

PART B  
THE CONGRESS PROCEEDINGS



# 1. THE CONTEXT

## From Paris 1900 to Sydney 1985

An Essay in Retrospect and Prospect

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The first international congress of the history of religions took place in Paris in 1900, the last year of the nineteenth century. At that time Australia was still largely a *terra incognita*, still not a unified nation (it was proclaimed a Commonwealth in 1901), and it is safe to say that not a single one of the Paris delegates banqueting in the Eiffel Tower could possibly have anticipated the holding, eighty-five years later, of another congress banquet in another tower close to the point where that reluctant British rabble Australia calls the "First Fleet" had landed in 1788.

In 1900 Australia was not without interest to the world of scholarship. On the contrary, few parts of the world were studied with more energy and enthusiasm. Not, however, for the sake of anything European settlers were able to contribute; rather because Australia contained the widest possible range of "survivals" — geological, biological and (not least) human — in the light of which to reconstruct the earliest history of the world. All the talk was of totemism, the *alcheringa* and evolution. One suspects that of all the well-bred academic participants at the Paris Congress of 1900, not a single one had ever set foot in (or even contemplated setting foot in) Australia. The Eiffel Tower stood secure; Australia, meantime, being a specimen, an assembly of colonies on the rim of the inhabited earth.

Eighty-five years later the International Association for the History of Religions, still reckoning its ancestry from that pioneer congress in Paris, gathered at the University of Sydney — the first such assembly in the Southern Hemisphere and only the second to meet outside the "North Atlantic Axis". The Paris fathers would no doubt have marvelled.

The International Congress (in whatever subject) is of course a phenomenon belonging to the second half of the twentieth century, and to a world made small by jet travel. But the principle was recognized long before it became practicable: that international communities of specialists need to meet regularly to get to know one another, to compare notes and to appropriate the results of one another's labour. Still, it was not easy. When it took up to a fortnight to cross the Atlantic, and several months to get from Europe to Australia, it was inevitable that even "international" gatherings would be largely local. To achieve anything more required vast effort and a good deal of expense — expense very few could afford.

The first international gatherings of scholars in the field of religion all took place in association with much larger, nationally and commercially financed trade exhibitions — those taking their cue from the London "Great Exhibition" of 1851. Arguably the exhibitions provided only the framework and the opportunity. But behind the scenes there was a deeper connection. The World's Parliament of Religions, which met in Chicago in 1893, was motivated by the belief that the emergent modern world should be given the opportunity to find a modern religion, a religion intelligent, progressive and universal, to which to respond. Chicago 1893 was not altogether unscientific; but its science came in fits and starts, and often was subordinated to

an apologetical pragmatism owing more to the marketplace than to the professor's lectern. Four years later, in 1897, a much smaller gathering took place in Stockholm. But here again scholarship emerged in a less than dominant position, even though the assembly designated itself a "Congress of the Science of Religion". The trouble in Stockholm was that its chief organizer, Samuel Fries, was engaged in attempting to turn the Lutheran Church of Sweden in a "liberal" direction, and inevitably what took place in 1897 reflected an internal struggle almost as much as the state of scholarship at the time. This Congress began and ended with prayers and sermons; it was presided over by a Lutheran Bishop; and only one non-Christian scholar was present (he was a Jewish Rabbi, incidentally). So while on the level of intentions it might be argued that our modern sequence of international congresses began at this point, what actually took place there has to be seen in the light of an ongoing struggle between liberal and conservative factions within Protestant Christianity.

Secular France was another matter entirely. Thus when in 1900 *Le Premier Congrès International d'Histoire des Religions* was held in Paris, it was possible to argue that the study of religion had finally escaped from pragmatism, apologetics and party warfare, and emerged into the clear light of science. It had not, of course. But the organizers believed that it had, and that scientific work in the area of religion would no longer need to defer to confessional interests. Albert Réville expressed this ideal in his opening address, and pointed a way into the future: "In spite of all that still separates us from the ideal goal which draws us, the nineteenth century will have the honour of bequeathing to the twentieth, in respect of the History of Religions, a capital which cannot but grow."

The Paris Congress did one other thing: it secured its own succession. Not for another half-century was a permanent international organization created to further a broadly-based non-confessional study of religion. But at least it was determined at this point that congresses should continue to be held at four-yearly intervals, and that each congress should appoint a committee to help arrange the next one. And so the pattern continued — to Basel in 1904, Oxford in 1908 and Leiden in 1912. Then came the colossal upheaval of the first world war, and it was not until 1929 that the sequence could be taken up again, this time in Lund, Sweden (where it was not unnaturally claimed that the enterprise had begun in 1897 in Stockholm). Only one other congress was held, in Brussels, between the wars; this was in 1934. Sixteen years were to elapse before a resumption could take place.

Two things need to be said about this chain of congresses, from 1897 and 1900 to the outbreak of the second world war. The first is that they were to all intents and purposes exclusively European, shuttling as they did back and forth between those university centres where one or other form of *Religionswissenschaft* was taught. The second is that they were trying to be non-confessional, certainly; but the confessions from which they were escaping were those of Protestant Christianity, Lutheran on the one hand, Calvinist on the other. Some of those who took part represented a purely secular point of view; but a fair proportion were liberal Christians, some of whom were no less dogmatic in their way than were the conservatives in theirs. In practice this meant that the congresses (or rather, those who took part in them) were using scholarship for different purposes, one of which was certainly to further the cause of liberal religion. There was absolutely nothing dishonourable about this. But motives were not always clearly stated, and the history of religions enterprise could be viewed — not least by outsiders — from either angle, as furthering either the cause of value-free science (if such exists) or of liberal Christianity on the pattern of Söderblom, Otto and van der Leeuw.

This same ambiguity persisted in the post-war years, as the sequence of international congresses was taken up afresh, by now under the canopy of the

International Association for the History of Religions (founded in 1950). Among the founding fathers of the IAHR, some were most certainly liberal Christians on the "phenomenological" pattern; they included from Holland, G. van der Leeuw and C.J. Bleeker, from Britain, E.O. James, and from Germany by way of America, Joachim Wach. Others again were not. An additional factor was provided by scholars coming in from overwhelmingly Catholic countries, notably Italy. What all shared was a deep desire to keep the study of religion as far as possible separate from questions of personal belief on the one hand, and from ecclesiastical control on the other, the latter being far easier to achieve than the former.

In the 1950s and 1960s tentative moves were made outside Europe — first and most excitingly to Japan in 1958, and then to California in 1965. Asian and African scholars began to attend congresses, though still only in small numbers. The Africans generally were Christians; the Asians generally were not. But the tradition of empirical research continued to be maintained, at least on the official level — though at the same time, the members of the growing number of national societies becoming affiliated with the IAHR were not able to be forced into one mould. By the 1970s, fewer and fewer were confident that purely empirical research in the field of religion was even a possibility, let alone an achievable goal. And in any case, religion itself was becoming more and more a "hot issue" in the wake of the febrile experimentation of the 1960s and the changing patterns of international economics and politics. Many concluded that cool scholarship could not be expected to deal with hot issues — at least not without burning its fingers in the process.

At no point during the period between 1950 and 1985 has the IAHR really occupied a strong position in the world of international scholarship. As a federation of (for the most part) small national societies, meeting collectively only at five-yearly intervals, its activities have centred around the person of whoever has happened to be its General Secretary at any given time. In addition, its stated intentions have been of a very general nature, and in a world of mushrooming specialist conferences and colloquia it has found it hard to create a recognizable profile of its own. This has led to at least one interesting consequence: that of the siphoning off of the most dedicated scholars into more neatly defined societies of specialists, thus leaving much of the field of "comparative religion" (or whatever else it may be called) open to a smallish number of those who prefer not to be specialists — or at least to relate their specialisms to larger issues. Congress themes, too, have changed markedly during the last thirty years — from subjects as historically specific as "The Sacral Kingship" (Rome 1955) to the comparatively vague, or at least flexible, themes prescribed for more recent congresses. The specialist colloquia which formerly took place in non-congress years have been discontinued, along with the *International Bibliography of the History of Religions*. The journal *Numen* survives, on the other hand, along with its series of scholarly supplements, though here again, in face of a level of international competition unknown in 1950.

So we see that the sequence of international congresses which began in Paris in 1900, and of which Sydney 1985 was the most recent, reflects far more than simply the developing concerns of a small number of academics working along the North Atlantic axis. It has a place, albeit a modest place, in intellectual history, chiefly (though not exclusively) that of the geographical West, though a West brought more and more inexorably into contact with the remainder of the world. Also it represents at least part of the "religious" (including the anti-religious) face of the West in the twentieth century. Non-Western involvement in the IAHR and its congresses, with the sole exception so far of Tokyo 1958, has been deplorably small — and that too is part of the overall picture. But where precisely does Australia, and the

Pacific region generally, fit into this picture, and what prompted the IAHR to take such a huge geographical leap in 1985.

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Often the history of Australia is represented, not least by Australians, as a history of (among other things) anti-intellectualism. Often this aspect has been overdrawn; but hardly in respect of religion. The everpresent danger of sectarian conflict, chiefly between English and Scottish Protestants on the one hand and Irish Catholics on the other, created, together with the third factor of aggressive secularism, a climate of opinion in Australia in which it was assumed that the study of religion could only be carried on safely within denominational confines. Certainly religion would have to be studied in one sense — for how otherwise could the ministry and priesthood be maintained? — but not as part of a secular university curriculum. Tentative steps were taken in the 1930s to introduce the study of theology into at least some of Australia's universities, on the basis of a consensus concerning non-controversial elements in the curriculum (study of the text of the Bible, church history, and so on); but this was at best a half-hearted measure, and in any case proceeded largely at the undergraduate level — even where a Bachelor of Divinity degree was introduced as a second degree, it was still to all intents and purposes a second undergraduate degree, based entirely on the successful completion of prescribed courses. Anything falling outside this pattern of study had to be pursued overseas or (more commonly) not at all. Certainly there were elements within the Christian churches advocating, and to some extent pursuing, something resembling “comparative religion” as early as the 1920s; some individuals were ultimately able to gain a foothold in the universities (of these, the anthropologist A.P. Elkin may serve as the best example); some university departments found ways to introduce “history of religions” material into their course offerings. But what did not happen before the 1970s was the establishment of independent, non-confessional university departments capable of studying religion as a subject in its own right, independently of the needs of the churches. Thus before the mid-1970s there was lacking in Australia the institutional foundation on which the IAHR, and before it, the congresses, had been able to build in Europe and North America.

However, an institutional basis was created ultimately — though only during the very last phase of IAHR development I have attempted to sketch. In 1970 (which year I am tempted to take as marking the end of the “empirical” phase in IAHR history), the history of religions in Australia was still sustained mainly thanks to the non-university agency of the Charles Strong Trust, in one small journal, the Melbourne-based *Milla-wa-Milla*, and through occasional visits by international lecturers. By 1980 things had changed radically.

Writing as I am from Canada, I am not able to describe in detail the developments of the 1970s, and must content myself with the barest outline. Important new initiatives took place in two centres: at the University of Queensland in Brisbane, where a long-established but inadequate Department of Divinity was reshaped into a Department of Studies in Religion, under the initial leadership of Rev. Eric Pyle, formerly of the University of Glasgow; and at a group of Colleges of Advanced Education (which subsequently became the South Australian CAE) in Adelaide, where Religion Studies were established under the energetic leadership of Norman C. Habel and Victor C. Hayes, among others. To bind the emergent discipline together there was created the Australian Association for the Study of Religions, of which Norman Habel was the first President. Its first national conference took place in 1976 in Adelaide, and its second in 1977 in Brisbane. The tenth Conference coincides with this IAHR Congress, and AASR membership has grown to more than 300.

The University of Sydney entered the field only in 1977, when the present writer arrived from Lancaster to set up a Department of Religious Studies more or less on the Lancaster model. In Sydney too there had been since the late 1930s an institute for the teaching of Christian theology, but unlike the University of Queensland, it was not incorporated into the new department, and still exists as an independent entity (though with some overlap of courses).

By the late 1970s, therefore, the study of religion in Australia was being pursued with energy and dedication by small groups of scholars in all of Australia's major cities, and in numerous universities and colleges. The universities were free of confessional attachments, as were all but the Catholic colleges. This was not to say, on the other hand, that those involved in teaching these various programmes were without theological interests. On the whole rather few could be regarded as "secular" scholars, and many held a form of dual citizenship, being "theological" and "scientific" at the same time. Not all were Christians, of course; some were Hindus and others Jewish; others again — notably on the Orientalist side — sought to maintain a secular stance in face of what some clearly regarded as an undue emphasis on questions of Christian theology. All in all, the positions occupied by Australian scholars in the field by the late 1970s mirrored fairly accurately the divisions observable anywhere in the world — albeit on a much smaller scale.

The decision to hold the fifteenth congress of the International Association for the History of Religions in Australia no doubt came as a surprise to those who had grown used to holding their five-yearly congresses on one or other side of the North Atlantic. The proposal was put to the IAHR Executive on August 17, 1980 — at which time the Australian Association was not even officially affiliated to the IAHR (the affiliation was formalized a couple of days later)! Had there been any other offers, then it is doubtful whether the Sydney proposal would have been accepted. But there were not; and it was. Those of us who had gone to Winnipeg from Sydney (Garry Trompf, Arvind Sharma and myself) bearing the offer emerged both dazed and apprehensive.

What factors had influenced the decision? One was certainly the international economic climate, which by 1980 had ruled out the holding of international congresses (particularly those involving the "poorer" academics in the humanities) in many centres. In some countries, security had become a problem. Hence at the time few national societies and associations were willing to commit themselves to the holding of even moderately sized academic gatherings too far in advance, since much might happen in five years. Another factor working in our favour concerned the "image" Australia had acquired since the expansive early 1970s. This was practically impossible to quantify, but at least Australia had been brought to world attention through the film industry, Patrick White's Nobel Prize, the opening of the Sydney Opera House and the vague sense that Australia might yet prove to be a refuge from the ills besetting much of the rest of the world. There was an additional personal factor. I had been Acting General Secretary of the IAHR from 1971 to 1975, and my wife and I had organized the 1975 IAHR Congress at Lancaster. Thus the prospect of Sydney, though geographically remote by North Atlantic standards, was less daunting to the IAHR than it might otherwise have been.

In short, whether or not all these factors actually were in the minds of the IAHR leadership in 1980, there were several reasons why the holding of an international congress of the history of religions in Australia was an attractive prospect. Ten years earlier it could not have been contemplated. At the time of the founding of the IAHR in 1950 it would have seemed on all counts hardly less unrealistic than the holding of a congress in Tashkent or Timbuktu. In 1980 it was both desirable and (on the surface at least) feasible.

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The securing of the 1985 congress was one thing. The actual setting in motion of the machinery for its realization was another thing entirely. We in Sydney had not really anticipated that our offer would be accepted, and we had made no preliminary enquiries or costings of any kind. We had no guaranteed finance to cover initial expenses. In 1981 the Vice-Chancellor (Sir Bruce Williams) on whose initiative the Department of Religious Studies in Sydney had been set up, left Australia to take up another post in Britain. Somewhat belatedly, at about the same time the financial troubles that had beset universities elsewhere in the world began to be felt also in Australia. In August 1981 I returned to Australia after a year spent in Sweden, feeling that the offer to host the congress had been a grandiose gesture which ought not to have been made in the first place, and which could never be brought to a successful completion.

That we were able to move ahead at all was due to one totally unexpected stroke of good fortune (or the intervention of Divine Providence), namely, the making over by Sister Judith Hill of the James Macartney Hill Bequest Fund to the Sydney Department of Religious Studies. Without the Bequest, the congress could not have taken place. Dr. Peter Masefield was engaged as Organizing Secretary. The Charles Strong Trust allocated a sum of money toward the publication of this present volume. The University of Sydney granted the use of university facilities practically rent free. The show, as they say, was on the road.

The selection of the theme of the congress, "Religion and Identity", was largely the responsibility of the present writer. It was, as it happens, a second choice. The first, provisional theme had been "Holy Ground", and this would have opened up a discussion of such matters as religion and territory, the promised land, Aboriginal sacred sites, and much else of importance; whether the decision to change the theme was a wise one, I am still not sure. But changed it was. Professor Hans Mol's "Religion and Identity" monographs came into my hands at a moment of indecision. And having in a manner of speaking borrowed the theme from him, it seemed only fitting to ask Professor Mol to deliver a keynote address on the first morning of the congress. Some participants were a little afraid that the theme on which we finally settled would be too "sociological" for a history of religions congress. It could hardly be denied, on the other hand, that the history of religions itself (as a blanket term to cover the study of religion in all its vast variety) had become far more aware of the social sciences since the 1960s. The ghosts of some of the founding fathers of the IAHHR might not have approved; but there was little that could be done about that.

In some ways the Congress proved desperately difficult to organize at such a vast distance from the places where most of the participants actually lived. Postal services were slow and sometimes erratic, and sometimes the better part of a month could elapse between the asking of a fairly simple question and the receiving of an answer. There were miscalculations and misunderstandings. Communications occasionally broke down. The back-up organization in Sydney proved inadequate to cope with the last-minute floods of inquiries. And when the week of the Congress itself finally arrived, participants from various parts of the world came bringing their unique problems with them — lost luggage, lost money, inadequate money, ill-health, language difficulties, accommodation wrongly booked or not booked at all, and the like. But of course all these were only to be expected in general, though many could not have been foreseen in detail. Some of the problems were solved, while others were not. Much the same could no doubt have been said about every one of the IAHRR's congresses hitherto.

It is practically impossible for any one person to gain an overview of any academic gathering which functions in a number of "sections" simultaneously. The academic standard appears to have been high, with an unusually high proportion of papers delivered on the congress theme. As is usual in IAHR gatherings, the world of religion was covered in all its vastness. More than one visitor, however, remarked on the curious fact that Australian scholars appeared to have little interest in Australian Aboriginal religion. There were the Charles Strong Senior and Junior Lectures delivered in the Great Hall as "plenaries", both of them on Aboriginal themes; but otherwise there was practically nothing. It is hard to explain this in a few words, except to say that Aboriginal studies in Australia have become almost the sole prerogative of anthropologists, historians of religions meantime being too aware of the mistakes of the past to want to perpetuate or repeat them. One group of congress participants was taken by a Sydney anthropologist, Dr. John Clegg, to view Aboriginal rock art north of the city. Those who came to Sydney expecting the Aboriginal theme to stand high on the history of religions agenda, on the other hand, went away disappointed. The omission was not deliberate; rather it reflected the fact that Australian scholars in the religion field have generally approached it from some angle other than that of anthropology. There may however be a lesson here for the future.

At intervals during the past twenty or so years, questions have been asked — or rather, the same question has been asked again and again — "why the history of religions?" Why, among all the names and designations that might be chosen for the non-confessional study of religion, should "the history of religions" have been adopted in the first place, and why, in the light of all that has happened since 1950, does the IAHR still carry it? To this the usual answer given is that since what took place last week can only be recorded and evaluated with the help of some form of historical method, history is the one approach central enough to serve as a counterweight to confessional theology. Historians are historians, certainly; but so too in a sense are sociologists, philologists, anthropologists and even psychologists historians. Without pursuing the argument further, no one could fail to note how much of the Sydney Congress was devoted to themes and discussions which extended the historical approach into areas which certainly were not present in earlier IAHR congresses. The "Women and Religion" symposium organized by Penelope McKibbin was historical and contemporary; so too were the sections on religion and the arts and religion and literature. The sociological and psychological sections involved methods and approaches which once would have been called no more than "sub-disciplines", but which are now entirely autonomous. The anthropologists present maintained their own characteristic identities, as other than historians; while the methodological section devoted itself to the "how to" questions that are so hard to avoid in these days. There was one rather special commemorative symposium, that organized by Arvind Sharma to celebrate the 200th anniversary of the first translation of the *Bhagavadgita* into English — as it turned out, the first of several to take place in different parts of the world. Looking at all this variety, some must have wondered at a historical designation which was often more implicit than explicit. In the event, however, no one at this congress challenged the organization's title — though some had threatened to do. Had they done so, it would have been instructive to see what might have been proposed in its stead, particularly in a country in which four centres of the study of religion have opted for four different labels — comparative religion (Melbourne), studies in religion (Brisbane), religion studies (Adelaide) and religious studies (Sydney).

The Sydney Congress revealed, as have many other such gatherings over the past couple of decades, the almost infinite variety possible in the field of religion and its study. The usual dutiful attempts were made by a proportion of those present

to impose system on that variety — though one fears with no more success than normally attends such ventures. Still, perhaps, the crunch comes at the point at which religion in particular meets religion in general, where the devotee meets the investigator and the desire to change the world (always for the better) meets the modest wish to observe and record. Prior to the developments of the last decade or so, Australia has known the former, the latter remaining a *rara avis*. Perhaps then for Australia's part the Sydney Congress might have exhibited to the community at large an assembly of rare birds in concentration — except that, as I have tried to say, the climate of opinion among students of religion is presently moving beyond observation and interpretation into application.

Nevertheless I believe that the XVth Congress of the IAHR will prove to have been of importance. Certainly it was important in placing the Pacific Region on the map, where international scholarship is concerned. Significantly, the Congress was followed by other conferences in the area, in Brisbane and in New Zealand (though the New Zealanders are still pondering whether or not to affiliate with the IAHR), and the cumulative effect of these gatherings certainly has had an impact. Also in a part of the world where physical isolation is still a problem, it helped to create contacts, and turn names into faces. But most of all the bringing together of students of religion belonging to different religious, national and intellectual traditions without trying to pour them all into the same mould or stretch them on the same Procrustean bed may have been significant to our part of the world. All honour to those who during the past decade have been labouring to establish the academic study of religion, free from ecclesiastical control and on a par with other studies in the humanities, in the universities and colleges of the Pacific Region. Their greatest challenge has been to lodge their ideals in the minds of the general public. And their greatest difficulty has been connected with their sense of isolation — physically from the rest of the world, intellectually from the world of "religious" opinion around them. The holding of this congress will have been of value if it has helped to sustain their efforts into another decade.

## 2. RECORD OF FORMAL EVENTS

### Opening Addresses

#### **Sir Hermann Black**

*Opening Speech by the Chancellor of the University of Sydney, Sir Hermann Black, M.Ec., Hon. D. Litt (Newcastle), F.C.I.S. (Abridged for this volume)*

President Schimmel, Distinguished Guests, Ladies and Gentlemen:

It is a pleasure to bid you welcome, and I add my appreciation as Chancellor that you honour The University of Sydney by choosing to inaugurate your Congress here, in this Great Hall.

This Hall is the centre of the academic ceremonies of this university and is a replica, to two-thirds the size, of Westminster Hall in London. You will notice the heavenly host of angels aloft. I hasten to add that in the distant past examinations were conducted in this Hall and, many a student, myself included, often looked despairingly aloft to those angels for a little divine inspiration in answering the questions — only to discover that their hearts were made, if not of stone, then at least of first-class Australian hardwood. The students therefore passed on their merit without divine intervention or were damned with failure for their sins, without divine mercy.

Each of you comes to this Congress with what the great Scottish economist, Adam Smith, called an “invisible baggage” — the ideas, conceptions, theories and insights which are the furniture of your minds. This invisible baggage you will all open, mind to mind, in free discussion, and this means that we here in Australia will be especially enriched by your presence and by that discourse . . . If I now thank you for that in advance, I do so in complete confidence that so it will transpire.

You will be engaged in what the celebrated philosopher, David Hume, called “fermentations”, namely, those intellectual exchanges which bring theory and explanation into assessment by fact, and in which implications are drawn and their logic put under scrutiny. Though it was said long ago of the Oxford Movement in Christian thought, I guess you will all be engaged here in “spiritual mixed bathing”.

It is, I believe, one of the never-ending charms of historical study and of the work of the historian, that it is never finally done . . . Scientific inquiry is kept alive by continuous questioning . . . “All truths wait in all things”, wrote Walt Whitman, “They neither hasten their own delivery nor resist it.”

This is a secular university, not entitled to preach or require the practice of a particular religion. In the middle of the 19th Century, when the Government of the then colony of New South Wales was moving to establish this, the first and oldest of the nineteen universities of Australia, there was much turbulence of thought about the idea that it should be established without religious tests for students and staff.

One bishop of those times denounced the University as “godless”, and another group called the liberalism of the day “intolerant”. A Roman Catholic journal forecast that the University would chiefly benefit a personage called “the infidel”. Nevertheless, despite all these dire warnings, happily we have instead of our infidel our own Professor Sharpe in the Chair of Religious Studies, and I know with what anticipation and zeal he has worked for the organisation and success of this Congress . . .

Some thirty-five years ago, Bertrand Russell passed his judgment on Australia during a visit here, and both parts of what he said are still valid. We were, he said, "a nation of doers", but he hoped for "a little more emphasis on the contemplative virtues". Your assembly here to discuss the history of religions will, I hope, yield a double harvest. First, I hope that it deepens and widens our understanding in this most sensitive area. Second, I hope it will afford this country, by demonstrated example, encouragement to pursue a manner of thought that will help Australians to "know themselves", thereby the better to understand our own historical development, and so promote the contemplative virtues.

Australian scholars are greatly encouraged by this Congress being located here in what was once called "terra incognita" . . . That you have come the long journey to these shores to examine the religious dimension of the human story, la condition humaine, means that as I declare again our welcome to you, I also declare our gratitude as I salute the opening of this Congress with every good wish for its success.

## **Dr Annemarie Schimmel**

*Opening Address by the President of the International Association for the History of Religions, Dr Annemarie Schimmel, Harvard University/University of Bonn.  
(Transcribed)*

Chancellor, Mr. Vice-Chancellor, Dear Colleagues:

Let me first express my gratitude to the Australian Organizing Committee, to the Australian Association for the Study of Religions and to the authorities of the University of Sydney for kindly inviting us here to Australia — a place which, I am sure, is for many of you as strange and new as it is for me. Only someone who has been involved in the organization of such a conference, embracing more than 400, perhaps 500 people, knows the enormous amount of work involved. Therefore we are grateful to be in the hands of our Australian colleagues who are trying everything to make us feel at home.

For me, if I may say something personal, it is a great experience to attend this conference for a very simple reason: I think I may be the only one in this illustrious gathering who has attended all the conferences from the foundation of the present International Association in Amsterdam in 1950!

Amsterdam had the great personality of Gerardus Van der Leeuw presiding and guiding us in our first steps into the wide world; then Rome, and the name of Professor Perrazzoni is remembered; then Marburg with its very special charm and Professor Heiler's never-ceasing enthusiasm. Then, in 1965, our first steps in a new direction with a conference in Claremont, California. Only those who were at Claremont know of the tensions and friction which evolved between the representatives of the more old-fashioned school of thought and those who wanted a new direction in our field. Then came Stockholm and Lancaster, most lovable memories, followed by another step across the Atlantic to Winnipeg, a conference which, as I may say, turned out to be highly interesting and was graced by the first presence in such a meeting, of scholars from mainland China.

Many of those who participated in these conferences are no longer with us. The great names of the previous years and decades are no longer here. And I may

remember now fondly one of our great scholars who had served on the committee from 1950 onwards, namely, Professor Bleeker of Amsterdam, whom we lost two years ago. I'm sure he would have been happy to be here with us.

Seeing the history of these conferences makes one feel how tremendously our field has expanded: from the traditional ways of the history of religion, phenomenology of religion and perhaps a little bit of sociology of religion, completely new areas have been discovered. And when one reads the most recent publications about methodology, which lead us into the fields of biology or modern technology, one sees that our field is apparently endless, and needs many more workers. I am, therefore, particularly happy to see that the Sydney Conference, according to the Program, brings a great number of younger colleagues who will share with us their experiences, and their studies in fields like the Aboriginal Australian religion. I am, as an Islamicist, particularly happy to see that the Islamic section, which was practically non-existent in Amsterdam and grew only slowly over the decades, is well represented here. And, as a woman, I am of course happy to see that we have a good number of women scholars who are going to talk about various aspects of history and psychology and theology of religion, even though we do not have here — although we did have in Winnipeg — a special section on Women and Religion ...<sup>1</sup>

For all of us, with the exception of course of those lucky enough to live here, Sydney has been a very far away place; and I must say that when I woke up this morning and looked out of my window and saw that the sun was rising again in the East, I was consoled because, according to a tradition of the Prophet Muhammad, it is said that the door of repentance is open until the sun rises in the West! So even here, the sun rises in the East. And not only the door of repentance is open, but also the door of hope and the door of work.

It seems to me, then, that this conference in the southern hemisphere will bring — and this is my hope and wish — many new ways to approach the great mystery which we call by the name of religion, a mystery which generations of scholars have tried to understand and which more generations of scholars will be trying to understand in the future.

And now, with best wishes, along with my thanks to our Australian colleagues, I declare this Congress open.

1. See, however, pp.275f below [Ed.]

# The Congress Program

## PLENARY SESSIONS AND SPECIAL EVENTS (1985)

### OPENING CEREMONY

Great Hall, Sydney University, Sunday, August 18, 8pm.

(See below for Opening Speeches by the Chancellor of the University and the President of the IAHR)

### VICE-CHANCELLOR'S RECEPTION

Great Hall, Sunday, August 18, 9pm.

### OPENING ADDRESS BY HANS MOL

Great Hall, Monday, August 19, 9am.

(Included in this volume, above)

### CHARLES STRONG SENIOR LECTURE by Peter Willis, "Colonial Australia and Aboriginal Religion"

Great Hall, Monday, August 19, 4pm.

(Printed by the Charles Strong Trust and available from Dr Robert Crotty, South Australian College of Advanced Education — Salisbury, S.A., Australia 5109.

### CHARLES STRONG JUNIOR LECTURE by Tony Swain, "On Understanding Australian Aboriginal Religion"

Great Hall, Tuesday, August 20, 4pm.

(Available from Dr Robert Crotty, as above)

### WAYANG PURWA PERFORMANCE

The Rite of Rojo Suyo. A Javanese Shadow Play

Great Hall, Monday, August 19, 8pm.

Dalang (Puppeteer): Panut Darmoko of Nganjuk, Java.

Gamelan (Musical) Assistant: Hardjodiroko Soegito

Invocatory Dancer: Yanti Suhartono

Comperer: Ratih Hardjono

Supported by a Grant from UNESCO funds.

### ALTAR OF FIRE

Great Hall, Tuesday, August 20, 8pm.

A film on the world's oldest surviving ritual, by Frits Staal.

### CONGRESS BANQUET

Summit Restaurant, Australia Square

Thursday, August 22, 6-10pm.

(This is the world's largest revolving restaurant, located on the 47th Floor of Sydney's second tallest building)

### IAHR GENERAL ASSEMBLY

Great Hall, Friday, August 23, 10am.

At the conclusion of the business of the Assembly, Addresses were given by the outgoing Secretary-General (Professor Zwi Werblowsky), the incoming Secretary-General (Michael Pye) and the President (Annemarie Schimmel).

### BUSINESS MEETINGS

IAHR Executive Committee (Out-going) August 18, 11am.

IAHR International Meeting (Out-going) August 18, 2pm.

Sectional Co-ordinators' Meeting, August 18, 4pm.

### AUSTRALIAN ASSOCIATION FOR THE STUDY OF RELIGIONS (AASR):

Annual General Meeting, August 22, 1985.

IAHR Executive Committee (In-coming) August 23.

IAHR International Committee (In-coming) August 23.

(It is anticipated that the Executive Officers of these Associations and Committees will circularise all relevant memberships with the Minutes of these meetings, as well as those of the IAHR General Assembly).

### SOCIAL PROGRAM

The lively and attractive Social Program associated with the Congress included the following items:

Complimentary Harbour Cruise (Sydney Harbour); Sydney Opera House Performances; Excursions to The Blue Mountains and Jenolan Caves, Canberra, Hunter Valley Vineyards, Aboriginal Rock Engravings at Devil's Rock, Northern Beaches, Southern Beaches.

### OF GENERAL INTEREST

An Exhibition of Michael Onken's Paintings. Wine Tasting. Congress Book Exhibition.

### 3. THE SECTIONAL PROGRAM

of the 15th IAHR Congress, Sydney, 1985

*Section co-ordinators have confirmed that the following program of papers and presentations is the one that actually took place, i.e., programmed papers that were not given have been excluded and late additions to the program have been included.*

| <b>Section (and Co-ordinator)</b>                                   | <i>Number<br/>of papers<br/>read in each<br/>section</i> |
|---|--|
| 1 African Religions (Etherington)                                   | 13   |
| 2 Anthropology and Sociology of Religion (Mol)                      | 18   |
| 3 Art and Religion (Moore)  | 13   |
| 4 Australia, Oceania and Melanesia (Trompf)                         | 8  |
| 5 Buddhism (Masefield, Harrison)                                    | 18   |
| 6 Christianity (Jack and Cahill)                                    | 27   |
| 7 Comparative and Phenomenological Studies (Wiebe)                  | 16   |
| 8 East Asian Religion (Rule)  | 9  |
| 9 Indian Religions (Barz and Bailey)                                | 24   |
| 10 Indonesia and South East Asia (Quinn)                            | 4  |
| 11 Islam (Shboul)   | 18   |
| 12 Judaism (Crown)  | 10   |
| 13 Literature and Religion (Tulip)                                  | 12   |
| 14 Methodology and Hermeneutics (Wiebe)                             | 19   |
| 15 Near Eastern and Mediterranean Antiquity<br>(Jobling and Sharpe) | 17   |
| 16 Philosophy of Religion (Dockrill)                                | 12   |
| 17 Psychology of Religion (Hutch)                                   | 13   |
| 18 Religion, Ethics and Society (Coffey)                            | 7  |
|   | 259  |
| Apauruseya Panel (Bailey, Barz)                                     | 6  |
| Bhagavadgita Symposium (Sharma)                                     | 7  |
| Symposium on Women and Religion (McKibbin)                          | 6  |
|   | 278  |

## AFRICAN RELIGIONS

Co-ordinator: Dr N Etherington, University of Adelaide, Australia

### Theme: **Religion and Identity (1) – in the multi-ethnic role**

J K Olupona, University of Ife

*"Religion and varieties of identity in Nigeria"*

J Hodgson, University of Cape Town

*"Sacraments, symbols and identity among black people in South Africa"*

J P Kiefnan, University of Natal

*"The formation of new black religious identity in South Africa"*

### Theme: **Religion and Identity (2) – fragmenting or binding together new states**

A B Van Fossen, Griffith University

*"Ritual murder, polity and identity in Swaziland"*

W E van Beek, State University of Utrecht

*"Identity management in two African religions: The cases of the Kapsiki and the Dogon"*

### Theme: **Religion and Identity (3) – the use of symbols in "identity management"**

S P Battestini, Georgetown University

*"The sacred ukara cloth as a sign of identity/alterity in South-Eastern Nigeria"*

J G Platvoet, Katholieke Theologische Hogeschool, Utrecht

*"Cool shade, peace and power: The Akan gyedua (tree of reception) as an instrument of identity management among the Akan peoples of Southern Ghana"*

J G Platvoet, Katholieke Theologische Hogeschool, Utrecht

*"The Domankoma/Abonsamkomfo (anti-witchcraft) cult in Asante in 1879-1880 as a 'Puritan' movement"*

### Theme: **Religion in Everyday Life (1) – social control**

A D Rogers, Dorset Institute of Higher Education

*"Human prudence and implied divine sanctions in Malagasy proverbial wisdom"*

R Hackett, Georgetown University

*"Religious encounters of the third kind: Spiritual technology in modern Nigeria"*

### Theme: **Religion in Everyday Life (2) – health and healing**

J O Awolalu, University of Ibadan

*"Scapegoatism in Yoruba traditional religion"*

N Etherington, University of Adelaide

*"Missionary doctors and African healers in mid-Victorian South Africa"*

S Onibere, University of Ife

*"The Udiaye ceremony"*

## ANTHROPOLOGY AND SOCIOLOGY OF RELIGION

Co-ordinator: Professor Hans Mol, McMaster University

### Theme: **Australasia**

- E Kolig, University of Otago  
*"Post-contact religious movements in Australian aboriginal society"*
- K Dempsey, La Trobe University  
*"Ministers in a country town: Power, ministerial styles and identity"*
- D Turner, University of Toronto  
*"Who is fallen now?"*
- H Loiskandl, University of Queensland  
*"National clergy, tradition and Melanesian identity"*
- M Allen, University of Sydney  
*"Male identity and the power of ritual-boar sacrifices in North Vanuatu"*
- M Samra, Sydney University  
*"The development of Sephardi identity in Sydney, Australia"*

### Theme: **Asia**

- S Gopalan, National University of Singapore  
*"Personal identity and the Indian caste structure"*

### Theme: **Modernisation and Cults**

- R Chagnon, Université du Québec à Montréal  
*"Religion and Identity: New religious movements in Québec"*
- I Manukata, Sophia University  
*"A paradigm-construction toward a theory of comparative cosmology  
 — a study based on the world-view of Japanese fishermen"*

### Theme: **South America**

- R Ireland, La Trobe University  
*"Varieties of personal and corporate traditions in Brazil: some  
 political consequences"*
- L Sullivan, University of Missouri-Columbia  
*"Local theories of the construction of anthropos"*

### Theme: **U.S.A., Britain and South Africa**

- P E Hammond, University of California  
*"The fate of religious liberalism: Does liberal American Protestantism  
 have a future?"*
- K Knott, University of Leeds  
*"Ethnic minority religions in Britain"*
- G C Oosthuizen, University of Zululand  
*"The African independent churches (AIC) in the context of 'becoming  
 modern'"*

### Theme: **U.S.A. and Trinidad**

- A Geertz, University of Aarhus  
*"Ritual person among the Hopi Indians of Arizona"*
- S Vertovec, Oxford University  
*"Ethnic identity, religious pluralism, and syncretism in rural Trinidad"*

Theme: **Indo-Europeans**

P Buchholz, University of South Africa

*"Religious foundations of group identity in prehistoric Europe:  
The Germanic peoples"*

A V Williams, University of Sussex

*"The real Zoroastrian dilemma"*

## ART AND RELIGION

Co-ordinator: Professor Albert C Moore, University of Otago

Theme: **History, Comparison and Theory**

J Y Pentikäinen, University of Helsinki

*"Myths on rocks — on the religious message of Finnish rock paintings"*

G B Samuel, University of Newcastle

*"Art and Religion: The dialectic of play and structure"*

Theme: **Indian Sub-continent**

H D Smith, Syracuse University

*"Popular Hindu poster art"*

Theme: **Islam and the Middle East**

G Aidun, Brandon University

*"Mishkin-Qalam"*

Theme: **Religion and Modern Artists**

D Apostolos-Cappadona, George Washington University

*"The artistic language of the sacred in the work of Mircea Eliade"*

A C Moore, University of Otago

*"Religion, magic and modernity in the art of Klee"*

Theme: **India and Africa**

W H McLeod, University of Otago

*"Popular Sikh Art"*

Theme: **Australia and India**

J Clegg, University of Sydney

*"Australian prehistoric pictures as evidence about prehistoric religion"*

P Kumar

*"Tribal religion and art of South Rajasthan"*

Theme: **Religion, space and dance**

R B Pilgrim, Syracuse University

*"The arts of Ma: religio-aesthetic values and cultural identity in Japan"*

S N Hammond, University of Hawaii

*"Dance in early New England: Religious accommodation and religious censorship"*

Theme: **Religion and Music, West Africa**

A Adegbite, University of Ife

*"The concept of sound in traditional African religious music"*

J Uzoigwe, University of Ife

*"The concept of immortality in Igbo ritual music"***AUSTRALIA, OCEANIA AND MELANESIA**

Co-ordinator: Dr Garry W Trompf, University of Sydney

Theme: **Melanesia**

E Mantovani, The Melanesian Institute

*"Mipela Simbu! The pig festival and the Simbu's identity"*

J Pouwer, University of Nijmegen

*(Title not supplied)*

G W Trompf, University of Sydney

*"Melanesian 'cargo cults' and the quest for identity"*

J May, Melanesian Council of Churches

*"Christian Fundamentalism and Melanesian identity"*Theme: **Australasia and Polynesia**

B Elsmore, Victoria University of Wellington

*"The Taiaha and the Testament — Maori religious movements"*

J Irwin, Knox College

*"From dependence to autonomy — an outline of the development of the Presbyterian Maori Mission in New Zealand from 1843 to 1955"*

J Siikala, University of Helsinki

*"Mythical paths to Christian church"*

H V C Harris, McAuley College

*"The Gods of Oz: Ritual in Australian contexts"***BUDDHISM**

Co-ordinators: Dr Paul Harrison, University of Canterbury

Dr Peter Masefield, University of Sydney

Theme: **Buddhism in China and Japan**

A Snodgrass, University of Sydney

*"The identity of man, stupa, Buddha and cosmos in Japanese Shingon Buddhism"*

J M Kitigawa, University of Chicago

*"Honji suijaku as a religious experience of the Japanese"*  
*(read in the absence of the author by L Lam-Easton)*

T Nagashima, National Diet Library

*"The teaching of the Tsung-men Shih kwei lun (the Treatise of Ten Rules of Zen sect)"*

Theme: **Buddhism in Thai Society**

- D Gosling, World Council of Churches  
*"Thailand's bareheaded doctors — the role of Thai Buddhist monks in primary health care"*

Theme: **Tantric Buddhism**

- D Tempelman  
*"A study of Buddhist tantric hagiography"*  
 E Stutchbury, Australian National University  
*"Chopa of Karsha — Drukpa Kargya practitioners in the Western Himalaya"*

Theme: **The Buddhism of the Lotus Sutra**

- C Naylor, University of Sydney  
*"The importance of historical accuracy in assessing the claims of Nichiren; the silence of the Gods and the confusion of Nichiren"*  
 T Kubo, International Institute for Buddhist Studies  
*"The importance of trust as elucidated in the Lotus Sutra — with reference to adhimukti and sraddha"*

Theme: **Buddhism in its Encounter with Other Traditions**

- H-J Klimkeit, University of Bonn  
*"Jesus' entry into parinirvana: Manichean identity in Buddhist Central Asia"*  
 P Masefield, University of Sydney  
*"The Muni and the Moonies"*

Theme: **Buddhist Psychology**

- R Gross, University of Wisconsin-Eau Claire  
*"Initiation and oral tradition: Tibetan Vajrayana Buddhism"*  
 P Fenner, Deakin University  
*"A therapeutic contextualisation of Buddhist consequential analysis"*

Theme: **The Historical Development of Buddhism**

- A Galla, Australian National University  
*"Early Buddhism: A regional profile from Amaravati and Nagarjunakonda"*  
 P Harrison, University of Canterbury  
*"Who gets a ride in the Great Vehicle? Self-image and identity among the followers of the early Mahayana"*

Theme: **Buddhist Theories of Personality**

- K Werner, University of Durham  
*"Personal Identity in the Upanisads and Buddhism"*

Theme: **Buddhology and Buddhist Literature**

- P Almond, University of Queensland  
*"The Buddha in the West, 1800-1860"*  
 A Yuyama, International Institute for Buddhist Studies  
*"An appraisal of the history of Sanskrit studies in Japan"*  
 A Hazelwood, Australian National University  
*"Late Pali Buddhist Literature"*

## CHRISTIANITY

Co-ordinators: Professor Ian Jack, University of Sydney

Mr Anthony Cahill, University of Sydney

- J Du Preez, University of Stellenbosch  
*"The significance of John Calvin's 'Institutio' for a biblical theologia religionum"*
- G Lafleche, Université de Montréal  
*"La spiritualité des Jésuites de la Nouvelle-France: l'interprétation de visions de Jean de Brebeuf (1640)"*
- P Bilaniuk, University of Toronto  
*"Search for religious identity by Eastern Slavs, 9th-12th centuries"*
- R Chambers, Riverina College of Advanced Education  
*"Churchmen and nationalism in 19th century Russia"*
- G Wiessner, Göttingen University  
*"Religion and identity: A problem of Iranian Christianity"*
- A Sharf, Bar-Ilan University  
*"The Armenian agape"*
- N Kihara, Kinki University  
*"Some problems of Christianity in Japan"*
- C Brown, University of Canterbury  
*"The churches and 'cultural imperialism': The New Zealand experience"*
- B Thiering, University of Sydney  
*"The Qumran origins of the Christian church"*
- P-H Poirier, Université Laval  
*"Judaïsme et christianisme dans la lettre à Diognète"*
- A Brent, James Cook University  
*"Towards a concept of an ethnic episcopate"*
- M Gamer and K Luscombe, Newmarket Baptist Church  
*"The new pluralism and identity formation: An inner-urban case study"*
- W Campbell, Selly Oak Colleges  
*"Religious identity and ethnic origin in the earliest Christian communities"*
- C Manus, University of Ife  
*"Apostolic suffering (2 Cor. 6:4-10): The sign of Christian existence and identity in Pauline churches"*
- G Lease, University of California  
*"Bismark, Hohenlohe and the Vatican: The beginnings of modernism"*
- M Agnew, Villanova University  
*"Sacrifice as a mechanism of sacralization: Roman Catholic liturgical reforms since 1925"*
- P Gifford, University of Zimbabwe  
*"The almost normative status of a purely contingent theological tradition"*
- A Wettstein, Rollins College  
*"Self-Knowledge and knowledge of God in Jacob Boehme: The problematic of a Protestant mysticism"*
- M Lattke, University of Queensland  
*"Rudolf Bultmann on Rudolf Otto"*

- D Wetherell, Deakin University  
*"Oxford defended — Anglican responses to dissenting attacks on church privileges 1760–1854"*
- R Hind, University of Sydney  
*"William Wilberforce, his religion and Britain's national identity"*
- G Pratt, University of Waikato  
*"Trinity in history: The Christian identity of God"*
- U Berner, Göttingen University  
*"Das Synkretismus-Problem in Christlicher Theologie"*
- D Dockrill, University of Newcastle  
*"William Sherlock and English trinitarian theology 1660–1697"*
- D Crawford, University of Sydney  
*"Church courts, the parish and the individual in England: 1500–1558"*
- W Principe, Pontifical Institute of Mediaeval Studies  
*"Catholicity: A threat or a help to identity?"*
- P Staples, State University of Utrecht  
*"Denominational identities versus ecumenical utopias"*

## COMPARATIVE AND PHENOMENOLOGICAL STUDIES

Co-ordinator: Dr Don Wiebe, University of Toronto

### Theme: **Change and Identity in Religion**

- P Slater, University of Toronto  
*"The Buddha and the Christ: Focus of identity and change"*
- N King, University of California  
*"Egeria, Fa Hsien and Ibn Battuta: Search for identity through pilgrimage"*

### Theme: **Religion and Identity**

- H Pernet, Switzerland  
*"Masque rituel et identité"*
- H Bürkle, University of Munich  
*"Phänomene Religiöser Inkulturation als Ausdruck der Suche nach 'Identität'"*

### Theme: **Self-Identity and Self-Critique: The Christian Tradition**

- P McKenzie, Leicester University  
*"The phenomenological study of christianity and the problem of self-identity"*
- J Ramisch, Carleton University  
*"Religion and gender identity: The use of contemporary experience to question the Christian tradition"*

### Theme: **Comparative Studies**

- D Bradley, Duke University  
*"Prophet, guru, sage; Three paradigms of the hierophant"*
- U Bianchi  
*A presentation (Untitled)*

L Lam-Easton, St Lawrence University

*"Changing Chinese perspectives on classification systems"*

R Crotty, South Australian College of Advanced Education

*"Systems of religious knowledge"*

Theme: **Third-World Religions — two studies**

J Roberts, Eastern Baptist Theological Seminary

*"A critical comparison of Afro-American and African Religions/Theologies"*

C Starkloff, Regis College

*"Finding out who we are: The recovery of cultural integrity in new tribal religious movements in North America"*

Theme: **Values and the Historian of Religions**

H Martin, Graduate Theological Union/Dominican School (Berkeley)

*"A hierarchy of values in Genesis: A problem of interpretation"*

S Nigosian, University of Toronto

*"Religion in the global age"*

Theme: **Scriptures and Theosophy**

R Fernhout, Free University of Amsterdam

*"Nathan the Unwise: Lessing's view on holy scriptures as a correlate of loss of religious identity"*

T Ahlbäck, The Donner Institute for Research in Religious and Cultural History

*"Theosophy and socialism in Finland: An unsuccessful coup d'état at the beginning of the century"*

## EAST ASIAN RELIGIONS

Co-ordinator: Dr Paul Rule, La Trobe University

Theme: **Japanese Religion**

E Adams, University of Hawaii at Hilo

*"The religious elements of Japanese identity"*

Michael Pye

*"National and International Identity in a Japanese religion"*

Theme: **Taoism**

Y-H Jan, McMaster University

*"Cultural borrowing and religious identity — case study of the Taoist religious codes"*

B Tsui, Chinese University of Hong Kong

*"Descriptions of the immortals and the Taoist identity"*

S Mackie, University of Sydney

*"Women in Shangqing Taoism"*

Theme: **Popular Religion**

H J Kok, University of Sydney

*"Symbols and rites in relation to the Seven Spirits of the Chinese"*

Theme: **(Confucianism and) Neo-Confucianism**

Julia Ching

*"Who are the ancient Confucian sages?"*

P Jiang, Macquarie University

*"T'ien-jen ho-yi: The union of Heaven and Man as the goal of self-cultivation in Confucian tradition"*

Paul Rule, La Trobe University

*"Neo-Confucianism: Theism, atheism or neither?"*

## INDIAN RELIGIONS

Co-ordinators: Dr G Bailey, La Trobe University

Dr R Barz, Australian National University

Theme: **Ghandi (1)**

J Jordens, Australian National University

*"Mahatma Ghandi and religious pluralism"*

P D Bishop, Brighton Polytechnic

*"The positive achievements and dire consequences of Ghandi's appeal to Hindu India"*

J Wilson, University of Canterbury

*"Ghandi's God — a substitute for the British Empire?"*

Theme: **Indian Religion Outside India**

J Holm, Homerton College

*"Hindu children growing up in an alien culture — a study of families in Cambridge, England"*

Theme: **Bhakti**

M Thiel-Horstmann, University of Bonn

*"In defeat of time: The semantics of vigil in a North Indian sect"*

R Barz, Australian National University

*"The Nepali Bhanubhak Ramayan and its place in the Ramayan tradition"*

S Vertovec, Oxford University

*"Trends in the development of Hinduism in Trinidad"*

M Klaiman, La Trobe University

*"Vaishnavism, Brahmanism, and Hindu identity in medieval Bengal"*

K Young, McGill University

*"Antal: God's slave as she who rules"*

Theme: **The Puranas**

G Bailey, La Trobe University

*"The function of the Devasuryayudda theme in the Vamanapurana"*

A Couture, Université de Sherbrooke

*"Akura et la tradition Bhagavata selon le Harivamsa"*

C Hospital, Queen's University

*"Ravana and South Indian identity: The mythological background"*

Theme: **Sikhism**

W H McLeod, University of Otago

*"The Sikh Rahit — the Khalsa code of conduct"*

R Jayaraman, University of New England

*"Sikhism and caste: A sociological analysis of Sikh religious ideology and its relationship to the caste system"*

S Singh, Royal Prince Alfred Hospital

*"Factors responsible for creating a sense of Sikh identity"*

Theme: **Popular Hinduism**

G Oddie, University of Sydney

*"Aspects of hookswinging and firewalking in the Madras Presidency in the nineteenth century"*

H Oberoi, Australian National University

*"The Sakhi Sarwar cult in the Punjab (1850-1900): Some implications in the study of popular religion"*

M McLean, University of Otago

*"Ramprasad Sen: Sources for a biography"*

Scialpi, University of Rome

*"Introduced culture and national identity in Hindu religious feasts"*

Theme: **Yoga and Vedanta**

J Bader, University of Melbourne

*"Sankara's Yoga and Sankara's Vedanta: A re-examination"*

P Connolly, West Sussex Institute of Higher Learning

*"Some critical comments on Vyasa's interpretation of selected Yoga Sutras"*

Theme: **Miscellaneous Indian Religion**

M Mehta, University of Windsor

*"Dharma and moksha in Indian religion"*

K Bhattacharya, Centre Nationale de la Recherche Scientifique

*"The heretic's attitude toward the Veda"*

Paul Morris

*"The thought of K C Bhattacharya"*

## INDONESIA AND SOUTH-EAST ASIA

Co-ordinator: Dr George Quinn, University of Sydney

Theme: **The Shape of Hinduism in Indonesia and Malaysia**

A Vickers, University of Sydney

*"The Hindu Balinese encounter with Islam"*

Singaravelu, University of Malaya

*"Some aspects of syncretism between Hindu religious belief and the indigenous Malay folk-belief in peninsular Malaysia"*

Theme: **Politics, Practice and Symbol in Javanese Mysticism**

P Stange, Murdoch University

*"The politics of mysticism in Indonesia"*

J Howell, Griffith University

*"Shamanism and salvation: Perspectives on religious evolution from South-East Asian cases"*

## ISLAM

Co-ordinator: Dr Ahmad Shboul, University of Sydney

Theme: **Classical Islamic Thought**

A Hamdani, University of Wisconsin-Milwaukee

*"Theology of the Brethren of Purity and its time"*

E Nakamura, University of Tokyo

*"An approach to Ghazali's conversion"*

Theme: **Women's Identity in Islamic Society**

M Hermansen, San Diego State University

*"Female identity in Ibn Sa'd's 'Kitab al-Tabaqat al-Kubra' "*

H Begum, University of Dacca

*"Moral code for women: An egalitarian analysis"*

Theme: **Islamic and Eastern Christianity**

A Shboul, University of Sydney

*"The religious dimension in the Arab-Byzantine encounter"*

Theme: **Islamic Reform and Islamic Identity Today**

J Waardenburg, University of Utrecht

*"Aspects of Islamic identity: Reform movements reconsidered"*

W Shepard, University of Canterbury

*"Islamic identity in the modern world: Five ideological orientations"*

Theme: **Islam Today**

J Nevo, University of Haifa

*"Religion and national identity in Saudi Arabia"*

E Waugh, University of Alberta

*"The Munshidin: The mystical singers of Egypt"*

Theme: **Islam Today – India and Pakistan**

M Hedayetullah, Vanier College

*"Role of Islam in the creation of Pakistan and after"*

C Ernst, Pomona College

*"Islam in India according to Azad Bilgrami"*

Theme: **Islam in the World Today**

Y Jin, Chinese Academy of Social Science

*"Islamic schools in China"*

A Nanji, Oklahoma State University

*"The Ismaili Muslim identity and changing contexts"*

P Johnstone, Oxford University  
*"Millet or minority — Muslims in Britain"*

P Antes, University of Hannover  
*"Islamic identity and the Turks in West Germany"*

Three papers were added to the program.  
 They were by Drs Oxtoby, Rizvi, Said.

## JUDAISM

Co-ordinator: Dr Alan Crown, University of Sydney

J Neusner, Brown University  
*"Religious affections in formative Judaism"*

E-M Laperrousaz, Ecole Pratique des Hautes-Etudes à la Sorbonne  
*"La 'Guerre Sainte' dans les Manuscrits de la mer Morte"*  
 (read in the absence of the author by Barbara Thiering)

S Schmida, Tel-Aviv University  
*"The role of Judaism in reforming and maintaining Jewish national identity during the first decades after 70 CE"*

M Lubetski, City University of New York  
*"SM as a deity"*

R Pummer, University of Ottawa  
*"The Samaritan liturgy today"*

A Crown, University of Sydney  
*"Samaritan religion in the fourth century"*

W Gao, Chinese Academy of Social Science  
*"On the history of Judaism in China"*

R Ahroni, Ohio State University  
*"The concept of sainthood in Yemen"*

R Gaffin, University of Natal  
*"The 'Akeda' (binding of Isaac) as reflection of Judeo-Christian religions and history"*

M Samra, Syracuse University  
*"Naming patterns amongst jews of Iraqi origin in Sydney"*

## LITERATURE AND RELIGION

Co-ordinator: Professor James Tulip, University of Sydney

D Pollack, University of Rochester  
*"The religious contexts of language and the problem of self-identity in Yukio Mishima's novel 'Kinkakuji'"*

T Tenuissen, University of Manitoba  
*"The fiction of Walker Percy: The American version of 'The Man Who Died'"*

E Hinz, University of Manitoba  
*"The religious roots of the feminine identity issue"*

J Tulip, The University of Sydney  
*"Australian poetry, religion and culture: The question of identity"*

- N Chaney, Otterbein College  
*"Alastair MacIntyre's 'After Virtue': On the quest for personal identity"*
- R Lacey, Institute of Catholic Education  
*"Inventing a history: At work with religious 'life narratives' in Australia"*
- L Robinson, Macquarie University  
*"Images of Christianity in the fiction of China and Japan"*
- R Ross, Southern Methodist University  
*"The emerging myth: Partition in the Indian and Pakistani novel"*
- C Runcie, University of Sydney  
*"Matthew Arnold's Christ"*
- D Atkinson, University of Lethbridge  
*"Dogmatism, doubt and dialectic: The religious views of Arthur Hugh Clough"*
- B Colless, Massey University  
*"The Syriac Song of the Pearl as Christian allegory"*
- C Kroeger, University of Minnesota  
*"Antiope as salvation figure, mediatrix and justifier of Zeus"*

## METHODOLOGY AND HERMENEUTICS

Co-ordinator: Dr Don Wiebe, University of Toronto

Theme: **Sexism, Identity and the Study of Religion**

- U King, University of Leeds  
*"Female identity and the history of religions: a critique of some classical and contemporary approaches to the study of religion"*

Theme: **Religiousness, Religious Identity and the Study of Religion**

- H Seiwert, University of Hannover  
*"The identity of a religion"*
- J Waardenburg, University of Utrecht  
*"Scholarly hermeneutics in the study of religion: Some observations and proposals"*

Theme: **New Directions in Theory and Method**

- E Perry, Northwestern University  
*"The perennial problem of normative religious outlooks and the research of religions"*
- E Sharpe, University of Sydney  
*"Dual citizenship: The study of religion and the problem of religious identity"*
- N Smart, Universities of Lancaster and California  
*"Identity and a dynamic phenomenology of religion"*
- H Coward, University of Calgary  
*"Phenomenology and religious studies: Past experiences and future possibilities"*
- K Rudolph, University of California  
*"History of religions (Religionswissenschaft) between philosophy and theology: A challenge of understanding and explanation"*
- C Vernoff, Cornell College of Iowa  
*"Worldview: The foundational category of religiology"*

M Prozesky, University of Natal

*"Explanations of religion as a part of and problem for religious studies"*

Under this theme *two panels* were also held.

Discussants included N Smart, H Coward, E Perry, E Sharpe, J Neuser, D Wiebe and C Vernoff

Theme: **Explanation, the Social Sciences and the Study of Religion**

T Lawson, Western Michigan University

*"Explanation and interpretation: Some unfinished business"*

R Segal, Louisiana State University

*"Have the social sciences been converted to the history of religions?"*

Theme: **Sound, Light and Language: Some Methodological Implications for the Study of Religion**

F Staal, University of California

*"The sound of religion"*

L Sullivan, University of Missouri-Columbia

*"The hermeneutics of performance"*

Theme: **The Study of Religion and the Hermeneutic Enterprise**

C Prado, Queen's University

*"Analysis, hermeneutics and religiousness"*

F Streng, Southern Methodist University

*"Understanding religious life as processes of valuation"*

L Leertouwer, University of Leyden

*A brief report on "Ritual and Identity"*

Theme: **Religion and Hermeneutics: Habermas and Ricoeur**

D Daye, Bowling Green State University

*"Buddhist hermeneutics and Habermasian rationality: A case study in cross-cultural philosophy of religion"*

E White, University of Sydney

*"Tensions in Paul Ricoeur's hermeneutics of the sacred"*

## NEAR EASTERN AND MEDITERRANEAN ANTIQUITY

Co-ordinators: Dr W J Jobling, University of Sydney

Professor E. J. Sharpe, University of Sydney

J Bergman, Uppsala University

*"Evidence of female identity of dead women in Egypt during the Graeco-Roman period"*

G Tanner, University of Newcastle

*"Apollo: past problems and continuing relevance"*

G Horsley, Macquarie University

*"Name changes as an indication of religious conversion"*

R Doran, Amherst College

*"One revolt, two legitimations: A study of the symbolism of I and II Maccabees"*

- R Block, Ecole Practique des Hautes Etudes  
*"Le peuple étrusque et sa religion"*
- E Conrad, University of Queensland  
*"The annunciation of birth and the birth of the Messiah"*
- M H Pope, Yale University  
*"Rephaim and Marzeah"*
- J Leclant, Institut de France  
*"Recherches sur les textes des pyramides et les pyramides à textes de Saqarah"*
- Majella Franzmann, Pius XII Seminary and McAuley College, Brisbane  
*"Odes of Solomon"*
- E Newing, Macquarie University  
*"The 'send-up' of Solomon in I Kings 2:12-11:40. An example of ancient rhetorical technique"*
- I Chirassi-Colombo, University of Trieste  
*"Identification and margin: The role of the entheoi, the God-possessed, in the Greek city state. A historico-religious comment to Aristotle's 'Problemata Physica XXX'"*
- J J Scullion, United Faculty of Theology, Melbourne  
*"Can we speak of the (or a) religion of the Patriarchs?"*
- L H Martin, University of Vermont  
*"Technologies of the self and self-knowledge in the Syrian Thomas tradition"*
- S Pickering, Macquarie University  
*"Some papyri preserving liturgical and prayer texts"*
- W J Jobling, University of Sydney  
*"Popular devotion to Dushares: New epigraphic evidence"*
- F Andersen, University of Queensland  
*"Computer-assisted studies in the language of the Hebrew Bible: the vocabulary of the Book of Job"*
- A B Knapp, University of Sydney  
*"Copper production and divine protection on bronze age Cyprus: an archeological analysis"*

## PHILOSOPHY OF RELIGION

Co-ordinator: Dr David Dockrill, University of Newcastle

- R Laura, University of Newcastle  
*"Towards a new theology of transcendence"*
- D Schlitt, Université Saint-Paul  
*"Hegel on religion and identity"*
- A Khan, University of Toronto  
*"Kierkegaard's two forms of conscious despair"*
- K M Wu, University of Wisconsin-Oshkosh  
*"Spontaneity and self-identity — a taoist perspective"*
- P Donovan, Massey University  
*"Do different religions share a moral common ground?"*
- R Gascoigne, Catholic College of Education  
*"God and objective moral values"*

- P Burke, Temple University  
*"Theism and human values"*
- R Franklin, University of New England  
*"Evil and faith"*
- D Wiebe, University of Toronto  
*"The prelogical mentality revisited"*
- M Leahy, University of Newcastle  
*"Religious education in a democracy"*
- N Coleman, University of Newcastle  
*"Preliminary sketch for a theory of universalism"*
- N Nielsen, Rice University  
*"Fundamentalism as a crosscultural phenomena"*

## PSYCHOLOGY OF RELIGION

Co-ordinator: Dr Richard Hutch, University of Queensland

### Theme: **The Psychology of Religious Expression**

- C MacLeod-Morgan, University of Adelaide  
*"Quantifying the unspeakable: The incidence of numinous experience in an Australian university sample"*
- P Nelson, University of Queensland  
*"Why study religious experience?"*
- D Bengtson, Southern Illinois University  
*"Personal and cultural identity: Changing patterns in American religion since World War II"*  
 (Respondent: Philip Almond, University of Queensland)

### Theme: **The Universality of Symbols**

- A Cunningham, University of Lancaster  
*"The identity of symbols: Jung's psychology and the history of religions"*  
 (Respondent: D Bengtson, Southern Illinois University)

### Theme: **The Psychology of Religious Leadership**

- Richard Hutch, University of Queensland, and  
 D. Klass, Webster University  
*"Charisma and contemporary culture: Elisabeth Kübler-Ross and popular piety"*
- B Hyman, York University  
*"The psychology of messianic allegiance"*

### Theme: **Identity, Continuity and Change**

- J Szmyd, Cracow School of Education  
*"Attitude towards tradition and religiosity: Some psychological aspects of identity process"*
- J Dourley, Carleton University  
*"Personal and collective identity: The religious implications of the self in the psychology of C G Jung"*

Theme: **Cross-Cultural Psychological Methods**

Richard Hutch, University of Queensland

*"Comparative biography: A methodological focus for the academic study of religion"*

(Respondent: B Hyman, York University)

Theme: **Western Psychology Headed Eastward**

Peter Bishop, South Australian College of Advanced Education

*"An ecological identity: The life and work of Francis Younghusband, mystic and explorer"*

(Respondent: S Gopalan, National University of Singapore)

Theme: **Eastern Psychology Headed Westward**

S Gopalan, National University of Singapore

*"Yoga theory of personality: An interpretation"*

(Respondent: Peter Bishop, South Australian College)

Robert Smith, Trenton State College

*"Readings of Memories, Dreams, Reflections: Daimons and Creativity in C G Jung" (read by John Noack)*

(Respondent: John Dourley, Carleton University)

Hetty Zock, University of Leydon

*"The role of modern man in Erickson's theory of religion"*

## RELIGION, ETHICS AND SOCIETY

Co-ordinator: Dr David Coffey, St Patrick's College, Australia

Theme: **Particular Ethical Questions**

D Ardagh

*"Aquinas and 'Humanae Vitae'"*

G Weckman, Ohio University

*"Religious guidance in the allocation of medical resources"*

S Sargent, University of Wisconsin-Oshkosh

*"Religious books in public libraries: Questions and basic principles"*

Theme: **General Ethical Questions**

J Home, University of Waterloo

*"Destiny, morality and identity in the thought of J H Newman"*

Sumana Siri, Buddhist Realists' Centre

*"Universal ethics in the making: A Buddhist speculation"*

Theme: **Australian Questions**

B Kaye, University of New South Wales

*"Christianity and multi-culturalism in Australia"*

A Gabay, La Trobe University

*"Alfred Deakin, God and Federation"*

## APĀURUṢEYA PANEL

Co-ordinators: Dr G Bailey, La Trobe University

Dr R Barz, Australian National University

P Bilimoria, Deakin University

*"Mīmamsā on apāuruseya"*

G Chemparathy, University of Utrecht

*"Three cardinal theses of the Nyāya-Vaiśeṣikas concerning the validity of the Veda"*

H Coward, University of Calgary

*(Title not supplied)*

B Gupta, University of Missouri

*"In what sense is scripture preterhuman (apāuruseya) in the Sāṃkhya-Yoga tradition"*

K Sivaraman, McMaster University

*"Theistic re-orientation of the 'trans-personal' nature of revelation (apāuruseya) in Śaiva thought"*

N Smart, Universities of Lancaster and California

*"Some remarks on apāuruseya śruti"*

## BHAGAVADGĪTA SYMPOSIUM

Co-ordinator: Dr Arvind Sharma, University of Sydney

This symposium was co-sponsored by

The Society of Asian and Comparative Philosophy (North America) and  
The Asian and Comparative Philosophy Caucus (Australia)

E J Sharpe, University of Sydney

*"Western Images of the Bhagavadgīta, 1885-1985"*

P Bilimoria, Deakin University

*"Mohammad Iqbal and the Gīta"*

S Gopalan, National University of Singapore

*"The concept of duty in the Bhagavadgīta: An analysis"*

P Munschenk, Western Illinois University

*"The psychology of the Bhagavadgīta: Non-attachment in the modern world"*

B Miller, Barnard College

*"The Bhagavadgīta and the Gitagovinda: Textual and contextual parallels"*

P Jash, Visva-Bharati University

*"The Bhagavadgīta in historical perspective"*

U King, University of Leeds

*"Images of the Bhagavadgīta in modern Hinduism"*

## SYMPOSIUM ON WOMEN AND RELIGION

Co-ordinator: Penny M McKibbin, South Australian College

This Symposium was included in the Congress Section: "Religion, Ethics and Society", and took place on Thursday August 22, 2:00—5:30p.m.

For whatever reason, this Symposium had not been included in the Congress Program Book. It took place in any case and attracted some one hundred persons. It featured four women speakers, each from a different religious tradition: Judaism, Hinduism, Christianity and Islam. These women were:

**Peta Jones Palach** of the Women's International Zionist Organization;

**Jyoti Thaakur**, a Gujerati Hindu from the Ethnic Affairs Commission;

**Marie Tulip** from the Commission on the Status of Women in the Australian Council of Churches and the National Women's Consultative Council; and

**Aziza Abdel Haleem**, spokesperson for Muslim women on the Executive of the Islamic Council of Southeast Asia and the Pacific.

A Response was given by Dr **Hester Eisenstein** and this was followed by an Open Forum. (Two Aboriginal women, chosen by their Sydney community to speak about women in Aboriginal Christianity, were finally unable to appear.)

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## 5. IAHR (AND AASR) INFORMATION

### **The International Association for the History of Religions Executive Board 1985-1990**

Annemarie Schimmel Harvard University, USA *President*  
E.M. Pye Marburg, West Germany *Secretary-General*  
H.J. van Lier Utrecht, Netherlands *Hon. Treasurer*  
Ugo Bianchi Rome, Italy *Vice-President*  
R.J. Zwi Werblowsky Jerusalem, Israel *Vice-President*  
J.O. Awolalu Ibadan, Nigeria  
N. Tamaru Tokyo, Japan  
Wytold Tyloch Warszawa, Poland  
D. Wiebe Toronto, Canada  
Peter Antes Hannover, West Germany

### **The Outgoing Executive Board (1980-1985)**

Annemarie Schimmel (*President*)  
U. Bianci (*Vice-President*)  
J.M. Kitagawa (*Vice-President*)  
R.J.Z. Werblowsky (*Secretary General*)  
M. Pye (*Deputy Secretary General*)  
H.J. Van Lier (*Honorary Treasurer*)  
J.O. Awolalu  
A. Hultkrantz  
J. Ries  
N. Tamaru  
W. Tyloch

### **The Australian Association For The Study Of Religions**

#### *Members of Executive Committee*

|                            | 1984-85           | 1985-86           |
|----------------------------|-------------------|-------------------|
| <i>President</i>           | Eric J. Sharpe    | Robert C. Crotty  |
| <i>Vice-President</i>      | Richard Hutch     | Ed Conrad         |
| <i>Secretary-Treasurer</i> | Penelope McKibbin | Penelope McKibbin |
| <i>Publications Editor</i> | Victor C. Hayes   | Victor C. Hayes   |
|                            | A.H. Johns        | E.J. Sharpe       |
|                            | Ian Gillman       |                   |

(Note: Officers of the AASR may be contacted as follows:  
Robert Crotty, South Australian College of Advanced Education (SACAE)—Salisbury Campus,  
S.A.Australia 5109; Penny McKibbin, SACAE — Underdale Campus, S.A., Australia 5032; Victor Hayes,  
SACAE — Sturt Campus, Bedford Pk, S.A., Australia 5042.)

## The 1985 IAHR Congress Australian Planning Committee

Eric J. Sharpe  
Peter Masefield  
Rati Hardjono

*Assistants:*  
N. Hayes (Catering)  
H. Molesworth (Book Exhibition)  
B. Marsden-Smedley (Accommodation)  
M. Bolan (of Bolan Consulting)  
(Special Computing Adviser)

## The Constitution Of The International Association For The History Of Religions

*As accepted and confirmed by the General Assembly of the IAHR at its XIIIth International Congress held in Stockholm on August 22nd 1970 and amended by the General Assembly at the XIIIth International Congress held in Lancaster on August 22nd 1975.*

### ARTICLE 1

The International Association for the History of Religions (abbreviated, from its English title, to IAHR), founded in September 1950 on the occasion of the VIIth International History of Religions Congress, is a worldwide organization which has as its object the promotion of the academic study of the history of religions through the international collaboration of all scholars whose research has a bearing on the subject.

### ARTICLE 2

The IAHR seeks to achieve this object:

- (a) by holding regular international congresses and occasional symposia and colloquia;
- (b) by publishing the proceedings of such congresses and meetings;
- (c) by assisting the formation of national and regional associations of historians of religions;
- (d) by encouraging and sponsoring publications of general interest to the study of the history of religions: e.g. an international review, bibliographical bulletins, monograph series;
- (e) by taking all appropriate steps to encourage and further the academic study of the history of religions.

### ARTICLE 3A

The IAHR is constituted by national or multi-national (regional) societies for the academic study of religions. These are such societies as are now members and such societies as apply for membership and, on recommendation of the Executive and International Committees (see below), may be admitted by the General Assembly at future International Congresses.

### ARTICLE 3B

To the IAHR may be affiliated.

- (a) International associations for the academic study of particular areas within the history of religions;
  - (b) Individual scholars for whom there is no appropriate national or regional society.
- Affiliation is effected by the application to the Executive and International Committees and by approval of the General Assembly.

## ARTICLE 4

The work of the IAHR is carried out through (a) the General Assembly; (b) the International Committee; and (c) the Executive Committee.

(a) The General Assembly of the Association meets at each international congress and is composed of all members of constituent societies of the association present at that congress. The General Assembly may take action only on matters referred to it from the International Committee, and it may refer any matter to the International or Executive Committees for consideration and report.

(b) The International Committee is composed of:

- (i) Two representatives each of the constituent national and regional societies, except that there shall not be more than two representatives from any one country;
- (ii) The Executive Committee (see below);
- (iii) Up to four individual members co-opted by the International Committee on the recommendation of the Executive Committee;

(c) The Executive Committee is composed of a President, two Vice-Presidents, a General Secretary, a Treasurer, and five other members. The officers in particular, and the members of the Executive Committee in general, shall be chosen in such a way as reasonably to reflect various parts of the world where academic study of religion is pursued in its various disciplines. A Nominating Committee, appointed by the Executive Committee, shall submit nominations for the next Executive Committee to the members of the International Committee by mail not more than twelve months and not less than nine months prior to each international congress. Members of the International Committee may propose alternate nominations not less than one month prior to each international congress. The International Committee, at its meeting just preceding the General Assembly, shall elect the Executive Committee and shall report this to the General Assembly for endorsement. The members of the Executive Committee shall hold office for one quinquennial term each and be subject to re-election, but not more than two-thirds of the Committee shall be carried on from one term to the next, and no one member shall serve in the same office more than two terms. In the event of the death or resignation of any serving officer of the Association, a suitable replacement may be nominated after consultation among the remaining officials, and shall serve, subject to the written approval of a majority of members of the Executive Committee, until the next quinquennial congress.

## ARTICLE 5

The Executive Committee, or at least the President, General Secretary and Treasurer of the Association shall, if possible, meet at least once a year for the transaction of such necessary business as may arise between congresses. The General Secretary shall circulate the minutes of such meetings to all members of the Executive Committee.

## ARTICLE 6

The International Committee shall meet on the occasion of each congress, between the meeting of the Executive Committee and that of the General Assembly, and more often if necessary. It reports to the General Assembly.

## ARTICLE 7

The resources of the IAHR consist of:

- (a) annual contributions paid by the constituent societies, affiliated societies and individual members, the amount of which is assessed by the Executive Committee; and
- (b) grants, donations and other sources of revenue.

An audited report will be submitted to the International Committee at every international congress.

## ARTICLE 8

The Constitution may be modified only by the General Assembly on the recommendation of the International Committee.

## NOTE ON MEMBERSHIP

A person is automatically a member of the International Association if that person belongs to one or another of the national organizations that constitute the International Association or, where no such national organization exists, that person has been awarded individual membership.

## PREVIOUS CONGRESSES AND THEIR PROCEEDINGS

**I. Paris 1900**

Actes du premier Congrès international d'histoire des religions tenu à Paris du 3 au 8 Septembre 1900; procès-verbaux sommaires, par M. Jean Reville ... Paris, Imprimerie nationale, 1901, 02. 2pt.

pt. 1 Séances générales

pt. 2 Séances des sections, 3 fasc.

**II. Basel 1904**

Verhandlungen des II, Internationalen Kongresses für allgemeine Religionsgeschichte in Basel, 30, August bis 2, September 1904. Basel, Helbing and Lichtenhahn; (etc. . . .) 1905, viii 382 p.

**III. Oxford 1908**

Transactions of the Third International Congress for the History of Religions, Oxford, The Clarendon Press, 1908, 2 vols.

**IV. Leiden 1912**

Actes du IV<sup>e</sup> Congrès International d'Histoire des Religions tenu à Leide du 9-13 Septembre 1912, Leide, E.J. Brill, 1913, 172 p.

**V. Lund 1929**

Actes du V<sup>e</sup> Congrès International d'Histoire des Religions à Lund, 27-29 Août 1929. Lund, C.W.K. Gleerup (1930), 346 p.

**VI. Brussels 1935**

Mélanges, Franz Cumont, Université libre de Bruxelles, Annuaire de l'institut de philologie et d'histoire orientale et slaves, 1936, 2 vols. 2 vols. plates, etc.

**VII. Amsterdam 1950**

Proceedings of the VIIth International Congress for the History of Religions, Amsterdam, 4th-9th September 1950, Edited by C.J. Bleeker, G.W.J. Drewes (and) K.A.H. Hidding. Amsterdam, North-Holland Pub. Co., 1952, 193 p. (At this Congress the I.A.S.H.R., later I.A.H.R., was founded.)

**VIII. Rome 1955**

Atti dell'VIII Congresso Internazionale di Stori della Religioni, Roma, 17-23 aprile 1955, etc. Firenze, 1956, viii plus 499 p.

The sacral Kingship; Contributions to the central theme of the VIIIth International Congress for the History of Religions. (Rome, April 1955) Leiden, Brill, 1959, (Studies in the history of religions, 4.), xv plus 748 p.

**IX. Tokyo 1958**

Proceedings of the IXth International Congress for the History of Religions, Tokyo and Kyoto, 1958. August 27th-September 9th, etc. Compiled by the Japanese Organising Committee for the IX I.C.H.R., Science Council of Japan (for the International Association for the History of Religions, Tokyo, Maruzen, 1960, xiv plus 914 p.

**X. Marburg 1960**

X. Internationaler Kongress für Religionsgeschichte, 11-17 September 1960 in

Marburg/Lahn Herausgegeben vom Organisationsausschuss, Marburg, Kommissionsverlag N.G. Elwert, 1961, 241 p.

#### **XI. Claremont 1965**

Proceedings of the XIth International Congress of the International Association for the History of Religions held with the support of UNESCO and under the auspices of the International Council for Philosophy and Humanistic Studies at Claremont, California, September 6-11, 1965, Leiden, 1968, 3 vols.

Vol.I The Impact of Modern Culture on Traditional Religions

Vol.II Guilt or Pollution and Rites of Purification

Vol.III The Role of Historical Scholarship in changing the Relations among Religions

#### **XII. Stockholm 1970**

Proceedings of the XIth International Congress of the International Association for the History of Religions. Edited by C.J. Bleeker, G. Widengren (and) E.J. Sharpe, Leiden, E.J. Brill, 1975, vii plus 350 p.

#### **XIII. Lancaster 1975**

History of Religions. Proceedings of the Thirteenth Congress of the International Association for the History of Religions. Edited by Michael Pye and Peter McKenzie. Leicester Studies in Religion II. Published by the Department of Religion, University of Leicester. 188 p. (no date)

#### **XIV. Winnipeg 1980**

Traditions in Contact and Change. Selected Proceedings of the Fourteenth Congress of the International Association for the History of Religions. Edited by Peter Slater and Donald Wiebe. Waterloo, Canada: Wilfrid Laurier University Press, 1983. ix plus 788 p.

### AASR BOOKS IN PRINT

#### **Selected Papers:**

Religious Experience in World Religions, Victor C. Hayes (ed.) 176p

Ways of Transcendence, Edwin Dowdy (ed.) 172p.

#### **Special Studies in Religions:**

Let Sleeping Snakes Lie: Central Enga Traditional Belief and Ritual, Paul Brennan. 64p.

Central Australian Religion: Personal Monototemism in a Polytotemic Community, T.G.H. Strehlow. 64p.

Powers, Plumes and Piglets; Phenomena of Melanesian Religion, Norman C. Habel (ed.) 234p.

An Introduction to Maori Religion: its character before European Contact and its survival in contemporary Maori and New Zealand Culture, James Irwin. 86p.

Interpreting Aboriginal Religion (Investigating the Investigators), Tony Swain. 156p.

#### **Major Bibliographies:**

Religion in Australian Life: A Bibliography of Social Research, Michael Mason (ed.), G. Fitzpatrick (compiler). 254p.

High Calling, High Stress: The Vocational Needs of Ministers, An Overview and Bibliography, Robin J. Pryor. 126p.

All **Orders to Wakefield Press**, 282 Richmond Rd., Netley, S.A., Australia 5037.