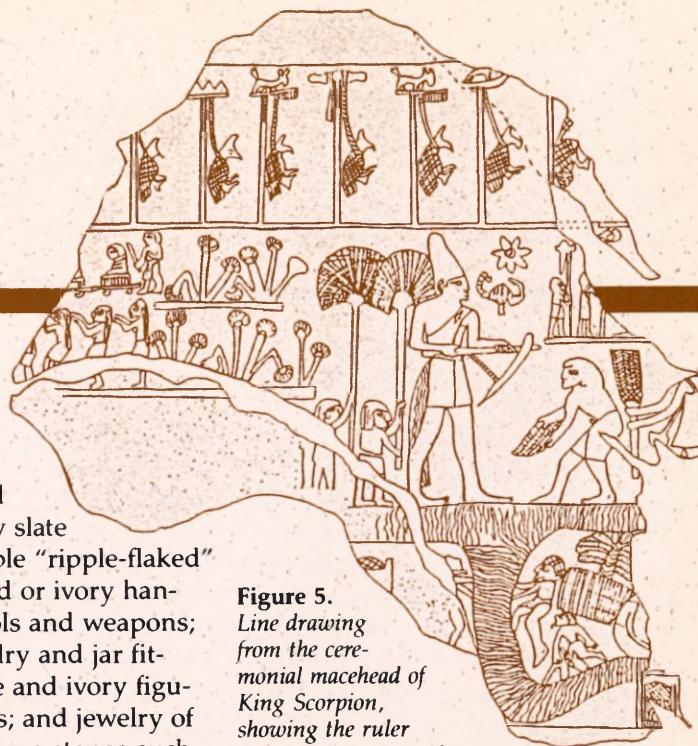


Figure 5. *Line drawing from the ceremonial macehead of King Scorpion, showing the ruler wearing the crown of Upper Egypt.*

slate palettes. A scene from the first known boat battle in Egypt was carved on the ivory handle of a knife from Gebel el Arak. Cryptic pictures painted on pots from Qustul in southern Egypt suggest warfare between Nubia and Hierakonpolis.

Craft production, already a highly organized industry in the Gerzean period, must have grown even more dependent on the great centers of power and on rulers anxious to legitimate their status and reward their clients with fancy funerary goods. Such changes would only have encouraged increased productivity and reinforced older trends toward centralized control by powerful elites.

To this era belong two striking artifacts that illustrate many of the trends toward political and economic centralization. The two pieces in question were found in the nineteenth century in the ruins of the temple of Hōrus of Nekhen at Hierakonpolis. The first object is a giant ceremonial macehead of King Scorpion (Figure 5), showing the ruler wearing the crown of Upper Egypt and opening a canal. The second piece is a beautifully carved slate palette (Figure 6) portraying King Narmer wearing separately the crowns of Upper and Lower Egypt and symbolically uniting Egypt.

Scorpion is widely recognized as one of the last Predynastic kings of Upper Egypt, while Narmer is often associated with the legendary



"Menes," Egypt's first pharaoh. Taken together, the presence of such representations at Hierakonpolis does much to support Egyptian legends that the site was the home of the ancient ancestors of the first pharaohs.

Modern excavations in the cemeteries and settlements of Hierakonpolis reinforce the impression of growing royal power seen in iconographic documents like the Scorpion Macehead and the Narmer Palette. A planned royal cemetery discovered at that site clearly foreshadows the great funeral complexes of Archaic and Old Kingdom times at Abydos, Saqqara, and Giza.

The need for defense and an easily mobilized labor force encouraged the development of fortified centers. Fortified towns are clearly depicted on great ceremonial palettes of the time. Work at Hierakonpolis has shown that previously dispersed settlements now clustered tightly around the fortified center of Nekhen. Such nucleation was clearly the result of cultural rather than environmental factors because the return of rainy conditions in the Protodynastic period did not result in the dispersal of regional population to exploit new ecological niches, as it had in earlier Amratian times.

The tendency for populations to cluster in times of early state development due to factors like warfare, trade, and centralized craft production is widespread and can be seen



Figure 6. The palette of King Narmer shows the king wearing the crowns of Upper and Lower Egypt.

as far away as the great city of Teotihuacan in the valley of Mexico. Such concentrations provided the demographic raw material for the state. Once Egypt became a unified nation under the First Dynasty, however, the older, more dispersed pattern of settlement returned, except at political capitals like Memphis.

The Archaic Period

About 3100 B.C., Egypt was united under the kings of the First Dynasty. According to Egyptian legends and the ancient king lists, the first king was "Menes," who may have been Narmer or his successor Aha. The "First Egyptians" exhibition features a number of objects displaying the names of First Dynasty kings. One, from the Detroit Institute of Art, is a magnificent alabaster vase bearing the royal name of Hor-Aha. Aha's vase shows the king's name written beneath the hawk Horus and above a stylized, niched palace facade, called a "serekh" facade. Another object with the king's "horus name," from the Royal Ontario Museum, is a golden-handled flint knife embossed with the serekh of King Djer.

When Archaic Egyptians wrote the king's name like this, they were making a statement about the ruler's relation to his palace and to the nation as a whole—"the Horus (king) Aha reigns in his palace." Because Egyptians were quite literal minded, the palace facade written below the king's Horus name was based on real palace facades, as can be seen in the reconstruction of a First Dynasty palace discovered at Hierakonpolis (Figure 7). Much later, from Eighteenth-Dynasty times (ca. 1550–1320 B.C.), the word for the ruler was *pharaoh* or "great house."

Pharaonic control over foreign trade in luxury goods and expansion of royal estates and workshops enabled Egypt's new rulers to cement their authority by controlling the production and distribution of

foodstuffs such as grain and cattle and desirable mortuary goods to their cronies. When Egypt entered the Pyramid Age or Old Kingdom (ca. 2700–2230 B.C.), royal power reached unprecedented heights as pyramids rose toward the sky and

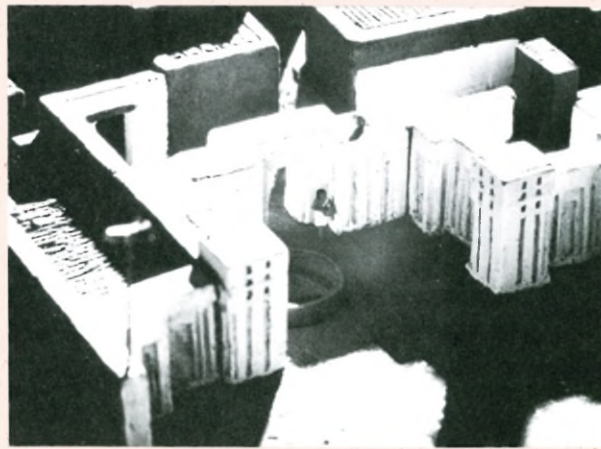


Figure 7. A model of a First Dynasty palace at Hierakonpolis. The king was closely identified with his palace.

artisans churned out some of the greatest masterpieces of Egyptian art for their royal masters.

Nevertheless, the material culture and subsistence economy of pharaonic Egypt remained one grounded solidly on Predynastic antecedents. In contrast to the rich cemeteries of the Predynastic, by Old Kingdom times the tombs of the average Egyptians—the backbone of the economy—were impoverished hovels. Herodotus was right. The pyramids rose literally on the backs of pharaoh's peasants. Civilization, it seems, had its price.

In 1985, the Earth Sciences and Resources Institute received \$10,000 in outright funds and \$76,000 in gift and matching funds from the Interpretive Research category of the Division of Research Programs for excavations at Hierakonpolis. In 1986, the institute received an additional \$6,000 in outright funds from the Interpretive Research category for pre-publication analysis of the results of these excavations.

MYSTERY IN PROGRESS

MORE THAN FIVE thousand years ago in the Nile Valley of Egypt, an artist found a rocky outcrop that rose ten to twelve feet above the gravel desert. On its sandstone surface, he painted a boat with oarsmen. Beneath the boat he added a few bold strokes suggesting the outlines of a bull. Although the painting's purpose remains shrouded in mystery, its artistry is as modern as a Picasso. The painting is only the latest of a number of exciting discoveries made by an NEH-supported excavation in the Predynastic settlement of Nekhen, known today as Hierakonpolis (see "In Search of the First Egyptians," page 4).



Depiction of a rock painting of a boat and a bull, discovered in the Predynastic settlement of Hierakonpolis.

Photographs of the painting will be on display with early Egyptian artifacts from Hierakonpolis in "The First Egyptians," a traveling exhibition sponsored by the McKissick Museum and the Earth Sciences and Resources Institute of the University of South Carolina with NEH support (see opposite).

For many people, the mystery of ancient Egypt lies in the impressive

Kristen Hall is an editorial assistant for Humanities.

temples and imposing tombs that dot the desert landscape. But before the pharaohs, there lived an even earlier society whose way of life saw the emergence of a division of labor, advances in early hieroglyphs, the development of native architecture, and the rise of a regional elite and their subsequent mortuary cult.

Michael Allen Hoffman, director of the Hierakonpolis excavation and project director for the exhibition, cites several important finds at Hierakonpolis as the basis for mounting the exhibition. These include the oldest urban complex (ca. 4000 B.C.), the oldest substantial house (ca. 3600 B.C.), the earliest known temple (ca. 3350-3200 B.C.), an early Archaic royal palace (ca. 3100-2900 B.C.), and numerous artifacts of value in understanding ancient Egyptian culture.

According to cocurator Karin Willoughby, curator of natural sciences at the McKissick Museum, "The exhibition establishes that Dynastic culture represented a logical culmination of a thousand years of Predynastic development."

The exhibition traces the development of Predynastic Egypt through four modules. The first, "The World of Ancient Egypt," transports the visitor back through time beyond the more familiar world of pharaonic monuments to the earliest Predynastic settlements. The museum visitor walks among familiar images of the later dynasties—Cleopatra VII, Rameses II, and King Thutmose III—along a time-line that ends at 3100 B.C., the beginning of historic times. Here, a full-sized cast of the Narmer Palette (3100 B.C.) is accompanied by an explanation of the political and symbolic significance of the events depicted through hieroglyphs and pictographs describing King Narmer's unification of Upper and Lower Egypt into a centrally organized nation-state.

In the second module, "The Search for Hierakonpolis," the visitor steps into a modern-day dig at



Archaeologists study pottery sherds in order to estimate the age and significance of a prehistoric site.

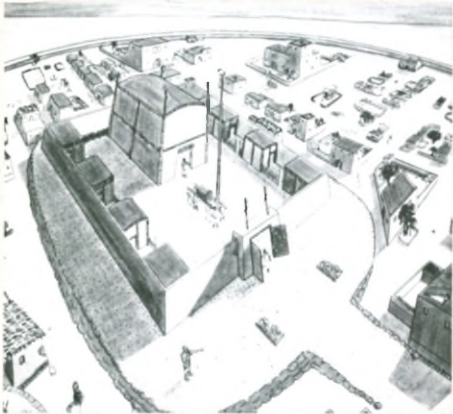
Hierakonpolis and traces the history of the expedition from its beginnings in 1897 to the present interdisciplinary project. The "dig" is organized so that visitors obtain information much as they would in a detective story by observing how archaeologists "read the dirt" for clues, finding in subtle stains in the earth evidence of Egypt's first architecture. Also explained are the important roles played by natural scientists and artists in reconstructing ancient cultures. "We show the stages of the excavation process," Willoughby

"The First Egyptians" premiered at South Carolina's McKissick Museum in the spring of 1988, traveled to the Milwaukee Public Museum in the summer of 1988, and is currently at the Denver Museum of Natural History, where it opened in late October 1988 and will close in March 1989. From April to mid-July 1989, the exhibition will be at the Los Angeles County Museum of Natural History; from mid-August to mid-October 1989, at the Witte Museum in San Antonio; and from early December 1989 to early March 1990, at the Smithsonian's National Museum of Natural History in Washington, D.C.



All photos courtesy of Egyptian Studies Association, University of South Carolina

Above: An exhibition case contains a Gerzean pot. Right: A detail from the pot shows its boat design, a common image in ancient Egyptian art. Boats were important as transportation and as the sacred vessels of the gods.



A reconstruction of houses and temples of Nekhen during the time of Narmer (3100 B.C.)



of the excavation there of a First Dynasty palace (ca. 3100–2900 B.C.).

The final module, "Capitals of the Two Lands," summarizes the emergence of a unified Upper and Lower Egypt as a centralized nation-state by exploring the interrelationship of several Predynastic and early Dynastic centers in Upper and Lower Egypt, including Fayum, Naqada, Abydos, Saqqara, and Qustul.

More than 130 artifacts, maps, models, murals, and farming implements have been assembled for the exhibition. An alabaster vase belonging to King Hor-Aha (ca. 3100 B.C.) recalls the pharaonic practice of using rich gifts inscribed with the king's name to reward loyal followers. The show features a number of such pieces from First Dynasty kings and even includes two rare alabaster bowls bearing inscriptions of the late Predynastic rulers Scorpion and Irj Hor. Charts, maps, and isometric drawings, complemented by architectural scale models, illustrate the urban growth of Hierakonpolis and the relationship between population expansion and the origins of social complexity.

The exhibition also explores the interdisciplinary nature of modern ar-

chaeological methods and recreates the technique of sequence dating, first developed by W.M.F. Petrie, ca. 1899. Using a group of fifteen pots ranging from Badarian to Protodynastic, the visitor learns how relative dates can be established by noting the stylistic and technological characteristics of ancient surroundings.

Educational materials accompanying the exhibition include an exhibition catalogue with original essays on Predynastic culture and pottery, an eight-minute videotape introduction to the show, a slide show and script geared to three age groups from elementary to high school levels, and a set of resource materials with projects ranging from a puzzle that reconstructs Predynastic pots to possible essay topics based on readings from a suggested bibliography.

Based on the exhibition's reception to date, Willoughby is excited about its future venues. Visitation at the McKissick Museum in South Carolina more than doubled when the exhibition premiered there, and in Milwaukee attendance figures exceeded 1,000 people per week.

By the time the exhibition reaches Washington, D.C., in December 1989, archaeologists at Hierakonpolis will have unearthed more clues about the early Egyptians and possibly more mysteries like the recently discovered rock painting at Nekhen. "Nothing like this has ever been seen before," said Hoffman when announcing the painting's discovery. "It's telling us something we've never suspected before. We are now searching for an explanation of the meaning of the painting and why it's there. It's a mystery in progress."

For the exhibition "The First Egyptians: The Origins of Civilizations in Predynastic Egypt," the Earth Sciences and Resources Institute received \$299,384 in 1987 from the Humanities Projects in Museums and Historical Organizations Program of the Division of General Programs.

A CODEX OF COPTIC CHRISTIANITY



BY JAMES S. TURNER



A sixth-century Coptic wool and linen textile fragment depicting St. Theodore.

Harvard University Art Museum (Arthur M. Sackler Museum); Gift of Mrs. John D. Rockefeller, Jr.

FOR WESTERNERS, Egyptian Christianity, which has its own patriarch, is an anomaly. Tradition holds that St. Mark brought Christianity to Egypt in the first century. There it spread first among the Greek population and eventually among the Copts, a segment of the indigenous population that claims descent from the ancient Egyptians. Despite tradition, the precise origin of Coptic Christianity remains obscure. The New Testament traces Paul's transmission of the faith around the northern Mediterranean,

from Jerusalem across Asia Minor to Rome. While it is certain that Christianity arrived in Egypt very early, the New Testament offers no clear evidence of its movement toward Alexandria, the second principal city of the Roman Empire.

The historical evidence for the later era of the Coptic church is extensive. Through the good fortune of a hot, dry climate conducive to preserving papyri, many Coptic Christian texts have been recovered from the Egyptian desert, including major discoveries in Upper Egypt in the vicinities of Nag Hammadi and Dishna during the 1940s. Most of these texts have been translated, published, and mined by scholars for information about early Christian history.

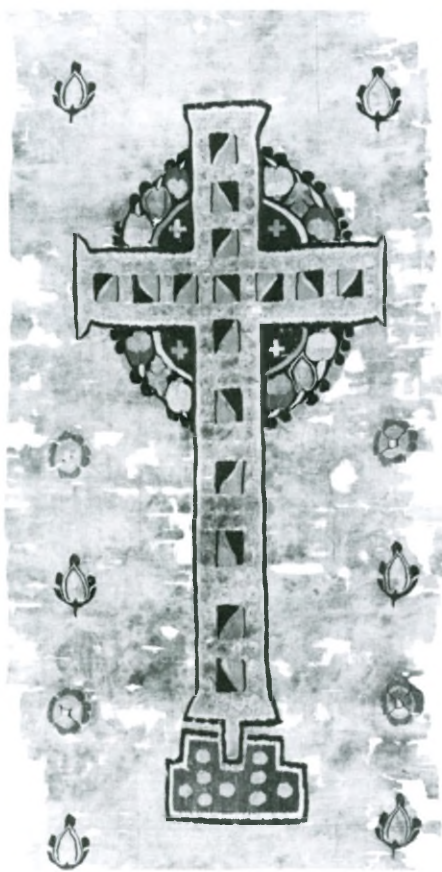
When one unpublished codex, or book, of fourth-century Coptic papyri that had never been fully studied became temporarily available in 1986, James E. Goehring's scholarly interest was piqued. An assistant professor of religion at Mary Washington College in Fredericksburg, Virginia, Goehring aimed to place the codex in the public domain in order to secure its future use among scholars of the Coptic language and students of early Christianity.

Goehring became involved with the codex through James M. Robinson, director of the Institute for Antiquity and Christianity at Claremont, California. Robinson had acquired the volume on a two-year loan from its private owner, Winsor T. Savery of The Woodlands, Texas,

who had placed it in Robinson's care for purposes of restoration, research, and publication. Robinson recruited Goehring to be general editor of a projected critical edition of the codex, which is called the Savery Codex after its current owner. Supported by an NEH travel grant, Goehring spent the summer of 1986 studying the text at the institute.

While much is known about the codex, much is still ambiguous. Of the 136 original pages, 22 are missing from the beginning of the codex and 10 from the end. Some of the fifty fragments that survive have been recognized and placed as portions of six of the lost pages from the codex's beginning. In addition, some text loss has occurred because of deterioration and damage along the edges of the first few extant pages. The codex was part of the Upper Egyptian manuscript discovery near Dishna, Egypt, about 300 miles south of Cairo, or 40 miles north of the Valley of the Kings. Before it was hidden in the desert, the codex may have formed part of the library of the Egyptian monasteries founded in the area by St. Pachomius in the fourth century.

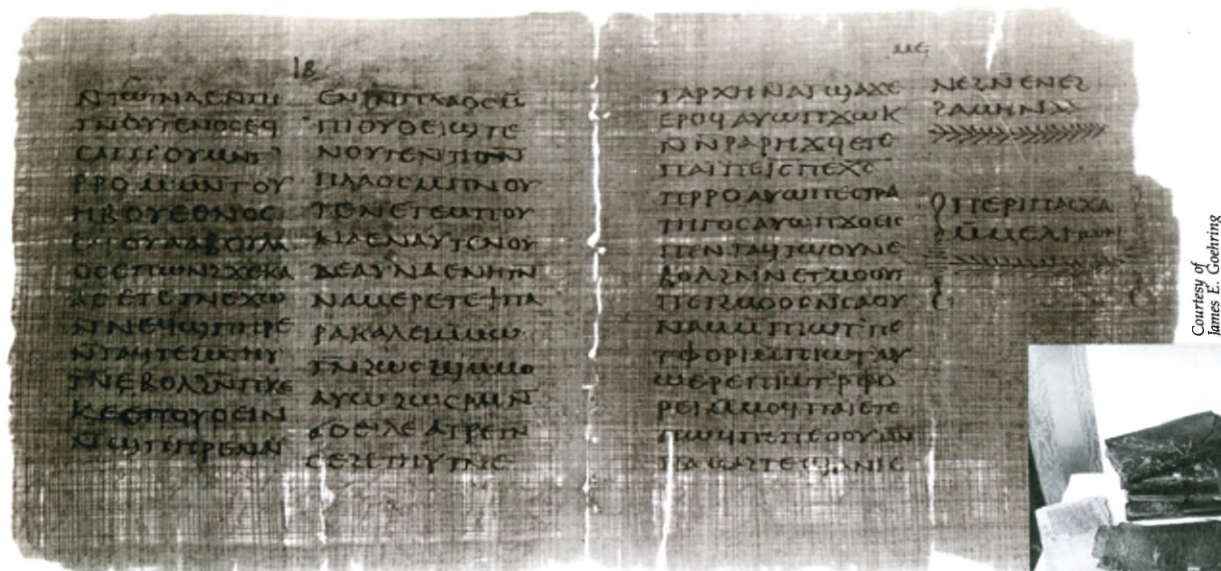
Equipped only with this information about the codex's original context, scholars familiar with the text have speculated about the reasons for the selection of particular texts for inclusion in the codex and about the codex's function in the life of its original community. The codex consists of five tractates written in Coptic: the Paschal Homily by Melito of Sardis, a famous second-century sermon; an excerpt from the Second Book of Maccabees; the First Epistle of Peter; the Book of Jonah; and the



This sixth-century Egyptian tapestry of linen and wool with Latin cross was used as a pall.

Minneapolis Institute of Arts

James S. Turner is assistant editor of Humanities.



Above: Pages from the Savery Codex. Right: Codices similar to the Savery Codex.

opening two pages of an early identified Christian homily. Given the themes of these texts, scholars believe that they were originally brought together in a single volume for use as a liturgical book during the Easter season.

Before traveling to Claremont, Goehring completed a transcription of the codex from available sources. He examined a preliminary transcription of the codex made by William W. Willis of Duke University, who announced the text's existence to the world in 1958 at the Ninth International Congress of Papyrology in Oslo, and a second transcription and translation of Melito's Paschal Homily made by Birger Pearson and Ruth Majercik of the University of California, Santa Barbara.

Goehring also examined two series of photographs of the codex's pages. "The photographs show well enough the manuscript's better preserved pages," he points out, "but less clear are the torn edges and holes of the more poorly preserved pages and instances where the scribe wrote one letter and changed it to another. From a photograph, it's often difficult to tell which letter he wrote first and which he corrected it to, which stroke underlies which other stroke." While the photographs are sufficient for decipherment in most cases, adds Goehring, a careful comparison of his transcription to the original papyrus manuscript was necessary to ensure accuracy.

At the institute, Goehring examined each page of the codex, collat-

ing his transcription against the original. "The most damaged portion of the codex is the initial text, Melito's Paschal Homily, which is one of my two text assignments in the critical edition," Goehring says. "It was particularly important for me, not only as general editor of the volume but also as editor of Melito's text in particular, to consult the original manuscript."

The Coptic texts in the codex are translations based on Greek-language versions of the same texts that were in circulation at the time. "However," says Goehring, "the Coptic texts reveal enough substantive differences from the known Greek versions of the same texts to raise the question of whether they represent translations based on even earlier Greek versions that no longer exist." He notes that, while further research is required in this matter, the implication of such evidence is potentially far-reaching. "A Coptic translation can never supplant the earliest surviving Greek version," he says, "but evidence that the translation was based on an earlier, no-longer-extant Greek version can be used to improve the critical Greek text."

In addition to the codex's importance in the study of early Coptic Christianity, Goehring points to its value for study of the Coptic language. The text, which contains numerous dialectal variations and grammatical peculiarities, provides a large body of early Coptic for study by Coptologists. "Coptic is not as well understood as Latin or Greek," Goehring points out. "Many of the

peculiarities in Coptic are still under study, so every text that becomes available is a welcome contribution in Coptic language studies."

The critical edition, scheduled to be published by Belgian publisher Peeters in 1990, will be a volume in the Corpus Scriptorum Christianorum Orientalium series. The edition will include an introduction by James Robinson, an essay on the codex's Coptic language by Goehring, a critical Coptic text and English translation for each of the five individual tractates, and Coptic and Greek work indices. The team of scholars involved in this work under Goehring's general editorship includes Edmund Meltzer of Claremont Graduate School, Charles Hedrick of Southwest Missouri State University, Clayton Jefford of the Institute for Antiquity and Christianity, and H.G. Bethge of Humboldt University in East Berlin, as well as Goehring and Willis.

Although much is known about the Coptic church, some gaps remain. "Of course, we will never have all the pieces," says Goehring. "But the more we can know about early elements of Coptic Christianity, the more we can appreciate that Christianity's success depended from the start on its ability to adapt to diverse cultures." ❧

In 1986, James Goehring received \$500 in outright funds from the Travel to Collections category of the Division of Fellowships and Seminars for preparation of a critical edition of a fourth-century Coptic manuscript.



The Brooklyn Museum, Charles Edwin Wilbour Fund

*A museum exhibition explores Egypt
during the age of the Ptolemies*

CLEOPATRA'S EGYPT

BY ROBERT S. BIANCHI

IN LATE NOVEMBER or December of 332 B.C., the Macedonian Greek general Alexander the Great conquered Egypt so that he could deprive his Persian rival King Darius III Codomannos of direct access to all Mediterranean ports. Alexander was able to add Egypt to his ever-growing empire without recourse to battle.

Although accounts are sketchy as to the reasons for his ease of conquest, it appears that Alexander offered favorable terms to the high-ranking native Egyptian officials who were administering Egypt on behalf of Darius III. Realizing their military vulnerability, these officials accepted Alexander's offer of continuance in office accompanied by personal advantages, both political and economic, in exchange for their capitulation and demonstrations of fealty. As a result, the Egyptians themselves depicted Alexander the Great as a pharaoh of Egypt. The depiction was symbolic.

Less than a year after his conquest of Egypt, Alexander died on the banks of the Euphrates. Ptolemy, a Macedonian Greek who had been a member of the general's inner council, escorted Alexander's body to Egypt and interred it with great ceremony at Memphis before its exhumation and final burial in Alexandria. Ptolemy manipulated the funeral to his political advantage by using the occasion to secure the frontiers of Egypt against his rivals, those generals who had served Alexander the Great.

Alexander's policy of enlisting the aid of high-ranking members of the native Egyptian bureaucracy benefited Ptolemy and his descendants, for Ptolemy continued to enlist the support of the leading native Egyptian families in his administration. So successful was this policy and so entrenched did it become that members of an Egyptian family of high priests of the creator god Ptah in the religious capital of Memphis, who were in office dur-

Robert S. Bianchi is associate curator of Egyptian, classical, and ancient Middle Eastern art at the Brooklyn Museum and curator of the exhibition.

Figure 1. Funerary stela of Pakhaas. Limestone, painted and gilded, 2nd to 1st century B.C. Assigned to Thebes. Beneath a curved band representing the vault of heaven, supported at the right and left by so-called was-scepters, is deployed a winged sun disk from which are suspended two sacred cobras, each confronting a jackal, the symbol of Anubis, god of the necropolis and embalming. A second, horizontal sky sign separates those elements from the main scene. The central figure is the deceased, Pakhaas, holding a bolt of cloth and a staff. An ointment cone rests on his closely cropped head. Behind him to the left stands his mother, raising one hand in adoration and shaking a sistrum or rattle. The two are attended by the son of Pakhaas, who stands in front of a heavily laden offering table, presenting the gifts of incense and cool water to his father.

Figure 2. Statue of Pakhom, governor of Dendera. Black diorite. Ca. 50 B.C. From Dendera. Pakhom's ensemble consists of a round-neck, short-sleeved T-shirt, similar to those worn today, over which is wrapped a skirt, to which is added a shawl, asymmetrically draped around the torso and held in place by the left hand. The elements of this costume gained currency in relief decorations in tombs during Dynasty XXVI about 650 B.C. but were given sculptural expression in statues for the first time during the Ptolemaic Period.



The Detroit Institute of Arts,
Founders Society Purchase,
William H. Murphy Fund

Exhibition Schedule

October 7, 1988–January 2, 1989
The Brooklyn Museum
Brooklyn, New York

February 14–April 30, 1989
The Detroit Institute of Arts
Detroit, Michigan

June 8–September 10, 1989
Kunsthalle der Hypo-Kulturstiftung
Munich, West Germany

ing the time of Ptolemy, were able to bequeath their positions to their descendants in an unbroken sequence until the late first century B.C.

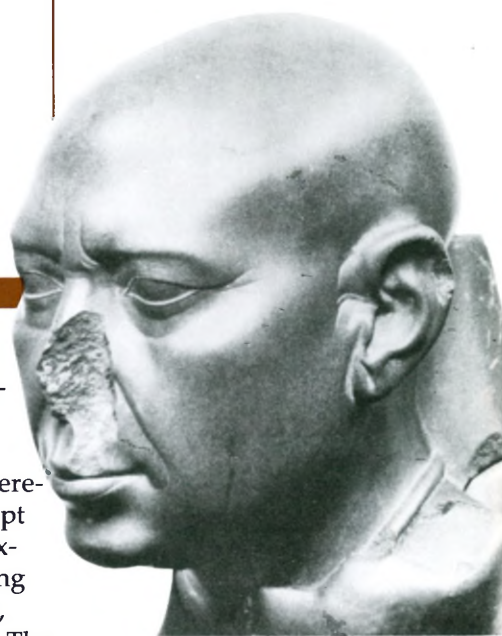
By 305 B.C., Ptolemy had secured his position as undisputed ruler of Egypt. He took the unprecedented step of declaring himself pharaoh, thereby inaugurating the Ptolemaic dynasty whose members were to rule Egypt until 30 B.C. Ptolemy named Alexandria, the city earlier founded by Alexander, as his capital. With a handful of Greek ministers and the continuing compliance of the native Egyptian aristocracy, he ruled a largely illiterate, agrarian population that was numerically far greater than the aristocracy. The culture of Ptolemaic Egypt was undeniably divided into two separate and unequal spheres.

Traditionally, most scholars of the ancient Mediterranean basin have regarded this disparity from the vantage point of their own Hellenocentric bias. Such scholars have argued for the primacy of Hellenistic Greek cultural norms over the Egyptian. To exponents of this school, "separate and unequal" connote all of the negative cultural implications inherent in contemporary societies so structured. As a result, pharaonic art, the visual expression of a politically and economically disadvantaged majority, has been assessed in terms of the prevailing criteria established for Hellenistic Greek art. In such an intellectual climate, few have challenged the traditional wisdom and fewer still have attempted to gauge pharaonic Egyptian culture of the Ptolemaic Period on its own terms.

The museum exhibition, "Cleopatra's Egypt: Age of the Ptolemies," which opened on October 7 at the Brooklyn Museum, takes a revisionist approach to these issues by examining the Ptolemaic Period from the perspective of the native Egyptians. The exhibition, supported in part by NEH, presents 165 works of art from 40 collections, public and private, in North America and Europe. Its purpose is to describe and illustrate the aesthetic triumph and creative genius of the native Egyptians, who were ruled by the Macedonian Greek dynasty of the Ptolemies.

The accommodation between the Ptolemaic court and the privileged Egyptian aristocracy fostered intense nationalism on the part of some Egyptian officials. So adamant were they that in the late third century B.C., the region around Thebes seceded. Two native kings in succession proclaimed themselves the legitimate rulers of the land. In fact, the decree inscribed on the Rosetta Stone discovered by Champollion in 1799 is an official concession by Ptolemy V Epiphanes to the native priesthoods in 196 B.C., and is aimed at ending the hostilities.

Although the Ptolemies could parade about as pharaohs, the political stability of the land and its economic resources remained in the hands of the native Egyptian aristocracy. The Ptolemaic court was often obliged to accommodate itself to the demands of the ruled. The art of this native Egyptian society forms the basis of "Cleopatra's Egypt." Each object was selected so that its inherent aesthetic quality could present the very best of that visual legacy to a large audience for the first time.



Staatliche Museen Preussischer Kulturbesitz, Ägyptisches Museum, Berlin

Figure 3. *The Berlin Green Head. Schist. 1st century B.C. Provenance not known. In typically pharaonic fashion, the craftsman has modeled the skull as a series of gently undulating planes and has then added the characteristic features of age as deeply incised linear adjuncts. Notice the lines intersecting on the preserved part of the bridge of the nose. The upper eyelids are creased, and crows' feet line the outer corners of the eyes. The nasolabial furrow in this view is heart-shaped and curls up to touch the outer corner of the mouth. The treatment of the ear with its wrinkles and nicked lobe are noteworthy. Although uninscribed, the individual represented is perhaps to be identified as a high official whose head is shaved. He wears jewelry, perhaps to be regarded as a torque, around his neck.*

Among the objects in the exhibition is a limestone stela in the collection of the Brooklyn Museum (Figure 1). In this highly imaginative scene, the craftsmen employed an ancient Egyptian religious motif whereby the deceased might become Osiris, the lord of the West, in the hereafter. A tiny effigy of that god rests symbolically on the knees of Pakhaas as an artistic convention to indicate that Pakhaas and Osiris are one. The conceit is expanded to include Pakhaas's mother, who is suggestive of Isis, the wife of Osiris, by virtue of the sistrum, the ritual musical instrument symbolizing that goddess. The divine triad is completed by the son who, dutifully ministering to the needs of his deceased father, assumes the role of Horus, the son of Osiris.

The unique figural decoration on this stela has no parallels among the hundreds of others preserved from the Ptolemaic Period. On no other private funerary monument is the association of the deceased so visually connected with Osiris. It testifies to the creative impulses of the native craftsmen, who might tailor a well-known religious conceit in a novel way for an otherwise unknown Egyptian official from Thebes whose only preserved title is "gateman of the treasury of Amun."

A typically incorrect assessment of pharaonic Egyptian art during the Ptolemaic Period involves a common misinterpretation of the statue of Pakhom, a governor of the Upper Egyptian city of Dendera during the time of Cleopatra the Great in the first century B.C. (Figure 2). Once described as a feeble approximation of Hellenistic Greek sculptural concerns for the interplay of the forms of the body emerging from beneath the folds of the drapery, the statue is one of more than 150 of a type now known to depict high officials in an elaborate tripartite costume. The eyes of Pakhom were once inlaid, and he sports the diadem of his office in his hair. The somewhat prominent pectoral muscles are an Egyptian artistic convention denoting rank. This non-occidental cultural characteristic is typical of most ancient oriental societies, which equate physical corpulence with political authority.

Of all the works of art created for the native Egyptian aristocracy during the Ptolemaic Period, none is more riveting than the array of images representing older clerics and officials into whose skin the signs of age are etched. The exhibition displays the famous Green Head, so named from the color of the Egyptian schist stone from which it is sculpted (Figure 3). Such images are often erroneously termed "portraits." In fact, they are simply generic representations of aged officials that incorporate an array of stock features for rendering age onto heads that fit into specific typologies. Among the indicators that one is dealing with a repertoire of stock forms are the treatment of the eyes with their hard, linear, nonnaturalistic rims and the tendency to group the signs of aging in threes—three so-called crowsfeet at the outer corners of the eyes, three wrinkles at the roof of the nose, and three creases on the lip.

No member of the Ptolemaic dynasty was as attuned to the value of ancient Egyptian traditions for their propagandistic value than Cleopatra VII, shown in Figure 4 in a Hellenistic Greek marble and in Figure 5 in pharaonic garb offering to the deities of the temple at Dendera where Pakhom was once governor. Cleopatra was possessed of a magnetic personality from which few could escape. Of all the Ptolemies, she alone could understand the Egyptian language and hieroglyphs.

The career of Cleopatra the Great, the seventh of the dynasty to bear that name, marks the culmination of the policy inaugurated by Alexander the Great. With the native Egyptians as her allies and armed with Egyptian propaganda that a woman could be pharaoh, Cleopatra bolstered her claim to world domination. At Actium in 31 B.C., she lost the last naval encounter of antiquity against the forces of Octavian, later named Augustus. Had she won, the fate of the West might have been fundamentally altered, and our traditions would be indebted to Graeco-Egyptian, rather than Graeco-Roman culture. ☞

For the exhibition "Cleopatra's Egypt: Art and Culture in the Ptolemaic Period," in 1986 the Brooklyn Museum received \$100,000 in outright funds and \$400,000 in gift and matching funds from the Humanities Projects for Museums and Historical Organizations Program of the Division of General Programs.



Staatliche Museen Preussischer Kulturbesitz, Antikemuseum, Berlin

Figure 4. Portrait of Cleopatra VII. Marble. 30–11 B.C. Provenance not known. Although the identification is assured by coin portraits, the soft quality of the modeling indicates that the portrait is posthumous. Perhaps it was erected in Cleopatra's memory by her daughter Cleopatra Selene, who survived her mother and became queen of Mauritania by virtue of her marriage to King Juba II.



Archives of Late Egyptian art maintained by Robert Bianchi

Figure 5. Rear Wall of the Temple of the Goddess Hathor at Dendera. Cleopatra VII and Caesarion. 43–30 B.C. Preceded by her child Caesarion, Cleopatra offers two different sistra. The tiny image between them represents the ka, or spirit, of Caesarion.

The Encyclopedia of Islam

BY CAROLINE TAYLOR

THE CRITICAL IMPORTANCE of understanding the Islamic world is no more evident than in daily news accounts of events in the Middle East—from the Persian Gulf to Lebanon to the West Bank of the Jordan River. Islamic scholars have long had access to the *Encyclopaedia of Islam*, which is widely recognized as the major research tool for the field with articles on topics relating to history, geography, aspects of public and private life, peoples, dy-

nasties and sects, art, archaeology, music, folklore, theology, philosophy, ethics, law, history of science, literature, and languages of all countries in which Islam is or has been present either as a major or an important way of life.

The first edition was begun in 1908 and completed in 1938. Ten years later, the Twenty-first International Congress of Orientalists resolved that a new edition of the encyclopedia was required to take account of advances in knowledge and to include subjects not covered previously. It asked the International Union of Academies to undertake a revision. With NEH support since 1979, an editorial committee under the auspices of the International Union of Academies has been engaged in preparing a revised edition that will provide more comprehensive and current information about the Islamic world in a form accessible to the general reader.

According to Bernard Lewis, Cleveland E. Dodge Emeritus Professor of Near Eastern Studies at Princeton University and director of the NEH project until 1988, "much had happened in the world, particularly in the Islamic world, since 1938. We needed a new start that would take account, first, of the changed condition of the Islamic world, second, of the vast amount of new information—new topics, new books, new problems—which had been brought to light, and third, new

methodologies, particularly social science methods which are almost totally missing from the earlier volumes of the first edition."

Wolfhart Heinrichs, professor of Arabic in the Department of Near Eastern Languages and Civilizations at Harvard University and current project director for the encyclopedia, notes that the revised edition will also include numerous articles written by scholars from the Middle East and India. "That's a change vis-à-vis the first edition, which was very much a European-American enterprise."

The first edition was published in French, English, and German. The second is published in French and English, using roman transliteration of words in Arabic script. Translations are being published in Arabic, Persian, Turkish, and Urdu.

Unlike the Jewish or Catholic encyclopedias, the Islamic encyclopedia is not written as a guide for those who profess Islam as a religion, although religious topics are included. "We are not producing an Islamic encyclopedia in that sense," Lewis explains. "That is something which, of course, only the Muslims can do. Our aim is a work of independent scholarship. Some of our authors are Muslims; some are not. They are not chosen by faith or creed but by their qualifications."

But there remains the small definitional problem with respect to the meaning of the word *Islam*. Lewis points to the encyclopedia's use of the word in at least two different senses, "first, to mean the religion itself and its subsequent develop-



Shops in Cairo from Edward Lane's *An Account of the Manners and Customs of the Modern Egyptians* (1836). The entry for Kahira (Cairo) covers the city's history.

Caroline Taylor is the editor of Humanities.

ment; and second, as the equivalent of Christendom, not Christianity." Although in the Western world, *Christianity* is the name of a religion and *Christendom* is the name of the civilization that arose under the aegis of that religion, there is no such differentiation in the Islamic world. "Unfortunately," he says, "we use the word *Islam*—and so do the Muslims—to mean these two different things."

"If, for example you say Christian art, it will be assumed that you mean religious art," he explains. "You wouldn't call a Rembrandt or a Picasso Christian art although both Rembrandt and Picasso were Christians. On the other hand, if you say Islamic art, you are understood to mean any kind of art that was produced in the Islamic civilization even if it is in no sense religious."

Studying Islam in the same way that one studies Greek or Roman or European history is comparatively recent, says Lewis. Therefore, the amount of accepted or agreed knowledge—which is what encyclopedias are supposed to contain—is comparatively small. "If you want to write something on a period of American history," he explains, "you have a vast pool of secondary literature on which to draw, and a fair amount of it is generally agreed.

That is not the case in most fields of Islamic studies. These are young disciplines, relatively undeveloped."

Normally, an encyclopedia article is a summary of what is known. Where a subject is important and either very little or no work has been done before, the encyclopedia article can itself become a piece of original research. Many articles in the new edition are, in themselves, major works of scholarship covering such topics as irrigation, agriculture, warfare, art, languages and literatures, taxation, Islamic law, and marriage and divorce.

The entry for *kissa* (in modern Arabic, used to designate the novel), for example, provides a 22-page exploration of the genre that begins with a discussion of modern Arabic literature and includes information about Turkish, Persian, Urdu, Malaysian, Indonesian, Swahili, and Judeo-Arabic and Judeo-Berber forms of the short story and novel. Pointing out the European origins of the novel in Arabic and that, indeed, the first one was written in Paris by an Egyptian in 1914 (*Zaynab*, by Haykal), the article goes on to explain that throughout its sixty-year existence Arabic fiction has had to cope with two basic problems: the first, whether to use a dialect or *fusha*, the "pure" written form of Arabic; the



The Metropolitan Museum of Art

Above: An Iranian carved wooden Koran stand, 1360. Below: Examples of nineteenth-century Egyptian attire from Lane's Modern Egyptians. The entry for *libas* (clothing) runs to twenty pages.



Ladies attired for Riding or Walking.



A Lady in the Dress worn in private.



Men of the Middle and Higher Classes.



Men of the Lower Classes.

Dover Publications Inc.

second, how to treat a central theme in many of the novels, which is the relationship of the Arabic novel to Europe, "the master, in both senses of the word, pedagogic and colonialist."

The first edition of the encyclopedia was much more literary, philosophical, and religious in its scope, says Lewis, and although the editorial committee has not abandoned any of these subjects, many others have been added. An article on constitutions is one example. "There was no article on constitutions in the earlier edition because there were no constitutions, except perhaps in two states," says Lewis. "At the time of the first edition, there were the Ottoman Empire and Iran with most of the rest of the Muslim world under

various European imperial regimes. Now there are more than forty independent Muslim states, most of which have constitutions. A comprehensive article on constitution making and constitutional law in the Islamic world is something new."

Some articles are almost entirely original, particularly those dealing with social and economic history, because not very much was covered on these topics in the past. Also, certain ideas were not examined. The revised edition, for example, includes an article on freedom. "In 1908 people just didn't think of that as a subject for an encyclopedia article," Lewis points out.

Agriculture is also discussed for the first time in the revised edition. "Obviously agriculture existed at the time of the first edition," explains Lewis, "but agriculture as a theme of scholarly inquiry did not."

The second edition is an attempt to replicate for the Islamic world the scope of material included in *Pauly Wissowa*, the multivolume German encyclopedia

The mosque of Sulyemaniye Camii (The Blue Mosque), Constantinople (1550-1557). The influence of Hagia Sophia is clear in this building constructed for Süleyman the Magnificent.

Byzantine Visual Resources. © 1988 Dumbarton Oaks




of classical antiquity. In addition to articles about subjects that were not included in the first edition, the second edition contains articles on topics that have been previously explored but that are still hotly disputed. "Where there are disputes," says Lewis, "we ask our authors to make a judicious presentation of the different points of view."

"The only way we have been able to accommodate the nonspecialist is to include large numbers of cross-references," he adds. To research a specific topic, the general reader can look up the English word and find a cross-reference to the word in its Arabic form. For example, the entry for *slavery* refers the reader to 'abd. For *commerce*, the cross-reference is *tijāra*. "This makes it difficult for the nonspecialist," he explains, "but as long as we're doing the edition in more than one language, we have no alternative."

A look at Volume 5 (KHE-MAHI) reveals no entry for the Ayatollah Khomeini. As a general editorial principle, says Lewis, the encyclopedia does not contain biographical articles on living persons, although their names may be mentioned in other articles on places or topics.

Since 1954 when work was begun on the revised edition, the editorial committee has produced five volumes, two double fascicles of supplements to Volumes 1-3, and an index to the first three volumes. An index for Volumes 4-6 is in the works, and eventually the two indexes will be combined into one. The supplementary fascicles have been necessary, first, as new material comes to light and, second, because some authors could not meet their original deadlines.

"We don't try to keep up to date," says Lewis. "We're producing a work of reference that we hope will stay on the shelf in the reference room for at least a half century and perhaps longer. For that reason, contributors are asked to write in such a way that their articles will shed light on, rather than be outdated by, the events recounted in tomorrow's newspaper." 

In 1982, Princeton University received \$28,729 in outright funds from the Reference Materials category of the Division of Research Programs for work on the Encyclopaedia of Islam.

MUMMIES & MAGIC

BY JEANNE E. CASEY

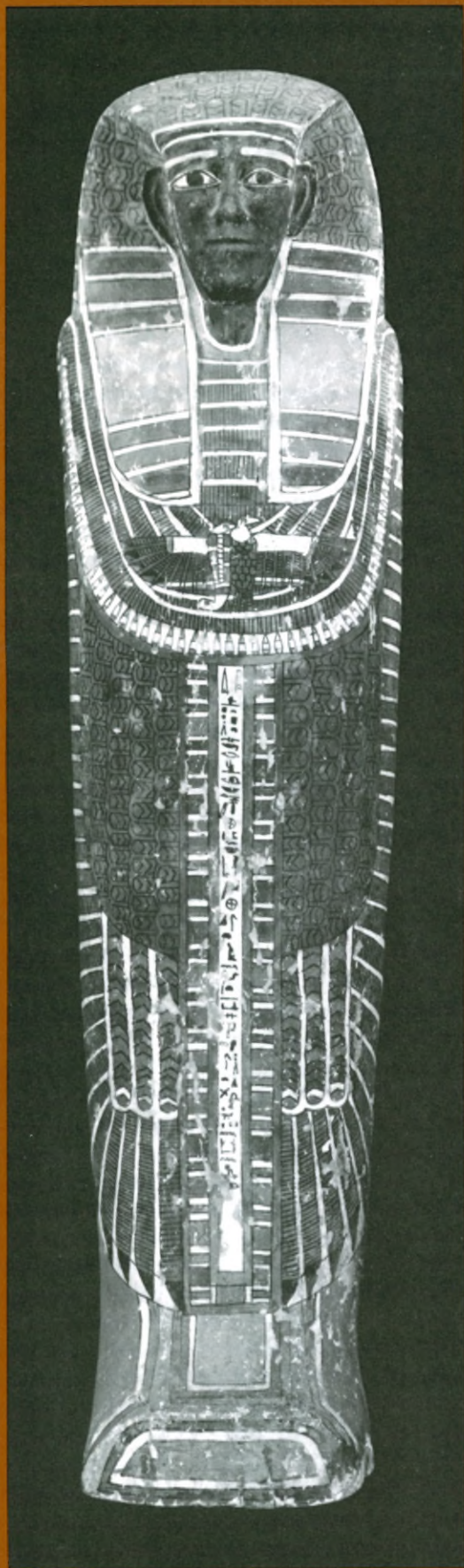
IN ANCIENT EGYPTIAN mythology, the deceased led a continued existence in an afterlife. To ensure a comfortable afterlife, their bodies were carefully preserved at their death. But ancient embalmers could not foresee the worldly uses to which their handiwork would be put in recent centuries. By the sixteenth century, powdered mummy was routinely prescribed in Europe as a panacea for physical ailments. In the eighteenth and nineteenth centuries, Europeans brought back mummies from their Egyptian travels to perform autopsies on them as parlor entertainment. During the nineteenth century, an American paper manufacturer imported mummies for use in making brown wrapping paper, and the Egyptians themselves used mummies to fuel locomotives.

Such destruction of ancient mummies makes a contemporary assemblage of mummies and funerary artifacts spanning 4,000 years all the more rare and valuable. But just such an exhibition, "Mummies & Magic: The Funerary Arts of Ancient Egypt," occurred at Boston's Museum of Fine Arts from September to December 1988 with NEH support.

"There are very few collections from which the whole chronology of mummification can be reproduced," says Peter Lacovara, assistant curator in the museum's Department of Egyptian and Ancient Near Eastern Art and coordinator of the exhibition. The Museum of Fine Arts' collection is exceptional, he says. In 1872, C. Granville Way contributed a collection of Third Intermediate Period (1075–685 B.C.) and Late Dynastic (525–332 B.C.) mummies and coffins, funerary figurines, animal mummies, and canopic jars, which form the core of the museum's Egyptian collection. Later excavations conducted in Egypt between 1905 and 1942 by George A. Reisner, head of the Harvard University-Museum of Fine Arts Expedition, enabled the museum to acquire mummies and funerary artifacts from Predynastic (4800–3100 B.C.), Old Kingdom (2630–2250 B.C.), First Intermediate Period (2250–2061 B.C.), Middle Kingdom (2061–1784 B.C.), and Late Period (525–343 B.C.) burial sites, covering the period from the fifth millennium to the first millennium B.C. Through Reisner, the museum possesses the finest collection of Old Kingdom art outside of Cairo.

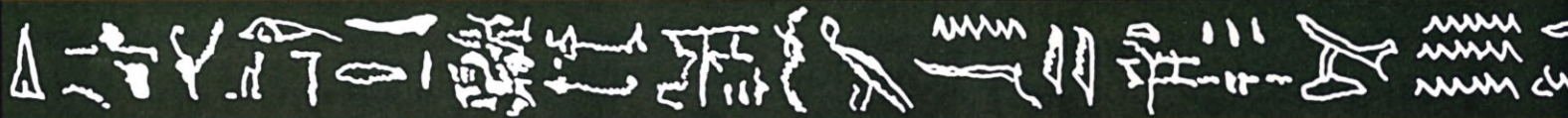
To convey the cultural and aesthetic significance of ancient Egyptian mortuary artifacts in their original context, mummies and funerary objects representing every major period, from the Old Kingdom to the advent of Christianity, were displayed chronologically. The mummies, all from nonroyal burials, were arranged in tomb groups including models, jewelry, amulets, and magical texts, and accompanied by excavation photographs and tomb reconstructions.

Jeanne E. Casey is a freelance writer in Washington, D.C.



Rishi coffin. Roughly made coffins such as this were characteristic of the troubled times of the Second Intermediate Period (ca. 1650–1558 B.C.). The Arabic term *rishi* (feathered) describes the pattern of the coffin's decoration.

All photos courtesy of the Museum of Fine Arts, Boston



The exhibition addressed the scientific examination of the mummies through a display of X-rays and CAT-scans. A short videotape explained the use of these techniques to examine mummies. The techniques provide information about mummification, such as the intricacies of multiple layering of linen, and about physical ailments suffered by the ancients, such as dental disease, broken bones, and arthritis.

Mummification, which involved the removal of viscera and the chemical treatment and wrapping of the body to preserve it, began in the Old Kingdom during Dynasty 4 (2630–2524 B.C.), as documented by several mummies and funerary artifacts from the period. Archaeologists on Reisner's team were so intrigued to find a mummy from this period that they unwrapped it to try to determine how the anonymous woman had been preserved for 4,500 years.

Unfortunately, the mummy, one of two from this period ever found, did not survive their scrutiny. But because Reisner took photographs and kept extensive excavation diaries, a life-size copy of the original mummy could be made for the exhibition. Displayed with the facsimile was the unadorned cedar coffin in which the original mummy was buried.

A set of canopic jars coeval with the original mummy was included in the display to show that embalmers had already begun to remove viscera and preserve them separately. Also displayed were miniature vessels found in tombs of the period. According to ancient Egyptian religious belief in an afterlife, relatives thought that these containers would magically become filled with food and drink to sustain the deceased in the underworld.

Whether for lack of space or need for restoration, about half of the 350 objects assembled for the exhibition had never been displayed before. NEH support enabled the museum to refurbish many of the artifacts that had long languished in the museum's storage and to incorporate



Top: This First Intermediate Period stela, typical of the provincial style of the times, was found in the ruins of a brick tomb chapel. Below: In later Egyptian history, mummified animals, such as this kitten, were left by pilgrims as votive gifts at sacred sites.

them with artifacts from the museum's permanent Egyptian collection to create the special exhibition.

"Many dilapidated objects brought back by Reisner just sat in the basement," says Catharine Roehrig, research assistant for the exhibition. "There were enough pieces to put them back together, if anyone took the time."

Some of the restoration work actually advanced modern knowledge of Egyptian culture and funerary art. For example, a bead-net dress from the Old Kingdom, reconstructed for the exhibition, proved to be the only complete one ever found. A volunteer at the museum restrung the dress from 6,000 ceramic beads, most of which were no longer connected by threads. The dress's pattern was deduced from an excavation photograph showing the beads, some still preserved in their original pattern, strewn around a woman's skeleton, and from Old Kingdom statues and reliefs decorated with a lozenge pattern thought to imitate the beadwork. The reconstruction indicates that such a dress could be made in ancient times entirely separate from any cloth garment, because the only other pieces of cloth preserved in the burial were the fragmentary wrappings adhering to the bones and the separate linen breast covers.

Also restored were numerous wooden models of granary workers, brickmakers, weavers, and other servants believed to provide for the deceased in the afterlife. They form the largest store of wooden models ever collected from a tomb of the early Middle Kingdom. Excavated from the Deir el-Bersha tomb of the local governor Djehuty-nakht, most were in pieces as a result of ancient grave robbers' violence.

A comparison of these and other objects from tombs of different eras provides clues to events in ancient Egyptian history. For example, historians believe that the relative crudeness of objects from the First Intermediate Period (2250–2061 B.C.),



which immediately preceded the Middle Kingdom, suggests the breakdown of central authority. Artifacts in the exhibition from this period—a stone relief, or stela, from the site of Mesheikh and the coffin of Menkabu, painted red to imitate cedar and decorated with a pair of eyes on one side—are not as well crafted as the pieces from other periods, when stable political conditions were perhaps more conducive to careful artistry.

Historians speculate that out of the political strife of the First Intermediate Period came the idea that the pharaoh himself could not ensure his subjects a happy life. Therefore, less exalted people began to identify directly with Osiris, god of the afterlife, and to preserve their bodies for existence in the underworld. The result was a democratization of mummification.

A variety of interpretive materials for the general public and visiting scholars accompanied the exhibition. A richly illustrated, 272-page exhibition catalogue includes essays on mummification, funerary architecture, funerary mythology, and funerary texts, as well as archaeological data on objects in the special exhibition and the permanent collection. A children's catalogue introduces the subjects of hieroglyphic language, Egyptian religion, and burial customs.

In addition, a three-lecture series, addressing topics such as "Osiris of Abydos, God of the Dead" and "The Survivors: Mourning and Other Reactions to Death in Ancient Egypt," provided expansive treatment of the religion and magic relating to the exhibited objects. A film series contrasted Hollywood portrayals of mummies, such as the "mummy's curse," with accurate information.

Ancient embalmers practiced their most advanced science to preserve the bodies of the deceased for the afterlife. In the process, they succeeded in preserving many of these bodies for thousands of years. Yet destruction of mummies in recent

centuries indicates the fragility of the embalmers' work. The special exhibition at Boston's Museum of Fine Arts demonstrated that mummies can be studied and appreciated in future millennia. In that prospect, perhaps, lies some magic. ☞

For the exhibition "Mummies and Magic: The Funerary Arts of Ancient Egypt," in 1987 the Museum of Fine Arts in Boston received \$215,000 in outright funds and \$170,000 in gift and matching funds from the Humanities Projects in Museums and Historical Organizations Program of the Division of General Programs.



Top to bottom: In the Ptolemaic and early Roman periods gilded masks were placed over the heads of mummies. Eyes were painted on the sides of coffins so the deceased could see into this world. Beginning in the Old Kingdom, the internal organs were removed from the body and placed in sets of four canopic jars.

NAPOLEON

ON MAY 19, 1798, twenty-nine-year-old General Napoleon Bonaparte watched his Egypt-bound fleet glide from Toulon harbor. It was a magnificent sight: 13 ships of the line, 42 frigates and smaller warships, and 150 transports carrying 17,000 soldiers. Napoleon watched quietly, a calm, sallow man with hat and boots that seemed too big for his small frame. But behind the unprepossessing facade was the calculating, calm mind of an ambitious visionary.

Napoleon Bonaparte was a dreamer who claimed that he "measured his dreams with calipers of reason." He had conquered Italy and now dreamt of further glory.

The obvious move was an invasion of England, but the military cost was too high. So Napoleon's fertile mind

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turned to the east, to Egypt, a little-known country astride the route to vital British possessions in India. Dreaming of far more than mere conquest, the young general's mind formed grandiose images of a prosperous colony on the Nile. From vision to reality was a matter of efficient organization. In ten short weeks, Napoleon assembled not only an army of conquest but a Scientific and Artistic Commission to accompany it.

The idea of a scientific commission not only imitated Alexander, who collected specimens for Aristotle, but also reflected Napoleon's genius for self-aggrandizement, combined with strict practicality. Science, he was well aware, leaves more lasting legacies than mere military conquest. The commission would ensure him more than a footnote in history; it would explore every aspect of a little known country, develop blueprints for future Egyptian agriculture, and plan the foundations of the new colony.

Serving on the Scientific and Artistic Commission were 40 scientists

and 127 technicians, including antiquarians, architects, and astronomers. There were some genuinely distinguished scholars among them: zoologist Etienne Geoffroy Saint-Hilaire's work foreshadowed that of Charles Darwin. Nicolas-Jacques Conte invented the graphite pencil and was the first person to appreciate the military uses of balloons. Gaspard Monge, fifty-two-year-old republican, mathematician, chemist, and pioneer of descriptive geometry, was already a grand acquirer. He had served as an influential member of the "Governmental Commission for the Research of Artistic and Scientific Objects in Conquered Countries," which had gutted Italian libraries, museums, and private collections, quietly appropriating masterpieces like the *Mona Lisa* for the Louvre.

Artists were to play an important role in the commission's work, especially the socially adept and charming Vivant Denon, pornographer, courtier, and diplomat. Reduced to penury by the Revolution but later



IN EGYPT

BY BRIAN FAGAN

rehabilitated, Denon was a superb illustrator whose talents were ideal for accurate, fast recording in the field. He was a romantic too, capable of describing ancient Egypt in lyrical terms. Of the pyramids he wrote, "The great distance from which they can be perceived makes them appear diaphanous, tinted with the bluish tone of the sky, and renders to them the perfection and purity of the angles which the centuries have marred."

Napoleon had little time for his commission in the early months of the Egyptian campaign. The scientists, treated with disdain by the soldiers, who called them "donkeys," suffered alongside the troops as the army landed at Abukir Bay near Alexandria on July 1, 1798, captured the city the next day, and fought the warrior Mamelukes at the Battle of the Pyramids three weeks later. A month after the landing, Admiral

Lord Nelson destroyed the French fleet and stranded the invading army. Apparently unconcerned, Napoleon settled into Cairo for a long stay.

Cairo had a great reputation as an exotic metropolis, but the French were disappointed. The streets were narrow, filthy, and crowded with a polyglot citizenry. No person of any consequence passed through the city without an armed guard and torchbearers. Foreigners lived in their own guarded, walled quarter. The soldiers found few entertainments other than snake charmers and belly dancers, who "conveyed nothing but the gross and indecent expression of sexual intoxication." Cairo was in decline, its medieval traditions of scholarship in eclipse.

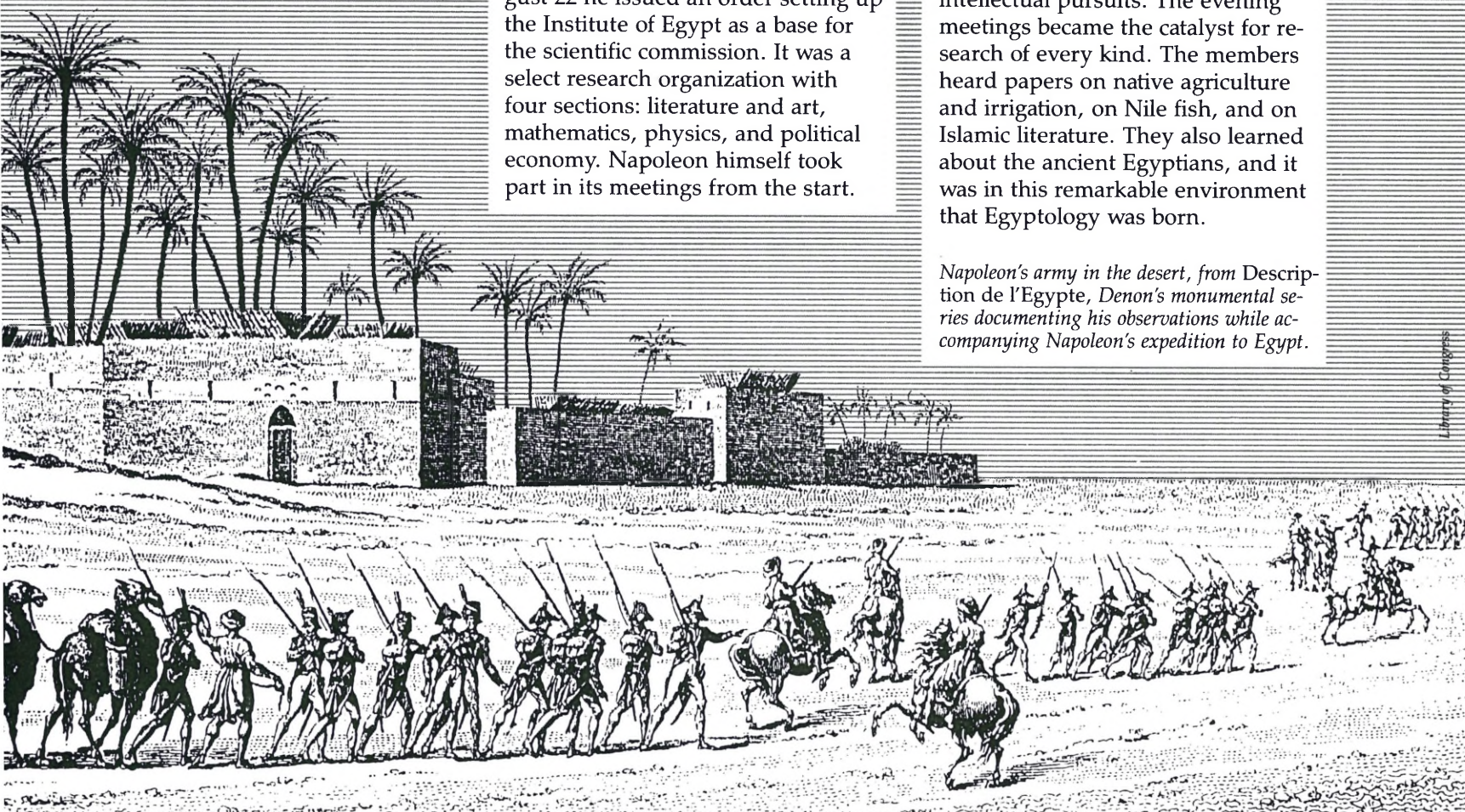
Napoleon swept into the city like a whirlwind, appointing French officials to soak the wealthy with burdensome taxes and levies. On August 22 he issued an order setting up the Institute of Egypt as a base for the scientific commission. It was a select research organization with four sections: literature and art, mathematics, physics, and political economy. Napoleon himself took part in its meetings from the start.

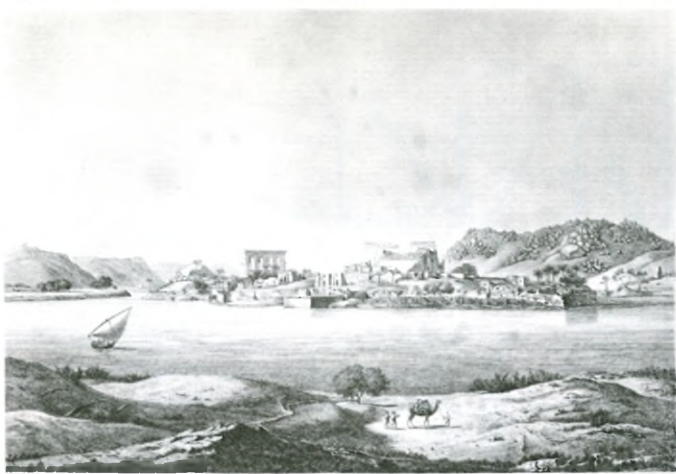
The scientists were delighted to settle down to work. Their leaders had, they knew, a grandiose image of the new Egypt that the researchers would help to create. But the commission members themselves were tired of military campaigning, poor rations, and disrespectful treatment. They were more interested in studying Egypt as a country—for the benefit of its own people.

The institute was housed in a requisitioned palace in the suburbs. The harem became the main salon where the scientists met. There was a chemical laboratory, a library, an observatory, and collections of minerals and antiquities. In addition to regular lectures and seminars, there were many more informal evening gatherings where forty or fifty people would gather to talk about their discoveries. This stimulating atmosphere of research and constant discussion created a unique milieu for intellectual pursuits. The evening meetings became the catalyst for research of every kind. The members heard papers on native agriculture and irrigation, on Nile fish, and on Islamic literature. They also learned about the ancient Egyptians, and it was in this remarkable environment that Egyptology was born.

Napoleon's army in the desert, from Description de l'Egypte, Denon's monumental series documenting his observations while accompanying Napoleon's expedition to Egypt.

Library of Congress





Left: The temples and monuments on the island of Philae, now flooded by the Aswan Dam. Right: Ruins of a mosque near Cairo. Napoleon's military adventure in Egypt was a failure, but the scholarship that coexisted with the campaign was historic—and successful.

Napoleon himself did not care about ancient Egypt. He confined his field experience to a cursory visit to the pyramids. Even then, he refused to enter the Great Pyramid on the grounds that he would have to walk on all fours. Instead, he made Monge and other savants climb to the top in the hot sun. Fortunately, Monge had the foresight to bring a flask of brandy with him.

On July 19, 1799, the members of the institute were electrified by a letter announcing "the discovery at Rosetta of some inscriptions that may offer much interest." The inscriptions had been chiseled into the polished surface of a large basalt block, in Greek, ancient Egyptian hieroglyphs, and an unknown script, now known as demotic, a form of cursive hieroglyphs. A humble captain of engineers named Bouchard had seen other hieroglyphs and in an inspired moment realized that the stone might provide the key to ancient Egyptian writing. Napoleon's savants agreed. The general himself ordered plaster copies of the Rosetta Stone to be sent to scientists throughout Europe, including the British.

Because the country was unsettled and only marginally under French control, only a handful of the institute scientists journeyed far from Cairo. Fieldworkers in Upper Egypt traveled with the armies sent to pursue the elusive Mameluke warrior Murad Bey. The indefatigable Vivant

Denon spent nine months with General Belliard's Twenty-first Half Brigade, marching up and down the Nile, seizing every moment to sketch and describe temples, ruins, and tombs.

Denon was the ideal man for the job. His enthusiasm and eye for detail served him, and Egyptology, brilliantly. He sketched and sketched. When pencils ran out, he melted down lead bullets as temporary substitutes. Sometimes he had but a few minutes to draw a temple or copy hieroglyphs. His eyes were inflamed with ophthalmia, yet he sketched on, relieving the symptoms with Egyptian steam baths to which he became addicted.

The headlong chase after Murad took the army past Abydos, Dendera, Thebes, and upstream to Aswan. The troops usually stopped just long enough to frustrate Denon, never long enough to satisfy him. But there was a glorious day at Dendera, where the entire army rushed to admire the nearby temple. Denon sketched feverishly as the shadows lengthened until only he and General Belliard remained. They galloped back to camp in the twilight, their appetites whetted for more.

Then followed one of the supreme moments of Egyptology, the day when the army first saw the great temples of Luxor and Karnak. The entire division came to a spontaneous halt, and the soldiers clapped their hands. "Without an order being given," wrote a young officer, "the men formed their ranks

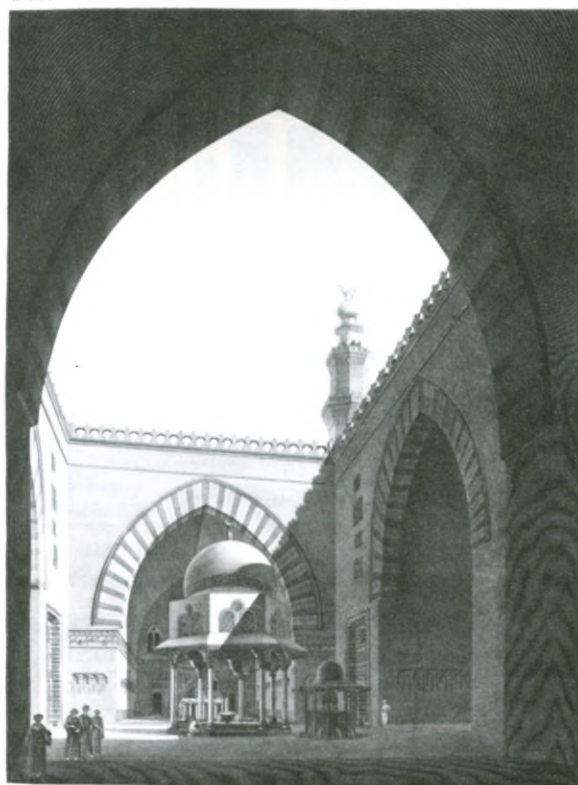
and presented arms to the accompaniment of the drums and bands." Denon was deluged with helpers. Soldiers volunteered their knees as his drawing board and surrounded him to protect the artist from the blinding sun.

Month after month, Denon persisted, surviving sandstorms, unrelenting heat, mosquitoes, and constant skirmishes with the enemy. He would draw for an hour, gallop on, sketch again, sometimes riding away to safety as bullets buzzed around his head. He entered pharaohs' tombs in the Valley of Kings and recorded new hieroglyphic symbols every time he passed through Thebes. Never were nine months on the march better spent. Denon's sketches and lectures galvanized the assembled savants at the institute, and his writings and sketches eventually conquered Europe.

Meanwhile, the Egyptian campaign was in trouble. Napoleon controlled Cairo, but the countryside was far from peaceful. Free movement for foreigners was nearly impossible. Isolated from the realities of the outside world, Napoleon embarked on a disastrous expedition into Syria and returned to find a Turkish army about to land at Abukir. He defeated the invaders soundly but realized that the game was up. On August 22, 1800, the general and his suite took ship se-



Description de l'Egypte engendered a passion in Europe for Egyptian antiquities and a fascination with an exotic culture.



Library of Congress

cretly for France, leaving the army behind. Denon and his precious drawings were safely aboard.


General Menou and the weakened army held out for another year in the face of overwhelming British and Turkish opposition and then surrendered. After lengthy wrangles with the British, the savants and their precious crates were permitted to return to France. In the end, the French kept all the antiquities except the Rosetta Stone. "You can have it since you are the stronger of the two," Menou wrote pettishly to his British counterpart, and that is why the Rosetta Stone is now the pride of the British Museum, not the Louvre. Nearly two centuries were to pass before the historic block crossed the Channel on temporary loan.

By any military standards, Napoleon's Egyptian campaign was a costly shambles, a futile exercise in colonial adventure. Not that Napoleon suffered. He soon became the master of France. As for Denon, he became the first director of the Louvre. His *Voyages dans la Basse et la Haute Egypte*, published in 1807, became an instant bestseller. But the most important legacy of Napoleon's ill-conceived adventure appeared two years later, long after the last veteran had returned from the Nile. Ten lavish folio volumes of text, fourteen of meticulous illustrations, chronicled ancient and modern Egypt in stunning and astonishing detail. *Description de l'Egypte* drew back the curtain

on a hitherto unknown land, an exotic civilization of unimagined antiquity. By the time the last volume appeared in 1822, ancient Egypt had become fashionable and the acquisition of Egyptian antiquities a universal passion. And, as the savants put down their pens for the last time, the young Jean Francois Champollion used their finds to decipher ancient Egyptian hieroglyphs, unlocking the secrets of the pharaohs for the first time.

Napoleon Bonaparte came to Egypt with an image not only of heroic conquest but of a Nile cast in his own mold. He did not stay long enough to leave a physical imprint on the country. Today, Cairo is a bustling, modern city with chronic traffic jams and no traces of Napoleon's stay. His legacies were more subtle. The French retained a strong diplomatic and colonial interest in Egypt throughout the nineteenth century. Realizing one of Napoleon's dreams, French engineer Ferdinand de Lesseps built the Suez Canal. For years, French capital helped support successive Egyptian pashas. When the situation got out of hand in the 1880s, the French government shared the governance of Egypt with the British at the height of the imperial era.

But Napoleon was right. Science was more durable than conquest. In a sense, he fostered the idea of government-supported science as a way

of fostering nationalistic sentiment. Napoleon's scientists not only founded Egyptology, but started a tradition of French archaeological research in the Near East that continued to flourish for generations. Napoleon was no archaeologist, but he believed that his commission's work was a direct reflection of national prestige, of France's preeminence as an intellectual force in the world. So were the sumptuous folios that revealed ancient Egypt to an astonished world. These close links between science and nationalism persisted in the intense competition that developed between the British Museum and the Louvre for Near Eastern antiquities throughout the nineteenth century. The great tradition of the *Description de l'Egypte* was to be repeated in Mesopotamia in the 1840s, when the French government supported Emile Botta's spectacular excavations in the palace of the Assyrian King Sargon at Khorsabad by the Tigris. It is an irony of history that Napoleon Bonaparte's most lasting Egyptian legacy was an unintentional one, a science that interested him but little—the science of Egyptology. 

The Academic Study of Religion

BY MARTIN E. MARTY

YEARS AGO, WHEN the study of religion was reestablishing itself among the humanities, some of the pioneers were self-conscious about their place. The public did not know what to think of the academic study of religion. Even though today there are departments of religion in hundreds of tax-supported schools, back then it often seemed necessary to make a point about scholars being distant from religious practice.

Those battles for reestablishment, or establishment, of religious studies in the humanities are past, except in a few pockets where some academicians still try to make great leaps forward in cultural lag. Back when Congress established the NEH, the subject was treated gingerly. The safe word was "comparative religion" or "the comparative study of religion." (William Temple used to say that there was no such thing although there were people who were comparatively religious.)

Today, simply, "the study of religion" has made its way. Religion has turned out to be too vast and deep an element in human cultures, past and present, to be slighted in American universities. The Gallup Poll this year, as always before, cannot find more than 4 percent of U.S. citizens able or willing to speak of themselves as non- or anti-religious.

Page one of the newspapers every day tells of people killing each other over religion. Prime-time television every week carries stories of people healing, or arguing over means of healing, in the paths of religion. Debates over religious texts have become urgent themes in American politics. Someone had better represent the study of such texts and tra-

ditions in systematic ways. Thousands do.

The issue today is not whether the study of religion belongs in the humanities but how such study can be or become or remain good. One reason for concern over its quality has to do with the spillover effect in other humanistic disciplines or with the tentacular reach of such disciplines into the study of religion. They are difficult to keep apart, and the humanities subjects tend to share common fates and fortunes. If, as Ernest Gellner says, "humanist culture" is "culture based on literacy," there is no way to disentangle historical, literary, philosophical, and other approaches.

In peculiar ways, these come together in the study of religion. Professor Everett Hughes once observed that "nearly everything sociologically speaking has happened in and to the Roman Catholic Church," even by now, one supposes, the Protestant Ethic. So one can also say that "nearly everything humanistically speaking has happened in and to the study of religion." From the beginning, even in the term *humanities*, there was a fateful entanglement. Gellner went on to say that the term *humanist* derived from a time when "human" literature was distinguished from "theological, divine concerns." No more. Humanist concerns now embrace the divine. Both speak the same language.

Somewhere between the Renaissance and now, with the rise of the modern academy, there occurred a shift in the culture's and the university's way of thinking about the sub-



Bodhisattva, China, Wei period, ca. A.D. 530, gray limestone, from the Pai-ma-ssu (White Horse Monastery), Honan Province.

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ject. Theologian John Hick, paraphrasing philosopher John Herman Randall, said that "this way of thinking is epitomized in the way in which the word *religion* (or *faith* used virtually as a synonym) has largely come to replace the word *God*." Whereas *God* was the head of a certain group of words and locutions, the term *religion* is the new head of the same linguistic family.

This shift in terms and concerns had to happen if scholars were to do some justice to the subject. Many of the millions of words in the new sixteen-volume Macmillan *Encyclopedia of Religion* have to do with phenomena that everyone calls religious ("Zen Buddhism," etc.) but that have nothing to do with "God." Of course, "God" is the focus in the practice and piety of most Western people. And theologians in their traditions necessarily and with relish talk about "God." But they know, with Hick and Randall, that "for academic study, God is . . . conceived as a subtopic within the larger subject of religion."

That shift may seem to do violence

to the subject in the minds of some taxpayers, parents, and—the reports come in now and then from "the provinces," which can be in any of the fifty states—from occasional students who might have liked to hear *their* faith presented as the true one. For the most part, however, the issues of "equal time" for the various religions, of fairness and objectivity, come up very rarely.

This loss of old concerns about how to handle religion did not come about because teachers and students have lost passion for their subjects. Scores of years ago, the study of religion, in more sheltered environments, may have been used for apologetic reasons or to evangelize or moralize. Passion then went into the debates of the old Enlightenment style, to the tune of "my religion (or nonreligion) is better than your religion." Paradoxically, America had to become both more secular and more pluralistic to allow and to force professors and students to develop the academic study of religion. Today a kind of covenant exists in which people in a classroom honor

each others' commitments, if they even know about them, at least as much as they do in other social scientific or humanistic classrooms.

From these decades we have learned, or relearned, that it is possible to study the texts, indeed to teach the "theology" of Maimonides or al-Ghazzali or Augustine with both passion and fairness, at least as readily as one can probe other kinds of history, be they Marxist, feminist, or positivist. Zeal for the subject, enjoyment of the issues, has not gone away but has been redirected. For better or for worse, but inevitably, scholars do not direct this passion to God (whatever they do about God outside the classroom) but to the study of religion.

The study of religion would be on shaky and sentimental grounds if the classroom covenant were based only on sensitivity to the pluralism of the culture, also as embodied in the class of students. Scholars spend much of their time seeking handles, methods, for doing justice to topics as elusive and controversial as those connected with religion. On days



The Folger Shakespeare Library

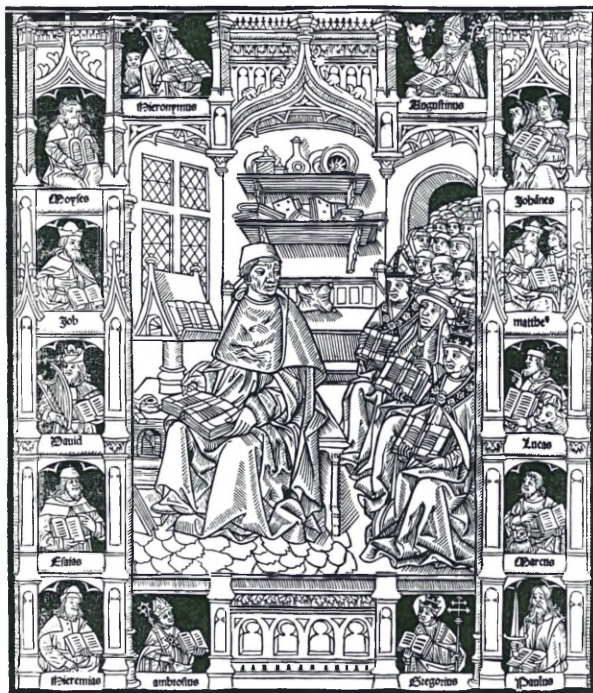


Courtesy of Asher Library, Spertus College of Judaism



Los Angeles County Museum of Art

Left to right: A 1611 edition of the New Testament, King James version. Code of Jewish Law (Mishneh Torah) of Moses Maimonides, printed in Constantinople, 1509. The Appearance of Sakyamuni to the People after His Death, Iran, ca. 1425.



Frontispiece to the folio of the *Decretum* of Gratian (fl. 1140), published in Lyons, France, in 1506. Gratian is pictured writing his *Decretum* (a summary of church law), as the authors from whom he took his material present their books for him to copy.

when they do not worry about getting typed as obsolete or narrow, as if they belonged to a formal school, many might settle for the label "phenomenological."

The shape and fate of the study of religion connects with the rest of the humanities in a particularly vivid and intense way. This asset of the study of religion is a corollary of its liability or what many within and without consider to be a handicap: The scholars of religion, after a century of effort in Europe and America, were never able to gain consensus about a definition of their subject or to develop a consistent set of methods for pursuing it.

Neither of these onuses seems as heavy as they once did, not because scholars of religion have lifted them but because they have looked around and have seen people in the other humanistic disciplines acknowledging that they have similar encumbrances. You can tie up a Modern Language Association meeting by asking "What Is Literature?" and mess up its cocktail parties by trying to claim a monopoly for one or another method of study. Try "Poststructuralism" or "Deconstruction" these years. You can divide the membership of the American Historical Association into sects by asking someone to define "What Is History?" and then subdivide these into cults by arguing for "Cliometrics" or "Narrativity." What is philosophy? Name your method.

God knows, or scholars of religion or faith know, people of genius tried to do such defining. Rudolf Otto, Joachim Wach, Mircea Eliade, and their kind plumped for "The Holy" or "The Sacred" as a specifiable core subject. They have their followers, but there is no danger or chance of their getting a majority. As for method, one weary advocate finally decided to settle for "polymethodology," until my colleague Wendy Doniger fretted about "polymethoodoodling all the day." Let's just get to work studying the phenomena people call religious, she was in effect saying. Attempts to define and

delimit are inevitable and promising but those who seek consensus are probably foredoomed to have to settle for vagueness and use methods they share with other humanistic disciplines.

Scholars of religion sometimes take their inherited liability as an asset and call into question how neat anyone should be about specifying any discipline. I like to think of the study occurring instead in zones. A map draws a sharp line between a temperate and a torrid zone, but the sailor goes through many temperatures and seas on the way from one zone to another. It is not hard to tell, however, when "torrid" has taken over, when the traveler has arrived in its zone.

So with the student of religion today. The late William Clebsch of Stanford was not even sure on which academic continent—*humanities* or *social sciences*—to locate this study. After all, sociologists like Durkheim and Weber had much to do with setting the terms for modern studies of religion, and today's scholars of the subject draw readily on anthropologists like Victor Turner or Clifford Geertz and Mary Douglas. Most social sciences include someone—say, a lone "sociologist of religion"—to specialize. Clusters of scholars in the field of religion, however, get located in the humanities.

Everything that happens to the humanities happens to the religion scholars who are in their zone, and the work of these scholars happens to impinge on literature, history, philosophy, and the rest. We see examples in the rise of hermeneutics and historical relativism, both of which involved first the scholars of sacred texts. That is why the study of religion, latecomer in the revival of the humanities and not as taken for granted as languages and literature or philosophy on or off campus, has become such a volatile field, one that discloses much about the character of humanistic studies today.

Thus when literary scholars want to deal with those texts that are hermeneutically most interesting, they



tend to turn to sacred scriptures. Leaders in their disciplines—Northrop Frye, Robert Alter, Wayne Booth, Frank Kermode, and more—do so with such regularity and zest that Jonathan Culler has cried out in protest from the precincts of post-Enlightenment rationalism: What is happening to literary studies? Wasn't the university designed to use reason and skepticism to demolish religion? (Was it?) Why honor faith by taking its texts so seriously? Such cries cannot keep scholars away from those texts, which members of the Society of Biblical Literature pursue so steadfastly.

So with American Academy of Religion scholars when they take up the literature of Buddhism or Islam, texts about goddesses or the civil rights struggle, themes treating human well-being or calls for killing in the name of God. If the deconstructionists, positivists, and language analysts among them are right, all of these texts have become destabilized, or pointless, or lacking in reference. If their successors are correct—and there are and will be successors, so long as disciplines are vigorous—some issues raised now will remain alive, and new ones will emerge.

So also with the "crisis of historical consciousness" that occurred in nineteenth-century Europe and with which modern and, if you will, postmodern people struggle. This shift led people to see everything

being relative to everything else, contingent, transitory, subjects of shifting and differing perspectives. It was most profound in the communities of faith. The historians among scholars of religion revisit the scenes where that crisis first appeared and account for its effects today.

The study of religion on elementary and high school levels remains neglected. Overcoming the void in texts and curricula has come to be a popular political agenda topic. Everyone from fundamentalists to liberals in People for the American Way wants to do something about it. Of course, they differ on what to do and how to do it.

Many argue that restoring religion will contribute positively to the debate over "values" and might even improve morals and promote civic virtue. In higher education, few scholars have climbed those political bandwagons. They are usually content to say, with the Commission on the Humanities, that the humanities offer clues but not answers. "They reveal how people have tried to make moral, spiritual, and intellectual sense of a world." Pursuit of such disclosures goes on in all the humanities, but because more and more citizens and scholars recognize how much those attempts focus on religion, however defined, debates over the study of religion will produce consequences beyond the specific zone of the humanities in which they occur. ☺



Courtesy of B'nai B'rith Klutznick Museum

Top: A text in Sanskrit, the sacred language of the Hindus. Sanskrit is typically written in a script called Devanagari. Bottom: Hanukkah lamp; Holland, ca. 1800. Brass and bronze.

Judaic Classics in English

BY BEVERLY CHICO

IN THE HEBREW Bible's Book of Job, Job suffers at God's hand despite his apparent innocence. Jewish thinkers in the Middle Ages adopted two views on Job's lot from Muslim tradition. The Asharite view held that Job is made to suffer not because God is unjust, but because Job, like everyone, is subject to a divine will that has purposes inscrutable to the finite human mind. The Mutazilite view was that Job must have been guilty of some sin—wittingly or unwittingly, by omission or commission—to deserve God's wrath.

To reconcile the Asharite-Mutazilite dilemma, Saadia Gaon (882–942), a Jewish scholar and leader of Baghdadian Jewry, wrote a lengthy commentary on the Book of Job in which he postulated that those who suffer for no apparent reason are being tested as an act of divine favor to justify God's augmenting their reward in the hereafter. Saadia's book offers a detailed dis-

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Moses Maimonides (1135–1204)

cussion of the philosophical and theological implications of the Book of Job as viewed by Jews living in the medieval Muslim world.

An edition of Saadia's commentary in the original Arabic, with Hebrew translation, has long been available to scholars. But not until 1988 did the commentary become available in University of Hawaii professor Lenn Goodman's English translation through the Yale Judaica Series, with NEH support.

Since 1948, the Yale Judaica Series, published by the Yale University Press, has produced scholarly-critical English translations of ancient and medieval Jewish classics from the original Hebrew, Aramaic, Ethiopic, and Arabic languages. Most have never before been accessible in English. To date, twenty-five works have been translated and published, and nine are now in progress. An NEH grant from 1982 to 1986 supported translations of the last two completed works and seven of the prospective works.

The series' administrative committee considers for translation any work that has had a major historical, literary, or cultural impact in Jewish life from the ancient to the modern eras, says David B. Ruderman, the Frederick P. Rose Professor of Jewish History at Yale University and chairman of the administrative committee for the past five years. To reveal the vitality of Jewish culture throughout its history, the series opens up past Jewish records for future generations of humanities scholars in comparative religion, medieval literature, history, cultural anthropology, philosophy, and linguistics. Each translation contains an introduction identifying the significance of the text in its literary and historical context, explanations of manuscripts used, extensive notes, parallel sources, biblical and rabbinic citations, and detailed indices.

"The Yale Judaica Series is expanding to become the major English translation series of classical works of the Jewish heritage," says Ruderman. English translations of particular Jewish classics are sporadically published by presses other than Yale's. But the Yale series is unique, says Ruderman, because it is the only comprehensive effort in the country to make available to a wide readership Jewish texts that have usually been accessible only to scholars with knowledge of the original languages. "If more people can read from original annotated texts," Ruderman points out, "the opportunity arises for direct contact with minds of earlier ages, thus encouraging ongoing engagement with previous ages and cultures."

The project's first volume is Saadia Gaon's *Book of Beliefs and Opinions*, translated by Samuel Rosenblatt of Johns Hopkins University. The tenth-century book is one of the earliest medieval Jewish philosophic works to survive intact. It discusses



Title page of Saadia Gaon's *Sefer ha-Emunot ve-ha-De'ot* (Book of Beliefs and Opinions), published in 1647 in Latin and Hebrew.

God's unity, divine attributes, immortality and the soul, reward and punishment, and resurrection. Aristotelian, Platonic, and Stoic influences are discernible in this Jewish attempt at reconciling the Bible with philosophy.

Historically, Saadia's work has been overshadowed by the writings of Moses Maimonides (1135-1204), Judaism's intellectual giant in the post-talmudic era. The Code of Maimonides, or *Mishneh Torah*, is the most ambitious work in the series. Originally written in Hebrew, the code consists of fourteen books, each representing a distinct category of the Jewish legal system. The work contains philosophic and scientific speculation in addition to legal interpretations. To date, twelve of these fourteen books have been translated and published in the series. The last two—*The Book of Knowledge*, being translated by Harvard professor Bernard Septimus, and *The Book of Love*, being translated by Yeshiva University professor Sid Leiman—are expected to appear by the early 1990s.

"Maimonides' code is one of the critical signposts of Jewish learning and Jewish cultural activity," Ruderman says. "As the primary summary of Jewish law in the Middle Ages, it is an extremely important source of Jewish law prior to that time as well as afterwards. Jewish legalists still grapple with Maimonides' attempt to encapsulate Jewish law in a clear summary. It is absolutely central to the entire rabbinic tradition."

Most of the volumes in the series were intended as reference sources for libraries, Ruderman says. But current popular interest in Judaic studies has led the Yale University Press to publish three works in the series—which Ruderman calls the "bestsellers"—in lower-cost, paperback editions to meet the demand. The most popular volume is Harvard professor Isadore Twersky's *Introduction to the Code of Maimonides*, the only monograph in the series, which includes a thorough discussion of the philosophical assumptions that inform Maimonides' perspective as a codifier of the law.

The other paperback editions are anthologies, which, Ruderman points out, are popular because they "have broader interest in their coverage of an area." *The Falasha Anthology*, edited by Wolf Leslau of

Brandeis University, incorporates the writings of a Jewish group that has lived from the first centuries of the common era to the present in isolated mountainous regions near Laka Tana, Ethiopia. *The Karaite Anthology*, edited by Leon Nemoy of Dropsie University for Hebrew, includes translations of Arabic, Aramaic, and Hebrew sources produced by a Jewish sect that emerged in Babylonia and Persia during the eighth century.

Plans are being made to publish paperback editions of other forthcoming volumes, including an anthology of medieval Jewish sermons and an anthology of Jewish mysticism. According to Ruderman, the

anthologies embellish the original "great book" concept of the series.

"Translation is one of the key ingredients of a vibrant cultural legacy," says Ruderman. "It is important that a significant civilization like the Jews, whose legacy permeates Western civilization, be able to communicate its literature and philosophy to other cultural settings. The Yale Judaica Series makes possible this diffusion of Judaic studies within the university and within American culture as a whole." ❧

In 1981, Yale University received \$64,000 in outright funds from the Texts category of the Division of Research Programs to complete the Yale Judaica Series.

Yale Judaica Series Publication Schedule

Volume 1: *Saadia Gaon: The Book of Beliefs and Opinions*. Translated by Samuel Rosenblatt, 1948.

Volume 2: *The Book of Civil Laws (Code of Maimonides, Book 13)*. Translated by Jacob J. Rabinowitz, 1949.

Volume 3: *The Book of Judges (Code of Maimonides, Book 14)*. Translated by A.M. Hershman, 1949.

Volume 4: *The Book of Offerings (Code of Maimonides, Book 9)*. Translated by Herbert Danby, 1950.

Volume 5: *The Book of Acquisition (Code of Maimonides, Book 12)*. Translated by Isaac Klein, 1951.

Volume 6: *Falasha Anthology*.* Translated by Wolf Leslau, 1951.

Volume 7: *Karaite Anthology*.* Translated by Leon Nemoy, 1952.

Volume 8: *The Book of Cleanliness (Code of Maimonides, Book 10)*. Translated by Herbert Danby, 1954.

Volume 9: *The Book of Torts (Code of Maimonides, Book 11)*. Translated by Hyman Klein, 1954.

Volume 10: *The Fathers According to Rabbi Nathan*. Translated by Judah Goldin, 1955.

Volume 11: *Sanctification of the New Moon (Code of Maimonides, Book 3, Treatise 8)*. Translated by Solomon Gandz, 1956.

Volume 12: *The Book of Temple Service (Code of Maimonides, Book 8)*. Translated by Mendell Lewittes, 1957.

Volume 13: *The Midrash on Psalms*. 2 vols. Translated by William G. Braude, 1959.

Volume 14: *The Book of Seasons (Code of Maimonides, Book 3)*. Translated by Solomon Gandz and Hyman Klein, 1961.

Volume 15: *The Book of Asseverations (Code of Maimonides, Book 6)*. Translated by B.D. Klein, 1962.

Volume 16: *The Book of Holiness (Code of Maimonides, Book 5)*. Translated by Louis I. Rabinowitz and Philip Grossman, 1965.

Volume 17: *The Tractate "Mourning."* Translated by Dov Zlotnick, 1966.

Volume 18: *Pesikta Rabbati*. 2 vols. Translated by William G. Braude, 1968.

Volume 19: *The Book of Women (Code of Maimonides, Book 4)*. Translated by Isaac Klein, 1972.

Volume 20: *An Elegant Composition concerning Relief after Adversity*. Translated by William M. Brinner, 1977.

Volume 21: *The Book of Agriculture (Code of Maimonides, Book 7)*. Translated by Isaac Klein, 1979.

Volume 22: *Introduction to the Code of Maimonides (Mishneh Torah)*.* Isadore Twersky, 1980.

Volume 23: *The Folk Literature of the Kurdistan Jews: An Anthology*. Translated by Yona Sabar, 1982.

Volume 24: *Sifre: A Tannaitic Commentary on the Book of Deuteronomy*. Translated by Reuven Hammer, 1986.

Volume 25: *Saadia Gaon: Commentary on the Book of Job*. Translated by Lenn E. Goodman, 1988.

Forthcoming

Anthology and Study of Medieval Jewish Sermons. Translator, Marc Saperstein.
Midrash on Proverbs. Translator, Burton Visotsky.

Autobiography of Rabbi Jacob Emden. Translator, Jacob Schacter.

The Book of Knowledge (Code of Maimonides, Book 1). Translator, Bernard Septimus.

The Book of Love (Code of Maimonides, Book 2). Translator, Sid Z. Leiman.

Judah Halevi: Khazari. Translator, Lawrence V. Berman.

Sefer Hasidim. Multivolume. Translator, Ivan Marcus.

Jewish Mysticism: Ecstatic Kabbalah and Theosophic Kabbalah. 2 vols. Translators, Moshe Idel and Ronald Keiner.

The Meor Einayim of Azariah De' Rossi. Translator, Joanna Weinberg.

*Available in paperback.

Planting and replanting religion in America

The Path to Pluralism

BY EDWIN S. GAUSTAD

FOR TWO HUNDRED years, religion in this country was more European than American, the influence of the new continent becoming much more evident in the nineteenth and twentieth centuries. And, for much of America's own colonial period, "European" can virtually be read as "British," although exceptions must be acknowledged. The imprint left by the Dutch on what later became New York and New Jersey has never wholly vanished. The German emigrants in the eighteenth century transformed a British Quaker colony into something much more colorful and complex. Swedish Lutherans ventured early but modestly into Delaware,

Edwin S. Gaustad is a professor of history at the University of California, Riverside.

while French Calvinists (after the Revocation of the Edict of Nantes in 1685) settled in scattered contingents in South Carolina, New York, and elsewhere. And, of course, Africa gave up thousands of involuntary emigrants who would change the shape and tempo of religion in their new land.

In the colonies themselves, British rule—a rule often exercised with a weak or wavering hand—was the common denominator. The degree of home rule or internal assertiveness varied widely, but more often than not religion contributed powerfully to an independence of mind and spirit. This was notably the case in Puritan New England where settlers came in the first place because they believed and worshipped "otherwise"—distinct from the National Church and bitterly opposed to its

persecuting bishops and unsympathetic kings.

Puritanism, which later took on the denominational label of Congregationalism, permeated not only Massachusetts but also Connecticut and New Hampshire with a homogeneous character of life unmatched elsewhere in the colonies. The meeting house, the school, the town worked together to create a "New England way" whose influence across the continent and across the centuries has kept countless scholars busy in an effort to trace, weigh, and account for that unique cultural force in American life.

Far to the south in Anglican Virginia, one might expect much less of a spirit of independence, surely in religion. For Virginia was unmistakably Church of England, in close concord with the Bishop of London, and loyal to the Book of Common Prayer. Virginia's churches copied English styles of ecclesiastical architecture, and Virginia's clergy aspired to a faithful re-creation of the National Church writ small. Yet, the realities of remoteness and local geography and the absence of genuine towns and any broad cultural support led over time to a kind of southern Anglicanism that Old World bishops would hardly recognize and scarcely tolerate.

Elsewhere, throughout the eighteenth century, the Church of England leaned heavily on the missionary labors of clergy sent out and supported by the Society for the Propagation of the Gospel. Closely tied to British philanthropy and to the sponsoring organization, these missionaries did not foster any sense of independence or autonomy. On the contrary, they put down few

American Methodists going to their camp meeting (1819). Part of the Great Awakening, Methodism started as a revival of the Church of England.



Library of Congress

roots in American soil and adopted few attitudes or perspectives that could be regarded as characteristically American. As a consequence, when revolutionary sentiments waxed hot, these missionaries were sent packing. The result was a major weakening of Anglicanism (or the Episcopal Church) not only during the Revolution but for at least a full generation thereafter.

Neither Congregationalism nor Anglicanism, the two strongest religious forces during most of the colonial period, maintained their relative superiority in the centuries that followed. Besides the Revolution, much else was going on that would sharply alter the religious landscape. In the 1740s and beyond, a wave of religious revivalism known as the Great Awakening swept over all political and denominational boundaries with an astounding force that pleased some and dismayed others. Congregationalism was split into pro- and anti-revivalist parties, as was Presbyterianism, now a significant presence in New York, New Jersey, and Pennsylvania.

Not all religious groups joined in the Awakening. Anglicanism, for example, held itself aloof from the revivals, thereby further reducing its popular base. Roman Catholics, Quakers, and Lutherans found little reason to support a movement so saturated with Calvinist presuppositions. Revivalism and passionate anxiety about salvation nonetheless swept through all the Atlantic settlements, from Georgia to Maine and back again.

But, like the Cromwellian period in England a century before, what the Awakening did most of all was to unleash powerful new religious movements that would capitalize on the spontaneous, emotional, experiential, nonliturgical character of so much of religion in America. To those novel forces (Baptists and Methodists are the best representatives) unleashed by the Awakening

one must add by the end of the century a constitutionally guaranteed religious freedom, not toleration, that placed all churches on an equal footing in a highly competitive ecclesiastical marketplace.

All shared equally in the legal guarantees, but all did not address the challenges and opportunities with equal success. A rapidly moving frontier and an even more rapidly moving continental destiny favored those denominations whose baggage was light: the circuit rider who could cover great reaches of territory even as it was being settled, the farmer-preacher who could help his neighbors to build their—and his—church, the Sunday school leader who could teach children to read and write where no school or clergy yet existed.

Churches tied too closely to a formal liturgy, to a carefully prepared and screened clergy, and to an eastern-dominated hierarchy found themselves handicapped. The West, along with most of the South, belonged to the evangelizing crusaders and to the creative energies of thousands of settlers far removed from authority and unfettered by deep-rooted tradition.

The frontier even managed to produce religious traditions of its own. Most notable is the Disciples of Christ movement of the 1830s, which elevated the authority of the Bible and the appeal of the Apostolic Age. Utopias could flourish in both East and West, but the West provided more room for experimentation and more opportunity to escape suspicious or hostile neighbors.

Meanwhile in the East, those religious patterns that seemed so firmly fixed found themselves roughly pushed aside. Congregationalism in New England gave way to the force of heavy Catholic immigration, while Anglicanism in the South yielded to a transforming evangelicalism (both black and white) that moved far beyond the



Top: St. Luke's Church (1632), near Smithfield, Virginia. Below: Bruton Parish Church (1711-15), in Williamsburg. Although unmistakably Church of England, Virginia's churches developed their own kind of Anglicanism.

Courtesy of Virginia Division of Tourism



Interior and exterior of the synagogue in Touro, Rhode Island (1759–63). Designed by Peter Harrison, it is America's second synagogue and the oldest still standing. The richly carved interior details were modeled after the designs in English pattern books.

old colonial boundaries into Alabama, Mississippi, Texas, and contiguous states to the north.

The emancipation of the slaves in 1863 did not, surprisingly, lead the blacks to abandon Christianity, the religion of their masters. Rather, they more joyfully embraced a religion that they proceeded to make very much their own. Again, Baptists and Methodists gained the most from this adoption and adaptation.

Immigration after the Civil War settled what for some still remained a serious question: Did America constitute a Protestant empire? By 1900, if not long before, the answer to that question was clearly in the negative as Roman Catholics, Jews, Eastern Orthodox, Moslems, Hindus, and others put the United States firmly on the path to pluralism.

A comparison of denominational strength in 1800 and in 1900 is instructive. In the former year, Congregationalism still had far more churches than any other denomination. Then in numerical order followed Presbyterians, Baptists, and Episcopalians. One hundred years later, the top four denominations in terms of membership were Roman Catholic, Methodist, Baptist, and Presbyterian. The Episcopal and Congregational communions had dropped to a ranking of seventh and eighth, respectively, with a newcomer like the Disciples of Christ ahead of them both.

Another sharp contrast is evident in a Protestant-Catholic comparison. In 1800 the number of Catholics in the United States was a modest 40,000 to 50,000, concentrated heavily in Maryland. A century later, that number had grown to more than 12 million, with Catholicism being by far the largest church in the nation. A large part of that growth resulted from heavy European immigration, of course. But it also came about as a consequence of the national absorption of territories where Catholicism had already been planted, for example, in the Louisiana Territory and

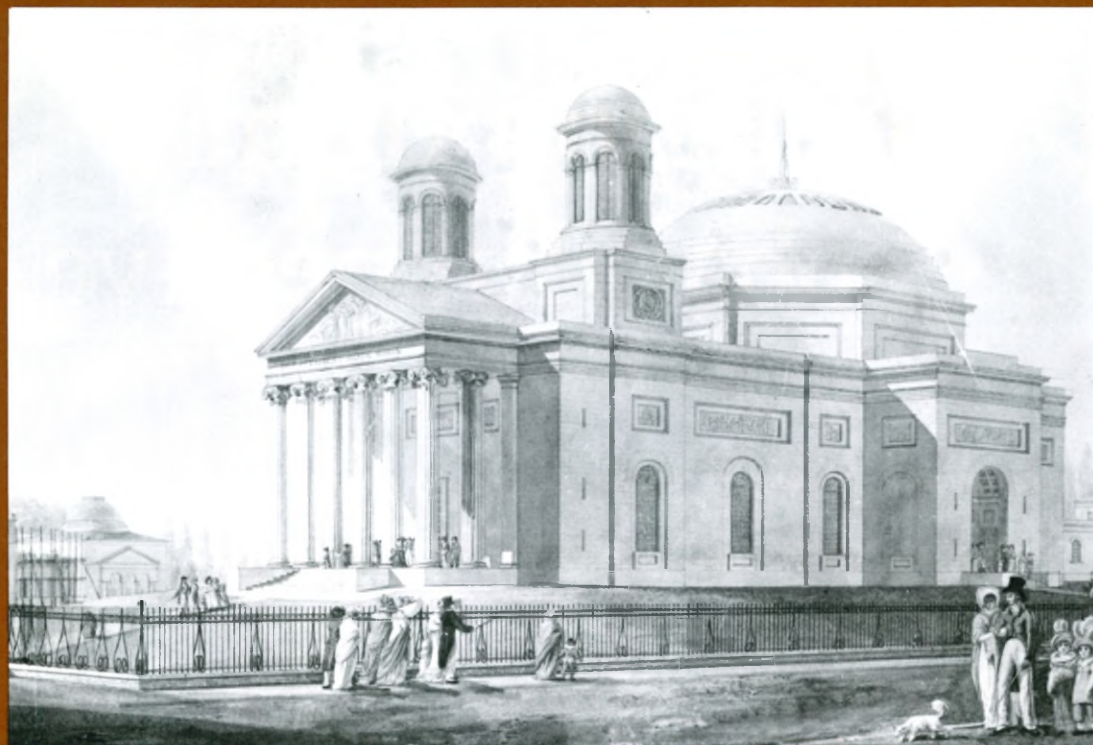
the Spanish or Mexican Southwest. In this same century, the number of Jews increased from a tiny fraction (the first federal census of 1790 counted only about 1,200) to around one million in 1900. Colonial ecclesiastical patterns, it turns out, predict little about the nation's evolving religious life. Why is this so?

In 1791 the First Amendment determined that the European plan of a national church aided and abetted by the state would not be followed in the United States, no matter the degree of toleration that might be extended to dissenters. Those groups that had enjoyed some kind of political patronage or favor would enjoy it no more. Beyond that, such groups might actually labor under the suspicion that they would—First Amendment or no—seek some government assistance whenever and wherever they could.

By affirming no patronage rules, the First Amendment changed all the prevailing, widely presumed rules concerning relationships between the civil and ecclesiastical estates. Neither European precedent and tradition nor colonial precedent and tradition counted for much in a continent now literally up for grabs.

Second, the largely unsettled West enforced no standard of behavior or belief on those homesteading in its valleys or on its plains. Indeed, the concern was not that the West would exercise some exotic authority but that there would be no authority at all. Barbarism was the enemy, not French fur traders or Spanish missionaries. Christianity was widely assumed to be the essential ingredient for civilizing and taming a wilderness.

In the face of so great a challenge, denominations sometimes forgot or minimized their peculiar and separate identities, often working together to do whatever needed to be done for morality, for education, for establishing missions or recruiting personnel. Sometimes the cooperation was formal as in the 1801 Pres-



Roman Catholic Cathedral, Baltimore, Maryland (1806–21). The pencil, pen and ink, and watercolor drawing on paper is by the cathedral's architect, Benjamin Henry Latrobe.

byterian and Congregational Plan of Union, sometimes informal as in the camp meetings and frontier revivals. No eastern headquarters directed or controlled this energetic effort.

Third, the shifting patterns of immigration in the nineteenth century, moving away from northern and western Europe to southern and eastern Europe, inevitably meant a different mixture religiously. New England, seeing the Protestant "old stock" being engulfed in waves of Catholic Irish, then Catholic French, then Catholic Portuguese and Italians, pushed hard for immigration restriction that would preserve "the basic strain of our people." An Immigration Restriction League, formed in New England in 1894, helped win the National Origins Act of 1924. Racial and religious motivations built into this act hoped to revive the cultural patterns of an earlier day. But by 1924 the America of 1800 was so far removed in denominational terms as to be unrecognizable.

Now, with nearly a century more of history beyond 1900, the United States presents a profusion of pluralism that shows no sign of dimin-

ishing. Not only do the mainstream denominations of 1800 no longer dominate, they have even begun to decline. Rapid growth is found in groups not known in 1800—in such millennial bodies as the Jehovah's Witnesses and the Seventh-day Adventists; in such Pentecostal churches as the Assemblies of God and Church of God in Christ. Televangelism, even though recently falling on hard times, erases familiar ecclesiastical labels as personality and technology take over from the quieter parish and neighborhood pastor.

Asian religions, with timid proselytizing at the World's Parliament of Religion in 1893, had less than a hundred years later lost their timidity and their unfamiliarity on the American scene. Buddhism has become especially strong on the West Coast, but also Hinduism in several manifestations. Islam now counts its American adherents in the millions.

This rampant pluralism has many consequences, not the least of which is the growing contentiousness about religion and of religion in America. The U.S. Supreme Court is obliged to adjudicate cases of "free exercise" (for example, the flag sa-

lute controversy in the 1940s) and of "no establishment" (for example, the parochial aid controversy of the 1960s and beyond) in ever increasing numbers. Religious leaders themselves seem increasingly polarized into "radical rights" and "liberal lefts," with the ecumenical plans of a mere decade or two ago apparently stalled if not wholly derailed. The longer-term consequences of a pluralism that changes our terms and challenges our loyalties await the twenty-first century.

Alexis de Tocqueville long ago observed that Americans were (as St. Paul said of the Athenians even longer ago) a very religious people. Americans regarded religion as "indispensable to the maintenance of republican institutions," he wrote. And G. K. Chesterton much later spoke of the United States as the "nation with the soul of a church." Pluralism raises hard and persistent questions about these earlier observations, about the fundamental nature of the continuing relationship between the civil and ecclesiastical realms. These difficult questions have not yet been answered, yet they prove impossible to ignore. ♪

Religion from a Global Perspective

BY JOHN BUESCHER

Anyway, what you call religion around here is what other people would call sociology. That's how you teach it, right? Everything from the Gospels to The Golden Bough, Martin Luther to Martin Luther King, it all happened, it's historical fact, it's anthropology, it's ancient texts, it's humanly interesting, right? But that's so safe. How can you go wrong? . . . I looked over your catalogue before I came, and studying all that stuff doesn't say anything, doesn't commit you to anything, except some perfectly harmless, human cultural history. What I'm coming to talk to you about is God as a fact, a fact about to burst upon us, right up out of Nature.

In this passage from John Updike's *Roger's Version*, Dale Kohler, an earnest young visionary, upbraids a comfortable old seminary professor for his detached approach to religion. At a summer institute at Berkeley in 1987, Huston Smith, professor emeritus of religion at Syracuse University, quoted the passage to prompt scholars of religious studies to ask themselves, "Is any of what I'm dealing with true? Is the question of religious truth relevant to my work?"

This issue is an undercurrent in "A Global Approach to the Study of Religion," a five-year, NEH-supported higher education project of which the Berkeley institute is a part. Focusing on the teaching of religious studies in the liberal arts, the project includes two workshops on the role of religious studies in the liberal arts curriculum; three consecutive summer institutes at Chicago's Divinity School, Berkeley's Graduate Theological Union, and Harvard's Center for the Study of World Religions; and the creation of a sourcebook on

methods of teaching religious studies courses.

The purpose, as described by one of the project's directors, Mark Jurgensmeyer of the Graduate Theological Union and the University of California, Berkeley, is "to reflect on the nature of religious studies as a discipline and on the role of the study of

religion within the liberal arts curriculum. The idea is to assist teachers, whose academic training may have been quite specialized, in strengthening their undergraduate religious studies courses."

Following the opening workshop in 1985 at the Graduate Theological Union, the first institute, "Religious Studies and Liberal Education: Opportunities and New Direction," was held the next year at Chicago's Divinity School under the direction of Frank Reynolds, professor of the history of religions at the school. The institute focused on concepts of religion and religious tradition, the comparison of religions across cultural boundaries, practical problems of courses and program development, and the role of religion in the liberal arts curriculum.

Emerging from the discussion were two contrasting positions on how religious studies should be taught. One view was that, because religious studies draws on the disciplines and methods of history, literature, sociology, anthropology, and philosophy, the focus should not be on God but on the phenomenon of religion itself. According to this view, religious studies should set



Mr. and Mrs. Robert William Moore Collection, Los Angeles

Amitahba Buddha, Korea: Koryo Dynasty, 13th-14th century, gilt repoussé silver.

John Buescher is a program officer in the Division of Education Programs.

aside the question of God's existence and look at religion as a range of human activities and beliefs. Proponents argued that religious studies should concern itself only with what is plainly observable and measurable, that is, the rituals, scriptures, myths, dogmas, images, and other phenomena that, in turn, have God or the ultimate as their object. Thus circumscribed, they contended, religious studies might even justly be considered scientific.

The other view was that this approach misrepresented religion because it did not consider the existence of the object toward which reli-

physical commitment." They argued that, like other intellectual endeavors, the investigation of religion proceeds on the investigator's values and beliefs.

The 1987 summer institute, "A Teacher's Workshop on the Introductory Course in Religious Studies," was held at the Graduate Theological Union. Directed by Juergensmeyer, the institute reviewed the role of introductory courses in religious studies programs. Participants concurred that they should lead their students beyond an uncritical relativism. Yet they also agreed that, as Garrett Green, professor of religious studies at Connecticut College, put it, "the object of the academic study of religion is the suspension of one's own opinions and the imaginative entry into other worlds."

The institute also examined teaching methods. In contrast to Huston Smith's claim that ultimate truth is too central to be set apart in teaching religious studies, Ninian Smart, professor of religious studies at the University of California, Santa Barbara, and the University of Lancaster, England, took the opposing view. "Our field," he said, "has nothing to do with an ultimate truth-claim, but is solely concerned with the understanding and explanation of the data of human religiousness. The power and truth of religious studies and religious studies scholars is at a different logical level from that of religions and religious people. We are neither a 'soft discipline' nor a 'meta-religion.'"

Harvard was the site of the final summer institute, "Teaching Comparative Courses: Exploring Thematic Approaches," held in 1988 and directed by John Carman and William Graham of the university's Center for the Study of World Religions. Participants examined thematic courses in religion and ways of constructing such courses. Harvard's short courses on the themes of "pilgrimage" and "scripture" were offered as examples of how thematic courses might be taught. In developing the course on the pilgrimage



Torah crown, silver with glass stones; probably Berlin, ca. 1870.

Courtesy of The Jewish Museum, New York

theme, Harvard professor Richard R. Niebuhr noted that the faculty intended to show how the pilgrimage theme in various world religions illuminates the religious dimensions of human experience in disparate times and places.

The thematic approach serves as a corrective in religious studies, according to Juergensmeyer, because certain themes emerge as patterns in religious experience throughout the world. "In the past," he says, "comparative religious studies tended to misunderstand non-Western religions by describing their experiences in terms of Western religious



The Prague Haggadah, 1526, a book containing the liturgy recited at a Passover seder, is the earliest complete Haggadah.

Courtesy of the Library of the Jewish Theological Seminary of America

AD LEONEM X.

PONTIFICEM MAXIMUM.
 Resoluciones disputationum de uirtute indulgentiarum reuerendi patris ac facis Theologie doctons Martini Lutheri Augustiniani Vuitenbergensis.
 Fratri patris Siluestri Prioris ordinis predicatorum Magistri facis Palanij ad Martinum Dialogus.
 R.P. Martini Lutheri ad eum Dialogi Responsio.
 Contra D. Ioannem Eckium Ingoldstadensem Sophisticum argutorem. Apologetice propositiones D. Andreæ Bodenstein Archidiaconi Vuitenbergensis.
 R.P. Martini Lutheri, Sermo de penitentia.
 Sermo de indulgentijs.
 Sermo de uirtute excommunicationis.
 Decem precepta Vuitenbergensi populo predicata. Et alia quedam.

Worms 1526

Eight treatises and sermons by Martin Luther, published in 1518, within a year after his Ninety-five Theses.

gious activity is directed. Advocates argued that a careful presentation of the phenomenon of religion, combined with an equally careful avoidance of comment on its ultimate truth, would result in religion's ultimate object being not merely set aside but effectively denied. The question they raised was whether anyone, in studying or describing religion, could honestly avoid "meta-



The Folger Shakespeare Library



Courtesy of Yeshiva University Museum

Top, left: Hornbook with the ABC's and the Lord's Prayer, London, ca. 1625. Children learned religion along with the alphabet. Above: A one hundred and fifty year old Torah from the Iraqi Jewish community in India. Right: A pilgrimage book for Japanese temples, with stamps indicating that the pilgrim has visited the temples.

thought, which was assumed to be applicable to all the world's religious traditions. For example, the Hindu view of absolute truth, brahman, has no easy correlation to the historical gods of Judaism and Christianity, although Western religious philosophers tended to view both concepts as referring to the same underlying phenomenon. This blurring of categories has exaggerated the similarities between religions at the expense of profound differences." The thematic approach avoids a Western cultural bias, Juergensmeyer points out, by demonstrating that the religious concepts of Shinto, Hinduism, Taoism, Islam, Buddhism, Judaism, and Christianity are not necessarily interchangeable and must be understood on their own terms.

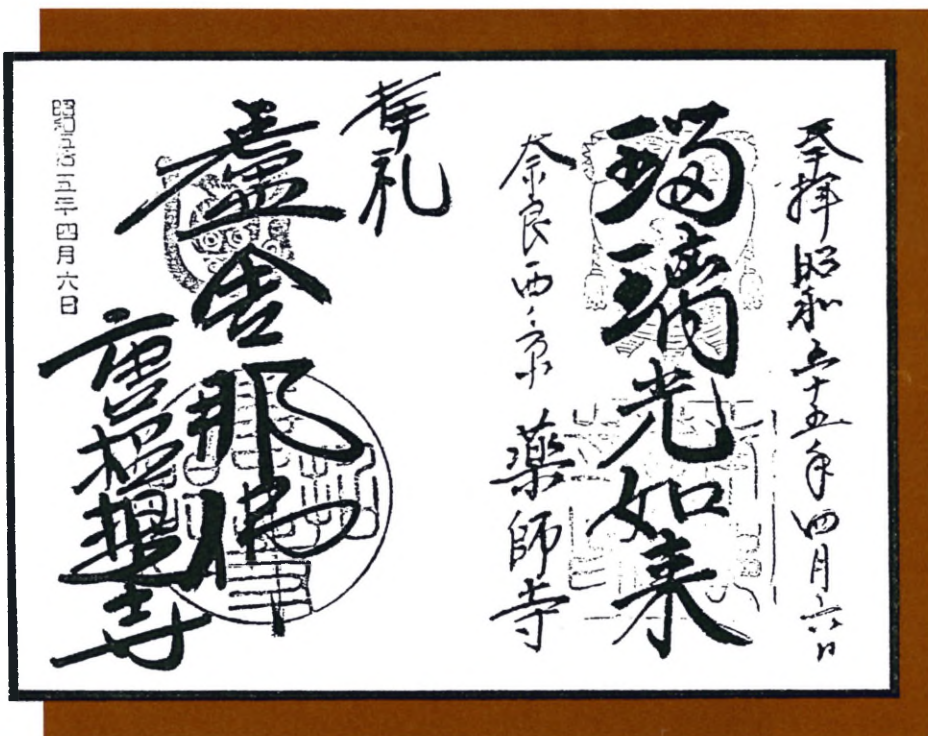
The last workshop, to be held in Berkeley next summer, will summarize the three institutes and will work on completion of a sourcebook of the materials produced in the institute. Also being assembled is an "image bank," a collection of slides of art, architecture, and other images of religious significance that will be available to teachers.

The project has already had an influence in the classroom. At Whittier

College, Joseph Price, a participant in the Chicago institute, headed Whittier's revision of its introductory religion courses. The scope was enlarged beyond Christianity by emphasizing cross-cultural religious themes and focusing reading assignments on the primary sacred texts of religious traditions rather than on secondary interpretive works. "Teaching religion should not merely infuse students with information about particular religious traditions but enhance their imagination," Price says. "They can thereby conceive the world in new ways and criticize their new conceptions."

Like Whittier's program, other religious studies programs may never be the same because of the Chicago-Berkeley-Harvard project. They may be able, says Juergensmeyer, to "integrate the varieties and depths of human experience revealed in the rest of the liberal arts curriculum."

In 1985 the Graduate Theological Union received \$401,240 in outright funds from the Higher Education in the Humanities category of the Division of Education Programs to conduct summer institutes on "A Global Approach to the Study of Religion."



Courtesy of John Buescher

THE Humanities GUIDE

for those who are thinking
of applying for an NEH grant

PROPOSALS

DEADLINES

GRANTS

GUIDE

Eight Keys to a Successful Teacher-Scholar Proposal

BY THOMAS GREGORY WARD

THE FIRST REVIEW of proposals for the NEH/Reader's Digest Teacher-Scholar Program for Elementary and Secondary School Teachers was completed on November 18, 1988, with awards made to individuals in fifty states, the District of Columbia, Puerto Rico, and the U.S. Virgin Islands. By supporting a year of sabbatical leave for independent study, the program provides opportunities for outstanding teachers of the humanities to become more knowledgeable about the subjects they teach. For those who wish to submit proposals for the 1989 competition (deadline May 1, 1989), here are eight keys to success:

1. Pick the Right Topic

Choose a topic that is clearly within the humanities disciplines. Good choices include topics in history or literature, but other fields such as philosophy, ethics, or foreign languages are also appropriate. In addition to being central to one or more of the humanities disciplines, the topic should relate to the teaching responsibilities of the applicant.

The Teacher-Scholar Program does not support projects in the creative or

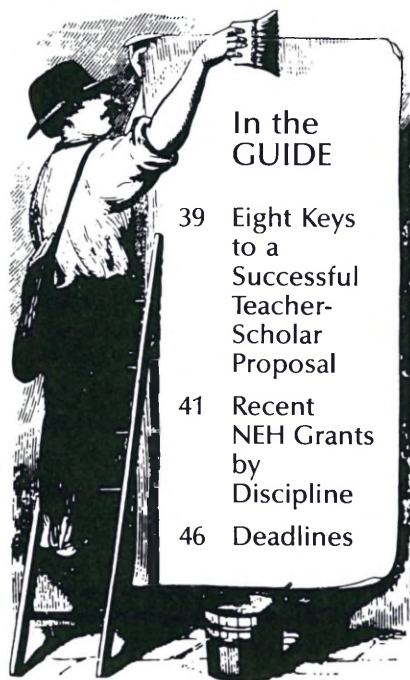
performing arts or projects concerned primarily with educational theory, educational research, educational psychology, school management, child development, counseling, or acquisition of basic skills.

2. Focus on the Familiar

Often the strongest applications grow out of a teacher's long-term intellectual interests. Focusing on a familiar topic enhances your ability to present a detailed plan, include a full bibliography, and demonstrate a knowledgeable approach to the subject. Even so, strong applications often come from individuals who want to explore a new field. In these instances applicants usually consult with a scholar in preparing the application, identify specific courses to take during the tenure of the award, and include detailed plans for working with a mentor during the year's sabbatical.

3. Draft an Intellectual Rationale

The rationale explains not only *what* the project will investigate but also, more importantly, *why* the project is significant. The best proposals not only outline the questions to be addressed and the issues in the humanities that will be examined but also demonstrate a balanced, objective investigation of the subject.



Thomas Gregory Ward is coordinator of the NEH/Reader's Digest Teacher-Scholar Program.



4. Plan a Course of Study

The independent study plan is the principal evidence for reviewers about the substance and quality of the proposed project and the contribution it will make to the applicants' knowledge of the humanities. In developing the study plan, it is important to keep the focus of the project first on academic study with outcomes based on this study. A complete plan includes a rationale for the project, cites the books that will be read, and presents a coherent and carefully structured argument for undertaking the proposed study. The plan should also include a time line of activities, a one-page bibliography, and enough detail to demonstrate that the proposed study is significant, academically rigorous, feasible, and centered in the humanities.

5. Show an Impact on Teaching

Use the study plan and rationale to demonstrate to reviewers that the project will involve texts and ideas relevant to your teaching responsibilities. Outcomes may also include a tangible product, such as an essay or monograph on the subject, a series of lectures to share the results of the study with peers, new humanities books or content in the curriculum, revised lesson plans or course syllabi, or workshop presentations at scholarly or professional meetings to share the project's findings with a wider audience.

6. Consult a Humanities Scholar

To increase the academic substance of an application, consult with a scholar in the humanities such as a historian or professor of literature who could offer guidance in preparing the study plan and developing the bibliography.

7. Secure Strong Recommendations

Seek two concrete and objective letters of recommendation that document your knowledge of the humanities, ability to benefit from a year of independent study, and qualities as an outstanding teacher of the humanities. The best letters of recommendation support and expand on the materials that the applicant has submitted. The letters, including one from your school principal or immediate supervisor, should include specific details about your intellectual capability, contributions to the teaching profession, and reputation as a teacher of the humanities.

8. Read the Guidelines

Guidelines and further information about the NEH/Reader's Digest Teacher-Scholar Program can be obtained from the Division of Education Programs, Room 302, 1100 Pennsylvania Avenue, N.W., Washington, D.C. 20506, 202/786-0377.

GRANT RECENT NEH AWARDS

Some of the items in this list are offers, not final awards.

Archaeology and Anthropology

American Schools of Oriental Research, Baltimore, MD; Walter E. Rast: \$9,955 OR; \$32,796 FM. To conduct archaeological surveys and excavations in several important early Bronze Age sites (3rd to 2nd millennium B.C.) in the Dead Sea plain in Jordan. **RO**

Asia Society, Inc., NYC; Andrew Pekarik: \$175,000 OR; \$75,000 FM. To support a traveling exhibition exploring the fundamental principles of Australian aboriginal art from the mid-19th century to the present. **GM**

Brooklyn Museum, NY; Diana G. Fane: \$118,340. To plan for an exhibition, catalogue, and programs that use the Cullin Collection of native American art to investigate issues of collecting for museums. **GM**

Bryn Mawr College, PA; James C. Wright: \$75,000. To conduct analysis and study of the growth and changes from Paleolithic to modern times in a well-defined rural area in Greece, using the archaeological, anthropological, and environmental record. **RO**

Bryn Mawr College, PA; Richard S. Ellis: \$14,538. To support the Grille project excavation report involving analysis of small objects, preparation of publishable photographs and drawings, and completion of the computerized lists and indices on the Syro-Anatolian site excavations. **RO**

Colonial Williamsburg Foundation, VA; Robert C. Birney: \$300,000 OR; \$75,000 FM. To support the Martin's Hundred Exhibition at Carter's Grove. **GM**

Columbia U., NYC; Robert F. Murphy: \$81,000. To study the historical and cultural conditions under which the deeply paralyzed maintain the desire to live and to actively pursue social involvement. **RO**

Cornell U., Ithaca, NY; Peter I. Kuniholm: \$209,114. To support the third phase of the Aegean dendrochronology project that will include bogs and rivers, other recommended archaeological sites, and American museum collections containing ancient Egyptian cedar samples. **RO**

Field Museum of Natural History, Chicago, IL; Phyllis G. Rabineau: \$750,000 OR; \$150,000 FM. To implement a major, permanent exhibition on the cultures and history of the Pacific Islanders. **GM**

Harvard U., Cambridge, MA; Sally F. Williams: \$38,000. To consolidate two scholarly indexing services: the Anthropological Index (Royal Anthropological Institute of the United Kingdom) and Anthropological Literature (Tozzer Library, Harvard University). **RC**

Indiana U., Bloomington; Richard Bauman: \$80,000. To conduct a comparative study of traditional folk poetry forms brought to the New World by Spanish colonists and of their continuing role in the social life of Latin American culture. **RO**

International Folk Art Foundation, Santa Fe, NM; Helen Lucero: \$300,000. To support an exhibition that explores the culture of Hispanic New Mexico in historical perspective. **GM**

Richard H. Keeling: \$18,317. To prepare a guide to ethnographic field recordings held by the Lowie Museum of Anthropology at the University of California, Berkeley. **RC**

Louisiana State U., Baton Rouge; Frank de Caro: \$31,015 OR; \$9,397 FM. To support a traveling exhibition and catalogue exploring the photographic documentation of Louisiana folk culture from the 1860s to the present. **GM**

Museum of Fine Arts, Boston, MA; Edward Brovanski: \$33,900 OR; \$13,100 FM. To conduct fieldwork, analysis, and write-up of the research on a portion of the tombs and cemeteries surrounding the pyramid of Cheops at Giza. **RO**

Museum of the American Indian, NYC; Cecile R. Ganteaume: \$25,219. To document the museum's collection of Apache material culture. **GM**

President and Fellows of Harvard College, Cambridge, MA; C.C. Lamberg-Karlovsky: \$37,986. To support documentation of the Lattimore Collection of ethnographic photographs from Inner China. **GM**

San Diego State U. Foundation, CA; Gary O. Rollefson: \$20,000 OR; \$60,000 FM. To conduct archaeological excavations at Ain Ghazal, Jordan, in order to study cultural developments during the 7th and 6th millennia B.C. **RO**

Edward Schieffelin: \$45,000. To conduct collaborative research for a book-length monograph on non-Western methods of community discussion and agreement as expressed in the social rituals of the Bosavi people of New Guinea. **RO**

School of American Research, Santa Fe, NM; Douglas W. Schwartz: \$41,800 OR; \$18,800 FM. To support postdoctoral fellowships in anthropology and related disciplines. **RA**

Southern Methodist U., Dallas, TX; David A. Freidel: \$20,000 OR; \$14,068 FM. To conduct an archaeological survey and excavation at the Mayan center, Yaxuna, Yucatan, in order to study changing political relationships during a period of rivalry for control of this region by the northern states, ca. 800-1000. **RO**

Texas A&M Research Foundation, College Station; George F. Bass: \$20,000 OR; \$82,764 FM. To excavate a 14th-century B.C. shipwreck off the coast of Ulu Burun, Turkey. The artifacts obtained so far contribute to understanding of the Late Bronze Age in the Mediterranean. **RO**

Textile Museum, Washington, DC; Julie L. Hailey: \$5,000. To plan for computerization of an existing documentation system and investigation of image retrieval systems for the museum. **GM**

U. of Alaska, Fairbanks; Jean S. Aigner: \$20,000 OR; \$45,200 FM. To conduct an interdisciplinary study of changes in settlement pattern, population size, and social structure on Unalaska Island of the eastern Aleutians prior to contact by Russian explorers and in the early contact period. **RO**

U. of Arkansas, Fayetteville; Allyn A. Lord: \$5,000. To plan for computerized documentation of the museum's archaeology collection. **GM**

U. of California, Berkeley; Nelson H. H. Graburn: \$58,979 OR; \$15,000 FM. To prepare a catalogue raisonne of the Lowie Museum's Alaska Commercial Company Collection of 19th-century northwestern native American and Eskimo artifacts. **RT**

U. of California, Los Angeles; Ernestine Elster: \$43,660. To complete the second and final volume of *Excavations at Sitagroi*, an important Neolithic site in northwest Greece, for the study of the early emergence of metallurgy in the Mediterranean. **RO**

U. of Chicago, IL; Alan L. Kolata: \$70,000 OR; \$90,000 FM. To support an archaeological survey and excavation of Tiwanaku Valley, an urban zone (100-1200) in the Bolivian Andes on the shores of Lake Titicaca. **RO**

U. of Florida, Gainesville; Michael V. Gannon: \$100,000 OR; \$75,000 FM. To support administrative costs of the Institute for Early Contact Studies and related research projects investigating the earliest instances of European-native American contact in the Caribbean, Florida, and coastal Georgia. **RO**

U. of Iowa, Iowa City; Thomas H. Charlton: \$33,325. To support an archaeological study of the Aztec center of Otumba in order to evaluate the role of economic factors, such as irrigation and craft production, in the evolution and functioning of pre-Hispanic Aztec city-states. **RO**

U. of New Mexico, Albuquerque; Mari Lyn Salvador: \$337,744. To support a permanent exhibition on the prehistory of the Southwest from the Paleoindian period through European contact. **GM**

U. of Pennsylvania, Philadelphia; Mary Voigt: \$30,000 OR; \$150,000 FM. To conduct an archaeological study of Gordion in central Turkey to obtain a stratigraphical sequence from the Middle Bronze Age to late Hellenistic times and evidence for the Bronze Age occupation of this site by the Hittites. **RO**

U. of Tennessee, Knoxville; Geraldine C. Gesell: \$20,000 OR; \$90,000 FM. To support two field seasons of excavations at the site of Kavousi, Crete. The study will examine the transition from Bronze Age Minoan to Early Iron Age Greek civilization (12th to 8th centuries B.C.). **RO**

Washington State U., Pullman; Dale R. Croes: \$20,000 OR; \$17,489 FM. To analyze and prepare for publication the findings from the Hoko River archaeological project in Washington State. **RO**

Yale U., New Haven, CT; William W. Hallo: \$142,000 OR; \$30,000 FM. To prepare a catalogue of the 40,000 cuneiform tablets, seals, and other inscribed artifacts in the Yale Babylonian Collection. **RC**

Arts—History and Criticism

American Film Institute, Washington, DC; Michael H. Friend: \$75,000 OR; \$187,500 FM. To prepare two volumes, 1931–40 and 1893–1910, of the American Film Institute catalogue, the definitive guide to American feature film production. **RC**

American Music Center, Inc., NYC; Eero Richmond: \$47,006 OR; \$75,000 FM. To catalogue 13,500 scores of contemporary American composers in the center's library. Catalogue records will be entered in the Research Libraries Information Network (RLIN). **RC**

Architectural History Foundation, NYC; Karen W. Banks: \$43,500 OR; \$10,000 FM. To research and edit a two-volume catalogue raisonne of 1,800 drawings by the Renaissance architect Antonio da Sangallo, the Younger, and his circle. **RT**

Art Institute of Chicago, IL; Richard F. Townsend: \$32,108. To plan for an exhibition, catalogue, and programs that explore the intellectual and aesthetic foundations of ancient New World civilizations. **GM**

CUNY Research Foundation/Bernard Baruch College, NYC; George R. Hill: \$47,700. To prepare a guide to music compositions published in approximately 10,000 collected editions and historical sets. **RC**

Dallas Museum of Art, TX; Maureen A. McKenna: \$42,070. To plan for an exhibition examining the importance of the African cultural heritage in the work of contemporary black artists in the United States and the Caribbean. **GM**

Dartmouth College, Hanover, NH; Jacquelynn Baas: \$54,268. To plan for an exhibition, publication, and programs that investigate the fascination with natural and manmade wonders in art and science during the 16th and 17th centuries. **GM**

Dorothy Gillerman: \$28,620 OR; \$11,600 FM. To support phase two of the Census of Gothic Sculpture in America. **RT**

Harvard U., Cambridge, MA; John B. Howard: \$157,966 OR; \$10,000 FM. To conduct the second stage of an inventory of music manuscripts from 1600 to 1800 that are held by U.S. libraries, as part of the Repertoire International des Sources Musicales (RISM). **RC**

International Museum of Photography, Rochester, NY; Robert A. Mayer: \$53,905. To plan for a permanent exhibition that examines photography in its historical, social, cultural, economic, and artistic dimensions. **GM**

Jewish Museum, NYC; Emily D. Bilski: \$102,680. To support a traveling exhibition, catalogue, and educational programs exploring artistic representations of the Jewish legend of the golem. **GM**

Museum of Northern Arizona, Flagstaff; Elaine R. Hughes: \$25,228. To document the museum's collection of Navajo textiles. **GM**

Music Project for Television, Inc., NYC; Mordecai H. Bauman: \$54,950. To produce a two-hour film for television on the life and work of Johann Sebastian Bach. **GN**

New York Historical Society, NYC; Ella M. Foshay: \$150,745 OR; \$100,000 FM. To support a permanent exhibition, catalogue, and lecture series examining the influential role of Luman Reed, 1785–1836, in the development of American art and connoisseurship. **GM**

New York U., NYC; Charles Affron: \$90,000. To study and compare cinema sets and settings in the United States, Great Britain, France, and Italy, from the coming of sound in 1929 to the end of the studio system in 1959. **RO**

Ohio State U. Research Foundation, Columbus; Charles H. Harpole: \$120,000. To support research for the middle phase (volumes 5, 6) of a ten-volume *History of the American Cinema*,

focusing on aesthetic, technological, and socioeconomic aspects of documentary, feature, and avant-garde films. **RO**

Philadelphia Museum of Art, PA; Ann B. Percy: \$51,320. To plan for a traveling exhibition on the relationship between visual art and the natural sciences in Philadelphia from the colonial period through the early Republic. **GM**

Joel A. Sachs: \$96,408. To research and write a biography of American composer and author Henry D. Cowell, 1896–1965. The book will be divided into two sections: one on Cowell's life and one covering an analysis of his works. **RO**

Toledo Museum of Art, OH; Cynthia Crow: \$23,730. To implement a series of educational programs to accompany a traveling exhibition of contemporary German art. **GM**

U. of California, Berkeley; James Cahill: \$44,000. To support the second phase of the *Index of Ming Dynasty Painters and Paintings*. **RC**

U. of Illinois, Urbana, Champaign; Eunice D. Maguire: \$71,199. To support an exhibition, catalogue, and programs that examine spiritual and mundane aspects of early Christian life as revealed by material culture in domestic settings. **GM**

U. of Kansas, Lawrence; Stephen Addiss: \$100,000. To support a traveling exhibition, catalogue, and educational programs on the cultural, historical, and intellectual dimensions of Zenga, the painting and calligraphy of Japanese monks from 1600 to 1925. **GM**

U. of Missouri, Columbia; Patricia A. Condon: \$36,285. To plan for a traveling exhibition, catalogue, and programs that examine the art of France under "Citizen-King" Louis Philippe. **GM**

U. of New Mexico, Albuquerque; John M. Fritz: \$80,000 OR; \$45,000 FM. To support the final phase of a study of the art, architecture, and social configurations of imperial Vijayanagara, a 14th- through 16th-century Hindu regional capital in South India. **RO**

U. of Pennsylvania, Philadelphia; Michael W. Meister: \$78,041 OR; \$10,000 FM. To prepare and edit the *Encyclopedia of Indian Temple Architecture*. **RT**

Walters Art Gallery, Baltimore, MD; Hiram W. Woodward, Jr.: \$388,514. To support the permanent installation of the museum's collections of Asian art. **GM**

Winterthur Museum, DE; Karol A. Schmiegell: \$23,927. To develop an information retrieval system for the museum's comprehensive collection of decorative and fine arts. **GM**

Classics

Miami U., Oxford, OH; Robert M. Wilhelm: \$178,780 OR; \$10,300 FM. To conduct a four-week institute with follow-up activities in which 40 elementary school teachers will study classical mythology through Ovid's *Metamorphoses*. **ES**

Parkway School District, Chesterfield, MO; Mary K. Mills: \$12,374. To support a master-work study project that will enable ten teachers of grades three through six to study Homer's *Odyssey* for a year. **ES**

U. of North Carolina, Chapel Hill; Jay D. Bolter: \$15,364. To conduct a conference to plan for the computerization of *L'Annee Philologique*. **RC**

History—Non-U.S.

Boston U., MA; James C. McCann: \$80,000 OR; \$10,000 FM. To support an interdisciplinary project that uses conventional historical documents, songs, literature, and newspapers to illuminate African perceptions and reactions to colonial rule, 1910–40. **RO**

CUNY Research Foundation/Graduate School & University Center, NYC; Thomas G. Karis: \$125,000 OR; \$125,000 FM. To collect docu-

ments on the history of black political protest in South Africa since 1964. Drawn from protest groups, these sources cover a wide range of black political expression. **RO**

College of William and Mary, Williamsburg, VA; Robert P. Maccubbin: \$139,609. To support an exhibition demonstrating the pivotal importance of the reign of William III and Mary II in politics and art in Britain, Europe, and America. **GM**

Consuelo W. Dutschke: \$66,492. To prepare a catalogue of the medieval and Renaissance manuscripts in the Bancroft Library, University of California, Berkeley. **RC**

Folger Shakespeare Library, Washington, DC; Werner L. Gundersheimer: \$57,000 OR; \$14,000 FM. To support postdoctoral fellowships at the Folger Library. **RA**

Paul F. Grendler: \$46,250. To conduct research for a history of Italian Renaissance universities, 1400–1600, with special attention to the administration of the universities and curriculum development. **RO**

Patricia K. Grimsted: \$120,000 OR; \$30,00 FM. To continue a series of guides to archival and manuscript repositories in the USSR. **RC**

Harvard U., Cambridge, MA; Roderick MacFarquhar: \$80,500. To select and translate sources on the Chinese Communist Party from 1921 to 1949. Scholars were only recently granted access to these documents from the regional archives in the Chinese People's Republic. **RL**

Institute for Advanced Study, Princeton, NJ; Peter Paret: \$54,000 OR; \$42,000 FM. To support fellowships at the institute's School of Historical Studies. **RA**

Lincoln Junior-Senior High School, RI; Paul J. Dalpe: \$23,380. To conduct a two-year master-work study project on major texts of Western civilization for six high school teachers. **ES**

New York Public Library, NYC; Edward Kasinec: \$105,045 OR; \$45,000 FM. To preserve 1,800 volumes of periodicals published in the Soviet Union between 1917 and 1940. **PS**

Ted A. Telford: \$22,180. To add entries to the annotated catalogue of Chinese local gazetteers held by the Genealogical Society of Utah. **RC**

U. of California, Los Angeles; John Brewer: \$170,000 OR; \$5,000 FM. To support an interdisciplinary program to examine consumption and culture in 18th-century England and North America. **RO**

U. of Maryland, College Park; John J. McCusker: \$64,000. To prepare a guide to European commercial and financial newspapers published between 1540 and 1775. **RC**

U. of Michigan, Ann Arbor; David E. Crawford: \$145,000. To continue the Census of Renaissance Liturgical Imprints. **RC**

History—U.S.

American Antiquarian Society, Worcester, MA; John B. Hench: \$59,000. To support postdoctoral fellowships in the humanities. **RA**

Baltimore City Life Museums, MD; John W. Du-rel: \$15,022 OR; \$26,100 FM. To plan for a permanent exhibition, public programs, and publications on the urban environment of Baltimore in three historical periods. **GM**

Bisbee Council on the Arts and Humanities, AZ; Larry B. Tanner: \$27,480. To plan for a permanent exhibition, gallery guide, and educational materials interpreting the social and mining history of Bisbee, Arizona. **GM**

Calvert Marine Museum, Solomons, MD; Paula J. Johnson: \$217,635 OR; \$50,000 FM. To support a permanent exhibition on the history of Maryland's Patuxent River, emphasizing the cultural, social, and economic history of river life and communities. **GM**

Carolina Charter Corporation, Raleigh, NC; Robert J. Cain: \$34,857. To locate, describe, and microfilm records and manuscripts in Scotland relating to the history of North Carolina to 1820. **RC**

Center for Research Libraries, Chicago, IL; Marlys Rudeen: \$90,642. To preserve Civilian Conservation Corps' newspapers through conversion to microfiche. **PS**

Chippewa Valley Museum, Eau Claire, WI; Susan M. McLeod: \$31,250. To plan for a permanent exhibition on the history of the Chippewa Valley from 1850 to 1920. **GM**

Civil Rights Project, Inc., Boston, MA; Henry E. Hampton: \$350,000 OR; \$75,000 FM. To produce a pilot film and research and develop one treatment for a nine-part series on the Great Depression. **GN**

Colorado Historical Society, Denver; James E. Hartmann: \$277,438 OR; \$58,000 FM. To support Colorado's participation in the U.S. Newspaper Program. The project will locate and catalogue 4,000 newspapers and microfilm approximately 1.7 million pages. **PS**

Connecticut State Library, Hartford; Lynne H. Newell: \$15,506. To plan for Connecticut's participation in the U.S. Newspaper Program. **PS**

Duke U., Durham, NC; John Hope Franklin: \$20,000 OR; \$50,000 FM. To support research and writing of a book on runaway slaves. **RO**

DuSable Museum of African American History, Chicago, IL; Amina J. Dickerson: \$15,000 OR; \$10,000 FM. To conduct a self-study to allow the museum staff, trustees, and humanities consultants to review the mission of the museum, assess its collections, and plan future interpretive educational programs. **GM**

Edison Institute, Dearborn, MI; William S. Pretzer: \$38,890. To document 5,000 radio and television artifacts from the museum's communications collection. **GM**

Edison Institute, Dearborn, MI; Judith E. Endelman: \$39,041. To document the museum's collection of popular and commercial graphic arts and related works on paper. **GM**

George Mason U., Fairfax, VA; Roy A. Rosenzweig: \$9,540. To conduct research for a collaborative history of Central Park in New York City through a study of the social, cultural, and political forces that shaped it. **RO**

Historical Society of Pennsylvania, Philadelphia; Marianne S. Wockeck: \$235,000. To work on the *Biographical Dictionary of Early Pennsylvania Legislators* of the 17th and 18th centuries. **RT**

Illinois State Museum, Springfield; Janice T. Wass: \$67,648. To plan for a long-term exhibition interpreting the material culture of domestic life in Illinois. **GM**

John Carter Brown Library, Providence, RI; Norman Fiering: \$30,000 OR; \$7,000 FM. To support postdoctoral study of the history of the Americas before 1830. **RA**

Lower East Side Historic Conservancy, NYC; Ruth J. Abram: \$69,970. To plan for a series of "living history" walking tours interpreting six immigrant communities that existed on New York City's Lower East Side from 1850 to 1910. **GM**

Mississippi Dept. of Archives and History, Jackson; Elbert R. Hilliard: \$166,546 OR; \$37,500 FM. To complete Mississippi's participation in the U.S. Newspaper Program by microfilming 932,400 newspaper pages. **PS**

Museum of the City of New York, NYC; Richard E. Beard: \$50,000. To conduct educational programs for an exhibition on the role of architect and planner Calvert Vaux and his contributions to domestic architecture and landscape design in 19th-century America. **GM**

Museum of Western Colorado, Grand Junction; Judy A. Prosser-Armstrong: \$5,000. To plan for computerized documentation of the museum's historical and anthropological collections. **GM**

Museum of the Confederacy, Richmond, VA; Kym S. Rice: \$48,686. To plan for an exhibition, catalogue, and educational program exploring Afro-American life in the Old South between 1790 and 1850. **GM**

Newberry Library, Chicago, IL; Frederick E. Hoxie: \$80,000 OR; \$20,000 FM. To research

and write a book on the history of the native American family, 1880–1930, and the production of a computerized data base on this subject for the use of scholars and the native American community. **RO**

New York Historical Society, NYC; Kenneth T. Jackson: \$159,600. To prepare a one-volume *Encyclopedia of New York*. **RT**

Pennsylvania State U., Main Campus, University Park; Peter Gottlieb: \$48,697 OR; \$15,000 FM. To arrange and describe the archives of the United Steelworkers of America. **RC**

Queens Museum, Flushing, NY; Marc H. Miller: \$219,879. To support an exhibition, catalogue, and programs that present the life of the Marquis de Lafayette and his farewell tour of America from 1824 to 1825. **GM**

Strong Museum, Rochester, NY; Harvey Green: \$19,198. To plan for an exhibition and catalogue examining the economics of American family life from 1860 to 1940. **GM**

Texas State Historical Association, Austin; Ron C. Tyler: \$351,400. To revise the *Handbook of Texas*, an encyclopedia and biographical dictionary that documents Texas people, history, geography, culture, industry, and commerce. **RT**

U. of Kansas, Lawrence; William M. Tuttle: \$12,480. To conduct a research project analyzing the kinds of experience American children had during World War II and the consequences of these experiences when the children grew into middle age. **RO**

U. of Missouri, Kansas City; Ted P. Sheldon: \$279,031. To support Missouri's participation in the U.S. Newspaper Program. Approximately 3,400 titles will be catalogued, and deteriorating titles important for research will be microfilmed. **PS**

U. of Oklahoma, Norman; Bradford S. Koplowitz: \$42,200. To support a new guide to the university's Western History Collection. **RC**

U. of Puerto Rico, Rio Piedras; Haydee Munoz Sola: \$154,036 OR; \$10,000 FM. To support Puerto Rico's participation in the U.S. Newspaper Program. Approximately 650 newspaper titles will be catalogued and about 1.5 million deteriorating newspaper pages will be microfilmed. **PS**

Valentine Museum, Richmond, VA; B. Frank Jewell: \$150,000. To plan for a permanent exhibition, catalogue, videotaped programs, and school materials on the history of Richmond, Virginia. **GM**

Worcester Polytechnic Institute, MA; JoAnn Manfra: \$60,000. To research and write a book on black families in Rowanty, Virginia. **RO**

Interdisciplinary

American Academy in Rome, NYC; Joseph Connors: \$70,700 OR; \$4,500 FM. To support postdoctoral fellowships in the humanities. **RA**

American Association of Museums, Washington, DC; Kathy L. Dwyer: \$50,000. To conduct a comprehensive survey of American museums. **GM**

American Council of Learned Societies, NYC; Allen H. Kassof: \$150,000 OR; \$500,000 FM. To support programs for advanced research in the Soviet Union and the socialist countries of Eastern Europe, scholarly exchange with those countries, and related grant activities in the humanities. **RI**

American Institute of Physics, NYC; Joan N. Warnow-Blewett: \$50,000 OR; \$35,000 FM. To enhance the records and automation of the International Catalogue of Sources for History of Physics and Allied Sciences. **RC**

American Research Center in Egypt, Inc., NYC; Terence Walz: \$77,000. To conduct postdoctoral fellowships in pharaonic and Islamic studies. **RA**

American Schools of Oriental Research, Baltimore, MD; Seymour Gitin: \$57,000. To support

postdoctoral fellowships in archaeology and related subjects at the Albright Institute of Archaeological Research in Jerusalem. **RA**

Arkansas Museum of Science and History, Little Rock; Alison B. Sanchez: \$65,000. To plan for an exhibition that analyzes the historical and cultural milieux surrounding four major discoveries in the history of science. **GM**

American Schools of Oriental Research, Baltimore, MD; Bert DeVries: \$29,000. To support postdoctoral fellowships in archaeology and related subjects at the American Center of Oriental Research in Amman, Jordan. **RA**

Association for Computers & the Humanities, Poughkeepsie, NY; C. M. Sperberg-McQueen: \$148,895 OR; \$25,000 FM. To develop and promote guidelines for the preparation and interchange of machine-readable texts for scholarly research in the humanities. **RT**

Association for Recorded Sound Collections, Washington, DC; Elwood A. McKee: \$3,500. To disseminate a 1,200-page report documenting a year-long study of standards and procedures relating to the preservation of recorded sound materials. **PS**

Center for Advanced Study in Behavioral Sciences, Stanford, CA; Gardner Lindzey: \$70,000 OR; \$70,000 FM. To support postdoctoral fellowships in the humanities. **RA**

Council for Basic Education, Washington, DC; H. Dennis Gray: \$1,037,208 OR; \$210,000 FM. To conduct a two-year project that will fund fellowships for six weeks of independent summer study for 170 K–12 teachers in each year of the project. **ES**

William H. Donahue: \$20,666. To prepare a guided study of the astronomical writings of Johannes Kepler, 1571–1630, in order to make his accomplishments in planetary theory accessible to the general reader. **RH**

Carolyn Eisele: \$10,000. To conduct a guided study of the mathematical writings of Charles Sanders Peirce, 1839–1914, so as to make his work more accessible to the general reader and to indicate the role of mathematics in Peirce's philosophy. **RH**

Fisk U., Nashville, TN; Ann A. Shockley: \$29,094. To organize, process, and preserve the papers of Mary Elizabeth Spence, the first white female graduate and faculty member of Fisk University. **RC**

Georgetown U., Washington, DC; Warren T. Reich: \$69,523 OR; \$70,122 FM. To revise the first edition of the *Encyclopedia of Bioethics*, a reference work for the field of study dealing with ethical questions in the life sciences and health. **RT**

Harvard U., Cambridge, MA; Walter Kaiser: \$85,000. To support postdoctoral fellowships at the Villa I Tatti. **RA**

Hebrew Union College, Cincinnati, OH; Herbert C. Zafren: \$63,000 OR; \$75,000 FM. To microfilm the Hebrew manuscript collection of the Jewish National and University Library in Jerusalem. **RC**

Indiana U., Bloomington; Ruth M. Stone: \$80,279. To preserve and catalogue field recordings of traditional music dating from 1895 to the present. **RC**

Institute for Research in Classical Philosophy & Science, Pittsburgh, PA; Alan C. Bowen: \$93,263. To conduct research for a book on the historical and philosophical context of Greek astronomy and astrology in the 3rd and 2nd centuries B.C. **RH**

Institute of Early American History & Culture, Williamsburg, VA; Thad W. Tate: \$26,000. To support a postdoctoral fellowship in early American history and culture. **RA**

Mississippi Department of Archives and History, Jackson; Patricia Galloway: \$46,332. To conduct a collaborative project investigating the more than four-century process by which the Choctaw tribe in Mississippi has occupied, identified with, and lost claim to the lands associated with its tribal identity. **RO**

Moravian College, Bethlehem, PA; Doris J. Schattschneider: \$73,251. To study the notebooks and drawings of the graphic artist M. C. Escher, 1898–1972, to investigate his development of a theory for generation and classification of colored designs with repeating figures. **RH**

National Humanities Center, Research Triangle Park, NC; Charles Blitzer: \$127,000 OR; \$122,000 FM. To support postdoctoral fellowships in the humanities. **RA**

New York Public Library, NYC; Julia R. Van Haften: \$70,000 OR; \$5,000 FM. To support physical organization, conservation, and cataloging of 72,000 stereoscopic views in the New York Public Library. **RC**

Newberry Library, Chicago, IL; Richard H. Brown: \$90,000 OR; \$30,000 FM. To support postdoctoral fellowships in the humanities. **RA**

Oregon State U. Foundation, Corvallis; Paul Lawrence Farber: \$41,287. To study the efforts of Charles Darwin's followers to construct ethical systems based on the theory of natural selection. **RH**

Research Libraries Group, Inc., Stanford, CA; Patricia A. McClung: \$500,000 OR; \$500,000 FM. To microfilm deteriorating scholarly books from seven research libraries including American, Chinese, Near Eastern, and South Asian histories; German literature; and histories of science and economics. **PS**

Research Libraries Group, Inc., Stanford, CA; John W. Haeger: \$39,000. To add 13,000 machine-readable records for Chinese rare books of the National Central Library, Taipei, Taiwan, to the Research Libraries Information Network (RLIN). **RC**

Saint John's College, Main Campus, Annapolis, MD; Thomas K. Simpson: \$40,004. To prepare a guided study of several papers on the electromagnetic theory of light by James Clerk Maxwell, 1831–79, in order to make Maxwell's writings more accessible to general readers. **RH**

Sealaska Heritage Foundation, Juneau, AK; Richard L. Dauenhauer: \$150,000. To collect, transcribe, translate, and annotate the oral traditions of the Tlingit, a major tribe in the Pacific Northwest. **RO**

Social Science Research Council, NYC; Frederic E. Wakeman: \$50,000. To support the costs of administering a program of postdoctoral research grants for international area studies, managed jointly by the American Council of Learned Societies and the Social Science Research Council. **RI**

Spelman College, Atlanta, GA; Beverly Guy-Sheftall: \$64,000. To arrange and describe archives and manuscripts at Spelman College. **RC**

Stanford U., CA; David C. Weber: \$200,000 OR; \$75,000 FM. To support the conversion to machine-readable format of six major research libraries' bibliographic records for Latin American studies materials. **RC**

Texas A&I U., Kingsville; Joe S. Graham: \$42,943. To plan for a traveling exhibition, catalogue, and related educational programs exploring aspects of the Hispanic presence in South Texas from 1750 to 1940. **GM**

Texas Historical Commission, Austin; Kit T. Neumann: \$98,627. To implement four interpretive skills seminars for museum and historical society personnel from 23 states. **GM**

U. of Texas Health Science Center, San Antonio; David A. Kronick: \$49,937. To prepare a guide to 17th- and 18th-century science and technology periodicals. **RC**

U. of California, Los Angeles; Raymund Paredes: \$35,000. To support a survey of archival holdings of Mexican-American literary material from 1821 to 1945. **RC**

U. of Florida, Gainesville; Austin B. Creel: \$167,001. To conduct a four-week national institute for 45 high school American studies teachers on the role of religion in American life. **ES**

U. of Houston-University Park, TX; Martin V. Melosi: \$165,065 OR; \$50,000 FM. To conduct a study on urban growth in the United States from 1840 to 1980 that will focus on the environmental consequences and the political, legal, and civic responses to problems of growth. **RH**

U. of Illinois, Urbana; Patricia B. Ebrey: \$80,000. To support a two-year collaborative project on the connections between social and religious changes in China during the T'ang and Sung dynasties, 750–1300. **RO**

U. of Illinois, Urbana, Champaign; Roger Clark: \$539,869 OR; \$369,912 FM. To support a cooperative microfilming project among member libraries of the Committee on Institutional Cooperation to preserve crucial books important for research in various humanities disciplines. **PS**

U. of Massachusetts, Amherst; Larry W. Owens: \$87,651. To conduct a biographical study of Vannevar Bush, 1890–1974, in order to understand his crucial role in shaping the relationship between government and technology during and after World War II. **RH**

U. of Mississippi, University; Ronald W. Bailey: \$70,000 OR; \$40,000 FM. To support a project analyzing the world of black Mississippians in the 20th century. In year-long and summer seminars, the staff will evaluate the classic text, *Deep South*. **RO**

U. of Oklahoma, Norman; Gwenn Davis: \$110,000. To prepare bibliographies of drama and short fiction written by British and American women prior to 1900. **RC**

U. of Pennsylvania, Philadelphia; Judith A. McGaw: \$109,995. To study several topics in early American technology in order to understand the foundations of the Industrial Revolution in the United States during the first half of the 19th century. **RH**

U. of Pittsburgh, PA; James G. Lennox: \$91,556. To prepare a guided study of Aristotle's *De Partibus Animalium* that will render Aristotle's ideas, methods, and arguments concerning zoology accessible to the general reader. **RH**

U. of South Carolina, Columbia; George Terry: \$45,380. To complete a definitive volume on the alkaline-glazed stoneware tradition of South Carolina from the late 18th- to the mid-20th century. **RO**

U. of Texas, Austin; Richard N. Adams: \$150,594 OR; \$28,100 FM. To prepare a historical atlas of Central America. **RT**

U. of Washington, Seattle; Patrick V. Kirch: \$321,020. To support an exhibition, catalogue, and educational programming on the native American cultures of Washington. **GM**

Webster U., St. Louis, MO; Fred Stopsky: \$129,788. To conduct a three-week institute for 36 St. Louis elementary school principals on literary and political expressions of the relations among law, mercy, and justice. **ES**

Joella G. Yoder: \$17,650. To support a catalogue and concordance to the works of Christian Huygens, a major figure in the scientific revolution of the 17th century. **RC**

Language and Linguistics

Georgetown U., Washington, DC; Deborah F. Tannen: \$25,000. To complete research and write-up of a study of common linguistic strategies found in literature and everyday conversation. **RO**

Harvard U., Cambridge, MA; Horace G. Lunt: \$29,527. To complete the Dictionary of Unconventional Russian, a two-volume reference work that lists and defines the argot, jargon, slang, and popular vernacular used by citizens of the USSR. **RT**

Hoopa Tribal Education Association, CA; Marcelene G. Norton: \$227,631. To produce a reference dictionary, a grammar, and a corpus of

linguistic and literary material related to the Hupa language, a native American language spoken in northwestern California. **RT**

Johns Hopkins U., Baltimore, MD; Delbert R. Hillers: \$240,000 OR; \$50,000 FM. To prepare a comprehensive Aramaic dictionary, covering texts from 925 B.C. to A.D. 1400. **RT**

Stanford U., CA; Kurt Mueller-Vollmer: \$90,000 OR; \$5,000 FM. To prepare a catalogue raisonne and microfilm depository of the linguistic papers of German philologist and statesman Wilhelm von Humboldt, 1767–1835. **RT**

SUNY Research Foundation/Albany, NY; Peter M. Boyd-Bowman: \$103,285 OR; \$25,000 FM. To support the last volume of the *Lexico Hispanoamericano* project, a lexicon that illustrates the development of regional Spanish-American vocabulary from 1492 to the present. **RT**

U. of Chicago, IL; Erica Reiner: \$231,901 OR; \$100,000 FM. To continue preparation of the *Chicago Assyrian Dictionary*, a comprehensive lexicon of Akkadian, the earliest known Semitic language. **RT**

U. of Chicago, IL; Harry A. Hoffner: \$235,382 OR; \$80,000 FM. To continue work on the *Chicago Hittite Dictionary*, which includes published and unpublished cuneiform texts from the empire of the Hittites. **RT**

U. of Michigan, Ann Arbor; Robert E. Lewis: \$209,274 OR; \$539,868 FM. To support work on *The Middle English Dictionary*. **RT**

U. of North Texas, Denton; Heather K. Hardy: \$85,085 OR; \$5,000 FM. To produce the first dictionary of the Alabama language, a native American language of the southeastern United States. **RT**

U. of Oregon, Eugene; Thomas Givon: \$60,000. To renew a linguistic study of serial verb constructions, extending the original sample of five Oceanic languages by five more languages—English, Mandarin Chinese, Thai, Yoruba, and Ewe. **RO**

U. of Tennessee, Knoxville; Jonathan E. Lighter: \$84,543 OR; \$11,305 FM. To edit the first comprehensive dictionary of American slang. **RT**

U. of Washington, Seattle; Anne O. Yue-Hashimoto: \$80,000. To support a collaborative pilot study of variations in syntax in four Chinese dialects for the purpose of documenting and explaining structural differences among spoken dialects of a major language. **RO**

Westminster College, New Wilmington, PA; Jacob Erhardt: \$121,841. To conduct a four-week immersion institute for 25 high school teachers that includes study in Berlin of German literature, language, and culture. **ES**

Literature

American Antiquarian Society, Worcester, MA; Nancy H. Burkett: \$120,000 OR; \$20,000 FM. To catalogue works of fiction, school books, religious tracts, and picture books published in America for children, 1821–76. **RC**

Brown U., Providence, RI; Susanne Woods: \$100,000 OR; \$100,000 FM. To research an anthology of women writers in English from the Middle Ages through the romantic period (ca. 1330 to 1830). **RO**

Cornell U., Ithaca, NY; Henry Louis Gates: \$69,206 OR; \$60,000 FM. To prepare an annotated bibliography and on-line data base that will result in an index to the fiction and poetry published in black periodicals between 1827 and 1919. **RT**

Middlebury College, VT; Paul M. Cubeta II: \$160,000. To support a project that would enable 20 rural secondary school English teachers to participate in some specially designed and some regular activities of the seven-week Bread Loaf School of English program. **ES**

Jo Modert: \$5,000. To complete a facsimile edition of Jane Austen's letters. **RE**

Ohio State U. Research Foundation, Columbus;

Geoffrey D. Smith: \$115,000. To prepare a comprehensive bibliography of American fiction from 1901 to 1925. **RC**

U. of California, Berkeley; Joseph A. Rosenthal: \$90,000 OR; \$25,000 FM. To support the conversion of bibliographic records in the university's French studies collection to machine-readable form. **RC**

U. of California, San Diego, La Jolla; Diego Catalan: \$12,000. To support work on the General Catalogue of the Pan-Hispanic Romancero and the International Electronic Archive of the Romancero. **RT**

U. of Minnesota, Saint Paul; Thomas Clayton: \$95,124 OR; \$5,000 FM. To prepare the New Variorum Edition of Shakespeare's *Coriolanus*. **RT**

U. of Nebraska, Lincoln; Willis G. Regier: \$46,350 OR; \$5,000 FM. To prepare a five-volume history of Scandinavian literatures, each volume to be devoted to one country. **RO**

U. of North Texas, Denton; Alice Mathews: \$130,278. To conduct a summer institute on major works in American literature. **ES**

U. of South Carolina, Columbia; Joel A. Myerson: \$77,748. To prepare a descriptive bibliography of the works of Walt Whitman. **RC**

Philosophy

Loyola U., New Orleans, LA; Patrick L. Bourgeois: \$48,182. To support a collaborative study of the similar, if disparately conceived, insights of the American pragmatist George Mead and the French phenomenologist Maurice Merleau-Ponty. **RO**

Marquette U., Milwaukee, WI; Richard C. Taylor: \$50,000. To translate the 13th-century Latin version of Averroes's *Long Commentary on Aristotle's "De Anima,"* important for understanding medieval Muslim theories of the soul and for the influence it had on Latin scholasticism. **RL**

U. of California, Berkeley; Hubert L. Dreyfus: \$90,000. To support a collaborative study of the work of the 20th-century German philosopher Martin Heidegger to provide an integrated account, accessible to a wide scholarly public, of the continuity and development of Heidegger's thought. **RO**

U. of Kentucky, Lexington; Ronald C. Bruzina: \$55,400. To conduct a study of the collaboration between philosophers Eugen Fink and Edmund Husserl in the final phase of Husserlian phenomenology, 1928-38. **RO**

Religion

American Theological Library Association, Chicago, IL; Albert E. Hurd: \$110,000 OR; \$100,000 FM. To support a nationwide, cooperative effort to preserve on microfiche 8,000 monographs on the history of religion and religious thought published between 1850 and 1910. **PS**

Social Science

Center for Civic Education, Calabasas, CA; Duane E. Smith: \$153,419. To support a four-week national institute for 30 social studies teachers on American political thought and the intellectual origins of the Constitution. **ES**

Cornell U., Ithaca, NY; Sidney G. Tarrow: \$114,820. To research and write a book examining cycles of popular protest in the 20th century in France, Italy, and the United States. **RO**

Dartmouth College, Hanover, NH; Ian S. Lustick: \$87,000. To support the research and writing of a book on secession and decolonization, using Britain and France and their colonies, Ireland and Algeria, to suggest explanations for the relationship between Israel and the West Bank/Gaza. **RO**

Institute for Advanced Study, Princeton, NJ; Clifford Geertz: \$54,000 OR; \$49,000 FM. To support postdoctoral fellowships in the humanities at the School of Social Science. **RA**

U. of Wisconsin, Madison; David A. Woodward: \$137,229 OR; \$233,706 FM. To support work on volumes 2 through 6 of *A History of Cartography*. **RT**

Capital letters following each grant amount have the following meanings: FM (Federal Match); OR (Outright Funds). Capital letters following each grant show the division and the program through which the grant was made.

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EK Improving Introductory Courses

EL Promoting Excellence in a Field

EM Fostering Coherence Throughout an Institution

ES Humanities Instruction in Elementary and Secondary Schools

EH Exemplary Projects in Undergraduate and Graduate Education

EG Humanities Programs for Nontraditional Learners

DIVISION OF GENERAL PROGRAMS

GN Humanities Projects in Media

GM Humanities Projects in Museums and Historical Organizations

GP Public Humanities Projects

GL Humanities Programs in Libraries and Archives

OFFICE OF PRESERVATION

PS Preservation

PS U.S. Newspaper Program

DIVISION OF RESEARCH PROGRAMS

RO Interpretive Research Projects

RX Conferences

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Higher Education in the Humanities—*Lyn Maxwell White 786-0380*

April 1, 1989

October 1989

Elementary and Secondary Education in the Humanities—*Linda Spoerl 786-0377*

May 15, 1989

January 1990

Teacher-Scholar Program for Elementary and Secondary School Teachers—
Linda Spoerl 786-0377

May 1, 1989

December 1989

Division of Fellowships and Seminars—*Guinevere L. Griest, Director 786-0458*

Fellowships for University Teachers—*Maben D. Herring 786-0466*

June 1, 1989

January 1, 1990

Fellowships for College Teachers and Independent Scholars—*Karen Fuglie 786-0466*

June 1, 1989

January 1, 1990

Fellowships on the Foundations of American Society—*Maben D. Herring, 786-0466*

June 1, 1989

January 1, 1990

Summer Stipends—*Joseph B. Neville 786-0466*

October 1, 1989

May 1, 1990

Travel to Collections—*Kathleen Mitchell 786-0463*

July 15, 1989

December 1, 1989

Faculty Graduate Study Program for Historically Black Colleges and Universities—
Maben D. Herring 786-0466

March 15, 1989

September 1, 1990

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November 1, 1989

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Participants

March 1, 1989

Summer 1989

Directors

March 1, 1989

Summer 1990

Summer Seminars for School Teachers—*Michael Hall 786-0463*

Participants

March 1, 1989

Summer 1989

Directors

April 1, 1989

Summer 1990

Division of General Programs—*Donald Gibson, Director 786-0267*

Humanities Projects in Media—*James Dougherty 786-0278*

March 17, 1989

October 1, 1989

Humanities Projects in Museums and Historical Organizations—*Marsha Semmel 786-0284*

June 9, 1989

January 1, 1990

Public Humanities Projects—*Wilsonia Cherry 786-0271*

March 17, 1989

October 1, 1989

Humanities Projects in Libraries—*Thomas Phelps 786-0271*

Planning

May 5, 1989

October 1, 1989

Implementation

March 17, 1989

October 1, 1989

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	Deadline	For projects beginning
Division of Research Programs —Richard Ekman, Director 786-0200		
Texts —Margot Backas 786-0207		
Editions—David Nichols 786-0207	June 1, 1989	April 1, 1990
Translations—Martha Chomiak 786-0207	June 1, 1989	April 1, 1990
Publication Subvention—Margot Backas 786-0207	April 1, 1989	October 1, 1989
Reference Materials —Charles Meyers 786-0358		
Tools—Helen Aguera 786-0358	September 1, 1989	July 1, 1990
Access—Jane Rosenberg 786-0358	September 1, 1989	July 1, 1990
Interpretive Research —Daniel Jones 786-0210		
Projects—David Wise 786-0210	October 15, 1989	July 1, 1990
Humanities, Science and Technology—Daniel Jones 786-0210	October 15, 1989	July 1, 1990
Regrants —Christine Kalke 786-0204		
Conferences—Christine Kalke 786-0204	February 15, 1989	October 1, 1989
Centers for Advanced Study—David Coder 786-0204	December 1, 1989	July 1, 1990
Regrants for International Research—David Coder 786-0204	March 15, 1989	January 1, 1990
Division of State Programs —Marjorie A. Berlincourt, Director 786-0254		
Each state humanities council establishes its own grant guidelines and application deadlines. Addresses and telephone numbers of these state programs may be obtained from the division.		
Office of Challenge Grants —Harold Cannon, Director 786-0361		
	May 1, 1989	December 1, 1989
Office of Preservation —George F. Farr, Jr., Director 786-0570		
Preservation—George F. Farr, Jr. 786-0570	June 1, 1989	January 1, 1990
U.S. Newspaper Program—Jeffrey Field 786-0570	June 1, 1989	January 1, 1990

Guidelines are available from the Office of Publications and Public Affairs two months in advance of the application deadlines.

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