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History of RELIGION



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С. Токарев

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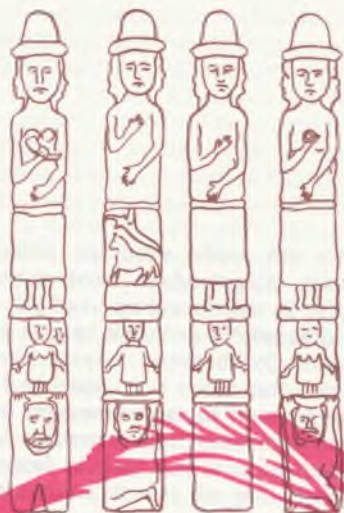
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Chapter One

ARCHEOLOGICAL EVIDENCE OF RELIGIOUS BELIEFS

1. Paleolithic Sites

The only information we have about the *earliest stages of religion* comes from archeological material, which is quite scarce. We have no knowledge of religious beliefs among our most ancient ancestors (Pithecanthropus, Sinanthropus, who lived several hundreds of thousands of years ago). They had none, and could not have because the most ancient representatives of humankind led such a primitive social existence; their consciousness was oriented towards practical matters and was incapable of creating religious abstractions. It was the period of pre-religion.

This continues to be a controversial subject. Some Western scholars maintain that religion was inherent in man from his outset. Modern Christian theologians, compelled to recognise that man evolved from the ape, assert that only man's body originated from the animal world; his soul was created by God and supposedly his first religious ideas—belief in one God—developed at the same time.

All claims that religion is inherent in man can be refuted. Some Soviet scholars maintain that the period of pre-religion lasted a long time, until the end of the Early Paleolithic Period, also covering the Mousterian Period (c. 100-40000 years ago) when Neanderthal Man hunted cave bears and other animals. Disputes have persisted for many years over *Neanderthal burial sites* and other monuments of the Mousterian time.

Archeologists have discovered several dozen burials of Neanderthal skeletons or skulls. The best known of these sites were found at the Mousterien Grotto, at a cave near La Chapelle-aux-Saints and several skeletons at

La Ferrassie (France), at the Kiik Koba Grotto (Crimea), in caves in Palestine, and at the Teshik Tash Grotto (Uzbekistan).

When the most important finds were made (1908 and later), many scholars regarded them as evidence that Neanderthals believed in an afterlife. Some archeologists felt that people could not have believed in a soul then, but in the supernatural qualities of the corpse itself (the concept of a "living corpse") which prompted fear. Some Soviet scholars have held similar opinions. But other suppositions have also been put forth. For instance, the speculation that Neanderthal burials simply show that people cared for their dead as they did for the ill. The very notion of the difference between the living and the dead, of something (the soul) leaving a person at death, developed gradually and much later. This idea is probably correct.

It is most likely that Neanderthal burials were evidence of a semi-instinctive concern for other members of the horde and a liking for them that continued after death, as well as a semi-instinctive desire to dispose of a decaying body.

Neanderthal burials still cannot be considered indisputable evidence that our primitive ancestors were religious. However burials of the dead could be one source from which such conceptions later developed.

Another type of find—the remains of animal bones that seemed to be deliberately buried—are more convincing evidence of religious beliefs in the Mousterian Period. For instance, a large number of bear bones have been found in caves in the Alps; some of them were placed in a definite order. Bear bones were discovered together with a Neanderthal burial in Regourdou in Dordogne (Southern France). Archeologists feel that these remains either indicate a bear cult, hunting magic, or totemism (belief in a supernatural connection between people and animals). Others think that these were simply food supplies stored by Neanderthal hunters; but this is unlikely. Some recent investigators point out that the bear bones may have accumulated over the millennia without any help from man: the bears themselves, coming across the bones of their dead while they were making their beds for hibernating, etc., shoved the bones aside to

far corners of the cave, forming piles and rows.

Starting in the *Upper Paleolithic Period* (c. 40-18000 years ago), monuments indicating religious conceptions and rites became more numerous and convincing. It was a time when *Homo sapiens* had already appeared, when more diverse and improved stone and bone tools were being devised, and hunting was better developed and more productive. Archeologists divide the Upper Paleolithic into different periods—Aurignacian, Solutrean (warm interglacials), Magdalenian and Azilian (glacials).

Burials of the Upper Paleolithic clearly involved cult-related rituals. Skeletons have been found with various tools and ornaments, and many were covered with ochre. Some burials contained two bodies (near Mentone in northwest Italy), and the skulls found in Ofnet Grotto (Bavaria) were clear evidence of secondary burials. Obviously by that time people had some superstitious and religious conceptions that the dead continued to live on somehow.

Meanwhile, starting in the Aurignacian, numerous art works appeared: sculptures and cave drawings. Some of them were apparently related to religious beliefs and rituals.

In the beginning of the twentieth century scholars began focusing on the remnants of *Upper Paleolithic art*. Until then such objects were rare, and many scholars doubted their authenticity. For instance, the famous Altamira cave in the village of Santillana del Mar (Northern Spain) was accidentally discovered by a hunter back in 1863. In 1879, numerous pictures of bisons and other animals were found on the walls. Such drawings were discovered in a number of caves in France. Careful studies of the Altamira cave proved that the drawings truly dated back to earliest times. Later came the finds in caves of Northern Spain. These caves became world famous because of the ancient drawings of animals and disguised human figures.

A cave near Laussel on the Vézère River became well known for its relief of a woman raising a horn in the air as a ritual motion, and another famous cave, near the Franco-Spanish border (southeast of Bayonne), was distinguished for its sculptural depictions of animals. Many caves and excavated Paleolithic sites with works of art

are located in Southern France and Northern Spain.

Based on these finds, archeologists are now confident that religious beliefs were rather developed in the Upper Paleolithic. This is evidenced by the fact that most drawings of animals are realistic whereas those of people are abstract, often in the form of either imaginary zooanthropomorphic creatures, or people wearing animal masks. Sometimes it is hard to distinguish between the different types of portrayals. One of the most common figures is that of a sorcerer—a man dancing with deer horns on his head, with a long beard, a long horse's tail and an animal hide over his shoulders. One cave has the picture of three two-legged figures wearing chamois masks and dancing.

Such drawings were clearly related to religious beliefs and rituals. After all, it is unlikely that primitive artists simply could not portray real people so instead they drew abnormal humans and fantasy monsters. Judging by the fine drawings of animals, artists knew the skills of realistic art. Thus, their deviation from realism was deliberate.

What did the masked figures represent? They were not hunting masks, as is sometimes believed. This is clear from the depiction of ritual poses and dancing. Apparently the drawings were of some kind of rites, most likely totemic. The imaginary zooanthropomorphic beings were probably totemic ancestors. They are similar to Australian mythological depictions of ancestors. Thus we can surmise that the hunting tribes of the Upper Paleolithic held totemic beliefs.

The *female figurines* of the Aurignacian culture are a slightly different subject. Dozens of such figurines have been found in Western Europe and the USSR. They are small, represent different styles and are sometimes quite realistic; all of them depict naked women with large breasts and often big stomachs, emphasising parts of the body connected with sexuality. Male figures are extremely rare.

There are different interpretations of these statuettes. Some scholars regard them as examples of aesthetic and erotic motifs. Most, however, relate them to religion. Some feel the female Aurignacian figurines were priestesses carrying out family and kinship rites. Others believe they were intended to portray ancestral females, since

many of the figurines have been found right next to the household hearth. Comparative ethnographic material, however, does not confirm this opinion: no evidence of a female ancestor cult has been found among existing peoples with rare exception.

It is more likely that the Aurignacian statuettes were the female keepers of the hearth: traces of such a mythological image and objects of the cult of family and clan have been found among many modern peoples, especially in Siberia. Thus, the figurines could be evidence of an early form of matriarchal-clan cult.

At the end of the Paleolithic, in the Azilian Period, portrayals of animals and people were practically absent. Instead the drawings were of a more or less schematic style. Perhaps they, too, somehow related to religious-magical conceptions. Painted pebbles are particularly interesting in this respect. They were covered (only on one side) with mysterious red symbols of parallel stripes, round and oval spots and different figures resembling letters. No one has yet established their meaning. They were probably an analogy to the *churinga* of contemporary Australian Aborigines—sacred flat pieces of stone or wood, totemic emblems, covered with symbolic drawings similar to those of the Azilian pebbles. Thus we can conjecture that totemic beliefs existed in the Azilian period.

2. Neolithic Sites

In the Neolithic Period (New Stone Age, the time of polished stone, c. 7-5000 years ago) in most parts of Europe and the Middle East the transition was made to agriculture and pastoralism; hunting and fishing cultures continued only in northern regions. Neolithic clans and tribes for the most part formed settled and semi-settled communities with a stable economic base. Inequality had already begun to develop within these communities, but class stratification did not yet. The new living conditions were also reflected in religious practices.

In the *Neolithic Period* archeological sites with religious implications were numerous and also more diverse: almost all of them were burial grounds. An enormous number of Neolithic burials have been unearthed. In

most cases the ritual nature of burial practices and their connection with religious conceptions are obvious. Household articles, ornaments, tools, weapons and containers apparently filled with food are always found in burial sites along with the corpse. People clearly believed that all these objects were needed by the deceased in the afterlife.

According to the system developed by French archeologist Joseph Dechelette, there were five types of burials: 1) interment in the ground; 2) under the natural shelters of cliffs or in grottos; 3) under dolmens or sheltered lanes; 4) in man-made grottos; 5) in cists or stone chests. Corpses have been found in extended and crouched positions. Corpses were sometimes severed. Quite often, especially in grottos and dolmens, several skeletons have been discovered. There were probably clan burial vaults meant for the deceased of a particular clan or family.

Cremation was also practised in Neolithic times. It was still rare, although scattered throughout the territory of Europe. In the Neolithic, cremation became prevalent only in Northern France, especially in Brittany. Cremation was still unknown at that time in Scandinavia, England and Italy.

Although this custom is practised by peoples in all parts of the world, from the most primitive to the most developed, scholars have been unable to establish any consistencies in its dispersion. Some scholars maintain that the custom of cremation stems from the belief among ancient peoples in the afterlife of the soul: cremation was used to release the soul from the body so it could fly into the sky. But such a religious notion is probably the result, rather than the cause of cremation. An exhaustive materialist explanation of this custom has not yet been found.

Some of the burial sites, especially in grottos, contained etchings of women in stone. They were apparently connected to some religious conceptions, but it is difficult to say which ones specifically. Perhaps they represented a *female deity*; the guardian of the clan or of the grave; or may be they personified the land as the guardian of the dead. However it is quite likely that there was a definite genetic link between these images and the

Paleolithic female statuettes as personifications of the clan or family hearth.

Generally there was a female deity cult in the Neolithic. Female images, usually only the faces, similar in style, can also be found in the form of crudely made stone or clay figurines and ornaments on vessels uncovered in Neolithic layers in various countries: on the coast of Asia Minor, the Aegean archipelago, the Balkan and Iberian peninsulas, France, England and Scandinavia. Exceptions to the rule are male statuettes among Neolithic finds.

The numerous cliff drawings found in Northern Europe, Spain, Siberia and other Neolithic areas are also related to religious-magical beliefs. There is still no general agreement on their origin and significance. Studies have been made of over a thousand drawings, but archeologists disagree on their purpose. Most of the pictures are of animals and birds. Sometimes they are human figures, often phallic. There are large numbers of boats with paddles. And diverse forms—circles and semi-circles with stripes emanating from them. A number of scholars believe these petroglyphs are a reflection of occupational magic and the cult of local spirits. Others think they represent solar-lunar mythology. They see the mysterious circles and semi-circles with rays as solar and lunar symbols, and the other depictions as diverse cosmic signs. All these suppositions are reasonable enough and not mutually exclusive.

Some modern scholars think the existence of a solar cult in the Neolithic has not been proven at all.

Despite the relative abundance of monuments, and despite the ethnographic parallels (to be explained below), we are still unclear about *religious beliefs in the Neolithic*. Perhaps the worship of female deities was connected with the fertility cult or lunar cult. The social basis for these cults was probably the matrilineal clan system which in the Neolithic, due to the development of agriculture, should have already taken shape.

The nature of the burial cult is also unclear. Undoubtedly it developed significantly, and conceptions of the soul and life in the afterworld became more complex; this is evidenced in the diverse and sophisticated forms of burial customs. The tribal system left its imprint: dolmens,

cists, man-made and natural grottos were probably clan burials. The burgeoning inequality between clan members were also reflected in burial rites and, quite probably, in the related beliefs. The appearance of cremation was apparently attended by a developing belief in the soul. But it is still unclear how people actually imagined the soul and what they thought about its life after death.

3. Religion in the Early Bronze and Iron Age

Archeological findings provide vast evidence of religion in the Bronze and Iron Age. In most cases these relics were left by the peoples of antiquity to be treated in greater detail later. In the meantime a general examination will be made of the history of religion in the Early Bronze and Iron Age in Europe.

The burial cult in the Bronze Age became even more complex and diverse than in the Neolithic. It already reflected society's class stratification. The burial rites of chiefs, princes and kings were especially elaborate; their graves contained numerous valuables, slaughtered horses and sometimes even people for the purpose of accompanying the deceased into the next world; big mounds and tombstones were formed over their graves. The burials of ordinary tribesmen were much more modest.

The custom of cremation became widespread in this period, apparently due to the more complex conceptions of the afterworld.

The orientation of graves towards the sun is evidence that the burial cult was related to cosmic conceptions and sun worship. That connection can also be seen in large megalithic structures. Especially well known is the megalithic complex in Wiltshire, England, which forms a circle ninety metres in diameter. (Incidentally, the most ancient part of the monument dates back to the Neolithic.) Some scholars consider it a sun temple, while others regard it as a graveyard monument. Neither opinion excludes the possibility of the other, because they are based on facts: the orientation and position of some parts of Stonehenge (the solstitial alignment of the axis of symmetry) indicate that it was used in some way for observing the sun, and at the same time burials have been found under this and similar complexes.

Other finds also point to a *solar cult* in the Bronze Age. The sun was depicted in the form of a disk, a circle with or without rays, a cross in a circle, etc. Especially interesting is a bronze chariot drawn by horses and with a solar disc over it (Scandinavia), a bronze figurine of a horse with disks under its legs and over it (Spain), a disk on wheels (Sweden).

The sun cult in the Bronze Age originated, apparently, due to the development of agriculture, because people observed that the sun was the main factor of fertility. On the other hand, this cult reflected social stratification—the special position of the tribal aristocracy which, based on ethnographic analogies, traced its origin to a solar deity.

Chapter Two

RELIGION OF THE AUSTRALIANS AND TASMANIANS

As we have seen, archeological sites contain extremely important information about the early stages of religion, beginning with its inception. Archeological material is particularly valuable because it can be dated, and enables rough periodisation. However there are some disadvantages. First, this material is scarce and fragmentary. Second, it alone does not provide information; to interpret its significance it is necessary to resort to suppositions and analogies. Analogies mainly come from our knowledge of the cultures of modern peoples, of their religious beliefs and rituals, that is, from ethnographic data. The following description of tribal cults is based on ethnographic material.

1. The Australians

Australian Aborigines represent the earliest stage of human development that we are able to observe directly; the stage of a nearly pure form of clan society. Thus, their religion is of great interest. This is why any study on the origin and early forms of religion derives most of its examples from the religious practices of the Australians.

Because of its geographical position, Australia was completely isolated from other, more developed cultures. For millennia Australians were cut off from the outside world. In addition, productive forces developed quite slowly because the natural conditions were fairly similar everywhere on the continent, no dangerous predatory animals had to be fought, and hunting and gathering provided enough to satisfy minimal needs. For these reasons economic development of the Australians remained at a primitive level for a rather long period.

There is no evidence that the culture degenerated, as some scholars maintain. There is no proof that the Australians, or their ancestors, formerly had a higher level of development.

Thus, the religious beliefs of the Australians are important to scholarly research. Of course, it is wrong to draw an equation between the Australians and our earliest ancestors, and automatically maintain that their beliefs were the same as those of early man in general. The very fact that the Australians lived in such exceptional conditions is enough to indicate that their social and spiritual life could not help but have its own specific features. Still it is unquestionable that, of all presently existing peoples, the Australians preserved their religious and magical beliefs more than any other people.

Before Europeans colonised Australia, the native people lived as nomadic tribes that were still unable to cultivate land, breed livestock, weave, make clay pottery, bows and arrows, and process metal. None of the numerous nomadic tribes constituted a unified social unit. Each of them was divided into a number of territorially small communities termed hordes, or local groups. They were the main framework for the Australians' social structure. The inner structure of each community (local group) was rather uniform. However, clearly defined age and gender groups existed that were related to the division of labour and the leadership of the elderly.

Marriage-family relations among Australians were archaic. The survivals of group marriage existed along with emerging pairing marriage.

All this points to a uniformity of religious and magical beliefs in nearly every part of Australia. However, some local differences also existed.

If we examine the religious beliefs and rites of Australia's native population in terms of their ideological significance and role in social life, we see that their dominant form is *totemism*—belief in the supernatural connection between a group of people and a group of objects (usually a certain animal species).

Totemism among Australians can be seen in its most typical form. Other, more developed peoples, have a later, atypical manifestation of totemism or its survivals. Australia is referred to as a classical country of totemism;

there, better than anywhere else, we can see the very roots of this form of religion.

Totemism can be divided into its subject (the human group) and the object (the totem). The subject is primarily the primitive clan, or what is known as the totemic group, which sometimes is the same as the local group, and sometimes is not. When it is not the same the explanation is often that many tribes retained the ancient custom of the matrilineal reckoning descent and inheritance of the totem, whereas post-marital residence was already patrilocal, that is, the wife moved in with the husband's group.

A totemic group is always exogamous, that is, marriage between its members is forbidden. Exogamy is generally considered a sign of totemism, although it is a purely social sign. Attempts have even been made (Emile Durkheim) to explain the origin of exogamy in religious and totemic beliefs. This approach is incorrect; but the historical connection between exogamy and totemism is unquestionable, only it is indirect. Exogamy is a definite sign of a clan (especially early) society, and totemism is its religious superstructure.

The clan (horde) among the Australians is not the only totemic unit. In most tribes the clans combine, forming phratries—exogamous halves of tribes, which are apparently the result of an extremely archaic dual-exogamic division. Among some tribes the phratries also have totemic names: for instance, the Kangaroo Phratry, Emu Phratry, Eagle Phratry, Crow Phratry, Cockatoo Phratry, etc. Sometimes certain beliefs are connected with these totems.

Some Australian tribes, mainly in southeastern regions, had special forms of totemism. One form is related to a person's sex: in addition to clan totems, all the men in the tribe have their own totem (usually a bird or a bat), and all women have another one that is similar. For instance, if the men have a bat as their totem, then the women have a goatsucker.

Some investigators believe that this kind of totemism is the most ancient form, but this cannot be substantiated. It is true, however, that this particular totemism reflects, on the one hand, social stratification and, on the other hand, equality between the sexes that is probably due to a gender-related division of labour.

Another kind of totemism (individual) is when, in addition to clan totems, each person has his own. Usually it is just the males, and most often the sorcerers, medicine men and chiefs. An individual totem is either inherited from one's father or can be acquired during the rites of passage. This is apparently a manifestation of the early individualisation of religious beliefs. This type of totemism is a later phenomenon than the other forms.

As a rule, *totems* are different animals. Sometimes they are plants, and more rarely, other objects.

A list of the totems belonging to different tribes would show that the choice of totem is determined by the physical-geographical nature of the area, and the dominant means of subsistence. An approximate calculation of individual types of objects acting as totems in five main areas of Australia shows that the prevalent group of totems nearly everywhere is land-based and flying animals—the emu, kangaroo, possum, dingo, snake, lizard, crow, bat, etc. Such animals are not at all dangerous to man; in fact, in Australia there simply are not any predatory animals. This is important to note because some investigators have erroneously attempted to explain that totemic beliefs originated from man's fear of strong, dangerous beasts. In semi-desert interior regions, in the vicinity of Lake Eyre and to the north, where nature is austere, where there are few animals to be hunted and the inhabitants must rely on various food surrogates, insects, maggots and plants, insects and plants also serve as totems. They are not used as totems outside the central and northwest regions.

In the central part of Australia, especially where the Aranda tribe lives, and where totemism is generally more developed and every tribe has a large number of totems, we find totems represented by rain, sun, hot wind, etc.

Australians do not regard totems divine or supernatural. Therefore it is wrong to define totemism as the worship of some material object. The people simply believe in a mysterious relationship with their totems.

Southern and southeastern tribes usually referred to a totem as "our friend" or "our elder brother", "our father", and sometimes as "our meat", as though some physical relationship exists. In Central Australia people even identify themselves with their totem.

A person's close relationship with his totem is expressed mainly in the taboo on killing or eating an animal totem. This taboo, which exists everywhere, is not observed the same way everywhere. The southeastern tribes cannot kill their totem, but if it is slaughtered by someone else, they can eat the dead animal. Most of the tribes in Central Australia, however, cannot eat their totem, but killing a totem does not violate custom. During totemic rituals the people are supposed to eat some of the meat of the totem in order to strengthen their magical tie with it. They believe that it is just as bad not to ever eat the totem's meat as it is to consume it too often. In both cases man loses his connection with the totem.

The numerous, although rather monotonous myths about the heroic feats of totemic ancestors play a prominent role in the totemic beliefs of the Australians. The mythological image of ancestors is one of the most characteristic features of totemism. Belief in totemic ancestors should not be confused with ancestor cult, a form of religion representing a historically later stage. Totemic ancestors are fantasy creatures with an indistinct appearance. In myths they are either presented as animals or as people with animal names. Ancestors can either be individuals or groups, male or female. They hunt, lead a nomadic lifestyle and perform rites, like the Australians themselves who create the myths. According to some myths, totemic ancestors moved about under the ground. At the end of these stories the ancestor, as a rule, would go underground or turn into a rock, tree or stone.

The myths tell about itinerant female ancestors leaving totems everywhere they went, the totems that Australia's native inhabitants supposedly evolved from. This image of female ancestors is probably a reflection of a matrilineal tribal system.

Totemic mythology is closely linked with special rituals in which the participants play out the heroic deeds of the totemic ancestors. Such rites are widespread and diverse, but those practised by Central Australian tribes are described in greatest detail. Usually these rites are for the purpose of male initiation and are timed for these ceremonies.

Thus, totemic myths are closely related to rituals. They are like librettos, according to which the sacred

totem rituals are played out in a specific area. At the same time they are a religious or mythical interpretation of some specific features of the geographical conditions in which the tribes live, and explain the origin of individual rocks, gorges and stones. Totemic myths are the sacred history of a clan's origin and are used to justify a clan's or a tribe's right to its land. Totemic myths consolidate a clan's or a tribe's connection with its territory.

Belief in totemic personification, or incarnation, the belief that man is the personification of the totem, is also part of the totemic mythology among some Central Australian tribes. It is not the animal per se that is personified in man, but a kind of supernatural being connected with the legend of totemic ancestors. This supernatural being was a *ratapa*, foetus. Such *ratapas* were supposedly left by mythical ancestors in certain places—in stones, rocks and trees. If a young married woman accidentally or purposely walks past such a place the *ratapa* may enter her body and impregnate her. The child she gives birth to will belong to the totem connected to the area inhabited by the *ratapa*. In this case inheritance of the totem is divorced from blood descent.

None of the Australian tribes believe that the totemic animal itself is directly personified in man. Nor do they believe, as do other peoples in more advanced stages of historical development, that after death a person's soul is transformed into a totemic animal.

Also part of totemism is belief in the supernatural qualities of some material objects that serve as totemic emblems. The most common category of such emblems is the *churingas*, an oval slab of rock or wood with rounded edges. It is covered with a schematic and symbolic picture of a totem that bears no realistic resemblance. *Churingas* are supposedly linked mysteriously to a certain totem, a totemic ancestor and a certain individual within the totemic group. They are a group's sacred possession, and are kept in secret hiding places where they cannot be seen by the uninitiated.

In addition to *churingas*, Central Australian tribes have other sacred objects connected with their totem. They are called *vaningas* and are large structures in the shape of sticks, crosses and diamonds made specially for totemic ceremonies. One and the same form of *vaninga* can

signify different totems, but after a vaninga has been used just once in a totemic ritual, it must always be related to that particular totem and no other.

Sacred totemic centres are extremely important in totemism. They are usually locations within a clan's hunting territory and identified by distinct landmarks: rocks, trees, lakes, rivers, ravines. They are sites where clans keep their sacred hoards, churingas and other such objects, and where the various totemic rituals are held. Access is severely restricted, and anyone in the past, who violated the taboo, was even killed.

Belief in man's connection with his totem is expressed, finally, in the idea of mutual magical dependence: on the one hand, the totem influences man and, on the other hand, man affects his totem.

The influence the totem has on man is especially stressed in the beliefs of southeastern tribes. For instance, they believe that a totem can save a man from danger.

Some southeastern tribes believe that to do harm to someone it is enough to kill his totem.

On the other hand, it is believed that man has *magical power* over his totem. This mainly applies to tribes in Central Australia and is reflected in what are called increase rites, magical rituals in which the totem is compelled to multiply.

The essence of the increase rite is that once a year, just before the rainy season, when plants begin growing and animals start coupling, members of a totemic group in a certain ritual site conduct a magical rite. They spill blood on the ground and chant in an attempt to compel the foetuses of the totems, supposedly nearby the ritual site, to emerge from their shelters and multiply.

Such ceremonies are always conducted in sacred places related to the legends, the totemic centres where there are objects (stones, rocks, etc.) that supposedly materially reproduce the myths about the totemic ancestors. The participants engage in ritual magical activities (shed blood, stroke themselves with a stone or rub themselves with plaster, ochre or fat), magical chanting (to encourage a totem to multiply) and ritual consumption of the totem's meat (at the end of the ritual), which is supposed to strengthen man's tie with his totem.

Totemism in Australia is a form of religion among early

clan hunting communities where consanguineal relations are the only ties between people. Through totemism the superstitious person unconsciously transfers these ties to the outside world, and attributes relations of kinship to all of nature. The animals and plants that are an everyday part of the life of the hunter-gatherer emerge as the object of superstitious feelings and conceptions, as something close and related to man.

Another aspect of totemism is also important. In it is reflected the feeling or awareness of the inseparable tie between the primitive community with its territory and the land. All the sacred totemic legends about ancestors are related to this territory, and every locale is filled with religious and magical associations for the Australians.

* * *

However totemism is not the only form of religion among the Australians, although perhaps it is the most important. They have other beliefs that reflect some different aspects and conditions of tribal life.

The Australians live in mortal fear that their enemy will hex them. They tend to attribute every illness, accident or death of a relative to *enemy sorcery*. Even if the death occurred for an obvious reason (for instance, a person was struck down by a tree), they still believe that the real culprit was some secret enemy. That is why after every death the Australians used divination to learn where the enemy lived, in what tribe, who put a hex on the deceased. Then a group of avengers were sent to this tribe to kill the assumed enemy or one of his relatives.

The Australians had their own way of putting a hex on their enemy. They aimed a specially sharp bone or stick in the direction of their victim and uttered their curse. The victim was supposed to die immediately. This is called initial magic, that is, the type in which the first part of the action (the targeting) is carried out by the individual, but its conclusion (the flight of the weapon and the actual hit) works by a magical force. To ensure success, the executor of the rite sometimes threw to his victim the instruments of his magic (bones or sticks); the person, upon finding these objects, realised that a deadly rite had been enacted against him. Belief in the power of a curse

was so strong that the victim immediately lost his spirit, became apathetic and soon died. This further strengthened belief in sorcery.

Although Australians were constantly suspecting someone of sorcery, they rarely resorted to it. This is because the rite could be harmful to the executor, since being suspect alone of sorcery could provoke the revenge of relatives.

The overwhelming majority of tribes did not have specialists in black magic. Most tribes believed that anyone was capable of a curse, most often from an enemy tribe. Intertribal conflict was the main instigator of the superstitious fear of black magic, which, in turn, further increased intertribal discord and mutual hostilities.

Most Australian tribes had the same kinds of *medicinal magic*, which had developed from folk medicine. It is extremely well developed among Australians, who know how to use various kinds of herbs, poultice, know how to give massages, apply compresses, let blood, treat wounds and set bones. All these methods of folk medicine and surgery are accessible to everyone, but they are not always effective. That is why superstitious people seek help from professional medicine men who usually use magic, such as sucking an imaginary stone or "crystal" out of the patient's body, try to influence his psyche, and hypnotise him with looks and gestures. A patient's recovery is attributed to magical powers.

The Australians have the early elements of *shamanism*. In contrast to a medicine man who "cures" his patient with magic, the shaman does it with the help of spirits. Allegedly it is the spirits that designate who is to be a shaman.

Shamanism, however, is a form of religion typical of the stage when the tribal system was decaying. The Australians were still in the early stages of this development.

Medicine men and shamans were also "rainmakers", although not everywhere. In a culture of hunters this kind of magic did not play an important role in the belief systems. It was significant only in the dry climate of Central Australia.

Sex or love magic among the Australians existed in its most basic forms. Young men simply wore adornments,

believing that they had a magical effect on a woman and would elicit her response. An incantation was said over the adornment. This example indicates how sex magic originated: simple methods of courting supposedly had a magical effect.

Scholars have persistently maintained that all religion in Australia was a purely male domain, that women were kept from participating in religious ceremonies. Nearly all the religious rites described by anthropologists involved males only, and the beliefs connected with these rites were largely inaccessible to women. Hence the conclusion that women did not have equal status in Australian society.

Recent research, however, indicates that this is not the case. Gender and age stratification in Australian society has affected rituals and beliefs. In recent decades, and perhaps centuries, Australian society was undergoing a transition from matrilineality to patrilineality. Therefore the men to a large degree replaced the women in ritual affairs. The myths and legends of many tribes, however, tell of earlier days when women were active, and even prevalent, in religious ceremonies. To this day there are *female* as well as male cults. Female cults are less known if for no other reason than nearly all the anthropologists were men, and it was extremely difficult for them to find out anything about women's rituals where men were not allowed. At the same time, there are many rituals conducted by men in which women must participate, although in a low profile role and rather passively.

A special group of religious rites and beliefs is connected with the *burial cult*. The forms of burials among the Australians are quite diverse. They placed the corpse in the ground either in an extended or crouched position (sometimes the corpse was tied up or even disfigured), buried the dead in a side niche, made aerial burials on scaffoldings and trees, practised endocannibalism (eating the dead), smoked the corpse, carried it around, and burned it. Some tribes, for instance, those in the south, used to have the simplest way of disposing of a corpse: they left the body by their campfire, and the whole horde departed for another area.

The Australians' notions of the afterlife are quite vague. Some tribes believe that the soul of the departed wanders over the land, and others think it goes off to

the north or into the sky. There are still other beliefs that the soul dies soon after the body.

The Australians have a bountiful, although primitive, *mythology*. I have already mentioned the sacred totemic myths. In addition there are many myths of a wide variety, mostly about animals and heavenly bodies. These myths are not considered sacred, and are not directly related to religion. However this is what makes them interesting to a historian of religion. It is clear from these extremely primitive myths that they arose from the simple curiosity of the human mind, as a naive attempt to explain one or another phenomenon. The explanations are found in the personification of this phenomenon.

A large number of myths explain in naive form some specific features of animals. There are a number of myths about the origin of the sun, which is portrayed as a woman who once lived on earth, and the moon personified as a man; the origin of floods and of fire. Especially interesting are myths about culture heroes, mythical characters attributed with having introduced some customs or cultural benefits, such as the discovery of fire, the establishment of marriage rules, initiation, etc. Culture heroes in the myths of the Australians are usually portrayed as half-animal, half-human. Only in those cases when myths are dedicated to some religious rites do they become part of religion.

Apparently all tribes had the notion that in ancient mythological times everything was different than the present. That was when their totemic ancestors supposedly lived; their supernatural powers enabled them to move under the ground or in the air. In those times animals were people, heavenly bodies lived on earth and looked like people. Similar notions of a remote mythological time when unusual and wondrous events occurred are common among practically every people, and are part of all religions.

The most complex and, probably, the latest form of religion among the Australians was the early tribal cult connected with the origin of *celestial gods*.

Tribes in Australia are not a social unit, but merely a form of ethnic entity that share a common tribal name, a special dialect, some limited territory, and certain customs. Australians did not have tribal life in the strict sense

of the word; that was characteristic of the stage when the tribal system was decaying. An Australian tribe almost never operated as a unit. In everyday life it was divided into small, independent local groups or hordes. It did not have permanent tribal organisations, tribal power, chiefs or councils. However the early expressions of tribal relations were already developing: in a specific season, once a year or less frequently, all groups in a tribe came together to discuss common affairs, dance and perform rites. Most often they were passage rites. This was the most significant tribal event. Initiation was an extremely important moment in the life of an individual who was making the transition from an adolescent to a full-fledged man (or an adult woman able to marry).

The period of initiation for boys was especially lengthy and difficult. It lasted a number of years, during which the boys had systematic training, mainly in hunting skills, were drilled and underwent physical conditioning. They had to observe strict taboos. They could not eat certain foods, could not converse and had to explain themselves through sign language. They were isolated from the females in the tribe, were taught tribal mores, customs and legends. They had to undergo particularly painful ordeals during which their skin was slashed (the scars lasted for life), a front tooth was knocked out, hair was plucked, they were circumcised and even roasted next to a fire. The idea behind these brutal experiences was to make the young tough, obey their elders without question, and prepare them for future leadership of their clan and tribe.

When a boy was getting ready for circumcision he was told: "Don't chase after women. Don't throw spears at dogs. Obey when an Elder instructs you. If you're told to run a mile, run a mile. Don't argue. Don't answer back. Don't hit your playmates or your brothers and sisters. Avoid your female cousins. Don't lose your temper."¹

The greatest confusion among scholars has always been around circumcision, a custom that is common among the peoples of various countries and that has been

¹ Douglas Lockwood, *I, the Aboriginal*, Sydney, Rigby Publishers, 1962, pp. 33-34.

preserved in some modern religions. Scholars offer different explanations for its origin and significance, including "hygienic considerations". In fact there is a simple explanation for circumcision as it relates to the whole system of initiation. One of the most important goals is to teach sexual abstention: the circumcision operation, at least temporarily, is supposed to suppress sexual desire in a boy.

Characteristic forms of religious beliefs are linked with these rites of passage.

When boys were initiated in Central Australian tribes they were shown totemic customs and taught sacred totemic myths. Each totemic group (clan) had its own myths. But there were also common tribal beliefs that also related directly to initiations. They were the belief in supernatural beings: in the spirits that were founders and guardians of the initiations and in monster spirits who killed and revived the boys being initiated (the emergence of belief in the resurrection of the dead, a notion that later developed in much more complex religions). These two sometimes coexisted in the beliefs of one and the same tribe. In fact the first of them is esoteric (this is something those who have already been initiated believe in, while the uninitiated do not know anything about it and cannot know). The second is exoteric, that is, the uninitiated are forced to believe in it. The initiated do not believe in it, but frighten the uninitiated with it. A mythological image that was once a single one became divided.

The reason for persuading the uninitiated to believe in death and resurrection is to underline as clearly as possible the transition of the initiated into a new social status, into the ranks of adult males.

The southeastern tribes that are somewhat more developed than the others have more complicated religious-mythological images of incipient tribal, heavenly gods. Different elements can be traced here: the features of a phratry totem, the features of a culture hero and demiurge, since these beings are most often attributed with having introduced marriage rules, moral norms, customs, and frequently having created people and various objects. The most important element in these mythological images and, apparently, their core, constitutes the image of the guardian spirit of initiations. All such divine beings are con-

nected in one way or another with initiation rites. The tribal initiation ceremonies of the Australians are the incipient form of the tribal cult, the tribal god cult, just as the rites of passage themselves are the early form of everyday tribal life, and the Australian tribe itself is the early form of a developed tribe.

Religion among the Australians clearly reflected economic and social conditions; the totemic system was a kind of superstructure for the hunting and gathering economy of the Australians, a reflection of the everyday life of hunting communities with their consanguineal relations; belief in curses was a reflection of intertribal discord, and the work of medicine men was the result of powerlessness in the face of diseases.

We can see only the beginnings of more complex forms of religion. Among them were, for instance, individual totemism, the beginning of the cult of a personal guardian spirit, the beginning of shamanism, and the bare beginning of the cult of a tribal god among southeastern tribes.

The Australians have distinctive notions of the supernatural. They do not believe in some kind of remote supernatural world that is decisively different from life on earth: supernatural beings and objects exist alongside man. Such notions are typical generally of early stages of religious development when the division of the world into the natural and supernatural has not yet reached a high level. The Australians, however, believe in a kind of ancient mythological time when they could supposedly do unusual feats, when people could fly into the sky, turn into animals, go underground.

The characteristic feature of religion among Australian tribes is the prevalence of magical notions that were manifested in totemism (belief in the magical dependence between man and totems), in black magic and sex magic, and in the work of medicine men. Animistic notions, belief in the soul and spirits, do not play a significant role in their religion.

As for the outward form of ritual among Austlians it is typically ritual dancing and performing totemic, initiation and other rites.

What features are absent among the Australians? First, they do not have a propitiatory cult: chanting is

prevalent but not prayers. They do not have sacrificial rites, except when a totem is sacrificed and tasted ritually. There are no sanctuaries or temples. They only have the earliest form of sanctuaries in the form of natural hoards—ravines, cracks in rocks where churingas are kept. They do not have priests either. The only ones who carry out religious rites are the leaders of totemic groups, medicine men and “rainmakers”.

There is not an ancestor cult. The notion of mythical totemic “ancestors” that are essentially fantasy zooanthropomorphic images, not real ancestors, cannot be regarded as an ancestor cult.

Nor do the Australians have a nature cult. They do believe in the supernatural qualities of natural phenomena, however this is not related to the cult of nature but totemism. Supernatural qualities are attributed to animals, some plants, and some elements of inanimate nature. Celestial phenomena are not deified; they are not given supernatural attributes. True, celestial phenomena are personified: the sun in the image of a woman, the moon in the image of a man, etc., and the various related myths. However, all this has no religious significance, with the exception of those rare cases when the sun is regarded as a totem. The sky in general is also sometimes personified. For instance, it is regarded in the form of a big man with the legs of an emu, with many wives and children. However it has nothing to do with people: it is not venerated or feared.

There are no cosmogonic myths, or almost none. Australian myths are about the heroic deeds of culture heroes, the origin of totemic groups and the travels of totemic ancestors. And there are brief myths about animals. Australian mythology does not attempt to explain the origin of the world, the earth and the sky.

Nor do the people believe in the afterworld. They believe in the soul, but think that it dies soon after the body. The idea of the soul does not play any visible role in the religious beliefs of the Australians.

The above-mentioned distinctive features of the religious beliefs among the Australians are typical of religion in a tribal system.

The religious beliefs and rites described are part of the past. Colonisation by the English that began in the

late eighteenth century led to the destruction of many of Australia's tribes. Those few that survived in northern and interior parts of the continent have nearly lost their unusual culture and former beliefs. Many Australians live in missionary townships where pagan rites are strictly forbidden.

Some missionaries, using more flexible methods, try to teach the Australians Christianity, adapting it to local beliefs.

Such "dual" religious beliefs are deeply ingrained in the native people. "Yes, I believe in God," writes a baptised Aborigine Vaipuldania of the Alava tribe. "But I also believe in the Earth Mother, the Rainbow Serpent, and my Kangaroo Totem. They gave us all we have: my tribal country, our food, my wife, our children, our culture. Nothing ... nothing ... will change that. It is inherent in me, the heritage that has come down with each generation since the Time of Dream and was burnt into my mind and body with sharp steel during my initiation."¹

Only far away from the white colonists, there, where the Aborigines lead their nomadic life as hunters, can they maintain their old customs and old beliefs. However even there the elders, seeing the young drawing ever closer to the whites and neglecting the tribe's customs, do not want to tell the young people the sacred totemic legends and refuse to initiate them. More often than not, when the last elders die the tribal beliefs disappear forever.

2. The Tasmanians

The nearest neighbours of the Australians are the tribes on the Island of Tasmania; they are apparently related. The Tasmanians were completely annihilated by the colonisers back in the nineteenth century. The last Tasmanian died in 1877.

Little is known about the everyday life and culture of the Tasmanians. In terms of lifestyle, economy and social structure they differed little from the Australians and lived in small hunting communities. They were gene-

¹ Douglas Lockwood, *Op. cit.*, p. 239.

rally poorer and perhaps more primitive than the Australians.

We can assume that the Tasmanians had elements of *totemism*. Some observers noted that the Tasmanians practised some food taboos, and that they varied. One person abstained from eating the meat of male kangaroos, another from the meat of females, etc. This resembles totemic taboos. However some food taboos were not at all related to totemism. For instance, the Tasmanians were against eating any scaly fish; the only sea animals they would eat were mollusks. It is hard to say why they had this bias against fish in their diet, but it may not have been due to religious beliefs.

It is possible that the painted pebbles that some observers mentioned were of totemic significance. Tasmanians connected these objects with certain people.

The *burial customs* of the Tasmanians were rather complex. They had various ways of burying the dead: in the ground, aerial burial, cremation and even secondary burial, when the bones remaining after cremation were buried and a special tent was erected over them. Some people wore the bones of the dead as a means of sorcery. All this clearly indicates that the people had some superstitions about the dead.

The Tasmanians did not have any special sorcerers or shamans. Even *sorcery* (medicinal magic) was in its embryonic stage. Women cared for the sick and dying; there were no special healers.

The Tasmanians were afraid of the night spirit, the dark of the night, believed in evil spirits who appeared at night, etc. The real reason was that they feared a surprise enemy attack by night. Nevertheless, this fear of the dark was related to some superstitious animistic notions.

Chapter Three

RELIGION IN OCEANIA

Oceania is an ethnically diverse region. In terms of language the peoples of Oceania are divided into two groups: Papuan tribes (mainly in New Guinea) and the peoples speaking the Malaysian-Polynesian languages (Melanesians, Micronesians and Polynesians), populating a large part of Oceania. The social and cultural development of these peoples is generally much higher than that of the Australians, although it varies in different areas of Oceania. The basis of the economy everywhere is agriculture, which is mainly combined with fishing, and the tribes are settled. The social system and cultural level of the peoples is higher the farther east the tribe is located, moving from west to east, from New Guinea to the islands of Polynesia. The Papuan tribes, especially in the western part of New Guinea, to this day maintain their primitive communal system resembling that of the Australians. All the stages of a deteriorating tribal system are represented among the Melanesian tribes. In Northwestern Melanesia many archaic forms have been preserved (dual-exogamous division, matrilineality, etc.). Moving towards the southeast the process of a disintegrating tribal system is increasingly evident, so that on the islands of New Caledonia and Fiji we can already see the transition to an early class society and primitive semi-states. The peoples of Southwestern and Western Polynesia—New Zealand and Samoa—were at nearly the same level. In other parts of Polynesia especially in Tahiti and Hawaii, the communal-tribal system had almost fully disintegrated, and an early class (caste) structure and small states had emerged. Archaic and developed social forms existed side by side in Micronesia: a matriarchal and caste system.

These differences in social and cultural development also had their impact on religion. There are common religious beliefs all over Oceania, while their forms in various parts of Oceania differ. We possess abundant information illustrating the gradual transition of religion in communal-tribal system into the religion of an early class society. We see clearly how the conditions of material production among the peoples of Oceania and their social life are reflected in religious conceptions.

1. The Papuans and Melanesians

Since the islands of Melanesia, with their hot and largely unhealthy climate, relatively recently became the object of the colonial policies of the European states, studies of the Papuans and Melanesians began in the second half of the nineteenth century.

In terms of language and culture the *islanders of Torresov Bay* represent the transition stage between Australians and Melanesians (the language spoken on the western islands is Australian, and on the eastern ones, Papuan). Their economy is based on agriculture and fishing. The vestiges of two exogamous phratries have remained. Matrilineal clans have become patrilineal.

The religious beliefs are similar to those of the Australians, but in some respects developed further. Totemism is prevalent in the western group of the islands, and only traces of it have remained in the eastern group. The totems are mainly animals (thirty-one of thirty-six totems). The system of initiation rites has changed. The boys undergoing initiation do not have to endure such prolonged ordeals and painful operations as the Australians. The initiation rites consist mainly of demonstrating diverse religious dances, wearing masks, etc. The boys are told tribal legends, myths and beliefs. Thus, the purely religious and ideological aspect of the initiation rites has grown stronger, while the physical aspect has become weaker.

The *Marind-Anim* basically resemble the Australians. They are not yet completely settled. It is hard to even call them agriculturalists, since they mainly eat wild sago palm. The social system of the Marind-Anim is similar to that of Central Australian tribes.

The dominant form of religion is totemism. The Marind-Anim are divided into separate clans, each of which originated from a totemic ancestor, a Dema. Dema myths are stories about the heroic feats of half-animal and half-human ancestors linked with a certain locale. Religious rites performed by the Marind-Anim are essentially dramas about their totemic ancestors.

The Marind-Anim have an interesting Mayo cult, a modified version of Australian rites of passage. It is a clandestine cult that involves only the initiated. Unlike the Australians, not all of the Marind-Anim who reach a certain age are initiated.

Other *Papuan tribes* are significantly different. The most general element in Papuan religious beliefs is diverse magic: black magic, subsistence magic and medicinal magic.

The linguistic differences among the Papuan population of New Guinea is so great that sometimes the people of two neighbouring villages do not understand each other. This separation is also reflected in belief in black magic, which supposedly explains any misfortune or death.

The Papuans are in awe of *onim* or sorcery, because *onim* can be any healing drug or poison. *Onim* is believed to cause unexplainable illness or death, and is the work of someone in a hostile village.

The belief in agricultural magic is extremely strong. Women play an important role in this area; some rituals are meant to endow the land with female sexual strength.

Ancestor worship and the related skull cult plays an important role in Papuan religion.

Western Melanesians inhabiting New Guinea are slightly different from the Papuans in terms of their social development. Therefore their beliefs are similar. Central and Eastern Melanesia have later forms of social development and, consequently, religion.

The economic base of the population on the Melanesian islands, like that of the Papuans, is primitive agriculture. However the general level of productive forces among the Melanesians is higher due to the geographic conditions, the diminished role of hunting and increased role of fishing, and the greater differentiation of economic conditions in coastal and interior parts of the islands.

They have a much better developed system of exchanges between communities and within communities, leading to much more complex forms of social ties and stratification within Melanesian communities. A stratum of wealthy community members exists nearly everywhere. Poorer relatives and members of the community are sometimes dependent on this stratum. The wealthy predominate in the male secret societies which are mostly directed against the female population. New Caledonia and the Fiji islands have strata of chiefs, ordinary community members, dependent farmers and slaves.

This relatively high level of development has also affected religious practices.

The Melanesians have a correspondingly more complex social system; they developed professionals in cult practices—*sorcerers* with various expertise, diviners and people who communicate with the spirits. Sorcerers were specialists in agricultural magic, supervised the building of boats, were assigned by chiefs to carry out death sentences (accomplished by magic rituals), etc. Some islands in Melanesia have shaman healers who specialise in communicating with the spirits, and exorcising them from the body. In Southern and Southeastern Melanesia, where social development was at its highest, there were hereditary sorcerer priests, similar to chiefs.

The ideological content of religion in Western, Central and Southeastern Melanesia is mainly characterised by well-developed *magic*.

The Melanesians practise magic of all kinds. Belief in black magic not only stems from inter-tribal discord, but is also based on tribal stratification, which is evidenced by the appearance of sorcerers, professional practitioners of black magic. Medicinal magic, closely related to folk medicine, is also practised by professionals. War magic is mostly controlled by military chiefs.

Subsistence magic is especially diverse. It is used only when success in a particular economic endeavour depends on accidental circumstances, and when people can not rely completely on their own efforts. In farming magic is used when root-crops, taro and yams are being planted, because yields can vary; but it is not used when fruit trees are planted because the yields are always stable. In fishing, magic is used in catching sharks and other dan-

gerous fish, but not when small fish are the catch since no risk is involved. Canoe construction is always attended by ritual magic, but house building is not. Magic is considered necessary when hard wood objects are carved, but this is not the case when ordinary wood is whittled. All this shows that magic develops when man is unsure of his abilities, feels helpless against the elements, or when he attributes to another person skills that he does not possess.

Agricultural magic is mainly imitative and contact-oriented. For instance, when yams are planted the Melanesians dig rocks in the ground that are the shape of yams. The rocks are believed to have some special power (*Mana*), and are supposed to give the land magical powers, thus affecting the crop.

The imitative principle is also prevalent in weather magic. For instance, in order to draw clear sunny weather the people rub red earth on a big stationary stone that supposedly possesses magical powers. When wind is needed a sorcerer throws lime into the air, waves and tosses fig branches into the air, and concludes by burning them and sprinkling the ashes into the water.

The dominant type of black magic is by casting spells with the help of leftovers, hair strands, etc.

Magical practices among the Melanesians are connected with belief in the secret impersonal power of *Mana*. *Mana* has an impersonal supernatural power that the Melanesians distinguish from natural power. The source of *Mana* is either spirits (although not all of them), or people.

This power is diverse in terms of its orientation and significance, and it can be harmful or useful. *Mana* is believed to be a quality in people who are successful in life. If a person achieves a high status in the male society, if he gains the high title of chief, if he is generally successful in life, if he is a brave warrior, if he is a fine artisan, and if he can boast a good harvest, it means he possesses a great deal of *Mana*.

Individual objects can also have *Mana*. If a magical stone dug in the ground facilitates a good harvest, it has *Mana*. It can also be transferred to other objects. The owner of a stone with strong *Mana* can give it to a fellow tribesman to put near other stones to absorb the *Mana*.

Consequently, this power has the physical quality of fluidity.

From a materialist point of view, belief in Mana does not come from belief in spirits or the abstract notion of an impersonal power, but from specific social conditions. The fact that there are different strata within a community, people who are in one way or another privileged—chiefs, sorcerers, members of secret societies, excellent craftsmen, etc.—fosters the vague notion that they are socially superior. This notion takes on religious form, belief that these special people in the community possess a special power. True, the Melanesians believe that Mana comes primarily from spirits, but their actual notions of spirits, as we shall see later, stem largely from that same social stratification.

The idea of Mana among the Melanesians is related to *animistic* images, because both evolved from the same source. Animistic beliefs in Melanesia are well developed, although they are not the same everywhere.

In Northwestern Melanesia, where relatively archaic forms of lifestyle exist, animism is not well developed. For instance, on the Trobriand Islands the notion of spirits is not an important part of the people's religious beliefs. In Central Melanesia, however, animism is much more developed because of the higher social level.

The Melanesians distinguish two categories of spirits: spirits of the dead and spirits of nature. Spirits of nature, *Vui*, connected with specific areas and living in gorges, mountains and the sea, play the main role. The Melanesians do not believe that these spirits were ever human beings. At the same time they believe in spirits of the dead, *Tamate*, but they play less of a role.

Ancestor cult is prevalent nearly everywhere in Melanesia, except for some islands in Northwestern Melanesia (the Trobriand Islands). To venerate their ancestors the Melanesians make anthropomorphic statues, sometimes employing the skulls of their ancestors. Skulls are kept in special sanctuaries, in men's houses.

Ancestors are considered to be the preservers of all old customs. The natives believe that by carrying out their rites they are pleasing their ancestors.

One of the *roots of animistic beliefs* among the Melanesians is clan organisation and the related ancestor

cult. Melanesia is the only place in the world where a genuine ancestor cult developed at such an ancient stage in history. This is because the Papuans and Melanesians made an early transition from matrilineality to patrilineality.

Another important basis of animistic beliefs among the Melanesians is the *chief cult*. Chiefs are prominent figures with social status and power. According to the beliefs of the Melanesians, they possess strong Mana (the idea of Mana is the religious sanctification of the chief's power). At the same time the chief supposedly communicates with major and powerful spirits. The spirits of dead chiefs themselves become the objects of worship.

Not every spirit is an object of fear or worship. The spirits of ordinary people are not worshipped, and there is no related cult.

Animistic beliefs are also rooted in male *secret societies*. These are secret sorcerer societies that practise some types of black and medicinal magic. Members of the society dress up in fearsome costumes and masks, pretending to be spirits, frighten the uninitiated as they extort from them "money" (shell strings) and other valuables.

In some parts of Melanesia there are "village", that is, open Suqe societies, one of the most important public institutions (they are related to religious notions only indirectly: the members of the higher Suqe ranks are regarded as people possessing especially strong Mana). There are also especially secret religious-magical societies called Tamate. The word *tamate* literally means the deceased, the spirit of the dead. Members of this society put on fearsome masks, pretending to be the spirits of the dead. One of the important functions of these societies is to preserve the property of their members: each Tamate society has special signs that help its members put taboos on their belongings—fruit trees, etc.

The *mythology* of the Melanesians is quite primitive. Many myths explain individual phenomena of nature, customs, etc., but they have no religious significance. However cult myths have a direct bearing on religion and relate to and justify magical rites. There are many myths about culture heroes who are usually twin brothers: one is intelligent, the other stupid; one is a creator, the other is a destroyer. Such dual mythological images orig-

inated from the ancient division into phratries.

The survivals of *totemism* continue to exist in Melanesia nearly everywhere, although with significant deviations from its classical form. Related groups often have the same totemic names, in some places totemic taboos and belief in the totems' connection with the clan ancestors continue to persist. The people also have a kind of individual totemism—belief in a secret tie between every individual and some object. The people believe, for instance, that a child is the reflection of an object that surprises his mother during pregnancy.

On the Fiji Islands the totemic unit is not the clan but the tribe; the totem itself is a tribal deity.

Thus, the general contours of religion in the various parts of Melanesia are developed magic, animism and the notion of the impersonal force of Mana. In addition to these general features there are consecutive stages of developing religion reflecting the various stages of historical development. The direction of this development is from Northwestern to Southeastern Melanesia.

The Melanesians do not believe in a supreme deity; they worship many spirits, but not one god. The Melanesians do not have cosmogonic myths, although they do have many myths about a culture hero.

Cult activities are unorganised. There is not a priesthood that forms a separate social group with hereditary rights, but there are professionals—sorcerers, medicine men and shamans. There are early forms of sanctuaries, but they are mainly men's houses where the rites of secret societies are performed.

2. The Polynesians

Polynesia is not only geographically close to Melanesia, but is also its cultural extension. Although the foundation of the Polynesians' economy (as that of the Melanesians) was primitive agriculture and fishing, the conditions of their material life differed from those of the Melanesians. On the small and austere islands of Polynesia people had to work much harder to survive. The production of crafts has reached a high level of perfection. However because the amount of farm land was limited, the tribal elite tried to gain control over it, and a propertied

class developed. Therefore the general level of social development among the Polynesians was higher than among the Melanesians. Only the survivals of clan relations remained in Polynesia in the form of large patriarchal families.

Sharp social or caste stratification existed on nearly all the Polynesian islands.

The chiefs were the ruling caste. They were the hereditary aristocracy that held the reigns of power and thus represented a primitive form of organisation of the ruling class. Then came the caste of landed and clan elite. Still lower was the caste of the semi-dependents and dependents, or semi-slaves. On some islands slaves were outcasts.

This sharp division into castes—an early form of class stratification—was reflected in the fact that marriages between members of different castes were practically banned.

This social system, more developed than among the Melanesians, was also reflected in religion. The Polynesians had other, more complex religious forms than the Melanesians.

Polynesian religion, in contrast to Melanesian, belongs to the past. Extensive European and American colonisation of Polynesia in the nineteenth century undermined the culture on almost all the archipelagoes of Polynesia, and in some places destroyed it. The old beliefs of the islanders remained in a few places, but mainly as recollections of the elders. In most cases they were replaced by Christian beliefs brought by the missionaries, and forgotten.

Sharp social stratification among the Polynesians was reflected mainly in the distinct sacralisation of the chiefs' powers: chiefs became the objects of religious cult. *The chief cult*, the notion that chiefs were sacred people, was the first distinguishing feature of Polynesian religion. The attitude towards living chiefs as to semi-gods and divine people was particularly manifested in various customs and taboos.

On some islands the chiefs also acted as priests. The spirit of a dead chief was the object of a genuine cult; he was considered a deity, although a secondary one. The burial sites of chiefs usually became shrines.

Close to the sacred chiefs stood the *priests*. In most cases there were two categories of priests: 1) official priests, servants of gods related to specific sanctuaries; these priests were usually close to the chiefs and were sometimes their close relatives; 2) self-proclaimed specialists, diviners, sorcerers, shamans, etc., not connected to an official cult.

The priests operated in different ways. The dominant cult ritual was *making sacrifices*. Fruit, chickens, pigs and dogs were the offerings. Sometimes humans were sacrificed. The victims were usually the poor or slaves, those people that the priesthood did not value. The victim was killed in advance, then brought to the sanctuary where the ritual was performed.

Another important element of the religious practice of the Polynesians was the existence of *sanctuaries*. The earliest forms of sanctuaries among the Melanesians were men's houses and the houses of secret societies where magical and religious ceremonies were held. The Polynesians also had the survivals of men's houses, but the sacred sites for cult rituals were the burial grounds of chiefs or nobles. This is where various rituals were performed, offerings were brought and where images of the gods were kept.

One foundation of religion among the Polynesians was the conception of the supernatural power of Mana. The chief's Mana was considered the most powerful, making him an especially sacred and inviolable figure. Protective about his Mana, the chief was supposed to avoid anything that would diminish it. A chief could lose his Mana by suffering a defeat in battle, and by not being tough enough. Priests, warriors and artisans had their own kind of Mana. Each tribe (for instance, in New Zealand) had its own Mana, which existed as long as the tribe remained strong and independent. Only slaves did not possess Mana. Thus, belief in Mana was a direct reflection of the Polynesians' social system.

The idea of *taboo* was linked with belief in Mana. The word itself comes from the Polynesian language. James Cook was the first to introduce it outside of Oceania. Taboos were set on eating food, working, engaging in warfare, following burial rites, etc. The chief's personality and his sphere of power were the most

important focus of the taboo system. The chief himself was taboo to the people around him. The chief's head and his hip belt were especially sacred and therefore taboo. Everything the chief touched was taboo—his food, housing, clothing, etc. If he, even accidentally, touched an object belonging to someone else, it became taboo even to the owner. If the chief walked into anyone's hut, the family could no longer live there. A Tahitian chief had special men who carried him on their shoulders when he wanted to leave the confines of his own residence, so that he would not set foot on the ground, otherwise the ground under his feet would become taboo to his subjects. A chief could put a taboo on whatever he wanted, either permanently or temporarily. In some cases when a person violated a taboo punishment was dealt by the chief, and in others the accused was thought to suffer supernatural punishment.

The taboo system had a social function—it was a means of protecting property, especially through male societies. Taboos also had a broader function as a political weapon in the hands of the chiefs. Chiefs not only used their power of taboo for personal reasons, but also as a weapon for political purposes. Taboos took the place of royal directives and legislation.

Social stratification was also reflected in notions about the *afterlife*, and the soul of the deceased. Almost everywhere the people believed that the souls of the chiefs and the souls of the ordinary people had a different fate after death. The souls of the chiefs went to a blissful land—either on some far away island in the West (it was the same legendary land of the ancestors), or in the heavens. The souls of the commoners went to a dark place underground. Some tribes believed that only the souls of the nobles and the chiefs lived on after death, whereas the souls of the common folk died right away. The souls of the chiefs sometimes turned into real deities. The burial rites of chiefs and nobles were rather elaborate, but commoners were buried without ceremonies.

Besides believing in various spirits of nature, and spirits of the dead, the Polynesians had an extensive and complex pantheon of *gods*. The pantheon of Polynesian gods was bountiful, and there were complex hierarchical relations between them. Most gods were connected with

natural phenomena and various types of human endeavour. Some of the gods were particularly important. It is noteworthy that the names of the major gods were the same in most parts of Polynesia. This is because the foundations of Polynesian notions about gods, and Polynesian mythology were laid back in antiquity in the first millennium A.D., in the same centre from where the ancestors of the Polynesians came—on Tahiti and Raiatea. Although the names are the same, the actual images of the gods and the related myths are often different in different archipelagos. Apparently they continued their development independently in the new environment.

The best known of the Polynesian god was Tangaroa. He was worshipped on nearly all the islands of Polynesia as a great god connected with the elements of nature, the creator, the father of all gods.

Another important Polynesian god was Tane. In most archipelagos he was the god of fertility and plant life. In New Zealand the people believed that he had created the first woman. On the Marquesas islands he was the hero of legends, but not a god.

The third great god was Rongo, the god of rain and agriculture.

The fourth great Polynesian god was Tu. In most places he was connected with war. In Tahiti, Tu was a great artisan who helped Tangaroa create the world.

All the Polynesians had images of their gods made of stone or wood; most of them were anthropomorphic.

The Polynesians had a developed system of *cosmogonic myths* connected with their notion of gods, something that more backward peoples did not have.

Polynesian cosmogonic myths were similar to classical Greek myths about the origin of gods and the world. In contrast to the burgeoning mythology that was characteristic of a much earlier stage, Polynesian myths presented a sophisticated and logical picture of the origin of the gods, a consistent mythological story. The cosmogony of the New Zealand Maoris was a good example.

According to Maori priests, the first creation in the world was Pu, which means root or beginning. After a series of consecutive links, chaos or Kore (emptiness), developed. From Kore, Po (night) developed. This is the same word for the underworld. From Po, together with Ao

(Light), came the couple Sky and Land—Rangi and Papa. They were portrayed hugging each other. They gave rise to the seven main supreme deities. One of these gods, Tane, separated Sky and Land by raising Sky high above Land. But Rangi and Papa, after being pulled apart, shed bitter tears, and the whole atmosphere was filled with vapour. In order to stop this, Tane turned Land face down, and since then it has had its back to the Sky. This motif was a peculiar mythological interpretation of the earth's surface.

The main gods born of the alliance between Sky and Land were Rongo, the male personification of the moon; Tane, the god of the sun, trees and birds. Maui, a culture hero, was born of the alliance between Tane and Hina, the female personification of the moon. Another major god was Tangaroa, the personification of the sea and fish. And there was Tu, the god of war and at the same time the creator of man. He gave rise to the first man, Tiki, the forefather of the Maori people. Secondary gods came from the seven great gods—geniuses, spirits, and later people and all material nature.

On the other archipelagos of Polynesia the cosmogonic myths were somewhat different, but all of them constituted a sophisticated and logical system.

On some islands the cosmogonic myths began with Atea (space). In some places Atea was a female, in others a male, and together with some other mythological image, created similar gods, then people.

This cosmogonia was largely the result of the creativity of the priests, just as the great deities were an object of the cult of priests and the ruling classes. The masses had a vague notion of both these myths, and the great gods. They had their own gods: in each community, in each clan, and in each family there were local guardians—gods and spirits to which man had some relationship. This fact shows once again that it was not the priesthood that developed as a result of having to serve great gods but, on the contrary, the images of gods and related myths were created by people, in this case by the priests.

The creativity of the New Zealand priests went even further. They reached the early stages of monotheism. In New Zealand there was a secret cult of a single great god that probably was not a personal god, but an imperson-

al power called Io, which was at the basis of everything, and everything was dependent on it. It is possible, however, that the idea of the single god Io was not developed by the Maori priests independently, but under the influence of Christian missionaries' preachings.

An important role in Polynesian mythology was played by *culture heroes*, sometimes essentially semi-gods, and images of the ancestors of man. The myths about Maui were especially widespread (or about some of Maui's brothers). Many islands had myths that Maui brought the islands up from the bottom of the sea by a fish hook, that he discovered fire, that he compelled the sun to move more slowly (earlier the sun moved across the sky too quickly), etc. There were popular myths about the first man, Tiki, the forefather of man.

Along with the main forms of Polynesian religion the people held on to their old, archaic beliefs: for instance, *the survivals of totemism*, especially on the Samoa islands. In Polynesia totemism was already a survival. Also well preserved were the beliefs of black magic.

Thus, the complexity of the social structure and culture of the Polynesians was reflected in the different layers of their religion. The masses had one religion, as it were, and the ruling castes and priests had another.

Chapter Four

RELIGION AMONG THE NONLITERATE PEOPLES OF SOUTH, SOUTHEAST AND EAST ASIA

South and East Asia gave rise to ancient civilisations, large and powerful states with a complex class structure. It is a region where the dominant religions for a long time have been Hinduism, Confucianism, Taoism, Shintoism, Buddhism, Islam and, in some places, Christianity—religions typical of highly developed class societies. However the people also held on to more ancient religious beliefs related to their tribal cults. This was the case mainly among the numerically small ethnic groups that, because they lived in relative isolation, in remote areas difficult of access (primarily in the thick of tropical forests, in mountains and on isolated islands), because of unfavourable historical conditions, maintained their archaic economy and social structure. Such ethnic groups are the Kubu tribes on Sumatra, the Semang on the Malaysian peninsula, the native population of the Andaman Islands, and the Vedda on the island of Sri Lanka. In addition, in some places among more developed peoples more ancient beliefs persisted for a long time under the cover of official religions—pre-Muslim, pre-Buddhist, and pre-Hindu.

1. Tribal religion

The *Kubu* is a small group of tribes in the interior wooded and swampy regions of the southeastern part of Sumatra. Some of the Kubu have had long-standing relations with the surrounding Malaysian population, and under their influence settled down into the life of agriculturists; but others, the “wild Kubu”, especially the group that lives by the Ridan River, still leads a nomadic life of

hunters in a virgin tropical forest. The Europeans learned about the existence of the Kubu only in the 1820s. The Kubu still have been studied very little.

The religious beliefs of the Kubu are a subject of controversy. Some authors deny the existence of religious beliefs among the Kubu, at least among the most isolated group that lives by the Ridan River. They maintain that the Kubu do not believe in spirits, or in any kind of superstitious notions about the dead (whom they simply abandon where they die), nor do they have sorcerers or medicine men.

Other observers say that the Kubu do have superstitious beliefs. They have shamans, people who, after reaching a state of frenzy, supposedly communicate with the spirits.

Although the Kubu people have the most primitive attitude towards the dead, many believe that after death some people turn into spirits, and others die. They learn about this supposedly from the sounds they hear the moment a person dies. If they do not hear any sounds it means that the person died completely and no spirit remained after him. It is unclear how the Kubu explain why different people have a different fate after death.

All this indicates that the Kubu have religious beliefs, although undeveloped and in their earliest stage. This is apparently due to their primitive living conditions and general low level of consciousness.

The *Semang* is a small group of nomad tribes; they are short Negroids who live in the virgin forests of the Malaysian interior. They are economically dependent on the Malaysians and influenced by them, but have also managed to maintain the individuality of their extremely primitive culture.

The *Semang* have their own shamans—medicine men who heal with the help of herbs and communicate with the spirits. They have a peculiar notion of these spirits who supposedly live in flowers (like European elves) and are not considered evil, but good spirits well-disposed to man.

The *Semang* bury their dead in the ground. They believe that the souls of the dead go somewhere to the west, but can return at night in the form of birds and frighten their fellow tribesmen by shouting. They also have the traces of totemic notions, for instance, belief that a child

forms in the womb of a woman with the help of some kind of bird.

The native population of the Andaman Islands is nearly extinct.

The beliefs of the *Andamanese* are quite interesting because the islanders lived for a long time almost completely isolated from other peoples, so they developed an unusual culture. Their isolation was also the reason why they were racially different (short Negroids, descendants of the ancient population of South Asia), and why they spoke a different language. They maintained a primitive, purely food-gathering economy—hunting, fishing, gathering. They never had domestic animals, not even dogs. They could not produce fire, and therefore had to keep their hearths burning continually.

While the beliefs of the Andamanese were extremely archaic, their forms were relatively well developed. They only had the bare vestiges of totemism. In myths ancestors were given the names of animals, as if identifying them.

Food taboos among the Andamanese were connected with the rites of passage that adolescents of both sexes underwent between the ages of eleven and thirteen. The initiations consisted primarily of food restrictions for a period of one to five years (it was usually longer for girls). Nothing is known about the beliefs related to the initiations. Much more is known about the diverse animistic beliefs of the Andamanese. These beliefs were connected largely with the medicine men or shamans, to whom the people attributed special abilities, mainly the ability to communicate with the spirits.

The spirits were the personifications of diverse forces and phenomena of nature and, at the same time, were the spirits of the dead. The spirits were mainly portrayed as evil beings dangerous to man. The basis of these animistic images was the personification of the forces of nature that were a menace to man.

The moon, sun (the moon's wife), and other celestial phenomena were personified. However, they did not play a significant role in religious beliefs. What did play an important role was the personification, either as male or female, of storms and strong monsoon winds named Pulug. Pulug was first among the mythological images of

the Andamanese. Subsequently the missionaries tried to make a divinity out of it and even used its name in translating Christian texts as the name of God. The focus of most myths was Tomo, the first ancestor. He was also a culture hero who taught his descendants all the crafts and various skills.

Vedda is a small hunting tribe that lives in the mountains of the interior part of Sri Lanka and a small group, on the island's northeastern coast. For many centuries the Vedda lived near more advanced neighbours—the Singhalese and, in the northeast, near the Tamils. The religious beliefs of the Vedda were influenced by their more developed neighbours. Still they have maintained many archaic traits.

The Vedda had shamans who communicate with the spirits. Spirits were the Vedda's main object of worship. The Vedda did not have any gods, except for those they took from the mythology of their neighbours. In the Vedda religion the spirits played a role mainly in connection with their hunting. They prayed to these spirits and made offerings to them before they set off on a hunt.

Researchers note that the Vedda did not have developed magic or sorcery. Before a hunt they most often prayed to the spirits and brought them offerings, rather than used sorcery. All this is rather unusual for such a low level of development.

The *Ainu* are a numerically small ethnic group on the Hokkaido Island (North Japan); previously they also inhabited the southern part of Sakhalin, the Kuril Islands, and southern Kamchatka. The Ainu represent the remainder of the most ancient population in the area, which preserved, despite living as neighbours with the Japanese for millennia, their rather archaic hunting and fishing economy, and the most simple forms of social organisation with signs of matrilineality in decline.

The beliefs of the Ainu have remained archaic, although they were influenced by Japanese religion; the Ainu themselves also had an impact on the development of Japanese religious beliefs.

The most characteristic feature of the Ainu religion is the prevalence of family and domestic forms of cult. The cult centres around the domestic oven which is personified as the female keeper of the fire or the goddess

of fire. The northeastern corner of a hut is where the main supernatural guardian of the family is kept—a specially carved stick. This stick is regarded as a male, and the family hearth is his wife. The head of family prays to this guardian on behalf of the whole family.

Women do not take part in this family cult, nor in other forms of cult, even though in everyday life the Ainu have many survivals of matrilineality. The Ainu believe that women do not have souls. There is, however, a legend (apparently reflecting historical reality) that in the past the women performed all the rites. Perhaps women were abruptly stripped of their ceremonial duties as a way to forcibly eliminate matriarchal practices.

Of the cult forms that the Ainu practise publicly on a wider scale is, first of all, the hunting cult of the bear with survivals of totemic features. This cult is connected with the notion that the bear is a deity, "the son of the mountain god", etc. The focus of this cult is a bear festivity that involves the ritual slaughtering of a bear. Today the bear festivity of the Ainu is more of a folk festival and a show put on for tourists.

In addition to the bear, the Ainu, being hunters, regard many other animals, especially the snake, to be sacred. They are feared and not killed (so that the spirit of the dead snake will not enter the hunter), but they are used for black magic.

The most important and widespread type of sacrifice among the Ainu is the specially carved wooden stick that is believed to have important religious qualities. It is like a medium between people and the spirits. The Ainu either do not have any special, professional ritual leaders, or they do not enjoy any special honour or influence.

* * *

The afore-mentioned information about the beliefs and customs of some of the nonliterate tribes of South, Southeast and East Asia, although incomplete, confirms the conclusions drawn from studies of religion among the Australians, Tasmanians and some of the Papuans: the people have maintained, although in some modified ways, the same rather archaic forms of religion—totemism, work cult, early forms of shamanism, etc. However

some phenomena exist that are not found in Australia or Oceania—for instance, the superstitious worship of the menacing forces of nature (the Andamanese, Semang), the cult of the domestic oven (Ainu), absent among the inhabitants of tropical countries. This is because of the different natural environment in which these people live.

2. The Ancient Beliefs of More Advanced Peoples

As for the peoples of the old and developed culture of Central, East and Southeast Asia, who practise the world religions that grew out of developed class societies (Buddhism, Islam, etc.), in some places they have maintained the survivals of more ancient beliefs that can be traced back to tribal cults. However we have little information about them.

Until the Tibetan tribes united into a state, and until the spread of Buddhism (seventh century) local cults, usually referred to as the Bon religion, were prevalent. One of them was the cult of the spirits of nature—especially of mountains. Heaps of stones can still be seen on the mountain passes of Tibet (and in Mongolia)—offerings to mountain spirits. It was the custom for every traveller to place a stone on the pile. The people also worshipped the god of the sky. They also had an ancestor cult. The priests performed sacred rites, wearing masks and dancing (this custom later became part of Tibetan-Mongolian Buddhism). After Buddhism penetrated Tibet, worshippers of the Bon religion resisted it for a long time. In Tibet today there are still some believers in the old religion. There are even Bon-bo monasteries which came into being, apparently, under the influence of Buddhism.

The ancient Mongolians also held similar beliefs. The head of the spirits was the deity of the sky. Shaman priests performed religious rites. In these rituals an important role was played by fire as a purifying force. Mongolians who wanted to protect themselves against hostile sorcery, made all alien tribesmen pass through fires before meeting them. From the sixteenth century onward the ancient beliefs of the Mongols were replaced by Buddhism brought from Tibet with the active patronage of princes, and in some cases were intertwined.

The traces of pre-Buddhist beliefs can still be found among the peoples of Indochina. Burma, for instance, still has survivals of the ancient worship of Nats—the gods and spirits of nature. Among the peoples of Indochina of great importance is the family cult of ancestors, and rituals connected with the agrarian cult.

Especially interesting are the residuals of ancient beliefs among the peoples of Indonesia. The dominant official religion there is Islam, but it hardly influenced the interior regions of the large islands and the outlying archipelagos of East Indonesia.

The people of these parts of Indonesia have diverse and interesting animistic notions about spirits, mainly connected with the forest. These “masters” of the forests, rivers and mountains are humanlike, but invisible beings. They can pose unpleasant problems for people, and cause illnesses if they are not appeased by offerings. Widely accepted are beliefs about the possibility of marriage and sexual ties with the spirits, either male or female.

Many of these beliefs reflect a certain stage in the ethnic history of Indonesia. When the ancestors of the modern Indonesians—South Asian Mongoloids—began in the second millennium B.C. to settle on the islands, they found Negroid hunting tribes at a lower level of social development. Gradually the native people on the islands retreated before the stronger newcomers deep into the forests and mountains, but did not leave without resisting. They often attacked unwelcome guests, shooting poison arrows at them from their hiding places in the woods. The newcomers were afraid of these enemies hiding in the virgin forest. In time everything associated with the forest became tainted by a vague sense of unknown danger, and the aborigines who gradually disappeared from the everyday lives of the newcomers became mysterious spirits—“masters of the land”. However peaceful ties between the new settlers and natives were not uncommon either; this was reflected in the belief about marriage and sexual relations with the forest spirits.

Chapter Five

RELIGION IN THE AMERICAS

Religions among the native population of the Americas are interesting not only because they, like the beliefs of peoples in Australia and Oceania, did not develop in connection with the religions of the Old World. The native population of the Americas—the Indians and Eskimos—settled long ago in a variety of geographical environments, and different groups achieved far from similar levels of development. When the Europeans arrived, there were both backward tribes and highly developed societies, distinctive states with urban culture.

The native population of the Americas can be conveniently grouped, as it was divided when the European colonisers arrived, into three categories: the more backward and remote tribes of hunters, fishers and gatherers; most of the Indian population of North and South America who were primarily agriculturalists; the population of highly developed areas in Central America (from Mexico to Peru) with an established class and state structure. The latter group will be examined in Chapter Thirteen, along with other class societies.

1. Religion Among Nonliterate and Remote Peoples

A large section of the nonliterate tribes in the Old World live or lived in areas of South America that are hard of access. Most of them have not been studied thoroughly. There is more or less detailed information only about the tribes of Tierra del Fuego and the Bororoans.

Among the *tribes of Tierra del Fuego* are the Onas, Yaghans and Alikalufs, who are nearly extinct or were annihilated by colonisers. They are the most primitive group of Indians.

The tribes of Tierra del Fuego survived by hunting land fowl, fishing and maritime gathering. They had extremely poor material culture (tents, very little clothing) and an early clan society with no social stratification.

The Yaghans, who lived in the southeastern and southern parts of Tierra del Fuego, had advanced *shamanism*. Shaman healers used deceptive methods, pretending to extract mysterious stones out of the patient's body. Each shaman studied under the guidance of an old and experienced specialist.

Parallel to shamanism and unrelated to it, the people of Tierra del Fuego had interesting initiation rites that could be traced back to the era of age *initiations*.

The Yaghans had two different initiation rituals. One was the ancient, archaic form of age initiations that involved both men and women equally; the essence of it was to give the individuals being initiated some secret information or instruction in tribal morals on venerating the elders, following tribal customs, etc. The second kind of ritual was apparently a later *kina* system representing the embryonic form of male associations. The system seemed to be aimed against women. There is a legend that the *kina* was once controlled by women who carefully kept it a secret from men, but the men supposedly learned the secret of *kina* through deception, and turned the weapon against the women. Both these systems, especially *kina*, were linked with numerous notions about spirits, which the participants in the rituals portrayed by wearing frightening masks. The initiation rights of the Yaghans were related to the mythological image of a celestial being that was supposed to have instituted and supported initiation rights.

The mythology of the Yaghans contain stories about culture heroes—two brothers and their sister. The motif of twin brothers as culture heroes apparently stemmed from the ancient system of two phratries.

The *Eskimos* live on the opposite, northernmost part of the Americas, and have a distinctive material culture.

The Eskimos settled along the Arctic coast of North America, from Alaska to Greenland. Thus they were able to adapt to the most difficult environmental conditions and created an unusual economy and material culture.

Their social system, however, is archaic. They live in small groups based on sharing common territory and consanguineal relations, and they maintain their communal-tribal traditions. Matrilineal-clan alliances have already dissolved, while social stratification is still barely visible. Only the Eskimos in Greenland show signs of stratification.

In his *Philosophy of Religion* Hegel cited the beliefs of Eskimos as an example of the earliest stage of religious development. *Shamanism* is typical of the religious practices of the Eskimos. It incorporated all the other elements and forms of religious beliefs.

Shamans are the leaders of cult activities. They are not only involved in healing, but are also in charge of the hunting cult, which is particularly important to Eskimos who are primarily hunters.

Religious orientation among the Eskimos was determined by the harsh Polar environment, the people's constant struggle for survival, and the continual threat of famine when hunting is bad. Their hunting cult is of primary importance to the people. The Eskimos place great hopes in their beliefs and rituals because they cannot feel secure about the future and successful hunting, since they are always threatened by hunger and feel powerless in the face of nature.

The whole world of the Eskimo is filled with numerous spirits that inhabit the air, wind, water and land. The success of economic activity depends on these spirits that are connected with the shamans as though they are their personal property. If a man intends to become a shaman he must accumulate spirit assistants. Since none of the spirits are unattached, it is necessary for some shaman to die in order to inherit his spirits. Another way of gaining a spirit is by buying one.

Besides those spirits that a shaman needs to cure illnesses, there are spirits that are in charge of nature. Nearly all Eskimos believe in the master of the sea, a great spirit. Among Canadian Eskimos it is a woman, a sea goddess, the main cult object. On Baffin Island she is referred to as Sedna. She lives at the bottom of the sea. Sea game come from her; she sends it to people as a sign of grace.

Thus, shamanism and the *hunting cult* among the Es-

kimos filled all of nature with numerous spirits. The development of animism did not prevent the Eskimos from having another category of religious notions—belief in impersonal power. This is the nonpersonified notion of supernatural powers that command nature and determine the success of human life. Such a notion is called *animatism* (from the Latin word “animatus”—animate). For instance, according to the Eskimos, the soul of an *ancestor* transmigrates after death into the body of a descendant, usually a grandchild. Therefore Eskimos believe that in every child is the soul of its grandfather or grandmother, or some other departed relative. The shaman is the one who determines just whose soul is in the child’s body. Eskimos never punish their children and do not scold them even for the worst behaviour, since inside them is the soul of their grandfather or another ancestor who must be honoured. However the soul of an ancestor remains inside a child only until its own soul grows strong. Then the ancestor’s soul leaves the child’s body, but Eskimos do not know where it goes from there.

The forms of burials among the Eskimos do not vary much. Most people are laid to rest in the ground in special wooden caskets.

Knud Rasmussen cites in his book a conversation with an Eskimo shaman. When Rasmussen asked the shaman where their customs came from and why they had to be observed, the shaman said: “When we ask you why life is the way it is, can you explain? That is the way it is and that is the way it should be. All our customs stem from life and go into life; we do not explain anything; we do not think anything, but what I showed you (about bad luck in hunting, famine and other catastrophes—*S.T.*) contains all our answers: we are afraid!

“We are afraid of bad weather which we must fight as we force food out of the ground and out of the sea. We are afraid of want and hunger in cold snow-covered huts. We are afraid of illnesses that we see around us daily. We are not afraid of death, but of suffering. We are afraid of dead people and the souls of the animals we kill for food. We are afraid of the spirits of the land and air... That is why we hold on to our customs and observe our taboos.”¹

¹ Knud Rasmussen, *Den Store Slaederejse*, Nordisk Verlag, Copenhagen, 1954, p. 55.

Characteristic of the religious psychology of Eskimos is the sense of fear, dependence on supernatural forces, and the desire to appease these forces. The supernatural world surrounds people on all sides. The most ordinary things: animals, objects used for work, and man himself, are all subject to the action of supernatural powers.

In the beliefs of the Eskimos, however, the natural world and the supernatural world are inseparably linked, they are next to one another; man is surrounded on all sides by mysterious forces. For violating a taboo man can expect punishment in the here and now, not in the after-life. The Eskimos are not really concerned about life after death. Religion is related to their everyday life; it influences everything they do.

Another somewhat isolated ethnic group, also among the most primitive in North America, is the *California Indians*. The Californians did not have land. They were mainly gatherers of vegetation (especially acorns), fishers and hunters. Most of them led a semi-nomadic lifestyle. Starting in the middle of the nineteenth century Californians became victims of the plunderous colonisation of the West. Most of them were annihilated, and the rest of them forgot their old lifestyle and beliefs.

The California Indians practised *shamanism*. The main function of the shamans was healing. They believed that illness was due to some material objects that entered the body and was referred to in English as "pain". The only way an illness could be cured was by sucking this "pain" out of the body.

According to the Californians this same "pain" could make a person a shaman if he were able to overcome it and force it to submit. Thus the people did not yet have a purely animistic notion about spirits as the cause of illness, or shaman guardian spirits typical of shamanism in its advanced form. Shamanism among the Californians was at its earliest stage of development. It had not progressed much farther than medicine man healing with its distinctive theory of illness, and its ways of dealing with the physical cause of illness.

Another form of religion among the California Indians was related to age *initiations*. Among Californians this system was different in each tribal group.

Some tribes had the *Kuksu* cult. *Kuksu* (big head)

was a mythological personage that was played in ceremonies by people wearing masks. The rituals were timed for the winter and held in a special large, round hut. All the participants were men, and only those who had been initiated in their youth. Thus, the cult was like the second stage of initiation. It could be called the early form of a male society.

There was another system of initiation in southern California. The basis of the whole ceremony was the drinking of a liquid made of a local herb. Each person had the right to drink it only once in a lifetime. When the person was intoxicated by the drink and lost consciousness, he had a vision that later became an object to him of religious worship for the rest of his life. After this the young man had to follow a strict fast for thirty days, was subjected to physical ordeals much like the Australian rites of passage.

Mythology among the California Indians was not advanced. However these tribes had myths about creation and about culture heroes. Various personages, sometimes anthropomorphic and sometimes zoomorphic, represented demiurges, creators of the world or culture heroes.

The California Indians had two forms of *burial*: cremation and burial in the ground.

2. Religion Among the Vast Majority of Indians

Most North American Indians—tribes of the East, prairie tribes, Canadian forest tribes, etc.—had reached a relatively high level of cultural development by the time of colonisation. Especially in the eastern regions they were peoples engaged in a combination of agriculture and hunting; most of them were settled and made pottery.

Matrilineality was prevalent among most of them, but in some places the transition was under way to patrilineality; and among the prairie tribes, to nomad territorial groups.

Many Indian tribes have completely lost their distinctive culture. In fact only small groups have remained of the actual tribes themselves after four centuries of forced colonisation. Many of the tribes were forced off their land and relocated into so-called reservations. In some areas, however, the elders recall the former beliefs.

Matrilineality was the basis for the social structure of many peoples in North America, and this was reflected in religion. Priests kept alive the faith, and were simply representatives of clans. Every clan chose a certain number of priests who constituted a group of tribal cult leaders.

We know, on the basis of later investigations, that North American tribes had some forms of *clan cult*. The people believed in hereditary guardians (through the clan) that sometimes had totemic characteristics. Investigators have found clan shrines in the form of material objects—fetishes: a handful of feathers, tobacco pipes, bags containing goodluck charms, etc. American Indians, with few exceptions, did not have ancestor, female or male cults.

The survivals of *totemism*, which remained among many American tribes, were closely connected with the elements of clan cult. They were expressed in various coats of arms, family emblems of totems on clothing and on houses. In the Americas totemism did not exist in its classical form: after all, it was characteristic of an earlier stage of development. Only some American tribes continued to worship animals connected with a specific clan, and only as a secondary form of religion. Totemism in this form is known among peoples in East and Southeast America, and a number of tribes around the Bay of Mexico. Totemism was almost non-existent in the West. Only tribes on the northwestern coast had a well-preserved system of totemism.

In South America, however, belief in ritual transformations was widespread, and could be considered a survival of totemism, but no longer with any connection to clan society. They believed that shamans could turn into jaguars, pumas or some other animals, and that after death the shaman's soul became one of these animals.

The residuals of ancient totemism among North American tribes are evident in myths about *culture heroes* in the form of animals. Among tribes in the east and southeast of North America rabbits were culture heroes, sometimes even demiurges. In the Rocky Mountains and Central Plains culture heroes were coyotes; on the northwestern coast they were crows. In all cases a culture hero was apparently an ancient phratry totem. This is undoubtedly true of the crow, since it was one of the two

phratry totems of northwestern tribes.

Among some peoples culture heroes were not animals, but anthropomorphic creatures, for instance, male twins. They are in Iroquois myths which describe the struggle between twin brothers—a kind one who created human beings and everything good, and an evil one who was responsible for everything harmful to people (beasts of prey, snakes, late spring and the first autumn frosts, and the bitter frosts of winter). This is a typical version of the myth of the Twins widespread among peoples in other parts of the world.

The dominant cult among American Indians was not the clan but the *tribal cult*. Clan cult became a broader form, developing into tribal cult. Thus, the tribe among North American Indians was the principal foundation of religious activities.

Tribal cult consisted mainly of worshipping the forces of nature and the elements. Many tribes, especially those in the plains, worshipped the sun. The main annual festivities of the Sioux, held in the middle of the summer, were dedicated to the sun and were called the *Sun Dance* festival. This was the time for all the main rites. Guests from neighbouring tribes were invited to the festivities that lasted several days. Tents were arranged in a huge circle with a special ritual hut in the centre and a pole. An important part of the rites was the savage act of hanging oneself from belts that were strung through skin and muscles.

The Sun Dance festival was extremely important in the social life of American Indian tribes. Chronicles were kept according to this period: every year was recorded by the Indians (orally or by drawing symbols on buffalo skins) according to some characteristic aspect of the festivities, or to a coinciding event. They were regarded as a sign of that particular year.

Some other sacred objects related to this ritual were kept in special facilities and used during the Sun Dance festivities.

Other objects of worship in nature were the moon, wind, water, the underworld, etc. Advanced personification of these objects did not really exist. The element itself and the force of nature itself were worshipped, not its master or its deity, although some tribes did have

some animistic notions about these forces of nature.

Nature cult involved the worship of *four elements*: land, fire, water and wind, each of which was personified. The plains Indians had the most characteristic form.

Each of these four elements was associated with a certain country in the world and a certain flower: for instance Tunkan (stone god) was associated with the north and the colour blue; Wakinyan (thunder god) —with the east and red; Takuškanškan (moving god) —with the south and black; Unktehi (god of the water) —with the west and yellow.

The four directions, if drawn on the ground, form a cross. That is why the cross had important symbolic significance in Indian rituals; its four edges were associated with the four elements.

The number four among most American Indians was sacred: the cult of four elements, the four countries of the world, etc.

Notions about the supernatural world among many North American tribes took the form of belief in a kind of faceless force that fills all of nature and helps people take action. The Indians believed that a person's good fortune, success in hunting and in war depended on how well he mastered this mysterious force.

Religious dances were the most characteristic of the obvious cult forms. Each tribe had its own dances, and they were always of religious or cult significance.

In addition to dances in religious rites, the Indians used drugs. For instance, smoking tobacco was a genuine cult act, and the tobacco itself was an object of worship.

Hardly any North and South American Indians had real *sacrifices* in the strict sense of the word. Instead, these Indians engaged in self-torture on a wide scale, an act that was regarded as a sacrifice to a deity. The most brutal self-torture was sometimes part of rituals to appease the spirits. More rare were the cases when North American Indians sacrificed to the elements and natural phenomena (the sun, wind, stars, etc.) not only their belongings, but also people.

Human sacrifices were closely related to *agricultural cult*. They were meant to enhance fertility. A description has been preserved of a young woman who was killed by a North American tribe. Her body was chopped into piec-

es that were spread over the fields and dug into the ground, and her blood was sprinkled on the sowing area. The Indians believed that a good harvest could be guaranteed by sacrificing human blood.

Another North American tribe had a cult of a woman living on the moon. She was supposed to be the guardian of agriculture, particularly corn. When corn was planted the Indians performed religious rites in her honour. The elderly women of the village gathered and played the role of this mythical woman.

A whole number of religious rites were related to *hunting*.

In addition to rituals that had an economic orientation, the American Indians had important rites related to war. Some tribes had special priests or sorcerers who were experts in *war rituals*. Before each young man became a warrior he had to be initiated and receive his weapon from a person who was supposed to possess the magic force of consecrating the weapon and make it stronger.

The most well known of the military rituals and customs was scalping. This brutal custom was originally practised by few tribes. It became widespread throughout the North American continent as a result of European colonisation. The Europeans pit Indian tribes against one another, and as a way of encouraging inter-tribal wars they paid scalp bounties. Scalping was once related to religious beliefs: a warrior would try to take the scalp of a dead enemy in order to possess his soul, forcing the enemy to serve his own soul in the afterlife, or deprive his enemy's soul of peace, forcing it to wander over the land.

All the afore-mentioned forms of rituals and beliefs related to the whole tribe. However the *individualisation of religious beliefs* was also typical of North American Indians. Each member of a tribe had his own personal relationship to the world of the supernatural. Each had his own guardian spirit, which he saw in visions during initiation rites. To bring on a vision a young man fasted for a long time, remained alone, sweat in a steam bath and took drugs. All this time he concentrated on one thought. In a daze, while asleep or in the midst of anxiety, he could suddenly think an animal or some other object he was seeing was actually the sought

after vision. It became his guardian spirit for the rest of his life.

Incidentally, Indians believed very strongly in the significance of dreams. As early as the seventeenth century a missionary writing about Indians noted that to them dreams were laws and incontestable decisions, and that it was a crime to violate them. They regarded a dream as an oracle that they strived for and heeded, and as a prophet, a foreteller of future events.

Most North American tribes link *shamanism* with belief in the supernatural qualities of animals. The shaman-bear had a bear for a guardian spirit. Bears, especially grey bears, were the most ordinary source of shaman power. Therefore many shamans wore bearskins as their costumes.

The main function of shamans everywhere was to treat illnesses. Some shamans worked alone, and others acted together in an association. Members of the society jointly directed social and religious ceremonies. The society's founder and guardian was Minabozho (the Great Rabbit)—a culture hero and demiurge, and perhaps the creator of the world.

Secret societies in North America were widespread. They took on different forms. In some tribes they were simply associations of shamans. In other cases these groups were comprised of men who were of the same general age. The fact that male societies were formed on the basis of age means they originated from ancient rites of passage. Perhaps this was the most primitive type of male society in America. In some places the age principle was complicated by other factors. In a number of cases the only people accepted in the societies were chiefs of warriors who had especially distinguished themselves. Secret societies among tribes in the plains and other areas were made up of people who had the same visions and, consequently, were closely related to the cult of personal guardian spirits: for instance, those who had visions of a bear were in one society, and those who saw a beaver were in another.

The shaman practice of healing was closely linked to *folk medicine*. However, some types of treatment that were rational in their origin gained ritual significance. The main method was ritual purification—cathartic magic. Any

illness, any misfortune, as well as the beginning of any important enterprise, required purification. This purification had ritual significance, although the basis for it was rational action.

Three main means of ritual purification were used in the Americas. The steam bath was nearly the only means of purification among tribes in Canada and the United States. Blood-letting played the same role among tribes in Central America, Mexico, the Yucatan and in the south as far as Peru. Vomiting had ritual significance among tribes in South America, the West Indies and the Bay of Mexico.

Burials in the Americas were quite diverse: burial in the ground, in aerial positions, mummification, cremation, etc. They were all related to varied notions about the afterlife. In some places (for instance, on the northwestern coast) Indians believed in reincarnation. The prevalent belief, however, was that in their afterlife people would continue to lead the same kind of life they led before death. If a person was a good warrior and hunter he would be happy after death, continuing to hunt. But if he had not followed tribal customs, was a coward, bad hunter, lost his scalp or died a shameful death, he could expect a bad afterlife.

North American Indians held religious beliefs that were not oriented to the future, but to their present life. The whole goal of cult practice was to ensure success in the here and now.

The *religious beliefs of tribes on the northwestern coast of the United States* were somewhat unusual. These tribes had similar economies and cultures based on advanced fishing techniques and a settled lifestyle. In the social structure of these tribes profoundly archaic features (the division into two exogamous matrilineal phratries, etc.) were accompanied by developed social forms (slavery; social ranks among the free—chiefs, nobles and the commoners. These tribes had somewhat developed exchange and considerable material inequality).

This distinctive and contradictory social system was also reflected in religion. Due to the preservation of archaic matrilineality the survivals of totemism were greater than in any other part of the Americas. Two phratries had totemic symbols: the crow and wolf (or the crow and eagle), and numerous myths were related to

these birds, especially the crow. The Great Crow was the creator of the world and culture hero. The Indians had myths about the crow's fight against the wolf (a symbol of evil). Phratries were divided into totemic clans. Clear evidence of totemism was mythological tales about women living with animals. Each clan had its own coat of arms depicted on belongings, homes, tombs; coats of arms were also drawn on or tattooed on the body. Especially interesting were the tall wooden totemic poles standing as high as twenty metres in front of homes or in cemeteries. Such a pole was covered from top to bottom with carved figures of people and animals that were highly stylised: they were clan ancestors; on top was the figure of the original member of the clan, its coat of arms.

In the northwest United States hereditary shamanism was well developed. It was connected with a belief in guardian spirits. These spirits were the shaman's helpers. They also believed in evil spirits that brought on illnesses. Otters played a special role in shaman beliefs; the future shaman was supposed to kill an otter and keep its tongue as a special shrine. The otter had a prominent place in mythology. Ordinary hunters could not kill this animal; it was taboo to do so.

Numerous other taboos existed among the northwestern Indians, taboos related to a belief in the guardian spirits of different occupations. However the cult of personal guardian spirits was developed a lot less than among other tribes in the Americas.

Secret societies of Indians on the northwestern coast had the vestiges of clan divisions and social stratification. Each society had its guardian spirit, often in the form of an animal. Members of the societies—mainly chiefs and nobles—enjoyed certain privileges over the uninitiated.

By way of conclusion, most American Indian tribes believed in a supernatural power that was close to each person, but quite distinct from the material world. The main motive of religious activities was the desire to gain the mercy of supernatural powers. This was done through prayers, fasts, self-torture geared to usher up the pity of supernatural powers.

The general spirit of religion among the peoples of the Americas was largely democratic. This was due to the tribal lifestyle. The social privileges of individual

groups were not yet sanctified by religion. However religion was already affected by the fact that the clan system was already beginning to degenerate. Hence the distinctive religious individualism reflected in the cult of personal guardian spirits. A person obtained a guardian spirit on an individual and voluntary basis, although within the framework of tribal cult; hence vision quest (an incipient form of mysticism) and blind belief in dreams. To some degree shamanism and the system of secret societies were related to the cult of personal guardian spirits.

The personification of a supernatural power was relatively undeveloped in the belief system of the Indians; notions about impersonal forces were prevalent. The Indians almost never personified spirits and deities. Therefore the people almost never depicted the deities and spirits in plastic and graphic form.

Nor were there any sanctuaries or temples, especially permanent ones. Temporary cult huts and tents were used periodically to perform ceremonies. There was no set priesthood; shamans and sorcerers (healers) played this role. People took up this occupation voluntarily. There was no chief cult (in contrast to the religions practised by the peoples of Oceania and Africa); this was also due to the special democratic nature of Indian life-style. Chiefs enjoyed ritual privileges only among tribes of the northwestern coastal region.

Military magic was advanced, and black magic was no longer as important as it had been in the earlier historical stage.

Within the framework of clan cult an ancestor cult did not exist. The idea of a hell or heaven did not yet exist; life after death was seen as a continuation of one's life on earth.

The more advanced Indian tribes were the *Pueblo* Indians who now inhabit the southwestern United States—Arizona and New Mexico. They lived (and still do) in large compact towns, pueblos, in homes made of adobe brick. Their farming was based on a well-organised irrigation system. They had well-developed crafts—weaving, decorative clay pottery, etc. The people lived in consolidated, compact clan communities in which matrilineality was gradually turning into patrilineality, and pa-

triarchal relations were developing. This was facilitated by secret male societies.

Secret societies were typical of Pueblo Indians, as they were for other tribes in North America. However among the Pueblo Indians they were based on clan organisation. Only people from a certain clan were eligible to join the society. For instance, only people in the antelope clan could join the antelope society. The societies of the antelope and the snake were the most influential. The snake played a significant role in the mythology and rituals of the Pueblo tribes.

The Pueblo Indians, in contrast to other peoples in the Americas, because of their more advanced society, had a rather typical ancestor cult. Spirits of the dead were guardians of clans and the people as a whole.

The most important element of rituals among the Pueblo Indians, as among other peoples, was dancing, for one, in masks, the main goal of rites being to ensure a good harvest, bring rain and treat illnesses.

The brutality of the American colonisers, who drove the Indians from their land and committed violent acts against them, provoked resistance from many tribes, albeit uncoordinated. These attempts during the nineteenth century took on interesting forms of religious-reformist movements. The people in these movements wanted to revive the old Indian rituals while adding some ideas borrowed from Christianity or other religions. Central to these beliefs was the idea of the *Messiah* who would rid Indian tribes of the alien yoke. In many cases the Indians also believed in resurrection, which was adopted from Christianity.

The broadest of these movements existed between 1889 and 1892. Its leader was Wovoka, a preacher among the California Indians. It was much larger than any previous movement of its kind.

The Californians, as early as the middle of the nineteenth century, during the Gold Rush, suffered a great deal because of the colonisers. Terrible violence was committed against the California Indians. The response to this was the messianic movement that between 1869 and 1873 spread among a whole number of northern California Indians. It was doomed to failure and was brutally crushed.

Wovoka began preaching in the 1880s. The movement he started was adopted by other tribes and covered nearly all Indian reservations in the United States. Wovoka's doctrine differed little from the teachings of previous prophets. The central idea was to free the Indian people of their foreign oppressors. They borrowed from Christianity the teaching of resurrection. Wovoka called himself the Messiah and was worshipped as such. Outwardly the cult was a revision of old forms of Indian rituals. The main form of the cult was dancing; this religion was actually called the Ghost Dance. Indians came together and held dances with ecstatic rites that were similar to those of the shamans.

This attempt to build a religious revival movement with political overtones was hopeless. But it is interesting as a phenomenon typical not only of the Americas. Spontaneous protest against colonial oppression in the early stages took on the form of a religious-revival movement; similar movements existed in the nineteenth century in Polynesia and Africa, and in modern times in Melanesia.

Chapter Six

RELIGION IN AFRICA

Africa is populated by peoples who have reached different levels of development and live in quite different material and cultural conditions.

The native population of Africa can be categorised on the basis of socio-economic development—similar to the peoples of the Americas—approximately into three groups: the more backward nomadic hunting tribes that do not engage in agriculture or pastoralism (Bushmen and Central African Pygmies); the overwhelming majority of peoples in Black Africa, that is, the agricultural-pastoral population of South and Tropical Africa (Hottentots, Bantu, the peoples of the Sudan and the Great Lakes region); the peoples of ancient civilisations in North and Northeast Africa (the native population of Morocco, Algeria, Tunisia, Libya, Egypt, Ethiopia and Somalia). The first group is distinguished by extremely archaic forms of material production, social system and culture, within the framework of communal-tribal system. The second and the most numerous group represents various stages of the decline of the communal-tribal system, and the transition to a class society. The third group, tracing its roots back to ancient eastern and ancient civilisation, is similar to the advanced peoples of the Mediterranean and has no vestiges of archaic lifestyle.

That is why religion in Africa is so diverse.

This chapter deals only with the first and second groups, because the third group will be covered in relation to national and world religions.

1. Religion Among the Nonliterate African Peoples

The *Bushmen*, a small group of hunting tribes in South Africa, have maintained the most archaic forms of socio-economic relations and religions. They are apparently the remains of a much more numerous ancient hunting population in this part of Africa. They were driven from their territory by newcomers who were agriculturalists and pastoralists. Dutch and British colonisation between the seventeenth and nineteenth centuries led to the annihilation of most remaining Bushmen tribes. Their distinctive social organisation (similar to the Australian Aborigines) and culture were nearly destroyed by the nineteenth century.

Bushman tribes were divided into independent clans. The traces of totemism were evident from the fact that clans were named after animals, rock drawings were of half-animal, half-human figures, myths were about animals that had once resembled people or animals that had turned into people.

The Bushmen believed in the afterlife and were very afraid of the deceased. Bushmen tribes had special rituals for burying the dead in the ground. However they did not have an ancestor cult like more advanced African peoples.

Hunting cult was the most distinguishing characteristic of religion among the Bushmen. The tribesmen prayed for good hunting to the sun, moon and stars, and to supernatural beings. Here is an example of such a prayer: "O Moon! There on high, help me kill a gazelle tomorrow. Let me eat the meat of the gazelle. Help me shoot the gazelle with my arrow. Let me eat my fill of the meat of the gazelle. Help me fill my stomach tonight. Help me fill my stomach. O Moon! There on high! I am digging in the ground for ants. Let me eat."

The Bushmen said a similar prayer to the grasshopper referred to as 'Ngo or 'Cagn, which means Gentleman. The grasshopper was, on the one hand, a real insect, although supernatural qualities were attributed to it. On the other hand, the insect was related to an invisible celestial spirit that was also called 'Cagn, etc., and was considered the creator of the earth and people. This celestial being was a culture hero, a demiurge and, ap-

parently, a former totem.

Another group of primitive tribes was the short *Pygmies* who were scattered in small settlements in the basin of the Congo River and some other areas of Central Africa. For a long time these tribes lived next to peoples with a higher culture. However they preserved their archaic hunting and gathering lifestyle and primitive communal social system.

The most detailed descriptions of religious beliefs are available for the Bambuti and other tribes in the Ituri River Basin. These tribes constitute the easternmost groups of pygmies, those least influenced by their neighbours. The most important religious-magical beliefs and rituals of the Bambuti are related to hunting. The Bambuti strictly observe superstitious hunting rules and taboos, and carry out magical rituals. Their main object of worship is a forest spirit, the master of forest gamebirds that hunters pray to before a hunt.

The only totems the Bambuti have are for clans. Neither sex nor individual totemism exist. Many people, however, worship not only their own clan totem, but also that of their wives, and the totem of their partners in the initiation rites. Most of the totems are animals (leopards, chimpanzes, snakes, monkeys, antilopes, ants, etc.), and sometimes they are plants. A totem is regarded as a close relative, and is referred to as "Grandfather" or "Father". The people believe that their clans originate from their totems. It is strictly forbidden to use the meat of a totem in one's food, or even to touch any part of it, for instance, the fur. The Bambuti believe that after death the soul of every person turns into a totemic animal.

The Bambuti have an interesting system of initiations. All boys are initiated between the ages of nine and sixteen. They go through the rituals as a whole group. They are circumcised and endure other difficult ordeals. They are beaten, covered with various impurities, are frightened by dancers in horrifying masks, must lie still on their stomachs, etc. Initiation is attended by moral instruction. During their time of initiation boys are shown, for the first time, a whistle, pipe and other objects used in rituals. These are sacred items that women and children have no right to see. All this takes place in the forest where a special hut is built; women are not allowed there, but all

the men take part in the rituals. The whole rite of passage is connected with the forest spirit Tore. Initiations are viewed as a way to make contact with the magical force a hunter needs. Those who are initiated join the secret male society Tore, named after the forest god.

The Bambuti do not have a developed burial cult; they have only a vague notion of souls of the dead, which they believe turn into totems. They have a mythological divine being, a creator, connected with the moon or thunder. The people consider it evil since it kills people by making them mortals. There is no cult of this mythological figure.

2. Religion Among Most Africans

The vast majority of the peoples of Black Africa—Africa south of the Sahara—long ago achieved a higher level of social development. These peoples have been engaged in hoe agriculture for a long time. Many of them, especially in East and South Africa, breed domestic animals. Agriculture and pastoralism are combined to different degrees in various regions. People are settled in villages, and in some places live in emerging towns. The people know different crafts, for one, that of the blacksmith. They engage in trade. Most of these peoples have a clan society at various stages of development and deterioration. Some of them, especially the agriculturalists of West and Central Africa, have very clear traces of matrilineality; others, especially the pastoral tribes of South and East Africa, have obvious patriarchal-clan relations. Most of the peoples have class relations, and in some places primitive semi-feudal states have existed since the Middle Ages.

Differences in the material conditions of life and the nature of the social system determined what forms of religion prevailed among the various African peoples. However many substantial features of their religious beliefs were similar.

The most characteristic and obvious feature of religion among the peoples of Africa is *ancestor cult*. Africa is considered the classical country of ancestor cult. This cult is developed both among agricultural and pastoral tribes that maintained some forms or survivals of the clan-tribal system. Ancestor cult developed out of the

patriarchal-clan system, which was common among most peoples in Africa not so long ago. True, among the peoples of Africa, ancestor cult was also connected with the survivals of matrilineality, which was quite strong in some places, especially among agriculturalists. As individual families came into being, ancestor cult took on family forms that are usually hard to distinguish from purely clan forms. Finally, as tribal and inter-tribal alliances strengthened and primitive states developed, a tribal and state cult of ancestors arose in which the ancestors of chiefs and kings were deified.

Here we shall examine family-clan forms of ancestor cult. The peoples of Africa usually believe that ancestor spirits are beings that are guardians of a family and clan. However they are not always well-meaning and kind beings, either. They are often demanding, exacting, want to be treated with offerings and expect to be worshipped, otherwise they punish instead of guarding their posterity. Sometimes these same ancestor spirits are blamed for various illnesses and other misfortunes, but among some peoples the culprits are the ancestor spirits of other clans.

Only the survivals of ancient *totemism* still exist among the peoples of Africa. They are mainly evident in the totemic names of clans and in the fact that in some places taboos continue to exist against using the meat of totemic animals in food. Among the pastoral peoples of South and East Africa, totems are mainly domestic animals. Other manifestations of totemic beliefs and customs are rare. The Bechuanas of South Africa, who have maintained somewhat more of their totemic beliefs, have special totemic dances, each clan having its own. That is why, when Bechuanas want to know a person's clan, they ask what their dance is.

The agricultural peoples, especially in West Africa, have maintained clan totemism only to a small degree. However in some places it turned into something new: into local, community worship of individual animal species, probably former totems. Apparently this transition from clan totemism to a local animal cult was conditioned by the transition from a community based on kinship to one based on shared territory.

The *animal cult* is rather widespread in Africa, and does not always originate from totemism. In most cases

its roots are, apparently, more direct: superstitious fear of dangerous wild animals.

The leopard enjoys special worship in Africa; it is one of the most fearsome beasts of prey. But this does not prevent many peoples from hunting the leopard. The leopard cult is related to totemism only indirectly. In some areas (for instance, in Dahomey), the leopard was considered a totem for the royal clan.

The snake cult is widespread. Dahomey had a real temple of snakes that contained over thirty of the reptiles, and it also had a sanctuary of pythons and other snakes that were cared for by a special priest. Those peoples that worship snakes consider it the most heinous crime to do them any harm.

The agricultural peoples of Africa paid a great deal of attention to the community *cult of agrarian patron deities* and the cult of local community spirits and gods. Each town, village, and district had its own local spirits or gods, sovereigns of the rivers and streams, hills and valleys, mountains and forests.

The peoples of Nigeria worshipped local deities in the form of animals. The Zulus of South Africa had the cult of celestial princesses—the goddess Nomkubulwana who made the land fertile and was the mythical originator of agriculture. Rites and prayers venerating the goddess were performed by girls and married women. This made sense since only women do all the farming among the Zulu.

The notion of *fetishism* is often associated with Africa. Fetishism is the accepted term for religion among all the African peoples. Since European colonisers arrogantly regarded Africans as savages, scholars have gradually come to think of fetishism as the earliest stage of religion. However a more serious study of the facts shows that, first, fetish beliefs and rituals are mainly characteristic of West Africa; second, the very peoples of Africa, including West Africa, are not really so backward, since most of them have approached class-based social system; third, fetishism for them is not, apparently, their original but later form of religion.

Probably the fetish cult in Africa, at least that of personal fetishes, which are the majority today, developed as an unusual form of the individualisation of religion related to disintegrating old clan ties. Individuals that do

not feel fully protected by their clans and their guardians seek support for themselves in the world of mysterious forces.

Any object that captures a person's imagination can be a fetish: an unusually shaped rock, a piece of tree, parts of an animal's body, and some kind of image—idol. Often a fetish object is chosen at random. If a person accomplishes something after choosing a fetish, he may think that the fetish helped and keep it for himself. If, on the contrary, there is some failure, the fetish is discarded and replaced by another. Thus, there is a dual attitude to a fetish: for providing assistance a sacrifice is made to it, and for failure it is punished. Especially interesting is the African custom of torturing a fetish, and not for the purpose of punishment, but in order to provoke it to act. For instance, when people appeal to a fetish they pound iron nails into it, since they believe that when the fetish feels the pain caused by the nails it will remember better and do what it is told.

The development of tribal cults proper is connected in Africa, as everywhere else, with the emergence of *priests*. In African religions priests played about the same role as in Polynesia. The priesthood was especially well developed in West Africa.

Most of the peoples had priests of various categories and specialties that could be divided into two main groups: official tribal priests that were attached to temples and were responsible for the social or state cult, and independent priests that were healers, sorcerers, and diviners who worked when asked.

Tribal temple priests were the most influential. Each temple was a juridical entity; it had its own property, land, and even serfs and slaves. The income that came from the property and land, just like various donations, went to the priests. Priests were among the most wealthy and influential upper classes.

Among peoples engaged in agriculture the priests were supposed to make rain. These rituals took place over such a long period of time that they were usually successful: sooner or later it began to rain.

Priests were also responsible for war magic and making sacrifices to the gods of war. But an even more important function of the priests, especially in West Africa, was par-

ticipation in legal proceedings. In primitive African states magic was used to determine guilt or the justice of one or another's legal claim. Ordinarily different poisons were used for this purpose: the accused, or both parties in a dispute, were given a special drink. If a person was not affected he was declared in the right. Since a priest concocted the drink he was clearly responsible for the person's fate. Legal proceedings were a significant instrument of power in the hands of the priests, and sometimes the chiefs and kings, whom the priests served.

Independent priests—sorcerers and healers—mainly treated people who were ill and engaged in divining and forecasting. Many professional healers resorted to shamanistic methods: they worked themselves into a frenzy from wild dancing and shouting, beating on drums or other objects. Official tribal priests usually scorned such savage methods.

The *blacksmiths* in Africa hold a special, more modest role in religion, along with the priests and shamans. The people of Africa have been extracting and working iron for a long time. Among most peoples of Africa the profession of blacksmith is, as a rule, passed on in families from generation to generation. Because the knowledge and skills of a blacksmith are not accessible to all, this group of people is surrounded by an aura of mystery in the eyes of superstitious fellow tribesmen.

The fear of blacksmiths manifests itself in different ways: on the one hand, blacksmiths are often considered impure and outcasts, and on the other hand, they are believed to have supernatural powers. The blacksmiths themselves foster their reputation as unusual people. A blacksmith can use his tools, especially his hammer, to send disease on his enemy. People are afraid of this more than any other kind of sorcery. Hammers, bellows and other blacksmith tools are regarded the same as a sorcerer's instruments, and no one would dare touch them.

It is hard to draw a distinct line between corporations of priests and *secret societies*. However in West Africa it is the secret societies that developed particularly: they are more numerous, more influential and better organised than, for instance, in Melanesia. In West Africa the secret societies are better adapted to conditions resulting from a more complex society. In Melanesia they are mainly male

societies, whose activities are largely geared against women, but this is not the case in West Africa. One reason is because the traditions of matrilineality are stronger, and women can stand up for themselves better. Another explanation is that the developing forms of a primitive statehood required the organisation of a police force, a function of secret societies. There are many societies in West Africa; some are purely local and others are scattered over a large territory. There are male and female societies; due to the spread of Islam, special Muslim societies came into being. These societies have law enforcement functions, collect debts, etc., but they often engage in illegal acts themselves, including extortion.

All of this is done under the pretext of religious rites and is related to animistic and magical beliefs. As in other places, members of societies pretending to be spirits wear frightening masks and costumes, dance and put on various shows to frighten the public.

Far from all West African secret societies are involved in religious practices, although most of them are related to one or another superstitious notions and rituals. One expert on the subject, after collecting data about nearly 150 secret societies, tried to divide them into three categories: religious; democratic and patriotic (including sports, military clubs, etc.); criminal and decadent. The latter group includes fanatic terrorist secret societies, such as the People-Leopards that until the 1930s were responsible for conspiratorial assassinations in many parts of West Africa. However these terrorist societies also performed religious-magical rituals, including human sacrifices. The activities of such societies, whose leaders wanted to preserve their old tribal privileges, were geared against any innovations, against progressive reforms that would destroy traditional relations.

One of the most characteristic forms of religion in Africa is the *sacred chief cult*, which is quite natural for an early class society typical of many peoples in this part of the world.

The cult of chiefs (kings) in Africa manifests itself in a variety of ways. For instance, the chief carries out the functions of a priest or sorcerer; supernatural powers are ascribed to the chief who is worshipped directly; the cult of deceased chiefs is also practised. There are two main

stages of the chief cult that correspond to the stages in the transition from a pre-class to a class society. In the first stage the chief is simply the person responsible for the community's welfare, and his supernatural powers serve this purpose but in the second stage he is a despotic ruler and his "divinity" is merely a means of strengthening his power and glorifying him.

No one could utter the name of the sacred chief out of superstitious fear. The taboo on the name of a deceased chief was even more frequent and strict.

Of the supernatural powers attributed to chiefs, the most important was his ability to cause rain necessary for farming. People believed the chiefs had control over natural and atmospheric phenomena. Hence the belief that a chief could not be old, had to be healthy and in good physical shape, because a decrepit and sick chief could not cope with such important duties. This was the motive behind the custom many peoples had of removing a physically weak and decrepit chief from power or even killing him. Sometimes this was done when a chief reached a certain age. At the first signs of deteriorating health (something his numerous wives knew about before anyone else), his subordinates killed him, which did not at all prevent his spirit from being given divine honours. Among some peoples, when the chief began to notice he was becoming old or weak, he told his sons it was time for him to die, and his wish was granted.

Thus, during the stage of military democracy, the customs and beliefs connected with the chief cult, although they endowed the chiefs with much veneration, were also sometimes a burden to them, and even threatened their lives. As communal democratic traditions deteriorated and the chiefs became more powerful, they rebelled against these customs.

In the despotic states of the New Guinean coast and other parts of Africa, the kings, although they were often subject to ritual restrictions and strict etiquette (of a ritual nature), in most cases did not die prematurely in keeping with superstitious traditions. The king was considered sacred, and he was honoured like a living deity. As observers have reported, the king of Benin (in the lower reaches of the Niger River) was a fetish and the main object of worship in his kingdom. He enjoyed more

prestige than the Roman Catholic Pope, because he was not only god's regent on earth, but was god himself, whose subjects obeyed and worshipped him as such. Bronze images of the king and his wife were placed on the ancestor altar in the palace and were objects of worship.

Deceased chiefs and kings all over Africa were worshipped by their tribe or the whole people; they were probably the most important cult objects. This cult was closely connected with the clan and family cult of ancestors, the difference being that the former was public and the latter was private, restricted to the home. At the same time it was inseparable from the cult of living chiefs.

In democratic tribes the cult of chiefs' ancestors involved ordinary prayers and sacrifices, the same as in the worship of clan and family ancestors. However in despotic states the cult of deceased chiefs was especially strong and assumed brutal forms. Often human sacrifices were made—during the burial of a chief and during periodic or other repasts. Slaves and condemned criminals were sacrificed; these sacrifices were simultaneously a form of death sentence. Among some peoples in West Africa, people who were sacrificed during the repasts of a deceased king were regarded as messengers sent to the after-life to tell the deceased leader that everything was well in his kingdom. Such religious customs and beliefs helped strengthen the power of the chiefs who had divorced themselves from the community and relied on force to rule their subjects.

The cults of chiefs and kings, both living and dead, constituted an extremely important form of *tribal cult* among the peoples of Africa; it was such a strong form that it overshadowed another form of tribal cult—the worship of tribal gods.

Almost all peoples had their divine god, and sometimes also subterranean and sea gods, etc. In some cases god was attributed with being the creator of the world and man; in others god had the qualities of an atmospheric deity that brought rain and thunder; and in still other cases he simply personified the sky. However in nearly all cases this divine deity was not a cult object; he was rarely thought about and even more rarely the object of prayer.

Almost everywhere the belief prevailed that god creat-

ed the earth and people, but since then he has not interfered at all in the affairs of men, does not help or harm them, and so there is no reason to appeal to him, this *deus otiosus* (inactive god). Among some tribes god is the subject of various lighthearted and somewhat disparaging stories and jokes.

The connection between a divine god and ancestor cult is a complicated question. Most peoples, especially in West and Central Africa, do not appear to make any connection between a divine god and ancestor images. Only some peoples in East and South Africa, where the image of a divine God is particularly complex, have some manistic elements in their image of a divine God. For instance, the Zulu believe in a divine being, a god that created man and other objects on earth. On the other hand, this god is the forefather of the Zulu people.

Only among some peoples did a divine god become the object of genuine religious worship. This is among those who had strong tribal and inter-tribal alliances, and fought frequently in inter-tribal wars and wars of conquest. The divine god was their tribal war god.

In addition to a divine god, the object of tribal cult in East Africa, especially among pastoral and semi-settled peoples, mountains were also worshipped.

Some scholars consider African *mythology* inferior to that of Oceanian and American. This is not quite true. African mythology is simply somewhat more monotonous. It more frequently presents god as the creator of all things. Africa has less cosmogonic myths and more that are anthropogenic. The land and sky, according to these myths, have existed since time immemorial. But according to some myths, the land used to be soft or was desert-like; it had no water or animals, and darkness prevailed. There are many myths about the origin of water. They maintain that at first an old woman or some animal hid the water, and the hero of the myth stole it for the people. Many myths are about the origin of animals. Anthropogenic myths are diverse. In some of them the people were created by some god (out of clay, and wood, etc.). Others say the first people came down from the sky (lowered by god). And still other myths have the first people coming from under the ground, from caves and rocks. There are also myths claiming that the first

people originated in some supernatural way from mythical ancestors (from their hips or knees) or from trees.

There are numerous myths about the origin of death. Most often they are based on the motif of "false news": god sends down from the sky some messenger (an animal) to say that the people will die and then come alive again; but for some reason this news is delayed, and the people hear other news (through another animal) that they will die forever. According to another, less popular mythological motif, the people become mortal as punishment for waking up too late for the immortality that god was planning to give them if they stayed awake. This motif stems from the obvious analogy between sleep and death. Another similar motif is that of punishment. Other archaic ones are an analogy with the moon and with a snake shedding its skin, etc.

Some myths are about a world calamity, for instance, a flood (although some scholars mistakenly believe that Africans did not have a myth about a flood), and a worldwide fire. There are also myths about the origin of fire, domestic animals, and cultured plants.

The peoples of North and Northeast Africa—from Morocco to Egypt and Ethiopia—long ago achieved a more advanced level of social development than the population in the rest of Africa. These areas had the world's most ancient civilisations based on agriculture and pastoralism. Excavations between 1956 and 1957 around the Tassili Plateau showed that a highly developed culture existed in the very heart of the Sahara, which thousands of years ago was a well irrigated area. The exquisite rock frescos found there have been thoroughly studied. Great Egyptian civilisation, whose roots date back to this Neolithic culture of the Sahara, was the earliest civilisation in the Mediterranean that existed in a powerful state, later influencing the formation of classical culture. The slave-owning states of Carthage, Numidia and Mauritania were west of Egypt, within the territory of contemporary Libya, Tunisia, Algeria and Morocco.

Naturally religious beliefs in North Africa had advanced beyond the stage of tribal cults; they were characteristic of religion in class societies, although traces existed of earlier beliefs. (Ancient Egyptian religion will be covered separately in Chapter Sixteen.) Egypt was one of the

places where Christianity originated (first and second centuries), and soon afterwards (third and fourth centuries) it spread to all of North Africa. But between the seventh and eighth centuries Islam replaced Christianity, becoming the predominant religion everywhere except Ethiopia and among the Coptic tribes of Egypt. North Africa under Arab influence became one of the world's main Muslim centres.

Islam and Christianity gradually penetrated deep into Black Africa. The advance of Islam to the south of the Sahara, beginning in the eleventh century, was supported by the ruling classes and dynasties of the Sudan states—Mali, Ghana, etc. The new religion was brought to the people through conquests, trade and itinerant preachers. For a long time Islam did not spread farther than the dry and woodless areas of the Sudan; it did not reach the tropical forest zone where unusual forms of social structure and local religions still existed. However in modern times, when medieval feudal wars had ceased and trade ties expanded, Islam began penetrating into the tropical areas of the New Guinean coast.

Islam also spread along the eastern coast of Africa, as well as the upper reaches of the Nile into Eastern Sudan (through Arabic or Swahili merchants and preachers).

Islam was revised considerably among the peoples of Tropical Africa in accordance with local conditions. Often the population accepted only the outward form of the Muslim religion, its simplest rituals, but maintained their old beliefs. The main object of worship was often not Allah and his prophet, but the local saint (*marabou*) who took the place of the formerly sacred chief and priest. Muslim fraternities, that differed little from local pagan secret societies, emerged. And new sects that were half-Muslim and half-pagan came into being.

Today Islam is regarded the dominant religion (besides the countries of North Africa), at least nominally, in Mauritania, Senegal, Guinea, Mali, Niger, the northern part of Nigeria, the Central African Republic, Chad, Sudan and Somalia.

Christianity began to penetrate deep into the interior of the African continent much later. It was spread among the native population exclusively by missionaries—

Catholics and Protestants—mostly starting from the nineteenth century. Missionaries often paved the way for the colonisers taking over African territory. Islam spread from the north, but Christianity moved towards it from the south. The success of Christianity was hindered, however, by political rivalry between countries and discord between the Catholics, Presbyterians, Anglicans, Methodists, Baptists, etc., who took away each other's converts. Although some missionaries tried to help the natives by rendering medical treatment, teaching them to read and write, and fighting slave trade, most of the population was reluctant to adopt the new religion. The people did not understand the religion, but they could clearly see its link with colonial oppression. Only where the old clan-tribal system was in decline the natives converted willingly, hoping to find some kind of protection in the church community. Today the majority of the population is Christian only in South Africa, Uganda, southern Cameroon, and the coastal areas of Liberia.

In the past Christian missionaries fought hard against all local traditions and customs, which they regarded as "pagan" and "savage". Now, however, they are trying more and more often to adapt the Christian religion to local customs and make them more acceptable to the population. They are bent on training preachers and clergymen among the natives. In 1939 the first two Black Bishops were ordained. And in 1960 the Pope made a Black Tanzanian cardinal.

The interaction of Christianity and local religions led to unusual sects, prophetic movements and reformed Christian-pagan cults. The heads of these new churches become prophets whom the people believe to have supernatural powers. The spontaneous protest of the masses against colonial oppression is reflected in these religious movements. Some new sects were simply forms of the national liberation movement.

In the 1980s in Africa south of the Sahara there were around 30 million Christians, around 60 million Muslims, and around 130 million adherents of old tribal, pagan cults.

Chapter Seven

RELIGION IN NORTH ASIA

The peoples of North Asia (Siberia, the Far East), until recently, maintained archaic social structure and, consequently, religion. This is because the conditions of historical development among the North Asian peoples were unfavourable. Even today vast regions of the Far North are sparsely populated. The great distance from centres of advanced civilisations also helped maintain stagnant forms of life. All this had a special effect on the population of the Arctic and Subarctic North (the numerically small peoples of the North). Most of them engaged in hunting, and for a long time maintained patrilineality with vestiges of matrilineality.

Historical conditions were more favourable only to the peoples of southern Siberia—the Altayans, Khakass, Tuvans and Buryats: natural conditions were less severe, and they were closer to such cultured countries as Iran and China. These peoples developed more progressive forms of economic endeavour—pastoralism and agriculture in some areas; early forms of class relations (patriarchal-feudal) emerged. The Yakuts are similar to this group of peoples, although they live much farther north.

Before Christianity, Islam and Buddhism penetrated into Siberia between the sixteenth and eighteenth centuries, the people held their own religious beliefs. These beliefs are usually referred to generally as *shamanism*. In fact shamanism was the predominant form of religion among nearly all the peoples of Siberia but, as we shall see later on, it was not the only one.

The word “shaman” comes from the Tungusic language (saman, shaman—an excited person in a frenzy). The term spread from the Russian language throughout Siberia, and in the eighteenth century it was incorporated

in West European languages, becoming an international scientific term. Despite the diversity of terms and some characteristics, shaman phenomena among nearly all peoples are quite similar.

The most common characteristic of shamanism as a form of religion is belief that special people, shamans, putting themselves in a state of frenzy, possess the supernatural power to directly communicate with spirits.

The usual method of the shaman is to drive himself into a state of ecstasy by singing, beating a drum, dancing or going through other motions. The people believe that during this time the shaman's soul goes to the kingdom of spirits and communicates with them, either by negotiating with them or fighting them. They also think that the spirits sometimes come to the shaman themselves, either entering his body or his drum, and speak through the shaman. The shaman usually does his work in the evening or at night for several hours at a time. Afterwards the shaman is extremely exhausted, and needs to rest.

The shaman performs the service of healing a patient, but many peoples believe their shamans can also foresee the future, determine the location of lost items or animals, chant for a successful hunt, chant at funerals, etc. The prestige of shamans among all peoples used to be great, but there was also usually an element of superstitious fear.

A necessary aspect of shamanism is belief in spirits; without this shamanism is impossible. These spirits are numerous and quite diverse; some are zoomorphic and others are anthropomorphic. Of a whole host of spirits the one that is most important to the shaman is his own guardian spirit. The shaman serves this spirit, as it were, and shamanists believe that this spirit chooses its own shaman for this service. It is believed that the shaman does not have the power to deny his "calling", and sometimes accepts it against his will. Often this "call" comes during adolescence: the person falls ill, sometimes appearing to have gone mad. The illness is regarded as the "call" of the spirit. Sometimes the spirit enters the future shaman in his sleep. Before a person becomes a full-fledged shaman the spirits torture the candidate, driving him to near death.

Some peoples, especially the Nanaians, believe that the shaman's guardian spirit is of the opposite sex: for a male shaman it is his "divine wife", and for a female shaman it is her "divine husband". Therefore the shaman regards the guardian spirit as a spouse.

Besides having a guardian spirit each shaman has helper spirits. They give him his strength, and are provided by the guardian spirit. Shamans serve their guardian spirit, and helper spirits serve the shaman. These helpers carry out various tasks for the shaman, help fight hostile spirits and discover what is being concealed from other people. The stronger a shaman is, the more helpers he has.

Shamans usually regard other spirits (the world is filled with them) as evil spirits hostile to man and the cause of illnesses. The shaman's task is to fight them or pay them off by services rendered or by making sacrifices. Shamans continually requested that their clients make sacrifices, usually by slaughtering their animals. If a person was sick for a long time he could lose all his livestock and become destitute. This belief in evil spirits surrounding man and constantly threatening him was prompted by a fear of nature's powerful forces, of illnesses and other misfortunes.

Shamanism is closely related to ailments of the nervous system, especially those that are common among northern peoples, such as Arctic hysteria. Shamans were almost always mentally ill, with a propensity for fits of madness. An individual's preparation for becoming a shaman often begins, as was already mentioned, with a nervous ailment.

The overwhelming majority of serious investigators maintain that shamans themselves believed in spirits and in their extraordinary powers. Many shamans found their profession quite difficult, but feared being tortured by the spirits if they tried to relinquish their activities. However this did not keep them from deliberately deceiving people, pulling various tricks to astound the public even more. Shamans sometimes used ventriloquy, or tied a bag of blood around their stomach, then stuck it with a knife to make it appear as though they had pierced themselves and caused blood to flow. Observers have noted that when a shaman is in a deep, ecstatic

trance he can, indeed, perform unusual acts that a person in a normal state cannot: jump extraordinarily high, free himself of ropes, and speak in an "unfamiliar" language. All this strikes even greater superstitious fear among observers.

During rituals shamans wore a special costume, often with metal hangings that rattled when they danced. Sometimes they had on a crown or strange headgear, held a stick and, especially, a tambourine with a clapper. All these objects were status symbols. At the same time they were attributed with supernatural or special symbolic significance. When a shaman put on his ritual costume he supposedly became a bird or a deer. His tambourine represented his horse, deer, bull, etc. Each detail of his costume, the metal hangings and tabs represented one or another spirit. The design on his tambourine had mythological meaning.

Among many peoples shamans had to belong to specific clans; the profession was passed on from one generation to another. Often the spirit of the shaman ancestor became the guardian spirit of the young shaman. This phenomenon is undoubtedly due to the genetic predisposition to mental illnesses.

Among most peoples the future shaman learned his profession over a long period of time, studying under old and experienced shamans. Sometimes the young person assisted the old shaman during rituals. This is how shaman traditions were carried on: the same methods and the same beliefs were passed on from one generation to the next.

Not only the shamans were objects of superstitious respect and fear, but also other people in the community. The *blacksmiths* among the Yakuts and Buryats had such status. The people believed that a blacksmith had mysterious power, the same as a shaman, or even greater. The Yakuts had a saying that blacksmiths and shamans came from the same nest. According to the Buryats, a blacksmith could kill a shaman using supernatural powers, but a shaman could not kill a blacksmith. Buryat blacksmiths, like shamans, were divided into black and white. The black blacksmiths were feared greatly since they could supposedly devour people's souls.

Shamanism, although it was widespread among the peo-

ples of North Asia, was not the extent of their beliefs. There were other forms of beliefs as well, such as, the *clan and family guardian cult*. Only among some peoples was shamanism and this cult practised together; in most cases one or the other was practised.

Almost all the peoples of Siberia worshipped the clan and, especially, family fire, the domestic hearth. They had superstitious taboos on hearths: people could not spit on it or throw any impurities in it. Small sacrifices were made to the hearth by sprinkling on it milk and scraps of food, etc. People sometimes prayed to their hearths, appealing for protection. Almost everywhere women were in charge of the cult of the domestic hearth. This was clearly a survival of matriarchal society. Among most peoples the fire itself, the domestic hearth, was personified as a woman: old woman fire (Gilaki), mother fire (Nanaians), grandmother (Evenki), fire mother (Altayans), etc. Among the Evenki, for instance, it was a custom for the female head of the household to throw into the fire the best scraps of food, saying: "Here, eat your fill, give us beasts so that we have our fill." Only the Yakuts and Buryats, who had reached a higher level of development, personified the domestic hearth as a male, as the master of the fire.

In each Chukchi and Koryak family wooden kindlers shaped like human beings were considered sacred objects. They also had sacred "safeguards" that were sometimes shaped like females.

Each Khanty, Mansi and Selkup family also had sacred guardians, usually in the form of wooden dolls with eyes made of pewter.

Among some peoples the vestiges of totemism were combined with clan cult. That was the origin of the well-known *bear cult* among the peoples of the Lower Amur and Sakhalin (Gilaki, Olcha, etc.), and also the Lower Ob (Khanty, Mansi).

The Gilaki believed that each kinship group had its own bear that was like a relative. They held a big festivity to honour the bear which was the focus of attention. A bear cub was first caught in the woods, held in a cage where it was well fed, shown all the signs of veneration, and on the appointed day was led, again with great honour, through the community. Finally

the bear was shot by arrows, but this was not done by members of the clan, but by representatives of another clan that was related to the former by marriage. The people from this other clan ate the meat of the bear and took its skin, while the bear's "relatives" did not dare touch one or the other. The head and bones were buried in a major ceremony. The ritual killing of a clan animal was undoubtedly a survival of totemism, but it was not real totemism, since all the clans worshipped the same sacred animal.

The ritual killing of a sacred animal among various peoples whose main occupation was hunting was always related to the belief that the slaughtered bear would be resurrected, again as a bear. This widespread myth about an animal dying and resurrecting is similar to the myth among agricultural peoples about the deity of plants dying and resurrecting.

In most cases no connection is evident between clan cult and shamanism. The Gilaki even seemed to stress the difference between and incompatibility of these two forms of religion: the shaman not only did not participate in the bear festivities, but could not even go into a trance during this time in order not to offend the sacred bear.

The peoples of Siberia had a well-developed *hunting cult*—worship of the guardians of hunting, fishing and other occupations. Sometimes it overlapped with shamanism: the shamans carried out hunting rituals and prayers (for instance, among the Evenki). Rather often, especially where the social system was most archaic (for instance, among the Itelmens and Gilaki), the hunting cult constituted the basis of clan and family rituals, one of the main goals being to ensure successful hunting and fishing.

The hunting cult was connected with belief in master spirits typical of the hunters and fishers in North Asia. These spirits had different ranks. For instance, each beast had its own individual master spirit. It was this spirit that decided whether to let the hunter's arrow kill a given animal. Besides, there were master spirits of whole species of animals to which master spirits of individual animals were subordinate. There were also master spirits of whole rivers, woods and mountains. All of them together were subordinate to three main master spirits—those

of the land, fresh water sources and seas. All such spirits were not good or evil in themselves, but they could be friendly or unfriendly to man (the hunter or fisher) depending on his conduct. If man paid them sufficient honour, followed established taboos, the rules of the hunt, was not overly brutal, did not kill more animals than necessary, master spirits were kind and generous. They became angry when these rules were broken and punished the hunter by not giving him game.

Similar beliefs exist among many peoples of the North. It is obvious why they came into being. No matter how inventive the hunter and fisher was, no matter how excellent his gear, no matter how good a shot the hunter was, the fisherman and hunter were too often slaves of circumstances, felt their impotency in the face of nature's harsh elements, and their families experienced hunger and need too often. Hence the belief in supernatural beings, in good will that brought them success or failure and on which the very life of the hunter, his wife and children depended.

Hunting master spirits were part of the belief system of the peoples of Siberia largely separate from shaman spirits, spirits of illnesses, separate from family and clan guardians.

Among most peoples in North Asia an object of worship was spirits of various categories, but not gods. True, there are indications that some peoples believed in a *supreme god*. For instance, the Khanty and Mansi of the Ob River area believed in a divine god called Nuumi-Toryma, and the Nenets believed in a divine god they named Numa (this word simply means sky). But no cult of these gods existed. Apparently this is a case of the ordinary mythological personification of heaven. Perhaps this was a result of direct Christian or Muslim influence.

In some places people believed in mythological demiurges and creators of the world, but they were not cult objects. The most typical example of this was the god Kutkhu among the Itelmens of Kamchatka. He was supposed to be the creator of the world, sky, etc. However, this god-creator was not an object of cult worship. Furthermore, he was the subject of rather disrespectful myths.

Only the more advanced peoples of Siberia had clearly defined great gods that held a more important place in cult. For instance, the Yakuts had a whole pantheon of good and evil gods. At the head of the benign pantheon was the great and kind god Aiyy-Toion (or Aar-Toion) who did not interfere in the affairs of man. Leading the evil group was the evil Underworld Old Man (Allara-Ogonior, also Arsan-Duolai). The supreme benign god of the Altayans was Ulgen, and the main evil deity was Erlik. The western Buryats, apparently under the influence of Buddhism, had a whole pantheon of heavenly gods called Tengrievs: fifty-five benign ("western") and forty-four evil ("eastern") gods. The benign and evil deities were constantly fighting each other. Lower than the Tengrievs were numerous khans (kings); still lower were the earth-bound spirits (*zayans*, *ezhins*, etc.). These complexities were not only due to the influence of world religions, but also the growing social stratification among these peoples.

The *Laplanders* (Saams), who live in northern Scandinavia and on the Kola Peninsula, are similar in occupation and social structure to the peoples of North Asia. Their religious beliefs resemble the religions of the North Asian peoples, but because they lived so long next to the Finns, Scandinavians and Russians they have their own distinctions. Clearly they adopted many religious beliefs of their more developed neighbours.

The Laplanders had a hunting cult—they worshipped the spirits of different endeavours and natural phenomena. Reindeer breeding was the domain of the Reindeer Master and, especially, the Reindeer Mistress (Luot Master, Luot Mistress). Broken reindeer bones were sacrificed to her. When the Laplanders, according to an old custom, grazed their reindeer in the tundra during the summer, they believed that Luot Mistress would watch over the herd, and prayed to her to take care of their reindeer. Reindeer breeding was also related to the belief in the spirits of the tundra, Gofitterak, owning big herds of reindeer that were invisible, like themselves, but making their presence known by the ringing of bells.

Sea deities were considered the guardians of fishing; they were Akkrusv, and were human from

the waist on up, and fish from the waist on down.

Hunting was overseen by the forest master—the Black Mets Master with a big tail, who, like the Russian wood goblin, could lead a person into a thicket as punishment for some irreverence, but did no other kind of harm. The master of all animals, Storyunkar (Sturra-Passe—the great saint), was a Scandinavian influence. The Laplanders feared and worshipped the bear, and regarded the wolf as an impure and cursed animal.

In contrast to the peoples of Siberia, the Laplanders had an ancestor cult. The dead were an object of worship; they were fed and brought offerings. The people believed that their ancestors helped them in fishing and hunting, and influenced the weather.

The worship of sacred rocks was connected with ancestor cult. They were large, natural boulders that supposedly also helped in fishing and hunting. Fences were usually put up around them and sacrifices set before them.

The Laplanders also had a domestic cult of family patrons, worshipped the domestic hearth and believed in the master of the house (Pert Master). Each family had its own sacred tambourine, like the Chukchi.

Shamanism among the Laplanders used to be well developed, but in recent centuries was in decline. According to information from the seventeenth century, they had shamans like the peoples of Siberia. But by the nineteenth century they became ordinary sorcerers. The Finns and Karelians believed Laplander sorcerers were especially powerful: this was reflected in the well-known Kalevala runes whose heroes fought the frightening sorcerers of the northern country of Pokhol, i.e., Lapland.

Chapter Eight

RELIGION IN THE CAUCASUS

The Caucasus has long been influenced by the advanced civilisations of the East, and some of the Caucasian peoples (ancestors of the Armenians, Georgians, Azerbaijanians) had their own states and advanced cultures in antiquity.

However in some areas of the Caucasus, particularly in mountain regions, archaic traits in the economic and social structure existed right up until the establishment of Soviet government, marked by survivals of patriarchal-clan and patriarchal-feudal relations. This circumstance was reflected in the religious life: although Christianity was introduced in the Caucasus between the fourth and sixth centuries (attending the development of feudal relations), and Islam between the seventh and eighth centuries, and formally all Caucasian peoples were considered either Christian or Muslim, underneath the exterior of these official religions many of the less developed peoples in the mountain areas virtually preserved strong survivals of more ancient and distinctive religious beliefs, some of which, of course, were interwoven with Christian or Muslim beliefs.

It is not difficult to provide a general description of these beliefs, because they are similar in many ways. All of these peoples maintained family-clan cults, related burial rituals, and communal agricultural and pastoral cults.

Family-clan cults were well preserved in the Caucasus due to the stagnant nature of the patriarchal-clan society. In most cases these cults took the form of worshipping the domestic oven—the material symbol of a family's

common ties. This was especially developed among the Ingushes, Ossetes and Georgians inhabiting mountain areas.

The Ingushes, for instance, regarded as a shrine the domestic oven and everything related to it (fire, ashes and pothook). If any stranger, even a criminal, entered the house and picked up the pothook, he would be considered part of the family, and the head of the household would have to provide him all possible protection. This was a religious expression of the patriarchal custom of hospitality characteristic of the Caucasian peoples. The Ossetes, who had similar beliefs, worshipped the blacksmith god Safa, the guardian of the pothook. The Svans did not worship the domestic oven, but the one in the special defence tower that was owned by each family and that was regarded as a sanctuary. That oven was not used at all for everyday needs, but only for special family rituals.

The Ingushes, Ossetes, and individual Georgian groups observed clan cults. Each Ingush clan (people with the same surname) worshipped its guardian, perhaps an ancestor, and built a stone monument in his honour. Once a year the clan held a prayer meeting next to the monument. Associations of clans also had their guardian spirits. The Abkhasians had similar customs: each clan had its own patron deities.

The *burial cult*, which among the Caucasian peoples was well developed, merged with the family-clan cult, and in some places it took on extremely complex forms. Along with Christian and Muslim burial customs among some peoples, especially in the North Caucasus, there were still traces of Mazdaist customs (see Chapter Eighteen) related to burials: the old burial grounds of the Ingushes and Ossetes consisted of stone crypts in which the corpse was isolated from the earth and air. Some peoples held games and competitions as part of burial rites. The people were especially careful to hold periodic repasts for the dead. They believed that the deceased was an invisible participant in the repasts. If a person for some reason did not hold a repast for a long time for deceased relatives, he was criticised for starving them. The most offensive remark that could be said to an Ossete was that he was starving his dead rela-

tives, which meant he was not fulfilling his obligations to hold repasts.

Mourning for the deceased was quite strict, and also related to superstitious beliefs. Particularly severe restrictions and practices of a purely religious nature were prescribed for the widow. An Ossete widow, for instance, was supposed to make her deceased husband's bed every day for a year, wait for him at the bedside until late at night, and prepare him water for washing in the morning.

Religious rituals and beliefs among the peoples of the Caucasus that were connected with *agriculture* and *pastoralism* were based on community organisation. The rural agricultural community remained stable among most Caucasian peoples. Its function, besides regulating land use and resolving community problems, was to ensure good harvests, the welfare of the cattle, etc. Praying and magic rituals were used for this purpose. In order to facilitate a good harvest, stop or prevent the loss of cattle, the people either held magical rituals or prayed to patron deities (often both at the same time). All the peoples of the Caucasus worshipped different deities—guardians of harvests, guardians of one or another kind of livestock, etc. The images of these deities among some peoples were influenced heavily by Christianity or Islam, and sometimes were even similar to some saints; among other peoples the deities remained as they had always been.

Most *deities*, whose names remained in the beliefs of the peoples of the Caucasus, were connected either with agriculture or pastoralism, directly or indirectly. There were some deities who were guardians of hunting. The images of these deities were usually complex. Often people attributed to them different and rather vaguely differentiated functions.

The best known deities were the ones worshipped by all the people, although their worship often took the form of community cult. But besides these deities common to all the people, there were purely local guardian deities worshipped in each community; they were sometimes hard to distinguish from clan guardians, because rural communities among some peoples of the Caucasus were still heavily influenced by clan traditions.

The cult of local, community patrons was usually relat-

ed to local *sanctuaries* where rituals were performed. The Ossetes usually had an old building, sometimes a former Christian church, and sometimes just a group of sacred trees. Each sanctuary had a community priest who was either elected or had inherited the job of leading these rituals. The Ingushes had community sanctuaries that were special structures; they also had sacred groves. Each community had its own sacred grove. Especially worshipped were the sanctuaries built among enormous age-old trees (these trees could not be cut down). Each shrine had its own plot of land, property and cattle. All the income from the land and cattle was used for cult needs: various rituals and festivities. Elected priests were in charge of the property and led the rituals. They enjoyed enormous influence, and were heeded even in matters unrelated to religion.

The Caucasian mountaineers still had traces of *professional and artisan cults*, especially the cult connected with blacksmith work (like the peoples of Siberia, Africa, etc.). The Circassians worshipped the god of blacksmiths. The blacksmith, smithy and iron were supposed to possess supernatural qualities, and primarily the ability to magically cure people who were ill or wounded. The smithy was the place where such healing rituals took place.

All the peoples of the Caucasus believed in the magical significance of iron as a defence against evil forces. For instance, newlyweds were led under crossed swords.

Along with the family-clan and community agricultural-pastoral cults already described, the peoples of the Caucasus also had vestiges of more archaic forms of religion, including *shamanism*. The Khevzurs, for instance, besides having the usual community priests (*dasturi*), also had soothsayers (*kadagi*). They were either people with abnormal nervous systems and with a propensity for hysterical fits, or individuals who could imitate them exquisitely. Soothsayers could be men or women. During a church holiday, mainly the morning of the New Year, a Khevzur would begin to tremble, lose his memory, become delirious, shout, and thus let the people know that the holy one himself (*khati*) had chosen him to be his servant. Soothsayers gave advice, especially when

someone had a misfortune, and explained how the holy one (khati) had been angered.

All these beliefs of the peoples of the Caucasus, as well as sorcery, erotic and phallic cults reflecting various aspects of the communal-tribal system and its survivals, were mixed to various degrees with Christianity and Islam, religions more typical of an advanced class society. Christianity was once prevalent among most of the peoples of the Caucasus. Later some of them adopted Islam, which was closer to their patriarchal conditions. Christianity remained dominant among the Armenians, Georgians, some of the Ossetes and the Abkhasians. Islam became strongly rooted among the Azerbaijanians, the peoples of Daghestan, Chechens, Ingushes, Kabardinians and Circassians, some of the Ossetes and Abkhasians, and some Georgians (Ajarians, Ingiloy). Among the peoples of the mountain regions of the Caucasus, these religions, as was already mentioned, prevailed often only formally. However, among those peoples that had strong and developed forms of class relations—the Armenians, Georgians and Azerbaijanians—their original beliefs remained only as weak residuals (as was the case, for instance, with the peoples of Western Europe); they were transformed by Christianity or Islam and merged with these religions.

Chapter Nine

RELIGION IN THE VOLGA REGION AND THE WESTERN URALS

The middle reaches of the Volga is among the places in Europe where early forms of religious beliefs were practised for a particularly long time (and still are to some degree). The peoples who live there are Mordvians, Mari, Udmurts (Ugro-Finnish group), and Chuvashes, Tatars, Bashkirs (Turkic group). Some of these peoples were converted to Islam from the fourteenth to the sixteenth centuries (since the time of the Kazan Khanate), and others were converted to Christianity introduced by Russian missionaries, especially in the eighteenth and nineteenth centuries. But even those who practised either religion, maintained many of their folk beliefs. This is because the economic and social development of the peoples of the Volga region was very slow before the 1917 October Revolution. Clan survivals and a community lifestyle continued right up until the establishment of Soviet government.

As was the case with the peoples of the Caucasus, the beliefs of the Volga peoples were centred primarily around two main objects: agrarian cult related to agricultural-community organisation, and the family-clan cult of ancestors. Other forms of local religious beliefs were secondary.

The *agricultural* cycle of religious-magical rites was timed, as was the case with other peoples, to coincide with the most important events in the farming year.

In the winter, when the sun was moving in the direction of spring, the people came together to forecast the future, particularly the future harvest. This always involved various entertainment and game playing by the young. The Mari and Chuvashes called it the "sheep's

limb" festival, because the forecasts were made based on the colour of the sheep's wool that a person picked blindly at night in the sheep barn.

Especially exciting were the spring holidays connected with the first ploughing and sowing. Special food was prepared for this festival—pies, pancakes, boiled eggs, and beer; and the people donned clean clothing. The festivities took place either in a sacred grove (each community had its own) or in a field. A little bit of the food was sacrificed either to Mother Earth (the Udmurts placed eggs in a furrow), or to a god or gods (the Mari threw scraps of food into a fire and the Mordvinians hung a basket of food on a high tree). The use of imitation magic in these rituals is evident: for instance, eggs as a symbol of fertility were supposed to pass this on to the earth. Sometimes the ritual was regarded mythologically; for instance, the Chuvashes saw it as a mysterious marriage between the land and a plough. Summer festivities, timed for the end of the sowing season, were supposed to bring rain.

When the grain stalks were in blossom the population observed various taboos: it was forbidden to dig the ground, build anything, chop wood, etc., in order not to disturb the land, which was considered pregnant at the time. The idea behind these taboos and sacrifices was to protect the harvest from damage done by hail, thunderstorms and other natural calamities.

After the harvest was brought in the people made sacrifices in gratitude to the gods; until this was done they could not eat the new grain. It was essentially the ceremonial lifting of taboos. Forms of *family-clan cult* were distinctly preserved among the peoples of the Volga region, especially the Mari and Udmurts. It was largely an ancestor cult.

This cult was especially evident in the customs of family or clan repasts for the deceased, customs that are still adhered to today. The burial customs of the Volga peoples, as well as many others, involved superstitious fear of the deceased, but the repast customs reflected a totally different attitude—concern for the deceased, and at the same time the desire to placate and gain their patronage.

Repasts were held at different times. Families held

them on the third, seventh and fortieth day after death, and on the first anniversary. General repasts observed by the whole clan were in the spring, on Thursday of Holy Week, and on Easter. The main idea in all these cases was the same: the deceased were invited to the repast, to take part in the feast, to eat and drink with everyone, and were asked to be kind and helpful to their living relatives and descendants.

At family repasts one of the relatives wore the clothes of the deceased and pretended to be that person. Sometimes the relative played the role so completely that he described what he was doing in the afterlife.

But family-clan cult was not limited to ancestor cult alone. Each family had its own guardian—a family shrine kept in a special place, either in the house or the yard. The shrine for the Udmurts was a birch bark box, or some other object. For the Chuvashes it was usually a doll, a female. For the Mari it was a bunch of branches that was kept in a ritual structure. Every family held prayer sessions and made sacrifices to their guardians.

The Volga peoples also had clan prayer sessions. The rituals were led by elected priests, usually the eldest members of the clan.

Besides community agricultural and family-clan cults, the Volga peoples continued to observe the more ancient *shaman cult*, although not to the same extent. The Mari, for instance, besides having elected community priests (*kartovs*), had diviners (*muzhans*) who were supposed to have supernatural abilities. Muzhans supposedly communicated with evil spirits, could cause and cure illnesses. They were greatly feared. Among the Udmurts the same role was played by divinator-dreamers who gave advice, including when it came to electing priests. They communicated with the deities and spirits, and learned about the future through them. They accomplished this sometimes by going into a state of ecstasy, like a shaman. The Chuvashes had sorcerer healers, who also gave advice and instructions on when and how to make sacrifices.

The religious beliefs of the peoples inhabiting the *East European North*—Komi-Zyrian and Komi-Permiak—are considerably different from those of the Volga peoples. There are two main differences: first, these

beliefs evolved on the basis of a forest hunting economy, and not on agriculture, as was the case in the Middle Volga region; second, Russian colonisation affected these peoples earlier and more profoundly—they were converted as early as the fourteenth century. Therefore, Russian folk beliefs, not to mention Russian Orthodox beliefs, had a major influence there.

Hunting and fishing cults were quite significant in the folk beliefs of the Komi. The Komi were wonderful hunters, and since some risk of failure is always involved in hunting, the people maintained their ancient superstitions and taboos. They hunted in artels that were headed by a man (master) who had to be a sorcerer; this quality of his helped him find bountiful hunting grounds and ensure success for his artel. Different artels used to compete with one another, and even had hostile relations. Hence the belief that sorcerers, who headed artels, were trying to interfere with the success of the others. Whatever artel had the best sorcery would return with the best catch. Belief in the spirits of nature was also based on the fishing and hunting economy.

Chapter Ten

RELIGION OF THE ANCIENT SLAVS

Too little is yet known about the ancient, pre-Christian religion of the Slavic peoples. Scholars became interested in it at the end of the eighteenth century, when the ethnic awareness of many Slavic peoples was awakened and European literature reflected an interest in folk culture. But by this time all Slavic peoples, who had long before converted to Christianity, had forgotten their ancient beliefs; they preserved only some of their folk customs and rituals once related to these beliefs.

Ancient Slavs had never been united politically or economically, and could hardly have had the same gods and cults. Obviously, each tribe had its own objects of worship, and so did each clan. But, of course, different tribes had many of the same or similar customs.

The Slavs had a *patriarchal-clan society* for a long time. Therefore they preserved their family-clan cult in worshipping ancestors in connection with their burial cult.

Throughout the territory populated by Slavic tribes there were numerous burial grounds and burial mounds. The burial customs were complex and diverse: cremation (especially among eastern and some western Slavs); burial in the ground (everywhere from the tenth to the twelfth centuries); burial or cremation in a boat (a survival of water burials). A mound was often formed over a grave. Various objects were buried along with the dead; a nobleman was buried with his horse, sometimes a slave and even his wife.

Beliefs based on the attitude of the departed towards the living persisted, and were quite unlike Christian beliefs. The deceased were divided into two categories.

One category was the "pure" deceased whose death was due to natural causes—illness, old age; they were called "parents", no matter what their age or sex. The other category was "impure" deceased whose death was the result of some unnatural or premature cause—murder, suicide, drowning, drunkenness. Children, who died before being Christened, or as a result of sorcery, were also put in this category and referred to as "hostages". The attitude towards these two categories was radically different: "parents" were honoured and regarded as family guardians, whereas "hostages" were feared and attempts were made to render them harmless.

The worship of "parents" was a family ancestor cult (earlier it had apparently been based on clan ancestor cult). Russian peasants venerated their real parents certain times a year (before Shrovetide, Trinity), and after Easter week. Byelorussian peasants honoured their deceased grandfathers in an annual celebration in the fall. They made elaborate preparations for the holiday by cleaning the house thoroughly and preparing special ritual food. The deceased grandfathers were invited to take part in the feast that was always a big celebration. The Serbs and Bulgarians honour the dead at cemeteries, where they bring food and drink, consuming some of it on the site and leaving the rest to the deceased.

The custom of celebrating family glory is still observed by the Serbs; it is a survival of the ancient family-clan cult. This is done on the saint's day of the family's guardian. However the very nature of the celebration and its origin are undoubtedly pre-Christian, when it was done in honour of the family's ancestors.

The final survival of the ancient family-clan ancestor cult is the belief in a domestic deity. This belief has been preserved to this day, especially among eastern Slavs, where the patriarchal-family structure has lasted longer. The domestic deity is an invisible family guardian that lives in every home, usually under or behind the stove, or under the threshold. It resembles human beings, keeps track of what is happening in the household, protects the industrious owners, and punishes those who are lazy and negligent. He demands respect and small offerings—a little bit of bread, salt, cereals, etc. He likes horses and takes care of them, but only if he approves of the colour,

otherwise he can kill the horse. A domestic deity can appear in the form of an old man, the deceased head of household, or even a living person. He is the personification of the family's well-being or misfortune. This image has been preserved from ancient times because of the patriarchal lifestyle in Russian and Byelorussian peasant families. Western Slavs have similar deities.

The attitude towards *the impure deceased* is completely different; they had nothing whatsoever to do with family or clan cult. The "impure" were simply feared, and this superstition was obviously due to the fear of these people while they were still alive (sorcerers), or merely because of the extraordinary circumstances of their death. There are apparently very few animistic elements involved in the superstitious beliefs about these impure deceased: the Slavs were not afraid of either the soul or spirit of the dead, but the corpse itself. This is clear from the fact that until recently people followed superstitious folk methods of rendering harmless such a dangerous corpse. To keep the corpse from rising out of the grave and hurting the living it was punctured with an aspen picket, etc. In short, it was the corpse that was feared, not the soul; people believed in its supernatural ability to move after death. The "impure" deceased were blamed for bad weather, for instance, drought; in order to prevent this from happening such a corpse was dug out of its grave, thrown into a swamp, or the grave was filled up with water.

In addition to family-clan forms of cult, the Slavs had *community cults* related mainly to agriculture. For a long time the Slavs preserved numerous and persistent survivals of agrarian cult in the form of religious-magical rituals and holidays timed for the most important periods in the agricultural calendar, and that merged later with Christian church holidays: Yule-tide, falling on the winter solstice (the Christmas cycle); Shrovetide in early spring; spring rituals now related to Easter; the summer cycle of holidays, some of which were timed for Trinity, and some for John the Baptist Day; the community feasts held in the fall after the harvesting. All these customs and rituals of the agricultural cycle are similar among all Slavic peoples, as well as non-Slavs. They evolved, apparently, from the simple feasts, games and

holidays devoted to the beginning or end of agricultural work, but they merged with magical rituals and superstitious notions. Agricultural magic was either the magic "of the first day" (the customs and divination on New Year's Eve), or imitative rituals carried out during sowing, such as digging a chicken egg in a furrow.

Written sources tell us the names of *ancient Slavic deities*; some of them, later forgotten, apparently were related to agricultural work. They were the sun deities Svarog, Dazhdbog, Khors. Apparently there was also an earth goddess cult, although it has not been identified by observation. It is possible that the thunder god Perun was connected with agriculture; later it became a princely god in ancient Rus. The guardian of animal husbandry was Veles (Volos), the god of cattle.

The female god Mokosh mentioned in Russian sources was quite interesting. Nearly the only female image in the ancient eastern Slavic pantheon, it was the only god whose name was preserved among the people to this day. Mokosh was the patron goddess of female chores, spinning and weaving.

The religious-mythological significance of Rod and Rozhanitsy is unclear. According to various sources, they were worshipped by the ancient Slavs. Some researchers believe they were clan ancestor spirits (*rod* means ancestor) and others believe they were the spirits of birth and fertility.

Were there any deities common to all the Slavs? Some gods are mentioned among the eastern Slavs, others among the western Slavs, and still others among the southern Slavs. Only the name Perun is repeated among all groups. But it was simply an epithet for the god of thunder. Often Svarog and Dazhdbog and sometimes Veles are considered pan-Slavic gods, but this is not conclusive.

The word "god" (*bog*) is the same in all Slavic languages, and is similar to the old Iranian *baga* and the old Indian *bhaga*. The main meaning of this word, according to linguists, is happiness and good fortune. Eventually the concepts of success, good fortune, happiness and good luck became personified in the image of a spirit bringing good fortune.

Another term used by all the Slavs for a supernatural

being was *bes*. At first this word signified everything supernatural and terrible (compare with the Latin *foedus*—terrible, horrible). After the adoption of Christianity the word *bes* became synonymous with evil spirit, the same as the concept of devil and Satan.

The same kind of transformation occurred with the concept of devil. The ancient Slavs believed in a deity of winter and death (devil—*chyort*), the personification of winter gloom and cold. The word *chyort* in all the Slavic languages is the personification of an evil supernatural force. *Chyort* has become synonymous with the Christian devil.

As class stratification developed among Slavic tribes and they formed states, the conditions arose for the tribal cults to become *national cults*. Perhaps the Svyatovit cult among the Pomor Slavs emerged for this reason. The Kievan Prince Vladimir (eastern Slavs) attempted to create a pantheon and cult for all of Kievan Rus. According to chronicles, in 980 he called together, on one of Kiev's hills, a whole host of idols of various gods (Perun, Veles, Dazhdbog, Khors, Stribog, Mokosh) and ordered the people to pray to them and bring them sacrifices. The prince himself was not satisfied with this attempt to create his own pantheon of Slavic gods; within just eight years he adopted Christianity from Byzantium, and compelled the people to do likewise. The Christian religion was better suited to the developing feudal relations. Therefore Christianity slowly but surely overcame the people's resistance, and spread among the eastern Slavs. The same occurred among the southern Slavs. The western Slavs, under the great pressure of feudal-monarchal rule, adopted Christianity from the Roman Catholics.

As Christianity spread it merged with the old religion. This was promoted by the Christian clergy who wanted to make the new faith more acceptable to the people. Old agricultural and other festivities were timed to coincide with various church holidays. Old gods gradually merged with Christian saints; most of the old names were dropped, but the saints took on their functions and attributes. Perun continued to be worshipped as the god of thunder, but was called Ilya the Prophet; Veles, the god of cattle, was called Saint Vlasiya; Mokosh was referred to as Saint Paraskeva or Saint Friday.

In contrast, *mythological heroes* have persisted almost to this day, although it is not always easy to distinguish which elements stem from ancient times, and which ones were added later.

All Slavic peoples believe in the spirits of nature. Spirits, the personification of woods, were typical mainly in forest territories: the Russian and Polish wood goblins. They personified the apprehensions the Slavic farmer had about the thick forests that he had to wrest land from to cultivate, that were easy to get lost in, and that had wild animals which could kill him. The Russians, Poles and Czechs had water spirits that were even more frightening than the good-natured wood goblin, essentially a practical joker, because drowning in a whirlpool or lake was far more frightening than losing one's way in the woods. The field spirit was similar among the Russians, Poles and Czechs. It was a woman in white who appeared to be working in the field in the midday heat when it was customary to take a break. The female midday spirit would punish those who violated this rule by beheading them, or in some other way. She was the personification of the danger of sunstroke.

All the Slavs believed in mermaids. Some believed that a mermaid was the personification of water, and others thought she was a drowned woman, etc. It is impossible to understand beliefs about mermaids and related rituals without taking into account how the Slavs were influenced by the rituals of antiquity and the early Christian period. For instance, the peoples of the Mediterranean called the spring-summer holiday of Trinity *domenica rosarum*, *pascha rosata*. [The word for mermaid in Russian is *rusalka*, derived from the word *ruslo* or river, which in turn is based on the Latin root *ros*.—*Trans.*] Hence these Greco-Roman mermaids were brought to the Slavs together with Christianity, and merged with local spring-summer agricultural rituals. To this day the Bulgarians and Macedonians celebrate summer holidays they call *rusalia* or *rusalnitza* (just before Whitsunday). The Russians used to celebrate *rusalia* week (before Trinity). The *rusalka* was portrayed either by a young woman or a straw image.

The actual mythological image of a mermaid living in water, a field or woods, came later, around the eighteenth

century. It was largely the result of personifying the holiday or ritual itself. But this image merged, apparently, with ancient, purely Slavic mythological notions and ones that were rather diverse: the personification of the threat of water (mermaids like to lure people into the water and drown them), notions about women and girls dying in water, about unbaptised dead children (the "impure" deceased), and beliefs about the spirits of fertility (according to the southern Russian beliefs, mermaids walked through the rye, romped on the grass, thus ensuring a good harvest of grain, flax, hemp, etc.). This new and complex image of the mermaid replaced the ancient Slavic image of water nymphs and other female water spirits.

Slavic peoples today still have numerous superstitions about supernatural beings, some hostile and some well-meaning. They personified either the fear of nature's calamities, engendered by undeveloped material production or the social conditions. Some of these notions can be traced back to the pre-Christian era. Others developed in the relatively new conditions of life. One of the later superstitions was the Ukrainian belief in small spirits that personified the ill-starred fate of the poor peasant. Under the Church's influence most of these mythological images were simply referred to as evil spirits.

The ritual of *family-clan cult* was carried out by the heads of families and clans. The social cult was led by special professionals—*Magi*. Who were the Magi. Ordinary sorcerers, shamans or gods' priests? Were there any differences between them in rank or in their specialisation? After Christianity was adopted in Rus (988-989) the Magi defended the old belief and at the same time led rebellions against the princes and feudal lords (for instance, in 1071). This is quite understandable, because Christianity came to Rus as a purely feudal-monarchal religion. For a long time the Slavs had sorcerers, magicians and experts in black magic who were believed to have secret knowledge and communicate with evil spirits. At the same time they kept their specialists in medicinal magic from the ancient era, people who practised folk medicine. The people believed that these healers were different from sorcerers; and the healers themselves

often claimed that, unlike the sorcerers, they relied on divine rather than evil power.

The Russians believed that other tribes had stronger sorcerers—the Finns, Karelians, Mordvinians, etc. This phenomenon was also common among other peoples.

According to ancient Slavic religions, there were sacred and sacrificial sites, and in some places there were real sanctuaries and temples where various deities were displayed.

Chapter Eleven

RELIGION AMONG ANCIENT GERMAN TRIBES

When German tribes came into contact with the civilised peoples of the ancient world they were approximately at the same stage of development as the Slavs: most of them were just beginning to emerge from a purely clan society. Accordingly, their religion maintained its archaic forms. However, individual German tribes and groups differed considerably from one another in terms of their development and the degree to which they were influenced by the beliefs of the Celts and Romans, and later, Christianity. Therefore the early religion of the northern, Scandinavian tribes, who were farther away from this influence, lasted longer than it did among the southern and especially southwestern—Rhine and Danube tribes. Generally speaking, it is impossible to present the ancient German religion as something unified, ignoring the tribal and geographical distinctions, and the changes that had occurred throughout the entire historical period.

The religion of the ancient Germans had vestiges of such archaic forms as *totemism*. These survivals are evident mainly in the names of some tribes: Cherusci, from the word *heruz*, meaning young reindeer; Buri, from the word *Eber*, meaning wild boar. There are myths about individual tribes and clans that originated from trees, and the legend about the Merovingian clan emanating from a water monster. Evidence of totemism is also clear from the myth about the origin of all people in general from trees: men from the ash tree and women from the alder.

The survivals of totemism are also seen in the worship of sacred animals, some of which served as the attributes of the gods: the wolf and raven, animals devoted to Odinn;

the wild boar with golden bristles in Scandinavian myths, etc.

It is hard to say what was at the root of the worship of sacred rocks. We know about this practice from archeological finds (rocks with man-made indentations), and from reports of ecclesiastical writers. Perhaps this worship was analogous to the *seids* of the modern Laplanders. Ecclesiastical writers also mention sacred trees and springs, and the worship of sacred fire that was supposed to have purifying and healing properties.

Also of archaic origin was the belief in the numerous spirits of nature—elves, mountain trolls, water nymphs, underground gnomes, etc., some of which were friendly to people, others that were hostile, and often practical jokers. Belief in Werwolves was one such example. All these beliefs reflected the lifestyle of the *hunting* tribes that lived in an austere, but often bountiful environment. These beliefs proved to be the most viable element of the ancient German religion; they were preserved in the folk beliefs, and sometimes in the folklore up to this day.

Widespread among the Germans were rituals of *medicinal and preventive magic*—the use of exorcism, fire, various charms, the practice of pulling a patient through a hole dug in the ground, as well as the use of medicinal herbs. Belief in sorcery was extremely strong. The people were certain that sorcerers and witches had supernatural powers. It is interesting that their notions about the gods were also influenced by magic. Gods were described in German mythology as powerful sorcerers. A whole system of divination played an extremely important role in various aspects of the people's social and private lives. Predictions were made based on the flight of birds, the conduct of sacred horses, and especially the drawing of lots distinguished by runes.

Burial rituals were not the same everywhere. Some tribes practised cremation, as they had in the Bronze Age, and others buried their dead in the ground. Germans believed in resurrection; this apparently kept them from fearing death. According to German mythology, however, warriors that fought bravely and died in action went to Valhalla, the magnificent palace of the god Odinn, where they spent their time feasting and enjoying other pleasures. German tribes worshipped the dead in the framework

of family-clan ancestor cult; the priests of this cult were the heads of clans and families.

The dominant form of ancient German religion during the period of Roman interaction was the *cult of tribal patron gods* and sacred tribal forests or groves often mentioned by Roman authors. Each tribe had its sacred forest or grove where it held its public offerings and various other rituals, and where the people gathered to discuss tribal affairs. We know the sacred groves of the Batavi, Frisii and Cherusci. When tribes began uniting these sites sometimes became the centres for inter-tribal religious rituals and sacred places worshipped by people far and wide.

The few tribal patron gods we know about are mainly those that became the gods of whole tribal alliances. Roman writers mention the following tribal gods: Tamfana, goddess of the Marsi and related tribes; Braduhenna, goddess of the Frisii; Nerthus, patron goddess of the alliance of several tribes on the Jutland Peninsula, whose sacred area was on one of the islands; Alcis, twin gods of the Nahanarvali. The people living around the lower reaches of the Rhine worshipped the goddess Nehalennia whose name was inscribed on numerous artifacts.

Some of the great gods of the Germans—if not all of them—originated from individual tribes or tribal alliances. These gods, incidentally, were complex figures whose elements had various origins.

The most complex and unclear was Wodan of the southern German tribes. He was the equivalent of Odinn of the northern Germans. Wodan was the god of storms and whirlwinds. On the other hand, he was also the god of the dead, master of the kingdom of the dead, the conductor of souls. During the era of military democracy and constant inter-tribal wars, Wodan (Odinn) became the most important of the gods. In northern German mythology Odinn ruled over splendid Valhalla; warrior maidens brought to him the souls of brave warriors who fell in battle. According to this mythology, Odinn was the main god, the warrior god, but at the same time he was a wise magician who knew all about the magic runes. Among the southern Germans Wodan was related to man's psychic world as well. He was the god of stormy emotions, mad-

ness and raving. Perhaps these were vestiges of shamanistic notions. Wodan was related to the belief in "wild hunting", a belief that still persists in Germany—a crowd of dead souls being carried along in a storm and whirlwind across the sky. In some places a "wild hunter" to this day is called Wode—"Master of Fury" (Oden in Sweden).

Nature mythological traits were strongly evident in other great gods. That was the case with the Scandinavian Thorr (the southern German Donar), deity of thunder and lightning, carrying a lightning hammer; Tiw (Ziu, Tyr), god of the radiant sky; Baldr, god of fertility, spring and plant life; Freyr, also related to fertility; Loki, the sly and tricky god of fire. Most of these gods had something to do with agriculture. Thorr, for instance, was worshipped more by the peasant population in contrast to Odinn, who was god of the militaristic aristocracy.

The formation of a national pantheon of gods among the Germans was partially a reflection of inter-tribal unity, as well as a means towards this end. This was true of other peoples as well. Among the Germans this trend increased when they were fighting the Romans.

We know far too little about *the mythology* of the Germans. Mostly what we know are the mythological beliefs of the northern Germans, the Scandinavians, mainly from the later period when they no longer contained purely folk elements and when they were embellished artistically. These beliefs are contained mainly in the *Poetic Edda*, the poetic collection that was supposed to have been recorded by Saemund Sigfusson (eleventh and twelfth centuries) of Iceland. The actual songs of the *Edda*, collected and revised by Saemund, partially date back to an earlier period, the ninth and tenth centuries. But Christian theology influenced them, and even more so the mythology in the *Prose Edda* (the *Younger Edda* recorded by Snorri Sturluson of Iceland in the thirteenth century).

The *Edda* contains primarily cosmogonic myths. The Germans thought that there were other powerful supernatural beings that lived before the gods ruled the world. They were Jotnars (Frost Giants). The gods killed one of them, the giant Ymir, and created the sky and the earth out of his body. The gods made people out of trees—

men out of the ash tree, and women out of the alder. The Aesir gods lived in Asgardr, similar to the Olympus of the Greeks, where they held feasts and games. The myths also depict the great struggle of the Aesirs against attacking giants, as well as against gods of another kind, Vanirs. Apparently, the Vanirs were the personification of alien ethnic elements. Some scholars think they were southern German tribes, and others believe they were Swedes who lived near Lake Vanern, Finns or even Slavs (Wends).

Scandinavian myths also contain other evil forces originating from the ancient Jotnars—the terrible Wolf Fenrir; master of the world of fire Surtr; the sombre goddess of death and the nether world Hel; the frightening dog Garmr who guarded the entrance to her underground kingdom; the Jotnar dragon Fafnir, and the black dwarves named Alfs who were born of the worms in the corpse of Ymir. These gloomy mythological figures apparently emerged during the period of inter-tribal wars and the plunderous raids of the courageous and fierce Vikings. The gods and heroic people fought constantly against these evil forces. One of the main heroes was Sigurdr, the Scandinavian version of Heracles.

An interesting eschatological myth is about the end of the world. It is in *Sybil's Prophecy*, the first song of the *Edda*, which also contains cosmogonic tales. It warns that the dark forces will rise one day, the gods and people will perish fighting them, and the world will disappear in a great fire. However after the end of the world it will be reborn and renovated—the wonderful Baldr will return from the kingdom of the dead, and a new generation of gods and people will live in abundance and peace.

This myth shows the influence of the Christian apocalypse, but it also reflects original mythological notions about the dying and resurrecting deity of fertility Baldr and the pre-Christian idea of the struggle between good and evil forces.

All northern German mythology is filled with gloomy and noble notions. These attitudes corresponded to the militaristic life of barbarian tribes who were constantly fighting one another. The tribe was headed by a militaristic aristocracy—its world outlook was what was reflected

in the mythology. But there was another bright element that was interwoven—the agricultural peasant cult of the deities of fertility.

The *Edda* contained stories about other gods as well, for instance, the Norns, the goddesses of fate. They were three sisters—Wyrð (the past), Verdandi (the present) and Skuldr (the future). Other characters were—the world tree, the ash tree Yggdrasill; the eight-legged horse of Odinn, Sleipnir; and the sacred attributes of gods and heroes, objects with personal names, such as, Thorr's hammer named Mjollnir, and Sigurd's sword named Gram.

When the Roman Emperor Julius Caesar fought the Germans he noticed the most important distinction between them and the Celts: "...they have neither Druids to preside over sacred offices, nor do they pay great regard to sacrifices" (Julius Caesar, *The Gallic War and Other Commentaries*). Caesar recorded an interesting and archaic custom of the Germans (Suevi), according to which prophecy and divining the will of the gods, even in matters of war, was the job of elderly women, the matrons (*matres familiae*). This is evidence of strong *matriarchal survivals*.

Clashes with the Romans accelerated the disintegration of the communal-tribal system among the Germans. Already 150 years after Caesar, Cornelius Tacitus wrote about the influential status of German priests (*sacerdotes*). They enjoyed much more prestige than tribal chiefs—kings (*reges*) and military commanders (*duces*). The priests were in charge of the court; speaking on behalf of the gods, they could sentence a person to death and decide on other punishment. They were also the leaders of tribal meetings. The priests, of course, controlled all matters concerning the religious cult, sacrifices and divination. Unfortunately, none of the classical writers indicate how the top priesthood was selected and to what social strata they belonged. Among the Burgundians the high priest served a lifetime and was not accountable for his actions at a time when the king was held responsible by his tribe for not only military failures, but also for economic problems caused, for instance, by poor harvests. In such cases he was replaced. The institution of the sacred king was typical for those days. The

king was supposed to have a magical connection with the welfare of the people and with nature, but possessed little power.

The role of women both in the social and religious affairs of the Germans remained great in the days of Tacitus, and later. "They even believe that the sex has a certain sanctity and prescience (*sanctum aliquid et providum*), and they do not despise their counsels, or make light of their answers." (Tacitus, *Germany and Its Tribes*). Some women enjoyed particular honour and wielded enormous influence, sometimes not just over their own tribes. The most famous maiden prophet was Veleda, of the Bructeri tribe, and played an important role during the rebellion of Civilis in A.D. 69-70 (Tacitus, *Germany and Its Tribes*). Some Germans disapproved of the high status of their maiden prophets, and even during the actual rebellion they said that "...if we must choose between masters then we may more honourably bear with the Emperors of Rome, than with the women of the Germans." (Tacitus, *The History*). Somewhat earlier Aurinia enjoyed similar status. She had the gift of prophecy, which was reminiscent of female shamanism. A survival of this was evident in a custom observed by the Nahanarvali who, according to Tacitus, had their priest wear women's clothing. This was related to female shamanism also among the peoples of Siberia and North America.

The cult forms among the Germans were not complicated and consisted mainly of *sacrifices and prophecy* about the will of the gods. The sacrificial ceremonies were quite brutal. Often people were sacrificed, mainly prisoners of war. In bloody internecine wars the conflicting tribes sometimes in advance doomed each other to be offered to the gods of war; then the defeated side was totally annihilated—the warriors, horses and all other living things. When the Cimbri raided Italy old female prophet priests sacrificed prisoners. They carried out the rituals themselves and predicted the outcome of the war based on the signs contained in the blood and the victims' inner organs. This bloody, barbaric cult was also generated by the militaristic lifestyle of the era.

The Germans did not have sanctuaries and temples. Sacred groves served as the sites for sacrificial rites. They did not have portrayals of their gods. Instead they

used crudely cut pieces of wood that served as idols in some areas.

The spread of Christianity among the German tribes between the fourth and tenth centuries dealt a blow to ancient beliefs. The masses resisted the new religion for a long time, against the insistence of the feudal aristocracy and Christian preachers. In order to weaken this resistance the Christian clergy compromised by legalising some old customs and beliefs, and incorporating them in the Christian religion. *Pre-Christian survivals* lasted a long time. Medieval demonology, the belief in evil spirits and witches, bloody witchhunts were, of course, inspired by the Christian clergy, the Catholic and Protestant Inquisition. However the monks and inquisitors who burned thousands of "witches" and supported the belief in man's communication with evil spirits, relied essentially on ancient, pre-Christian beliefs, and were simply continuing the tradition of bloody human sacrifices.

The survivals of ancient beliefs lived on in a more harmless form in the folklore of the German peoples, in the beliefs and fairytales of elves, trolls, dwarves, water nymphs and various monsters, and until the recent past, in folk customs, especially those related to the annual agricultural cycle.

All of the reaping customs and rituals contained the idea of some kind of demon or mysterious being sitting in a wheat field. As the wheat was cut the demon retreated and finally ended up in the last sheaf. This last sheaf was the embodiment of the invisible spirit of plant life, and became the object of special customs and beliefs—it was decorated, brought into the home solemnly, and kept until the next harvest.

The Slavs and other agricultural peoples had similar customs. But among the Germans the tendency to personify the last sheaf and the whole wheat field was much stronger than among their neighbours. Sometimes the sheaf was a human being and sometimes an animal. It was referred to as a "rye wolf", a "rye dog", "pig", "rooster", or "wheat mother", "rye man", "wheat man", "old man", "wheat girl", "oat bride", "wheat bride", etc. These were not simply poetic names; magical motions were made over animals or people to ensure a good harvest.

Many beliefs and superstitious customs are still connected with death and burials—the superstitious fear of a corpse, the belief in dance groups of the dead who lure the living into their midst, belief in ghosts (among the aristocrats this belief took on the form of notions of “a woman in white” inhabiting old castles), etc. People still believe in black and medicinal magic, in “substitute” children (Wechselbalg), supposedly sent by dwarves. Such children, marked by a physical defect, were sometimes killed by the superstitious people.

Chapter Twelve

RELIGION AMONG THE ANCIENT CELTS

We know about the religion of the Celtic peoples, and far from completely, only as it was practised by the time these peoples clashed with the Romans in the first century B.C. The sources for studying this religion are, primarily, the numerous archeological monuments of the Roman period—pictures and inscriptions; and second, the reports of ancient writers. We still know nothing about the earlier development of Celtic religion. In the later period it was subject to rapid disintegration, first, under the influence of Romanisation, and then, Christianity.

In the period when the Celts (Gauls) were in close contact with the Romans (first-third centuries B.C.) Celtic society had a developed clan-tribal system before it turned into a class society. That is, it was generally at a higher historical level than the Germans and Slavs. Most Celtic tribes inhabited the Iberian Peninsula, Gallia (now France) and the British Isles. The strongest tribes inhabiting Gallia, and those we know the most about, were constantly fighting among themselves—Allobroges, Helvetii, Sequani, Arverni, Aedui, Treviri, and Nervii. But the strongest of them gradually united with their neighbours. During the time of Caesar (mid-first century B.C.) in Gallia—the two largest tribal alliances were rivals. One was headed by the Aedui, and the other by the Sequani. Within the tribes there was already an aristocracy that ruled the people and waged constant wars.

This aristocratic and militaristic clan-tribal system of the Celts was reflected in their religion. A professional priesthood, the *Druids*, was in complete control of the cult. It constituted, along with the nobility, an

influential and privileged leadership of the Celtic tribes. Although the Celtic priests did not form an insular and hereditary caste, access to the title of Druid was usually open only to someone from the tribal aristocracy. The Druids had their own intertribal organisation that covered all of Gallia. Once a year they met at conferences held in Gallia's religious centre, in the area of the Carnutes. They elected a high priest who served a lifetime. Anyone who wanted to become a Druid underwent lengthy and difficult training over a period of twenty years. A candidate studied the wisdom of the Druids and learned by heart numerous religious hymns and spells. Women could also become Druids.

The Druids enjoyed great prestige. This is why the Celtic religion is often called Druidism. These priests made sacrifices, were diviners, exorcist-sorcerers, healers, and the bearers of secret knowledge.

The nature of the cult was brutal and barbaric. Human sacrifices were common, and sometimes related to the divination system. Many rituals were devoted to the worship of the sacred oak (the word Druid comes from the word *dru* or "oak") and mistletoe. Especially mysterious was the ritual of cutting a mistletoe branch with a golden sickle. This was done at midnight, under the full moon, and the Druid who performed the ritual was dressed in white.

Roman writers mentioned two other professions directly related to the religion of the Celts—*Euhages*, those who served during sacrifices, and bards, inspired singers, probably similar to shamans.

One of the main religious doctrines was the teaching about the transmigration of the soul. The Celts also believed in the afterlife underground, underwater or on islands.

Inscriptions, pictures and reports by Roman writers tell us the names of a large number of *Celtic gods*. Most of them were local and tribal patron gods and, as a rule, were named after their tribe.

Apparently having originally been communal and tribal patrons, Celtic gods maintained in many cases their archaic appearance, and their names or attributes pointed to their ancient totemic origin. Some of them were related to the hunting cult. Others were associated with domesticated animals and were regarded as the patrons of

pastoralism. Other deities were connected with natural phenomena, and some were the guardians of fertility and agriculture, or constituted more complicated figures. There were many deities of rivers and springs. One of the most important gods, Esus, was apparently related to forest plant life. Some observers even thought it was the ancient supreme God of the Celts. Researchers have found two portrayals of Esus in the form of a man cutting down a tree. One of them has the name of the god inscribed on it, and was found on an altar in Paris where today's Notre Dame de Paris is now located.

An interesting figure was Ogmios, the god of the furrow wisdom and eloquence, formerly the guardian of wheat fields. Ancient writers associated him with Hercules (the Romans also associated other Celtic gods with their Hercules).

The militaristic lifestyle of Celtic tribes gave rise to a whole number of deities of war, and they endowed old gods with military functions.

As inter-tribal trade developed new gods emerged—patrons of trade that the Romans identified with their Mercury and Minerva.

The worship of Matron goddesses (Matres or Matronae in Latin) can be traced back to matriarchal society, and were usually portrayed as triads.

In addition to their gods, the Celts also believed in numerous spirits, fairies, elves, monsters, and they deified trees, springs and rocks.

Because professional Druids executed the cult, the fate of the ancient religion largely depended on their authority. When the Romans were conquering Gallia, Julius Caesar supported the Druids, relying on them in fighting against the Celtic military nobility. After Gallia was pacified, Rome's policy towards the Druids changed. Augustus and Tiberius persecuted the Druids and tried to undermine their prestige among the people of Gallia. Emperor Claudius destroyed the Druid religion in Gallia; even the Romans found the religion too brutal. The spread of Christianity dealt the final blow to the religion of the Celts.

Traces of this religion, however, are still evident among the people of France, England and Ireland, some of whom believe in witches, sorcerers, elves and fairies,

and various monsters. As for the great gods of the Celts, some of them gradually became Christian saints, such as Saint Brigid and Saint Patrick.

In Ireland and Wales today, in connection with the nationalist anti-British movement, attempts have been made to revive the ancient Celtic religion. This Irish-Welsh neo-Druidism involves the idealisation of the ancient religion of the Druids as supposedly mysterious and profound wisdom.



NATIONAL RELIGIONS



An examination of the religions of people in the last stage of the communal-tribal system—Polynesians, Africans, etc.—introduced the religious practices typical of the transitional period from a pre-class to a class society. The deification of chiefs, the cult of the tribal warrior god, the role of religion in accumulating private property, slavery, and professional priesthood were observed in their early, embryonic forms. These forms could still be seen in the religions of early class societies. But as class contradictions grew, as states formed and strengthened, religion became increasingly an ideological weapon in the hands of the ruling classes. It was increasingly an instrument of spiritual oppression, a way to keep the people submissive. While religious beliefs and rituals from the past based on folk notions continued to exist on their own, the theological manipulations of the priesthood began to play a growing role. Isolated from everyday life, from material production, the priests engaged in contemplative endeavours, created complex religious-mythological systems and sophisticated metaphysical notions. These notions, of course, were not just the fruit of free thinking and individual fantasy; they were in keeping with the attitudes of the period, and primarily the interests and views of the ruling classes. Whole religious-philosophical conceptions were developed. At the same time priests deliberately deceived their followers.

Religions of class societies differ from the religions of traditional societies even in terms of the sources by which they are studied. The religions of class societies are studied largely on the basis of written sources—sacred scriptures, and various other religious texts. The latter some-

times date far back into antiquity. This enables the observer sometimes to look deep into the past and study the history of each separate religion over a long span of time.

We shall examine how religions developed among peoples that long ago had class societies: the peoples of Central America (from Mexico to Peru), East Asia (China, Japan), South Asia (India), and finally the countries of the Ancient East (Egypt, Mesopotamia, Iran, etc.) and the ancient world. National religions were and still are the dominant ones in these countries. They are religions that historically developed in class societies among individual peoples or in individual states, reflecting their social and political systems, and they have continued to be related to these systems, consolidating and sanctifying them. Adherence to a certain cult is connected with affiliation to a given people or state. Afterwards we shall look at the later and more complex type of class religions, the world religions.

Chapter Thirteen

RELIGION IN CENTRAL AMERICA

Central America, before the arrival of Europeans, had highly developed societies with urban culture, an early class and early state system. Some Western scholars maintain that these developed cultures were influenced by the civilised peoples of the Old World; however they have no serious evidence. Most likely the class system and mature culture in Central American countries emerged independently due to favourable domestic conditions for advancing material production. Hence the religions practised in Central America were the result of internal development. They reflected the material and social conditions of the people, and not at all the influence of Egyptian, Babylonian or other religions of the Old World.

Spanish conquerors and colonisers destroyed the culture of these peoples. All that remains of the old religions are scant archeological findings and even less religious texts. The evidence of Spanish chroniclers of the sixteenth and seventeenth centuries help recreate a partial picture of the people's religious beliefs. The evidence is incomplete but valuable.

The Central American peoples had more developed agriculture than similar tribes in other parts of the Americas. Agriculture was based almost everywhere on intensive irrigation. In Peru irrigation was on mountain terraces. The kind of irrigation in Mexico was referred to as *chinampas*, or "floating gardens". The social division of labour was distinct, and diverse professional crafts existed—sophisticated pottery-making, the processing of non-ferrous metals that included fine jewelry work, complicated weaving techniques, etc. Trade was extensive both within a tribe, as well as between different

regions. This laid the groundwork for complex forms of social life and sharp class stratification, although obvious survivals of clan and territorial communities remained. Strong state power developed.

Before Europeans came to Central America there were four major independent cultural centres, each of which had distinctive religious beliefs. These centres were Central Mexico (Aztecs), Guatemala and the Yucatan (Maya), Colombia, particularly the Bogota district (Chibchan), and Peru (Quiche with the dominant Incas).

All of these four centres had one characteristic in common: the combination of extremely archaic forms resembling the religious beliefs of the less advanced peoples in the Americas along with complicated forms of state cult introduced by conquering tribes. Theological-mythological systems concocted by the priests developed along with the agricultural religion of the peasantry.

In Mexico the basis of religion continued to be the *ancient, pre-Aztec, agricultural cult* similar to that of the Pueblo Indians and their neighbours—the cult of deities, agricultural guardians, magical rituals to make rain, and the deification of maize. Some of the Mexican gods maintained their relationship with the ancient agricultural religion.

Added to these archaic beliefs, however, were the more complicated forms created by the Aztec conquerors. The very structure of Aztec society and its state was quite complicated. Despite the preservation of the clan community, social stratification was already considerable. The society had a nobility, free warriors, slaves and conquered tribes that paid tributes. Against this background emerged a special social stratum of priests that was completely isolated from material production and engaged in religious activities full time. The priests comprised corporations in the temples of individual gods, owned land and had an enormous influence on the population. They were well versed in calendars, had an elaborate system of chronology, and were specialists in hieroglyphics. They trained the children of the nobility and future priests in special schools. There was a strict hierarchy of the priesthood. The highest priests could be seen only among the nobility. Priests had to follow strict discipline, and observe many difficult restrictions and taboos. They

even engaged in self-flagellation. The centres of cultic activities were the numerous temples. Most of them looked like terraced pyramids (*teocalli*), with an open platform on the top.

The Mexicans had a large and complex *pantheon of gods*. We know dozens of their names. Among them were gods that personified the powers and calamities of nature, and the patrons of various types of human activity.

The three most important gods were of different origins. One was Quetzalcoatl (Green-Feathered-Serpent), an ancient god that in the beginning had been a culture hero with totemic traits. Quetzalcoatl had perhaps belonged to a phratry totem, and partially related to the snake cult practised to this day among Pueblo Indians and other North American tribes. But the god was portrayed as anthropomorphous, in the form of a white old man with a long beard. It was a god borrowed by the Aztecs from their predecessors, the Toltecs. The most important focus of the Quetzalcoatl cult and its main temple were in Cholula, one of Mexico's most ancient cultural centres.

Another god, Tezcatlipoca (Smoking Mirror) was the personification of the sun as a destructive, burning source. Its attribute was a mirror shield, the symbol of the sun. It was a cruel and somber deity that demanded bloody sacrifices. At first Tezcatlipoca was, apparently, the tribal god of the Tezcoco, one of the three main Aztec tribes.

The third god was Uitzilopochtli. He had archaic roots that were related to the totem humming bird. But despite this connection with the small, harmless creature, Uitzilopochtli was a cruel deity that required bloody sacrifices. At first he was the tribal god of the Tenochtitlan Mexicans, but when the latter headed the Aztec state, he became the god of war and one of the supreme gods. Bloody human sacrifices were made to him, just like to Tezcatlipoca. The offerings were either prisoners or the young men of the Aztec nobility.

Many thousands of these sacrifices had been made by the time the Spanish came. Mexicans often concluded special treaties with neighbouring states (for instance, with the Tlascaltecs) on the periodical resumption of war with the special aim of capturing prisoners for sacrificial

purposes. Perhaps this was the only case in history when two states agreed to wage war for religious reasons.

The custom of sacrificing prisoners to gods was evidence that class relations in Mexico were not yet sufficiently developed, otherwise prisoners would not have been killed, but forced to work.

An earlier, "agrarian", influence was preserved in the Uitzilopochtli cult as well. During the celebrations held twice a year an enormous dummy of the god was made out of flour dough and honey. After the religious rites the figure was broken into pieces and eaten by all the participants. It was similar to the agricultural ritual of eating a god as practised by many peoples in antiquity, which has been preserved in its vestige form in the Christian mystery of receiving the eucharist.

The most elaborate rite involving human sacrifices was described by Spanish authors in the sixteenth century. It was the main spring holiday in honour of Tezcatlipoca. The most handsome of the prisoners, with no physical defects, was chosen ahead of time to be sacrificed. He was regarded as the personification of the god. For a whole year he lived in luxury and was venerated, but held under heavy guard. Twenty days before the holiday he was given four pretty girls as his wives and servants who were also considered goddesses. But on the day of the celebration the prisoner paid for all this honour with his life. He was led to the temple. The priests took him to the top of the *teocalli*, laid him on his back on the stone altar, and the high priest cut his chest open with a stone knife, tore out his heart and brought the heart to the sun god.

According to *Aztec cosmogonic myths*, world periods, or cycles replace each other in the history of the universe which was once created by the god Tloque Nahuaque (not related to any cult). There were four such periods, each cycle ending in a catastrophe—a worldwide fire, flood, storm, famine (their sequence varied, depending on the source). The current world period was supposed to conclude with the end of the world.

The cult prevalent on the Yucatan Peninsula in the *Mayan* state was somewhat different. Like the whole *Mayan* culture, we know less about their religion than that of the peoples of Mexico. The *Mayan* state was in

decline even before the Spanish arrived, and the conquistadors dealt its culture the final blow.

The ancient hieroglyphic writing of the Mayans is now being deciphered. The Dresden, Madrid and Paris codexes contain information about their religion. They cite the names of various gods. Until recently these codexes could not be read. Now we know many names of the gods.

The main Mayan god was Itzamna who was originally a tribal or urban god. He was the mythical founder of the city of Itzamal, later a culture hero (created writing and all knowledge), and the god of the sky. A prominent role in the culture was also played by Kukulcan, the patron god of the city of Mayapan and the mythical forefather of the ruling Mayapan Dynasty which at one time controlled all Mayan cities. Kukulcan was half-man, half-serpent similar to the Mexican Quetzalcoatl. Even the meaning of their names is similar—feathered serpent. The god of wind, Hurakan, was also interesting; according to Mayan mythology, he played an important role in creating the world.

The cosmogonic mythology of the Mayans was complicated and pretentious. It is expounded in the book entitled *Popol Vuh*, written in the language of the Quiche with a Spanish translation done in the seventeenth century by one of the Spanish. The story is of how the gods who created the world (Great Mother and Great Father) consecutively created the world—the land, animals, and then people. At first people were made out of clay, then wood, but both these attempts failed, so the gods created people out of milled corn. At first four men were made, then four women (the number four is sacred among the Indians). This same myth tells about the heroic deeds of divine twin brothers who were born of a virgin in a miraculous way from the dead head of one of the gods.

Another mythological composition, the *Book of Chilam Balam of Chumayel*, contains the story of world epochs, and worldwide floods. There is also an eschatological myth about the imminent world catastrophe. These are the only books by aborigines on ancient American mythology.

Yucatan cities were religious centres. They were the sites of the largest temples that were quite popular. The

temples were enormous terraced pyramids. The gods were brought sacrifices, including human ones, although among the Mayans they did not play the same role as in the bloody cult of the Aztec religion. The actual introduction of this custom is attributed to the influence of later Aztec conquerors (fifteenth century).

All the afore-mentioned mainly characterises the religion of the priests and the nobility. The masses had their own beliefs: belief in Chacs, the numerous spirits of fertility and rain that brought good harvests. Chacs were related to the four directions of the countries of the world.

Until recently the Indians of Guatemala (Mayans) maintained an interesting belief (noted by Spanish authors in the sixteenth and seventeenth centuries) in an animal double—Nagual. Each person has a secret double in the form of an animal inhabiting the forest. If the animal dies, the person will also die. This belief is a survival of totemism, and is at the same time similar to the cult of the personal guardian spirits of the North American Indians. This last form of religion is sometimes called Nagualism.

The third centre of ancient American civilisation was where Bogota, Colombia's capital is today, and the area west of the Magdalena River. The dominant group was the Chibchan (Muisca), and they created a highly developed culture. The Chibchan had centres for their religious cult, temples, and a hereditary priesthood.

One of the cult centres was the sacred Lake Guatavita, not far from Bogota. The lake was considered the embodiment of a deity and was worshipped. Offerings were made to the lake, mainly gold and emeralds. During certain holidays the ruler, having collected valuables, sailed on a boat to the middle of the lake and tossed in this sacrifice. Human sacrifices were also possible.

A big role in the religion of the Chibchan was played by the cult of the patron god of war and rituals related to war. Strong and brave warriors were regarded as holy, and their bodies were mummified after death. These mummies were carried on stretchers into the middle of a battle where they continued fighting, as it were, on the side of their people, inspiring the warriors.

In the religion of the Chibchan a major role was

played by the culture hero Bochica who was portrayed as a white old man with a beard, just like Quetzalcoatl of the Mexicans. According to the myth, Bochica was the god of the sun, and his wife was the goddess of the moon. Bochica taught people all the arts and crafts, whereas his wife wanted to destroy people.

The fourth centre of ancient American civilisation was the Peruvian state which was under the rule of the *Incas* by the time the European colonisers arrived. The Incas conquered the country where there had been a highly developed culture until then, but the Incas created a strong, centralised state. In the state of the Incas, due to the diversity of the tribes and the varied levels of development, both rather archaic forms of cult were preserved and the more developed ones that were either introduced or created by the conquerors.

The state cult instituted by the Incas was an attempt to centralise the cults of individual deities, unite them and give them organised forms. The cult was controlled by the priests who were organised in hierarchical divided corporations. There were also priestesses, headed by a high priestess. And there were diviners, healers and sorcerers.

The sun god and patron of the Incas was central to the state cult. The temple of the sun in Cuzco (the capital of the kingdom) was the main official sanctuary. The god was portrayed in the form of a big golden disc with rays and a human face (the sign of his personification). The Inca himself, the head of the state, was regarded as the son of the sun and the high priest of this god.

The Incas tried to relate this god with the local, more ancient god known by different names. The most common name was Viracocha. Originally Viracocha was apparently a culture hero. In myths he is connected with an ancient phratry division. Pictures of him were anthropomorphic, and in the legends he was portrayed as an ancient chief that had finished his job and disappeared somewhere to the west, beyond the sea. The main centre of his cult was, apparently, in Tiahuanaco (the ancient pre-Incan cultural centre), near Lake Titicaca. Incidentally, the historical ties between Viracocha and Incan religion proper remain unclear.

The Incas also had other great gods—Pachacamac

and Pachamama, the husband and wife who personified fertile land; the gods of thunder, rain, the sea, etc.

The founder of the Inca dynasty, the legendary Manco Capac, was regarded as a semi-god. According to the myth, he was an offspring of the sun, emerged from under the ground, from a cave, together with his three brothers and four sisters.

The cult of the gods in Peru also involved human sacrifices, although not as many as among the Aztecs. Usually prisoners or members of conquered tribes were sacrificed when a new king was enthroned or before a military campaign when it was headed by the Inca himself.

The more ancient and purely folk religious beliefs existed along with these state forms of cult. They reflected clear survivals of totemism. Each locale had its own god in the form of an animal, tree, rock, etc. The people worshipped sacred sites where tribal ancestors supposedly came from out of the ground. Ancestor spirits were also worshipped.

Fragmentary accounts in various sources indicate that some Indians were critical about worshipping gods. The last Inca is said to have had his doubts about the divine nature of the sun: he reasoned that if the sun were a supreme god he would not have to follow the same route day after day. Hence the sun, believed this Inca, was controlled by someone else.

Chapter Fourteen

RELIGION IN EAST ASIA

1. Religion in China

The most ancient archeological and written sources on religion in China date back to the second millennium B.C., to the Shang or *Yin Dynasty*, that is, when the Shang tribes ruled China. That was when primitive, patriarchal slave-owning states were emerging and clan relations were still strong. Archeologists have found numerous bones from that period used for divination—the shoulder bones of animals and turtle shells. Some of them were covered with ancient Chinese hieroglyphics that are quite difficult to read. The inscriptions are brief, and most of them contain the questions the divinator was trying to answer. The questions were related to agriculture, weather, war, hunting, sacrifices, etc. Apparently the shoulder bone or turtle shell, with or without an inscription, were thrown into the fire, and then the augur would give an answer, depending on the shape of the crack. This method is still used among many peoples in Asia. The inscriptions often mention the god to whom the question was addressed. For instance: “Will God send enough rain this year?”; “The prince wants to build a city. Does God mind?” These questions were probably asked of the Shang tribal god.

More archaic and totemic beliefs existed along with these developed notions of a god. Later texts indicate that the Shang tribes believed their totem was the swallow. All the divination bones, for instance, bear inscriptions of the totemic names of tribes—tribe of the horse, tribe of the dog, tribe of the sheep. Totems were both animals and plants. Later they were present in folklore and in religious symbols.

Information exists about professional priests with dif-

ferent specialities—those responsible for divinating (bu), recording the weather (shi), sorcerers (wu) and those conducting sacrificial rites (zhu).

Class stratification was clearly evident in the religious beliefs and customs of the Yin. Dead kings and princes were buried elaborately, together with their slain slaves. We have little information about the religion of the Shang and Yin.

Much more is known about religion in the next period—*Chou* Dynasty (1122-255 B.C.). After overthrowing the Yin tribe, the Chou created a bigger and more powerful state on the basis of more developed social relations. By this time a major slave-owning nobility had evolved in individual kingdoms, and was oppressing the people. Clans of the nobility fought between each other, and did not always recognise the authority of the Chou king. The different kingdoms gradually developed bureaucratic governments, a system of writing and a stratum of educated government officials. Around the middle of the first millennium B.C. political, philosophical and religious-ethical systems emerged among this same stratum that monopolised not only the government of the kingdoms, but also the writing and entire culture.

These systems also included materialist teachings reflecting to some extent the working experience of the masses and artisans, and the practical needs of the officials. The school of *fajia* (law-givers), headed by Han Fei (3rd century B.C.), was especially well known among these materialist teachings.

However some philosophical systems that emerged in the second half of the Chou Dynasty laid groundwork for religious teachings that later became the state religions of China—Confucianism and Daoism.

The semi-legendary Lao-zi, whose name literally means “old philosopher”, developed his teaching around the sixth century B.C. He dictated his philosophy to a scribe. Later these writings were edited to form a small, but interesting philosophical work called the *Book of Dao* (*Dao-de-jing*), which was extremely important not only to the subsequent development of philosophy, but especially religion. The *Book of Dao* was a collection of aphorisms, sage but often strange and mysterious sayings.

Dao was the central idea behind the philosophy of

Lao-zi. In common usage it means "way". But in this philosophical system it had much broader metaphysical and religious implications as the way to be followed, a code of behaviour and a doctrine. This concept of the Way has been associated with the well-known Greek gnostic concept of *Logos*.

However some modern Chinese and other scholars believe that the teaching of Lao-zi contained an element of materialism. The very concept of Dao can be interpreted materialistically. Dao is nature, the objective world. Some of Lao-zi's followers (Han Fei, Yang Zhu) understood Dao just this way, developing the teaching in the direction of materialism.

The philosophy of Lao-zi also has strong elements of dialectics. Lao-zi believed that everything arose from Being and non-Being; from the impossible and the possible—execution; from the long and the short—form. Tall is superior to short; voices of the upper classes together with those of the lower classes produce harmony, and the preceding is superior to the subsequent. The integral is derived from the imperfect, the straight from the crooked, the smooth from the indented, the new from the old. Whatever is squeezed is expanded; whatever weakens is strengthened; whatever is destroyed is restored.

But this dialectic was far from perfect. Lao-zi did not understand it as the struggle of opposites, but as their reconciliation. Hence his practical conclusions: when a person reaches the point of doing nothing, there is nothing that has not been done; whoever loves the people and rules them should be inactive. These strange ideas give a feeling for the main idea of the practical philosophy or ethics of Lao-zi: the principle of inaction and quietness. Any attempt to do something, to change anything in nature or in human life is discouraged. Lao-zi also believed that any knowledge was evil: when everybody becomes inactive, there will be total tranquility; he who is free of any kind of knowledge will never be ill; he who knows the depths of his enlightenment and remains ignorant, is an example for the whole world.

Lao-zi regarded very highly the power of the king over the people, but understood it as purely patriarchal power: Dao is great, the sky is great, the land is great and, finally, the king is great. Thus the world had four great

things, one of which was the king. The king was a holy and inactive leader like the Polynesian tui-tonga. Lao-zi disapproved of state power: he said the people were poor and hungry because state taxes were too high.

According to Daoism, the main virtue is abstinence. Abstinence is the first step of virtue that is the beginning of moral perfection.

This ideology of stagnation reflected the attitudes of one specific social stratum of Chinese society in the Chou Dynasty: the old patriarchal priesthood that wanted to preserve the existing order. Lao-zi himself had been, according to legend, a state official in charge of the archives, but was discontent with the disorder in the state, resigned from civil service, and lived an isolated life.

Lao-zi's teaching shaped the Daoist religion, one of the three main religions in China today. We shall examine this religion in detail later.

Another group of philosophical compositions appeared in China at around the same time as the philosophical books of Lao and his followers. It was the basis for another important religion in China—*Confucianism*. The philosophy of Confucius, and the school that developed from it, were radically different from the philosophical system of Lao-zi. They reflected the opinions and interests of government officials.

Classical Confucian books are divided into the *Five Classics* (Wu-jing) and *Four Books* (Si-shu). Far from all these books can be considered religious. Some of them have nothing in common with religion. The *Five Classics*, still considered the main canon of Confucian religion, consist of the following compositions: the most ancient *Classic of Changes* (Yi-jing), listing magic formulas and chants; the history of the legendary emperors, *Classic of History* (Shu-jing), which contains little about religion; a book of ancient poetry, some of it cosmological and mythological, *Classic of Poetry* (Shi-jing), which towards the end contains purely religious songs or hymns performed during religious rites and sacrifices; a book describing numerous rites, far from all of which are religious, *Record of Rites* (Li-ji); a chronicle of a Chinese kingdom, *Spring and Autumn Annals* (Chong-qiū), which is brief, laconic and contains no religious elements.

The *Four Books* contains the following writings: *Great Learning* (Da-xue), the teaching about self-perfection as explained by Confucius to one of his students; *Doctrine of the Mean* (Zhong-yong), the teaching about the need for harmony in everything and the avoidance of extremes; *Conversations* (Long-yu), the book of sayings and aphorisms by Confucius and his students; *Mencius* (Meng-zi), the teaching of Mencius, the most prominent of Confucius's latest students.

What is the essence of Confucian writings? If we put aside all the historical stories and chronicles, and examine only what is directly related to religion, we see that even they have very few religious-mystical elements. The main content of the teaching of Confucius is the teaching about the rules of conduct, and living correctly. It is a system of political and personal ethics. Confucius himself was not interested much in metaphysics, cosmogony and mystics. His main emphasis was on the practical aspect of his teaching. In contrast to some other legendary founders of religion, he was a historical figure. His biography is well known. Between 551 and 479 B.C. he lived in the kingdom of Lu where he was a prominent dignitary. Not everything attributed to Confucius was actually written by him and far from everything he wrote survived in its original form, but the nature of the philosopher was reflected rather clearly in his books. His philosophy is a system of purely practical norms of conduct. It is a teaching about proper government, about the conscientious execution of civil service, and proper behaviour in family life.

Therefore some people feel that *Confucianism* was not a religion at all. On the one hand, they maintain, it was a philosophical system, and on the other hand, it was a moral code for the state and individuals.

This opinion is incorrect. Some Confucian books contain notions about a supernatural power, spirits and an afterlife. Confucius himself carried out religious rites conscientiously and taught others to do the same. After he died he was deified, and in his honour the emperor conducted religious rites. In the early twentieth century China boasted around 1,500 Confucian temples.

However it cannot be denied that Confucianism was an unusual religion. Confucianism never had professional

priests that constituted a special social stratum. The execution of Confucian rites was the responsibility of government officials, the heads of families and clans.

In terms of content, Confucian cult was the simple institutionalisation of traditional family and clan rituals that had developed in China since ancient times. Confucius did not teach anything new; he persistently reiterated that he was not putting forth any new teaching, but simply demanded only the strict observance of ancient laws and customs.

The most important of these was the *ancestor cult*. Each family had its family temple or chapel where it carried out its family cult at specified times. Each clan had its own ancestor temple dedicated to its forefather. Each of the larger clan groups—*xing* (familia)—also had a temple dedicated to the forefather of the group. Sacrifices and prayers in these temples were either led by the head of the family or the clan elders. In antiquity small temples were erected around the graves of the dead, and offerings were brought there. But under the Han dynasty the construction of ancestor temples (*miao*) was regulated by strict rules, depending on a person's social status. Simple folk could not build special temples, and had to bring offerings to their ancestors inside their homes. Civil servants had the right to build one temple each, nobles could erect three, princes—five, and the emperor could maintain seven.

According to legend, the temple first had a doll or a statue portraying a deceased relative. From the Han period onward people made these dolls out of long, white silk cloth, folded and tied in the middle to resemble a human form. Subsequently the dolls were replaced by a black slab of wood (*zhu*) with a hieroglyphic inscription. These slabs, which became widespread during the Sung Dynasty (960-1260), are usually kept in the temples. After a number of rituals are carried out over a period of several years, the slab and the soul of the dead relative become permanently settled in the temple.

These slabs are kept in special shelves on a long table by the northern wall of the temple opposite the entrance, and during the rituals and sacrifices they are removed, put on the table, and offerings of food and drink are put before them. These rituals are carried out at a certain

time of year, or around family or clan events: weddings, funerals, births, the departures of the head of the family, etc.

According to the religious beliefs of the Chinese, a son's main duty is to honour his parents and worship his ancestors (*xiao*). A Confucian composition states that a man should always express complete respect for his parents; serve them their favourite food; grieve when they are ill; mourn their death to the utmost; bring them offerings with religious solemnity. These are the five duties sons have to their parents. From a religious perspective the Chinese believe the most terrible thing that can happen to a person is not to have male posterity to bring offerings and care for the welfare of their ancestors. Some rituals exist for the appeasement of the spirits of the deceased who have no one to care for them. Periodically offerings are made to those deceased who have no descendants.

Confucius demanded that rituals and offerings be carried out in honour of ancestors not for the sake of the spirits, not for the sake of satisfying their needs or gaining their favour, but exclusively because these rituals were established in ancient times. In themselves the spirits did not interest Confucius. The attitude towards them in the Confucian religion is purely formal. In answer to the question, what is knowledge, Confucius replied: "Use all your energy to do what is decent and just; honour the spirits and genies and maintain respectable distance from them. This is what knowledge is."

The strict observance of rituals is regarded by Confucian philosophy and religion as the main rule in life, the foundation of the whole existing structure. Confucius said that if the ancient rituals are not observed or, worse yet, abolished, existing structures will be upset. If wedding rituals are destroyed, there will not be married couples (in the true sense of the word), and depravity, entailing crimes, will flourish. If the rituals of burials and sacrifices are done away with, children will not care for their deceased parents, nor will they serve their living parents.

As it says in the *Record of Rites* (*Li-ji*), to run the state without observing *li* is the same as being a blind man without a guide, as looking for something in a dark

room without a candle. Li constitutes the necessary condition for a people's existence.

Stability of the existing system is the main principle of Confucianism. It is the ideology of a patriarchal monarchy that became the main ideology of Chinese feudalism. In the *Doctrine of the Mean* (Zhong-yong) the whole traditional way of life was reduced to "five relationships": the relationships between the sovereign and his subordinates, parents and their children, a husband and wife, older and younger brothers, and between friends. Hierarchical and patriarchal relations are the basis of everything.

As was already mentioned, there was no special priesthood in China. A father usually taught his son the rules of carrying out various rites. The actual rites were performed either by officials or special people called "professors of ceremonies", state officials, and did not constitute any special stratum.

One of the important factors that supported this state cult was the system of civil service exams that in Imperial China were the only way to obtain a government job. In order to take the civil service exam it was necessary to have mastered all the knowledge contained in classical Confucian books. One of the main rules of the unwritten constitution in old China was that the emperor should rule through officials educated in the ways of Confucius.

Daoism developed parallel to this purely state religion in China. It is distinctly different from Confucian religion. It is also different from the philosophy of Lao-zi that is considered its basis. The Daoist religion had its temples, holy scriptures and priests (there were over 100,000 of them at the beginning of the twentieth century). Daoist priests were divided into monastic and family priests. At the top of the Daoist hierarchy was the high priest or patriarch referred to as the Celestial Master (Tian-shi). His dynasty went back to the second century A.D. The Celestial Master, like most Daoists, had a family and was well respected by the faithful. Worshipers believed that he ruled not only over the priests, but also over the spirits; the latter, supposedly like his priests, visited him in his patriarchal residence. The residence of the Celestial Master was in the mountains. In contrast to Confucian

rituals, whose aim is to worship ancestors, deceased emperors, etc., the main activity of Daoist priests and monks is magic spells, rituals and prophetic divination. The Daoist religion incorporated a great deal of folk religious beliefs. The Daoists also practised shamanistic rites—ecstatic religious dances.

In addition to these two religions that emerged in China, there is a third popular religion brought from the outside. It is *Buddhism*. We shall examine the history of Buddhism later. The religion originally came to China in the first century A.D. in the form of Hinayana. However it was not practised long. It returned in the early fifth century, but in the form of Mahayana. Since then, despite the periodic persecution of Buddhist monks by the government, Buddhism has become firmly rooted in China, and has even become the third religious system. There are very few real Buddhists in China, except for Buddhist monks. But nearly all religious Chinese carry out Buddhist rituals along with Daoist and Confucian. The people use the services of Buddhist monks quite often, even though monks are not particularly honoured, especially when it comes to burial rituals, an area in which Buddhist monks are regarded as top specialists.

Despite the peaceful coexistence of *Confucianism*, *Daoism* and *Buddhism*, a struggle was waged between them. But it was not a struggle for worshippers, because the Chinese, depending on circumstances, carry out the rituals of all three religions. It was a purely political struggle. Confucian officials and Daoist priests constantly competed for posts, for lucrative positions and for influence on political affairs. Notwithstanding the teaching of Lao-zi, who professed non-interference in the affairs of state, Daoist priests always strived for power. There were periods in China's history when the party of priests, relying on an alliance with other groups and using its influence in the emperor's harem (Daoist priests usually had a strong influence on the female section of the court), moved Confucian officials out of office and took power in their hands. Even major coups were not carried out without their participation. For instance, the purely Confucian Han Dynasty was overthrown as a result of a number of peasant uprisings, including the largest of them—the Yellow Turban Rebellion in 184—which was

headed by Daoists. There were also periods when Buddhism and Buddhist monks enjoyed the emperor's special patronage. Confucian officialdom in China was most influential during the reigns of foreign dynasties—the Mongolian and Manchurian, not Chinese dynasties. Alien dynasties felt insecure and therefore tried to make their base among the educated officials. Chinese dynasties, enjoying support among broad sections of the public, were much more influenced by Daoist priests who were linked with the popular masses.

In addition to these three religions, ancient *shamanism* was practised during the Manchurian Dynasty (1644-1911). It was brought to China by the Manchurian invaders, and was transformed into distinctive royal cult. Shamanistic rites and sacrifices were performed on special days in the court. A shaman service book was even published in Peking.

China also has many Muslims. *Islam* entered China first between the tenth and twelfth centuries (although it appeared in the western provinces as early as the Arab caliphate). Muslims are radically different from the adherents of all other religions.

The *Chinese pantheon* is quite abundant and complex. It includes gods borrowed from other religions, as well as deities originating in China. The main god in antiquity (the early period) was Shang-di, the "Celestial Emperor". Some researchers regard Shang-di as the forefather of the Yin tribe, and others believe he was the personification of the sky. Somewhat later, but in the same Chou period, Shang-di was replaced by a supreme deity who was almost anonymous, and who to this day is still called simply "Sky" (Tian). In old China the cult of the sky was the monopoly of the emperors. Only an emperor could make sacrifices to the sky. The rest of the people could only worship secondary deities.

There was not a distinct difference between all Confucian and Daoist deities. Sometimes they were one and the same gods.

Of the secondary gods there were some prominent ones, such as the god of wealth, Cai-sheng, and the patron gods of various crafts. A major role was played by the patron gods of individual areas, and the souls of deceased leaders and sometimes officials, etc. Merchants wor-

shipped local patron gods, as well as the god of wealth. Agricultural gods played the main role for the peasants. Dragons held a prominent place in the beliefs of the Chinese; numerous dragon spirits control rain and spring waters, and so they are also worshipped by the peasants. The main dragon, Long-wang (King of the Dragons), was connected with the emperor, and the emperor himself was in charge of his cult.

Since agriculture was the long-standing basis of the whole economy, and it was a focus of the state, *the agriculture cult*, which was of a purely peasant nature, became an official state cult in China. One of the main objects of the cult was Sheng-nong (the Divine Farmer), one of the legendary emperors who was supposed to have invented agriculture. A special sacrificial altar was devoted to him in Peking, where the emperor solemnly brought offerings. In early spring every year an important state ceremony was held to mark the first ploughing season. The emperor, accompanied by prominent dignitaries, ploughed a furrow on a sacred plot of land, after which his retinue and officials ploughed this plot. But the mass forms of agricultural cult were carried out by the peasants. They were spring and autumn rituals that involved bringing sacrifices to the god of land She.

Local spirits played an important role in the people's beliefs and cult. To honour these spirits people built small temples, sometimes even tiny ones. They prayed in them for rain, good harvests, and protection against all calamities. Every city had its own patron, Cheng-huang, that was worshipped by the residents. The god of war Guan-di was devoutly worshipped in imperial China.

The system of divining the qualities of the earth, or rather the qualities of the locale, fen-shui (wind and water), played a major role among the magic-religious rituals related to Daoism. According to this belief, each locale was influenced by good and evil forces connected with the special features of the relief. A hill with a certain shape influenced everything in the vicinity, and not only the living but also the dead who were buried in the area. Sometimes whole cities and villages were abandoned by their inhabitants after Daoist priests declared that the qualities of the locale—fen-shui—were bad. And, on the contrary, when the priests said the qualities were good,

an area would be inhabited rapidly. It was especially important to learn the nature of the local fen-shui to determine where best to bury one's dead. This gave rise to a special profession among the Daoist priests and diviners—specialists in fen-shui, the seekers of favourable areas. On their instructions the Chinese often removed the corpses of relatives from an “unlucky” grave, and transferred their remains to another more “lucky” site.

Daoist notions that survived were related to the ancient belief in Immaculate Conception, a vestige of primitive totemic beliefs. They were in connection with legends about the first emperors: the mother of Emperor Fu-xi conceived him by stepping on a giant's footprint; the mother of Emperor Sheng-nong conceived him from a mountain spirit; the mother of Emperor Huang-di conceived him from a streak of lightning; Emperor Yao, from a red dragon; the philosopher Lao-zi from a falling star, etc.

In Daoist cult a major role is played by notions of the *afterlife* that is not always connected to ancestor cult. According to the religious notions of the Daoists, each person has two souls—*qi* or life, which is inseparable from the body, and *ling*, the soul, which is separated from the body. When a person dies his *ling* turns either into *gui* (the devil) if he was not an outstanding individual, or into *shen* (a deity) if he was an important and well-respected person. The souls of wealthy, noble and educated people, mandarins, become *shen*. The souls of deceased outstanding people played a major role in Confucian and Daoist cult. People had to bring them offerings, as they did for the souls of ancestors.

At one time the sacrifices were genuine, but to avoid large expenses the Chinese established rather early a certain kind of symbolism. Instead of real things they brought, for instance, play money, or paper models of food. Special merchants sold ready-made paper models of various items. This was a way to save money.

The ancestor cult, which is closely connected with Confucian teaching and sanctioned by it, was the prevalent religion among the masses. Until the Chinese revolution in 1911 it was the state cult, but was originally, and continues to be essentially a family-clan cult. The temple of clan ancestors was the focus of a clan's affairs.

Since a village usually consisted of the members of one clan, the temple was also the centre of the whole community's affairs. The temple owned land, and the income from it was used for various social needs. Clan elders, the gentry and intelligentsia were in charge of the temple and its income. Sometimes temple officials were elected, but they were always members of the village upper echelons. Their status in the village was dictated by the prestige of the ancestor temple.

Religion in China has its distinctive character. Worshipers were not at all inclined to mysticism, abstract metaphysics or asceticism, as is reflected in their religion, especially Confucianism. The latter is a system of strict observance of rituals. The rituals themselves are simple, reserved and totally lacking any inspiration or religious exaltation. True, some diviners (Daos) communicate mystically with a deity, but in Chinese religion in general this plays quite a modest role. Alien to Chinese religion are religious fanaticism, asceticism, brutal mortification of the flesh, and orgiastic frenzy. The principle of individualism in religion and the personal contact of an individual with the other world are not typical of worshippers in China. This is because clan traditions are so strong.

After the Chinese revolution in 1911, the religious situation changed considerably. Services were discontinued in the Temple of the Sky. Under Sun Yatsen the Church was separated from the state. The system of Confucian education, civil service exams and the study of classical books in schools were abolished. After the counter-revolutionary coup of Chiang Kaishek in 1927, a reaction set in.

Under the people's democratic system in China, religion, including Confucianism, was no longer the domain of the state. Official religious rites and ceremonies were abolished. Ancient temples, architectural monuments (for instance, the Temple of the Sky in Peking) were turned into museums. Some of the population, especially in the countryside, still observe ancestor cult rituals.

2. Religion in Japan

Two religions have always been the dominant ones in Japan: Shintoism and Buddhism. The former was purely

Japanese in origin, and the second was introduced, as in China, from outside. The relationship between both religions developed in quite a complex way.

Mythological and legendary stories are contained in the Japanese chronicles, *Kojiki* and *Nihongi*, compiled in the seventh and eighth centuries A.D.

The cosmogonic theory of the Japanese priests was that the sky and the earth were created first. They gave rise to three gods, and then another two; later another five pairs of gods appeared, one after the other. But these gods were only abstract concepts, not cult objects. Only the last of these pairs of gods have definite names and images. They are the couple Izanagi and Izanami. Izanagi is portrayed as a creator and demiurge who created land, including the Japanese islands. He created the islands while standing with his wife on a celestial bridge and stirring up the sea with a long spear. The first island came into being from the sea water that fell from the spear; others followed. After that Izanagi created from his left eye the sun and the sun goddess Amaterasu, one of the most important of the Japanese deities. Amaterasu is believed to be the ancestor of the Japanese emperors, primarily the first of them—Jimmu Tenno, a semi-legendary figure dating back to the seventh century B.C. Izanagi also created other gods: of the moon, storms, wind, etc.

All these, however, are myths that developed later. The *most ancient religion* of the Japanese (before the country's unification in the first centuries A.D.) reflected the patriarchal clan-tribal system in which the militaristic nobility came into being and patriarchal slavery was developing. The most ancient religion in Japan was the worship of family-clan and tribal spirits and patron gods—*Kami*, which literally means “above”, “supreme”, “chief”. It is still unclear whether they were originally the spirits of the dead, of ancestors (subsequently the ancestor cult among the Japanese developed under the strong influence of Buddhism) or spirits of the land and elements. Perhaps the *Kami* were a combination of both. The place where the *Kami* were worshipped was marked by stone fences or simple structures. The Japanese did not depict the *Kami* in art: however in the shrines they kept fetishes, emblems of the gods.

The Japanese had survivals of totemic animal worship (the fox, monkey and deer). They practised agrarian magic combined with phallic cult. As the tribal system declined, professional divination priests and chanters appeared.

The ancient religion of the Japanese underwent changes as the social system developed. Confucian ideas came to Japan starting in the fourth century, as relations with China expanded. In the middle of the sixth century Korean immigrants brought Buddhism to Japan. After the formation of a centralised Japanese state in the middle of the seventh century (the Taika Reform in 645) the emperors (Tenno or Mikado) began to strongly support Buddhism, hoping this would boost their power. During the Nara period in the eighth century, Buddhism became the strictly centralised national religion of Japan.

The old traditional religion which did not previously have a name was, in contrast to Buddhism, called the Way of the Kami (literally the Way of the Local Gods). In Chinese it was called Shin-to, which meant the same thing, and was the term later adopted by the Europeans.

Shintoism was strongly influenced by Buddhism. Shinto priests gradually organised themselves into a closed hereditary caste. Shinto temples were built to resemble Buddhist temples, although they were simpler. And the Shintoists began making images of gods. The Buddhists introduced the ritual of cremation (in ancient Japan the dead were buried in the ground). Both religions gradually converged. Areas of Buddhist temples were assigned to the worship of Shinto gods—Kami. Sometimes these Kami were identified with Buddhist deities. In the ninth century Canno and Ryobu sects developed and strived to merge with Buddhism and Shintoism. Pure Buddhists and pure Shintoists in Japan became rare. However the traces of antagonism between both religions remained. For instance, in Shintoist temples it was forbidden to utter words related to Buddhist cult—Buddha, pagoda, monk, etc.

From the end of the twelfth century the military-feudal aristocracy seized power, leaving the emperor with purely religious functions. The Mikado continued to be regarded as a holy figure, but lost any real power,

and was deprived of all secular responsibilities. For several centuries the country was in a state of feudal anarchy. Aristocratic clans fought against each other. Some of the important feudal lords tried to gain the support of Catholic missionaries who appeared in the sixteenth century, and for this reason converted their subjects to Christianity. Often the peasants themselves, who were poverty-stricken and driven to desperation because of war, converted willingly. But from the end of the sixteenth century, important feudal lords, having united Japan once again—the Hideyoshi, and then the Tokugawa clans—began persecuting Christians and driving out missionaries. In 1614 the Christian religion in Japan was forbidden.

In order to strengthen their power the new Japanese rulers, the Shoguns of the Tokugawa clan did all they could to prevent the Japanese from having contact with foreigners. They relied on old Japanese traditions, and denounced Chinese and Korean influences. A movement developed, especially in the eighteenth century, for a return to the old Shintoist religion. This was facilitated by the fact that the Buddhist bonzes, who had interfered during the years of conflict in the feudal wars and ceased to follow the rules of their religion, and during the Shogun period turned into a kind of police force, lost their former prestige among the people.

The Meiji coup of 1867-1868 restored the secular power of the Mikado, ended the tyranny of the old feudal nobility, and led to the official recognition of Shintoism. This was quite natural, since it was Shintoism that professed the divine nature of the emperor's power. The Mikado attempted even to ban Buddhism and declare Shintoism the only religion in Japan (1868). But this did not work. Buddhism had become too strong among the masses. Then it was decided to draw clearer distinctions between the two religions. Buddhist images and other objects were removed from Shinto temples. But it was not possible to completely separate the two religions because they had merged together so thoroughly. In 1889 freedom of religion was declared in Japan.

From then on pure Shintoism was the imperial cult; all official holidays and rituals were Shintoist. In everyday life the people practised both religions. For instance,

the birth of children was attended by Shintoist rituals, and children were assigned the patronage of Shintoist deities, whereas the burial cult was the realm of the Buddhist monks. There are some geographical distinctions between the cults. The traditional centre of Shintoism is the province of Izumo where every rock is supposedly connected with Shintoist myths and legends. Another Shinto province is Satsuma, where the Buddhist monks once betrayed the local princes. In the other provinces the stronger religion is Buddhism, which is divided into numerous schools and sects. In contrast to Buddhism, with its complex and sophisticated religious and philosophical dogma, Shintoism still maintains features of profoundly archaic cult.

Shintoism is also divided into different groups—official temple Shintoism and sect Shintoism. Temple Shintoism was, until the end of World War II, the state religion of Japan. The crux of the religion is its dogma about divine imperial power. The emperor (Mikado, Tenno) is the descendant of the goddess Amaterasu. Every Japanese must submit absolutely to his sacred will. The emperor's palace is a shrine. The tombs of dead emperors are also shrines. The most important state and religious holidays were linked with memorial days of eminent emperors, starting with the legendary Jimmu Tenno.

There are several dozen Shintoist sects. Most of them did not develop until the nineteenth century. They are quite different from one another in terms of doctrine. Some of them have clear traces of the survivals of primitive cults. This is the case with the "mountain" sects with their cult of mountain tops as the habitats of the gods. Others show the influence of Buddhism or Confucianism. Some sects are for the intelligentsia, and others for the masses. One of the most popular is the Tenrei-kyo, a sect founded in 1838 by a woman, and to this day headed by her direct descendants. The members of this sect worship the Tenrei, divine power or reason, as the supreme deity. They practise religious rituals to heal the ill, but also engage in public affairs and in charity activities.

The family-clan cult of ancestors, reminiscent of Confucianism in China, plays a major role in Shintoism. It is believed that every person who dies turns into a Kami

(the generic term for all spirits and gods), and the heads of families and heads of clans say the daily prayers for them and bring them offerings. Every home has a family altar, a Kamidana, with a small shelf for the slabs of wood representing the deceased (Chinese influence).

Numerous spirits and deities, local and national, are the object of public cult. There are huge numbers of these deities and spirits. Texts speak of eight million Kami (the number eight is considered holy by the Japanese). The ones most revered are Amaterasu (sun goddess), Susa-no-wo (storm god), Inari ("rice man", the guardian of farming, and portrayed with two rice stalks, and often together with a fox). Famous emperors and other outstanding individuals in antiquity are prominent in the Shintoist pantheon. The people also worship holy places, especially mountains. The foremost among them is the volcano of Mt. Fuji. Traces have remained of the ancient cult of animals, especially the fox, monkey, etc. There are also survivals of phallic cult.

Shintoist temples differ from Buddhist temples in their simplicity. The fence around it always has a gate with a high, transverse cross-beam. Fetishes, emblems of deities, are kept in the main part of the temple—a mirror, sword, etc., as well as white paper ribbons on bamboo sticks, substitutes for a sacred tree with sacrificial scraps hanging from it. Tens of thousands of pilgrims gather on special days in the most famous Shinto temples (district Izumo, Yamada, and Izu province).

Shinto priests, Kannushi, pass their position on to their sons; but they also usually hold some secular job. Priests are divided into eight ranks. The highest of them is the Saicho who come from royal origins.

Shintoist cult is very simple. It amounts to uttering set prayers and making offerings of rice, vegetables, fish, etc. But it also contains some traits of shamanism—rituals in which the priest brings the worshippers into a state of ecstasy so that they can communicate with a deity. Ritual purity is important in Shinto cult. Nothing impure should touch a sacred place; when a person does come into contact with something impure he should perform a purification ritual. National purification ceremonies are held twice a year, June 30 and December 31. The

Shintos believe that particularly blood, everything connected with death, are impure.

Shinto etiquette is also simple. The main moral commandment of temple Shintoism is unconditional obedience to the emperor. The most terrible sin, which is typical of agricultural people, is to damage irrigation systems, dams; brutal treatment of animals (nothing is said about people); leaving excrement on sacred sites. The Shintoists explain the extreme simplicity of their moral beliefs by saying that the Japanese have high morals by nature, and do not need religious and moral commandment and taboos.

The Shinto religion is totally oriented (like Confucianism) to life on earth. It has little interest in the afterlife. Its essence is the religious sanctification of the social and political system that developed in Japan historically.

That is how it was until 1945. The defeat of Japan in World War II, and the failure of its militaristic and chauvinistic plans shook the foundations of the official religion. The occupation forces of the United States issued a directive in December 1945 to separate the Shinto religion from the state. On January 1, 1946, the Mikado issued a rescript labelling as false the conception that the emperor was divine and that Japanese people were superior to other peoples. Special government directives abolished all public ceremonies for worshipping the Mikado and religious education in schools. Only the royal cult was left untouched.

In modern Japan religion is practised mainly in the form of observing traditional rituals, especially household rituals. Public religious ceremonies attract many people, but partially as entertainment and an interesting spectacle. Religious fanaticism and hostility between sects and denominations are absent. The radical break with the age-old social and political way of life led to the decline of its religious sanctification.

3. Religion in Korea

Korea, situated between China and Japan, for many centuries was like a middleman between the two countries. Having had a significant impact on culture in Japan in

the early centuries A.D., Korea later was influenced by both China and Japan. This was also reflected in religion. At the same time the slow development of productive forces and the stagnation of social and economic relations in Korea facilitated the preservation of the more archaic features of its religion. In terms of material conditions, and their religious reflection, the Koreans had much in common with both the Chinese and the Japanese.

The Koreans maintained their ancestor worship, but it was heavily influenced by the deeply rooted Confucian traditions. Some scholars even think that the Confucians were the ones to introduce *ancestor cult* in Korea. At any rate, the forms of this cult are similar to those of the Chinese. Slabs of wood with the names of ancestors are kept in family ancestor temples. The people believe that the wooden slab contains the soul of the ancestor, or at least one of the person's three souls (the second soul remains with the body in the grave, the third goes to the kingdom of souls). Family members carry out rites and place offerings in front of the slabs on certain days of the year. All members of the family and the relatives participate under the guidance of the head of the family.

The Koreans have strong survivals of shamanism. Both men and women are shamans. The "strongest" shamans are men who are born blind. They make special preparations for their profession, studying under old blind shamans who teach them sorcery, how to communicate with the spirits and put them under a spell. Such shamans are organised in a special association recognised by the former imperial government. The secondary group of shamans are more numerous; they are mainly women. They put on real shamanistic spectacles, mainly to appease evil spirits. Like the blind shamans, they also predict the future, make good luck charms, etc.

The worship of numerous *spirits* is important in the Korean folk religion. According to some observers, spirits are divided into thirty-six categories. Most of them are spirits of nature. Among them the mountain spirits are most prominent. Mountains in Korea enjoy special worship. The people believe that mountains have a mysterious influence on nearby cities, especially on graves

in the vicinity. Therefore the Koreans believe it is important to select a good mountain for burying their relatives. The blind shamans and other prophets make these decisions. People bring offerings to the mountains. One can usually see on mountain passes large piles of rocks that have scraps, pieces of paper and other small objects hung on them. Like the Chinese, the Koreans believe in dragon spirits that supposedly govern spring waters and rain. Animals play an important role in the belief system of the Koreans, including foxes (like the Japanese), tigers, etc. They also worship various household spirits, family patrons and certain parts of the house.

State religions in Korea at various times have been Confucianism and Buddhism. They competed between each other. Both religions entered Korea around the fourth century A.D. from China, but Buddhism had a bigger impact, especially in South Korea, and had a strong influence on folk beliefs. Contacts with Japan, especially in later years, largely affected the spread of Buddhism. For a long time Confucianism was recognised only in the royal court and in the upper strata of society. But here too the Buddhist monks often took power, and virtually ruled the state. In the tenth century Buddhism was even declared the state religion. This was when the country built many Buddhist temples, monasteries and large statues. Later some of them were destroyed. From the fourteenth century (during the Li Dynasty oriented to China), particularly in the sixteenth century (after Japan's unsuccessful invasion of Korea), because of the growing influence of China, Confucianism became dominant. Buddhists were persecuted; Buddhist monks were driven from the capital and large cities, and it was forbidden to build new monasteries and temples. But Buddhism continued to have a strong influence among the masses. At the end of the nineteenth century, when Japan took over Korea, the Buddhist religion once again took hold.

In view of the age-old dominance of religious ideology, it is not surprising that the class-based protest of the oppressed peasantry in Korea sometimes took religious form. The largest peasant uprising (1893-1894) was headed by the Tonhak religious sect. The doctrine of

this sect was a combination of Buddhist, Confucian, Daoist and Christian beliefs. The members of the sect believed that the repetition of magical spells would make them invulnerable to bullets, so they bravely went into battle under heavy gunfire.

RELIGION IN INDIA

The most ancient archeological finds providing data about religion in India date back to the third and second millennia B.C. They are from the Mohenjo-daro and Harappan cultures by the River Indus.

It was a complex and highly developed culture based on agriculture, with bronze metallurgy, various crafts and large, brick-made urban structures. The people had a primitive writing that has still not been deciphered. Therefore it has been impossible to discern the ethnic origins of the Mohenjo-daro population, although much evidence points to a pre-Aryan population that was probably Dravidian.

The religion of the Indus civilisation is still a mystery. Numerous stamps made of steatite stone portray animals, most often bulls, and more rarely elephants, tigers and rhinoceroses. Sculptural portrayals of animals have also been found. Perhaps the people had some form of animal cult, even with totemic vestiges (incidentally the survivals of this cult can be seen among Dravidian tribes to this day). There are also traces of a tree cult. Archeologists have uncovered both male and female figurines. Perhaps they depicted deities. Some male figurines have horns and three faces. They may be related to the later god known as Siva, which was pictured the same way. No temple remains have been found, but archeologists have come across tiled pools—small ones in individual homes, and one large pool (12 × 7 metres), apparently for public use. It is assumed that the residents engaged in ritual ablution, as is practised in India today.

More abundant information about religion in India comes from the relics of Aryan tribes that invaded

Northwest India (around the middle of the second millennium B.C.). The history of religion in India from that time to the present is usually divided into three periods: Vedic, Brahmanic and Hindu.

The first period is named after the ancient religious texts called the Vedas, which means knowledge.

The Vedas are collections of writings originating in different periods and divided into four main collections (Samhita). The most ancient of them is the hymn book Rigveda. Other collections are the Samaveda, an ancient collection of chants and rituals, and the Yajurveda containing sacred formulas of worship. The last of the four collections is the Atharvaveda, a book of hymns, magic spells and incantations.

They are very large collections. The Rigveda alone contains 1,028 hymns. For many centuries they were passed on orally; they were written and edited only much later. Therefore it is difficult to determine the original core of these early religious texts. Nevertheless the Rigveda hymns differ much from the later texts. (which will be discussed below). They provide a more or less clear picture of the early stage of religion among the Indo-Aryans.

The Aryans who came to India from the Iranian highlands were not culturally related to the native population, the creators of the Mohenjo-daro civilisation. Their cultural level was lower; they were semi-nomadic pastoral tribes with a developed patriarchal clan system and military democracy, the transitional form between a pre-class and class society. A warrior aristocracy emerged with princes, rajans who led the Aryan tribes into battle with the native population. At first they conquered the Indus basin, Northwest India, and later the Ganges basin and Northeast India. This transitional system was also reflected in the Rigveda and other Vedas.

Polytheism was prevalent in India in that period. It is assumed that there were thirty-three gods, however, the Vedas mentioned a much larger number. In one place 3,399 gods were mentioned. Probably the god that was in the forefront was usually the one that was being worshipped at the moment (henotheism). Perhaps the gods in that system of henotheism were primarily tribal gods, and even earlier, family gods.

One of the early gods with the most archaic features was Indra. He was the most popular god in the Vedas: 250 hymns were dedicated to him, and he was mentioned often in all the other hymns. On the one hand, he was a warrior god, and on the other, he was the god of thunder and lightning. Probably Indra was originally the tribal god of the Aryans, or one of their tribes named Tritsu. He was the warrior god, and only later became a god of nature.

Indra was described as a warrior in the Rigveda hymns. In other writings he was the god of thunder, the great celestial god, even the master of the sun and light. There was a myth about Indra's struggle with the great demon, Vritra, who was regarded as the personification of thunder clouds. All the gods were afraid of this demon; only Indra engaged him in battle and won.

Another god, Varuna, was the personification of the night sky, celestial and earth-bound waters. His name came from the word *var* which means to cover—the “covering” god.

In some texts Varuna was presented as a supreme god. Some scholars have regarded him the most ancient single god of the Indians. In reality he was the god that was in the focus at that moment.

The sky was personified by another god as well—Dyaus (the name was related to the Greek Zeus). Dyaus personified the day sky; his epithet was *pitar*, or father, which corresponded to the Greek *Zeus* and Roman *Jupiter*.

The combination of Varuna and Indra was Parjanya, the personification of thunder and rain clouds, the god of rain, impregnating the earth.

A whole host of deities personified the sun. The most basic one was Surya, which literally means sun. Another one was Savitri (Savitar), the restorer, reviver. Pusan was the god of sun heat; he was also the custodian of cattle, the friend and patron of people. Mithra was closely related to the group of sun gods. His image, however, is not too clear; in the Vedas he was usually pictured together with Varuna. Mithra, which means friend, was regarded as the defender of people. The god Visnu was also part of this group. Although he played a small role in the Vedas, he subsequently became an extremely

important figure in the Indian religion.

Accompanying the thunder god Indra were the Maruts, storm deities that furiously raged through the skies. Their father was the powerful and ungovernable Rudra, the god of thunder and storms.

The personification of the dawn was the goddess Usas, one of the very few female deities in the Vedic pantheon. The twin gods Asvina heralded the new day; their name literally meant horsemen (from *asva*—horse).

Aditi was an obscure figure; she was the personification of infinite space. Later Aditi became identical with Mother Earth.

Some of the gods were related to the actual cult and served as intermediaries between people and the gods. This was the role primarily of Agni, the personification of fire. Agni's image was purely material. There were 200 hymns about Agni. He was appealed to in the hymns like real fire, only not ordinary fire, but sacrificial. Along with his mythological features, his material nature was quite clear: fire was the intermediary between people and gods in that it sent up to the sky whatever was burned on the altar.

Another image, also connected with the cult, was the deity Soma. It was a sacred alcoholic beverage made out of a special plant, *Asclepia acida*. The drink was used during cultic rituals, and served as an offering to the gods, one that pleased them the most. But Soma was also an independent deity in the Hindu pantheon. Here again we see a dual nature—the mythological notion of Soma as a god, and the concept of him as a purely material object. Some of the Rigveda hymns were devoted collectively to all the gods together; they are called *Visve-devas*.

In the early stages Vedic gods were divided into two opposite and sometimes hostile categories: *asuras* and *devas*. The first category included Dyaus, Varuna, Mithra, Savitar and Aditi; the second included most of the rest. Perhaps the *asuras* were more ancient objects of worship. They corresponded to Iranian benefactors, the *ahuras* (more on them later). Later the *asuras* became evil spirits to the Indians, and the *devas* became kind, while just the opposite was true for the Iranians.

The *raksasas* were also considered evil spirits. Indra

and other gods fought with them. The raksasas were probably the mythological personification of the local hostile Dravidian tribes.

In addition to worshipping the gods, the Aryans also worshipped their ancestors—*Pitris*, *Pitars* (fathers). Their cult was a reflection of a patriarchal, clan society. Pitris were mentioned often in the Vedas, but did not play a prominent role.

Sacrificial offerings were central to cultic activities in the Vedic period. It was the main way for people to communicate with the gods. Sacrifices were mostly bloodless; the sacred *soma* drink, cow's milk, butter, honey and bread were offered to the gods. Those who carried out the sacrificial rituals were named in the Vedas according to rank and speciality (one did the libation, the other lit the sacred fire, etc.). Apparently, however, there was still no professional priesthood. Making sacrifices was regarded as feeding the gods, and the attitude the faithful took towards this act was rather practical. It was as if they were concluding a deal: "Here is some butter, now where are your gifts?" was what people said to the gods.

The actual moment the sacrifice was made was considered so important that a special mythological image arose from it—*Brahmanaspati*, the master of prayers or chants, an image that was still poorly personified in the Vedic period. Later this image developed into a supreme deity.

Prayers connected with sacrifices had a compelling force. The gods had to grant a person's wish if it was presented together with the proper chants, and the right offering was presented. This idea led to extremely important consequences in the future development of religion in India.

Thus, the Vedic religion involved a great deal of magic in addition to a well-developed mythology and personifications. The prayers were essentially chants that obligated the gods.

Cosmogonic and anthropogenic mythology was not well developed. The tenth and later part of the Rigveda contained a myth about creating the world out of the body of the giant Purusa: he was killed by the gods, his body was cut up and the various parts became the visible

world. There was a myth about Yama, the first person. Yama was also the first man to die, and so he became the king of the afterlife.

Notions of life after death were vague in the Vedic religion. There was no hint of a concept of retribution after death. The idea of the soul, separate from the body, had not yet developed either. The Vedic religion was totally oriented to the here and now, rather than the afterlife.

In general the religion of the Vedic period was relatively uncomplicated. Sacrifices were central to the religion. There were numerous gods, and most of them personified natural phenomena; but in each case the person carrying out the ritual was dealing with only one specific god. The images of gods were, for the most part, merely different personifications of one and the same phenomenon; therefore they often merged and easily became identical to one another. At first many of them were probably tribal gods.

The total prevalence of male deities and the near absence of female ones was a reflection of the patriarchal society.

Neither sanctuaries or temples are mentioned in the Vedas. Sacrifices were made either in the home or outside on a special altar. Apparently there were no pictures of gods.

This relatively simple religion reflected the transitional, tribal-clan society.

Serious changes occurred in Indian society around the beginning of the first millennium B.C. The Aryans had taken over the basins of the Indus and Ganges, had established in those areas a number of despotic, early slave-owning states, or kingdoms, and had switched to a settled, agricultural lifestyle. This transition was influenced a great deal by the local pre-Aryan population (Dravidians and Mundas). The culture of the Mundas had a major impact on India's development, and this, as we shall see later on, was also reflected in the religion.

Social contradictions between the conquerors and the subdued population, as well as among the conquerors themselves, became increasingly aggravated. A struggle was waged between different kingdoms. Around the middle of the first millennium B.C. a state in the lower

reaches of the Ganges, Magadha, gained the upper hand and became the centre for uniting nearly all of North India.

During this period the foundations of a caste society developed, which has continued nearly to this day to distinguish Indian society. In antiquity there were four so-called classical castes, or *varnas* in Sanskrit (literally colours). These ancient castes are still often referred to as *varnas* to distinguish them from contemporary castes, *jatis*. These four *varnas* (castes) were the Brahman, Kshatriya, Vaisya and Sudra.

Brahmanas played the dominant role in the states of North India; they were the hereditary priesthood, the ones who carried out sacrificial rituals and were specialists in the sacred Vedas. In the Vedic period such a separate social group did not yet exist; it formed as general class differentiation developed. The Brahmanas held a monopoly on everything related to the cult and, possessing sacred knowledge, gained a great deal of authority. Another ruling caste was the Kshatriyas, warriors. The princes and kings came from their midst. The third caste, the Vaisyas, consisted of farmers, cattle breeders and merchants; they were free people who were mainly Aryans, conquerors. These three castes were regarded as noble and Aryan. They were also called "twice born". The fourth caste was that of the slaves, including the descendants of the conquered native population, and it was called Sudra (servant).

The caste system in India was consolidated in *The Laws of Manu*, a book of both legislation and religion. These laws were apparently developed around the fifth century B.C. (although they were written down much later). They became the legal code for India's social system throughout subsequent centuries. It not only clearly defined the caste structure of Indian society, but was reinforced and sanctified by religion.

According to *The Laws of Manu*, the Brahmanas (priests) constitute the ruling caste. This is what the laws say about their privileges and social status:

"A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law. Whatever exists in the world is the property of the Brahmana; on account

of the excellence of his origin the Brahmana is, indeed, entitled to it all. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana."¹

The main and honoured occupation of the Brahmana is to study the Veda and teach it to others. A Brahmana who does not know the Veda is like a sterile eunuch. According to *The Laws of Manu*, a Brahmana's life is divided into four periods: the young Brahmana studies the Vedas under a teacher's guidance; then he marries, builds his home and raises children; the third part of his life is the life of a hermit in the forest; the fourth is life as an ascetic, rejecting any property and living on charity.

The deification of the Brahmana caste is the most vivid feature of this caste system. *The Laws of Manu* maintained that castes were established by the gods.

People belonging to the three Aryan varnas went through a specific initiation ritual called *upanayana*: the Brahmanas in their seventh year, the Kshatriyas in their tenth, and the Vaisyas in their eleventh. The initiation involved receiving a sacred cord, which was then worn for the rest of one's life on the left shoulder and ran under the right arm. Initiation was regarded as being born again (which is where the expression "twice born" comes from). The Sudras did not have initiation rites, and were considered aliens. This was a reflection of the connection between the varnas and the traditions of ancient Aryan clan society.

The Laws of Manu have much to say about the king's power which was of divine origin. "... When these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation). Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera). Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre."² A king's main duty was

¹ "The Laws of Manu", in: *The Sacred Books of the East*, Vol. 25, Motilal Banarsidass, Delhi, 1967, p. 26.

² *Ibid.*, pp. 216-217.

to protect the caste system and the privileges of Brahmanas. "Let the king, after rising early in the morning, worship Brahmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice. Let him daily worship aged Brahmanas who know the Veda and are pure... Not to turn back in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happiness."¹

A new god came to the forefront in this epoch—Brahma—to whom the caste system was attributed.

According to a myth originating in this period, the castes themselves emerged from the various parts of Brahma's body. The Brahmana came from his mouth, the Kshatriya came from his arms, the Vaisya came from his thighs, and the Sudra came from his feet. Brahma himself assigned the occupations to each caste.

"But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.

"To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

"The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures.

"The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

"One occupation only the Lord prescribed to the Sudra, to serve meekly even these (other) three castes."²

This whole era in the history of Indian religion is usually called the Brahmanic period.

As the social role of the caste of professional priests rose, cultic rites became much more complex. It vividly reflected the strictly aristocratic caste system of Indian society. First of all the patheon of ancient gods became more complicated. The gods that personified the forces of nature and that were lauded in the hymns of the Vedas, became secondary. New deities came to the forefront. Brahma became the main god.

¹ *Ibid.*, pp. 221, 230.

² *Ibid.*, p. 24.

The origin of this god is extremely interesting. The Vedas, as we know, mentioned Brahmanaspati, the personification of prayer. During the Brahmanic period Brahmanaspati became the supreme god of the universe. Prayer related to sacrificial rituals, and the cultic activities of the Brahmanas became so powerful that the world submitted to them, and this power was personified in the form of Brahma, the god that had every possible quality.

In this period the saying developed in India that the world was subject to the gods, the gods were subject to chants, and chants were subject to the Brahmanas, consequently, the Brahmanas were the people's gods.

Of the other gods, Visnu and Siva also became quite important. Siva was related to the Vedic god of storms named Rudra, but was essentially an ancient pre-Aryan god (his possible portrayal in the Mohenjo-daro period was already mentioned). The name Visnu coincides with one of the Vedic personifications of the sun, but it was a new god in terms of his appearance and functions.

Other gods also existed along with these main ones. Female deities, which were nearly absent in the Vedic religion, played an important role. Each male deity obtained a female partner. The goddess Laksmi was related to Visnu, Siva was related to the goddess Parvati, which was also called Durga or Kali. Numerous other gods appeared. Together they completely replaced the Vedic deities. Most of them had originated in pre-Aryan cults; they were ancient communal patron deities that entered the Brahmanic pantheon as the local population gradually merged with the Aryan conquerors.

Ancestor worship emerged from the ancient Aryan (Vedic) religion. It was more important in *The Laws of Manu* than the cult of the gods. "For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods."¹

Cult in the Brahman period became strictly aristocratic. There were no public rituals and sacrifices. Making sacrifices, which was regarded as the main cultic activity, was carried out privately. Only a Brahmana could conduct sacrificial rituals and sing hymns. He did this on request. Making sacrifices was expensive, so it could be afforded

¹ *Ibid.*, p. 113.

only by the wealthy. The ordinary people did not participate in cultic activities because none of them were public and therefore inaccessible to the poor. No public temples existed either.

The gods became caste gods. Brahma, the supreme god, was the god of the Brahmanas; only they could pray to it. Indra, the only ancient Vedic god that maintained its significance became the god of the Kshatriyas. Ancient Rudra, later identified with Siva, was one of the main gods of the Vaisya farmers. The Sudras were kept away from every kind of official cult.

This was the period when the cornerstone of the Hindu religion, the idea of *reincarnation*, developed. It was adopted by the Brahmanic religion from ancient local beliefs. In the Vedic religion of the Aryans concepts of an afterlife of the soul were quite vague, and belief in reincarnation was totally absent. However the local tribes (Dravidians and Mundas) hold totemic notions about reincarnation. These ideas were developed in Brahmanism, but they evolved in the context of a caste system.

In *The Laws of Manu* the doctrine about the migration of the soul was contained only in the last, twelfth, chapter; the other ones only talk about the agony of sinners in hell. But in the later Brahmanic compositions, the Upanisads, the idea of migration of the soul, was dominant.

According to Brahmanic beliefs, the soul did not die after death, but migrated to another body. Where it actually went depended on a person's behaviour in this life, and mainly his adherence to caste rules.

The main rule was to abide by the caste laws. If a Sudra was submissive and humbly served the other castes, followed all the rules of conduct in the caste, he would be reincarnated in the next life as a member of a higher caste. The opposite happened to those who violated the laws of their caste; in the next life they might not only be demoted to a lower caste, but could be turned into a lowly animal. The Brahmanas even established categories of sins that entailed specific retributions. For just thinking sinfully a person could be reincarnated in a lower caste; for a verbal sin he could be turned into an animal, and for a sinful action, into an inanimate object.

The theoretical foundation of reincarnation was developed in that period—the *idea of karma*. The concept of

karma is complex, and it has been interpreted in different ways by different trends in Indian philosophy. It corresponds approximately to two concepts—causality and fate. All the actions of an individual, good or bad, prompt corresponding consequences in his life if these actions are carried out with a purpose. A person is rewarded for every good deed, and punished for every bad one; but, as a rule, the rewards and punishments are allotted not in this life, but in future reincarnation. The fate of a person or any other being in this life is the result of his conduct in a former existence. A person creates his own fate in his future reincarnation by his behaviour. Thus, the philosophical idea of *karma* became the foundation of the Brahmanic teaching about reincarnation.

In the Brahmanic period religious and philosophical literature had an important impact. It constituted numerous theological treatises called *Upanisads*. Their significance was so great that the entire period is sometimes termed the Upanisad period. There were around 250 different theological-philosophical compositions, the result of the growing complexity of religious beliefs, and the fact that they had been turned into an object of Brahmanic speculation. It reflected society's further stratification. Various class interests and the ideology of different classes were reflected in the Upanisads.

Despite the wide variety of religious and philosophical systems reflected in the Upanisads, they broke down into several main types. The six classical or orthodox schools were the following: Vedanta, Mimamsa, Sankhya, Yoga, Nyaya, and Vaisesika.

The Mimamsa and Vedanta systems were purely priestly, Brahmanic and profoundly mystical. The basis of the Vedanta system was the idea of pantheism, the merging of an individual's soul—*Atman*—with the universal soul, the *Brahma*, the supreme god of the Brahmanas. The main idea behind Mimamsa was the eternal, stable and absolute authority of the Vedas, hence the need to carry out rituals strictly.

The secular caste of the Kshatriyas, which competed to some extent with the Brahmanas developed somewhat different philosophical systems: Sankhya, which was close to materialism since the basis of the system was the concept of the independence of matter and the multiplic-

ity of separate bodies in contrast to the universal pantheism of Vedanta; Vaisesika was an atomistic theory. Even more materialistic and even atheistic were the "unorthodox" systems of Carvaka, which regarded the world as the combination of four material elements, and of Lokayata, which rejected the existence of gods outright.

Yoga was one of the philosophical systems that emerged in that period and became important to the future development of religion in India. It is an ascetic teaching, the practical application of religious and philosophical principles for the purpose of self-perfection. Uppermost in the teaching and practice of yogis was the system of complex methods of breathing and other special rules of conduct whose goal was to maintain the purity of the body and the self-perfection of the soul. Indian asceticism evolved from this subsequently.

In general, religion in India during the Brahmanic period can hardly be regarded only in terms of the subsequent development of the Vedic religion. Very little of the Vedic religion was preserved in Brahmanism: only belief in the holy authority of the Vedas, the names of some gods and sacrificial rituals. As for the spirit and purely caste nature of Brahmanism, it was considerably different from the Vedic religion. Many of the beliefs of Brahmanism were related more to pre-Aryan religious notions than to the Vedic religion of the Aryans.

The development of rival religious trends reflected not only the increased contradictions within the ruling classes. Some of these trends also found a response among the broad masses, which was a sign of an unconscious protest against oppression of the caste system.

Among such trends were *Buddhism* and *Jainism* which developed almost simultaneously in the sixth and fifth centuries B.C. These two teachings were very similar, and their mutual influence was indisputable. Both trends rejected the caste system, and focused on teaching people that their personal suffering could be relieved through their own efforts. Both religions believed in karma and reincarnation, and both placed in the forefront the ethics of leading a pious life. However the fate of those two religions differed.

Jainism, founded by the legendary Vardhamana

Mahavira, or Jina (of the Kshatriya caste), taught that the entire material world was evil, and man should strive to liberate himself from it. Hence the demand for strict asceticism which went so far that the most consistent Jainists refused to even wear clothes (*digambara*—dressed by light), observed celibacy and abstained from any kind of killing (*Ahimsa*). People were not supposed to kill even an insect. That is why the Jainists drank water through a sieve to keep from accidentally swallowing a live creature. For the same reason they covered their mouths with a piece of cloth. Jainism was popular mainly among merchants and urban dwellers, with more liberal demands on followers. It is still practised in India, having around three million followers, but, in contrast to Buddhism, it did not spread outside India.

This was not true of Buddhism, which emerged around the same time (more about it in Chapter Twenty-Two). In the latter centuries before the turn of the millennium Buddhism became widespread among the people of India, much more so than Jainism, partially because it did not make extreme demands. At one time, during the Maurya and Kushana dynasties (third century B.C.-first and second centuries A.D.), Buddhism was even the national religion. This could not help but worry the Brahmanic caste of priests who were losing their former dominant status.

The Brahmanas' fight with Buddhism was a struggle to preserve the caste system, and to maintain control over the population. For this purpose Brahmanism had to rearm. The old Brahmanic religion with its strict aristocratic nature and isolation from the masses had little influence on them. It was necessary to readapt the doctrine and cult to the needs of the people in order to compete with Buddhism. These new phenomena in Indian religion marked a new era, the *period of Hinduism*.

The characteristic changes in this period were that cultic activities became more democratic, and ways were devised to influence the broad masses. For this reason it was necessary to enable the people to take part in the cult, to hold public ceremonies and rituals, have public sanctuaries, temples and pilgrimage sites.

For the first time in India's history temples were built. The most ancient Indian temples were Buddhist

(originally mound-like stupas built over graves, and rock-cut temples, *chaityas*). Brahmanic temples were built to imitate them, whose enormous size and extraordinary architectural style were intended to capture the imagination of and overwhelm the masses. Elaborate rituals, ceremonies and processions were arranged. Huge statues of the gods were built inside and outside the temples (originally images of gods were not built in ancient Indian religion). Some of the statues were driven through the streets during festive processions.

At the same time, the very nature of notions about the gods became more democratic. The images of celestial gods that only the Brahmanas were able to deal with had no impact on the people. It was necessary to bring the gods closer to the masses; it was necessary to create the images of popular gods, saviours of the people. An unusual teaching developed about *avatars* (incarnation, embodiment): each celestial god could have its own avatara on earth. Some avatars became folk deities. Some of them were created to imitate the Buddhist pantheon in order to have a greater impact on the masses. Saviour gods were earthly gods. One of them, the most popular, was Krishna (Saviour), one of Visnu's avatars. According to a myth with Buddhist and Christian equivalents, he was born on earth, performed many heroic deeds, was charitable to people, and died on earth. Rama was also the same kind of saviour god; he was the legendary chief of the Aryans when they conquered Ceylon, and was the hero of the ancient Indian epic of Ramayana.

Numerous sects developed on the basis of worshipping saviour deities. *Schisms* became a significant feature of religion in India, continuing to this day. The number of the sects became too great to even be counted. The sects are led by teachers, or *gurus*.

The role of religious leaders—gurus—in Hinduism became significant. In ancient times the priests simply made sacrifices, sang hymns, carried out rituals, taught each other the knowledge in the Vedas, and had little to do with the masses. In the new era the priests became teachers of the masses, the leaders of their religious life. The guru cult became foremost. Gurus were supposed to be not only intermediaries between man and the gods,

but practically the embodiment of the deities. Every word uttered by a guru became a sacred law for his followers. Some of the sects were purely democratic in nature; they had no elements of ancient priestly learning. Most important were the rituals related to agriculture and the crafts.

The cult of deities—patrons of individual castes, professions and localities—developed. Each of the numerous castes had its own patron gods. Some of the patrons were borrowed from the ancient pantheon and others were new. Each agricultural community worshipped its local deities.

As early as the Brahmanic period, local *ancient cults* related to the beliefs of the pre-Aryan population of India, gained in importance. For one, the worship of animals, the cult of snakes, monkeys, elephants, etc.—perhaps of totemic origin—became a legitimate form of Hinduism. Many Hindu deities were portrayed in zoomorphic form: Ganesa, god of wisdom—in the form of an elephant; Hanuman—in the form of a monkey. The cult of some animals, for instance, the cow, existed among the Aryans from time immemorial.

The cult of water, belief in its purifying power, is well developed in India. Foremost is the worship of the sacred Ganges whose waters can purify a person no matter what sin he has committed. A dying religious Hindu believes it is a great blessing to pass away on the banks of the Ganges.

Some of the cults were mystical, and had erotic overtones. They were the so-called cults of *sakti*—the female quality. Mysterious cults of the “left path”—*vamamarga*—also emerged. Orgiastic and cruel cults developed on the basis of worshipping the god Siva; they were related to the menacing gods of love and death, the main ones being the female deity Kali, or Durga, the wife of Siva. Phallic symbols played an important role in these sects. Members of the *thug* sect (stranglers) would randomly murder travellers to be sacrificed to Kali. Some of the Munda peoples used to sacrifice boys to the goddess of land, Meriah.

Most sects can be divided into two main groups, depending on which main deity from the Hindu pantheon they recognise. The two main deities are Visnu and Siva, so the sects are either Visnu or Siva worshippers. There is

no struggle between these sects. As for Brahma, he is regarded as the supreme god, but only theoretically, since there is no Brahma cult, Brahma temples or worship of his images.

In South India extremely archaic religious forms continue to persist; officially they are within the Hindu system, although the latter has very little influence on them.

The ascetic school of Yoga developed in a special way in Hinduism. Yogis take wild fanatic vows: they wear iron bars around their necks, lie with their heads in earth, eat scorpions, stand with their hand held up, walk on hot coals, etc.

The religious doctrine of the transmigration of the soul that developed during the Brahmanic period is observed to this day. A person's future reincarnation depends not only on how he lives his life and follows the laws of his caste, but also on burial rites. Orthodox Hindus cremate the dead. If possible they carry out the cremation on the banks of a sacred river and throw the ashes into the water. Until the nineteenth century some castes in North India practised the barbaric religious custom of burning a widow on the pyre of her husband.

Religious splintering, and the enormous number of sects in India is a reflection of social stratification. This was due to the variety of castes, the extreme complexity of class relations, and the ethnic and racial diversity of the population.

Hinduism cannot really be called a unified religion. It is more like an aggregate of religions that differ from one another considerably. Hindus have few dogmas that they absolutely must believe in; they have to recognise the sacred authority of the Vedas, the teaching about karma and the transmigration of the soul, and the belief in the divine origin of castes.

The diverse and splintered nature of religious organisations was a strictly negative phenomenon that throughout India's history prevented it from uniting its forces to fight against foreign intervention. This was the reason why India was conquered by Muslims, and later submitted to British imperialism.

This circumstance was recognised by many leaders of the Indian national movement. Many efforts were made

to effect *religious-national reforms*. Such attempts had also been made in the Middle Ages, partly under the influence of Islam and later, Christianity. Some of them represented nothing more than the desire to simplify and systematise the pantheon. As early as the thirteenth century the idea arose that Visnu and Siva were merely different manifestations of Harihara, a dual deity. Other, more daring reforms were attempted. The progressive sections of Indian society were discontent with petty ritualism, the injustice of the caste system, and Brahmanic privileges. Back in the fifteenth century a man named Kabir preached against castes, superstitions, the worship of numerous gods, and complicated rituals. The result was a new sect called Kabir-Panthei, which exists to this day.

At the end of the fifteenth century an unusual sect of *Sikhs* developed out of the national struggle against Muslim conquerors. Its founder was Nanak, a Hindu from the Kshatriya merchant caste, who was strongly influenced by Kabir and by the old pantheistic philosophy of the Vedanta school. The most important aspect of his teaching was the attempt to eliminate religious splintering and unite not only all Hindus, but also all Muslims, into one religion.

Nanak's ideas were successful, and he managed to unite multitudes of people who for two centuries had fought first with the Muslims, then with the British. However, instead of uniting the religions, the Sikhs themselves developed into a closed military-religious sect. In the eighteenth century they constituted a strong state in the Punjab, where a large number of Sikhs live today and follow Nanak's successors who are the same kind of holy gurus as among the Hindus. The sacred book of the Sikhs is the *Adi Granth*. Their communities are cohesive and the people donate a specific percentage of their income to the community to help out other members. Sikhs still follow their traditional dress code, do not cut their hair or beards, and wear a special iron bracelet which identifies them as sect members.

The *religious reform movement* grew stronger in the eighteenth and nineteenth centuries when the struggle developed against British and French invasion and domestic contradictions became more aggravated due to

internecine wars, hunger, etc. The impact was especially great in Bengal. A learned preacher named Caitanya lived there, and founded a new Visnu sect in which ritual formalism was not uppermost, but living belief and feeling. His follower, Rammohan Roy, an educator, tried to modernise the Hindu religion in the spirit of monotheism; Christian ideas were again somewhat influential. He launched a new movement of Brahma Samaj whose goal was to soften the differences between castes. In the second half of the nineteenth century in the northern and north-west part of India the Arya Samaj movement developed whose slogan was to return to the Vedas. The advocates of this movement were mainly representatives of the bourgeoisie in Punjab and the United Provinces; they wanted to restore the ancient purity and simplicity of the cult, fought against its crude forms, and even more so against the alien religions of Islam and Christianity.

Some of the preachers, on the contrary, tried to make Hinduism similar to the alien religions. Sri Ramakrishna Paramahansa (second half of the nineteenth century) was the most well known. He tried to create a purified pantheistic religion based on the Vedanta system. His followers, having declared Ramakrishna a saint, created a religious and educational mission that covered all of India.

Religious life in India at present, despite numerous attempts at unification, is extremely diverse, and this also reflects India's diverse ethnic and class composition. Here we can see both the sophisticated forms of religious and philosophical metaphysical systems of Vedanta and others that even today enjoy much authority in Brahmanic circles, as well as the widespread popularity of the folk cults of Siva, Visnu and Krishna, and various orgiastic rituals.

Dravidian and Kolarian peoples, which to a greater or lesser degree were influenced by the Hindu pantheon, maintain their own isolated cults.

Hinduism has always been a tolerant religion, and one that is able to incorporate the cults of other tribes and peoples into its diverse system. Brahmanas quite easily adapted the religion of any Dravidian or other people or tribe. They did this by simply declaring the tribe's object of cult, even if it were an animal, a deity of its own or an avatar of Visnu or Siva.

Theoretically, however, individuals cannot join the

Hindu religion if they were not born into one of its castes. Hence Hinduism, not allowing proselytism, closely related to India's caste system, could not function outside the country and become a world religion. This was only possible for Buddhism which also developed in India.

Nonetheless Hinduism has always had a major influence on the spiritual life of other peoples. Religion and religious philosophy in India hold a special attraction for certain sections of the intelligentsia in Europe and the United States today. Many Europeans and Americans, for instance, study Yoga.

Not so long ago India's spiritual life was decisively influenced by religious ideology. The Indian government is trying to do away with the more crude religious customs and beliefs and religion's relationship with the caste system (caste discrimination is now against the law, although it still exists *de facto*). Religion is being linked with modern economic and political life. For instance, the popular goddess of fertility and beauty, Lakshmi is now regarded as the patron of industry and industrialisation; the goddess Sarasvati is the patron of education, science and the arts.

Not only the peasants, but also the workers and professionals hold on to their religion. Every person in the Brahmanic caste tries to engage an experienced Brahmanic guru to tutor his son in religion. Religious Hindus spend much time and energy on the observance of various rituals and numerous taboos, concern about ritual purity, constant purification and sacrificial rituals. The ban on killing even harmful animals, beasts of prey and venomous snakes is bad for the people's welfare. It often gives rise to outbursts of religious fanaticism.

The poor or untouchables, the most oppressed castes in India, suffer from the unjust caste system that is sanctioned by religion. One-sixth of the country's population belongs to these castes. Not so long ago they were deprived of basic human rights—the freedom to choose their occupation, use water from common wells and springs, means of transport, etc. Simply touching them would supposedly defile a Hindu from the upper castes. The untouchables are subject to numerous limitations and bans. Hinduism regards these rules as having divine origin.

Chapter Sixteen

RELIGION IN ANCIENT EGYPT

The history of religions in the classical East is relatively well known because of numerous written and archeological sources. These religions have been the subject of numerous studies.

Although the peoples of the Ancient East, especially Egypt and Mesopotamia, due to favourable conditions, developed class societies and great civilisations (ancient monuments date back to the fourth millennium B.C.) earlier than other peoples, the social and economic system, with its undeveloped slavery and strong agricultural communities, was quite conservative and immobile. Hence the stagnation and unchanging nature of the political system of the ancient Eastern states with their despotism and glorification of royal power. All this left its mark on the religions. For a long time they maintained profoundly archaic traits combined with the same complex forms that were fostered by the social and political conditions.

This combination of primitive and complex forms was particularly evident in the religion of Ancient Egypt. The most ancient form of religion in Egypt, as far as can be determined by historical monuments, was the worship of *local nome patron deities*. Nomes were the remains of ancient tribes that were united in the late fourth millennium B.C. under the general rule of a nomarch. However the cult of nome gods was extremely strong, and persisted until the very end of the history of Ancient Egypt, combining with the worship of general Egyptian deities.

Profoundly archaic traits were preserved in these local

nome cults. Each nome worshipped its sacred animal that was related one way or another with a local god: the latter was often portrayed either in the form of an animal—sheep, cow, jackal, ibis, baboon, crocodile, cat, etc.—or as a mixed, zooanthropomorphic figure. Perhaps this is evidence of the vestiges of totemism. The anthropomorphisation of sacred animals occurred in the worship of local patron gods. For instance, the cat became the goddess Bastet, portrayed with a cat's head; the falcon became the god Horus. Thoth was pictured with the head of an ibis; Anubis with the head of a dog; Sebek with the head of a crocodile; the goddess Sekhmet with the head of a lioness, Hathor with the head of a cow, etc. This indicates that these zooanthropomorphic images originated from sacred animals.

It is necessary to point out the large number of female deities among the local patrons: goddesses Nekhebet, Hathor, Neith, Sekhmet, Nephtys, and others. It is a reflection of the strong survivals of matriarchal society among the ancient Egyptians.

Even before the unification of Egypt there were *gods* worshipped *throughout Egypt*. When a nome would become the centre of the state unification of Egypt its patron god became the object of the common cult. Centralisation of the cult was both the expression and the instrument of centralising state power.

The most ancient god worshipped throughout Egypt was Horus. The kings who worshipped Horus were the first to unify Egypt (first and second dynasty; end of the fourth millennium B.C.); they turned their tribal god into the Egyptian Sun God. From the time the capital of the kingdom was moved to Memphis (third dynasty; c. 3000 B.C.) Egypt's main official god was Ptah of Memphis. When the fifth dynasty came to power (c. 2700 B.C.), in connection with the city of On (Heliopolis) the cult of the local god Aten (Ra) became popular, and it became Egypt's supreme god. The eleventh and twelfth dynasties (c. 2100-1800) made Thebes the centre of Egypt's new organisation, which resulted in Amon, a hitherto little-known local god, rising to the head of the Egyptian pantheon, and becoming closer to the former supreme god Ra (Amon-Ra). During the 26th Sais dynasty (seventh century B.C.), the local Sais goddess

Neith (perhaps Libyan in origin) became prominent in the cult.

However the Egyptian pantheon comprised not only the patron gods in the country's political centres that were able to take the lead. In connection with the country's unification other local deities also gained followers outside the areas of their initial worship. As was the case in other countries as well, such deities gained a definite function and were regarded as the patrons of one or another human activity or profession. For instance, the god of Hermopolis, Thoth (an ibis) became the patron of scribes and scholars, Anubis of Siut—god of the after-world, Sekhmet of Latopolis—goddess of war, Min of Copta—patron of foreigners, etc. Many deities were related to cosmic phenomena. In fact in some cases they had these qualities even while they were still purely local guardians. Most of the gods were connected in one way or another with the sun—Aten-Ra, Horus, Osiris, Amon, Anher, Sebek, and Munt. Others were related to the moon—Thoth, Isis, Khons; to the sky—Hathor and Nut; to the earth—Min and Geb. Some of these gods, such as Ged and Nut, did not have any connection with local cults.

The creation of the Egyptian pantheon led to the theological and mythological connection between individual deities. That is the explanation for the well-known triads and groups of nine deities that differed, incidentally, in the various areas. The triad of Thebes—Amon, Mut, Khons; Ptah and his wife Sekhmet and their son of Memphis. Of the groups of nine gods the most common was Ennead of Heliopolis, consisting of four pairs of gods headed by Ra: Ra, Shu and Tefnut, Geb and Nut, Osiris and Isis, Seth and Nephthys. All these divine groups were partly the result of the merging of local cults, and partly prompted by the purely theological speculations of the priests.

As the gods came closer together, however, they sometimes became identical. The priests, for instance, identified with Aten Ra. Later, in the period of the Middle Kingdom, Amon and the crocodile Sebek were associated with the same Ra, and the goddess Hathor was identified with Tefnut.

That is how the Egyptian pantheon evolved. Probably

a consequence of this process was also the Egyptian worship of sacred animals: local sacred animals and ancient totems became the objects of worship for all Egyptians. The cat, hawk, ibis and crocodile were considered sacred throughout the country. Other animals were worshipped as well, although not as a species, but individually: the bull Apis of Ra in Memphis, the sheep of Osiris in Mendes, and other animals connected with the most honoured gods. The totemic origin of this Egyptian animal cult is quite probable.

Among the most ancient elements of the Egyptian religion, are the folk *agricultural beliefs* and rituals. Relatively little is known about them because state, not folk religion was reflected in the written sources. However folk cults did affect the state religion. Traces of this influence are evident in the images of some deities in the official cult: the deities of fertility at first were Min, Amon, Khnum, Isis, and others. But Osiris was undoubtedly the central figure in the folk agricultural religion.

Osiris was originally the local patron god of Busiris (Jedu) in Delta, but at the same time he was closely linked with the cult of fertility. He was always portrayed with either a lotus, or grape vines, and other objects from the plant world. Especially interesting are the silhouettes of Osiris that have been found by archeologists. They were made out of sown wheat on a layer of soil that was sprinkled onto a special wooden frame. The sprouted grains created a vivid image of the god. On one typical picture the grains are growing out the body of the reclining Osiris that is irrigated out of a priest's vessel. Every year the population of Egypt celebrated Osiris's death and resurrection. Judging by one inscription, these festivities (set according to the moon calendar and, consequently, at different times of the year) lasted eighteen days, and involved ritual ploughing and sowing, as well as various rites connected with images of Osiris made of earth and grain. In these rituals Osiris is portrayed as the direct personification of grain. There was a myth about the death and resurrection of Osiris, which we know in part. According to the myth, the god Osiris was the king of Egypt who was treacherously killed by his brother Seth, also a god. Osiris's body was chopped into pieces and scattered throughout the country. Osiris's sister-wife,

the goddess Isis, after a long search, found and gathered together the pieces of the god's body and gave birth to his son, the god Horus, who later slayed Seth and resurrected his father.

This myth is none other than a graphic account of the transitions that grain undergoes from the time it is sowed until the time it sprouts. It is a typical cult myth explaining a particular ritual.

The folk cult of Osiris represented a variation of the popular ancient agricultural cult of the dying and resurrecting spirit of plant life. True, the very image of Osiris grew to be more complex because of various later revisions.

Isis was closely related to the image and cult of Osiris. She was also originally a local deity that later became Egypt's most popular goddess of fertility. In the Hellenistic-Roman period the cult of Isis spread throughout the Mediterranean, at one point competing with Christianity.

While Osiris and Isis were the main figures in folk religion, the focus of official cult from the time of the fifth dynasty was the Sun God: at first Ra and then Amon of Thebes. The sun cult constituted the primary part of Egypt's state religion. During the fifth dynasty the Egyptians began building temples to the Sun God with a standard obelisk, a symbol of the sun. The priests tried to connect the sun one way or another with various local deities—Horus, Sebek, Munt, Osiris, and others.

The role of Egyptian religion was especially great when it came to the *deification of the pharaoh*, the supreme ruler of the state. Even the most ancient unification kings, who called themselves the worshippers of Horus, were under the special patronage of this god, and even took his name. Beginning with the fifth dynasty the pharaoh was regarded as the son of the Sun God Ra. Belief that the king was the son of god, a living deity, was prevalent from the beginning to the end of Egypt's political history, all the way until the victory of Christianity. The king carried out the most important religious rituals: he founded temples, and he could alone—at least in theory—enter a sanctuary and bring the god an offering; priests were merely acting in his name. The holy ceremony that encompassed all of court life—falling on one's

stomach before the pharaoh, kissing the ground under his feet, not uttering the pharaoh's name, his use of religious emblems—reflected and at the same time supported and strengthened belief in the divine origin of royal power. The idolisation of the pharaohs was a powerful weapon in the hands of the ruling classes to suppress protest among the oppressed masses.

Burial cults in Egypt were also influenced by class relations. Burials in the pre-dynasty epoch in Egypt were similar to those of other countries. The dead were buried in small oval pits in a crouched position on their sides, and a few personal items were buried with them; sometimes the body was cut into pieces. But burial rituals changed considerably during the earliest dynasties, especially in the case of pharaohs. Graves and tombs gradually became larger and more complex, rising above the ground, and taking the shape of a stone mastaba, a tomb with a rectangular base and sloping sides; and from the third dynasty, the shape of a huge pyramid. The pharaoh's corpse was embalmed, and turned into a mummy. Later the bodies of the pharaoh's close officials, and subsequently members of the middle class, were mummified too. This complex process of mummification gradually improved; the goal was to preserve the corpse as long as possible. The numerous well-preserved mummies that have been found indicate how skilled the priests were at this art, particularly starting in the sixteenth century B.C. with the New Kingdom.

The pharaohs' mummies during the Old Kingdom were kept in special pyramids that were especially elaborate during the fourth dynasty. The mummies of the nobility were usually kept in mastabas. During the era of the Middle Kingdom, the eleventh and twelfth dynasties, the pyramids became smaller in size. Later the Egyptians stopped building pyramids completely, and instead made burial temples by digging hollows in rock. The middle class buried their dead, at least during the era of the New Kingdom, in common tombs, whereas the bodies of the poor were simply dug into the sand.

In Egypt the art of embalming and the complex burial rituals were closely related to religious-magical beliefs, particularly belief in an afterlife.

The Egyptians thought that only a person's body died,

whereas other parts of his being lived on—the soul (*ba*) which flew out of the body in the form of a bird to the sky, and the mysterious double each person had (*ka*), which was the main element in this whole complex of beliefs. Ka was a person's invisible double, something like a soul, and after death its fate was mysteriously connected to that of the body itself. It was not immortal; it could die of hunger and thirst if the deceased was not provided with everything necessary. Ka could be eaten by monsters in the afterlife if it was not defended by magic formulas. Under favourable conditions, if the mummy, or at least a statue of the dead, were preserved, ka could long outlive it.

The Egyptians had different notions about ka in various periods. The priests tried in vain to combine them into a unified system. During the Old Kingdom the people believed that the deceased, or his ka, ended up in some kind of space situated somewhere in the west, and continued to live there as it had on earth. The deceased of the nobility and the wealthy had all the comforts of life, enjoyed themselves in shady gardens surrounded by their retinue and servants, and engaged in their favourite hunting sport. Scenes from this blissful life are depicted in the tombs of the aristocracy in the fifth and sixth dynasties. They are evidence that the afterlife was traditionally viewed as the simple continuation of life on earth, typical of backward peoples everywhere, but a notion modified by class relations: all the comforts were enjoyed in the afterlife by those who possessed them in this world. However, a happy afterlife was ensured by the means of magic, by drawing these scenes on the walls of tombs, bringing offerings, and uttering magical formulas.

Back in ancient times the Egyptians developed a belief in special deities, guardians of the dead. We know of many such deities worshipped in various localities. But during the Old Kingdom two deities came to the forefront as guardians of the dead, and were related to the burial cult: the Sun God Ra, and Osiris, the dying and resurrecting god of plant life.

Heliopolis was where the solar notions of the kingdom of the dead originated, and was the centre of the Ra cult. According to these notions, the souls of the dead strived

to enter Ra's solar boat and move across the sky with him on a daily basis; the West was regarded as the country of the dead in connection with the Sun's movement: when the Sun set in the West it illuminated this country. The Egyptians had a vague notion of the mysterious country of darkness (*Duat*) where the sun descended at night and where the souls of the dead arrived.

However much more important in the Egyptian burial cult was its connection with Osiris. We have already examined the origin and evolution of Osiris. At first he did not have any relation to burial rituals and beliefs. But already in the Pyramid Texts (fifth dynasty) his name is mentioned in funeral formulas. Later Osiris turned into the master of the after-life, and the judgment of the soul after death. The connecting link between the cult of Osiris and belief in the afterlife was the notion of him as a dying and resurrecting god. Being the first person to die, according to legend, Osiris was portrayed as the ruler of the dead, and his annual resurrection gave believers hope that with his help the soul of the dead could be saved from final death. Osiris was asked to protect the deceased. Furthermore attempts were made to magically associate the deceased with Osiris. At first this was done only in the case of a pharaoh: in the Pyramid Texts a dead pharaoh was called Osiris. Later other people who died were called Osiris, starting with members of the nobility, and subsequently even those of simple origin. "Osiris so-and-so" was how the deceased were usually referred to in burial texts. The idea was simple: it was necessary to magically deceive hostile forces by passing off the deceased as a great god. Osiris became the main figure in the burial cult, especially beginning in the Middle Kingdom. In Abydos, the second centre of his cult after Busiris, the people began worshipping "Osiris's tomb" (it really was the tomb of one of the pharaohs of the first dynasty), and each religious Egyptian wanted after death to be buried near this shrine, under the protection of Osiris, or at least to put his tombstone there.

The most characteristic idea of the Egyptian burial cult, the *idea of the last judgment over the souls of the dead*, arose during the Middle Kingdom. This idea was not yet in the Pyramid Texts, but it was already apparent in archeological finds from the days of the Middle Kingdom.

The judges of the soul were Osiris himself, and his assistants—the gods of forty-two nomes, as well as Anubis, Thoth and a terrible monster that ate up the condemned souls. At this last judgment the heart of the deceased was weighed, and his fate depended on his good and bad deeds. This indicated belief in retribution after life, which differed from the earlier idea of the afterlife as the simple continuation of one's life on earth.

The Egyptians' notions of the mishaps of the soul after death, the last judgment, the dangers that awaited it, and the means of correcting them (confused and contradictory notions) were described in detail in the *Book of the Dead*. This extensive volume (with over 180 chapters) contains magical burial formulas. The most ancient of them go back to the Pyramid Texts (fifth and sixth dynasties); they were written then on the walls of the pharaohs' tombs. In the transitional period these texts were written on the sarcophaguses of the nobility, and later these texts that continued to increase in number were written on papyrus and placed on the mummy's chest. That is how the famous *Book of the Dead* became contradictory in content.

Some chapters contain an appeal to the deities in the name of the deceased to defend them against various dangers; sometimes the deceased directly refer to themselves by the name of these deities. In other chapters, on the contrary, the idea is clear that people are held responsible after death for their conduct on earth. This is especially true of the famous 125th chapter in which the deceased, standing before Osiris's court, tries to justify and deny his various sins and bad deeds: "I did not do anything to offend the gods. I did not allow the master to offend his slave. I did not make anyone starve. I did not make anyone cry. I did not kill anyone... I did not steal the temple's supplies. I did not decrease the food intended for the gods."

This idea of a person's moral responsibility, and its connection with belief in the afterlife and the last judgment, is quite characteristic. It was developed by the priests in the interests of the ruling class in response to growing class contradictions. The slave-owners and priests tried to frighten the superstitious and enslaved masses with the prospect of punishment after death, and to console them that they could be rewarded in the afterlife. This

is indicative for the Middle Kingdom, and especially for the period close to the great social upheaval of the eighteenth century B.C. (the uprising of the slaves and oppressed peasants). Subsequently the Egyptian religious doctrine of the last judgment affected the development of the same doctrine in Christianity.

In addition to believing that good or bad deeds were punished or rewarded, the Egyptians thought it was possible to attain the well-being of the soul in the other world by purely magical means. One such method involved using the text of the *Book of the Dead*, including the 125th chapter of the text that was supposed to have its own magical powers. Other magical objects were set on the chest of the mummy next to the *Book of the Dead*; this was supposed to ensure the soul of the deceased against any dangers. Some formulas in the *Book of the Dead* were intended to help the soul of the deceased turn into various animals; others were simply spells. Magical notions in the cycle of burial beliefs were more important to the Egyptians than religious-moral ideas.

Egyptian *mythology* was extensive, but a relatively small part of it has been preserved to this day. It reflects the religious ideas of the Egyptians. Mythology helps to see better the gradual evolution of the Egyptian religion itself, its consistent development, and to also determine local cults that vied with each other for dominance.

The Egyptians had many cosmogonic myths, one contradicting the other. Each locality had its own myth about creation in which the main role was played by the local deity. The oldest of these myths attributed the creation of the world to the local god Ptah who superceded Horus, Thoth and other gods, and supposedly created them too.

The priests of Heliopolis attributed the creation of the world to their Sun God Ra (Aten). According to Heliopolis cosmogony, Ra himself was born of his own father, the primitive chaos Nun; out of this chaos Ra, copulating with himself created one supreme god after another, as well as people and animals. He gave birth to the god Shu (the personification of air) and Tefnut (his wife), and Geb (land), Nut (sky) and other gods, comprising the "great nine", were born of this divine couple. They gave birth to numerous offspring. Ra created people out of his tears. The sun was one of Ra's eyes, and the moon was his

other. Heliopolis cosmogony represents, consequently, a chain of personifications, combined with ideas of mutual creation. According to another myth, Geb and Nut, the land and sky, at first embraced each other. The god Shu (air) separated them by raising Nut high. In contrast to most other peoples, the Egyptians considered the sky a female and the land a male. Views that had developed from a matriarchal society were reflected in this, although generally Heliopolis sun mythology was the product primarily of patriarchal ideology.

There were quite different cosmogonic and anthropogenic notions. Worshippers of the god Khnum in Southern Egypt believed that this potter god made people on his pottery wheel. This notion was influenced by the development of the crafts. There are also signs of a myth about a universal egg that gave birth to the sun, and perhaps even the whole world. It was perhaps one of the Egyptians' most archaic cosmogonic notions.

To the Egyptians the sun was of primary importance in the mythological personification of natural phenomena. Their sun myths were quite diverse. In one myth the sun in the form of a huge cat fought an enormous snake. In another myth the fight between Ra (the sun) and an underground snake reflected the movement of the sun over a twenty-four hour period, and its setting over the western horizon. The Egyptians believed the sun made its daily journey in a wooden boat (boats were the main means of transportation in Egypt, a country that stretched along a narrow river valley). The sun was also personified in the form of various animals: scarab beetle, falcon, snake and cat. The mythological connection between the sun and cosmogony has already been mentioned, as well as notions about the afterlife.

The sky was personified by Egyptians either in the form of a female, the goddess Nut (she was portrayed with her fingers and feet on the ground, and her body in an extended arched position), or in the form of a cow (boats of the sun and moon, and numerous stars were painted on the cow's body).

The Egyptians personified many other natural phenomena in the heavens and on earth—the moon, air, land, Nile and desert. In contrast to the favourable natural conditions of the Nile Valley, personified as benevolent

deities, everything related to the destructive forces of the desert gave rise to images of hostile demonic deities: Seth and Sekhmet.

The evil Seth was prominent in Egyptian mythology. In the myth about Osiris he was the sly and envious brother who was responsible for the latter's death. One myth discovered in 1931 told about an argument between Seth and Horus over Osiris's inheritance. This myth reflected not only a well-known natural phenomenon—the struggle between the evil forces of the desert and the fertility of the valleys—but also social motives: Osiris's son fought the brother for his inheritance (family as opposed to clan).

Myths about culture heroes were also quite popular, but among the Egyptians all culture heroes were gods. Among them was the Hermopolis god, the ibis Thoth, patron of scribes and scholars who invented writing, the sciences and compiled the sacred scriptures. The characteristics of a culture hero were also obvious in the complex image of Osiris: the myth said that Osiris was the king of Egypt, taught the people farming, horticulture and viticulture. The image of a culture hero and the image of a god of fertility and agriculture merged into one.

Another interesting myth was about how people were punished by the gods. The ideological thrust of such myths was that they justified calamities as the result of the gods' anger because of people's sins. In the Near East the people were punished by a flood, but this was not so in Egypt. The myth about floods was alien to nearly all the peoples of Africa, including the Egyptians. Egyptians regarded the floods of the Nile to be beneficial, so they could not imagine them as a calamity. Punishment in Egyptian myths came in a different form. The god Ra, angered by the evil activities of men, sent against them his "eye", his daughter Hathor, and then the goddess Sekhmet, the violent goddess of war with the head of a lioness. The blood-thirsty goddess set about destroying people with such fervour that Ra himself had to resort to cunning to tear her away: he ordered that the goddess be given lots of beer, and when she finally fell asleep in a drunken stupor her blood-letting activities ceased.

The practice of magic played a major role in Egyptian religion. According to numerous texts, pictures and relics,

we know that *magic* was used in every sphere of life, and in every period of Egyptian history. Medicinal magic was, as is usually the case, closely linked with medicine. Egyptian medicine, especially drug prescriptions, was relatively well developed, but still it resorted a great deal to magical formulas. Even the most practical of the medical treatises, the Ebers Papyrus (twelfth dynasty, c. 2000 B.C.) contained not only various prescriptions, but also many spells against illnesses; other medical writings contained even more. During the New Kingdom (from the sixteenth century B.C.) Egyptian medicine ceased to advance, and was based mainly on magical notions and methods of healing. This is because medical practice was conducted mainly by priests. Preventive magic was also employed. Many magical practices and spells were intended to prevent the bites of snakes and poisonous insects, to protect a person from crocodiles and various predatory beasts. Different charms, drugs, and magic pictures were used for medicinal and apotropaic purposes. Weather magic was also practised, for instance, sorcery to fight the enemies of the sun. One such ritual was described in the Book of Apophis, Ra's enemy, which the priests in the temple of Thebes read daily, accompanying the reading of the myth with the chanting of spells and magical rituals "to make the sun shine". The Egyptians also used black magic: they would utter ill wishes over the wax figure of an enemy, keep magical pictures and chant spells. Egyptian burial magic was also well known—a system of magical means to ensure the welfare of the deceased in the afterlife.

Often the magical notions of the Egyptians did not exist in pure form, but as complex images of the gods. The *priesthood* played an enormous role in Egypt's religious life, especially in the later period. It did not develop all at once. During the period of the Old Kingdom the priesthood was numerically small and dependent. Religious rituals were carried out mainly by the nobility and regional leaders, and in the centre of the state, by the pharaoh. The priests acted on behalf of the pharaoh, as it were, simply substituting for him. More influence was held only by corporations of priests in the main temples, that of Ptah in Memphis, and Ra in Heliopolis. The oldest known theological texts emanated from those corporations of

priests. But in that period there were already cult centres that owned much property because of tributes to the kings. They were mainly sanctuaries connected with tombs.

During the Middle Kingdom the status of the priests remained the same. There were few priests, and they were mainly members of the nobility.

Approximately from 1700 to 1570 B.C., in connection with the aggravation of ethnic sentiments in the Egyptian population, the absence or diminished power of the kings, the priesthood grew stronger, and to some degree independent of secular power. During the eighteenth dynasty (sixteenth-fourteenth centuries B.C.) the priesthood became hereditary. The corporations of priests in different temples united under the strongest of them—the priesthood of the Temple of Amon in Thebes: Thebes once again became the capital of the revived state. The supreme priest of Amon, the head of the capital's temple, became prominent in the political hierarchy. The great conquests of the pharaohs in the eighteenth dynasty brought an abundance of plundered wealth, much of which went to the temples. The pharaohs relied on the priesthood in their struggle for the support of the secular aristocracy, and placated it with generous gifts and treasures. The pharaohs took great pains to build and expand temples, especially in Thebes. As a result of the Asian campaigns of King Thutmose III, the Temple of Amon in Thebes gained three conquered cities in South Lebanon, as well as much land in Egypt itself. Under King Amenhotep III the power of the priests grew so much that even the kings began to fear them.

His son, King Amenhotep IV (1419-1402 B.C.) made a bold and nearly unparalleled attempt to extricate himself from the monitoring of the priests, and defeat their power. At first he tried to rely on the priesthood of Heliopolis to counteract the priests of Amon but, after meeting with resistance, he took more decisive measures: he abolished the cult of all gods in the state, ordered that all their temples be closed down, and put forth a new god, Aton (the sun disk and its life-giving rays). He declared himself the supreme priest of this new and single deity, and renamed himself Ikhnaton (pleasing to Aton). He left Thebes, moving his residence to the new city of

Akhetaton (the horizon of Aton). In his policies Ikhnaton relied on some of the middle classes that had suffered from the tyranny of the aristocracy and priesthood. The religious reform was actually a political move, and the reform itself nearly amounted to a revolution. However the conditions for a revolution were weak. The old priesthood was allied with the nobility and relied on broad sections of the public, among whom it continued to enjoy much authority. It managed to organise weak but stubborn resistance to the reformer pharaoh. The new centralised official cult existed only while Ikhnaton was alive. His successors were forced to once again give in to the influence of the priesthood of Thebes, restore the cult of the old gods and do away with the cult of Aton. The very name of the heretic pharaoh was cursed. After its victory the priesthood became even stronger.

The priesthood became increasingly powerful, and secular government grew weaker simultaneously. The pharaohs of the nineteenth and twentieth dynasties (mid-fourteenth to mid-eleventh centuries B.C.) gradually lost their power, were forced to rely on the priests and pay them more and more with land and donations. Ramses III was especially generous with the priests. The large Harris Papyrus contains a list of his enormous donations to the temples. By the end of his reign the Egyptian temples owned nearly 3,000 square kilometres of farm land, around fifteen per cent of all land under cultivation. The temples in Thebes alone owned 2,393 square kilometres of land. The temples held 103,175 slaves or serfs (including 81,322 serving the priests of Thebes), and more than 490,000 head of cattle. The priests of Amon annually received from their slaves and serfs around 310,000 sacks of grain, 25,000 jugs of wine, hundreds of head of cattle, hundreds of thousands of fowl, around 1,000 kilograms of silver, 52 kilograms of gold, and much more. In addition to the pharaoh's donations and income from their estates, the priests also collected large tributes from the faithful. The temples became a powerful economic force in the country, and the political authority of the priesthood continued to grow. The pharaohs of the twentieth dynasty were puppets in the hands of the supreme priest at Thebes whose position had long been hereditary. C. 1050 B.C. the priest of Thebes formally took over supreme secular

power. However, because of Egypt's general decline, his power was actually limited to the principality of Thebes; Lower Egypt had its own leaders. The hierocracy of Thebes continued to exist with interruptions some 400 years, until the Assyrian conquest (671 B.C.).

The cultic functions of the priests were varied considerably, especially in the later period. The priests carried out religious rituals and sacrifices. Every year sixty religious ceremonies were held in the temples at Thebes.

In addition to conducting the cult of the gods, the priests were in charge of the complex burial rituals: mummification, burial rites, burial magic with its complicated and long formulas and special writing, supervision of the tombs and necropolises, and the repast rituals. All this constituted an important instrument for wielding influence.

The priests, being in charge of ideology, had a powerful impact on all aspects of intellectual affairs in Egypt. The arts were strongly influenced by religion. This explains to a large degree the stagnant tradition that held back free development in painting, sculpture and architecture. Artists, especially those working in temples, had to always follow established canons. In writing, the influence of the priests was reflected in the abundance of purely religious, mythological and theological literature. As for the priesthood's attitude to the beginnings of scientific endeavour in Egypt, opinions on this vary. The Greek historian Herodotus and others exaggerated the knowledge of the Egyptian priests, and mentioned some kind of secret science. But this opinion, while still shared by some, is groundless. Egyptian priests did, of course, have something to do with such fields of knowledge as medicine, but they probably hurt its development more with their magical approach. In the field of astronomy the priests were quite knowledgeable. Mathematics and its various branches were apparently not controlled by the priests, at least in the classical period. The traditional opinion that Egyptian priests were extremely wise is an exaggeration.

The Egyptian religion was distinguished by its tremendous conservatism. However it was not unaltered as historical conditions changed. The general line of development was, first, in the gradual merging of local cults and their

unification into a state cult with Egyptian gods and an organised priesthood. But separate local cults with their local deities, sanctuaries, customs and beliefs persisted until the very end. Second, the general line of development consisted in the fact that as social contradictions grew the class and oppressive role of religion became ever stronger, and the priesthood grew more powerful, becoming a closed caste as part of the ruling class. Third, gradually there was a trend, although weak, to overcome the national isolation of the Egyptian religion. This reflected the expansion of Egypt's international political and cultural ties.

Since the days of the Middle Kingdom, as Egypt's expansion grew and it entered into relations with neighbouring peoples, alien gods began to appear in the Egyptian pantheon. That was the case, for instance, with the Nubian deity Bes, and the Libyan goddess Neith. During the era of the great conquests of the eighteenth dynasty gods of the Semitic peoples of Asia appeared: Baal, Astarte, etc. During the twenty-sixth dynasty (Sais), when the policy was national restoration, alien cults were persecuted and the government strived to revive the worship of purely Egyptian gods. This, however, did not stop for long the process of the international mixing of gods and cults. As other gods entered the Egyptian pantheon, the opposite also occurred; Egyptian gods were worshipped elsewhere—Amon, Osiris, Isis and others were worshipped in Phoenicia, Syria and even Greece.

This phenomenon, leading to religious syncretism, had an especially strong impact in the Hellenistic and Roman periods. It reflected the early crisis of slave-owning societies and the isolated states of the Mediterranean.

The strong religious ideology in Egypt notwithstanding, there were some signs of *free thinking*, and a critical approach to religious dogma. Free thinking reflected the increase in social contradictions, and semi-unconscious protest against the exploitive society. This protest was evident also among some sections of the privileged classes. *The Song of the Harp Player*, a literary work written during the Middle Kingdom, vividly reflected this mood of free thinking. The author ex-

pressed unequivocal doubt that the soul continued to exist after death.

Such scepticism was expressed in some sections of the ruling class. As for the masses, slaves and peasants, their protest against social oppression was sometimes combined with hostility to religion. This is evidenced by the famous Leyden papyruses which describe the great social upheaval in the eighteenth century B.C. The insurgent masses did not even spare the sanctuaries in their anger. The author of this document complained that a pyramid was opened and the mummies and their belongings were thrown into heaps. Apparently during the uprising the temples of the gods were vacated and the people stopped bringing sacrifices and donations. The author appealed to the people to resume the cult, return to libation, make offerings and say prayers.

RELIGION IN THE NEAR EAST

1. Religion in Mesopotamia

Historical development in Mesopotamia was similar to that of Egypt, and in many respects, parallel. Therefore, although direct historical ties between Egypt and Mesopotamia were weak, at least in the early period, the forms of religion in both countries shared much in common. Of course they also had significant differences.

The sources for studying the religion of ancient Mesopotamia are a large number of texts, mainly on clay tablets, discovered in the excavations of ancient Babylonian and Assyrian settlements and palaces, and the wealth of artifacts uncovered, including pictures of the gods, spirits, etc.

The most ancient monuments of the developed civilisation of Mesopotamia, based on irrigation farming and regulation of the flow of rivers, date back to the fourth millennium B.C. The people who lived there were *Sumerians*, the most ancient, pre-Semitic population of Mesopotamia whose ethnic origins are still not completely clear. Ancient Sumerian communities, independent and small townships surrounded by farming regions, were primary territorial organisations, each having its own communal cult. Each community, at first possibly tribal, had its local patron god that was the master of the given principality. The person in charge of the cult was the ruler of the principality—*patesi (ensi)*. The *patesi* was both the chief and priest.

The communal cults of the Sumerians, until the early third millennium, were completely independent of one another, reflecting the independence of the communities themselves. But these communities had probably developed earlier on the basis of small clan or territorial

groups. We have examples of how some communal (or tribal) patrons emerged. In the ancient city of Lagash the patron god was Ningursu (i.e. sovereign of Girsu). Girsu was a small town connected with the city of Lagash. Another town that was linked with Lagash had as its patron the goddess Bau. When these towns united the population regarded the goddess Bau as Ningursu's wife.

In the Sumerian period (fourth to third millennia B.C.) national deities arose by just such combinations of local patron gods. The great trinity was especially significant—Anu, Ea and Enlil. The origin of these gods is unclear. Anu comes from the Sumerian word *an* (sky), and was apparently simply the personification of the sky. The etymology of the name Enlil is debatable; some believe that it comes from the Sumerian word *lil* (wind, breathing, shadow, spirit). In written sources Enlil is referred to as the king of floods, wind mountain, king of the country, etc. Perhaps the deity was connected with wind from the mountains bringing rain clouds, hence the origin of floods. The god Ea was worshipped especially by seacoast communities and, apparently, was the guardian of fishermen; he was portrayed as half-man, half-fish. At the same time he was a culture hero, and in myths he was depicted defending people from other gods. During the country's political unification these three gods were worshipped as great national deities. Anu was considered inaccessible and far away; Enlil was powerful and regal; Ea was wise and holy.

The priests began establishing genealogical ties between these and local deities. Ningursu was declared Enlil's son, the goddess Innina was Sin's daughter, and later Anu's wife, etc. Thus, as early as the Sumerian period, before the invasion of the Semitic Accadians and Amorites, the Sumerian pantheon was evolving out of the former communal patron deities. These gods had traits of the personification of natural forces and the traits of culture heroes.

Already in the early period most of the pictures of gods were anthropomorphic. In contrast to Egypt, Mesopotamia did not have zoomorphic gods; the only exception was Ea, portrayed as half-fish, half-man. Nor did Mesopotamia have an animal cult, also unlike Egypt. In general the traces of totemism were barely evident.

There were, however, sacred animals—bulls and snakes. Sacred bulls were often portrayed with human heads, whereas in Egypt the gods were often depicted as human beings, but with the head of an animal.

Original Sumerian gods are very hard to separate from the subsequent Semitic influence. During the *Semitic Period* (middle of the third millennium B.C.) most of the ancient Sumerian gods maintained their original names. However a number of new gods appeared with Semitic names. Sometimes these Semitic names were given to old Sumerian gods, and some kept both names for a long time. For instance, the goddess Innina became known as Ishtar (Ashtart among the Accadians, Ishtar among the Assyrians, Astarte and Ashtar among the western Semites); the god of Larsa, Utu, connected with the sun, became known simply as Shamash or sun (Shemesh among the Jews, Shams among the Arabs, Samsu and Samas among the Amorites and Assyrians). Some of the Semitic peoples (Phoenicians, southern Arabs) personified this sun deity as a female. Ningursu was renamed Ninurta (previously read as Ninib). These and other gods in the Semitic pantheon had originally been the patrons of individual communities: Nannar, the ancient Sin, was the patron of the city of Ur; Ninurta (Ninib, formerly Ningursu) was the patron of Lagash; Nabu was the patron of Borsippa; Nergal (the underground deity of death) was originally the local patron of the city of Kutha.

From the days of Babylonia's rise, from the beginning of the second millennium B.C., the god Marduk became the city's primary patron. He was placed at the head of a host of gods. Priests in the Babylonian temples composed myths about Marduk's supremacy over the other gods. Furthermore, they tried to create something like a monotheistic doctrine. They claimed that Marduk was the only god, that the others were merely his various manifestations: Ninurta was the Marduk of strength, Nergal was the Marduk of battle, Enlil was the Marduk of power, etc. This trend towards monotheism was a reflection of political centralisation: the Babylonian kings conquered all of Mesopotamia and became the most powerful rulers in the Near East. But their attempt to introduce monotheism did not succeed because the priests of local cults

resisted; so the old gods continued to be worshipped.

As in other ancient Eastern states, in Mesopotamia the rulers themselves became the object of religious worship. Sumerian patesis were also priests. The kings of united Mesopotamia, beginning with Sargon of Accad, claimed to be particularly close to the celestial gods. The kings were considered the favourites, proteges of the gods, and ruled in their name. These kings were usually depicted in reliefs, either facing the gods or garbed as gods. On a Naramsin stele a king is portrayed in a horned headdress like a god. On the stele with the Code of Hammurabi the king is standing in front of the god Shamash, and is accepting the laws from his hands.

Babylonian and other priests supported the cult of the kings, because the cult helped maintain their privileged position. They did not compete with the kings as the Egyptian priests did sometimes.

Other, profoundly ancient and purely folk cults, continued along with the official cult of the patrons of the state and the cult of the kings. Uppermost among them was the *agricultural cult* of plant life and fertility deities. The people worshipped a female deity, the goddess of fertility, known as Ishtar, the same as the patron goddess of one of the Sumerian cities, the two of whom apparently later merged into one. Like other similar female deities, Ishtar also had the traits of an erotic goddess. For instance, in the ancient *Gilgamesh Epic* the hero strongly criticises the goddess for her sensuous cruelty to her lovers. Ishtar's male counterpart was Dumu-zi (better known as Tammuz), the personification of plant life. A myth said that he died, went into an underground world and returned to earth, but only excerpts of the myth are known. Mythologically Dumu-zi was regarded as the son of the water deity Apsu, and his full name was Dumuzi-apsu, which meant the true son of Apsu. According to custom, the women mourned the deceased Dumu-zi. The summer months of June and July were devoted to Dumu-zi. Clearly Dumu-zi was the personification of the agricultural cycle (the resurrection of the agricultural deity) as in the Egyptian cultic myth about Osiris and Isis.

The Babylonian priests tried to adapt the cult of the dying and resurrecting Dumu-zi to their Marduk. In one

text Marduk (Bel) dies at the gates of the underground kingdom, but his goddess wife brings him back to life.

The Semitic peoples called Dumu-zi Tammuz Master Adoni (Adonis in Greek and Latin), and his cult subsequently became widespread throughout the Near East. A myth tells about Adonis dying from wounds inflicted by the fangs of a wild boar during a hunt. The Jewish prophet Ezekiel saw women in Jerusalem mourning Tammuz. They were apparently Babylonian women. Gardens of Adonis with their fast-growing plants were cultivated much later in countries of the East.

In the most ancient period a separate *class of priests* emerged because of the unification of communities and the formation of the first states. The priests served in the temples, were quite wealthy and constituted an extremely influential social stratum. They usually came from families of the nobility. The title was hereditary. One ritual requirement of candidates to the priesthood was the same as in many religions—no physical defects.

There were also priestesses and female temple servants. Many of them were connected with the cult of Ishtar, the goddess of love; they engaged in temple prostitution and orgiastic cults. However Ishtar was also served by eunuch priests who wore women's clothing and performed female dances.

Cult activities had strict rules. Babylonian temples, usually built in the shape of a terraced pyramid of successively receding storeys (*ziggurat*), were an impressive sight; they were the basis for the Jewish legend about the Babylonian tower.

Priests were also learned people. They had a monopoly on knowledge which was necessary for organised irrigation farming. In order to control the seasonal river floods the movement of the heavenly bodies had to be systematically observed. Therefore astronomy developed quite early in Babylonia, and was on a par with that of Egypt. The priests made these observations from the tops of their temple towers.

Knowledge oriented to the heavens, the need to constantly observe heavenly bodies, and the fact that these studies were done by the priests substantially affected the religion and mythology of Mesopotamia. The process of astralising the deities began rather early. Gods and

goddesses, local patrons came to be associated with heavenly bodies. Perhaps these astral features, the elements of personifying heavenly phenomena, became part and parcel of the images of the gods in the earliest part of the period, even before the development of astronomy. After all, it is no accident that the very concept of "god" was depicted in the Babylonian cuneiform character denoting a star, and this character accompanied every name of a god or goddess.

When knowledge of astronomy began to accumulate, and a whole pantheon evolved out of individual images of gods, the priests systematically distributed among the gods different heavenly bodies and other phenomena. This was the astralisation of the gods. The god Utu of Larsa, which had always been related to the sun, was worshipped throughout the country as Shamash (sun); the god Ura-Sin was associated with the moon; other great gods were identified with planets: Nabu with Mercury, Ishtar with Venus, Nergal with Mars, Marduk with Jupiter, Ninurta with Saturn. Incidentally, the Greeks borrowed from the Babylonians this custom of naming heavenly bodies, especially planets, after the gods, the Romans took it from the Greeks, and Roman (Latin) names of the gods are still the names of the planets today. The months of the year were also named after the gods.

This astral orientation of Babylonian religion also influenced the creation of the calendar, the twelve-month system that was later adopted by the Europeans. Babylonian priests assigned sacred attributes to numbers, segments of time and space. This was the source of sacred numbers—3, 7, 12, 60 (5×12), etc. They were also borrowed by European and other peoples.

Cosmogonic myths existed in Babylonia back in the earliest period. One mythological text is especially interesting. It was written on a series of seven clay tables, and is referred to by the first words which literally mean "when above". The myth is about the beginning of the world, the gods and their struggle to build the world. It talks about primordial chaos—Apsu. It is the male personification of an underground abyss and underground waters. Tiamat was the female personification of the same abyss or primordial ocean, salt water portrayed in

the form of a fourlegged monster with wings. Later the myth described the struggle of the newly-born gods with the forces of chaos. Tiamat led her ferocious troops against the gods, against the emerging world order. Out of fear the gods decided not to oppose the monster. Marduk alone was brave enough to go into battle against the gods, but only on the condition that the gods recognised him as superior to all the others. After a fierce battle he won and killed the horrible Tiamat, cut up her body, and formed the sky and the land out of the two pieces. From then on Marduk became supreme among the gods. This myth was created by the Babylonian priests and was intended to justify the superiority of the god Marduk over those of the other subordinate cities.

Other mythological texts explained how the first man came into being, Adapa (created by the god Ea), and how this first man lost his immortality, i.e., the origin of death. Ea wanted to make Adapa immortal, but Adapa ruined his chances by making a mistake.

Some interesting mythological motifs were included in the famous Gilgamesh Epic, the most ancient epic known to man. Without going into the epic's general plot, we shall note just one episode—Gilgamesh's meeting with his ancestor Utnapishtim. The latter told Gilgamesh about a terrible flood started by the gods. The flood covered the whole world, and only Utnapishtim, his family and animals survived because he followed Ea's advice and built a ship. This mythological motif and individual details are reminiscent of the biblical flood story that was apparently borrowed by the Jews from the Babylonians.

Besides worshipping heavenly gods and culture heroes, the peoples of Mesopotamia believed in numerous lowly spirits, most of which were evil and destructive. They were spirits of the land, air and water—Anunnaki and Igigi—personifications of the diseases and misfortunes that befell human beings. To combat them the priests composed numerous spells.

As protection against evil spirits, the people relied not only on spells, but various charms (apotropaions). One such charm, for instance, could be a person's own picture that looked so horrifying it would scare away any evil spirit.

Purely *magical rituals* were also practised. Large numbers of descriptions of these rituals and the texts of spells have been preserved to this day. Among them were rituals for treating and preventing illnesses, black magic and war magic. Medicinal magic was combined with folk medicine.

Fortune-telling was extremely well developed in Babylonia. Some of the priests were specialists in divination (*baru*); not only private citizens came to them for advice about the future, but the kings as well. These priests interpreted dreams, predicted the future by animals, by the flight of birds, by the shape of oil spots on water, etc. But the most common means of divination in Babylonia was by the internal organs of sacrificial animals, especially their livers. This technique (known as hepatoscopy) was developed to a fine art in which each part of the liver had its own name and diagrams and clay models were made of the human liver with marks indicating the significance of each section. Subsequently this technique was borrowed by the Romans, probably through the Hittites and Etruscans.

The Babylonian religion contained only vague notions of an *afterlife*. The people believed that the souls of the dead went to an underground world where they led a cheerless life without any hope. The Babylonian religion did not have any doctrines about retribution after death. Unlike the Egyptians, the Babylonians did not conceive of the soul having different fates in the afterlife. The entire religion of the peoples in Mesopotamia was oriented to life on earth; it did not promise people awards or consolation after death. This is not surprising. After all, the Egyptian religion also offered man at least some comfort, some hope for a better life after death as a reward for merits in this world, although only in the religion's later period. In the early stage of the history of class societies, the same as in a preclass society, the idea of reward after death was generally absent; it appeared later in connection with much more aggravated class contradictions.

During the *epoch of the Assyrian Empire* (eighth to seventh centuries B.C.) the religious system of Mesopotamia changed little. The Assyrians introduced hardly anything new to the economic system and culture. They

merely borrowed from the conquered Babylonian population its developed culture, writing, and religion. The same Sumerian-Babylonian gods were dominant during the Assyrian period. The powerful Babylonian priesthood maintained its positions. The Assyrians learned from the priesthood, copied its religious texts, myths and spells. A large number of Sumerian-Babylonian religious and mythological texts were preserved in the Assyrian editions in the famous Ashurbanipal Library. But Assyrian tribal and national deities were added to the Babylonian pantheon. Their tribal god Ashur (Assur), a typical warrior god, became the official patron of the state, which did not at all interfere with preserving the cult of all previous gods. The Ashur cult did not become more widespread because Assyrian priests never enjoyed the kind of power that the Babylonians did. The king himself, who supposedly was under the special protection of Ashur, was the god's main priest. The cult of Ashur was purely one of the state. Also popular among the Assyrians was the cult of the god of thunder Ramman (Adad).

It is interesting that the Assyrians tried to attribute to Babylonian deities characteristics more typical of the militaristic nature of the Assyrian people. The goddess of fertility and love, the tender Ishtar, became a menacing warrior woman under the Assyrians.

When the Assyrian domination collapsed the patron gods of Assyria, first of all Ashur, were no longer worshipped. Not even a trace remained of Assyrian influence on religion in Mesopotamia.

Babylonian religion held sway for a long time perhaps owing to the truly extensive knowledge of the Babylonian priests, especially in the field of astronomy, the calendar and metrology. At the same time the *Babylonian religious and mythological system*, together with accumulated knowledge, spread beyond the country's borders. It influenced the religious notions of the Jews, Neoplatonics and early Christians. In the ancient and early medieval period Babylonian priests were regarded as unparalleled in their wisdom. Babylonian demonology left especially many poisonous seeds: the entire medieval European phantasmagoria about evil spirits that inspired the inquisitors in their frenzied witchhunt dated back to this source.

Despite the absolute domination of religious ideology

in Sumerian-Babylonian society, the aggravation of class contradictions gave rise to free thinking among the educated people, the early seeds of future criticism and rejection of religion. Abundant Babylonian literature contains elements of criticism of religious traditions. In one philosophical text—about an innocent victim—the author questioned the justice of a situation in which a deity punishes an innocent person and no religious rites can help. In another pessimistic work about a master's conversation with his slave the author bemoaned the futility of placing hopes on anything in this world, including help from the gods, for longevity or reward after death.

2. Religion in Asia Minor, Syria and Phoenicia

Asia Minor was long populated by tribes speaking in tongues related to the Japhetic Caucasian languages. Hurrians, Hatti and others lived there. They were influenced for a long time by Mesopotamian culture. The first Indo-European tribes penetrated Asia Minor in the early second millennium B.C.—Nesiotas, Luwians, and others. This was the time when the first strong states were forming in Asia Minor—Mitanni (where the population was Hurrian) and the Hittite state (where Indo-European Nesiotas were prevalent). Although the population was multilingual, the entire culture of Asia Minor in those days is sometimes referred to broadly as *Hittite*. Its story can be divided into three periods—proto-Hittite (pre-Indo-European, approximately until the eighteenth century B.C.), Hittite proper (Indo-European, nearly coinciding with the Hittite state, c. the seventeenth to the thirteenth centuries B.C.) and New Hittite (after the state's decline). However the available sources do not enable us to clearly distinguish religious beliefs in the different periods.

The cults of local (tribal, communal, urban) patron gods were prevalent at first in the religion of Hittite tribes. Some of them became more widely recognised. For instance the sun goddess Arinna was well known as early as the proto-Hittite period. After the country's unification the cult of the main state god Teshub, the god of thunder, and his wife Hebat (associated with Arinna)

was established. The symbolic attributes of Teshub were a double axe (later incorporated in Crete and adapted to Zeus) and a two-headed eagle (subsequently adopted through Byzantium by a number of countries as a national emblem, including Ancient Rus). Other national gods existed as well.

The Hittite king was regarded as a holy person who carried out the functions of the supreme priest. Reliefs show the king next to the gods.

The national cult also incorporated the ancient folk agricultural religion that consisted primarily of venerating the Mother of the Gods, the goddess of fertility. It is not known what the Hittites called her, but later in Asia Minor the Mother of the Gods was named Ma, Rhea and Cybele. As in Babylonia and Egypt, she had a mythological partner or husband—a young god of fertility that was later named Attis. The cult of these deities was orgiastic and involved, on the one hand, temple prostitution, and on the other hand, the brutal self-emasculatation of priests. Apparently in order to justify this barbaric custom a myth was created that the young and handsome Attis emasculated himself in order to avoid the amorous approaches of the goddess mother, and died under a pine tree (the pine was considered Attis's sacred tree). Later he was resurrected by a goddess who was in love with him. The celebration of the death and resurrection of Attis took place during the spring (March). Later the ritual was borrowed by early Christian communities and turned into the ritual of the death and resurrection of Christ.

An interesting myth is about the deity of plant life and fertility, Telepinus, another version of a dying and resurrecting god. According to the myth, the god Telepinus disappeared (although he did not die) and all nature passed away without his care—the grass dried up, the fields ceased to yield crops, cattle stopped multiplying, and women no longer bore children. The gods organised a search of the lost deity. When Telepinus was finally found (a bee discovered and awakened him), all nature once again revived. A large relief on Yazilikaya (near the ancient Hittite capital) indicates that the agricultural cult that was originally part of folk custom became a state cult. It depicts the Mother of the Gods

meeting her beloved, the god of fertility, the goddess being accompanied by Teshub, the god of thunder; the king is also portrayed watching this scene.

The people of Urartu (the Van Kingdom), situated near Lake Van, long had cultural relations with Mesopotamia, Asia Minor and Transcaucasia. The language spoken by the population (Caucasian family) was similar to Hurrian. A state existed there between the ninth and seventh centuries B.C. Many cultural monuments still remain from that period. The people, Urartians or Haldi, later became part of the Georgian and Armenian population of Transcaucasia.

We know little about the *religion of the Haldi*. A state cult of national gods was instituted with the formation of an independent kingdom (ninth century B.C.). The main one was Hald; scholars believe that the name of the people was derived from the name of their god. Also worshipped was Teshub, the Hittite god of thunder, as well as other gods. All of them were regarded primarily as gods and patrons of the kings.

The state's religious centre was the city of Musasir where the main temple of Hald was located. The Urartian kings brought as offerings to this temple the rich plunder they gained from their campaigns. The priests were usually the king's relatives or close associates. They also had outdoor shrines.

The Semitic population of Syria and Phoenicia were related in language and origin to the Semites of Mesopotamia. But other conditions developed there. Instead of large states there were mainly independent merchant city states; most of them were on the coast of the Mediterranean Sea—Ugarit, Biblos, Sidon, Tyre, etc. These cities were controlled by the enterprising merchant-slave-owning aristocracy engaged in intensive trade with other countries. Cities were hostile towards one another and at times submitted to strong neighbouring states—the Hittites, Assyria and Egypt. All of these conditions affected the *religion of the Phoenicians and Syrians*.

In each city the people worshipped both male and female local patron deities. Most of them did not have their own names (or the names were taboo and did not survive through the ages), but were attached to nouns—El—god, Vaal (Baal)—sovereign, Baalat—sovereigness,

Adon—master, Melek (Moloch)—king. Sometimes the names of gods were individualised just the same, and had local distinctions: in Tyre the people worshipped Melkart (King of Tyre), in Biblos—Baalat (goddess of Biblos), in Berit (now Beirut)—Eshmun, in Carthage (a Phoenician colony) the main deities were the goddess Tanit and Baal-Hammon.

Relations with neighbouring countries led to the borrowing of alien cults and even the names of gods. The people of Phoenicia and Syria worshipped Astarte (Ashtar), the Babylonian Ishtar; the cult of Adonis was apparently brought from Babylonia; the Assyrian Adad (Ramman) was venerated in Syria under the name of Hadad.

Cult activities took place in the temples and were extremely elaborate. Large treasures accumulated in the temples because of the constant offerings. Temple priests constituted powerful corporations, but only in their own city; therefore they could not elevate their local god over the gods of other cities, as had been done in the centralised states of Babylonia, Egypt, and others. The priests demanded brutal and bloody sacrifices. During important times (wars, etc.) human beings were sacrificed, and not only prisoners. The worshippers of the gods were required to offer the most precious sacrifices—newborn babies, especially the first born, were taken away from their parents and killed in front of pictures of the gods. This bloodthirsty custom was indicated not only by writers in those days, but was confirmed by archeological excavations uncovering large quantities of children's bones near the remains of altars and temples. The name of the Phoenician god Moloch became the noun signifying a fierce god, a devourer of human lives. Some scholars think that the name Moloch came from the word *molk*, signifying the sacrifice of children. In no other country was the cult of the gods as brutal as it was in Phoenician cities.

Gods in Phoenicia were sometimes pictured as human beings, sometimes as a bull or other animal, or simply in a conic shape, or as a rock.

Although the Phoenicians were a seafaring people, their cult reflected hardly anything related to the sea. Their deities were not patrons of seafaring or sea trade.

They were more related to the pastoral lifestyle: hence the bull gods, and hence the conclusion that the Phoenician and Canaanite deities in general originated in the desert. If this is so, then the worshippers of these gods, the Phoenician Semites, originally came from the country's interior.

The discoveries (beginning in 1929) of numerous written monuments from ancient Ugarit (the northern part of Phoenicia, near the current Ras-Shamra) revealed one more ancient and extremely interesting layer in the Phoenician religion, the farming communal cults of fertility deities— Aleyin-Elioun, Adonis, and others.

Chapter Eighteen

RELIGION IN IRAN (MAZDAISM)

Religion in Iran developed in its own way, and adopted forms that were much different than the religions of other peoples in the Ancient East.

Scholars refer to the religion by different names—Mazdaism, after the main god Ahura Mazda; Zoroastrianism, after the legendary founder of the religion, Prophet Zoroaster; the religion of Avesta (Avestism), after the main sacred book; fire worshipping, because of the special role played by fire in the religion. Later the offshoots of the Iranian religion were called Mithraism, after the god Mithra. The same religion, although transformed a great deal, is sometimes called Parseeism among the Parsees of Northwest India.

The study of Iranian religious history is complicated by the state of the sources. We have only fragmentary and unreliable information about the religion of the ancient Persians written by Greek writers, such as Herodotus. More reliable, but still fragmentary data, are contained in the inscriptions of the Achaemenidae kings (sixth to fourth centuries B.C.). Much more complete and abundant material is in religious texts written by the Persians themselves in their ancient sacred book known as the *Avesta*, which is also the main source for studying the ancient Iranian religion.

But the *Avesta* is quite difficult to study. Since from the seventh century A.D., after the Arab conquest, the Persians and other peoples of Iran were almost completely converted to Islam, the worshippers of the old religion, having fled from Iran, remained mainly in Western India, in the vicinity of Bombay. They are the Parsees. It became known in Europe only in the eighteenth century

that the Parsees had preserved the ancient sacred writings of the Iranians. Since 1723 a list brought from India was kept at Oxford, but no one knew how to read it. A French scientist, Anquetil-Duperron, went to India in 1754 to find the sacred books of the Parsees and to learn how to read them. He succeeded after many years of searching and much effort. In 1771 he published (at Oxford) a French translation of the Avesta; soon afterwards a German translation appeared. Scholars argued for a long time about the authenticity, value and ancient origin of the newly discovered texts.

It turned out that the Avesta consisted of separate parts that were written in different periods. The most ancient sections—Gathas—were included in the main book of the Avesta Yasna (the book of hymns and prayers), and apparently date back to the most ancient epoch, before the Achaemenidae dynasty. They were written in the ancient Persian language, similar to the ancient Indian language of the Veda. The later parts were written in middle Persian, Pekhlevi, the language spoken during the Sassanian period (third to seventh centuries). It contained Vendidad, the ritual code of the Iranian priests, Yasht, general prayers, and Vispered, prayers to the “chiefs”. The latest part of the Avesta, Bundahishi told the legendary history of the religion’s founder, Zoroaster, and his prophecy about the end of the world. Supposedly the Avesta contained twenty-one different compositions, but far from all of them survived.

Because these writing originated in so many different periods it is difficult to establish what aspects of the Iranian religion are more ancient, and which ones evolved later.

It is also unclear where the Avesta originated. Some scholars believed that the Avesta was compiled in Northwestern Iran, in Midia, and that the religion was originally the tribal religion of the Midians. Another opinion is more likely, that the Avesta came from Northeastern Iran, Bactria (now Afghanistan and Tajikistan). Both legends about Zoroaster and information about the language point to this conclusion. The Avesta mentions only the areas and cities of Eastern Iran.

Some scholars suggested that at first there were two different religions—in Eastern Iran (Bactria), the

religion of the Avesta, and in Western Iran (Midia and Persia), the religion of the Magi that Herodotus and other Greek writers described. This explains the discrepancies between information supplied by Herodotus and the text of the Avesta. Later, when the Achaemenidae dynasty was formed, both religions merged together.

Based on all previous and new research, the historical development of the religion of the Iranians proceeded as follows.

Ancient Iranian tribes apparently separated from ancient Indian tribes in the second millennium B.C. In this period the religious beliefs of both tribal groups were similar, as were their languages; the religion of the Indian Veda provides some insights about them. The Avesta contains information about the cult of the spirits of dead ancestors—*fravashis* (later called *fervers*). Like the ancient Indians, the Iranians worshipped sacred animals—cows, dogs and roosters. They had a fire cult and honoured the sacred drink called *haoma* (the Indian *soma*). The Iranians worshipped the *ahura* spirits, the equivalent of the Indian *asuras*. On the contrary, the *daevas* (demons), that later became the main object of cult in India, were regarded by the Iranians as evil spirits. Some gods had the same names: the sun god Mithra and the evil spirit Andra corresponded to Indra in the Veda, the culture hero Yima, the first shepherd and law-giver, corresponded to Yama in the Veda.

Out of this archaic foundation the Iranians later developed a completely different religion—*Mazdaism* or *Zoroastrianism*.

As was already mentioned, the Avesta was written by the Prophet Zoroaster, a legendary figure. He lived around the sixth century B.C. According to legend he lived under King Vishtaspa. This name is similar to that of Hystaspes, the father of King Darius, and a man who was not king himself. Others believe that Zoroaster lived much earlier. No one can be sure whether such an individual ever existed.

The main idea of the Avesta was the distinct dualism of the light and dark sides of the world. Both were personified in the spirits of light and kindness, the *ahuras*, and

the spirits of dark and evil—*daevas*. Ahura Mazda was the head of the light spirits. The leader of the dark spirits was Angra Mainyu. His name first appeared in the twenty-fifth hymn of Vispered. In addition to Ahura Mazda there were six secondary light spirits—*amesha-spentas* (immortal saints). Under them were numerous light spirits or angels, *izads*. They were the personification of either the pure elements (sky, sun, air, wind, fire, water, etc.), or moral qualities. All of them had the exact number of counterparts that were spirits of darkness—*daevas*, of which there were also six great demons of evil: Andra (compared to Indra among the Indians), Aeshmo (the name in its Greek form, Asmodeus, was later adopted in Europe as one of the devil's names), etc.

Both great spirits (gods) were recognised as equals in the creation of everything in existence. But Ahura Mazda created everything light, pure, rational and useful for people, whereas Angra Mainyu, on the contrary, was responsible for everything evil, impure and harmful. The light god created land under cultivation and the dark one made the desert; the former created domesticated animals and the latter made wild animals, birds of prey, reptiles and insects; the pure elements—land, water and especially fire—were created by Ahura Mazda; illnesses, death and sterility were the work of Angra Mainyu. This dualism had clear ethical overtones: Ahura Mazda was the spirit of truth, wisdom and kindness, and Angra Mainyu was the spirit of lies, evil and moral impurity.

An irreconcilable struggle was waged from time immemorial between the light and dark sides. People were also involved in this struggle. The Avesta appealed to everyone to join the light forces, to worship Ahura Mazda and fight the *daevas*, with everything they gave rise to that was impure. The reward was a life of happiness.

Such sharp *dualism* of the light and dark sides, comprising the main message of the Avesta and all of Mazdaism, was quite unusual for ancient religions. It was absent from religions in China, Japan, India, and not very noticeable in religions in Egypt and Mesopotamia.

What were the roots of this dualism? Much has been written about this, but the question still has not been

completely answered. Some have said that the Avesta's dualism reflected Iran's nature: the fertile lands of oases and the menacing forces of nature, floods, earthquakes and sandstorms of the desert. This explanation has some truth to it, but it is a mistake, of course, to think that it was only due to the sharp contrasts of nature. After all, many countries had such contrasts, but nowhere else did they give rise to such dualism as in the Mazdaist religion. Other scholars surmise that the root of the Avesta's dualistic doctrine and the root of the antagonism between Ahura Mazda and Angra Mainyu was a profoundly archaic, primitive dualistic mythology, going back to the myth of the twin brothers.

It is most likely that primarily the antagonism and hostilities between settled agricultural tribes and nomadic pastoral tribes were reflected in the Avesta's dualism. At first this was probably a conflict among close relatives who belonged to tribal groups engaged in different economic endeavours—Iranians who were settled and farming the land, and Indo-Aryans who held on longer to the nomadic lifestyle. This conflict took the form of struggle between the worshippers of the *ahuras* (Iranians) and the worshippers of the *daevas* (Indians). Later the people of Iran, especially the eastern regions, fought hard against the Central Asian tribes of the steppe who were constantly invading their territory. This age-old conflict between the farming and nomadic lifestyles that supplemented one another was also reflected in the myth about the twin brothers and the age-old enemies Ahura Mazda and Angra Mainyu.

The Avesta itself clearly indicates this. In the first fargard (chapter) of the Vendidad, Ahura Mazda talked to the Prophet Zoroaster and named the countries and cities he created. They were all in Iran's agricultural regions. In the third fargard Ahura Mazda answered the question: "What place on earth is the best?" He said the areas where crops were cultivated and people lived in settlements. In answer to the question: "What is the kernel of the Mazdaist religion?" Ahura Mazda replied, "When wheat is grown well, the one who sows the wheat creates Asha [in the Avesta Asha is the kingdom of light and truth], and advances the Mazdaist religion." It is also interesting that in the nineteenth chapter Angra Mainyu

was described as invading from the northern countries, that is the steppes of Central Asia. The Vispered said that the *daevas* lived in Mazendran, on the border with the Central Asian steppes.

The dualistic doctrine took its final shape only after the formation of the Achaemenidae monarchy when it became the state religion. It is felt that the Achaemenidae came to power in the middle of the sixth century B.C. in the wake of a semi-religious revolt. In the Midian period (612-550 B.C.) the priestly caste of the Magi dominated the cult; they came from a particular Midian tribal group. After overthrowing the Midian kings in 550 B.C., the Persian Achaemenidae began relying on the priests of Ahura Mazda, *athravanos*, to counter the Midian Magis. It is possible that at this time, or not long before, Zoroaster arrived on the scene as a reformer. We know for certain that the Magis headed the biggest uprising against the Achaemenidae kings in 523 B.C. These kings persistently declared themselves the worshippers of Ahura Mazda. This god was mentioned in all Achaemenidae inscriptions as the king's divine guardian. And the enemies of the king, who were rebelling against him, were referred to as the worshippers of the *daevas*.

The human figure of Ahura Mazda, combined with a symbol of the sun, crowns the large Bisutun inscription of King Darius and can be seen on other Achaemenidae monuments.

It is possible that the final transformation of the *daevas*, ancient Aryan tribal deities, into evil spirits occurred for political reasons. The Ahura Mazda cult was intended to first of all sanctify the religious nature of the king's rule. The religious policies of the Achaemenidae were clever and cautious; they did not bother the cults that had existed in the Semitic and other states they had conquered in the Near East and Egypt. But in the Persian countries they introduced a strictly centralised cult of Ahura Mazda and strictly forbade the old cult of the *daevas*.

This religious centralism was reflected even more so in the Sassanian state (third to eighth centuries A.D.) where Mazdaism became the national religion of the Iranians. It was their national banner in the fight against the Christian states of the Mediterranean (Byzantium, etc.),

and later against the Muslim caliphate. During this epoch the Avesta was completed.

The practice of the *Mazdaist cult* consisted of making offerings, conducting ritual purification, keeping the sacred flame, etc. These were the duties of the priests, Athravanos, who had monopolised all cult activities. No one but a priest had the right to carry out sacrificial rituals. The practical instructions of the Avesta, outlined mainly in the Vendidad, amounted primarily to observing ritual purity and avoiding anything impure. Primarily everything related to death was considered impure. Any corpse was contaminated. Under no circumstances could it touch the pure elements—land, water and especially fire. Hence the distinctive Mazdaist custom of burying the dead.

To keep a corpse from touching the ground, water or fire, the Mazdaists left it to be devoured by vultures. Special round crater-like towers called *dakhmas* were built for this purpose. A stairway led down from the top of the structure into a pit below. Bodies were placed at the top of the tower on one of three concentric depressions. The outside one was for males, the middle for women and the inner circle for children. Special personnel brought the naked bodies there. Within a short time the bones were picked clean by vultures, and dropped into the pit. According to Zoroastrian doctrine, a *dakhma* was where *daevas* gathered and played demonic games. Believers were supposed to avoid the cursed place.

The Mazdaists did not connect their *notions of an afterlife* with burial customs. In contrast to the Egyptians, who believed the soul was inseparable from the body, the worshippers of Ahura Mazda were not in the least interested in the body of the deceased. The fate of the soul of the deceased, according to Mazdaism, depended on how the person spent his life on earth. Devout worshippers of Ahura Mazda, who were faithful to all the religious customs, ended up after death in heaven, the kingdom of Ahura Mazda. The impious, those who did not believe in Ahura Mazda, those who violated the taboos or were guilty of unforgivable sins, ended up in hell, the kingdom of Angra Mainyu. At the end of the world the souls of sinners and Angra Mainyu himself would be completely destroyed.

Thus, the Mazdaist teaching about an afterlife involved the moral idea of retribution.

The ethical features in the dualistic religion of the Avesta are clearly evident. The god of light, Ahura Mazda, had almost none of the features of a nature deity; he was the personification of kindness, truth and wisdom. The word *mazda* actually means wise. His antagonist was Angra Mainyu, the spirit of evil, lies and any vices. Secondary deities were also essentially the personification of moral qualities. Of the six "immortal saints" Vohu Mano personified kind reason, Ashem Vahishtem—supreme holiness, truth and happiness, Haurvatat—welfare and health, etc. This accentuated ethical nature of the gods distinguished Mazdaism from other ancient national religions.

However the *ethical doctrine of Mazdaism* should not be idealised. Its ethical concepts originated in definite historical conditions and were distinctive. The Avesta taught that the main virtue of a devout person was to till the land and plant. The gravest sins were to violate ritual purity. The three most terrible, unforgivable sins that doomed a person's soul to eternal death were to cremate a corpse, use carrion in food and have unnatural sexual vices. The moral (in our sense of the word) instructions in the Avesta were actually quite vague: one had to be pious, do good deeds, speak the truth, not break agreements, etc. The reward for such conduct was a blissful afterlife.

Another aspect of Mazdaism was also peculiar: the fate of the soul after death also depended on a person's belief in Ahura Mazda and good spirits, and on belief in the dogmas of Mazdaism. Thus a person's religious convictions determined the fate of his soul. This was also absent from other ancient religions and made Mazdaism similar to world religions that a people adhered to not by virtue of their birth but their convictions.

Thus Mazdaism, which was significantly different from other religions in the Ancient World, was a generally more developed religion. It originated from the concrete conditions of the formation and development of the Iranian states, sharply aggravated class contradictions and the approaching crisis in the Asian despotic system. The ruling classes and the related priesthood felt the

need to stifle protest among the oppressed masses, offer them illusory consolation, hope in reward after death, and at the same time frighten them with the threat of punishment in the afterlife.

The Mazdaist religion developed, in contrast to other ancient religions, the *eschatological doctrine* about the end of the world and the last judgment. This doctrine was explained in one of the later parts of the Avesta, the Bundahish. According to it, the end of the world will come about with the appearance of the Saviour Saoshyants (in some myths he would be either Zoroaster's son or his new embodiment); he would be born of a *virgin* and would save the human race. The spirit of the evil Angra Mainyu would be ultimately defeated, and the eternal kingdom of Ahura Mazda would begin.

One cult stood apart in the Zoroastrian religion; it had ancient roots but gained independent significance—the *cult of Mithra*. In ancient times Mithra (similar to his Indian counterpart by the same name) was apparently one of the personifications of the sun, but at the same time was related to moral notions. His name denoted faithfulness. In the ancient texts of the Avesta Mithra was not mentioned, but he was apparently worshipped among the people. King Artaxerxes II (405-362 B.C.) made Mithra's cult official. During the era of Parthian (third century B.C. to third century A.D.) and the Roman Empire the cult of Mithra became widespread not only in Iran, but other countries as well. From the days of the Pompeius campaigns (66-63 B.C.) this cult was carried far to the west, and was especially popular in the Roman legions.

Mithra was portrayed as a great warrior who slayed a mythical bull. His "birthday" was celebrated during the winter solstice on December 25; this confirms Mithra's sun nature. At the same time Mithra was regarded the Saviour.

Although Mazdaism remained Iran's national religion until the Muslim conquest (seventh century), it also developed some cosmopolitan characteristics that were connected especially with the formation of the multinational empire of the Achaemenidae, and later the Sassanids. As early as the Achaemenidae dynasty Mazdaist ideas penetrated to the Jews; during the epoch of Hel-

lenism and the Roman Empire they spread throughout the Mediterranean (especially through the Mithra cult) and contributed substantially to the formation of Christian ideology. The dualistic doctrine of the Manichaeists (more about them later) developed on the basis of the unusual syncretism of Mazdaist and Judeo-Christian notions in the third century. The same ideological beliefs gave rise in the Middle Ages to the Christian sects of the Paulicians (from the seventh century), Bogomils (from the tenth century), Catharists, Albigenses, etc. (twelfth to thirteenth centuries). In the Near East the Yezd sect, still in existence today (*yezd* is from the Mazdaist word for angel—*izad*), arose among some Kurds on the basis of Mazdaist doctrine combined with other religious beliefs. Traces of Mazdaist influence are still evident today among some peoples in the Caucasus, especially in burial rituals (the burial vaults of the Ossetes and Ingushes). Until the twentieth century there was a temple of fire worshippers in Baku. As a national religion Mazdaism was preserved among a small group of Gabrs (fire worshippers, literally, infidels) in Iran, and mainly, as was already mentioned, among the Parsees around Bombay and Gujarat (Western India).

There are around 130,000 Parsees today. The leaders of their communities are priests who hold three different ranks—the Dasturs (highest ranking), Mobeds (ordinary priests) and Herbads (the lowest ranking). The Parsees are mainly merchants. Their communities are closely knit. They strictly observe the rules of ritual purity. They pray in fire temples, and bury their dead in *dakhmas*.

Chapter Nineteen

JUDAISM

Judaism is one of the few national religions of the Ancient World that has undergone few changes up to the present. In the general history of religion Judaism played an extremely important role, since much of it was incorporated in Christianity and Islam, the two major modern world religions.

Judaism is sometimes also called the religion of Moses. The Law of Moses (the British even say "Mosism") was named after the legendary law-giver of the Jews.

The great interest in this religion is only natural. It has been the subject of an enormous body of literature. However because of this special role played by Judaism it is difficult to study its history. In Europe the Jewish religious tradition adopted in the Christian tradition was regarded for a long time as the absolute God's truth beyond any criticism. Many free-thinking scholars paid with their lives for daring to question this truth. Even today devout Jews and Christians, especially the Catholic and Orthodox clergy, regard the Bible, the main sacred book of the Jews, not as a historical source, but an object of belief and worship, unquestionable authority, a book inspired by the Holy Ghost.

The Bible is the main source for studying the ancient Jewish religion. Other, independent sources are scarce. In Greek the word Bible denotes books (the Jewish term has the same meaning). It is not one composition but a large number of various literary writings. According to tradition they are divided into three large groups.

First of all they are the law books (Torah), or the Pentateuch, the literature credited to the legendary-mythological Moses. Included in it are Genesis which gives the story about how God created the world and man, the life of the first people in paradise, their fall into sin and expulsion from paradise, the propagation of human-

kind, ancient history, the world flood and Noah's arc, and the patriarchs, the leaders of the Jewish people— Abraham, Isaac, Jacob, Joseph and his brothers, and the settlement of the Jews in Egypt. Exodus is the book about the life and work of Moses, the liberation of the Jews [then known as Hebrews.—*Tr.*] from Egyptian captivity, the famous Ten Commandments (Exodus, 20: 1-17) and other religious instructions. Leviticus is religious law; Numbers is the law and history of the Jews after their exodus from Egypt but before the conquest of Palestine (the "land of Canaan"); Deuteronomy is religious law. Also related to the Pentateuch is the Book of Joshua containing the story of how the Jews conquered the "land of Canaan" led by Joshua the son of Nun.

The second group of biblical books constitute the "historical" books. They are the books of Judges, Ruth, the four books of the Kings (two books of Samuel and two books of the Kings), the two books of Paralipomenon (Chronicles), the books of Ezra, Nehemiah, Esther, Job, The Book of Psalms attributed to King David, The Song of Solomon, Ecclesiastes, Song of Songs.

The final and third group is the books of the prophets— Isaiah, Jeremiah, Ezekiel, Daniel; and the books of the twelve so-called small prophets—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniāh, Haggai, Zechariah, and Malachi.

All these books combined are called the Old Testament by the Christians, as opposed to the Christian New Testament which is not recognised by the Jews.

In the *earliest period* of the history of Judaism, the first half of the second millennium B.C., the Jews were a conglomeration of pastoral Bedouin tribes that led a nomadic life in Northern Arabia. They had a patriarchal clan society and their religion reflected that lifestyle.

Apparently they had a cult of clan guardians, perhaps ancestor spirits. Weak traces of this cult are evident in biblical writings. For instance Genesis tells about the time that Jacob and his wives fled from their father Laban, and how Rachel, one of the wives, took away their father's household idols. In the Hebrew (Yiddish) text of the Bible the idols were called *teraphims* which probably meant clan guardians. According to the Bible,

Laban was angered not so much because his daughters and son-in-law fled, but because they stole his patron gods. He caught up with them, admonished them for stealing the *teraphims*, and insisted on getting back the idols. Apparently the Jews then were quite serious about the objects of clan cult.

The Bible directly mentions clan cult. The First Book of Kings describes how the young warrior David (later King David), fearing for his life because King Saul intended to do away with him, declined an invitation to a royal feast saying that he had to visit his hometown of Bethlehem. David said he was invited by his brother to attend a clan ceremony of a sacrificial offering.

Legends about patriarchs were also related to clan cult. All scholars agree that the patriarchs mentioned in the Bible (Abraham, Isaac, Jacob, etc., including Moses) were not historical figures. But then who were the patriarchs? It is a mistake to think that their mythological names personified divine phenomena. It is more likely that the patriarchs personified clan-tribal divisions. In antiquity the patriarchs were conferred religious honours.

In Jehovist, the more ancient source of biblical writing, the patriarchs were active in those sacred places where cult rituals were practised, whereas in the later Priestly Code, reflecting the priests' struggle to centralise cult activities in Jerusalem, the patriarchs were no longer part of these cult centres. The Bible contains signs that Rachel's sepulchre was worshipped.

Little can be said about *burial cult*. The dead were apparently laid to rest in the ground, but it is hard to conjecture what religious notions were connected to this custom. Even in the later period the Jews had vague notions about an afterlife. At any rate they did not believe in retribution after death. God punished people for their sins while they were alive, or he punished the offspring of sinners. The Jews believed it was possible to usher up the souls of the dead and talk to them. A spiritual notion about the deceased was evident during the royal period. For instance, King Saul ordered a sorceress to bring back the shade of the deceased Samuel.

Pastoral cult can be traced back to the ancient era. It gave rise to the ancient holiday of Passover which was at first a purely pastoral ceremony—the spring offering

of the first newborn of the herd. Scholars have correctly pointed out the totemic foundation of this sacrifice. Subsequently completely new elements were added to Passover that were related to an agricultural cult.

Some spirits and gods were connected with pastoral cult; some evidence of this can be found in the Bible, despite thorough editing by the priests of Jerusalem. One of them was the mythological Azazel to whom a goat was brought as an offering. The goat was driven into the desert bearing all the sins of the people (scapegoat). The ritual was a way to absolve the people as a whole of all their sins and crimes.

In those days the people believed in various spirits which is evident in the Bible. Exodus mentions a spirit that destroyed all the first born sons of the Egyptians and spared the first born sons of the Israelites. Judges talks about God sending an evil spirit to the Jews. The evil spirit sent by God came to haunt King Saul many times.

The cult of the moon, connected with the lunar calendar, probably existed in nomadic society. This was the origin of the Sabbath, which is still of great importance in the Jewish religion. However at first it was not a day of rest, but most likely the day of celebration of "the new moon" or full moon. As early as the royal epoch the Jews celebrated the new month.

Numerous *bans and taboos* were instituted in ancient times. One of them was related to intercourse and had its roots, apparently, in the customs of communal-clan society. Others were connected with food. The many food taboos—the ban on eating the meat of camels, jerboas, rabbits, pigs, reptiles and many kinds of fowl—originated from the conditions of pastoral, nomadic lifestyle. However we are not quite sure of the roots of these customs: camels could not be killed for food, because it was the main work and draught animal of the desert; pigs, because they were a typical animal of settled, farming peoples with whom the nomads had hostilities. One of the most strict taboos was on eating food that was bloody. Blood was regarded as the body's soul. The meat of animals slaughtered for food had to be drained of all blood.

The ritual of *circumcising* newborn boys, undoubtedly,

has very ancient roots. The Bible attributes the introduction of this custom to Abraham who received special instructions from God. It is unclear how the custom of circumcision really originated among the Jews. The custom was the survival of the extremely ancient initiation rites that in a communal-clan society were not practised on newborns, but on adolescents upon reaching maturity. But some scholars believe that this custom existed among the Semitic tribes of Arabia, including among the Jews, from time immemorial. Others believe that it was borrowed by the Jews from the Egyptians who followed this custom, like many other peoples in Africa, also since ancient times.

The earliest Jews worshipped trees, mountains, rocks, springs, and even sacred pillars. The Bible mentions such worship many times.

The roots of the cult of the national God Yahweh date back to the ancient pre-Palestinian period. Yahweh later became not just the principal, but also the only object of worship for the Jews.

The question of the origin of the *cult of the God Yahweh*, this central figure in Judaism, is the most important issue in studying the religion, but also the most difficult. The name Yahweh (earlier incorrectly read as Jehovah) cannot be deciphered convincingly. Perhaps it was not even a Jewish word. Some scholars believe that Yahweh was originally a divinity of the tribe that inhabited the Sinai Peninsula near the borders of Egypt. This is indicated by the biblical story that Moses was married to the daughter of a Midian priest, that he lived in the country of his father-in-law, tending his sheep, and that there on the Horeb Mountain (Sinai Peninsula) Yahweh first appeared and revealed his name to the shepherd. Before that, according to the same story, the Jews worshipped God by other names. At any rate the first place where the cult of Yahweh began was on the Sinai and the Horeb Mountain ("And he said, The LORD came from the Sinai..."; Deuteronomy, 33 : 2). But if Yahweh was originally a Midian god, it still does not resolve the question of how the image of Yahweh originated. One supposition is that the image of Yahweh contains traces of ancient totemic notions: there are hints of some relationship to a lion or a bull. No matter

how vague these signs are, it is impossible to ignore the possibility.

We can see more clearly in the image of Yahweh the characteristics of a guardian of initiations. According to the Bible, Yahweh demanded that all his worshippers, the Israelites, be circumcised. He also insisted that all the first born sons of Israel be dedicated to him. This was apparently the survival of the practice in primitive society of dedicating the young men to the guardian spirit of initiations.

Yahweh was not always God of all Jews. At first he was not even God of all Israelites—the founding core of the Jewish group of tribes. It is usually felt that Yahweh was God of the tribe of Judah, and only later became the national God of all Jews—the Israelites. This premise, however, is in conflict with the fact that Moses, the legendary law-giver of the Jews, to whom Yahweh first revealed his name and whom he chose as his intermediary, did not belong to the Judaeans but the Levite tribe, and in the future all priests and ministers of Yahweh had to, by law, belong to the Levites. Judaeans could not be ministers of the Yahweh cult. Many times the Bible mentions the Levite tribe as being particularly close to and favoured by God.

Scholars commonly believe that Yahweh was originally God of the tribe of Judah because the dynasty of Jewish kings (beginning with David in the tenth century B.C.) belonged to the tribe of Judah, and that these kings felt it was necessary to turn this most popular Yahweh cult among the people into a state cult.

Yahweh's role as a tribal warrior god especially came to the forefront during the period when the nomadic Jewish (Israelite) tribes were beginning to take over the agricultural areas of Canaan (Palestine). The conquest by the Israelites of Palestine began in the fifteenth and fourteenth centuries B.C., and lasted for several centuries. During this time the Jews waged a stubborn and genocidal war with the native people. The fierceness of this age-old struggle affected the very spirit of the Bible and the religion it reflected. Yahweh, regardless of who he was in the beginning, became in this period a militaristic Israeli or Jewish national God, leading his people in their fight against all its enemies. This role

played by Yahweh runs throughout the Bible. Hence the frequent epithet of Yahweh as Sabaoth, which means god of wars.

God instructed that the native population of Palestine be mercilessly annihilated. The first captured city, Jericho, was razed to the ground and all the citizens were killed. The second city, Gai, shared the same fate. The only difference was that following Yahweh's orders not to slaughter the livestock, Joshua the son of Nun, took it as plunder. The rest of the wars waged by the Jews were just as bloody. Such violence was partly dictated by the stubborn resistance of the people who already knew they could not expect mercy. The country was laid completely bare. God kept the Jews from destroying only some of their neighbours, not out of pity, but because they would be instruments to test the Israelites in the future as teaching material, as it were, for military practice. It says in the Bible: "Now these *are* the nations which the LORD left, to prove Israel by them, *even* as many of *Israel* had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof." (Judges, 3 : 1,3.)

The Israelites used these remaining peoples as living material in reserve. Later, having conquered the country, the Jews continued their unbelievably brutal conquests and murder of civilians. Yahweh constantly provoked them to do this, and punished any display of softness. For instance, Yahweh withdrew his blessings of King Saul for not being merciless enough in dealing with the citizens of Amalek. God's favourite, King David, did not simply kill all the people of the countries and cities he conquered, but did it with a great deal of sadistic pleasure. After taking over the ammonite city of Rabbah, David rounded up all the people, slayed them with saws, harrows of iron and axes, and threw them into kilns. That is what he did with all the cities of Ammon, added the writers of The Second Book of the Kings (12 : 31). Yahweh manifested far more bloodthirsty traits than the Aztec Uitzilopochtli, and the Phoenician Moloch. As was already mentioned, this concept of a specially bloodthirsty god was fostered by an epoch of persistent and bloody wars.

The *Jewish conquest of Palestine* resulted in changing their entire economic and social system and, of course, their religion. The Jews gradually made the transition from a nomadic to a settled lifestyle, from pastoral to agricultural communities. At the same time they intermarried with the local Canaanite population. During the wars of conquest, the so-called epoch of the Judges, they maintained their clan-tribal system and military democracy. Campaigns against the enemy were led by elected judges, military chiefs. But this system gradually disintegrated, the society became divided into the rich and poor, slaves and free people, and royal power was installed.

All these changes affected the religion. When they mixed with the local people, the Jews began imitating the Canaanites, worshipping their numerous local deities, *baals*. The cult of local baals, community and urban guardians, had long been widespread in Syria and Palestine. King Solomon (tenth century B.C.) built an elaborate temple to Yahweh in the capital Jerusalem, but centralisation of the cult had not yet consolidated.

The Jews borrowed a number of religious holidays connected with agriculture from the local Palestinian population: Matzoth, the spring holiday that merged with the ancient pastoral Passover; Shabuoth—Pentacostal, the holiday timed for the wheat harvest; Sukkoth, the holiday celebrating the end of the fruitpicking season.

All cult activities were controlled by a separate and hereditary group of priests who traced their origins to the Levites. During the Palestinian epoch the word "Levi" meant priest (approximately the way the magis of the Midians evolved from a tribe into a caste of priests).

In addition to having this traditional and hereditary priesthood, during the Palestinian period the Jews instituted other more archaic types of religious leaders. Among them were the sorcerers and diviners mentioned frequently in the Bible. They predicted the future and communicated with the dead. At times the kings persecuted them, but they were always in abundance.

The Jews also had people called Nazarites, who were particularly pious and devoted themselves completely to god. The Nazarites strictly observed the rules of ritual purity, food restrictions, abstained from drinking wine,

did not touch dead bodies and did not cut their hair. They could be either men or women, and were regarded as holy people and prophets with extraordinary capabilities. There were Nazarites who served temporarily or for life. The rules of temporary service were specified in the book of Numbers (Chapter Six). The permanent Nazarites portrayed in the Bible were such legendary figures as the strongman Samson and the prophet Samuel. The Book of Judges contains a myth about Samson's unusual birth. It says that his mother was told by an angel, "...thou shalt conceive, and bear a son: and no razor shall come upon his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to save Israel out of the hand of the Philistines." (Judges, 13:5.) When he grew up Samson supposedly became an extraordinary strongman and successfully led the Jews in wars against the Philistines. All his strength came from his hair but he lost it when he was deceived and his hair cut off.

As early as the eighth century B.C. evidence exists of religious figures of a special and complex category; they were called prophets. They may even have emerged earlier. At first the prophets were apparently unassociated priests who engaged in predicting the future. They made these predictions while in a state of ecstasy evoked by beating on tambourines, playing musical instruments and dancing, sometimes even naked. In other words, they used purely shamanistic methods. However in connection with aggravated class contradictions in the Israeli and the Judaeen kingdoms (after Solomon's death the Jewish state was divided into two parts), the prophets expressed the people's discontent. They did not do this directly, but as the revealers of the people's sins they urged reestablishing the cult of the national God Yahweh, and came out against worshipping local Canaanite gods. Some of the prophets expressed attitudes that were absent in earlier literature: the idea of moral sin, not purely ritual, as had been the case before. This was particularly clear from the statements made by one of the major prophets Isaiah (eighth century B.C.). He called on the Jews: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the

fatherless, plead for the widow.” (Isaiah, 1:16-17, p. 556.)

This appeal to moral purification, to truth and justice had a certain class-oriented significance. According to the prophets, social inequality and exploitation were not the reasons for evil or for the people’s troubles; the reasons lay in their moral conduct, their violations of God’s commandments.

At the same time the prophets were also political publicists. Some of them were well versed in international affairs, saw the danger threatening the small Jewish states from their stronger neighbours, Assyria and Babylonia. They warned the ruling circles of the dangerous alliance with Egypt, and predicted calamities brought on by enemy invasions. But they consoled the people with the hope that in the final analysis Yahweh would liberate and glorify his people.

The prophets were not connected with the official priesthood of the temples, and even constituted the opposition, as it were. Some evidence exists that the prophets were persecuted. However no real struggle was waged between the priests and prophets. The books of the prophets were included in the Bible’s canonical text.

The transition to the third period in the history of the Jewish religion usually called the *post-captivity* period or that of the Second Temple, was marked by three major events: first, the religious reform introduced by the Judaeen King Josiah (621 B.C.), which considerably centralised the cult; second, the conquest of Jerusalem by the Babylonian king in 586 B.C. and the capture of some section of the Judaeans; third, their return from Babylonian captivity under Cyrus of Persia in 538 B.C., and the restoration of the Jerusalem Temple. It was precisely during this period that Judaism took its final form, developed its characteristic features and qualities that worshippers regard as age-old and inherent—strict monotheism, strict centralisation of the cult, and canonisation of sacred biblical books.

King Josiah’s religious reform was politically motivated. It was introduced at a time when outside enemies were on the offensive. Not long before the Assyrians had destroyed the Israelite kingdom, and later Egypt and Babylonia did the same. Judaism needed to strengthen

all its forces. The Fifth Book of Moses, also called Deuteronomy, was the basis of the reform. The rumour was that the book had been found, but actually it was written during that period. The Deuteronomy strictly regulated the legal and ceremonial affairs of the Jews; it contained laws against usury and bondage. The aim of the laws was to ease somewhat class contradictions. But the main thing in the book was the strict principle of worshipping one god, Yahweh. King Josiah ordered that the Jerusalem Temple be rid of all objects of worship of other gods except Yahweh, to abolish all places of worship, kill all priests, all chanters of spells and sorcerers. He officially revived the ancient Jewish Passover that had not been celebrated for a long time.

Centralisation of the cult of Yahweh instituted by the king with the support of the priests at the Jerusalem Temple was geared to strengthen political centralism in order to unite all forces in the country to rebuff the enemy. But this measure did not save the weak Judea from defeat. In 597 and 586 B.C. the Babylonian king seized Jerusalem twice and plundered it. The temple was ruined, many Judaeans, including most of the nobility and priests, were exiled to Babylonia. The fifty years of Babylonian captivity were long remembered by the Jews as a national tragedy, although it mainly affected only the slave-owning upper class and the priesthood. The fifty years spent in Babylonia could not help but have an impact on the Jewish religion. After the conquest of Babylonia by Cyrus of Persia, when he allowed the Jews to return to their homeland and restore their Jerusalem Temple (538 B.C.), the post-captivity period began that was largely unlike the previous period.

After the agricultural and slave-owning aristocracy returned from captivity class contradictions became further aggravated: "And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth... Yet now our flesh *is* the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons

and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*: for other men have our lands and vineyards." (Nehemiah, 5: 1-3, 5.)

It took much stronger measures to pacify the people. The Jews were no longer independent; they were controlled by Persia.

The priesthood of Jerusalem gained enormous power because they no longer had to compete with secular government. Foreign rulers—Persian, then Greco-Syrian kings (Seleucidae)—supported the Jerusalem priests and relied on them to strengthen their own power over the Jews. No other cult centres were allowed besides the Jerusalem Temple. Jews could only bring sacrificial offerings to Yahweh in Jerusalem. The priests were brought offerings from worshippers all over the country. Treasures accumulated in the temple because the worshippers of Yahweh were required to bring offerings for almost every little sin. In some cases sinners were required to do servitude for the temple. The priests used their wealth for the purposes of usury and became even richer, having no competition.

The priesthood of Jerusalem was a strictly closed hereditary caste that was divided into two sections: Preachers and Levites. Both groups were still considered the descendants of Levi and supposedly gained this privilege from Moses himself and his brother Aaron.

Development of a hierocratic society also led to accentuated *monotheism* which in the post-captivity epoch reached its full expression. The former tribal God Yahweh became the creator of the world and the Almighty.

Judaism was thus the first religion in history to declare consistent and principled monotheism, and to put it into practice. The trend towards monotheism also existed in the Egyptian, Babylonian and Iranian religions, and this trend was always the reflection of political centralisation and the autocratic power of the king. Attempts to introduce monotheism were resisted each time by the priests of local cults and other centrifugal forces. This time the Jerusalem priesthood was able to establish strict monotheism because the priesthood of the Jerusalem Temple had a monopoly on power, had no strong rivals, and had the support of the kings, Persian and other.

The Bible, and especially the main books comprising the Pentateuch, were edited in the spirit of this strict monotheistic doctrine. All scholars agree that the final edition of the Bible was written by the end of the fifth century B.C. That was when the Priestly Code was compiled, one of the important parts of the Pentateuch. All indications that the Jews worshipped other gods besides Yahweh were edited out of the earlier books.

Thus, despite traditional clerical opinion, monotheism among the Jews was anything but age-old; on the contrary, it was a later development.

The aggravation of class contradictions usually leads to the fact that the ruling classes feel the need to find some religious consolation for the oppressed masses to keep them from protesting, from fighting for their liberation. Most religions in class societies usually offer the people hope for rewards in the afterlife for their suffering in this world. Judaism, however, did not develop such a doctrine. This religion has always been entirely related to life on earth. The Jewish religion consoled the suffering masses in other ways. Instead it offered worshippers the concept of the chosen people, which was especially manifested in the period of the Second Temple. If the Jews are suffering they are to blame themselves; it means they have sinned, violated God's commandments and He is punishing them for that. But they are still the chosen people. The time will come when Yahweh will forgive his people and elevate them above all other peoples on earth.

The roots of this idea go back to the most ancient times when Yahweh was still a tribal god and, naturally, was the tribe's patron. After he became the creator of the world and the Almighty, Yahweh did not stop loving his people, although he punished them severely. This idea was put forth by all the prophets. True, a significant contradiction in logic arose: if Yahweh was the creator of the world and the Almighty, why did he make his chosen people such a numerically small group, and such a plain one, especially since this people betrayed Him, Yahweh, at every step? But no one paid attention to that contradiction.

In the post-captivity epoch the idea of the chosen people became even stronger. A strict separation was made between the Jews (Judaeans) and all other neighbouring tribes with other languages and cultures. Strong measures

in this respect were taken by Nehemiah who was appointed by King Artaxerxes in 446 B.C. to rule Judah and whom he instructed to rebuild the walls of Jerusalem. Under his rule and with the approval of all the priests and Levites Jews were forbidden to marry members of other tribes, and all relations with them were seriously restricted. All non-Jews, those who were not circumcised or who did not worship Yahweh were regarded as impure pagans.

This national self-isolation was a means of keeping the people under control and weakening their protest against class oppression.

The Babylonian captivity also left its imprint on the actual content of the religious beliefs of the Jews. The Bible contains clear signs of the influence of Babylonian cosmology and demonology. For instance, the winged cherubims frequently mentioned in the Bible were none other than Babylonian cherubs, mythological winged bulls. The Assyrian-Babylonian cult of Marduk and Ishtar was reflected in the biblical story about Mordecai and Esther (The Book of Esther), when the Judaeans saved themselves from impending destruction. The Purim holiday was supposedly initiated in memory of that event. However scholars believe that the holiday was also of Babylonian origin. Finally, the story about the creation of the world by God, told in the first chapters of Genesis, was also influenced by the Babylonian myth about the beginning of the world. The biblical name of the first man, Adam, is similar to the name of the first person in the Babylonian myth, Adapa.

The cosmogonic notions of the Jews were confused and inconsistent. The first chapters in Genesis contain essentially two different stories, intertwined, about the creation of the world and man. According to one story God at first created a man, then he planted a paradise garden where the first man was to live. Afterwards he decided to create a helper for this man, and so he made various beasts for this purpose. Man gave names to all of them, but could not find a suitable helper among them, so God finally created a woman. He did it by taking a rib from the man while he was sleeping (Genesis, 2: 7-22). According to another story, God created the world in six days. On the fifth day he created fish, reptiles and birds. On the sixth day he created beasts, and last of all, both a man and a

woman simultaneously (Genesis, 1: 20-27). There are other discrepancies later on as well. Some scholars believe that the text in the second chapter of Genesis belongs to Jehovist and was based on folk legends replete with mythological and other details. The later text (the first chapter of Genesis) was taken from the Priestly Code and, in contrast to the earlier text, was dull dogmatic.

The biblical legend about the Fall, and the origin of death (God punished the first people for disobeying him and eating the fruit from one of the trees) is a distorted version of the Babylonian myth about the origin of death. In the Babylonian myth the motive of death has a logical explanation. It is due to a disagreement between the gods and a mistake made by the first man. In the biblical myth the motive of death is illogical: one and the same Almighty God makes man immortal and then immediately takes away this immortality.¹

The biblical legend about the world flood almost totally repeats the Babylonian myth about the flood. The Noah who saves himself from the flood in an arc is the Babylonian Utnapishtim. But the biblical story lacks the logical consistency of the Babylonian myth in which Ea, despite the supreme God Enlil, rescues his favourite, Utnapishtim, and thus saves all of mankind from perishing. In the Bible one and the same Almighty God is responsible for both killing and rescuing people.

Not only the Babylonian influence is evident in Judaism, but also Mazdaism, although much less. The Jews must have learned about Mazdaism when they were ruled by the Persian kings (sixth-fourth centuries B.C.). Probably this influence explains the concept of the evil spirit—Satan, God's antagonist. At first this idea was alien to the Jews, and it is nearly absent from the Bible. The idea of evil is

¹ James George Frazer made the astute supposition that in the original text that did not survive to this day the myth was completely different and more logical. In this version God sent the serpent to tell people to eat the fruit of the tree of life, not the tree of death. But the serpent, "more subtle than any beast of the field", deliberately distorted the message so that he himself could eat the fruit from the tree of life (this is like the popular mythological motif of false information). In the revised biblical text the serpent was acting not as God's messenger, but on his own and without any personal gain for his deception. (See: Frazer, *Folklore in the Old Testament*, London, Macmillan & Co., Limited, 1919, Vol. I, pp. 47-51).

expressed in the Bible differently—Jews serving alien gods, for which they are punished by their own, authentic God. Evil spirits that sometimes visit people come from the same God. According to later Christian teaching, Satan tempted the first people in paradise by persuading them to eat the forbidden fruit. However in the Bible it was not the devil that tempted man, but the serpent. It was only in the Book of Job that Satan appeared—he wanted to destroy Job, undermine his strong virtue, but he did this with God's permission. The Prophet Zechariah described his vision, and casually mentioned having seen Satan ("And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him." (Zechariah, 3: 1-2). The image of Satan and the image of God were mixed in the same text: in the Second Book of the Kings God was angry with the Israelites and told King David to take a census of the population, but for doing just that God brutally punished all the people; in the First Book of Paralipomenon, where the same story was revised in the later spirit of the priests, not God but Satan provoked King David to take the census. Nevertheless the idea of a special evil spirit, God's adversary, the idea of an evil kingdom, essentially remained alien to the Jewish religion.

Until the era of the Diaspora (the dispersion of the Jews among Gentiles) and the growing similarities with Hellenistic religious-philosophical ideas, Judaism remained essentially uninfluenced by abstract metaphysical concepts. Notions of an afterlife, the immortality of the soul, retribution after death, etc., were absent in ancient Judaism. God rewarded and punished people or their descendants while they were on earth.

During the Second Temple period due to aggravated class antagonisms, attempts were made to reform religion slightly, to adapt it to the new conditions. A group of Jewish scholars began teaching and interpreting biblical law and ethics. These *soferim*, the early precursors of rabbis, were not related to the temple priesthood and were apparently even in opposition. However they participated in editing the scriptures.

The next era in the history of the Jewish religion was that of the *Diaspora*, the dispersal of Jews outside Palestine. This began as early as the Assyrian and Babylonian

conquests (seventh-sixth centuries B.C.); during the era of Hellenism many Jews lived in Egypt, Syria, Asia Minor and other Mediterranean countries. Mass-scale emigration of the Jews took place after the defeat of the first and especially the second uprising of the Jews against Roman rule (A.D. 66-70, A.D. 132-135). Jewish colonies sprang up in almost all Mediterranean countries. After the Jerusalem Temple was destroyed by Titus Flavius (70), and after Jerusalem itself was demolished (133), the Jews lost their traditional religious centre. Thus new historical conditions emerged that substantially affected changes in the religion.

During the time of the Diaspora Jewish communities were organised around synagogues. A synagogue (*synagoge* means assembly in Greek) was a prayer house and at the same time the centre of social activities and communal self-government. The formal leaders were well-to-do lay members of the community. The synagogue had its own treasury, property and income which also came from private donations. The synagogue engaged in charity as a means of controlling poorer members of the community. The sacred writings were read and interpreted in the synagogue, the people prayed there, but they did not leave their donations because by Jewish tradition offerings to Yahweh could only be made to the Jerusalem Temple. Synagogues apparently came into being during the Hellenistic period. The earliest mention of a synagogue (near Alexandria in Egypt) was in the latter half of the third century B.C. Synagogues were not only in the Diaspora, but in Palestine as well, including Jerusalem. But they began to play an especially important role after the Jerusalem Temple was destroyed when the focus of religious life shifted to the synagogues.

The second characteristic change was that the religious ideology of Judaism and the Hellenistic religious-philosophical ideology increasingly influenced one another. When the Jews moved to countries with Hellenistic culture they began speaking Greek (inside Palestine, in some parts of Syria and Babylonia they spoke Aramaic; Hebrew disappeared from everyday use beginning in the third century B.C., and was only preserved as a written and clerical language). All the books in the Bible were translated into Greek between the third and second centuries B.C.; this earliest translation is known as the Septuagint

which was ordered by Ptolemy II of Egypt, mainly for the large numbers of Jews in the Diaspora who no longer knew Hebrew, as well as for non-Jews interested in their religion. The Greek text of the Bible brought closer together the Jewish and Hellenistic religious philosophies, hence the syncretic religious-idealistic systems (Philo of Alexandria and later Gnosticism) which substantially influenced Christian doctrine.

All this helped overcome the religious isolation of the Jews that had occurred during the Second Temple period. By living in the Diaspora the Jews came closer to people of other nationalities. The ancient tribal, and later the national God Yahweh ceased to be so narrow and gained worshippers among non-Jews, the so-called proselytes. These converts were always circumcised. The appearance of proselytism, the conversion of non-Jews to Judaism, was a characteristic feature of the era of the Diaspora.

The very ideological content of Judaism gained significantly new features prompted by the political and social conditions. For several centuries Jews were under alien rule and therefore had no political independence. The people rebelled more than once, but at best their insurgency was only temporarily successful (the Maccabees rebellion in 165 B.C.). During the era of Roman rule the increased foreign oppression prompted more frequent uprisings that were brutally suppressed by the conquerors. This increased belief that supernatural intervention would bring them freedom from the oppressors, belief in a saviour, the Messiah, a national leader that would come to save the Jewish people from foreign oppression. This idea of a Messiah, especially widespread during the Roman era, was a significantly new feature of the Jewish religion (in earlier times the people referred to kings, theirs and those of others, as Messiahs, the Lord's Anointed). This idea was instrumental in the origin of Christian ideology.

Closely related to the idea of a Messiah was another new idea, the eschatological doctrine of "the world to come", Olam haba. In an earlier epoch the Jews had dreamed only of restoring their independent kingdom and overthrowing the foreign yoke. In later literature, particularly in the Talmud, the idea arose of future bliss in another world, the

idea of *Olam haba* where the pious would enjoy their deserved reward. Vague notions developed of an afterlife and resurrection of the dead, ideas that had been totally alien in the previous epoch. These ideas about the end of the world, the resurrection of the dead and retribution after death apparently resulted from the influence of Mazdaism.

Another new phenomenon in the Jewish religion during the period of the Diaspora was the appearance of a number of sects, reflecting the opinions and interests of various classes of Jewish society. We know about these sects from Josephus Flavius and other sources in the early part of A.D.

Orthodox priests of Jerusalem formed a sect of Zadokites named after Zadok, the legendary founder of the priestly dynasty. They were closely connected with the temple, strictly observed religious traditions and rituals, and denied the existence of the afterlife. After the temple was destroyed the sect disappeared.

Closer to the masses were the Pharisees. Some Western historians have regarded them as a democratic sect or party, but actually they were simply demagogues attempting to influence the religious masses with sanctimonious piety and ostentatious observation of rituals. They were of the ruling classes by birth and apparently connected with the synagogues where they were engaged in interpreting religious law and teaching worshippers. Unlike the Zadokites, the Pharisees believed in the afterlife. During the Judaeen uprising of the sixties, they sided with Rome.

The lower classes, farmers and artisans, comprised a third sect, the Essenes. They were communities in which the people led an ascetic way of life and rejected rituals. They preached common ownership of property and consumer communism. They believed in the afterlife in which the pious were rewarded.

After Rome defeated the second Judaeen uprising (132-135) the Jews were driven out of Palestine once and for all, and scattered throughout the Roman Empire. At the same time their relations with the rest of the empire's population once again changed. In connection with the general economic decline of the empire, with the reduction, especially from the third century, of trade and

money circulation, the economic relations of the Jews with the rest of the population were crippled, and the influence of the Jewish merchants declined. This also led to a decrease in religious propaganda and regress to the former national and religious isolation of the Jews. Christianity had already separated itself from Judaism. The mutual influence of Judaism and Hellenistic religious philosophy nearly ceased.

The Talmud was created during this period when the religious isolation of the Jews resumed. It was an enormous code of religious-legal rules of common and religious wisdom. The Talmud was compiled between the third and fifth centuries by Babylonian and Palestinian Jews. It consists of two parts—the earlier Mishnah, an extensive interpretation of law, and the later Gemara, an interpretation of the interpretations. Both are divided into the Halakah (a collection of laws and ritual rules) and Haggada (legends, parables, legal cases, etc.). The Mishnah was written in the ancient Hebrew language; the Gemara in Aramaic, which at that time was the spoken language of the eastern Jews. The Talmud was preserved in two parallel editions: the Jerusalem (Talmud Yerushalmi) and Babylonian (Talmud Babli). Later, between the sixth and tenth centuries, various other commentaries were added and called the Midrash.

The Talmud was created by upper class Jews, representatives of merchant and slave-owning families, and in their interests. It reflected the profound class contradictions within Jewish communities. The pious and learned wealthy slave-owners were sharply counterposed to the common folk known as the Amhaarez (peasants, artisans, etc.). The Talmud expresses outward contempt for the Amhaarez. However there were wealthy Amhaarez who could buy a blissful afterlife by donating to charity and learning the Torah, something the poor could not do. The Talmud simply ignored the slaves because they were not considered members of Jewish communities, especially since the slaves of Jewish slave-owners usually were of other nationalities. The Jewish religion, as opposed to the Christian, did not offer slaves any consolation.

Starting in that period, the first centuries A.D., the Talmud became the foundation of life in Jewish com-

munities, and not only religious, but legal and social affairs. Since the Jews did not have their own state or a secular government, and because they lived in scattered communities on alien territory among alien peoples, they obeyed the leaders of their communities who later were called rabbis. Jews sought advice from these leaders whenever they had difficulties, and the rabbis looked for solutions exclusively in the Talmud. This tradition of seeking religious instructions for all problems, for all little details and aspects of social and private affairs, of heeding the rabbis versed in religion and submitting to their indisputable authority, further promoted the seclusion of the Jews, their isolation from other peoples. This was in the interests of the wealthy upper classes because it kept the masses of poor Jews completely dependent.

During the early Middle Ages the Jews settled in every province of the former Roman Empire and far beyond its boundaries. There were particularly large numbers of Jews in Spain (the core of Sephardic Jews lived there), and later in Germany (Ashkenazi Jews). Many Jews inhabited countries in the Arab caliphate. Everywhere they were mainly engaged in the crafts, commerce, usury and, in some places, agriculture. As class stratification grew among the Jews, oppression by the rabbis, the interpreters of the Talmud, increased. Spontaneous protest of the propertyless masses against this oppression took the form of the Karaite or Ananite movement (named after its leader Anan ben David). The Karaites decisively rejected the Talmud and demanded a return to the "pure" teaching of Moses. The Karaite movement spread to the Black Sea area, to Khazar (where Judaism was the state religion in the eighth to the tenth centuries), and later to the Crimea. To this day there are Karaites in the Crimea and Lithuania. There was long-standing hostility between them and the pious Talmud Jews.

Between the seventh and twelfth centuries the Jewish communities in the Arab caliphate not only became economically strong, but also were part of the developed culture that was flourishing in those countries at that time. The main centres of Arab culture were in North Africa and Spain. It was there that free thinking developed both among Muslims and Jews. The Jews attempted to adapt their old-fashioned biblical-Talmud beliefs to the

complex conditions of economic affairs and the high level of science. These endeavours took two directions—*rationalistic and mystical*.

The most prominent of the rationalists among Jewish theologians was Moses Ben Maimon (1135-1204) who lived in Egypt. In his numerous writings he tried to reconcile religion with contemporary science and philosophy. He adhered to the philosophy of Aristotle and adopted many teachings of the Muslim rationalists, the Mutazilites or Separatists, tried to rationally or allegorically interpret the various "miracles" and unbelievable stories contained throughout the Bible. Moses Ben Maimon put forth thirteen fundamental tenets of Judaism, attempting to rid it of countless petty instructions. He articulated a number of "scientific" arguments supporting the existence of God. The rabbis were quite skeptical of this free thinker, declaring him a heretic.

Other theologians of Judaism saw another alternative to this contradiction—pure mysticism. This gave rise to the Cabala trend that was especially strong in Spain; it developed under the influence of Muslim mysticism and its Neoplatonic roots. Cabala in Hebrew means received doctrine, tradition. The main Cabalistic writing was called Zohar (Radiance); it originated in the thirteenth century. The essence of this and other Cabalistic writings was its panteistic notion of God as an eternal and indefinite being lacking any attributes. It was asserted that man could only come close to understanding God through the secret meaning of names, the letters in names, and the numbers to which these letters corresponded. Cabalists studied various combinations of numbers (supposedly coming secretly from God, magical formulas, etc.). They taught that there was no evil in the world. Evil was merely the exterior frame of good, and good was God. It was a way of justifying social injustices. The Cabalists believed in the transmigration of the soul. They thought the soul of a dead sinner was reincarnated in some other body of a person or animal, and that process would continue until the soul was rid of sin. Afterwards the soul would go to the kingdom of pure souls. The Cabalists also believed in an evil spirit and exorcised it out of the bodies of their patients using various charlatan methods.

During the epoch of capitalism and the rise of bour-

geois culture in Europe the Jews developed new ideological trends that reflected the social contradictions within the Jewish population. Once again mystical and rationalistic ideas were revived and expressed the undercurrent of the people's discontent with the narrow religious fanaticism of the rabbinites. Mysticism took on the form of *Hasidism*.

The term *Hasid*, which in Hebrew means "pious ones", originated in the Middle Ages. But the Hasidic movement developed only in the middle of the eighteenth century among Jews in Southwestern Russia where Jews were particularly poor and disenfranchised. The founder of Hasidism, Israel Ben Eliezer (Besht) (about whom little is known), taught that the "learnedness" of the rabbis and numerous ritual rules were unnecessary; that one should strive for direct communication with God through the ecstasy of prayer. According to the Hasidic teaching, however, not just anyone could communicate with God, but primarily individuals who were especially pious—Zaddiks. The Hasidic movement gave rise to entire hereditary dynasties of such Zaddiks, saintly people. In fact these saintly people were merely charlatans who shamelessly fleeced the faithful, giving them their "blessings" in return. Sharp hostility arose between the Hasidic and rabbinic Jews, but subsequently it subsided somewhat.

The rationalistic movement among the Jews in modern history took the form, especially in Germany, of "enlightenment" (*Haskalah*), which essentially broke with religious tradition or attempted to liberalise religious law (Moses Mendelssohn, 1729-1786, and his followers). Later the *Haskalah* movement developed into purely reactionary bourgeois-nationalist Zionism which called for re-establishing a Jewish state in Palestine.

The vast majority of Jews, however, especially the poor, the artisans, small merchants and some members of the working class continued to be spiritually submissive to the *Talmudic rabbis*. The spirit of the Talmud continued to dominate in synagogue communities.

The Talmud specifies in the minutest details the various instructions and prohibitions faithful Jews must follow in each aspect of everyday life. It contains 613 such instructions and prohibitions. To make it easier

to understand the extensive Talmudic rules, as early as the sixteenth century a book of religious-ritual rules, the Shulhan Aruk, was compiled as a kind of handbook for religious Jews. No other religion in the world has so many detailed instructions. This is a reflection of the extreme archaic nature of Judaism. But very many of the ritual instructions are incompatible with the conditions of modern life; hence the need to interpret or simply get around the instructions. That is what the rabbis did. A rabbi could give advice that was essentially an order on how to conduct oneself in any circumstances, and how to get around a law while appearing to obey it. A rabbi did this for a fee and usually in the interests of wealthy members of the community. Rabbis were also in charge of religious court, and every believer was supposed to appeal to this court in any dispute, never the state court.

However a rabbi is not a clergyman (unlike a Christian or Buddhist priest); he does not hold any public position. He is simply a private individual, but one enjoying enormous authority as a scholar knowledgeable about the scriptures.

An important way to keep the masses of believers in submission was the system of charity practised in synagogal communities. Societies of mutual aid existed for every possible situation. Charity kept the poor attached to the organisation.

Everything a religious Jew did was subject to religious-ritual instructions and *prohibitions* relating to food, clothing, daily schedule, prayers, the observance of holidays; they told a person what could be done and when, and what could never be done. When an infant boy was seven days old he was to be circumcised. Every step a religious Jew took had to be accompanied by prayer.

Numerous food prohibitions and rules are still honoured to this day. In cities with a Jewish community there are usually specialists in cutting meat according to kosher rules. Such meat is sold in special shops; any other is considered as impure.

There are special rules about clothing: men's clothing had to be long, made out of one kind of fabric, have pockets below the belt, and his head to be covered at

all times, even when sleeping. A religious Jew had to have a beard and long sideburns. When praying he had to put a special prayer cloth over his clothing. There were numerous rules about washing, especially for women; washing had to be done in a special ritual pool without running water.

Strict rules were made about observing the Sabbath (Saturday). It was not only forbidden to work on that day, but also to cook, light a fire, carry anything in one's hands, touch money, etc.

Of the annual holidays whose origins have already been mentioned the Jew still celebrate Passover (the fourteenth of the month of Nisan by the Old Jewish calendar), Shabuoth (on the fiftieth day after Passover, the harvest holiday in ancient times), Rosh Hashana (the New Year, in the fall, on the seventh day of the month of Tishri), Yom Kippur (the day of atonement, on the tenth day after the New Year), Sukkoth (a seven-day autumn holiday when a person has to live in special makeshift huts), Purim (a spring holiday in honour of the biblical story of Esther and Mordecai) and others.

Religion had a particularly big impact on the affairs of Jewish communities due to the system of religious education. Boys were taught in synagogue schools—*jeschibah, heder*—from the ages of five or six. The content of the subjects was singularly religious and purely mechanical; the boys had to memorise texts from the Bible and the Talmud. The teachers were people well-read in religion but lacking any other knowledge.

The Jewish religion not only sanctifies and justifies class oppression, but also encouraged inequality of the sexes. According to Judaism women play a subordinate role in the family and society. The Talmud places numerous restrictions on women; they cannot be witnesses in court, cannot go outside without wearing a shawl, etc. According to the Talmud a wife is her husband's obedient slave. Every day a religious male Jew prays to thank God for not creating him a woman, and a woman is supposed to thank God for creating her to obey her husband.

Starting in the early nineteenth century attempts were made, that are being continued today, to modernise the Jewish religion and soften its obvious incompatibility with modern social and economic affairs and culture.

Many "enlightened" defenders of the religion interpret biblical stories allegorically, and declare rules laid down in the Talmud as unnecessary. Services in synagogues are being modernised (sermons in the local language, music, etc.). At the same time social demagoguery is preached, concern for the poor is purported. Discord exists between liberal and Orthodox leaders of Judaism.

Attempts are being made in modern Israel to revive orthodox Judaism. It is considered the state religion. The principles of the Bible and Talmud are prevalent in legislation and legal practice. Marriages between Jews and non-Jews are not recognised. Education in the schools is religious.

Chapter Twenty

ANCIENT GREEK RELIGION

Scholars were interested in the religion of Ancient Greece before they studied other non-Christian religions.

Greek religion is often referred to as the religion of beauty. This idealisation is based on extremely narrow knowledge of the religion, mainly through Homer's poems, classical statues and temples of the gods. Actually this is an obvious misunderstanding. Homer's epos is undoubtedly a highly artistic creation, but it only presents a vague and one-sided picture of Greek religion, as well as of the epoch. Homer's attitude to the gods, often quite irreverent, evoked skepticism among the Greeks themselves in antiquity. As for the classical Greek sculptures and architecture, the statues and temples of the gods, they are indeed unique examples of beauty and artistic harmony, but they characterise the high development of art in classical Greece rather than the religious beliefs of the Greeks. The statues of Phidias, Scopas, Praxiteles, the temples of Ictinus, Callicrates, and other creations tell us just as little about Greek religion, as the great works of Michelangelo, Raphael and Titian indicate about the nature of the Christian religion.

The comprehension of Greek religion is also limited when it is viewed only from the point of view of mythology. True, Greek mythology is rich, diverse and resplendent, but it is erroneous to attribute to it the entire religion or at least to regard mythology the most typical aspect of Greek religion. The ritual aspect of the religion, its social design, political significance and class role are also important and interesting aspects to study.

The third bias with regard to Greek religion is the tendency to view it as the simple continuation and devel-

lopment of the hypothetical religion of the proto-Indo-Europeans.

The fourth mistake is to confuse Greek with Roman religion. Since the Romans, having had long-term relations with the Greeks, tried to make their gods similar, some scholars are accustomed to calling them "Greco-Roman" gods, or referring to Greek gods by their Latin names. In fact the religions of Ancient Greeks and Romans were significantly different.

The historical roots of Greek religion and its earliest stage continue to be one of the most difficult issues in this field. Elements of the religion that go back to the assumed general Indo-European epoch are far and few between. They include the names of just a few gods that are etymologically similar to those of the gods of other Indo-Europeans: for instance, Zeus (the Sanskrit Dyaus), the Roman Jupiter (German Tiu), Uranus (Sanskrit Varuna).

In recent decades, since the discovery at the beginning of the twentieth century of ancient Aegean culture, scholars have begun wondering how Greek religion was related to the beliefs of the precursors of the Greeks, representatives of the *Aegean* or *Creto-Mycenaean* culture of the third and second millennia B.C.

Let us first examine what is known about the Creto-Mycenaean religion.

A prominent object in the religious cult was a double pole-axe, perhaps a special fetish or maybe a symbol of some deity, presumably the god of thunder. Many such pole-axes have been found (as well as pictures of them) that were either too large or too small to serve as tools. The cult of the double pole-axe apparently related the Aegeans to the peoples of Asia Minor where the double pole-axe among the Hittites was an attribute of the god Teshup. In the language of the Carians the word *labris* meant double pole-axe.

It is possible that the double shield also had religious significance for the Aegeans. Pictures of such a shield, its grip shaped like the figure eight, are often found in Cretan excavations.

Undoubtedly the people observed an animal cult. The bull was the most highly worshipped animal. This is indicated by the frequent pictures of bulls, scenes of bull

fighths, and particularly one interesting picture on a stamp of a monster with a human torso and legs, but with the hoofs, tail and head of a calf. In front of the monster is a man with his arms by his sides. This scene is reminiscent of the Greek legend about Minotaur, half-man and half-bull, who lived in the Cretan Labyrinth. A snake cult is evidenced by numerous pictures, particularly of women holding snakes. They are female figurines of the snake goddess or priestess of holy snakes. Probably the Cretans also worshipped birds, such as the dove. Pictures have been found of animals in the heraldic style—two animals symmetrically placed on the sides of the central figure. Most likely this Aegean animal cult had totemic origins.

The people apparently also had anthropomorphic deities, mainly female. Female figures are frequently seen on cult pictures. For example, one picture depicts a woman with raised arms standing in front of a dog whose paws are also raised. Some names in recently deciphered inscriptions are similar to those of classical Greek Gods—Artemis, Poseidon, Hermes, Hera, Zeus, Hestia, etc.

There is some hint of a cult of the sun or moon—pictures of wheels. Apparently there was a cult of stones and sacred trees. The people had religious notions about caves, some intended for burying the dead, and some for performing rites. No special shrines have been found. Rites were probably performed outdoors, as well as in caves. Apparently there were priests and, most likely, priestesses.

That is all we know about religion in the Creto-Mycenaean culture. It is hard to draw any conclusions from this information about the nature and forms of the religion.

We now know that the people, at least in the latter period, were Greek Achaeans, but we are not sure about their historical relationship to the Greeks in the classical period. Apparently they were invaded by Ionian, and later Dorian tribes that were at a much lower cultural level. The Mycenaean culture was destroyed.

Therefore it is wrong to view Creto-Mycenaean religion as simply an early stage of Greek religion. The latter constitutes an extremely complicated whole whose integral parts have different historical origins. However it is clear

that a large number of elements of Creto-Mycenaean religion were preserved, at least in a transformed and revised form, in the beliefs and rituals of the Greeks in the classical epoch.

Scholars have information available to study the Greek religion over a relatively long period (not including the Creto-Mycenaean epoch), nearly one and a half thousand years, from the beginning of the first millennium B.C. to the triumph of Christianity in the fourth century A.D.

The ancient Greek religion maintained slight but tangible traces of such primitive forms of beliefs as *totemism*. One vivid example is the myth that the Myrmidons originated from ants, a myth backed up by the totemic etymology of the tribe's name which means "ant". Another example is the myth about the snake-legged Cecrops, the founder of Athens. Remote signs of totemic beliefs can be seen in the myths about Zeus who took on different forms, either that of a bull, swan or golden rain, with the aim of mating with a mortal woman; this is a familiar totemic motif of a woman conceiving from a totem. Reminiscent of totemism, although just vaguely, are the portrayals of many gods, anthropomorphic but maintaining traces of their animal origin or connection with some kind of animal and at the same time with a certain locale: for instance, Apollo—a wolf; Artemis—a she-bear or doe; Hermes—a ram; Hera—a cow or she-goat, etc. Also relevant perhaps were the local taboos on various animals—fish in Lake Poseidon in Laconia and turtles on a mountain near Tegea.

There were also survivals of ancient *hunting cults*. One of the most vivid examples was the celebration held every year as early as the second millennium A.D. in honour of Artemis Laphria in Achaea. On the first day of the celebration a priestess rode a chariot driven by deers. On the second day sacrificial offerings were made on a grand scale: live beasts of prey were thrown in large numbers onto the altar—deers, chamois, wild boars, bears and wolves, as well as domesticated animals, fowl and fruits. All this was then burned. This barbarically cruel ritual is reminiscent of hunting sacrifices and feasts, and does not correspond to traditional notions about religion in Ancient Greece.

Rituals for weather magic were also related to the anci-

ent hunting cults. The original, purely magical nature of such rituals was already clouded by images of the gods to whom the rituals were addressed, but was nevertheless evident. Pausanias has extremely interesting descriptions of such rituals that were carried out in his day. For instance, in the small town of Methana, in order to drive away the sweltering hot Libyan wind the following ritual was carried out. Two people cut a white rooster in half, and each holding one half, ran in different directions around a vineyard. Afterwards they buried both parts of the rooster in the ground from where they had started running. Not far from Sicyon there was another ritual performed to control the winds. At night spells were chanted at four pits by the altar of the winds. Even more widespread was the ritual of rainmaking. Near Lycosura (Arcadia), during a drought, the priest of Zeus Lyceius would throw an oak branch into the water, expecting that the steam evoked would form a cloud and cause rain. At the same time the priest prayed and brought offerings to Zeus, but the original, purely magical core of the ritual is perfectly clear.

Also part of this earliest stage of Greek religion was the belief in numerous small spirits of nature—water and forest nymphs, and mountain spirits.

The Greeks also had vestiges of *black magic* that could be traced back to earliest times. This kind of magic was quite understandably related to notions about the somber gods of the underworld. Menacing Hecate was primary among them. Her name and the name of other chthonian deities were uttered as spells against the victims of black magic. These curses and spells were attended by sinister rituals. In Greek mythology sorcerers were nearly non-existent. Circe and Medea were apparently borrowed from other peoples.

Religious-magical beliefs continued for a long time to be important in the art of healing. Even when great strides were made in conventional medicine (Hippocrates, etc.) the Greeks continued to perform healing rituals usually connected with the cult of healing deities. Such deities were not only Asclepius and his son Machaon, but also Apollo, Dionysus, Demeter, Heracles, Amphiaraus, Pan the Deliverer and many local deities, nymphs of medicinal springs—the Anigrian and Ionides nymphs, and others.

However it is wrong to regard all these healing gods, even Asclepius, as simple personifications of healing magic. In most cases they were local guardian spirits whose cults also incorporated this practice, and whose images acquired the traits of supernatural healers.

Among the survivals of extremely archaic forms of religion were the vestiges of male cults that could be traced back to male *secret societies*. In some places these male cults were combined with parallel female rituals. For example, the unusual celebration in honour of Demeter observed by men only in a sacred grove between Sicyon and Phlius; the women paid honour to the goddess separately, gathering for this purpose in Nymphon. A purely male holiday was celebrated every year in one of the temples of Ares on the Laconian coast. Also related to the ancient male societies were the famous national games of the Greeks—Olympian, Nemean, Isthmian and Pythian games—that were connected with religious ritual. There are indications that at one time women were not allowed to compete in the games.

There were also purely female cults that did not allow male participation. They were, for instance, some local cults of Demeter, Cora and Dionysus.

The *burial rites* of the Greeks and their related notions about the afterlife can be traced back to even earlier times. The Greeks usually buried their dead either in the ground or in a tomb. This custom, going back to the Cretan-Mycenaean epoch, was interrupted only for a brief time due to the introduction of cremation probably by the Ionians (it was this period of their domination that was reflected in Homer's poems). But the new custom disappeared soon, and the people resumed the local tradition of burying the dead in the ground. The practice of cremation left hardly a trace on the notions of the Greeks about the afterlife, except in certain mythological motifs, such as the ascension of Heracles into the sky out of the flames of a burial fire. On the contrary, the custom of burying the dead in the ground left its imprint on the Greeks' notion about the fate of the dead. According to these beliefs, well reflected in the *Odyssey* (Song XI), the souls or shades of the dead led a sorrowful existence in the underground region of Hades. At the same time, the fate of all souls, whether they were of valiant warriors or ordinary farmers,

was nearly the same; all of them were destined to wander as despondent shades along the deserted and sullen territory of Hades. However the Greeks believed people were punished after death for their crimes. People, who enraged gods, such as the legendary Sisyphus, Tantalus and Danaides experienced great suffering in Hades. Even more persistent and widespread was the conviction that the fate of souls depended on whether the proper rituals were carried out for the deceased. The soul of someone who was not buried would not find peace in the afterlife.

Therefore the Greeks paid much attention to burial rituals. Nothing in the Greek religion was as important to worshippers as the attitude to the dead. Death itself did not strike any special fear in the Greeks, but the thought that after death the body might not be buried and be eaten by dogs was horrifying. Such notions influenced not only literature, but also political life. It is sufficient to recall the tragic episode of the final years of the Peloponnesian War—the condemnation and execution of Athenian strategists for not gathering and burying the bodies of soldiers killed in the Battle of Arginusae (406 B.C.).

The Greeks believed that the souls of the dead required food, and tried to feed them. Such beliefs still persisted in the second century A.D.; This was reported by Lucianus. He wrote that the people believed that the souls, allowed to come up from below, get their dinner as best they may by flitting about the smoke and steam and drink the mead out of the trench.

The burial cult was a significant part of family-clan religion among the Greeks. Its survival was facilitated by the preservation of a patriarchal-clan society.

In addition to clan vestiges, the Greeks held on to the purely family hearth cult. The sacred household hearth was personified as a female goddess Hestia. The female personification of the hearth was a phenomenon characteristic of the religions practised by many peoples as a survival of matriarchal society.

As tribal society disintegrated and aristocratic families appeared a new form of religion developed in Greece—the *aristocratic cult of heroes*.

Some scholars have conjectured that the hero cult was a later phenomenon due to loss of faith in the gods. This seems to be incorrect. In the archaic language of tombstone

inscriptions the word "hero" meant simply the deceased. At first heroes were the guardian spirits of individual clans, early ancestors. As aristocratic families came into being their ancestors became special objects of worship. Ancestor heroes of the most aristocratic and powerful families were elevated high above others, and the circle of their worshippers increased considerably.

Heracles was the most prominent throughout Greece. He could hardly be considered a historical personality. However it is impossible to agree with the old "mythological" view of Heracles as a sun god. Heracles was a hero-appellation, a legendary ancestor, the forefather of the aristocratic Heraclid clan (Dorians) from which both dynasties of the Spartan kings originated. The legendary campaign of the Heraclids that led to the Dorian conquest of a large part of the Peloponnese was a true historical event (twelfth-eleventh centuries B.C.). It is quite possible that it was responsible for making the name of Heracles famous throughout Greece, and resulted in the legends about his heroic feats. The glorification of Heracles led to the myth about his ascension into the sky and transition into one of the gods in the Hellenistic pantheon.

As clan society and territorial communities collapsed, the focus of Greek religion shifted to the worship of local, communal guardians—heroes and gods. Local communal cults that persisted until the very end of antiquity were one of the characteristic features of Greek religion.

These *local cults* in some places entailed extremely archaic forms of beliefs—the survivals of fetishism, the worship of stones, rivers, springs and mountains. In Psophis the people worshipped the local Erymanthus River that had a temple in its honour; in Orchomenus there were sacred rocks that had supposedly fallen from the sky; the Chaeroneans worshipped a sacred spear that was considered Zeus's sceptre. In Delphi there was a special rock that the people poured oil on every day, and on holidays covered with fresh wool. On the city square in Phlius there was a copper goat, an object of worship for the local inhabitants. Many of these strictly local fetishes were later linked with Greek gods, but without losing their original form. In Thespieae, for instance, an ordinary unpolished stone was considered the depiction of the god Eros. In Sicyon a special pyramid was the symbol of Zeus

Meilichios, and a column portrayed the goddess Artemis. The worship of polished stones was a widespread custom in local cults.

A large role in ancient communal cults was played by worshipping the deities of fertility, the guardians of agriculture and pastoralism. The famous Eleusinian mysteries were originally local *cults of agricultural deities*, primarily Demeter. The purely agricultural cult of Demeter also existed in Phigalia where the goddess was brought bloodless offerings—fruits, grapes, honeycombs and freshly sheared sheep wool. The offerings were placed on an altar and covered with olive oil. Such a sacrifice was made to Demeter on behalf of the whole community. The methods of ensuring good harvests practised by the people of Tithorea (Phocis) were quite interesting. The Tithoreans tried to steal soil from the grave of Zethus and Amphion near Thebes and put it on the grave of Antiope in their city. They felt this was a way of transferring the good harvests of Thebes to their own territory. The people of Thebes, however, tried to prevent the Tithoreans from stealing their harvests, so they guarded the tomb carefully. In many cases Hellenistic gods maintained the characteristics of the guardians of agriculture and pastoralism.

All the afore-mentioned religious beliefs and rituals of the Greeks followed mainly by the masses, by the peasantry, were survivals of earlier forms of religion that dated back mainly to the epoch of communal-tribal system or to the period when primitive society was disintegrating. As for the dominant forms of religion in the classical epoch, during the summit of the slave-owning republics, the main form was the *cult of the gods—guardians of the polis*.

This cult was encouraged by the state and its observance was the political duty of every citizen. In this respect the Greek polis did not permit freedom. It was alright to be skeptical about the gods and the myths, to even tell funny stories about the gods, as was done in Homer's poems to mock them; the Greek religion did not have any obligatory dogmas. However it was impossible not to carry out the required rituals to honour the city's patron god, or to exhibit disrespect for him—severe punishment was the consequence. A vivid example was the execution of Socrates (399 B.C.) who was accused of "neglecting the gods whom the city worshipped and practising religious innova-

tion", as the official indictment read.

Patron gods of the polis were diverse. In addition to Hellenistic gods there were purely local deities and heroes who were worshipped only within certain city communities. The hero cult that had once been clan cult took on the distinguishing traits of a communal, city cult in the classical period. Every city had its patron heroes who were often the city's former eponym. In Phalerum, the old seaport of Athens, the hero Phalerus was honoured (a legendary Argonaut), and in Athens itself the objects of hero worship were Theseus, his father Aegeus, and others who had apparently been the patrons of communities in Attica—Erechtheus, Butes, Pirithoii, Academus, and others. The Corinthians worshipped their eponym—the hero Corinth, regarding him the son of Zeus; the people of Tiryns—the hero Tirinth, the grandson of Zeus; the people of Hermion—the hero Hermionus. In Laconia the people worshipped the hero Menelaus in whose honour a temple was built; in Messenia—Messene, the daughter of Triopas; in Pharae—the brothers Nicomachus and Gorgasus, the grandsons of Asclepius and healers. In Olympia the local patron was the hero Pelops, in Pisa—Pisus, the grandson of Aeolus, in the Arcadian Mantinea—Arcas, in Plataea—Plataea, the daughter of Asopus, etc. Temples were erected to worship patron heroes; each one had its sacred area. And public holidays and sacrificial offerings were held in their honour.

In some cities deities in the Greek pantheon were especially worshipped as local patrons. Apparently many of these deities had originally been local patrons, but for various historical reasons were elevated to the rank of great Greek gods. For instance, Asclepius was probably originally the deity of Epidauria; Artemis, the deity of Arcadia; Hera, the patron of Mycenae and Argos, and later of Samos, etc. The Greeks often tried to link their local urban patrons with Greek deities, either by making them mythological relatives of those deities or directly identifying them with the latter. The very name of the local patron was usually turned into the god's epithet. For instance, the deity of the Ismenus River at Thebes became Apollo Ismenium. Ptoa, the mountain patron god of a Boeotian community became the Ptoan god Apollo, etc. Apparently some of the numerous epithets of Zeus

had originally been independent local deities: Zeus Anchesmian, worshipped on Mount Anchesmus, was the god of that mountain; Zeus Hypatos was the deity of Mount Hypatus; Zeus Laphystian was the personification of Mount Laphystius; Zeus Croceatian was the local patron of the city of Croceae.

While Greek gods were the guardians of the Greeks in their fight against foreign enemies, the local urban gods and heroes watched over their communities in their internecine quarrels. The cult of urban patrons—gods and heroes—was consequently the ideological reflection of Greece's political splintering. When the great Greek gods supplanted these local patrons it reflected the growing trend towards cultural and economic, if not political, unification of the Greek poleis.

This unification trend was not completed until the era of Alexander the Great, although signs of it can be traced back to early antiquity. The very creation of a Hellenistic pantheon next to the cults of local deities began, perhaps, as early as the Mycenaean kingdom. During the Homeric period the cultural unity of the Greeks, at least the Achaeans, and clearly recognised by them, was reflected in the worship of the national Greek Olympian gods. This was facilitated apparently by migration during the Achaean and Ionian conquest and colonisation of the Balkan peninsula, the Aegean Islands and the coast of Asia Minor. A significant role in shaping the national pantheon was played by epic poetry and its originators.

It is extremely difficult to determine the precise origin of the great gods in the Olympian pantheon. The images of these gods are quite complex, and each of them underwent a lengthy evolution. Some of the Olympian gods are, according to the most competent researchers, ancient Creto-Mycenaean pre-Hellenistic deities whose cult was adopted by the Achaeans.

For example *Hera*, the main goddess and wife of Zeus, was apparently the cow goddess who was the ancient patron of Mycenae. Signs of cow worship there were found in Heinrich Schliemann's excavations. In the epos *Hera* is portrayed as the special patron of the Argolians. Later *Hera* was an object of special worship in Argolid where local myths existed about her.

Poseidon was the ancient sea god in the Peloponnese

where he was worshipped by coastal fishermen. He is mentioned often in Mycenaean inscriptions. His cult was adopted both by the Ionians and Dorians whose Poseidon shrine on Cape Taenarum was used by the Laconian maritime society. Poseidon was worshipped not only as the god of the sea, but also as the guardian of horses. The Poseidon cult that subsequently became widespread had incorporated a number of local cults and either supplanted or merged with local heroes. For instance in Onchestus (Boeotia) a local hero was Onchestus who was subsequently made Poseidon's son and even perceived as being identical. A temple and statue was built for Poseidon in Onchestus.

Athena was an ancient deity, the patron of cities and city fortifications. There is reason to believe that each city had its own patron and was named after the city. The name *Athena*, which later was the most common, came from the name of the city where she was worshipped most—Athens. Another name for her was *Pallas* which means one who brandishes a spear. Pausanias cited up to fifty different epithets for *Athena*. In his time she was one of the most worshipped deities in all of Greece. The *Description of Greece* mentions at least seventy-three temples and sanctuaries built in her honour in different areas, not counting separate altars and statues; in this respect *Athena* was superseded only by *Artemis*. The temples were usually situated in the citadel of a polis. According to classical mythology *Athena* was a warrior goddess. She was always portrayed in full armour, and her totemic characteristics were also evident: the owl, snake under the shield, aegis—goat skin, olive tree. Perhaps these were the features of various totemic images that later merged to constitute *Athena*.

The goddess *Artemis* was one of the most worshipped deities of the Greeks. More temples, around eighty, were dedicated to her than any other Greek god. Originally she had undoubtedly been a local deity. It is not certain, however, where the first centre of her cult was. In Homer's epos *Artemis* was a deity hostile to the Achaeans. Therefore it is usually assumed that the *Artemis* cult developed in Asia Minor (the main temple being in Ephesus) where she was considered the guardian of fertility. It was only later that she was wor-

shipped in Greece. But another opinion is that the Artemis cult in Asia Minor was brought there from Greece, from Arcadia, the cult's independent and most ancient centre. In Arcadia Artemis was an ancient local deity, the guardian of bear hunting.

In classical mythology and iconography Artemis is pictured as a virgin goddess of the hunt, usually together with a doe. The connection between Artemis and the doe is a mythological creation not reflected either in the beliefs or the cult.

Apollo (Thebes), a prominent god in Greek mythology and religion, is an extremely complex and unclear figure. His history was apparently related to the history of Artemis. In classical mythology both deities were considered brother and sister, the children of Leto (Latona) and Zeus. Some scholars have felt that Apollo, like Artemis, was an ancient Arcadian deity, the guardian of herdsmen. But most believe he originated in Asia Minor. This is the most likely theory, although the cult of Apollo in the classical era merged with many purely Greek cults. In the Homeric epos Apollo was depicted the same as Artemis, as a deity hostile to the Achaeans, as guardians of the Trojans. He is not mentioned in any Mycenaean inscriptions. Later the Apollo cult was brought to Greece apparently by the Ionians. An Ionian sanctuary to Apollo was found on the Island of Delos. Another centre of his worship in Greece in the classical period was Delphi where the famous oracle was located.

In the classical period Apollo was one of the most popular gods in Greece, despite his barbarian origin which had been completely forgotten. Some scholars regard him as the embodiment of the Hellenistic national spirit. Over fifty temples were built for him in various regions. The people attributed to Apollo the most diverse functions. The main one was foretelling the future (the Delphi oracles); patron of the arts and science—Apollo Musagetes, that is the leader of the nine muses personifying the arts and science, or Apollo Citharoedus, that is one who plays the cithara (he was often depicted holding this musical instrument); healing—Apollo was a rival of Asclepius in this field, and had a special name, Paeon; purification from any defilement (related

to the mythological notion of Apollo's silver bow); deity of light, proper and stable order in the world. As for Apollo's connection with the sun, it is not explained in most ancient written sources. It was apparently a later philosophical speculation.

Asclepius, the healer god, was a simpler figure that evolved purely in Greece. At first he was a local deity, the patron of Epidauria, but subsequently became one of the most famous in Greece: in the second century A. D. in various parts of Greece there were at least thirty-eight temples to Asclepius, almost as many as to Zeus.

Pan, the god of herdsmen originating in Arcadia, was also a local deity.

The goddess *Aphrodite*, however, originated in the East. During the Mycenaean era there were no traces of her name. According to Homer she fought on the side of the Trojans against the Achaeans. Her name was an epithet related to the myth about her birth from sea foam. Homer called her "Cyprian" after the ancient centre of her cult, the Island of Cyprus. The mythological connection with the purely eastern (Semitic) god, Adonis, confirms that she was a female deity of fertility in Asia Minor. In Greece Aphrodite became the goddess of beauty, love and the idealised personification of femininity. Mythology made Aphrodite the mother of Eros (Love), a young god who personified love.

In Greece the god *Ares*, borrowed from the Thracians as early as the Homeric era (in the *Iliad* he was also hostile to the Achaeans), became the fierce god of war.

A special group of gods were those who directly personified phenomena in human cultural affairs, although some of these gods also incorporated certain elements of local cults. One such god was Hephaestus, the personification of fire on earth and the blacksmith's trade. At first he, too, was a local god on the Island of Lemnos or in Lycaeus. In Greece itself his cult was not widespread, although this lame god held a prominent place in mythology. *Hestia* was also the personification of fire, only in the home; he was the deity of the family hearth. *Hermes* was the personification of stone heaps or stone posts that served as road signs in

Greece; he was usually depicted as a stone stele with a human head. The patron of roads and travellers, Hermes became the deity of trade and in mythology the messenger of the gods and the conductor of the dead to Hades. The image of Hermes also incorporated elements of local cults.

Zeus, the supreme god of the Olympians, was the most complex figure. He also had the characteristics of different local deities. There were several different centres of the Zeus cult which inspired various cycles of myths about him, the main ones being Crete and Thessaly. Myths about the birth of Zeus on the Island of Crete, myths related to the ancient local cave cult, the existence supposedly of Zeus's tomb on the same Island of Crete lead us to the conclusion that the figure of Zeus involved elements of an ancient Cretan deity, the symbol of which was apparently the double axe of the Minoan period. However the Greek component is also indisputable, and constituted the core of the figure of Zeus; this was the ancient Thessalian deity of rain and fertility. Rain clouds irrigating the fields of Thessaly came from the snowcapped Mount Olympus, and local herdsmen and farmers thought of this grand mountain as the home of their primary god. Thessaly was where a number of Greek tribes had originated. When they migrated to all parts of Greece they took with them their cult of Zeus. Gradually Zeus incorporated the characteristics of the Creto-Mycenaean god of thunder and ultimately led the Olympian gods.

Some of the Greek gods, even if they had ancient origins, became important in cult practice relatively late. This is especially true of the *agricultural deities*—Demeter, Kore and Dionysus. They cannot be found in Mycenaean inscriptions and are mentioned in passing in Homeric poems. Apparently during the Homeric period, distinguished by the dominant pastoral lifestyle, agricultural deities were still insignificant. They became prominent in the classical period when agriculture was developed.

Dionysus, the guardian of viticulture and wine-making of Thracian-Phrygian origin, became part of Greek cult only in the seventh to the sixth centuries B.C. Popularisation of the cult of Dionysus was facilitated

by the tyrants Periander of Corinth, Clisthenes of Sicyon and Pisistratus of Athens. They were supported by the masses, and apparently wanted to counterpose this democratic agricultural cult to aristocratic hero worship.

The goddess of fertility Demeter and her daughters Persephone (Kore) were the personification of grains and were purely Greek deities. The most important centre of their cult was Eleusis that had become so widely famous.

The great underworld gods Hades and Hecate did not have a Greek public cult, but were prominent in black magic. It is possible, however, that these deities too, before being consolidated in Greek mythology as lords of the underworld kingdom and of death, were local patron deities. The cult of Hades existed in Elis and the cult of Hecate was practised on the Island of Aegina.

The great gods of the older generation—Cronus, Rhea and the *Titans*—played a special role in Greek religion. The myth about the ousting of Cronus by his son Zeus, and the victory of the latter over the Titans reflected a change of cults. The Greek newcomers, worshippers of Zeus, brought with them the cult of this new god who supplanted the ancient deity of Pelasgus (Cronus), just as the new female deities supplanted Rhea, the ancient Cretan goddess of fertility. The people of Elis preserved for a long time the extremely ancient cult of Cronus on Mount Cronius, which is perhaps how the god got his name. After supplanting Cronus, Zeus partially merged with him in mythology. The Homeric epithet Zeus Cronius indicates that these two figures—Zeus and Cronus—may have vaguely been recognised as one god.

Some of the Greek gods constitute more or less abstract figures—the personification of individual abstract concepts. This is the case, for instance, with Pluto. The name means wealth and abundance. The evolution of this god's image is interesting. Pluto directly personified wealth; but since the main treasure of the farmer was grain that was usually kept in underground facilities, pits or cellars, it was not hard to turn Pluto into a god of the underground world. In fact he merged

with the personification of the underworld Hades. The nature of some other deities was even more abstract—Nemesis, goddess of revenge; Themis, goddess of justice; Moira, goddess of fate; Nike, goddess of victory, etc. They were artificially created personifications whose very names were merely the words denoting corresponding concepts. Especially significant in Greek religion was the idea of fate having power not only over people, but also over the gods. This idea was reflected both in Homer and the tragedians. However the motif of insuperable fate most likely did not originate among the people, but was the philosophical-mythological speculation of the tribal aristocracy reflecting its views at a time when the tribal system and the old order were disintegrating.

Greek mythology is a difficult subject of study. Far from everything in mythology relates to religion, and not everything can be called a myth in the strict sense of the word. That complex and extensive whole that is usually called Greek mythology, encompasses, in addition to its own myths, historical legends, fairytales, literary works and liberal variations of mythological themes. But since these diverse elements are closely connected with each other it is necessary to examine this broadly interpreted mythology as a whole.

Within the genuine myths we see primarily the profoundly archaic, totemic layer. Also related to the totemic foundation are the numerous stories of metamorphoses, of people turning into animals, plants or inanimate objects. Most such stories came down to us in the poetic adaptation of Ovid's *Metamorphoses*, which is about how the daughters of Minyas turned into bats; Tyrrhenian highway robbers into dolphins; Hyacinth and Narcissus into flowers; Daphne into a laurel; Aoe-de into nightingales; Arachnaeus into a spider; the Suringes nymph into a reed, etc. The myth about the Tyrrhenian pirates turned by Dionysus into dolphins as punishment for their cruelty reflect the religious idea of the victory of the Dionysus cult over its enemies. The change of cults was also reflected in the myth about Apollo accidentally murdering his best friend, the youth Hyacinth (the ancient deity of Sparta). The myth about Arachnaeus was influenced by the moral and religious

trend to condemn presumptuous attitudes towards the gods.

The agricultural myths about Demeter, Persephone, Triptolemus and Dionysus were characteristic. These myths represented the personification of the sowing and sprouting of grain, but they were also the mythologisation of the ritual practice of Eleusinian mysteries and other mysteries connected with agricultural cult.

Another ancient element of mythology was the direct personification of natural phenomena. These features were usually intertwined in the complex images of gods and semi-gods. Zeus had characteristics personifying thunder, and Poseidon, the sea. The sky (Uranus), earth (Gaea), sun (Helios), moon (Selena) were also conceived mythologically as anthropomorphic beings, but they did not play any role in religion. This also related to the mythological personification of winds in the form of powerful anthropomorphic beings—Boreas (North Wind), Zephyr, Notus (South Wind) and others—who were controlled by Aeolus, the god of winds.

A more important role in religious matters was played by the mythological personification of the elements of nature on earth—rivers, springs, mountains and trees. They were also usually depicted as anthropomorphic. For instance, in Laconia there was a myth about the country's original inhabitants, the Leleges who were ruled by King Lelex. His grandson Eurotas drained water from a lake to the sea; today it is the Eurotas River. Lelex handed his kingdom over to Lacedaemon, whose mother was Taygete and father was Zeus; Eurotas gave his daughter Sparta's hand in marriage to Lacedaemon. In this myth well-known geographical names come alive and function as people. The political thrust of this myth (like other similar ones) was that the Spartan kings claimed their lineage from these mythological figures.

Cosmogonic themes were not prominent in the folk beliefs of the Greeks. The cosmogonic myth came down to us in Hesiod's version, and bears the clear traces of artificial and abstract metaphysical speculation. It is reminiscent of well-known Polynesian (especially Maori) myths about the origin of the world, which were also clearly composed by priests. The myth is structured around

evolution, and the motif of divine creation is absent. Prehistoric Chaos gave rise to the Earth (Gaea), Darkness (Erebus), Night, then Light, Air, Day, Sky, Sea and other great forces of nature. Sky (Uranus) and Earth gave birth to the older generation of gods, Cronus and the Titans, and they in turn brought forth Zeus and other Olympian gods. These abstract, allegorical and rather colourless mythological notions are contrasted by the more exciting and vivid myths about struggles between the different generations of gods, Cronus overthrowing his father Uranus, him eating his own children (fearing that one of them would depose him), and finally the victory over him by his son Zeus. As was already mentioned, these myths largely reflected the historical change of cults.

The anthropomorphous motif was almost non-existent in Greek mythology, which did not clearly explain man's origin. In one myth the creator of man was the Titan Prometheus. In Greek mythology the gods were not presented as either creators of the world or of man.

Whereas the idea of creator god was alien to Greek mythology, *culture heroes* were prominent. Culture heroes were gods, Titans and other semi-divine beings. The goddess Athena was attributed with the introduction of olive trees and women's handicrafts; Demeter created grain; Dionysus, viticulture and winemaking; Hermes, weighing and measuring instruments, numbers and letters; Apollo, poetry, music and other arts. Of the semi-divine mythical figures that constituted culture heroes there were the Arcadian Pelasgus and his son Lycaon, who like the Eleusinian Triptolemus, taught people how to cultivate the land (the name itself means thrice-repeated ploughing), like the Athenian Erichthonius, the inventor of chariot riding and equestrian competitions. An especially interesting figure was Prometheus, man's friend and guardian. He endowed people with reason and knowledge, taught them animal husbandry, agriculture, shipbuilding, navigation, the skill of metalwork, counting, writing and medical treatment. He also gave them beneficial fire. For taking such good care of man the wise Prometheus provoked the anger of Zeus himself, and was sentenced to captivity for a millennium, tied to a rock in the distant

Caucasus where Zeus's eagle picked away at his liver every day after it rejuvenated at night. Only many years later he was freed by Heracles. Prometheus was not only a culture hero, but also a Titan who battled the gods. The myth presented him as a noble defender of the people in sharp contrast to the cruel and envious gods.

These examples show that myths about culture heroes like many other myths, were not always religious. Along with culture hero gods (Athena, Apollo, etc.) there were the Titans such as Prometheus, personifying human genius, strength, courage and ideal human qualities elevating man—in the opinion of the myths' creators—even above the gods. Although these myths also told of fantasy, the fantasy of the supernatural, essentially the main idea of the myth about Prometheus was not just non-religious but actually anti-religious. It is no wonder Marx said that "Prometheus is the most eminent saint and martyr in the philosophical calendar".¹

Law-givers, founders and builders of cities, whether half-legendary or half-historical figures, as well as great artists, singers and poets, were similar to culture heroes and sometimes even identical. Among the heroes of the first type were Theseus who was attributed with the synoecism of Athens, the division of Attica's population into tribes, phratries and clans, into estates and occupations; Lycurgus, the well-known Spartan law-giver; Cadmus, the founder of Thebes, and others. They were people with the characteristics of historical figures mixed with the semi-divine and mythological notions. But there was an element of religion in these legendary founders of cities and law-givers; most of them were objects of local cult. The political thrust of this cult and the legends themselves were clear: by attributing the existence of a socio-political system (of course, aristocratic) to semi-divine personages, the tribal nobility made its own privileges and power seem holy and inviolable.

¹ Karl Marx, "Difference Between the Democritean and Epicurean Philosophy of Nature"; in: Karl Marx, Frederick Engels; *Collected Works*, Vol. 1, Progress Publishers, Moscow, 1975, p. 31.

Another category of half-mythical and half-historical figures were the great artists, inventors and poets. They were the artful inventor Daedalus, the artist Pygmalion, the singers Orpheus, Arion and Homer. They were often presented as the personification of well-known crafts and trades. For instance, daedalus was the term for archaic wooden statues, and the special celebration in which they were used; that was how the legendary inventor got his name. However they were eponyms for the founders of famous families of artists and poets (Daedalids, Homerids) or eponyms for the founders of religious fraternities (Orphists). The social essence of these legends does not leave any doubt either—the usual tendency is evident to glorify a particular trade or religious sect, and at the same time a desire to limit it to the realm of one family of fraternity.

Some myths were interesting in that they contained vague recollections about vanished forms of society and ancient customs. Such was the myth about the trial of Orestes who slayed his mother to avenge his father Agamemnon; this reflected the transition from matrilineality to patrilineality. This also applied to the numerous traces of human sacrificial offerings seen in Greek mythology (the sacrifice of Macaria, Alcestids, Iphigenia, and others).

Cult myths were the genuine core of purely religious mythology. They were closely connected with one or another religious rite and were essentially their sacred text. The actual rites were often a way of enacting a mythological story. That is the case, for instance, with the myths about Hera nympe and Hera Teleia which were directly related to the annual ceremonial washing of Hera's statue in the sacred spring of Nauplia (Argolis); the myth about the training of young Zeus and his introduction of the Olympic games; the myth about the quarrel and reconciliation of Hera and Zeus, which was marked each year by festivities in Plataea, etc. Apparently in these instances, as is usually the case, the rites were not developed for the purpose of staging myths; on the contrary, the myths were created as a way of reinterpreting what were in most cases rather ancient rites whose origin and earliest intent were forgotten.

Greek mythology also contained a whole number of *borrowed mythological plots* and motifs. One of them is the myth about the flood whose origin can be traced back to Babylonia since such a calamity could not occur in the low waters of Greece; others are the myths related to the gods who came from the East (Dionysus, Cabiri, and others).

The rich and vivid epos of the Greeks should not be confused with mythology, although it is hard to separate the two. The tales of the Argonauts, the Trojan War, the wanderings of Odysseus, and the Theban kings (Oedipus, etc.) are not myths in the true sense of the word, although they often incorporate mythological images and motifs. In general, they are historical legends based on some historical fact.

There are numerous fairytale elements in Greek mythology that are even more difficult to distinguish from myths as such. Various monsters and other imaginary beings—such as Cyclops, Centaurs, Scylla and Charybdis, Medusa and Harpies—are closer to the fairytale genre than to mythology. This is evident if for no other reason than the absence of any connection between these images and religious cult. However they are interwoven into the mythological fabric primarily as the opponents of gods and heroes.

Also of interest are the literary and philosophical myths. Mythological tradition often compelled writers and philosophers to express their ideas in mythological images. Such is the myth about the origin of sexual differences and sexual love as described by Plato in *The Feast* and apparently composed by him.

Greek mythology, despite the complexities and diversity of its elements, has great artistic strength. This is reflected in the profound humanism of the mythological personages of the Greeks. This humanism, usually referred to as anthropomorphism, is evident in the portrayal of the gods and heroes in purely human form in sculptures and paintings. They are real, nearly living human images. The gods and heroes of Hellas are glorified idealised people with their virtues and sins. No human trait is alien to the Greek gods, nor are they missing any of the characteristics common to human nature. Immortality is the only quality distinguishing the gods from people in the eyes of a religi-

ous Greek. The gods were not almighty, omniscient, although they were superior to most people in terms of strength and insight.

In most cases the Greek myths did not come down to us in their pure folk form, but in poetic or even philosophical adaptations—in the poems of Homer and Hesiod, in the works of the tragedians and some lyrical poets, not to mention the Roman revisions to the poems of Ovid and Virgil. However the mythological material was also interpreted in the fine arts of classical Greece—the great works of Phidias, Praxiteles, Polygnotus, etc. The historians and geographers, Pausanius and to some extent Herodotus, conveyed the myths in a form similar to folklore.

Greek mythology had a significant influence on the development of art and literature in antiquity. At the same time art and literature had a profound impact on mythology, humanising and glorifying mythological personages.

The *cult* forms of the Greeks were relatively simple. The most common aspect of cult was sacrificial offerings. The amount and degree of complexity of the offerings varied greatly. The most simple and common form of sacrifice was libation—the sprinkling of a glass of wine on the ground or into a fire as food for the gods or in their honour. Also offered up to the gods were grain, fruits, oil, etc. A more complicated and expensive form was the offering up of animals, sometimes in large quantity; the amount depended on the importance of the occasion and the goal. On the most important and festive occasions one hundred animals were sacrificed. Myths indicate that human beings were sacrificed in earliest times, although this is debatable. The nature of the sacrifices also depended on who was the object of worship. Usually white animals were sacrificed to the Olympian gods, and black ones for those of the underworld. Black animals were burned whole and buried in the ground. Gifts for the deceased were also poured on the ground or dug into it. Sacrifices to heroes were burned. The meat of animals sacrificed to the Olympian gods was eaten by the participants of the rites.

Other elements of the cult were the laying of wreaths on altars, the adornment of statues of the gods, the washing of such statues, festive processions, the singing of sacred hymns and prayers, and sometimes religious dances. The

rites were always carried out according to strict rules established in every area.

Public cult was regarded as a matter of state importance. Rites in honour of the patron communal gods of cities were led by high state officials and were taken quite seriously. The most important of these rituals became national festivities; such were the big and small Panathenian festivals (games) in Athens, the Hermaea games held in Pheneus (Boeotia) in honour of Hermes, etc. Priests also participated in these ceremonies.

■ In addition to the public cult, which was led by state officials and priests, there was the private cult carried out in homes. These rituals were modest and led by the heads of families and clans.

■ The *priesthood* in Greece did not constitute a special corporation, let alone a closed estate. Priests were simply attached to temples devoted to different gods. They were responsible for the daily cult, for making regular sacrifices, for adorning the statues of the god, for doing the ritual washing, etc. Some priests engaged in divination, prophecy and healing. The job of a priest was often for life and even inherited, passed on from generation to generation within certain noble families. That was the case where the public cult developed directly from clan cult. Usually, however, priests were elected, often for a short period; sometimes even, as in Olympia, for one month. Even in these instances the priesthood remained for the most part the domain of the old aristocracy; priests were usually chosen from families of the nobility. A priest had to maintain ritual purity, have no physical defects and often observe chastity. For this reason the priests in some temples were boys. Often women were priests, sometimes even girls (the temple of Pandrosus at Athens), and sometimes older women (the temple of Demeter at Hermion). The requirement of chastity was even stricter when it came to female priests.

The job of a priest was an honour, but was not attended by direct power, especially since the official cult was often led not by the priests but by secular officials. In this respect the Greek slave-owning poleis differed greatly from Eastern despotic states with their dominance of priests.

— In addition to priests the temples were staffed by indi-

viduals paid out of the temples' income and the donations of worshippers.

Temples often had their own farms, owned land as sacred temple plots and held slaves. The most popular temples contained significant valuables, often treasures that belonged to private individuals or to the state; they were the safest places. Thus the treasure of the Athenian maritime society was first situated in the Delos temple of Apollo, and later in the Parthenon at Athens. But temples had their own treasures too that came from donations. In the fourth century B.C. the temple at Delphi had an enormous treasure consisting of 10,000 talants. Priests often loaned temple money with interest. In 377 B.C. the temple at Delos had 47 talants loaned out to various cities and individuals. Hence, temples served the function of banks, and priests did the work of usurers.

There was no centralised cult in Greece, just as there was no political unity. Local city and communal cults were a reflection of political splintering. Nevertheless, because of common cultural traits that were reflected in the national idea of Hellenism countering everything barbaric, some *cult centres* became important to all of Greece. The temple of Apollo at Delphi, the temple of Zeus at Olympia, the temple of Demeter at Eleusis, the temple of Aesculapius at Epidauria, etc., that at first were purely local cult centres, became well-known centres of worship all over Greece, and sometimes outside the country as well. Other temples were less important as the cult centres of individual Greek tribes or territorial associations. That was the case with the temple of Apollo at Delos, the cult centre of the Ionians in Asia Minor; the sanctuary of Poseidon at Taenarum, which was worshipped by all Peloponnesians. The prestige of these cult centres that went beyond the boundaries of communities and poleis was based on the fact that they were either well-known oracle sites (Delphi), or places where games and competitions were held (Olympia), or were known for their wondrous healing (Epidauria), or were sacred mysteries (Eleusin). In contrast to the centres of local polis cults where all the citizens were obliged to participate, the religious centres for all of Greece were simply prestigious and worship in them was strictly voluntary. In order to attract as many worshippers as possible to these sanctuaries the priests worked

on elevating their prestige and popularity.

For instance, the priests of the temple at Delphi, because they were well-informed about political matters in the Greek poleis and even in some barbaric states, could give useful advice to the individuals and officials from various cities that sought their counsel. To insure themselves against mistakes the Delphi priests articulated their forecasts and advice in vague and ambiguous terms. The priests of the Delphi sanctuary strived to stay in the favour of rival Greek cities and by no means bothered to pursue national goals. For instance they took an unpatriotic stance when Greece was in danger of a Persian invasion. During the internecine war of the fifth century they were totally on the side of the Peloponnesians and did not attempt to use their prestige to reconcile the hostile parties.

The Olympian temple of Zeus had a more positive influence on the national unity of the Greeks. This was the centre for the Hellenistic Olympic games. These games, held once every four years, not only brought the Greeks closer together culturally, but also eased political conflicts between them. Internecine wars usually stopped during the games.

Starting approximately from the sixth century B.C. new religious trends of a semi-sect nature developed in addition to the prevalent polis cult and old folk beliefs. *Orphism* was the most significant of them all.

The advocates of this trend, Orphists, developed their beliefs from doctrines laid down by the mythical poet Orpheus who supposedly lived prior to Homer. The Orphist movement in Greece did not last beyond the sixth century B.C. (portrayals on the frieze in Delphi, comments by the poet Ibycus). A major role in developing Orphism was played by Onomacritus who lived in Athens under Pisistratids. The Sicilian and Italian Greek colonies, as well as Attica, were the centres of the religion. Oriental religious-philosophical systems undoubtedly influenced its development. The Orphists had their sacred texts, only fragments of which were preserved.

The Orphists had their own idea of the gods, myths, and had their own cosmogony of a religious-mystical nature. According to them, Chronos (Time) was at the beginning of existence; other versions say it was Chaos, Ether or Eros. An important role in Orphist mythology was played

by the resurrected god, Dionysus Zagreus, son of Zeus. Only the Orphists had an anthropogenic myth—that people evolved from the soot that resulted when Zeus destroyed the Titans with a thunderbolt for killing Dionysus Zagreus. The Orphist movement reflected new social sentiments that arose out of economic advances and aggravation of the class struggle during the period of the great Greek colonisation.

The *Pythagorean sect* emerged from the same conditions. It was something like Orphism and reached its summit in the Great Hellas period in the sixth and fifth centuries B.C. It played an important political role there since the Pythagorians were not only a religious sect but also a philosophical school and political party representing the aristocracy. The religion was marked by mysticism, belief in the transmigration of the soul, worship of the sun and fire.

Orphism had an impact on the development of the *Eleusinian mysteries of Demeter*. The cult of Demeter, at first purely agricultural and controlled by the local Eupatridean clans, gained nearly national significance from the sixth and fifth centuries B.C. The festivities in honour of Demeter involved all the people of Attica. A secret cult developed in Eleusin on the basis of ancient agricultural rituals. The ideological foundation of the cult was the doctrine about the afterlife of the soul and mystical rituals with the help of which believers hoped to ensure themselves a good life after death. These beliefs and rituals were related to the myth about Persephone's descent into Hades, about Demeter's search for her, and Persephone's return to earth. In order to participate in the mysteries of Demeter a person had to undergo a special initiation twice. During the spring rituals, the so-called minor mysteries, a candidate was initiated into the *mystae* (first degree). In the fall the great mysteries were celebrated; this was when initiation was held into the *epoptae* (second degree). The main elements of the ceremonies were purification rituals, ablutions and fasts. The initiated participated in the secret services held at night in the temple of Demeter during which they saw an enactment of the myth about Demeter and Persephone, and were shown the sacred symbols of these goddesses—wheat ears. Hymns were sung to Demeter, Persephone,

Dionysus, Triptolemus and a nameless God and Goddess—the patrons of fertility.

The Eleusinian cult contained an idea that was unusual in Greek religion—belief in a blissful afterlife. Official Greek religion, which emphasised life on earth and did not promise believers anything after death, except a gloomy existence in Hades, ceased to satisfy a certain section of the population. The aggravated class contradictions evoked protest among the poor, and the wealthy wanted to find some means of pacifying the discontented. The idea developed to turn the thoughts of believers away from their lives on earth and focus them on the afterlife by promising them reward. The Eleusinian mysteries represented an early form of religious salvation, the predecessor of such soteriological religions as Christianity.

A similar thing happened to the *cult of Dionysus* that was brought to Greece apparently through the Greek colonies, from Thrace and Asia Minor. At first Dionysus was the personification of viticulture and wine-making. This cult, which spread to Greece, became one of the most popular agricultural folk cults. However it was also related to the idea of salvation. The Orphists, having adopted the cult of Dionysus, called him the saviour, linked him with the myth about Zagreus who had been killed by the Titans but brought back to life by Zeus as his son, the young Dionysus. This god who died and was resurrected became the saviour of people (like the Oriental gods Osiris, Tammuz, etc.).

In both the Hellenistic and Roman periods Greek religion changed considerably. The first of change was the spread of alien and mixed cults. Some oriental deities were adopted in Greece even in the early period, but they were later completely Hellenised. A number of purely Oriental cults took root in Greece, especially in the Hellenistic-Roman period: the cults of Isis and Ammon from Egypt, Attis and Adonis from Asia Minor and the Near East. The cult of a new syncretic Greco-Egyptian god Serapis, introduced by the Ptolemaic dynasty, enjoyed much popularity. The Greek element in Greco-barbaric culture, characteristic of the Hellenistic period; was more evident in science, art, literature and language, whereas in religion eastern elements had a greater impact on Greece. This can be explained by the entire makeup of that epoch of

decline with its trend towards mysticism so typical of Eastern religions.

The eastern influence was also evident in the deification of the Hellenistic kings. In Greece itself, where democratic and rationalistic traditions were strong, the cult of kings did not find fertile ground. Attempts to introduce the cult of Alexander the Great during his lifetime were not taken seriously. The Spartans said that if Alexander wanted to be a god, let him be a god. However the spirit of the times gradually had its effect on the Greeks. Demetrius I. Poliorcetes was deified as the liberator of Greece. Various kings in the Hellenistic Orient (the Ptolemies, Seleucidae, etc.) were regarded as gods.

Religion and mythology had a profound effect on art, literature and philosophy in Ancient Greece. The religious and mythological topics and motifs in literature and art have already been mentioned. Religion influenced philosophy, especially in the early period. Mythological notions were clearly reflected in the works of Ionian nature philosophers. For instance, the idea of Thales of Miletus that the world came from water was similar to the myth about the Ocean being the father of all living things. Later idealist philosophers, up to Socrates and Plato, often employed mythological images to illustrate their conceptions. Once again religion's influence on philosophy grew stronger in the Hellenistic-Roman epoch when religious-philosophical systems began developing as democracy declined, such systems as Neoplatonism and Neo-Pythagoreanism.

However philosophy was influenced most strongly by the atheism of Ancient Greece. This country can rightfully be regarded also as the home of *free thinking*, just as it was the cradle of science, literature and art.

Homer took great liberties with the myths about the gods. One cannot help but notice in Homer's poems his dual attitude to religious ideas. His characters—Achilles, Agamemnon, Priam, Hector, Odysseus, etc.—were deeply reverent about the gods; their actions and words did not betray a trace of disrespect, let alone mockery with regard to the gods. However when the author spoke in the first person about the gods, about their qualities and conduct, he showed very little religious belief. He pointed out the disreputable and silly aspects of the nature of

the gods, their unjust hostility towards individuals or peoples, their cruelty, slyness, cunning and deception of one another. He described Hera's implacable hostility towards the Trojans, Poseidon's towards Odysseus; even the weakness and powerlessness of the gods against people (for instance, Diomedes's victory over Aphrodite and Ares in battle); their amorous exploits. One example was the story about how Hephaestus caught his wife Aphrodite with her lover Ares and, after covering them with a net, put them on display before all the gods to be mocked. All these stories show that the author (or authors) was not especially religious. It is no wonder devout Greeks regarded Homer as practically an atheist, and Plato planned in his ideal state to ban the reading of Homer because it was amoral. Apparently the people among the clan-tribal aristocracy for whom the poems were composed and sung were critical of the gods and the myths about them as early as the ninth to the eighth centuries B. C.

Free thinking further developed in the classical period. The tragedy by Aeschylus *Prometheus Bound*, in which Zeus is portrayed as a brutal and unjust tyrant in contrast to the noble friend of man Prometheus, was essentially anti-religious. In the tragedies by Euripides the gods were also depicted quite unfavourably: Hera, Apollo, Aphrodite and other gods destroyed innocent people either out of hatred for them or evil designs. Euripides even went so far as to deny the existence of the gods. For instance in the tragedy *Bellerophon* the hero flew to the heavens to find out if there really were any gods there; seeing that violence and deception reigned on earth, he concluded that there were no gods whatever and that everything said about them was mere fantasy.

Free thinking was manifested most strongly in philosophy. Even early philosophical systems were essentially a denial of religion. The Ionian nature philosophers saw the foundation and beginning of the world in eternally moving matter (water, air and fire). The Eleatic school with its doctrine that existence was infinite also represented a rationalistic conception of the universe in contrast to religious-philosophical notions. Xenophanes, the founder of this school, ridiculed the antropomorphous conceptions of the gods. However he believed in a deity that was a single entity and unlike people. Empedocles

developed a naive-materialistic doctrine about four elements and provided the first outline for the evolutionary theory of the origin of organisms. Anaxagoras's atomistic theory about the universe was later developed by materialists Leucippus and Democritus. Anaxagoras taught that the sun was an enormous burning hot mass, not a god. For his godlessness he was expelled from Athens, and his writings were burned. The Sophists led by Protagoras and Gorgias also undermined the foundation of religious thought with their relativist theory of knowledge maintaining that "man is the measure of all things". The great Aristotle with his materialistic, although not consistent system dealt religion an even harder blow. In the Hellenistic epoch the school of Epicurus continued the best traditions of classical materialism and gave it a more finished form. Epicurus did not do away with the gods completely, but he drove them out of the world and kept them from interfering in people's affairs. The major satirist of antiquity, Lucian of Samosata (second century A.D.) mercilessly ridiculed the gods, vividly showing up the absurdity of mythological stories about them (*Charon, or the Inspectors, Dialogues of the Gods, Banquet of Philosophers, Dialogues of the Dead, etc.*).

Nevertheless the Greek religion survived until the triumph of Christianity in the Roman Empire. Elements of it can be found in the Christian religion.

Chapter Twenty-One

ANCIENT ROMAN RELIGION

Ancient Roman religion is of great interest to scholars both in terms of its unusual characteristics and in terms of the significant role played by the Roman state and its culture in the history of humankind. The religion of the Romans, despite some traits it had in common with the Greek religion, partially as a result of similar historical conditions and partially because of direct influence, was considerably different.

The sources for studying the religion of the Ancient Romans are the same as for Greece—archeological finds (the remains of temples, altars, sacrificials, portrayals of the gods); numerous inscriptions, especially those for the purpose of initiation; abundant descriptions by ancient writers such as Cato, Varro, Plinius the Elder, the poet Ovid, the orator Cicero, the historian Plutarch and many others; and finally, the works of early Christian writers polemicising with the pagans.

The historical development of the Roman religion can be traced much more easily than that of the Greek. It is evident how it changed as the Roman state grew from a small urban community to a huge empire. At the same time, throughout its entire history, it retained many profound archaic traits.

One of the most ancient aspects of the religious beliefs and rites of the Romans that lasted until the end of the Roman Empire, as was the case with the Greeks, was *clan religion, the cult of family-clan guardian spirits*. This form of religion lasted so long because the vestiges of clan organisation survived for so long, especially among patrician families.

The Romans believed that the souls or shadows of the

dead, *manes*, were guardians of the family and clan. The expression *dii manes* (god-manes) was common. The initials of these words (*dis manibus*), the letters D.M. can be constantly found on tombstones. Incidentally, the term *manism* comes from *manes*, and denotes the cult of the dead, ancestor cult, as well as the theory for the religion related to this cult. *Manes* were regarded as similar or even identical to *Penates* that originally personified the household granary or storeroom (from the word *penus*—provisions, food supplies), and subsequently were considered household guardian spirits.

A third notion was similar to the first two, *lares*, which had broader meaning. A *lar* was in general a guardian spirit. Besides *lares familiares* (family guardian spirits) there were *lares viales* (guardian spirits of roads), *lares compitales* (guardian spirits of crossroads), *lares per-marini* (spirits of seafaring), and even *lares militares* (military spirits).

The cult of family-clan guardians was practised within the family or clan. The head of these units led the others at the hearth in honouring their guardian ancestors. Clan prayer meetings were similar. The first ancestor, legendary or mythical, of the family or clan after which it was named, was the object of these prayer meetings. Thus the Claudius clan paid honour to its first ancestor Clausus, the Caecillia to Caeculus, the Julia to Julius, etc.

As the ancient clan organisation developed into one that was state-based the transition was made from clan forms of the cult to broader ones. Some clan gods became objects of national cult (the traces of the former clan or family origin of some Roman gods remained). Some of these cults came to Rome from other places, just as the clans themselves. In their former homeland these gods may have had a different history, but they entered the Roman religion first as clan deities.

The extraordinary longevity of the family-clan cult among the Romans is evident from the fact that it continued until the total triumph of Christianity over the old religion: one of the last imperial orders against paganism, Lex Theodosius (392), banned family rites for the *Lares* and *Penates*.

The family-clan cult among the Romans was related to archaic fire worship. *Penates* were spirits of the house-

hold hearth. But the fire cult also took on a national form in connection with the origin of the Roman community out of clan associations. The eternal flame in the communal sanctuary was personified in the form of the goddess Vesta who was analogous to the Greek Hestia. In both cases the personification of fire in female form could be regarded as a survival of matriarchal society. Vesta was not depicted in anthropomorphous form; her symbol continued to be a natural flame burning eternally in the temple. This was further proof of the deep archaic roots of the fire cult among Romans.

The elements of *totemism* in the Roman religion were much less evident than in the religions of most other peoples. Of totemic origin was the worship of the capitoline she-wolf and the legend about the she-wolf that suckled Romulus and Remus, the twins who founded Rome. However the common belief is that the Romans borrowed this legend, along with other religious notions, from the Etruscans. But it is possible that the Italic tribes also held totemic beliefs. The Umbrian Sabellic documents about tribal migration after the Etruscan invasion claim that the migration of one tribe was led by a bull and that in the new homeland he founded Bovianum, city of the bull; another tribe, the ancestors of the Picentes tribe, was led by a magpie (*pica*); a third group, the ancestors of the Hirpiners, was led by a wolf (*hirpus*). It is hard to doubt the totemic origin of these legends. However clearer traces of totemism in Roman religion have not been found.

Although the Romans were strict about observing the rituals of family-clan religion, their ideas about an after-life were quite vague. The *burial cult* was influenced by their belief in an underground kingdom like that of the Greek Hades; this kingdom was ruled by the menacing Orcus and was where the souls of the dead went on their final journey. But Romans also believed in Elysium, the land of the blissful where virtuous souls went. They also believed that the shadow of the deceased did not lose contact with the body; this was an even older concept. The Romans tried to build tombs close to roads. Such tombs contained numerous inscriptions. They indicated that the Romans were sure that the dead maintained contact with the living. The inscriptions often appealed to the living on behalf of the deceased to remember him

kindly, to bring him small offerings, etc. The souls of the dead with no family, the so-called Larvae and Lemures, were thought to be malicious since there was no one to feed them. To appease or drive away these souls, every May the people held special rites called Lemuria.

Agricultural and pastoral rites and beliefs were also among the most ancient in the Roman religion. In contrast to clan cult forms, which were primarily carried out in patrician families and in cities, the agricultural-pastoral cults were celebrated by plebians and in agricultural areas. However there was not a sharp distinction between them because there was not a really clear division in Ancient Rome between town and countryside.

Agricultural beliefs and rites played a prominent role in Roman religion. This is evidenced by the fact that many of the most important deities in the Roman pantheon, which subsequently took on diverse functions, had originally been related to agricultural and pastoral cults. For instance, Mars, regarded in the classical period as the god of war, had originally been the patron deity of agriculture and pastoralism, the god of spring and fertilisation. The first month of spring, March, was devoted to Mars and festivities in his honour. Faunus was the guardian of livestock, the god of shepherds. At the end of winter, on February 17, a jolly orgiastic holiday, Lupercalia, was held in his honour. The goddess Venus, who later became identical to the Greek Aphrodite and was the god of love and beauty, had originally been the goddess of horticulture and viticulture. The god of wine-making was Liber, a purely plebian deity. Saturnus, the god of sowing, was related to agriculture; in his honour the people held Saturnalia festivities in December before the first sowing. Cereres, the guardian of grains, was also related to agriculture. The god of boundaries, Terminus, had originally been the guardian of field boundaries; farmers held this celebration in his honour on February 23. The complex personage of Jupiter also contained an element of agricultural beliefs: Jupiter was considered the guardian of grapes, and in this capacity was identified with Liber. The Romans had other deities as well, such as Ops, Consus, the goddess of shepherds Pales, and others, who personified individual agricultural jobs or related natural phenomena.

A large number of ancient Roman holidays that continued to be significant for a long time had their origins in agrarian and pastoral rites. In addition to Saturnalia and Lupercalia that were already mentioned, the Romans also had such holidays as Cerealias (the April sowing holiday to worship Cereres), Vinalias in April and August involving offerings to Jupiter, the guardian of grapevines, Consualias, the holiday of reaping celebrated in August, the February Terminalias, and a number of other agricultural holidays.

The complex *Roman pantheon* was largely the result of the diverse and complex origin of Roman society itself. The pantheon included many old deities of the various tribes and clans. The Roman community was comprised of Latin, Sabine, Etruscan and other tribal and clan groups. In the classical period the Romans themselves distinguished two groups of gods in their pantheon—*dii indigetes*, old native gods, and *dii novensides* (*novensiles*), newly adopted gods. The first group is also divided into the gods of the various tribes.

The most controversial issue is how much the Etruscans influenced the Roman pantheon. Mercury (named after the Etruscan clan Mercur), the goddesses Minerva (Etruscan Menerva) and Juno (Etruscan Uni) are thought to be of Etruscan origin. It is believed that Jupiter became the supreme god of the Romans under the influence of the Etruscans who worshipped as their supreme god Tinia, the personification of lightning.

But most Roman deities were of local Italic origin. They were included in the Roman pantheon as the Roman community grew and increasingly more tribes and regions were incorporated. For instance, Diana was the local deity of Aricia and Venus was the ancient Italic goddess of horticulture. Mars (Mavors or Marmar) was the tribal god of the Sabines and was their guardian of agriculture; it is no accident that his name coincides with the name of a Sabine tribe called Mars. The ancient centre of Mars was on Palatine Hill (Rome), but this merely signifies the ancient nature of the Sabine element in the Roman population. The guardian of some ancient community, apparently also Sabine, was the god Quirinus who later became similar to Mars and the legendary Romulus, founder of Rome. Most likely it was the patron

name of Rome itself, judging by the archaic name of the Romans, Quirites, from the Sabine word *quiris* meaning spear. Possibly some other gods in the Roman pantheon of the *dii indigetes* were originally guardians of the communities that became part of the Roman state.

However the vast majority of ancient Roman deities were of a completely different nature. Numerous *dii minores* of the Roman pantheon never were the guardians of any communities. Most of them were simply the personification of various aspects of the human activities which they oversaw. The lists of these small deities, the so-called Indigitamenta (lists that were not preserved over the ages but were partially cited by Varro, Cicero and Augustinus, the Christian writer), give exact instructions on what occasions a believer had to pray to what god. Every step a person took, beginning with his birth, was under the guardianship of one or another deity whose function was extremely limited. These gods were named for the function they served.

Thus the first cry of a newborn baby was under the supervision of the god Vaticanus; his speech was managed by the gods Fabulinus, Farinus and Locutius. A child was taught to eat and drink by the goddesses Educa and Potina. When the child began to walk the goddess Abeona took him outside, and the goddess Adeona brought him inside. The child's physical growth was under the guardianship of Ossipago who strengthened his bones, Statanus, who looked after his posture, and the goddess Carna who saw to his muscle development. After a boy went to school the goddess Iterduca accompanied him there every day and Domiduca brought him home.

The entrance into a home was protected by three gods—Forculus, the personification of door frame, Limentinus—the threshold; the goddess Cardea—the door hinges, etc. Every step and every action a person took had its god.

Many of these deities were connected with agriculture (examples were already cited above) and other types of economic activities. New gods came into being as the society advanced, new occupations emerged and cultural strides were made. For instance, the copper coin was the responsibility of the god Aescolanus. When in 269 the Romans introduced silver coins a new god came

into being, Argentinus, who was regarded as the son of Aescolanus. When at the end of the republic the system developed of transporting food from the provinces and distributing grain (*annona*), the goddess *Annona* appeared in the pantheon and was prayed to for abundant grain supplies.

Every man had his own guardian spirit, a *genie*. Women had their patron goddesses called *Junos*, who facilitated their married life and the birth of their children. The cult of personal guardian spirits, *genies* and *Junos*, can probably be traced back to ancient *nagualism*. The decline of ancient clan and communal ties was reflected in the development of notions about a personal guardian, *genie*, because originally *genies* were the forefathers and guardians of clans. This is why the word "genius" comes from the verb *genere*, to give birth. In addition to personal *genies* there were also numerous *genii locorum*, *genie* guardians of local areas, whose symbol was usually a snake.

The origin of the great deities of the Roman pantheon is a complicated question. Some of the deities, as has already been said, were once guardians of individual communes and tribes. But most were largely the direct personification of separate abstract concepts that were related to social and state affairs. Romans worshipped such gods as *Pax* (Peace), *Spes* (Hope), *Virtus* (Valour), *Justitia* (Justice), *Fortuna* (Happiness), etc. These purely abstract names contained very few characteristics of living personal images and even less mythology. However temples were built in their honour in Rome, and people brought them offerings. The Romans demonstrated little mythological fantasy and barely gave their gods anthropomorphic characteristics.

This was why many deities were not of a particular sex, or were of both sexes, giving rise to double gods and goddesses by the same name—*Liber-Libera*, *Faunus-Fauna*, *Pomonus-Pomona*, *Dian-Diana*, and *Pales* (both a god and goddess). The priests sometimes did not know the sex of their deities. In such cases they appealed to them in this form: "sive deus, sive dea" ("either god or goddess").

Such names as *Bellona*, goddess of war, *Terminus*, god of boundaries, *Juno*, goddess of the family and childbirth,

who later was mythologically related under Greek influence to Jupiter as his wife, were practically the same as common nouns.

Least clear and most complicated is the origin of Jupiter, the Romans' main god during the classical period. He was probably originally the personification of the radiant sky, Sky-father (Jovis-pater > Juppiter), an image parallel to the Sanscrit Dyaus-pitar, the Greek Zeus-pater. This element in the complex image of Jupiter is clear, but it does not justify the opinion of old scholars who considered Jupiter an ancient Indo-European deity. His name also served as a common noun used to denote simply the sky: *sub jove* which means "under the open sky", and *sub jove frigido*, "in the cold air". At the same time Jupiter was the god of thunder and lightning (perhaps under the influence of the Etruscan Tinia). On the other hand, as was already mentioned, the Romans regarded Jupiter as the god of grapevines, identifying him with Liber. Furthermore Jupiter was also considered the god of hospitality, morality and family life, the same as Zeus. Perhaps the Romans first worshipped an uncertain number of Jupiters as the manifestation of some impersonal force. According to legend, King Tarquinius (Etruscan origin) constructed the Temple of Jupiter on Capitoline Hill, and Jupiter Capitolinum began to be regarded as the city's guardian. Later he became the supreme guardian of the entire state and the national god of the Roman people.

Mars was also a complex figure. His original image as a tribal (Mars-Sabine) god and guardian of agriculture gradually gave way to his later, more specialised function as the god of war. According to some scholars this happened because Roman peasants gained their land by spears and swords, appropriating it from neighbouring peoples: the god of fields became the god of war. Later Mars was equated with the Greek Ares.

No matter what the origin of individual gods, their cult became typical of those in ancient societies—the worship of patron gods of the polis. Like Greek and Eastern gods, the gods of Rome were regarded as guardians of the state. The most ancient gods of the Roman state were Jupiter (Jovis), Mars and Quirinus that first had represented the "three tribes of the people" that

comprised the state. Later these three gods were rejected by another three—Jupiter, Juno and Minerva. Still later the tendency was to create a pantheon like that of the Greek Olympian pantheon, apparently under Greek influence. The poet Ennius (Quintus), (239-169 B.C.) mentioned twelve main gods of Rome—Juno, Vesta, Minerva, Cerera, Diana, Venus, Mars, Mercurius, Jupiter, Neptunus, Volcanus, and Apollo. Varro, a writer in the first century, mentioned another eight—Janus, Saturnus, Genius, Sol divinus, Orcus, Liber-pater, Terra-mater, and Luna.

Hence the prevalent and official religion in Rome during the classical period was the cult of polis gods as was the case in the Greek republics.

One of the major scholars of Ancient Roman religion, Georg Wissowa, has proposed dividing the gods in the Roman pantheon according to their epoch and place of origin. The first Roman gods (*dii indigetes*) were Janus, Jupiter, Mars, Quirinus, Vesta, Penates, Lares, Genii, Juno, Saturnus, Neptunus, Volcanus, and others. The newcomer gods (*dii novensides*) of Italic origin were Diana, Minerva, Fortuna, Castor and Pollux, Hercules, Venus, and others. The newcomer gods of Greek origin were Apollo, Ceres, Liber, Libera, Mercurius, Aesculapius, etc. The newly-created deities were the personifications of abstract concepts: Valour, Freedom, Health, Victory, Hope, Loyalty, etc.

In addition to notions about the gods (*dei*) and other personal supernatural beings in the Roman religion, the Romans held on to the archaic concept of an impersonal supernatural force—*numen*. This word, from the verb *nuere* (to move, to set into motion) denoted a mysterious and powerful potency characteristic mainly of the gods (*numen deorum*), and of some people: later the Romans referred to *numen imperatorum* (the divinity of the emperors). The idea of *numen* was similar to the *mana* of Oceania. This word was used in the personal meaning instead of the concept of god.

Just as the personages of the Roman gods were rather dull (in contrast to the vivid religious mythology of the Greeks), so too was the *cult of the gods*. Roman religion, at least the official religion, did not contain any kind of mysticism, nor did it strive for intimate contact with the

gods. The cult amounted to carrying out to the letter the various rites, offerings and statement of legalised formulas. No deviations from the rules were allowed either in actions or in appeals to the gods. The prayer formulas themselves were a precise and detailed enumeration of what the supplicant was proposing to the deity, and the benefits that he was expecting. In order to prevent any confusion the words of the prayer were backed up by gestures. When the person talked about the earth he was supposed to touch it with his hand; when he mentioned the name of Jupiter he was supposed to raise his hands to the sky; when he talked about himself the supplicant pounded his chest. It was especially important to pronounce the name of the god correctly, or the prayer was useless. However the strict formalism in performing rites was combined with the interesting art of deceiving the gods by making offerings at a minimal expense. For instance, instead of sacrificing the proscribed number of heads of cattle or people, the Romans would offer up to the gods the same number of garlic cloves. While carrying out their obligations to the gods punctually, the Romans did not want to give them anything extra.

A major role in the Roman religion and in social and political affairs was played by the system of *divination* (*mantica*) and augury. Before every important social event—before the beginning of a war, campaign, battle, signing of peace, erection of a building—the Romans always asked for direction from the gods. The most common divination was done by observing the flight of birds (*auspicio*, which means watching the birds), the pecking of sacred chickens, and the form of lightning. The Romans adopted from the Etruscans the system of divination by the entrails of a sacrificed animal—*haruspices*. (Some scholars believe that the Etruscans learned this from their former homeland in Asia Minor; it was quite popular in Mesopotamia.) Until the very end of the republic Etruscans were regarded as the best at *haruspices*. Also very important was the skill of interpreting various signs, most often in the form of one or another unusual natural phenomenon; all such phenomena were usually regarded as bad omens.

In contrast to *mantica*, magic was not widely practised in Roman religion, at least in the official state cult. Strictly

reverent to their gods, the Romans expected from them assistance and patronage on all necessary occasions, and relied only rarely on arbitrary magic.

In the early period the Romans did not have *portrayals of gods*, statues or idols. This was also a manifestation of the purely rational, unemotional and unpoetic nature of the Roman religion. Various objects, probably simple fetishes of the past, served as the material symbols of individual deities. Mars was symbolised by a spear, and Jupiter by a rock. The symbol of Vesta was, as already mentioned, a sacred eternal flame. The Romans began building statues of the gods only later, imitating the Greeks. At the same time the peasants continued worshipping their customary symbols of the gods—old tree stumps and big rocks.

However the Romans had been making images of the deceased for a long time. These portrayals were in the form of masks or busts that were kept in every family. This custom apparently came to the Romans from the Etruscans.

At first the Romans did not have real temples. The first Roman *templum* was simply an enclosed site for augury, primarily for observing the sky; hence the Latin verb *contemplari*, to observe, examine. This sacred place was intended for important public activities, meetings of the Senate, etc. One of the most ancient and principal temples was the *Templum Capitolinum* devoted to Jupiter. Later the Romans, again imitating the Greeks, began building temples for their gods. But architecturally they were different from Greek temples that had developed on the basis of residential buildings—the front part of a Roman temple had a large, open portico for viewing the sky.

The strict, official nature of the Roman religion was also evident in the fact that its *priests* were state officials. Priests in Rome never constituted a special stratum and they did not play an independent role. However Rome had a collegium of priests whose members were first appointed but later were elected officials. The most ancient collegia were *pontifices*, *fetiales*, *flamines*, *luperci*, *salii*, *arvalbrüder*, *augures*, *vestalinnen*, and others.

Pontifices were officials who were in charge of the calendar, appointing holidays, etc. In ancient times there

were three, later there were six, then nine; under Sulla there were fifteen and under Caesar there were sixteen. They knew what days were favourable and unfavourable (*dies fasti et nefasti*), kept track of historical events and legends, later wrote them down, and knew the system of measures and weights. The word *pontifex* (literally bridge builder) indicates that these priests had some relation to the Tiber River. They had originally been engineers responsible for building and raising bridges. The head of the collegium, the *pontifex maximus*, was in charge of everything related to religion and had some law enforcement rights.

The *fetiales* were not so much priests as they were envoys of Rome in its relations with neighbours. They declared war and concluded peace, observing traditional religious customs. They remembered agreements with other communities. There were twenty *fetiales*. Two of them were the main ones—the *verbenarius* who carried the sacred grass from the Capitolium, and the *pater patratus* who was empowered with the right to conclude treaties.

The *augures* were an influential collegium. At first there were three of them, then sixteen. Their job was to inform officials of the good and bad omens. This purely passive role limited the independence and political influence of the *augures*.

Sacrificial offerings were the job of a special priest called *rex sacrorum*, king of sacred activities. It was a survival of ancient royal power, but in the epoch of the republic the job was not politically important.

The collegium of six *vestalinnen*, priestesses of the goddess Vesta, enjoyed great authority. They usually came from noble families and served for thirty years. They took strict vows of chastity. Any violation of the vow was punished brutally—the woman was buried alive. The main duty of the Vestal virgins was to keep up the eternal flame in the Temple of Vesta. The head of the collegium was the *virgo vestalis maxima* who enjoyed great public authority. For instance, she had the right to save criminals from the death sentence if they met her on the way to their execution.

Flamines were the priests of individual gods and were under the general leadership of the supreme *pontifex*.

There were fifteen of them. Three of them were the priests of Jupiter, Mars and Quirinus, and were considered the elders. The *flamines* made sacrifices to the gods. They enjoyed great honour, especially the *flamen dialis* (the priest of Jupiter), but they were also subject to numerous harsh restrictions and bans. For instance, the priest of Jupiter was not allowed to ride horseback, take an oath, go outside with his head uncovered, touch raw meat, goats, ivy, beans, etc.

The *salii*, *arvalbrüder* and *luperci* were somewhat different *collegia* that were perhaps not related to the state Roman religion, but to ancient agricultural folk cults. The *salii* comprised two corporations—one was related to the Palatine cult of Mars and the other with the Quirinal cult of Quirinus. Each one had twelve members. The rites they performed were quite different from the ceremonial and official cult, since they involved dancing and singing.

The *Arvalbrüder*—twelve Palatine and twelve Quirinal priests—led the rites in honour of the agricultural deities Mars, Dea dia, and others. *Luperci* were the priests of the god Faunus. During the *lupercalia* holiday they ran around in loin-cloths made of animal skins pretending to be wolves and belting childless women to rid them of their infertility. These rites undoubtedly bore the traces of the ancient orgiastic agrarian cult.

The institutions of the Roman priesthood also maintained other profoundly archaic survivals. For instance, not far from the ancient city of Aricia on the shores of Lake Nemi there was a sanctuary in the woods devoted to the goddess Diana; the sanctuary was guarded by a priest with the unusual name of *rex Nemorensis* (forest king). This "king" was, incidentally, an unfortunate man because, according to custom, he could be killed by anyone who wanted to take his place. All the aspirant had to do was tear off the "Golden Bough" from a tree in the woods, which gave him the right to attack the "forest king" and slay him with his sword. That is why the priest continually guarded this tree with his sword ready, never knowing a moment's rest. Few people wanted this honourable but dangerous position; they were usually runaway slaves who had nothing to lose.

This strange custom that lasted all the way up to the

imperial epoch (it was observed even in the second century A.D.) was the starting point for the interesting studies James Frazer conducted about the "Golden Bough". On the basis of an enormous amount of material collected in twelve volumes, Frazer tried to discover which elements formed the tradition of such an unusual practice for replacing the priest of the *Nemus Dianae* (*Aricia*) and what the custom actually involved and the related beliefs. Frazer established that this was a set of profoundly ancient beliefs related to personifying the spirit of plant life. The "forest king" was the human personification of the spirit of the sacred tree, the oak, his living double. The spirit of the tree and hence the soul of the priest were mysteriously connected with the mistletoe, a parasitic plant that grows on oak trees and that was also considered sacred. By tearing off the mistletoe branch, the "Golden Bough", one could possess, as it were, the soul of its guardian priest, after which it was not hard to kill him. The act of slaughter in this way was a survival of ancient human sacrifices connected with the agrarian cult of fertility.

The most important *collegia* of priests in Rome were controlled completely by the patricians who were full-fledged citizens. In the earliest period this control was one of their instruments of struggle against the plebians. The plebians naturally strived to become priests, especially the *pontifices*. According to *Lex Ogulnia* of 300 B.C., the plebians finally gained the right to become *pontifices*, and this was an important step toward equality with the patricians. Afterwards the patricians held only some of the jobs of priests that no longer wielded much political weight—the positions of elder *flamines*, *luperci*, *salii*, *augures* and *vestalinnen*.

In a later period the struggle for greater democracy led to the adoption of another law in 104 B.C. that provided for election by the people of *pontifices* and *augures*. The law was abolished during the Sulla reaction (81 B.C.), but was reinstated during the consulship of Cicero (63 B.C.).

The priests and their organisations were not at all isolated from public affairs. They, like any other officials, were ordinary citizens; the only difference was that they held their positions for life. It was also possible to be

involved in public affairs at the same time, and sometimes the position of priest was purely honorary. When Tiberius Gracchus was a young man he was elected to the *augures*, the same as Cicero was later. Julius Caesar was a *flamin* of Jupiter from the age of thirteen, and at the age of thirty-seven he was elected the supreme *pontifex*. Later this position was held by Lepidus, and after his death, by Octavian Augustus. The successors of Augustus maintained control over various magistrates, including the supreme *pontifex*.

It is interesting to examine the question of *religion and the class system in Rome*. Like all other religions of ancient peoples, the religion of Rome counterposed the Roman community to the outside world. The gods of Rome were the guardians of the state in its struggle with enemies. But this principle also operated within the commune. The plebians originally did not participate in the official cult. They did not have the right to resort to *auspicia*. On this basis (*auspicia non habetis*) the patricians refused the plebians the right to hold public office. When the plebians gained equal rights, inequality in general did not disappear but became more deeply entrenched; with the development of slavery, religion became a form of countering the slave-owners to the slaves. The slaves, who were from other countries, for this reason alone were kept away from the cult. The slaves had no human rights, their labour and time belonged to their masters, so clearly their masters would not approve of the slaves spending their time on cult activities. Only during the ancient agricultural holiday of Saturnalia were social distinctions ignored. Slaves not only participated in the festivities, but according to ancient custom they were allowed to eat and drink at the table with their master, and he even served them. The profound archaism of this custom was that communal-clan customs were revived during Saturnalia.

Slaves, freed slaves and the poor in Rome not only had their own special kind of class morality distinct from that of the slave-owning nobility, but their religious beliefs differed as well from the official Roman religion. For instance, for a long time they had the "plebian" trinity of agricultural deities of Cerera, Liber and Libera, who countered the ancient "patrician" trinity of Jupiter,

Mars and Quirinus. After the plebians were given equal rights with the patricians these plebian gods were also adopted into the state pantheon. The masses honoured their beloved gods, especially Bona dea, Priapus, even more so Silvanus, as well as other deities of the common folk that practically had no place in the official state cult. The "little people" saw these gods as their defenders against the strong, the guardians of their small plots of land and their poor household goods.

The *Roman pantheon* grew as the state expanded, incorporating more and more areas, first in Italy, then in other countries. In this sense the impact of the Greeks was especially important. It was evident even in the earliest period and came through the Greek colonies on the west coast of Italy—Cumae and Neapolis. That is when the Romans adopted the Greek gods Apollo and Heracles (the name simply sounded similar to the Roman Hercules), and some others. At that same time the Romans followed the example of the Greeks and Etruscans and began building temples and creating statues to the gods. That same ancient period marked the beginning of the legend about the Sibylline Books, which supposedly led to Rome's borrowing of Greek rituals. The Greek religion began having a strong influence on Rome after the Tarentian war (the early third century B.C.) and the annexation of the Greek colonies by Southern Italy, and was even stronger after Rome conquered Greece proper (middle of the second century B.C.). Submitting to the obvious cultural superiority of the Greeks, the Romans borrowed the rich and diverse Greek mythology, adapting it to their dull and lifeless gods. These gods became closer to and identical with the Greek gods. Jupiter became the same as Zeus, Juno like Hera, Minerva like Athena, Diana like Artemis, Mars like Ares, Venus like Aphrodite, etc. The Greco-Roman syncretic pantheon began to develop, and worshippers gradually stopped distinguishing the national origin of the gods.

It was another matter when it came to borrowing Eastern cults. These cults were quite different from the Roman religion, having evolved in different social and political circumstances. They were steeped in mysticism and ideas about retribution in the world beyond; therefore the Roman government and aristocracy had strong

reservations. The cults, unlike the Greek religion could not organically become part of the official Roman cult. The old, conservative Roman patricians held on to their ancient gods and regarded with arrogance and suspicion the various religious innovations from the barbarians. However the masses, the poor urban population and the slaves eagerly worshipped Isis, Anubis, Serapis of Egypt and the various gods of Syria and Asia Minor. They saw them as their saviours, whereas the official Roman gods offered them nothing. The cults of the Eastern gods were often orgiastic. However this was condemned and even banned by the Roman authorities. In 186 B.C. a Senate decree was adopted against bacchanalia in which the worshippers of the Thracian-Phrygian god of wine engaged in various extravagant and disreputable activities. The Senate brought to trial as many as seven thousand participants of these orgies, and over half of the accused were executed. Despite these harsh prohibitive measures, the Eastern cults continued steadily to penetrate Rome. This was indirectly manifested as the Roman community turned into the centre of the great Mediterranean multinational empire. It became especially clear in the late period, during the decline of Ancient Rome (third and fourth centuries A.D.) when the cults of Mithras, Isis, Attis and Christ became widely popular throughout the entire empire.

Another change in the Roman religion was connected with the transition from a republic to a principate, and later to a dominate. The monarchy that emerged out of the crisis of the slave-owning republic (a monarchy that was originally camouflaged by the republican titularity) required religious sanction. The first, although slight signs of a *cult of imperial power* were evident even under Sulla who was considered the favourite of the gods. But genuine deification of the emperors (first after the emperor's death, and then during his lifetime) began with Julius Caesar. He was the first to be given official divine honours upon his death. Octavian, having taken the name Augustus, meaning the holy one, was regarded as a god after his death and a temple was built in his honour. When Caligula was still alive he declared himself a god and even ordered that a replica of his own head replace those on the statues of the Greek gods. The

official cult of the "genius of the emperor" was instituted throughout the empire. All this had obvious political implications.

At the same time, however, the first emperors, seeking forms of authority acceptable to republican traditions, conducted another religious policy as well—the policy of restoring the old Roman beliefs and customs that were beginning to decline. Augustus was particularly active in this respect. He restored and built temples; in Rome alone eighty-two temples were added under his rule. He revived the ancient cult of the Lares, establishing their worship in each of Rome's 265 quarters, re-established and provided rules for the *Arvalbrüders*, renewed and expanded traditional religious holidays and games, and designated himself the supreme *pontifex*. While supporting the ancient Roman cults the caesars did not ban alien, Eastern rites, but tried to limit their popularity by countering them with the native Roman religion. However this policy went against the natural historical trend and could not succeed. The old gods of Rome that reflected the daily life of the polis did not correspond to the new conditions of an enormous world power.

While the masses gradually adhered to Eastern cults instead of Roman gods, the educated people, as cultural development proceeded, were increasingly attracted to *free thinking*. The latter spread throughout Rome together with the education of the Greeks. One of the most vigorous advocates of Greek culture was a translator of Greek writers into Latin, the poet Quintus Ennius (240-169 B.C.). He was quite sceptical about religion and did not believe in the gods. His contemporary, Titus Plautus (c. 254-184 B.C.) satirised in his comedies the various prayer formulas, having them uttered by thieves and idlers. Other writers and philosophers in the second and first centuries B.C. attempted to conciliate religion with the rationalistic world outlook, giving myths and notions about the gods allegorical meaning. Some educated people who no longer believed in divination and augury, felt they were still necessary for the people. For instance, Cicero, who was able to combine his free thinking with the conscientious performance of his job as an *augur*, said that to keep from thinking about *auspicia*, they had to be preserved in order not to offend the masses,

and for the sake of their services to the state.

Roman free thinking reached its summit in the works of Titus Lucretius Carus (99-55 B.C.), a brilliant poet and materialist philosopher. His materialist viewpoint was consistently put forth in his excellent poem *De Rerum Natura*; in it he denied the existence of the gods and exposed the danger of religion. The poem showed that he understood the root of religion and why it was so long-lived. Gaius Plinius Secundus, the Elder (A.D. 23-79), was a less consistent materialist. He denied the existence of the traditional gods, but recognised the god of the sun, whom he considered the centre of the universe.

Roman religion continued until the triumph of Christianity in the fourth century.

Chapter 10
MULTIPLISM

WORLD RELIGIONS



Chapter Twenty-Two

BUDDHISM

The founders of Marxism have counterposed the three world religions—Buddhism, Christianity and Islam—to the ancient religions that were and remained tribal and national religions. The difference between them is substantial. The world religions were a relatively later and completely different phenomenon in the history of religion. This was the first time a religious connection developed between people that was separate from ethnic, linguistic and political ties. People began uniting as members of one faith, regardless of where they were born, the language they spoke, the country they lived in or the citizenship they held. The origin and spread of world religions was prompted each time by a rare set of historical circumstances.

Buddhism is the oldest of the world religions and has always played a major role in the history of Asia, similar to that of Christianity in Europe, Islam in the Middle East and North Africa.

The *origin of Buddhism* is unclear. Written sources from the era of its inception have not been found and perhaps never existed. The first written sources, the inscriptions of King Ashoka (third century B.C.), date back to when Buddhism was already a developed religion with an organisation, dogmas and traditions. All that is known about the early history of Buddhism, before the epoch of Ashoka, has come from later Buddhist writings. These legends, written in different periods, gradually came to constitute an enormous body of Buddhist religious scriptures.

The most valuable writings for historians are the earliest works, the Tipitaka, a collection of Buddhist

religious, canonical literature, written in the Pali language and preserved mainly in Sri Lanka. Written in the first centuries B.C. the Tipitaka (Tipitaka in Sanskrit, meaning literally "three baskets") is comprised of three parts—Vinayapitaka (Basket of Discipline), a collection of the ancient canonical rules of Buddhist communities; Suttapitaka (Basket of Discourses), a collection of the conversations and proverbs of Buddha; Abhidhammapitaka (Basket of Metaphysics), a discussion of metaphysics. Later Buddhist scriptures—in Sanskrit, Chinese, Tibetan, Khmer and Japanese—were much more extensive, but of less historical value.

The *most ancient Buddhist legends* tell about the founder of the religion, Buddha, as a historical person who lived around the sixth or fifth centuries B.C. in the northern part of India and taught his doctrines there. Later, purely fictional legends spoke of Buddha as a great deity and talked about the miracles related to his birth and life, and about his previous incarnations.

According to Tipitaka, the founder of the religion was the son of the king of a small North Indian state. He came from the tribe of Sakya and was born in a town at the foot of the Himalaya Mountains. His name was Siddhartha; later he became known as Gautama and Sakyamuni (sage of the Sakya clan). The legends refer to him most often as Tathagata (one who has thus gone), Bhagavad (the adorable possessed of excellences), Jina (victor), etc. Siddhartha's father, King Suddhodana, surrounded his son from childhood with extraordinary luxury and carefully protected him from anything that could make him sad. The young prince never saw anything that was miserable, harsh or ugly; he never even suspected the existence of suffering, need, illness, feebleness, and death. Siddhartha never went outside his beautiful palace and garden, spending all his time in pleasure, at feasts and festivities. He married the woman he loved who bore him a son. This is why he reacted so strongly to his first acquaintance with crude reality. According to a later legend, four encounters had a major spiritual impact on the prince. First he saw a sick man, an old man, and a dead man ready to be buried. For the first time Siddhartha learned that illness, old age and death were the lot of all people. Finally he met a poor monk who had willingly

given up luxury and pleasures, who had found spiritual tranquility in asceticism, and decided to follow his example.

Siddhartha secretly left his palace and family. Having renounced wealth and power, he became a hermit. Siddhartha (or Gautama, as he was then called) spent seven years in the woods doing penance, punishing his body according to the custom of religious fanatics in those days in order to attain spiritual peace and to understand the truth. But neither the strictest fasting, nor the most terrible self-punishment brought the young man satisfaction. He realised that this was not the right way to salvation. Finally, after a long and tormenting period of contemplation, Gautama found the truth. According to legend, one night when Gautama was sitting under the pipal tree (*ficus religiosa*, a tree of knowledge), deep in thought, he suddenly achieved Enlightenment. He saw the truth. From that moment on Siddhartha (Gautama) became Buddha, i.e., the Enlightened.

Gautama arrived at the conclusion that both extremes—a life full of pleasures and lust and a life of voluntary misery—were equally far from the correct path. The first kind of life was base, ruinous to the spirit, unworthy and insignificant; the second was dismal, unworthy and insignificant. The right way was in the middle. It was the way of deep contemplation in order to understand the truth, the way leading to tranquility and enlightenment of the spirit.

Having found "the true path", Gautama Buddha began to proselytise, first in the Risipatan Park near the town of Varanasi, then in the towns and villages of Northeast India. He began collecting disciples and followers, their numbers continually growing. Gautama sent some of them to preach all over India, and wandered with others himself, spreading his doctrine. That is how Buddha spent the rest of his life—forty years according to legend. By the end of his life there were communities of his followers in many areas, mainly in the kingdoms of Northeast India. After many years of wandering Buddha died (attained Nirvana), and his body was cremated by his disciples according to Indian custom.

Those were the ancient legends about the beginning of Buddhism. In contrast to later legends that were filled

with incredible details, these contained nothing supernatural. Literary embellishments were added to the aforementioned legend and therefore it would be a mistake to believe every word. But it is also wrong to go to the other extreme, like the advocates of the mythological school, who totally deny the historical foundation of the legend about Buddha and only see him as a purely mythological personage, that of the sun god. Right are the scholars who admit that the founder of Buddhism was a historical figure, but still maintain that we know almost nothing about his life, that the numerous legends about it are unreliable, and partially composed according to standard patterns. However, whatever is told in these legends (ignoring the later, purely fictional additions) corresponds entirely to the way of life in those days in North India.

A careful study of the early Buddhist sources facilitates an understanding of the historical conditions in which this religion originated.

One of the questions that is least clear is the *origin of Buddhism*. Buddhist legends give different dates for Buddha's life. Those from the south say Buddha lived around the sixth century B.C.; the ones in the north give the fantastic figure of 2420 B.C. The relatively more reliable tradition of southern Buddhism enables us to make a rough estimate. According to Buddhist chronology, King Ashoka came to power 118 years after the first Buddhist Council, which took place 100 years after the death of Gautama Buddha. Since the time of Ashoka's reign can be accurately dated according to Greek sources (268-232 B.C.), we can hypothetically establish the date of Buddha's death as being c. 490 B.C. Thus he lived in the second half of the sixth and early fifth centuries B.C. Consequently the founder of the Buddhist religion was a contemporary of Confucius.

Buddhism developed in the conditions of a fierce class struggle in the North Indian principalities, for instance, in Magadha in the sixth and fifth centuries B.C. Class contradictions there reached the extreme. The luxurious and soft life of the wealthy slave-owners, Brahmanas, Kshatriyas and the princes contrasted with the poverty of the slaves, serfs and lower castes. Rivalry and struggle for power existed between the upper castes, the Brahmanas and Kshatriyas. Military dynasties evolved out

of the Kshatriyas and supplanted the power of the Brahmana nobility. All of this gave rise to a crisis of the traditional world outlook. People began to question the caste system that had supposedly been devised by the great Brahma himself. Asceticism and wandering monasticism became widespread and reflected dissatisfaction with the existing system even among many who belonged to the upper castes. This situation gave rise to heretic doctrines, sects and even atheistic philosophical systems, such as *charvaka*. One of the new beliefs that reflected the general discontent, uncertainty and desperation was Buddhism.

The original content of Buddhist world outlook is barely evident under the later additions. At one time it was not so much a religious system as it was a philosophical-ethical one.

The foundation of early Buddhist thought consisted of the so-called Four Noble Truths which were discovered by the Enlightenment of Gautama Buddha and which he declared in his first proselytising. These four truths were the teaching about misery, the cause of misery, that this cause can be eliminated, and that misery can be ended by following the correct path.

According to Buddha, life itself was constant misery. Birth was misery, old age was misery, illness was misery, an arranged marriage was misery, separation from one's beloved was misery, and the inability to achieve a desired goal was also misery. The cause of this suffering was attachment to life, the craving for existence. To end misery it was necessary to get rid of this craving by stifling all desire. A person had to suppress in himself any aspiration for existence, any desire, passion, attachment to anything.

How could this be achieved? This was taught in the last of the Four Noble Truths. It spoke of the Noble Eightfold Path leading to the end of suffering: the right mode of seeing things, right thinking, right speech, right action, right mode of living, right effort in every mode of being, right mindfulness, right meditation. A person would ultimately reach perfection by following this Noble Eightfold Path; he became an *arhat* (a perfected person, saint) and attained Nirvana. Nirvana was the final, ideal state towards which a sage strived.

But what was Nirvana? Although this concept was central to all Buddhist philosophy, it was not precisely defined. Thus Buddhist scriptures contain different definitions. According to some, Nirvana was complete destruction, total non-existence. According to others, it was the end only of accessible cognition of existence and the transition to another kind that was unknowable. In the very same way some believed that Nirvana could be achieved during one's lifetime, whereas others felt that it was possible only after the death of the body. Whatever the case, Nirvana signified the end of the cycle of reincarnation, and according to traditional Indian thinking that was adopted by the Buddhists, it constituted the lot of all living things.

The Buddhists called this eternal cycle of reincarnation *samsara*. It irreversibly led any living creature from one transmigration to another through constant suffering. Death did not rid a person of the misery of existence because it was followed by a new birth. The only person who could emerge from this torturous cycle of *samsara* was one who through a long series of transmigrations achieved the state of arhat, a holy ascetic who had understood the truth. A living being could, as the Brahmanas also claimed, be transformed not only into human form, but also into any other as well. It could be reborn as an animal, plant, evil spirit or deity. But the highest form of transmigration was to be born as a human being, since the transition to the ideal state of Nirvana could be achieved only from this state. The Buddhists maintain that Buddha himself, before his birth as Siddhartha Gautama, underwent a long series of reincarnations: he lived on earth as a member of various castes and professions, and in the sky as one or another deity, including Brahma himself. But he was the first person to achieve Enlightenment and therefore he would not have to undergo a new birth. The death of Buddha was the direct attainment of Nirvana. That is why the Buddhists usually do not speak about the death of the founder of their religion, but about his attaining Nirvana.

The only way to attain arhatship, and through it Nirvana, was, according to early Buddhism, a person's own conscious efforts and observance of the Noble Eightfold Path. No one and nothing could save a person, rid him

of the torturous samsara and lead him to Nirvana if he did not strive for this himself. Man could not rely on gods. Buddha did not deny the existence of gods, but he taught that the gods could not liberate man from the misery of existence, for they, too, were not exempt from suffering and the law of samsara. Therefore Buddha, a man having reached Enlightenment, stood above the gods. But Buddha himself did not save people, did not lead them from misery of samsara, did not lead them into Nirvana. He could only tell people the truth, show them the right way, but each person had to follow that path completely alone.

Consequently the focus of early Buddhist teaching was in the area of morality, *norms of conduct*. Through contemplation and meditation a person could reach the truth, find the right path of salvation and, by following the precepts of the sacred teaching, achieve perfection.

The moral commandments of early Buddhism were primarily a list of actions that a follower of Buddha had to avoid. There were five basic commandments for all to follow: one should not kill any living being, take someone else's property, touch another man's wife, lie, or drink wine. For anyone who wanted to reach perfection these five prohibitions developed into a whole system of much stricter rules. The prohibition against killing related to even the smallest insect. That is why it is wrong to drink water that has not been strained, because it may contain small living beings. It is wrong to engage in agriculture, since a person ploughing can unwittingly harm the worms in the soil, etc. The ban on violating marital vows was extended to the point of total chastity. The ban against taking someone else's property was replaced by the requirement to renounce any kind of property. Instead of banning just drunkenness, Buddhists were instructed to abstain from eating generally, although they did not go to the point of the Brahmanic ascetics who often died of hunger. Buddhists were also told to reject any kind of comfort, pleasure or luxury. In short, the moral dictates of Buddhism required a monastic lifestyle, a renunciation of worldly pursuits and asceticism.

One of the important precepts of Buddhism is love for and charity to all living things. Buddhism instructs against making any distinctions between them, and is

equally well disposed to good and evil, to people and animals. Special attachment to any individual is strongly condemned. However the Buddhist's love for living beings is not an active love, but rather a passive, well-wishing sentiment, non-resistance to evil, forgiveness of insults. A follower of Buddha must never repay evil with evil, because this does not eliminate, but increases hostility and suffering. It is even wrong to defend others from violence, avenge an injustice or punish a murderer. A follower of Buddha is supposed to take a serene, patient and unemotional approach to evil, avoiding only involvement in evil.

The cognitive aspect of early Buddhist philosophy was far less important than the ethical. Buddha himself did not pay much attention to purely metaphysical questions, believing that what was most important was to preach the right path in life. One story about a precept of Buddha's offers a vivid comparison: a handful of leaves is less than all the leaves in the woods just as part of the truth revealed by Buddha to his disciples is less than the truth that he understood himself but did not feel he should teach others because it would be useless to them. Buddha made another interesting comparison: if a person who was wounded by a poison arrow would instead of treating himself ask questions about the enemy who wounded him, what tribe or caste he was from and who his father and mother were, he would die of the injury before he got to the doctor. For the same reason a person seeking salvation from the evil of the world should not ask useless questions about the essence of the world, its origin, etc., but seek the appointed path of virtue.

That is why many, even the most important questions of Buddhist philosophy, remain unclear. That is the case with the Buddhist teaching about a person's mental state. Buddhism denies the unity of person's soul, and all the more so its immortality. The foundation of a person's psyche is not his soul, but individual *dharma*. The word *dharma* has many definitions—law, teaching, religion, true reality, quality, etc. But its main meaning in Buddhist philosophy is "the bearer of one's sign", the bearer of spiritual qualities. Man has many such bearers of qualities, dharmas. Various Buddhist schools list as many as 75, 84, 100 and more. Dharma can be those of the senses,

related to perception of the material world (whatever can be seen, heard, etc.), dharma of consciousness (abstract notions) and several other categories, including things not subject to existence and striving for peace—Nirvana.

When a person dies his dharmas constituting his personality, disintegrate, but influenced by the dharma, which is created by all that a person does in his life and in previous lives, these dharmas rejoin again, only in new combinations, forming the foundation of a new personality. That is how the eternal cycle of dharmas operates, this torturous wheel of existence that a person cannot free himself from without following the ways of Buddha.

Even in the early period the notion about the cycle of dharmas underwent a metaphysical revision in the doctrine of the twelve *nidanas* (the cause and effect links of the cycle) where all the links, beginning with the first *nidana* (introduction) and ending with the last (old age and death), strictly follow one after another.

The doctrine of dharmas constitutes the foundation of the foundations of Buddhist philosophy. It contains, although in naive and mystical form, the clear elements of dialectics.

The dogma of early Buddhism is sometimes called "religion without god", "atheist religion". This is not really correct, but there is some element of truth to it. Buddha did not deny the existence of Brahmanic gods, but he believed they were powerless to help man: the only way man could be saved from the misery of existence was through his own efforts. On first sight this teaching is an appeal to manifesting independent will and action; but actually Buddha understood salvation simply as a passive exit from life. A person could free himself from the suffering of existence only by rejecting existence itself.

The strict morality of early Buddhism required its followers to lead the lives of monks. Indeed, the *early Buddhist communities (sangha)* were brotherhoods of impoverished monks (*bhikshu*) and female celibates (*bhikshuni*). They could be joined by people from different castes, with the exception of slaves, soldiers, criminals, debtors and individuals whose parents were opposed. The rules of the community were strict; no one

could have any property except for simple clothing that was yellow (yellow was the colour of the poor, "impure" castes), they lived on charity, ate once a day before the sunset, and took vows of chastity. But not all the followers of Buddha could or would agree to such deprivations; most of them preferred to live a secular life. Such Buddhists, called *upasaka*, if they were men, and *upasika*, if they were women, ("worshippers"), only had to observe the minimum five restrictions and make donations to the monastic community. Buddhist doctrine not only allowed for such followers of Buddha, but they were even necessary for Buddhist communities, since they could not have survived otherwise. After all, Buddhist monks did not work and could only live on charity.

The new religion was widely successful in India. It met the needs and desires of various sections of the population. For urban classes, the Kshatriyas and others, Buddhism was a weapon of struggle against the Brahmanic aristocracy and its privileges, and against caste discrimination. For the oppressed masses, who saw no way out of their poverty and distress, Buddhist teaching showed some kind of alternative, even if it was deceptive. The Brahmanic religion did not provide such a way because the Brahmanas arrogantly despised the people. Incidentally, members of the lower castes, who entered Buddhist monastic communities, gained certain human rights; there they were treated as equals. Therefore the fact alone that Buddhist teaching was oriented to the people, to the ordinary folk that Brahmanism ignored, was enough to attract them to the new teaching. This teaching did not require any expensive sacrifices, complex or burdensome rituals. Furthermore, Gautama Buddha and his disciples taught the people in conversational language (Prakrit), not in the archaic language of the ancient Vedic hymns.

Good organisation of the monastic communities also facilitated the extensive spread of Buddhist doctrine. The members were subject to strict discipline and obedience to their elders.

The Brahmanas desperately resisted the new religion, but they were powerless before it, because their influence on the masses was so weak. As was already mentioned, Brahmanism was able to rearm itself only gradually and

assume the offensive against Buddhism. But in its fight against the Brahmanic religion Buddhism also underwent changes.

In the third century B.C. in the state of Magadha, covering a large part of India, Buddhism became the dominant religion. There the influence of the Brahmanas was weakened by the policies of the Kshatriya dynasty. Particularly the kings of the Maurya dynasty, who had come from a lower caste and ruled the state after the Greco-Macedonian conquerors were ousted (324), became supporters of Buddhism. They did not want to and could not base their power on the Brahmanic aristocracy. Buddhist communities, because they did not recognise caste differences, provided much stronger support for the Maurya kings, especially since they had a big influence on the people. For the large centralised state of the Mauryas Buddhism was also convenient because it was not connected with local and tribal cults; the Buddhist communities themselves were based on strict discipline and a single leadership. Finally, Buddhism's precept of passive resistance to evil helped the leaders maintain control over the people. These are the reasons why the third king in the Maurya dynasty, Ashoka, after a brief period of persecuting the Buddhists, changed his attitude towards them and declared Buddhism the national religion.

The inscriptions and decrees of Ashoka contain the most ancient and authentic information about Buddhism. It was during his rule that Buddhist monasteries came into being. Stupas were built to house various Buddhist relics. Buddhism spread all over India and began to penetrate other countries—Sri Lanka (the third century B.C.), and later Indochina and Indonesia. The introduction of Buddhism in these countries went hand in hand with India's trade expansion.

Buddhism even furthered its influence during the Kushan dynasty ("Indo-Scythian kingdom") in the first and second centuries A.D. This foreign dynasty naturally did not strive to find support in the country among the Brahmanas who were connected with purely local traditions. The Kushan kings gave all possible support to Buddhist communities, built monasteries and temples. King Kaniska (78-123) was particularly well known for

these activities. During his reign Buddhism spread extensively to the north, into Central Asia and China.

But the widespread expansion of Buddhism, especially outside India, and the fact that it became the dominant religion, led to *significant changes* in the actual doctrine. These changes occurred partially spontaneously, and partially in an organised manner in the form of the decisions of Buddhist councils. The first two councils are known only from the legends: the first supposedly took place right after the death of Gautama Buddha and the second 100 years later. The third council was under Ashoka and the fourth was under Kaniska.

The changes in Buddhist doctrine occurred in two areas. On the one hand, the development of Buddhist metaphysics became more complex among the intelligentsia and leaders of the monastic communities. On the other hand, as Buddhism spread among the masses, especially outside India, Buddhist doctrine adapted to local traditions and to the primitive beliefs of the peoples in different countries. Both these processes that seemed contradictory actually influenced one another.

At the second Buddhist council a dispute ensued (according to legend) over strict adherence to the rules, leading to a split into two sects. Later other sects appeared that developed the metaphysics of Buddhism in different directions. The controversy was over the reality of the visible world, the ability to understand it, etc. Gradually over thirty Buddhist sects came into being. But the most profound split took place around the first century when Buddhism divided into two trends—Hinayana (“small vehicle” or the “narrow path” of salvation) and Mahayana (“great vehicle” or the “wide path” of salvation). According to legend, the division was sealed at the fourth council. The advocates of Hinayana were for strict observance of the rules, abiding by the original dogmas of Buddhism. The supporters of Mahayana, on the contrary, in many ways rejected the teaching of Sakyamuni Buddha.

The founder of the *Mahayana doctrine* was a prominent Buddhist clergyman named Nagarjuna (first century), born in South India into the Brahmanic caste. The Mahayana doctrine contained substantial innovations. It was undoubtedly a big concession to Brahmanism and

reflected the influence of the Brahmanas who adopted the new religion but maintained many of their old world outlooks.

The Mahayana Buddhists believed that the fundamental idea of Buddhist doctrine that each person could attain Nirvana only through his personal efforts, was an excessive burden on an ordinary person. This narrow path could be taken only by a few; the masses needed an easier, wider path. Religion without a god or gods was inaccessible to the masses; believers needed a god or gods. Hence Mahayanas transformed the founder of Buddhism, Gautama, from a teacher of wisdom into a god. Gradually the cult of Buddha developed. The Mahayanas believed that Gautama Buddha was one of many Buddhas. Among these Buddhas were also Brahmanic gods, and subsequently the gods of other countries where Buddhism was accepted. The pantheon of Buddhism also increased as new arhats came from within the religion. Gradually the number of Buddhas increased considerably. It is believed that there are 995 Buddhas who are universal leaders, and 35 Buddhas who purify people of their sins, etc. Northern Buddhist monasteries today often house the images of 1,000 Buddhas. The Buddhas that are most worshipped are Sakyamuni (Gautama), the founder of the doctrine; Maitreya, the Buddha of the coming world order; Vajrapani, the last of 1,000 Buddhas; Manjusri, the wise one; Adi-Buddha, the creator of the world; Amitabha, the mystical sovereign of paradise.

In addition to Buddhas, the Mahayanas worshipped Bodhisattvas. A Bodhisattva is a being that attains perfection by overcoming the craving for existence and deserves to attain Nirvana but chooses to remain on earth for a while to save other beings. Consequently, a Bodhisattva is a potential Buddha. Of all the Bodhisattvas the Buddhists particularly revere Avalokitesvara.

Another important innovation introduced by the Mahayanas in Buddhist doctrine was that people who were not monks could also attain Nirvana. Nagarjuna was the first to teach that Nirvana was accessible not only to monks.

But these concessions were insufficient. The actual ideal of Nirvana, attractive to sophisticated philosophers and disillusioned intellectuals, was not very clear to the

masses. They needed something more appealing. Hence, Mahayana Buddhism developed the teaching about paradise that was completely lacking in original Buddhism. Paradise is in the blissful country of Sukhavati. The pious end up there among the luxurious gardens with all good things in abundance. It is ruled by the mystical Buddha Amitabha. How is this paradise of Sukhavati related to the ultimate goal of Nirvana? The Buddhists say that Sukhavati is the land of the souls of the pious who have to be reborn on earth only once more before attaining Nirvana. For the masses of believers the Sukhavati paradise was not an intermediate state but the one that was most appealing.

In addition to paradise the Buddhists devised the concept of hell. Believers were frightened with tales of the most horrible and sophisticated torture to sinners condemned to hell for violating the laws of Buddha.

The Mahayana doctrine maintained very little of original Buddhism as a philosophical and ethical system. However it was in this more flexible form that Buddhism was capable of much more extensive penetration into other countries.

The *spread of Buddhism* went hand in hand with the influence of Indian culture and the expansion of Indian trade. From Sri Lanka the Buddhist proselytisers brought the teaching to Burma and Siam (even before the fifth century A.D.), and to Indonesia (from the fifth century A.D.). In Indonesia Buddhism along with Brahmanism were followed until the fourteenth century when they were supplanted by Islam (the traces of Buddhism remain only on the island of Bali). In all these countries Buddhism was introduced in its Hinayana form; therefore, Hinayana later became known as southern Buddhism. In China, however, the Hinayana doctrine that came there in the first century A.D. did not last long; later, especially from the fifth century, Mahayana Buddhism became dominant. It found favourable ground there and shared its influence with the local religions—Confucianism and Taoism. From China Buddhism in the fourth century penetrated into Korea, and from there it went to Japan (sixth century). In Japan Buddhism competed and interacted with the local religion, Shintoism, and in Korea with the local cults and Confucianism. In Nepal bordering on

India Buddhism spread even under Ashoka, and later took on the form of Tibetan Buddhism. But in the eighteenth century the Gorkha conquerors (Hindus) began to dominate, so that now Buddhists comprise less than ten per cent of Nepal's population.

The country where the teaching of Mahayana doctrine took most elaborate form was *Tibet*. Buddhism was introduced in Tibet in the seventh century for purely political reasons. The country was developing a class society, and the unifier of Tibet, Prince Srong-tsan-gampo, felt the need to ideologically consolidate this unification. He established relations with neighbouring countries—India (Nepal) and China. From Nepal Tibet took the written language and Buddhist religion. According to a later legend, Srong-tsan-gampo was the reincarnation of Bodhisattva Avalokitesvara. But Buddhism penetrated into Tibet first in the form of Hinayana and for a long time remained alien to the people who kept up their ancient shaman and clan cults, the so-called *bon* religion or *bon-po*. For a long time Buddhism was the religion of only the royalty.

From the ninth century onward Buddhism began to be accepted by the people, but in the Mahayana form. Its advocate was Padma-Sambava (eighth century) who along with his supporters extensively practised magical rites, communication with the spirits, and divination. These missionaries of Buddhism added many local deities to the Buddhist pantheon, taught about the paradise of Sukhavati for the devout and the terrible hell for the sinners. This kind of innovation made it much easier to introduce the new religion among the masses, and it was strongly supported by the authorities. However Tibet also had a strong anti-Buddhist party that relied on the old tribal nobility. In the early tenth century (under king Lang-dar-ma) Buddhism was subject to persecution. This struggle ended with the victory of the Buddhists who, having engineered a conspiracy, killed Lang-dar-ma in 925 (in later Buddhist doctrines he was portrayed as a terrible sinner and heretic). Buddhism was totally triumphant in Tibet in the eleventh century when *Tantrism*, a new trend, gained in strength.

The founder of Tantrism was Padma-Sambava, and its most prominent representative was Ju-Adishu who

came to Tibet from India in the middle of the eleventh century. Tantrism, or the system of Tantras, is a mystical teaching which contains almost nothing from original Buddhism. Tantrism reveres Adi-Buddha, the supreme being without a beginning or an end. The Tantrists divide Buddhas into three categories—human, contemplative and formless. Especially important in the Tantric tradition are meditative and magical verses (*dharani*), the knowledge of which facilitates and accelerates transformation and the attainment of Nirvana. Instead of a long chain of transformations a person can attain Nirvana by reciting one short mysterious verse, *dharani*. Thus the focus switches from a person's independent efforts (as in early Buddhism) to the magical actions of sages, experts in the Tantras. That is how Buddhism degenerated from a philosophical system into common sorcery.

In the eleventh and twelfth centuries Tibet was filled with Buddhist monasteries where numerous monks resided; in Tibetan they were called lamas (hence the usual name for Tibetan-Mongolian Buddhism—Lamaism). Religious books were translated from Sanskrit into the Tibetan language. Mongolian conquerors, especially Kublai Khan, did everything to support Buddhism in Tibet. The head of the most influential monastery (the Saskya monastery), Pagba Lama, became the emperor's regent. China's Ming dynasty that reigned between 1368 and 1644, although it continued to support the Buddhist religion in Tibet, conducted a splintering policy in the country in order to weaken it, and prevented some monasteries from becoming stronger with the help of others. As a reaction to this policy the Tibetan Buddhists launched a new unification movement headed by a Buddhist reformer Tsong-kha-pa (1357-1419) who came from the monastery of Gumbum in Amdo and was the founder of the *Gelugpa sect*. Tsong-kha-pa tried to revive the old Buddhist strict morality. He established harsh discipline among the monks who were his supporters, reintroduced obligatory yellow clothing and yellow headdress (that is why the sect was called Yellow Hat, in contrast to the previously dominant Sakya Red Hat sect). New cult forms were introduced—festive services, extravagant ceremonies and religious holidays in which musical instruments, bells, gonfalons, etc., were

used. Some scholars feel that this reform was partially influenced by Catholicism. The main reform was the establishment of a strict hierarchy in the Buddhist clerical organisation. All power over it was concentrated in the hands of two supreme hierarchs—Panchen-rinpoche and Gyalpo-rinpoche, later termed the Dalai Lama. Both were declared the personifications of the most worshipped Buddhist deities—Panchen Lama of Amitabha Buddha; and Dalai Lama of the Bodhisattva Avalokitesvara.

Of great importance in the Yellow Hat sect was belief in reincarnated—the *khubilgans*—the living personifications of the deities. Each monastery had its own living personifications of the gods, Buddhas or Bodhisattvas whose cult attracted large numbers of worshippers.

Secular power in Tibet was nominally held by the Chinese emperors, and the Buddhist hierarchy in Tibet originally only had religious authority, although it was great among the people. The Ming emperors were weak. In 1639-1640 the Mongolian Guchi Khan interfered in Tibetan affairs and, after killing the local prince, handed all his secular powers to the Dalai Lama, the fifth with this name. True, from the beginning of the strong Manchurian dynasty China once again held sovereign power over Tibet, but the local government essentially remained in the control of the Dalai Lama, or rather the supreme lamas in his retinue. A *hierocratic system* was established in Tibet, a form of feudal society in which big feudal landowners, religious and secular, ruled the masses of peasants who had no rights, and political power was held by the Buddhist hierarchs.

The Panchen Lama and the Dalai Lama became the heads of this hierarchy. The spiritual rank of the former was higher because he was regarded as the reincarnation of a Buddha, whereas the Dalai Lama was the reincarnation of a Bodhisattva. Panchen Lama was considered the spiritual father of the Dalai Lama. But actual secular power was held by the Dalai Lama, and therefore he was better known and more influential in the Buddhist world, as well as in other countries, as compared to the Panchen Lama who was not involved in worldly affairs. The residence of the Dalai Lama was the Potala monastery palace in the sacred city of Lhasa. The residence of the

Panchen Lama was in the Tashilhumpo monastery near the city of Shigatze.

Tibet was the centre of the further spread of Buddhism into neighbouring countries where it also served to strengthen feudal power. Buddhism came to Mongolia in the epoch of the Yuan dynasty (under Kublai Khan), but it lost its influence in the subsequent feudal disorder. From the late sixteenth century onward the Mongolian princes once again introduced Buddhism; they invited proselytisers from Tibet and built monasteries. At first this was done only by the southern Mongolian princes (Altan Khan, etc.), but later by the princes of North Mongolia (Khalkha): Tushetu Khan Abatai was the first of them, in 1586, to found the Erdeni-tsu monastery, the oldest in Khalkha. Many other monasteries were built later. Mongolian Buddhists tried to collect their own reincarnated-khubilgan (*gegen*, holy ones). The most influential of them were the khubilgans of the Urga monastery, from the seventeenth century onward, especially after East Mongolia weakened during its struggle against the western Mongols, the oirats, and after coming under Chinese rule (late seventeenth century). The Urga Hutukhta (or *bogdo-gegen*, great holy one) was considered the reincarnation of the highly honoured Buddhist scholar Daranaty (Taranath).

He was recognised in all northern Buddhist countries, and was regarded as the third highest in the hierarchy after the Panchen Lama and Dalai Lama. After the Chinese revolution of 1911 the Urga Hutukhta (*bogdo-gegen*) became the head of state in Mongolia which turned into a hierocratic state just like Tibet. It existed until the establishment of the Mongolian People's Republic in 1924.

By the early seventeenth century Buddhism had also been adopted by the western Mongols, including the Kalmyks living at the lower reaches of the Volga. Mainly the princes were interested in its introduction. The most well-known Buddhist proselytiser there was Jaya-Pandita (1599-1662) who founded the western Mongolian written language.

Lamaism began to spread extensively among the Buryats in the early eighteenth century. The first monastery, Tsugol, was built in 1711. In the nineteenth

century there were thirty-four monasteries (*datsans*) in Buryatia, and lamas numbered in the thousands. However Buddhism never went farther than eastern Buryatia, the Lake Baikal region, where the feudal nobility was strong. In western Buryatia where patriarchal-clan relations persisted Buddhism made hardly any headway. After some vacillation the Russian tsarist government legalised the Buddhist religion in the Baikal region (its original goal was to bring Christianity to the peoples of Siberia). In order to weaken Buryatia's ties with Mongolia and Tibet, in 1764 Catherine the Great instituted the title of Supreme Lama, Bandido-khambolama. In 1809 the largest monastery Gusinoozersky datsan became his residence and centre of control over the Buddhist religion in Russia. Later, in 1853, Russia adopted regulations regarding the Buddhist clergy.

Of the Turkic peoples Lamaism was adopted only by the Tuvinians. It came to Tuva from Tibet and Mongolia in the eighteenth century and by the early twentieth century it was rather widespread; the area had over twenty monasteries and over 3,000 lamas. However, Buddhism did not supplant ancient shaman beliefs in Tuva where many shamans continued their practice.

Tibet is the centre of all northern Buddhism. Lhasa is the sacred city where Buddhist pilgrims come together from all over the world. Most of the people in the city are monks. Tibetan is considered sacred among all northern Buddhists; extensive religious scriptures have been written in the language—Kanjur (108 volumes and commentaries on it), Tanjur (225 volumes). In all the Buddhist monasteries, in Mongolia and other areas, the monks are taught Tibetan, and it is the language of Buddhist scriptures. Tibetan shrines are also honoured by southern Buddhists. The forms of the cult, established by Tsongkha-pa, are nearly the same throughout all of northern Buddhism. Every monastery has its daily services (*hurals*), and extravagant festivities are held on certain days. The main ones are *tsam* (an ancient holiday of pre-Buddhist origin) and the cult of Maitreya (Buddha-to-be). During the *tsam* holiday lamas engage in distinctive sacred dances, wearing frightening and ugly masks of demons meant to scare away the enemies of Buddhism.

Daily cult in Lamaism long ago became empty forma-

lity. Importance is attached to the mechanical repetition of prayer formulas. The main one is "Om mani padme hum!" ("Oh treasure on the lotus!"). It is written on rocks, roads and pieces of paper that are later stuffed into special "prayer mills" and are turned by the prayers. Each turn of the mill is equal to the multiple repetition of a prayer; such mills are also turned by wind or water.

There are very many monks in Buddhist countries. It is a custom for at least one boy in every family to become a monk (lama). There are also female monks, but fewer. One-fourth of all the male population in Tibet are lamas. Some of them live in monasteries and others in the outside world. Monastery monks are divided into ranks, from the lowest to the highest. They also serve different functions—doctors, musicians, teachers, ministers and prophesiers. The khubilgan lamas are especially honoured.

Until recently monasteries in Tibet and Mongolia were major feudal estates. They owned land, cattle and serfs whom they oppressed no less than secular feudal lords. Some monasteries accumulated enormous wealth from the hard labour of the serfs and large donations from worshippers. They contain numerous statues and sacred images. Some monasteries, for instance, have statues of 1,000 Buddhas. The extravagant costumes of the lamas, banners, musical instruments and other cultic items are the usual property of these monasteries.

The pantheon of Buddhism, especially in the north, is numerous and complex. In addition to various Buddhas and Bodhisattvas Buddhists also worship such menacing deities as Mahakala, Chamsaran, and Buddhist saints, famous lamas, especially Tsong-kha-pa, the founder of the Yellow Hat sect.

Presently Buddhism plays the strongest social, political and cultural role in Indochina. All these countries, except for Vietnam, where the dominant teaching is Mahayana brought from China, follow *Hinayana Buddhism* with its various sects. Buddhism is the national religion in Burma, Kampuchea and Thailand. In Thailand the king is regarded as the head of the Buddhist Church. All males must spend some time serving in a monastery; state officials even receive a four-month paid vacation for this purpose. The schools are controlled by Buddhist

monks. In Burma Buddhism is the dominant religion, but some of the population practise other religions or purely local cults. In Sri Lanka the Sinhalese, comprising the majority of the population, are Buddhists, and the Tamils are Hindus.

The Buddhist monks in these countries are also involved in political affairs. Ordinary monks with a broad following among the masses often support democratic movements (e.g. South Vietnam, Kampuchea).

Buddhism in Japan is divided into numerous sects and is so intertwined with purely national Shintoism that these groups are often referred to as "new religions". It is sometimes even difficult to say which of these sects is based on Buddhist teaching, and which are founded on Shintoism. The Buddhist spirit is primarily evident in *amidism*, whose followers form sects originating in the Middle Ages and looking to the Buddha Amida as their saviour. To this day there are such isolated and fanatic medieval sects as the *nichiren*, including the largest of them, the Soka-gakkai, which is actively involved in the country's political affairs. Recently the *zen* sect, also dating back to the Middle Ages, has gained in popularity. A certain section of the intelligentsia is attracted by its teaching of mystical meditation and the cognition of truth outside the bounds of reason. The followers of zen can be found as far away from Japan as Western Europe and America.

Due to the broad democratic movements in Asia Buddhist churches and individual sects are tending to come closer to one another. The World Buddhist Fellowship was founded in 1950 at a Buddhist congress in Colombo (Sri Lanka). Later its headquarters were moved to Rangoon (Burma), then to Bangkok (Thailand). Despite the basic idea of Buddhist teaching, it is actively involved in world affairs.

Chapter Twenty-Three

CHRISTIANITY

The second world religion to develop was Christianity whose history was closely intertwined with the history of Europe primarily, and later many non-European countries.

Today Christianity is the most widespread religion in the world (mainly in Europe and the Americas). However Christianity is divided into a number of faiths, churches and sects that are often hostile to one another.

The most difficult problem in the history of Christianity is *the question of the origin* of the religion. It has been the subject of continual discussion. Bourgeois literature on the origin of Christianity represents two main trends. One is that Christianity was founded by Jesus Christ who supposedly lived in the land of the Jews during the rule of the Roman emperors Augustus and Tiberius (early first century); he preached his doctrine which was later taught to the people by his disciples and the apostles. This is a purely ecclesiastical opinion, but it has been put forth in milder scientific form in bourgeois historical literature.

The Tübingen Protestant School of biblical research contributed much to the critique of the gospels. It eliminated the clearly fantasy elements in gospel texts, all the miracles and contradictions. Nevertheless the Tübingen adherents tried to maintain the supposedly historical core in gospel stories in order not to undermine the authority of the religion. They claimed that the gospel stories were based on authentic historical events relating to the Galilean preacher Jesus.

The other trend in studying early Christianity could be called bourgeois anti-clerical, emanating from the

Enlightenment literature of the eighteenth century. The followers of this school regarded all images of gods and heroes as astral-mythological personifications. This is how they regarded Jesus Christ whom they thought of also as a sun god. In the middle of the 19th century when improved studies were made of the religion of the Ancient World with their cults of great gods of nature, dying and resurrecting gods of plant life, free-thinking scholars began to see numerous similarities between Christianity and ancient Eastern cults. They concluded that the image of Christ was a combination of ancient Eastern gods—Osiris, Mithra, Dionysus, and others, and to some extent, ancient Jewish prophets in whom they also saw astral-mythological motifs. Hence their conclusion that there was nothing original about Christianity, that it was simply a repetition of ancient astral and other myths of Jewish, Egyptian, Syrian and other origin. Scholars of this trend denied that Jesus Christ was a historical figure.

A number of scholars of early Christianity, combating superstitions, attempted to defend the ideas of abstract deism. Like representatives of the Tübingen school, the free-thinking scholars studied Christianity only in terms of the interaction of purely religious ideas, without looking at the historical conditions in which Christianity arose. While fighting against the clerical thesis of the special, exceptional nature of Christianity, the followers of the mythological school went to the other extreme and saw nothing at all new in Christianity. They regarded it as the mechanical displacement of long-known ideas.

Marxist science has taken a fundamentally correct approach. This position was stated in the works of Frederick Engels: *Bruno Bauer and Early Christianity*, *Das Buch der Offenbarung* and *Zur Geschichte des Urchristentums*. Engels was the first to analyse so thoroughly the historical conditions in which Christianity developed and its social roots.

The *sources for studying early Christianity* can be divided into two main groups: Christian and non-Christian. Christian sources can also be put into three categories—the canonical books of the New Testament; the non-canonical compositions, apocryphs, etc., and the works of the apologists and other early Christian writers.

The canonical New Testament books consist of the following compositions:

1) The four gospels—The Gospel According to St. Matthew, The Gospel According to St. Mark, The Gospel According to St. Luke, and The Gospel According to St. John. They are stories about the life on earth of the founder of Christianity, Jesus Christ, and his teachings, miracles, death (crucifixion) and resurrection. In terms of content the first three gospels have some information that coincides and some that does not. Because of the similarities in these three gospels they are usually termed synoptic. The Gospel According to St. John is considerably different.

2) The Acts of the Apostles, attributed to Apostle Luke (the alleged author of the third gospel). It tells about the activities of the first proselytisers of Christianity.

3) The epistles of the apostles, their letters to various Christian communities, including fourteen letters attributed to Apostle Paul, and seven to other apostles (Jacob, Peter, John and Jude).

4) Apocalypse, or The Revelation of St. John the Divine (supposedly the author of the fourth gospel).

That is the opinion of the Church regarding the authorship of these works. The Church believes that although they were written by people, they were inspired by the Holy Ghost, and therefore every word is the absolute truth.

However a genuine scientific examination of the New Testament provides a different picture of the authorship of these works and the time when they were written. A careful study shows that Revelation was the first to be written, apparently in 68 and 69, right after the death of Nero (judging by the text stating: "And there were seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." (Revelation, 17:10). Consequently, it was written when the Jews of Palestine were in rebellion against Rome. This work reflects the hatred towards the oppressors who were fated to meet a destructive end. It contains no trace of the Christian principle of forgiveness and tolerance. The author of Revelation could not have been the author of the fourth gospel which is filled with the exact opposite spirit. From Revelation we learn that

during the sixties there were already several Christian communities. Seven are named, all of them in Asia Minor, probably the home of Christianity.

The epistles which were supposedly written by Apostle Paul appeared much later than Revelation; they were actually written at different times and by various authors. They are divided into three groups—early, relating to the first quarter of the second century; middle, relating to the second quarter; late, relating to the middle of the second century. The ideology of the “late” epistles is much different from the “early” ones. The seven other epistles attributed to the other apostles are similar to one another in content and the time when they were written, and they are much different from “Paul’s” epistles. They were composed apparently around the middle of the second century.

The gospels, regarded by the Church as the earliest works, actually were not written before the middle of the second century, and by authors who did not know much about the country and epoch about which they were writing. The gospels contain numerous geographical and historical mistakes. They mention animals and plants that did not exist in those days in Palestine (for instance, pigs that the Jews believed were impure and thus did not breed) or that did not exist anywhere (for instance, mustard, described as a large branchy tree). They also mix up events and individuals in different times (for instance, King Herod who died in the fourth century B.C., and Quirinius who ruled Syria in the sixth century A.D.).

In many cases the gospels sharply contradict one another. For instance, the gospels according to St. Matthew and St. Luke trace Jesus’s genealogy from King David, and according to St. Matthew the genealogy included twenty-eight generations, whereas St. Luke cites forty-two. St. Matthew maintains that the paternal grandfather of Jesus was Jacob, but St. Luke says it was Elijah. According to St. Matthew the parents of Christ lived in the Judaeian city of Bethlehem; after the birth of their child they fled to Egypt in order to save him from King Herod’s order to kill all the infants. When King Herod died the family moved from Egypt to the Galilean city of Nazareth. According to St. Luke the parents of

Jesus had always lived in Nazareth, but they were in Bethlehem when the baby was born and during the census; afterwards they returned to Nazareth. The gospels contain many such discrepancies.

The gospel stories are filled with many miracles and fantastic events: the healing of people with incurable illnesses and congenital blindness, the resurrection of the dead, the walking on water, etc. Apparently the gospels were revised many times; numerous inserts were made that often contradicted earlier parts. Therefore it is extremely difficult to use the gospels as a historical source.

As for The Acts of the Apostles, they are recognised as one of the later compositions written no earlier than the middle of the second century.

Another category of early Christian documents are non-canonical writings; although they are not rejected by the Church, they are not considered inspired by God. They include the apocryphic gospels, of which there were many, but most of them were not preserved and are sometimes known only by their titles. The most important of the non-canonical writings that were preserved are: *The Gospel of Nicodemus*, *The Book of James*, *The Gospel of the Birth of Mary*, *History of Joseph the Carpenter*, *Acts of the Apostles*, *Shepherd*, *The Teaching of the Twelve Apostles*. All of them are the small remains of a vast early Christian literature, most of which was destroyed by the Christians themselves during the fierce struggles between churches and sects. Some of the non-canonical literature is of great interest, since it was written earlier than most of the canonical texts. For instance, *The Teaching of the Twelve Apostles* (Didache), dating back to the first half of the second century, reflects the early stage in the history of Christian communities.

The third and most reliable category of Christian sources is the literature written by the apologists (the defenders of Christianity against its literary enemies) and fathers of the Church. They are valuable because we know more or less who wrote them and when. They help us date canonical literature as well. These works include the writings of Justin the Philosopher or St. Justin the Martyr (c. 150); St. Irenaeus (c. 180), who was the

first to mention the four canonical gospels and even tried to prove why there were four, no less or no more; Tertullian of Carthage (late second and early third centuries); Origen (early third century) who wrote the *Six Books Against Celsus* (Celsus was a literary opponent and critic of Christianity); Clement of Alexandria (early third century); Eusebius of Caesarea (early fourth century), the first historian of the Christian Church.

Archeological finds are among early Christian sources—burials (especially in the catacombs of Rome), inscriptions, etc. But none of them date back earlier than the second century.

In recent decades several new important finds have been made. In Egypt, in 1946, archeologists found many Coptic language papyruses from the third and fourth centuries, mainly the writings of the Gnostics of an early Christian sect. Among these papyruses are *The Gospel of St. Thomas*, and *The Gospel of Philip the Evangelist*, similar in content to the canonical books. The manuscripts found in Khirbat Qumran (the shores of the Dead Sea) relate to the Essenes sect; they also shed additional light on early Christianity. More finds have also been made in Rome and near Jerusalem.

Those are the Christian sources. As for information obtained from pagan writers, it is scarce and dubious, especially when it comes to the earliest period. After the triumph of Christianity in the early fourth century Church writers began adding inserts to the compositions of the classical authors in order to make the gospel stories appear authentic. Such literary forgeries in those days were not frowned upon. Some of the inserts are quite crude and can be detected immediately; others are sophisticated and hard to distinguish. Therefore the question of non-Christian information about early Christianity and especially about its alleged founder is quite complex.

The earliest pagan information relates to 64, but it was recorded in the much later *Annals of Tacitus* (early second century). Tacitus describes Nero's brutal executions of the Christians, having accused them of setting fire to Rome. The text contains this sentence: "Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one

of our procurators, Pontius Pilate, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular."

Scholars interpret this piece in different ways. Some believe it was a later insert added by a Christian editor. The argument in favour of this supposition is that Tacitus previously did not mention Pilate, a mere provincial official, so it is unlikely that he would suddenly talk about him there. Other authors believe that a Christian editor would not have Tacitus say such disrespectful things about the new religion.

Another source of information is in the *Antiquities of the Jews* by Josephus Flavius; it describes the teaching, execution and resurrection of Jesus when Pilate was in Palestine: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works; ... He was (the) Christ..." This rather awkward insert apparently by some Christian editor does not at all match the style of Flavius, and has not deceived any researcher. Everyone agrees, and always has, that it is a forgery. At the same time some scholars believe that only separate words were added to Flavius's text, such as "He was (the) Christ," because the authentic text mentions Jesus, although somewhat differently—as a preacher executed by the Roman authorities. This opinion was recently backed up by the Arab translation of the text; in it the crucified Jesus is not at all described as a deity and miracle worker.

The correspondence of Pliny the Younger provides the first plausible information about the Christians contained in non-Christian sources. An official in the province of Bithynia (Asia Minor), Pliny wrote in approximately 113 to Emperor Trajan, asking him what to do with the Christians who, he was told, were members of a criminal organisation. He wanted to know whether to punish them for committing crimes or for just belonging to the sect. Trajan replied by instructing Pliny to exercise moderation and to punish only those who persisted in their faith. Judging by Pliny's correspondence with Trajan there were already many Christians in

Asia Minor in the early second century.

The Talmud mentions the execution of a preacher named Jesus Ben-Pandira (son of Pandira), but it is not clear what relation that individual had to the biblical Jesus.

More pagan information about the Christians appeared in the latter half of the second century. It was written by Emperor Marcus Aurelius, and in the East by Lucianus Samosatensis who wrote a story called *Peregrinus*, a satire on daily life in the Christian communities of Asia Minor.

It is clear from this review that evidence provided by pagan authors in the early years of Christianity is rare and unreliable. These authors essentially did not write anything about the founder of the religion, Jesus Christ. Neither Christian nor other sources contain indisputable information about him either.

To this day scholars argue *whether Jesus was a historical figure*. Advocates of the historical school say he was and followers of the mythological school say he was not. Marxist scholars also have differing opinions on this question. Besides the fact that all the sources written during the lifetime of the alleged Jesus do not mention him, there is another significant argument against the historical school. When placed in their right chronology the early Christian writings indicate that the image of Christ gradually evolved from that of a supernatural being, a mystical lamb, as he was portrayed in Revelation, to the biblical figure of Jesus who preached on earth and was executed. This evolution was connected with the development of the Christian faith.

More evidence is proved by archeological iconography. Early Christian art does not contain the image of a crucified Jesus; it appears no earlier than the eighth century.

Marxists do not feel it is essential to resolve whether Jesus was a historical figure. The roots of Christian teaching should not be sought in the activity of individuals, no matter who they are, but in the socio-political conditions of the times and in the struggle of ideas that developed in those conditions. The image of the biblical Jesus Christ (this is the only one in modern Christianity) is not the reflection of some historical figure, but a purely literary personage with extremely

contradictory traits that were created collectively over a long ideological struggle. It is not so important to Marxist scholars whether a preacher named Jesus lived and died in the first century in Palestine.

The first person to make a strictly scientific study of the *historical conditions of the origin of Christianity* was Frederick Engels. He pointed out that the most important condition was the formation of the Roman Empire. The creation of a world monarchy paved the way for a levelling cult. The Roman conquest brought with it the defeat of individual states. Its despotic and violent regime, its oppression of the provinces, high taxes and general absence of civil rights led to apathy and demoralisation among the broad masses, and not only among the slaves, but also the free population, especially in the provinces.

The unsuccessful rebellions of the slaves and of the oppressed peoples of Rome increased and aggravated this general apathy, demoralisation and confusion. The failure of attempts at armed resistance in individual countries and of the slave uprisings made the oppressed masses feel desperate and hopeless.

Engels stressed that this mood was prevalent in different classes, all sections of society, because people equally felt there was no way out of the situation. " ...Any resistance of individual small tribes or cities to the gigantic Roman world power was futile. Where was the way out, where was salvation for the enslaved, oppressed and poverty-stricken, a way out, common to all these various groups of people with interests that were either alien to one another or even opposite?

"A way out was found," wrote Engels. "But not in this world."¹

Not seeing a way to salvation and freedom from oppression on earth, people inevitably seek salvation and freedom in heaven.

But why was a new religion needed; why couldn't the people find consolation in the old religions?

The old religions were tribal and national. They could not go beyond their own national boundaries. Besides,

¹ Karl Marx and Frederick Engels, *Collected Works* (Russian edition), Vol. 22, p. 483.

the destruction of those states, where these religions had developed, undermined their foundation. A more flexible religion was needed that would not be connected with narrow national conditions and that could satisfy the needs of the multitribal masses of the oppressed population of the Roman Empire.

The rulers of the Roman Empire made some *attempts to create a world religion*. For instance, they tried to introduce an official cult for the whole empire. Besides the numerous different local cults, the Roman government attempted to establish a cult obligatory for all the provinces—the cult of the emperor's genius, the cult of the goddess Roma (guardian of the city of Rome) and the cult of Jupiter Capitolius. But such official cults could not in any way satisfy the need for consolation felt by the oppressed masses.

Some religious doctrines could influence the masses with greater success. It was during the Roman Empire that certain Eastern cults became widespread, being similar to world cults. The cult of Isis was popular in the western half of the Empire. It also had many worshippers in Rome and in the provinces. The cult of the Iranian Mithra was practised widely, especially in the Roman army.

Nevertheless, none of these cults became a world religion in the strict sense of the word.

The only religion that could play that role was one that would not divide but unite the masses of the multitribal and multilingual population of the Roman Empire.

The slaves and the oppressed were the ones who primarily felt the need for religious consolation, for a new religion. None of the religions of the Ancient World could give the slaves and the oppressed religious consolation, because all of them were government-sponsored and aristocratic in nature. True, there were some folk cults, but they were not for the slaves, and each one of them was closely linked with local conditions. The slaves and declassed groups of the population that were separated from their own tribal environment, from their own people, no longer had any need for the old national religions.

The crisis of the slave-owning society gave rise to new trends in social consciousness. Already in the epoch of the early empire fundamentally new notions developed

along with the aristocratic ideology that showed disdain for poverty, slavery and manual labour. These new ideas involved respect for the "little man" with his modest requirements and interests, including the slave and his human dignity. This new view was reflected in epitaphs and other inscriptions, and literary works, the satires of Martialis and Juvenalis, and the philosophy of the Stoics.

Thus early Christianity was the religion of the slaves and the oppressed.

The new religion grew out of *Judaean sectarianism*. In Judaism in both Palestine and the Diaspora in the first and second centuries there were a number of sects; some of them were faiths based on belief in the coming of the Messiah, the saviour. For the Jews, who more than any other people suffered from foreign domination (Greco-Syrian and Roman), this belief was the cornerstone of their religion, especially in certain sects.

Some trends in the Jewish religion, for instance, the Zealots, saw the Messiah as a warrior hero who, sword in hand, would free the people from the Roman yoke. This hope grew especially during the first Judaeen war and the second Judaeen rebellion. However the defeat of these rebellions, the first and the second, gave way to another trend—belief in the coming of a spiritual messiah. That was the teaching of the Essenes who lived in monastic communities in secluded parts of Palestine. They led an ascetic life, preached celibacy, communal ownership, and did not permit slavery. They regarded the Messiah as a teacher of justice. In every other way the Essenes adhered strictly to Judaeen principles.

Much less known was the sect of the Nazarenes, which was closest to burgeoning Christianity. The Jews had long called the Nazarenes people who devoted themselves to god either temporarily or for their whole lives. The members of this sect did not cut their hair, did not drink wine, did not touch the dead, etc. Jesus is portrayed in the gospels as such a Nazarene. Nazarene is used often in the gospels as a title applied to Jesus. Some believe that the legend about Jesus having come from Nazareth was created later to explain this title. His followers are also often referred to as Nazarenes. For instance, Apostle Paul was accused of being "a ringleader of the sect of the Nazarenes." (Acts, 24:5.) In the Koran the followers of Jesus

Christ are constantly referred to as Nazarenes. That was probably the original name given to the sect of Jesus's followers.

Most often his followers called themselves simply "believers", "brethren", etc. In the beginning only their opponents referred to them as Christians, which was actually used as a derogatory term. It was only from the latter half of the second century onward that the believers of the new faith began calling themselves Christians.

The social and ethnic origin of Christianity can also be determined more precisely. The place where it first came into being was not Palestine, but the Diaspora. This is clear from Christian literature which was not written in Palestine and whose authors knew little about the situation in Palestine. In the Diaspora, among Jews familiar with Greek philosophy and the cults of its pagan peoples, the conditions were ripe for overcoming the limited boundaries of national narrow-mindedness of the Jewish religion and for transforming into a world religion.

Citing the correct idea of Bruno Bauer, Engels pointed out that the "father of Christianity" was the Jewish philosopher Philo of Alexandria who was deeply influenced by late Greek philosophy. He had a combination of Jewish national spirit and purely Greek classical education. Philo interpreted as allegories the biblical stories about the creation of man, the Fall, etc. He adhered to the Judaeian, strictly monotheistic teaching about God, but he also believed there was a holy mediator between God and the material world—the divine Logos (Word). This was a common idea in Greek idealist philosophy. The divine Logos, son of God, became the central figure in Christianity—Jesus Christ.

An examination of Revelation, the first Christian writing, which is permeated with the spirit of militant Judaism and sharply contrasts all later Christian literature, shows clearly that Christianity grew out of one of the Judaeian sects. It does not contain any of the basic Christian dogmas. Revelation says nothing about the trinity of God, the Holy Ghost, and what is most important, none of the later Christian ethics—tolerance, humility, forgiveness. On the contrary, it is filled with hatred for the oppressors of the Jewish people. Revelation does not reflect any of the cosmopolitanism typical of later Christian literature.

Later Christianity preserved many Jewish elements—the founder of the religion Jesus Christ, depicted as a Jew; the site of the biblical events, the Jewish country Palestine; all the characters in the Bible were Jews; the Bible, the sacred Jewish scriptures, is included in the Christian canon as god-inspired; the Jewish god Yahweh was adapted by Christianity as the Father (God), the basic dogmas of the Jewish religion, the notion of the creation of the world and man by God, are part of Christian doctrine; individual Jewish rites were included in Christian cult, primarily Easter (Passover). Some purely Judaeon rites were practised for a long time in Christian communities, including the celebration of the Sabbath and the custom of circumcision which was obligatory for all Christians at first but gradually abandoned.

Thus, in the first stage of its development Christianity was merely one of the Judaeon sects, in the strict sense of the word. However by the late first century *non-Jewish elements were adopted in Christian communities*. This was facilitated by the circumstance that various trends developed in pagan cults that became similar in spirit to the messianic sects of Judaism. Eastern cults had images of saviour gods whose worship was widespread, especially among the oppressed classes.

We know of numerous cults of saviour gods in Egypt, Babylonia, Syria and later in Greece. They were Osiris, Tammuz, Adonis, Attis, Dionysus. They were also the gods of nature and the personifications of the spirit of plant life, but among the masses they enjoyed special reverence as gods that one could appeal to for salvation. This made them especially popular among the urban poor who did not have any interest in the original agricultural functions of the gods.

During the epoch when the ancient and Eastern states were in decline various religious mysteries developed there that represented the seeds of religions going beyond tribal and national boundaries. The mysteries were religious communities whose members did not belong to one nation or tribe, but one faith, and joined voluntarily.

It is quite important that the mysteries were related to notions about the afterlife. Participation in the groups held the promise of a better life after death. It was nothing more than a teaching about the salvation of the soul.

Such cults based on Hellenism facilitated the spread of the messianism and teaching of salvation that developed in Judaism.

The inclusion of pagan and non-Jewish elements in early Christian communities brought about substantial changes in Christian dogma and rites. Christianity developed elements that were clearly borrowed from pagan cults.

The Christian teaching about the death and resurrection of God is a reflection of the Eastern cults of the dying and resurrecting gods. Christian Easter rites repeat the rites of the death and resurrection of Attis. Even separate details of Easter services were copied from the ancient night rites related to the death and resurrection of Attis.

The cult of Mithra also influenced the Christians. The birth of Christ is celebrated on December 25, the day of winter solstice when the birth of Mithra was marked.

The worship of the Christian Mother Mary was copied from the cult of the Egyptian Isis. The cult of Isis was a likely candidate for a world cult because of its erotic elements. In order to fight successfully against this cult the Christians found it necessary to establish the cult of a female deity. Hence the cult of the Mother Mary in Christianity, absolutely unprecedented in the ancient Jewish religion and in Christianity itself until the fourth century. Apocryphic life histories began to appear about the Virgin Mary (The Gospel of Mary, The Infancy Gospel).

A whole number of elements were borrowed from the Egyptian and other religions.

The cult of the cross, for instance, had nothing to do with the supposed instrument used for Christ's execution. The Romans did in fact crucify people on crosses, but they were in the form of the letter "T". The Christian cross is an extremely ancient religious symbol that can be found in Egyptian, Cretan and other art work. Its origin is hard to establish, but it is certain the cult of the cross had nothing to do with the legend of the crucifixion of Christ.¹

¹ The cross as a religious symbol existed in almost every country—Ancient China, Ancient India, Africa, the Americas. Even among the Australians the totemic vaninga is sometimes made in the form of a large cross. Various hypotheses exist about the original religious significance of the cross. Some maintain that it is a symbol of fire (perhaps at first a wooden steel formerly used for kindling fire). Others claim that

Ancient Christian burial sites do not contain crosses as sacred symbols, but other images—a lamb, a herdsman with a lamb on his shoulders, fish, etc. Crosses of various shapes have been found in later sites, but without any crucifixion. Depictions of Jesus crucified on the cross appear only in the eighth and ninth centuries.

The idea of the immaculate conception of Jesus Christ by the Virgin Mary from the Holy Ghost is alien to Judaism, but the notion of sexual relations between a god and a mortal woman was widespread in a number of Eastern and ancient cults. The roots of this idea can be found in the remote past, in ancient totemic beliefs.

Thus Christianity contains both Jewish elements and a number of other elements borrowed from ancient Eastern religions.

The penetration of pagan, Eastern and Greco-Roman groups in early Christian communities prompted an aggravated *struggle within these communities between the Jewish and non-Jewish elements*. This led to the gradual elimination of Judaeans heritage from Christianity. The existence of extremely strong anti-Jewish trends among some groups of early Christian communities was evident in early Christian literature.

Primarily the gospel stories quite clearly portray the Jews (Judaeans) as the enemies of Jesus Christ. Although Christ himself was a Jew, the Jewish people as a whole were Christ's enemies and guilty of his death. The episode with Pilate emphasises particularly this guilt. Contrary to historical truth (in reality Pontius Pilate was a cruel petty tyrant not inclined to humane actions), Pilate is depicted in the gospels as a just and careful judge who supposedly feared most of all condemning an innocent man. He tried to persuade the Judaeans not to insist on the execution of Jesus, and washed his hands to show he was not involved in that affair. This whole episode (repeated in different variations in all four gospels) was obviously concocted to clear the Romans and place all blame on the Jews for Jesus's execution.

it was a solar sign or symbol of fertility, etc. The various interpretations of the swastika (also a form of cross) are just as numerous. Among North American Indians the symbol of the four corners of the world is also related to the worship of four elements.

This was also the goal in presenting the personage of Judas the traitor in all four gospels. Judas was one of the twelve apostles and supposedly turned in Jesus to his enemies for thirty silver coins. The very name of Judas is the personification of the Judaeen people. The writers of the gospels wanted through this figure to slander all the Jews.

Thus Christian dogma, cult and the gospels reflect an intertwining of Judaeen and pagan (even anti-Judaean) elements.

Both these tendencies can be linked to the teaching and opinions of two of the most prominent apostles—Peter (Judaeen apostle) and Paul (apostle of the pagans, as he supposedly referred to himself). Christianity is actually the combination of what these two figures represent.

The decisive step in the formation of Christianity as a religion was in fact the split with Judaism, but in such a way that the Judaeen tradition was preserved. This was achieved through long and hard struggle.

The struggle between Jewish (Judeo-Christian) and non-Jewish (pagan) groups in the Christian communities became quite fierce in the late first and second centuries. Although the traces of this struggle were glossed over later in Christian literature, they are still evident in the canonical scriptures. The Gospel According to St. Matthew (considered strictly Judaeen) bears the signs of both opposing tendencies. Hence the obvious contradictions. When Jesus sent his twelve apostles out to preach, Jesus warned them: "Go not into the way of the Gentiles... But go rather to the lost sheep of the house of Israel," that is, only to the Jews (Matthew, 10:5-6). This same thought is repeated nearly word for word in the episode with the Canaanite woman whom Jesus refused to help because he was "...sent but unto the lost sheep of the house of Israel," and all non-Jews were cynically referred to as "dogs" (Matthew, 15:24, 26). But in the same gospel Jesus shows preference for a centurion (Roman) over the Judaeans (Matthew, 8:10-13). At the end of the gospel Jesus sends his apostles to "teach all nations" (Matthew, 28:19).

Early Christianity was a combination of Judaeen and pagan beliefs. But it would be wrong to ignore the new elements in Christianity. As Engels said, Christianity marked a new stage in the development of religion.

What was new was primarily the central idea of Christianity as a whole—the *idea of sin*, and the other side of the same idea, *the idea of salvation*. Engels stressed more than once that the central idea of Christianity was, indeed, the idea of sin:

“Christianity touched a string that was meant to find response in countless numbers of hearts. To all complaints about hard times and general physical and moral poverty the Christian awareness of sinfulness replied: yes, this is the way it is and cannot be otherwise; you are to blame for the world’s depravity, all of you are to blame, and you and your own inner depravity! Where could anyone be found to deny that?”¹

Two important conclusions proceeded from the idea of sin. First, the teaching that sin was the cause of all human misfortunes kept the masses from contemplating genuine struggle with social evil. It shifted the issue from fighting for one’s basic interests to ridding oneself of sins. Second, this doctrine provided the masses with some kind of religious consolation because it was inseparable from the idea of salvation. The whole world was steeped in sin, and all people by nature were sinners; this state of sin was mythologically elevated to the Fall of Adam. But there was hope that someone would save humankind. Hence the notion of a saviour deity.

The idea itself was not new. Saviour gods existed in Eastern cults and had ancient roots that went back to the images of culture heroes typical of pre-class society.

In Christianity the idea of salvation became the central, most important idea. That is why Jesus Christ, the saviour God, had to become the central figure in the Christian cult.

The actual image of Jesus Christ, as has been mentioned, was extremely complex. We are accustomed to thinking of Jesus Christ as one name although it consists of two words, and seeing the name as representing one concept. However this is not the case in the gospels where it is two different names corresponding to two different concepts. Jesus was the name of the Galilean preacher whom some thought of as a great teacher and mir-

¹ Karl Marx and Frederick Engels, *Collected Works* (Russian edition), Vol. 19, p. 314.

acle worker, and others thought of as a fraud.¹ Christ was the Greek translation of the Jewish word "messiah". In the gospels both names are almost never used together (never in the narrative part) and the name Christ is used rarely. According to the gospel story, Jesus never told anyone that he was the awaited Christ, or the Messiah. Even his closest disciples were not certain that their teacher was Christ. Only one of them, Peter Simon, in answer to Jesus's question, "But whom say ye that I am?" replied, "Thou art the Christ." For such perception Jesus immediately appointed him the head of the future church. However the gospel says that Jesus strictly forbade his disciples to tell anyone that he was Jesus the Christ. The masses did not want to believe that Jesus was Christ; they said about Jesus: "Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is." (John, 7:27). Later, at the trial, when Jesus replied in the affirmative to the direct question from the priests, "Art thou the Christ?" his answer was considered sufficient evidence of his guilt because he called himself Christ, that is, the Messiah. (Mark 14:61-64; Luke 22:65-71).

The whole point of the gospel stories was to persuade the reader that the Galilean preacher Jesus, about whose great deeds there was much talk, was the expected Messiah, Christ.

In this way the gospel teaching about the Messiah was considerably different from the earlier messianic and apocalyptic works in which the Messiah (Christ) was depicted not at all as a modest preacher with no place to call his own, but as a menacing sovereign, judge, or as a mystical, divine lamb.

It is only natural that the sharpest ideological struggle was waged around the complex image of Jesus Christ. In the struggle among subsequent sects of various kinds the main subject of disagreement was always the origin of Jesus Christ. Thus the idea of sin, the idea of salvation and redemption, the idea of a saviour who was both a god

¹ Some scholars believe that the name Jesus (the Jewish Yeshua) originally was not used for a person but a god; that the cult of the God Jesus (the Old Testament story about Jesus Navin [Joshua the son of Nun] who stopped the sun) had existed in Palestine for a long time.

and a man, are the main ideas of Christianity.

How did Christians imagine this salvation? Through redemption or sacrifices to appease the anger of the deity, an idea contained in all ancient religions. Thus it became one of the central ideas in Christianity. All the sins inherited from Adam were forgiven once and for all by the sacrifice made voluntarily by Jesus Christ, his own death. This rid humankind of its sin. It was enough to believe in Jesus Christ, to follow his teaching in order to ensure salvation.

"For the faithful the first revolutionary (borrowed from the Philo's school) and fundamental idea of Christianity," wrote Engels, "was that one great voluntary sacrifice brought by an intermediary once and forever atoned for the sins of all times and of all people."¹

Hence the conclusion that other sacrifices were unnecessary. Even in the early Christian cult we see the disappearance of any superfluous sacrifices and rites.

Various opinions have been offered on the suffering, death and resurrection of Jesus Christ. We cannot regard the gospel story as a reflection of some authentic events. It is true that some proselytisers were executed, but this only provided the writers of the gospels with the possibility of telling the story in the form of historical narrative. On the other hand, one can hardly imagine this "event" as it has been presented by the advocates of the mythological school, as a mythological story of some divine phenomena.

After closely examining the gospel story about the suffering of Christ one has the strange impression that the story was not a literary work, but a drama that was later added to the text. It is as if we are seeing the staging of some ritual, and the gospel narrative is the libretto for this action.

Such mystery plays of suffering and resurrection existed in Ancient Egypt, Greece (the Eleusinian mysteries), and in the cult of Attis. It is possible that Christian mysteries were also representing the suffering and resurrection of God. When Christian literature was being created the libretto of this drama was written and comprised the main

¹ Karl Marx and Frederick Engels, *Collected Works*, (Russian edition), Vol. 22, p. 477.

outline of the gospel text. Later it was accepted as authentic history.

The first centuries of Christianity were characterised by a fierce ideological struggle that reflected the struggle between different class interests. During this struggle *the Church was gradually formed*, which did much to ensure Christianity success in its struggle with other religions.

Hardly any evidence of a church organisation has been found in early Christian sources. Apostles and prophets are portrayed as itinerant preachers. They would stop for a short time at different communities, but for no more than a few days. Until the early second century the Christian communities were headed by a group of people that were later called charismatic church leaders. They were individuals who supposedly possessed a quality of the Holy Ghost, charisma. These people taught, preached, visited various communities, but had no official status.

Later sources reflect the appearance in communities of the first officials—deacons and bishops. Deacons took care of the daily needs of the congregation and bishops were in charge of the finances and property.

Later there were presbyters, elders. Metropolitans, leaders of individual churches, appeared in the third century, and patriarchs, heads of whole regional church associations, came into being in the fourth and fifth centuries.

Especially important in the development of the Christian Church was the growing strength of the bishops. Of all the church officials the bishops had the greatest chance of playing a dominant role because they controlled the finances.

From the second century onward the bishops began asserting themselves not only in economic affairs, but also in ideological matters. The bishops became the main specialists on dogma and cult. The bishops of individual congregations supported one another, which was an important factor in strengthening Christian communities.

However this was achieved at the price of a fierce internal struggle. The struggle mostly took on the form of disputes over dogmas. But behind these dogmas were various ideological trends representing different national and class groups and reflecting their interests.

As early as the first century trends existed in Christian communities that opposed one another. The Revelation of St. John the Divine mentions the Nicolaite heretics about whom we know nothing definite.

A fierce *struggle between different sects and trends* developed in Christianity during the second century. The most interesting was the Gnostic movement, including the Marcionites, and the Montanist movement.

The role of Gnosticism in early Christianity is unclear. The word *gnosis* means knowledge in Greek. But the Gnostics talked not about the experimental knowledge of the real world, but the mystical knowledge of God. Gnostics were mystic philosophers who claimed that man could understand through reason the mystery of divinity and the essence of the world. Historians of Christianity usually regard Gnosticism as a branch of the religion, as heresy, a sectarian faith that was soon suppressed by pious Christian theologians. Other scholars believe that Gnosticism did not grow out of Christianity, but the contrary, Christianity developed out of Gnosticism, making Gnosticism more ancient than Christianity. There is some truth in both points of view: early Gnostic teachings (first and second centuries) did in fact influence the very development of Christian ideology. Philo of Alexandria, who is called the father of Christianity, was a Gnostic. The later Gnostic teachings (from the middle of the second century) were regarded as deviations from "true" Christianity.

The essence of Gnosticism, which developed out of late Hellenistic idealist philosophy, was the dualistic counterposition of a light and good spirit and a dark matter full of suffering. A good and great god, *pleroma* (literally fullness), could not be the creator of such a terrible world. The world was created by some subordinate, evil and narrow-minded god. Some Gnostics identified him with the Jewish Yahweh. They believed no direct contact existed between the inaccessible, good god and the base material world. However there was a mediator, the divine Logos (word, essence, reason), who could save suffering humankind and lead it into the kingdom of the light god-spirit. True, this was not possible for all people, only the chosen, people of the spirit, "pneumatics" (spirit, breath in Greek).

The Gnostic teaching about Logos was incorporated in Christianity and used for the image of Christ the Saviour. This is especially evident in the fourth gospel (St. John) which is filled with the spirit of Gnosticism ("In the beginning was the Word, and the Word was with God, and the Word was God..." (John, 1:1)). However in contrast to the Christians (Judeo-Christians) most Gnostics decisively rejected all Jewish religion because they regarded the Jewish God Yahweh an evil being and offered instead the light, great god and saviour Logos. This dislike for Judaism was sharply expressed in the teaching of Marcion (middle of the second century) who completely rejected the whole Old Testament. Anti-Jewish sentiments reached their peak in the teaching of Marcion and other Gnostics. Christianity, however, did not follow this path; on the contrary, it tried to reconcile the Jewish religion with the cult of the saviour.

Gnosticism could not become a dominant trend in Christianity if for no other reason that it was the world outlook of extremely wealthy intellectuals highly educated in philosophy. It was not a teaching accessible to the masses; the masses needed a living image of the saviour, not a philosophically abstract Logos and other speculative philosophies. Nevertheless some aspects of Gnostic philosophy were adopted by Christianity.

Another heretic trend that appeared in the second century represented an attempt to revive the fighting spirit of Judeo-Christianity in the first century. It was the Montanist movement. The founder of the Montanus sect, the former priest of Cybele in Phrygia (little is known about him), decisively fought against any regulation of church life, against the growing power of the bishops. He was charismatic and preached in the name of God himself; he demanded extreme asceticism and celibacy (although his followers did not observe this requirement), declared the early second coming of Jesus Christ and the end of the world. It was a useless attempt to halt the irreversible process of the transformation of original revolutionary-democratic Christianity into a world religion in the interests of the slave-owners. Montanism was followed mainly in Phrygia. Associated with it was the prominent Christian apologist Tertullian, although he underplayed the revolutionary aspect of the teaching.

By the middle of the second century wealthy elements—slave-owners and merchants—were in control of Christian communities. They were able to suppress this democratic-fanatic trend.

In the struggle against Montanism, for strengthening the bishop organisation of the Church the teaching was developed about the apostolic succession of bishops. It was cited that Christ himself through his apostles transferred power to the bishops and appointed them to guide the Church in religious affairs.

New sects appeared after the mystical and eschatologic trends were overcome in the second and third centuries. A typical one was the Manichaeian sect popular in the East, in Iran and neighbouring countries. It was a combination of Christianity and Zoroastrianism, a distinctly dualistic faith. It was named after the semi-legendary Mani (or Manes), executed in 276. Principal in the doctrine of Manichaeism was the idea of the direct opposition of light and dark, good and evil. The world we see, including people, arises from the combination of the particles of light and dark. Jesus, in an illusive body, taught people to distinguish between light and dark, good and evil. Mani taught the same lesson. The followers of Mani rejected the whole Old Testament and most of the New Testament. Their communities were divided into classes. The upper class consisted of the "chosen", the "pure", and participated in all religious rites. Others could take part in only some. After Christianity became a state religion the Manichaeism sect was suppressed, but its ideas were later revived in the medieval Pauliciani and Bogomile sects. They also became clearly class oriented.

Class roots were most evident in the Donatist sect (named after Bishop Donatus) located primarily in North Africa in the fourth century. The Donatists rebelled against any compromises with the government, and did not recognise bishops and priests whose conduct was not exemplary, even in their personal lives. As the crisis grew in the slave-owning Roman Empire, by the fourth century (when the Christian Church was the dominant one in the empire) the Donatist movement turned into an outright rebellion of the poor against the wealthy. It became known as the movement of Agonists (Christ's warriors) or Circumcelliones who stormed the estates of the

rich. The government had a hard time suppressing the movement. Donatist communities persisted in some parts of North Africa until the Muslim conquest in the seventh century.

Whereas the Donatist-Agonists hardly differed on questions of dogma with the most widely accepted teaching and did not create a deep split in the Church, the Arius sect became the major opposition movement in the Church in the fourth century, after Christianity became the dominant religion. The main centre of Arianism was Egypt, especially Alexandria where Hellenistic traditions were extremely strong. Arius was a priest in Alexandria. He tried to soften the dogmatic absurdities of ecclesiastical teaching about God, and make it more acceptable to people accustomed to thinking. Arius claimed that Jesus Christ was not born a god, but was created by him; consequently he was not one with the Father, but simply like him. In Greek the difference between these two concepts was expressed by one letter, but this difference was of utmost importance then. After all, this was a debate over the nature of Jesus Christ, the Saviour, the very foundation of Christian doctrine. A great deal of controversy arose over the teaching of Arius. The masses in Egypt, especially Alexandria, supported Arius. Street fights were waged over the issue. The people were motivated by political discontent in Egypt with the centralisation policy of the empire. However what was most important to the emperor was to maintain unity. Emperor Constantine, although he was not yet a Christian, took vigorous steps to overcome the split. He summoned the first Ecumenical Council of Nicaea in 325; the council condemned Arius's heresy and from that time onward Arius has been regarded in the Orthodox Church as the worst heretic and sinner.

Arianism, however, continued to exist for a long time. It also spread outside the empire and was adopted by the Goths, Vandals and Langobards who later converted to Catholicism.

Arianism was defeated, but a similar teaching developed soon afterwards. It was devised by Nestorius, the Bishop of Constantinople, who taught that Jesus Christ was a man who was only superficially united with the second individual in the Holy Trinity, the Son of God, and

that the Virgin Mary should not be called the Mother of God, but the bearer of Christ.

The heresy of Nestorius was discussed in 431 at the third Ecumenical Council of Ephesus. It was condemned. However it had a strong influence in the East where dualistic religions had long existed. It survived a long time as an independent religion in the East; it played a major role in medieval Central Asia and is adhered to today by small ethnic groups (Aisors and Maronites in the Lebanon, Syrian Christians in South India).

During the struggle against Arianism and Nestorianism in the fourth and fifth centuries the opposite tendency developed regarding the nature of Jesus Christ. Representatives of this school of thought maintained that Jesus Christ essentially was not a human being, that his divine nature suppressed his human nature to the extent that Jesus Christ was a god in the full sense of the word. He only had one nature and it was divine. This teaching formed the basis of the Monophysite sect (in Greek *monos* meant one and *physis* meant nature). It was established by Bishop Eutychus. It had widespread influence in the Eastern Roman Empire in the fifth century. Even though it was condemned at the Fourth Ecumenical Council of Chalcedon in 451, it took root in a number of countries. It was a manifestation of the struggle in these countries for ecclesiastical and political independence from Byzantium. The Armenian Church, as well as the Copts and Abyssinians, continue to adhere to the Monophysite teaching.

The complex history of the development of Christian communities affected *Christian dogma*. Having originally developed as a small Judaeian sect, Christianity gradually turned into a world religion as it increasingly satisfied the needs and desires of ever new groups of the population of various ethnic and class backgrounds. Consequently Christian dogma became extremely complicated, confused and contradictory. Hardly another religion in the world exists that contains so many inner contradictions and illogical ideas as Christianity. The contradictions between the different gospels are relatively insignificant compared to those found in the main concepts of Christianity.

The idea of an almighty and all-merciful God conflicts

sharply with the idea of a suffering God who atones for the sins of all people with his own death.

The same idea of an all-merciful and almighty God contradicts the idea that the whole human race is in a state of sin, that sinners will be punished in the afterlife. If God is all-merciful and almighty he should have created an ideal fate for the world and people, and not condemn people to eternal misery just because he made them wicked.

The dogma about predestination contradicts the ecclesiastical teaching of free will. God fated some people to a pious life and heavenly bliss, and others to sin and suffering in the afterlife. At the same time, according to Christian teaching, man has free will and can choose the path of good deeds or the path of sin; God either awards people or punishes them for this. Christian theologians try to resolve this contradiction in different ways, but all of them fail equally.

The Christian concept of the Holy Trinity is obviously illogical. Christians say that God is one, but at the same time there are three of them—the Father, the Son and the Holy Ghost. The Father sends his Son to Earth; and the Son is born there from the Holy Ghost and a woman. On earth the Son continually tells people that he is only carrying out the will of his Father, not his own. He prays to his Father, asking him for the strength to withstand his terrible execution, and even asks him to save him from this execution. However it turns out that he and his Father and the Holy Ghost, who is also his Father who has impregnated his mother, are all the same God. It is impossible to grasp this with the human mind. The explanation of this confusion is simply that the integral parts of the Holy Trinity come from different sources—the Father is the Jewish Yahweh-Sabaoth; the Son is the Saviour Messiah; the Holy Ghost is the *pleroma*, the abstract divine being of the Gnostics who placed this being far above the Jewish God Yahweh and even counterposed him. The unprincipled combination of these various ideas led to the Christian Holy Trinity.

The Christian faith contains numerous other contradictions and illogical explanations of dogmas.

This contradictory nature of the dogmas and complex ideology of Christianity were fostered by the same fierce

dogmatic struggle between different trends, a struggle that reflected the fight between different class forces and interests represented in early Christianity. But the masses of believers have not at all been bewildered by these contradictions. This is understandable. After all Christianity developed as the religion of slaves and the oppressed masses who least of all needed dogma. They needed faith in a good God, a saviour; they needed religious consolation. In religion the emotional element is usually stronger than reason, and in mass messianic religious movements this is especially true. When people from other classes, members of the educated Roman-Hellenistic society filled with the spirit of late Greek philosophy with its sophisticated idealism joined Christian congregations, they brought with them their interests and ideas, but were unable to develop a logical dogma.

The ethics of Christianity are just as confused and illogical as its dogma. Completely different ethical norms and principles appeared during the long ideological struggle in Christianity. In addition to the sophisticated ethics of the Stoics, the moral principles corresponding to the sentiments of the slaves and the oppressed, Christianity also absorbed the crude and repulsive concepts of the slave-owning parasites.

The gospels and epistles contain a number of moral statements that do not contradict the ethics and common wisdom of our times. For instance—a tree is acknowledged by its fruit; new wine should not be poured into old wine-skins; no one is a prophet in his own land; no one can serve two masters at one time; a person is not defiled by what he takes in, but what comes out of his mouth; do not look for a knot in your brother's eye, but first take the log out of your own; man is not for the Sabbath, but the Sabbath is for man; he who does not work does not eat, etc. All these sensible moral ideas were taken by Christianity from ancient philosophical-ethical systems, mainly from the Stoics, especially Seneca, the "uncle of Christianity", as he was called by Engels.

However, alongside these good moral principles in the New Testament, including the gospels, thoughts are expressed that go against basic moral consciousness. Jesus publicly renounces his own mother and brethren (Matthew, 12:47-50). He does not release a disciple who

wants to carry out his family and moral duty by burying his father (Matthew, 8:21-22). He sets up as an example a thief of a manager who has cleverly avoided warranted punishment, and in this connection quite seriously gives the following advice: "And I say unto you, Make to yourselves friends of the mannon of unrighteousness" (Luke 16:1-9). Finally the gospel states cynically that the wealthy should become wealthier and the poor should be deprived of whatever they have. This is not an accidental phrase; the idea is repeated in the gospels five times—twice each in Matthew and Luke, and once in Mark (Matthew, 13:12; 25:29; Mark, 4:25; Luke, 8:18; 19-26). This is clearly the morality of the slave-owners and usurers.

The contradictory nature of Christian ethics was a direct reflection of the changing class composition of Christian communities. At first they consisted of the insurgent Jewish poor and were characterised by a militant apocalyptic spirit. When this spirit died (after the defeat of the Judaeen rebellion), the sentiments of the oppressed masses were expressed in Christianity in the form of glorifying the poor and condemning the rich: "But woe unto you that are rich! For ye have received your consolation. Woe unto you that are full! for ye shall hunger." (Luke, 6:24-25). "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew, 11:28). "So the last shall be first, and the first last: for many be called, but few chosen." (Matthew, 20:16).

However, while expressing sympathy with the slaves and the oppressed and promising them reward in heaven, the authors of the gospels did not raise the question of liberating the slaves here on earth. They regarded slavery as natural beyond question. When the Christian communities were joined by slave-owners and the wealthy, the gospels reflected even more vividly the opinion that slaves were people with no rights at all. For instance, in The Gospel According to St. Luke, Jesus gives his audience this advice: "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?"

(Luke, 17 : 7-9) The author of such advice thought it was absolutely unnecessary to let a slave rest after a hard day's work.

However, despite all the contradictions in social and moral principles in the gospels, one ethical standard dominates in Christianity—the teaching of tolerance, submission, and the forgiveness of insults. This doctrine is presented in the gospels to the extreme, essentially to the extent that is impossible to practise. Jesus preaches, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matthew, 5 : 44) “...I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” (Matthew, 5 : 39). It is this moral that has always attracted many people to Christianity; many believe it is the moral ideal. However it must be said, first, that except for a handful of individuals, Christians have never really practised this principle. Second, the sensible idea contained in this teaching—calm and dignified self-control, respect for oneself and the other person—was not first presented by Christianity, but borrowed from the ethical system of the Stoics. Third, in the context of the concrete conditions of a slave-owning society this gospel teaching was essentially in defence of the system. Although the appeal to forgive insults was made to all people, it is quite clear that it applied primarily to the slaves and the oppressed who were cursed by their oppressors, and not the opposite. The Christian teaching of submission and forgiveness, right from the beginning, was for the benefit of the exploiters.

The struggle between sects helped unite the communities and strengthen the organisational forms of the Christian Church. Christian rituals and *Christian cult* became more complex in the course of this struggle.

Early Christian cult was extremely simple; rituals were almost non-existent. A simple style of communication between people, the absence of rites that could divide them, were the conditions that ensured Christianity greater popularity than other cults. One of the revolutionary aspects of Christianity was that it abolished ancient religious rituals that divided people, and thus became a world religion. Original Christian rituals were limited to

occasional gatherings, feasts in memory of the founder of the teaching. The participants in these feasts ate bread and read the scriptures. They were gatherings of love—agape. When the adherents of other cults joined Christian congregations they brought with them various elements of ancient rites.

The main role in Christian ritual is played by mysteries, cultic activities whose aim is to win God's blessings. The oldest and most important Christian mysteries are baptism and communion.

The mystery of communion, during which believers receive bread and wine, the body and blood of Christ, is simply a modified version of an ancient ritual that apparently evolved from totemism and was especially developed in agricultural religions. During this ritual believers killed and ate the patron god of plant life in the form of his human or animal substitute. The cults of Mithra, Attis and other Eastern gods involved the ceremony of receiving bread and wine. This sacred food and drink was apparently considered the embodiment of God. The ritual of receiving the eucharist in the Mithra cult was adapted by Christianity almost without any changes. In Christianity, however, it combined with the ancient Jewish Passover ritual of killing a lamb. The founder of Christianity, having sacrificed himself, was portrayed as a lamb. (In Revelation he is depicted precisely as a mystical divine lamb.) That is how the rituals of the Christian Easter arose. The feast of receiving the eucharist once a year was turned into a weekly communion in which worshippers at services would eat the body and blood of God who had sacrificed himself.

The mystery of baptism appeared after communion and was also borrowed from other cults. Ritual purification with water goes back to ancient initiation rites. Initiation into secret associations and into mysteries in ancient Eastern religions was always attended by ritual purification. Rites of acceptance into secret cults were regarded as a second birth. Ritual bathing was used in Euleusinian mysteries, in the mysteries of Dionysus and Isis. It played an even more prominent role in the rituals of the Manda sect (a sect of unknown origin with clearly dualistic doctrine and worshipping John the Baptist; the sect has two to three thousand followers in Southern Iraq

and in Iran). The Mandaean ritual of baptism with water, together with the image of the legendary John the Baptist, was apparently borrowed directly by Christian communities. In Christianity baptism with water as a way of washing away vice became especially important in relation to the teaching about "original sin" that people were supposedly freed of by the death of the saviour. This same "original sin" is washed off from a believer during baptism with water.

It was only later that other mysteries appeared, making a total of seven today in the Christian Church. This number was originally established by the Catholic Church at the Ecumenical Council of Lyon in the thirteenth century, and later was borrowed by the Eastern Orthodox Church.

Thus Christianity, in the form that it had developed in the second and third centuries, was an extremely complex, confused and contradictory doctrine. It had enormous difficulty maintaining unity which was merely superficial. It was a combination of Judaeian teaching about the oneness of God Almighty; the Judaeian idea of the Messiah-Saviour that had been transformed into a spiritual saviour and merged with the images of agricultural dying and resurrecting gods; the Gnostic teaching of the opposition between the spirit and matter and the divine medium between them—Logos; the Mazdaist eschatology and belief in a future kingdom of bliss for the devout; the Mazdaist notion of the spirit of evil, the devil; the ancient Eastern worship of the goddess mother (the Mother of God). Christian doctrine adopted many other elements as well—the ancient burial cult with the attending belief in the afterlife of the soul; the shaman practice of exorcising evil spirits; magic healing methods; the ancient worship of genies relating to Nagualism and transformed in Christianity into guardian angels, etc.; the survivals of ancient totemic rituals and notions (belief in Immaculate Conception, the mystery of communion).

A significant circumstance that affected the development of early Christianity was the persecution of Christians. Christianity arose as a religion of the slaves and the oppressed, incorporating the spontaneous protest of the exploited masses against an unjust social system. Having gained popularity the religion became dangerous

and could not help but create concern and even hostile attitudes from the ruling classes.

The *persecution of Christian communities by the authorities* was subsequently much exaggerated by the Christians themselves. Leaders of the Church were proud of the sacrifices made by the early Christians in defending their faith and praised the stoicism and heroism of the Christian martyrs. Church historians claim that there were ten great persecutions, not counting the local and small ones. However the number and extent of these so-called persecutions were not as great as they are portrayed in later Christian tradition. The first "persecutions" under emperors Nero and Domitian were legendary and probably never really occurred. It is not quite clear whether Christians were persecuted under Trajan. The first persecution, although brief, was recorded under Emperor Decius (249-251), and the biggest was under Diocletian and Maximian, in the late third and early fourth centuries. The reasons were purely political; the government saw that the Christian Church was not only a vehicle for protest against the existing political system, but also a dangerous competitor. However these persecutions only caused the communities to lose their vacillating elements; the actual church organisation became stronger in its struggle for survival.

Individual emperors and rulers of provinces sometimes tried, and not without success, to rely on Christian congregations and their clergy. At first this occurred from time to time. However in the early fourth century a strong alliance developed between the empire and Christianity which constituted an influential social force. Emperor Constantine concluded that instead of fighting the Christian Church it would be better to use it in the interests of the state. The Edict of Milan, passed in 313, is traditionally thought to mark the end of the persecution of Christians and the establishment of Christianity as the official state religion. However it has not been proved that such an edict ever existed. Constantine did not convert to Christianity. He was a pagan his whole life, but he defended Christianity and gave it preference over other religions because he saw in the Christian Church organisation an extremely important social force on which he could rely in his own struggle.

The alliance of the Christian Church with the state, beginning with the Edict of Milan, was further strengthened in the policies of the Eastern and Western Roman emperors who systematically supported the Church and enjoyed its reciprocal support.

This change in the status of the Christian Church led to significant internal changes. The social composition of Christianity changed. Long before Christianity turned into the dominant religion, as early as the third and even the second centuries, in addition to slaves, Christian communities were joined by members of the ruling classes. The women in aristocratic families were particularly attracted to the Christian religion. The Christian Church was especially popular among aristocratic women of Rome.

Approximate calculations made by scholars show that just before Christianity turned into a state religion it was not yet the most widespread religion. Even in large cities a relatively small part of the population, perhaps one-fifth or even less, belonged to Christian communities.

When *Christianity became a state religion* congregations grew. Middle-class sections of the population and the slave-owning class joined the new religion *en masse*. Afterwards Christianity ceased to be the religion of the slaves and the oppressed, and became a religion that helped the ruling classes control the people.

Opposition to this transformation of Christianity's class orientation was expressed by democratic trends in the form of heretical movements from the Montanist (second century) to the Donatist (fourth century), but all of them were suppressed by the Church which had grown stronger.

However the spread of Christianity was limited for a long time. In the western provinces it was strongest in the cities and weak in the countryside. The old, pagan beliefs continued to persist among the rural population. Hence the Latin word *paganus*, literally meaning "rural dweller" (*pagus*—village), began to be used in the sense of heathen or non-Christian.

In the Hellenistic East the non-Christians were referred to by the Greek term "ταἰθη", literally meaning "peoples" as opposed to Judaeans.

When Christianity became the dominant religion a

special movement of monasticism developed. Christian congregations, having turned into powerful churches, ceased to serve as a refuge from the evils of the world. Membership in the Church no longer saved one from sin. Then the most fanatic Christians began leaving the world of sin into the desert to live secluded lives devoted to God. There they followed an ascetic lifestyle. The first monks and the first monastic living quarters appeared in Egypt. Saint Anthony and Saint Pachomius are regarded the first monks. Later monasteries came into being in other Christian countries. In the early Middle Ages monasteries were used as places of refuge during various invasions. They became wealthy from donations and gradually became a major economic force.

It is not easy to provide a general evaluation of the historical role of early Christianity. It is an extremely complex question. Early Christianity constituted a step forward in comparison with ancient cults because it made it possible for multiracial peoples to unite together around a common idea, the idea being equality, although understood abstractly as equality in sin. Lenin even referred to the "democratic-revolutionary spirit"¹ of early Christianity. In terms of social morals Christianity went farther than the primitive morals of ancient religions. However it was a step backwards in comparison with the ethics, for instance, of the Stoics. From a cultural point of view the Christian faith, adapted (despite its contradictions) so the masses could understand it, was of a much lower level than the culture of antiquity with its foundations of science, sophisticated philosophy and superb works of art. The domination of Christian ideology, with its belief in miracles and prophecies, its disdain for cognition of the real world, corresponded to the general cultural decline, disintegration of morals, and regress into barbarism that began with the fall of ancient civilisation in the early Middle Ages.

We know of many instances when crowds of ignorant fanatic Christians destroyed monuments of ancient culture, seeing in them the work of the Devil, killed scientists and artists. In 415 in Alexandria, the centre of Hel-

¹ V.I. Lenin, "The State and Revolution", *Collected Works*, Vol. 25, Progress Publishers, Moscow, 1977, p. 425.

lenistic education, wild Christian fanatics, provoked by monks and priests headed by Patriarch Kyril, destroyed and burned the famous library containing vast treasures of knowledge, and killed Hypatia, an outstanding woman scholar, the author of valuable works on mathematics, astronomy and philosophy. The destruction of monuments of art and science in Rome by the Westgoths in 410, and even more so, by the Vandals in 455 ("vandalism"), was motivated largely by religious fanaticism. These newly converted Christians manifested in this way their great religious fervour.

Having become the state religion of the Roman Empire during its decline, Christianity spread, along with Greco-Roman culture, to the Germans and Slavs. In the fourth century the Goths and Vandals were christened, and in the late fifth century, the Franks. Between the sixth and ninth centuries Christianity gradually was adopted by more remote German tribes (Alamanni, Bavarians, Frisians, Anglo-Saxons, etc.). Between the ninth and tenth centuries it was accepted by the Slavic peoples. *By the tenth century nearly all of Europe was Christian.* In the East Christianity had penetrated all the way to the Caucasus (Armenia and Georgia) in the fourth century, but there it had a harder battle to wage against Zoroastrianism, and from the seventh century, with Islam that nearly blocked the further spread of Christianity into countries of the East.

However, having penetrated to the pagan peoples of Europe (and other countries), Christianity by no means destroyed local religions. On the contrary, it merged with them, incorporating local ritual traditions and mythological figures. That was how the religious syncretism evolved. Local gods merged with Christian saints whose names they maintained (for instance, the ancient Slavs referred to their ancient Perun as Elyah the Prophet). Traditional folk rituals related primarily to the agricultural calendar were timed to coincide with the church calendar (Epiphany, Shrovetide, Whitsunday, etc.). The images of lower mythology—various water nymphs, wood-goblins, brownies, elves, trolls, etc.—survived under their own names, but the Church taught the people to think of them as evil forces.

From the time of the Great Discoveries, the fifteenth

and sixteenth centuries, Christian missionaries began taking the religion outside the Old World, using not only the cross, but fire and sword. By the early twentieth century Christianity had become the most widespread religion.

Affairs and relations within the Christian Church reflected the course of political history. The political and cultural division of the Roman Empire in the West and the East (third and fourth centuries) led to the gradual *separation of the Church into the east and west*. In the West, due to the decline and later the abolition of the emperor's power and the fall of the empire (c. 476), the head of the Church, the bishop of Rome who was called the Pope, gained extraordinary authority. In the East, where the empire survived, the patriarchs of the Church (Constantinople, Antioch, Alexandria and Jerusalem) could not become so powerful. They did practically nothing to become independent of the emperors. During the iconoclast movement in Byzantium (eighth and ninth centuries) the independence of the Church was dealt a particularly heavy blow. In order to deprive it of any independence the emperors banned the worship of icons (thus weakening the attraction of ecclesiastical rituals) and confiscated lands belonging to churches and monasteries. The worship of icons was later reinstated (842), but the land was not returned to the Church and its independence was undermined completely.

That is precisely why the Eastern patriarchs could not be under the Pope of Rome. The latter, however, increasingly persisted in gaining the primary position in the Christian world. The organisational and dogmatic disagreements between the Church of the East and the Church of the West, reflecting political struggle, gradually accumulated and finally led to the formal separation between the two churches in 1054.

The main differences over dogma that continue to divide the two churches—the West (Roman Catholic) and East (Greco-Orthodox)—are the following:

- 1) The dogma of the Catholic Church that the Holy Ghost comes from both the Father and the Son (*filioque*) in contrast to that of the Eastern Orthodox Church which maintains that the Holy Ghost comes only from the Father. The leaders of both the Catholic and Orthodox churches

ches have always regarded this disagreement as the most important and even the only irreconcilable one.

2) The doctrine of the Catholic Church about the services of the saints to God; these deeds comprise a kind of depository that the Church can do with as it pleases.

3) The practice of the absolution of sins that are sold by the Church as though from this sacred fund.

4) Also related to this is the Catholic teaching about purgatory (adopted at the Council of Florence in 1439) where the souls of sinners, burning in a fire, are purified so they can go to paradise; the term these souls are in purgatory can be reduced according to the prayers of the Church (for a fee by relatives).

5) The teaching about the Immaculate Conception of the Virgin Mary, which originated in the ninth century and was elevated to a dogma in 1854.

6) The dogma that the Pope could never sin in matters of the faith, established in 1870.

The rituals of the Catholic Church differ from those of the Orthodox: christening by sprinkling water on the individual instead of the Orthodox method of submersion, anointing adults instead of infants, giving the laity only bread in communion instead of both bread and wine which are only for the clergy, the use of unleavened bread for communion, crossing oneself with five fingers, the use of Latin in services, etc.

The canonical differences in Catholicism are: celibacy of all the clergy (only nuns and monks in the Eastern Orthodox Church), regulations against leaving the clergy, the institution of cardinals, the primary position of the Pope, recognition of twenty-one ecumenical councils instead of the seven recognised by the Eastern Orthodox Church, regulations against the laity reading and interpreting the Bible, although they have been modified, the prohibition of divorce.

In most of these differences it is evident that the Catholic Church is a powerful organisation that over the centuries has developed diverse, effective and flexible ways of influencing believers and enjoys enormous political power in many countries.

The alienation between the Roman Catholic and Orthodox churches continues to this day, although their supporters no longer have bloody clashes. The Roman Cath-

olic Church has tried on many occasions, by making small concessions in terms of ritual, to take control of the Eastern churches. They resulted in the uniates of Florence (1439) and of Brest (1596). The latter took over part of the West Byelorussian and West Ukrainian populations and intended to unite them closer to Catholic Poland. However this uniate did not ease religious differences, but only made them stronger. It survived until the 1940s.

The class struggle in Europe during the Middle Ages led to the appearance of a number of *sects and heretical trends* that reflected the spontaneous protest against feudal ecclesiastical oppression. Among them were the Paulicians in Byzantium (from the seventh to the ninth centuries), the Bogomiles in Bulgaria (from the tenth to the thirteenth centuries and later), the Patarines, Catharists, Albigenses, Waldensians, etc., in Western countries (from the eleventh to the thirteenth centuries).

The ideological foundation of all these sects was Mazdaism and its dualistic doctrine about the age-old antagonism between good and evil: the whole material world and the human body are the creation of the evil spirit (Satanail), and the human soul and everything spiritual are created by a kind God. Thus believing that the whole material world was evil, the members of these sects preached a return to the austere ascetic simple life of the early Christians, rejected the Church and its rituals. The Church, together with feudal state power, mercilessly suppressed all these manifestations of the spontaneous opposition of the masses.

In order to liquidate these sects completely the Pope instituted at the end of the twelfth century a special ecclesiastical court—the Holy Inquisition. Heretics or even those merely suspected of heresy were brought before the Inquisition which, after brutal torture, burned the accused at the stake. From the thirteenth century onward the Inquisition was turned over to the monastic Dominican Order. The inquisitors persecuted not only heretics, but also “witches” and “sorcerers”. In 1487 the odious *Malleus Maleficarum* was published as a handbook for hunting and trying “witches” and other enemies of the Church. The Holy Inquisition burned or tortured to death hundreds of thousands of innocent victims. It was especially active in Spain (the Royal Inquisition that began in 1478).

The more vigorous political and cultural life in Western Europe in comparison with Eastern Europe fostered more extensive religious-philosophical literature. Attempts were made to make ecclesiastical dogmas correspond more closely with what had survived of the education and sciences of antiquity. This gave rise to a special ecclesiastical science termed *scholastics* (twelfth and thirteenth centuries). The scholastics discussed in "scientific" style various religious issues, and tried to reconcile biblical and gospel teaching with the philosophy of Aristotle who was the only classical writer that was still remembered. Science, or what was then called science, as well as philosophy, were put in the service of religion. That was when the saying developed, "Philosophia est ancilla theologiae" ("Philosophy is the servant of theology"). The first and best-known scholastics were Saint Anselm, the Archbishop of Canterbury, Peter Abelard, Albert the Great (Albertus Magnus), Saint Thomas Aquinas, who is still regarded among Catholics as an unsurpassed scientist and philosopher. The centres of scholastic science were universities—Paris, Bologna and Oxford.

In contrast to these theologians, who tried to "rationalise" Christian doctrine, other Church leaders, recognising that religion and science were incompatible, tended toward *mysticism*. They strived for direct communion with God, adhered to asceticism and worked themselves into a state of ecstasy. They had disdain for human reason and common sense. To anyone who questioned Church doctrine they tended to reply by quoting Tertullian: "Credo quia absurdum" ("I believe because it is absurd"). This mystical trend has its roots in ancient Visionism. The most well-known representative of mysticism in the Middle Ages was Saint Bernard, the Abbot of Clairvaux, in the twelfth century.

During the Middle Ages the Church was extremely suspicious of genuine science. Attempts to conduct real scientific research were met with stubborn resistance because the clergy regarded it, and with good reason, as a threat to the authority of the Bible. Persecution in science was especially great during the Renaissance. Free thinkers were imprisoned, executed or forced to renounce their convictions. The British philosopher and scientist

Roger Bacon (thirteenth century) spent many years in a monastery prison. The teaching of Copernicus was condemned and banned. Italian philosophers and scientists Giordano Bruno and Lucilio Vanini were brutally executed. The great astronomer Galileo Galilei was compelled to renounce his theory of the earth's rotation around the sun. Many other scientists were persecuted as well. Since 1559 the Catholic Church has had the *Index librorum prohibitorum*, a list of banned scientific literature periodically updated. The number of martyrs in science who, like heretics and "witches", died at the stake because of the Holy Inquisition was many times greater than the number of early Christian martyrs. No religion has ever persecuted science and free thinking as much as Christianity.

In the early sixteenth century the countries of Central and Northern Europe saw the sudden rise of an essentially bourgeois movement aimed against feudalism and its ecclesiastical expression, Catholicism; the tyranny and extortion of the papacy. This movement became known as the *Reformation*. It created a number of *Protestant churches* that separated from Roman Catholicism. The main ones were the Lutheran Church which became dominant in Germany and Scandinavia; Calvinism in Switzerland and the Netherlands; Presbyterianism in Scotland; Anglicanism (the Episcopalian Church) in England. The doctrines of all Protestant churches differ from Catholicism, first, in their recognition of the Holy Scriptures as the only authority in religious affairs (the Catholic and Orthodox churches attribute great authority to the Church); second, in their recognition of the supremacy of faith (Catholicism teaches that "good deeds", or donations to the Church are of primary importance); third, in their recognition of only two mysteries (not seven)—baptism and communion which are regarded as acts that are effective only if they are attended by faith, not automatically as the Catholics believe.

All these principles were aimed directly against the powerful apparatus of the feudal and centralised Catholic Church. Protestantism transferred the centre of religious affairs from the Church to the individual. Having destroyed the church organisation and freed Northern Europe from papal power, the Reformation transferred

this power into the hands of other forces. The Lutheran Church in Germany and Scandinavia handed it over to the princes and kings; Calvinism in Switzerland and the Netherlands, to the republican bourgeoisie; the Episcopalian Church in England, to the centralised monarchy. The most consistent form of bourgeois Protestantism was Calvinism with its strict ascetic spirit and gloomy fanaticism, and its teaching about predestination.

The sects that separated from the Catholic Church during the Reformation and later—Anabaptists, Bohemian Brethren, etc.—represented plebian-democratic movements. However this did not prevent them, especially such Protestant sects as the Quakers, Methodists, Baptists, Mennonites and others, from subsequently facilitating the capitalist exploitation of the masses of believers.

Protestantism from its outset splintered into a number of trends and churches and still continues to divide into different sects. Catholicism, on the contrary, was and remains a strictly centralised religion. Only in 1870 a small group of Catholics (clergy and laity) mainly in Switzerland and South Germany broke away from the Church because they refused to recognise the new dogma that the Pope was sinless. These Old Catholics made some democratic changes in the Church leadership and simplified the rituals. In 1920 some of the Catholic clergy and believers in Czechoslovakia broke away from Rome, but for purely political reasons: because of the Vatican's hostility to the newly created state. An independent Czech Catholic Church was instituted. However these splits affected only a minute part of the religious community of Catholics that number over 580 million around the world.

Catholicism is practised in most countries in Southern and Western Europe. It is the clearly dominant religion in Portugal, Spain, Italy, Ireland, Belgium, Austria, Poland; nearly dominant in France, Hungary, Czechoslovakia, the northwestern parts of Yugoslavia (Slovenes, Croats); prevalent in the Federal Republic of Germany (southern and western regions), Northern Albania; Catholics exist in Switzerland and Britain. In the Soviet Union Catholicism is still practised among Lithuanians and eastern Latvians (Latgalians). In the non-European countries Catholicism is dominant in Latin America; there are many Catholics in the United States and Canada (French

Canadians); and missionaries have converted many to Catholicism in the various countries of Africa, Asia and Oceania.

The *Greek Orthodox doctrine*, with its roots in Byzantium, is widespread in Eastern and Southeastern Europe. It is still adhered to by Greeks, Bulgarians, Serbs, Montenegrins, a large number of Macedonians, and Romanians. In Russia, where Christianity was officially adopted in the tenth century (under Prince Vladimir in 988), the Orthodox Church became dominant. The Orthodox faith was accepted by Russians, Byelorussians, Ukrainians, Moldavians, Karelians, Komi, Mordvinians, a large number of Mari, Udmurts and peoples of Siberia. In the Caucasus the Georgians, some Ossetes, Abkhasians and other peoples joined the Orthodox Church. The Church ideologically supported the tsarist monarchy and was virtually subordinate to it. The Moscow Metropolitan, who headed the Russian Orthodox Church, and from 1589 the Patriarchs, tried periodically to gain some independence from the state, but unsuccessfully. Peter the Great deprived the Church of even the appearance of independence by abolishing the patriarchy and putting at the head of the Church the Holy Governing Synod consisting of hierarchs obedient to the tsar (1721). The Orthodox clergy became ordinary "bureaucrats in cassocks".

The protest of the masses against feudal oppression sanctified by the Church periodically turned into movements against the official Church. Hence the medieval sects, such as the *strigolniki* (fourteenth and fifteenth centuries) and *zhidovstvuyushchye* (fifteenth century). The same conditions gave rise to a widespread splintering movement in the middle of the seventeenth century, when large numbers of lower clergy and laity fought against the ecclesiastical policies of Patriarch Nikon, against his revision of liturgical books and other reforms. The differences between the Old Believers and the Nikonites were not dogmas, but ritual details. The Old Believers insisted on making the sign of the cross with two instead of three fingers, sang Hallelujah not three but two times, spelled the name Jesus without one extra letter (*Isus* instead of *Iesus*), etc. However fanatic Old Believers fought passionately for these details, not fearing exile, execution and self-immolation.

The *Old Believers*, however, did not remain united. They split into two main groups—the Popovtsy (priestly sects) who were supported by the wealthy and the merchants, and who had their own priests and recognised the tsar; and the Bezpopovtsy (priestless sects) represented by more radical elements, mainly peasants, who refused to have anything to do with the reformers, did not submit to government authority, regarded the tsar and the dominant Church as anti-Christ and heretic. The government and the Russian Orthodox Church brutally persecuted the Old Believers who hid in the woods of the Volga region, the North and Siberia. The Old Believer Church was declared legal only in 1905.

From the eighteenth century onward new sects developed in Russia, once again reflecting the discontent of the peasants and other sections of the population with oppression by feudal landowners, the autocracy, the police and the church. As early as the first half of the eighteenth century a sect appeared that renounced all official dogma, church ritual, etc. Instead of services the *Khristovery* (Christ believers) held gatherings of ecstatic dancing, during which some of the dancers were struck by the Holy Ghost and made predictions in a state of trance (survival of shamanism). In the latter half of the eighteenth century a group of fanatics, *skoptsy*, split with the *khristovery* sect, demanding an end to all sinful desires of the flesh and consequently castrating all members.

In addition to these mystical sects, rationalist ones were formed. Their founders attempted to interpret Christian doctrine in the spirit of reason. They were the Dukhobors (from the 1750s onward), the Molokans (from 1765 onward), *Desnoye* Brotherhood, *Ilyintsy* (from the middle of the nineteenth century), and a number of others. These sects reflected, on the one hand, the spontaneous aspiration of the peasants for patriarchal communal life (they did not recognise private ownership of the land, etc.), and on the other hand, a vague desire for free capitalist development. However in every case schisms were an expression of protest against official church rule, against forced donations and police harrassment.

From the mid-nineteenth century onward Protestant sects began penetrating from West European countries—the Stundists, Mennonites, later the Baptists, etc. They

sometimes drew close to purely Russian sects, but most often they supplanted them.

For many centuries the Christian Church in all European countries was a stronghold of the feudal system. As capitalism began to develop *attempts were made to adapt Christian doctrine and church organisation to the new system*. This gave rise to Protestant churches and sects. When capitalism was ultimately triumphant and eliminated the medieval feudal system the Catholic Church was flexible enough to adjust itself to the new social system.

However in the nineteenth century, when the socialist working-class movement emerged in Europe and the United States, new changes appeared in all Christian churches. In order to maintain its influence over the masses, who were increasingly leaning towards socialism, the Church, and especially the Catholic Church, stepped up its propaganda among the workers. Christian socialism came into being in the 1840s, first in France, then in Britain, Germany and other countries. Christian trade unions were formed in the 1880s in Belgium (1886) and France (1887). In the early twentieth century they united into international organisations. These unions are especially strong in such Catholic countries as Belgium, Italy and the FRG, where powerful Catholic political parties exist. The latter in some countries became the governing parties, wielding influence over a large number of religious farmers and workers. There are also Catholic youth, women and athletic organisations.

The Church has also had to revise its attitude to science. The enormous successes in the natural and exact sciences in the nineteenth and twentieth centuries clearly showed their incompatibility with the old biblical understanding of the world. Although fundamentalism still has a hold among Christian theologians and the clergy (especially in the United States where it was formed around 1910), which stubbornly insists on literal interpretation of the Bible and makes no concessions to science, the more far-sighted theologians long ago began making attempts to reconcile Christian dogma with science. This is primarily being done with the help of the allegorical interpretation of the Bible and gospel texts. Thus "modernism" arose and has become widespread among Catholic and Protestant theologians.

In the USSR and other socialist countries the Church changed its political orientation in support of the state, advocates peace and social progress, stands behind the government of the Soviet Union and that of other socialist countries in their efforts for peace and friendship among nations and for the liberation of colonial countries from imperialism.

Chapter Twenty-Four

ISLAM

The third and latest world religion to develop was Islam. It is one of the most widespread religions whose members number around 800 million (1985), primarily in North Africa, Southwest, South and Southeast Asia. Almost all Arab peoples, most Turkic and Iranian peoples practise Islam. There are many Muslims among North Indian peoples, and almost all the population of Indonesia follows Islam.

The religion developed in Arabia in the seventh century. Its origin is clearer than that of Christianity and Buddhism because it was recorded in writing almost from the outset. Nevertheless much of the information is legendary. According to Muslim tradition, the founder of Islam was a prophet Muhammad, an Arab who lived in Mecca. Supposedly he learned a number of "revelations" from Allah, which are written in the Koran, and passed them on to others. The Koran is the main sacred scriptures of the Muslims, as the Pentateuch is to the Jews and the Bible is to the Christians. The Koran is the most important source for studying early Islam.

Muhammad himself did not write anything; he was apparently illiterate. After he died separate notations of his sayings and teachings remained. Both earlier and later texts were attributed to Muhammad. Around 650 (under Muhammad's third successor, Osman) they became the basis for the Koran ("to read", "recite"). The book was declared sacred, the contents having been allegedly dictated to the prophet by archangel Gabriel. Whatever notations were not used in the Koran were destroyed.

The Koran is divided into 114 chapters (*suras*). They are not arranged in any particular order, simply accord-

ing to their size; the longest chapters are closer to the beginning and the shorter ones, to the end. The Meccan suras (earlier writings) and Medinan suras (later writings) are interspersed. Similar wordy passages are repeated in different suras. The exclamation and glorification of the grandeur and mightiness of Allah alternate with instructions, prohibitions and threats that all the disobedient will end up in *Gehenna* in the future life. The Koran contains barely recognisable traces of such editorial revisions as in the Christian gospels; they are evidently rough drafts.

Another element of religious literature is the *Sunna*, consisting of sacred legends (*Hadiths*) about the life, miracles and teachings of Muhammad. The collections of *Hadiths* were compiled in the ninth century by Muslim theologians, Bukhari, Muslim ibn al-Hajjaj, etc. However not every Muslim recognises the *Sunna*, only Sunni Muslims, who constitute the vast majority in Islam.

Muslim theologians tried to recreate the biography of Muhammad from the Koran and *Hadiths*. The earliest biography was written by Honain ibn Ishak who lived in Medina in the eighth century; the version that survived to the present was revised in the ninth century.

European scholars have done much to disclose the sources of Islam and the genuine biography of Muhammad.

It is certain that Muhammad lived around 570-632 and preached a new doctrine first in Mecca, where he found few followers, then in Medina, where he managed to gather many supporters. Relying on his supporters in Medina he won over the people of Mecca, and later united the greater part of Arabia around Islam. Muhammad's biography lacks fantasy (unlike the gospel biography of Jesus). However the sources of the Muslim religion are not to be found in the biographies of individuals, but in the social, economic and ideological conditions that had developed in Arabia.

What were the *historical conditions* for the origin of Islam? Arabia had long been populated by Semitic tribes, the ancestors of today's Arabs. Some of them were settled in oases and cities, engaged in farming, crafts and trade; some were nomads in the plains and deserts, breeding camels, horses, sheep and goats. Arabia was economical-

ly and culturally connected with neighbouring countries—Mesopotamia, Syria, Palestine, Egypt and Ethiopia. The trade routes between these countries went through Arabia. One of the important trade crossroads was in the Meccan oasis, near the coast of the Red Sea. The tribal nobility of the Koreish people profited a great deal from this trade. The religious centre of all Arabs developed in Mecca. Sacred images and cult objects used by various Arab tribes were kept in a special sanctuary called Kaaba.

Foreign settlements also existed in Arabia, for one, Judaeans and Christian communities. People speaking different languages and practising different religions interacted there, and were influenced by each other's beliefs.

Caravan trade in Arabia began to decline in the sixth century, since the trade routes switched to the East, Sassanid Iran. This upset the economic balance that had existed for centuries. The nomads who lost their incomes from caravan trade began to settle down and take up farming. The need for land grew and thus clashes increased between tribes. The need for unification began to be felt. This affected ideology at once: a movement arose for the merging of tribal cults and the worship of a single supreme god, Allah; especially since the Jews and, to some extent, the Christians set an example to the Arabs of a single god. Some Arabs started the Hanifite sect which worshipped one god. These were the circumstances in which *Muhammad's preaching began*. His preachings, which responded to social needs, contained nothing new compared to the religious doctrines of the Jews, Christians and Hanifites. Essential to Muhammad's teaching was the strict requirement to worship only Allah and absolutely submit to his will. The word Islam actually means submission.

"There is no god but He: That is the witness of God, His angels and those endued with knowledge, standing firm on justice. There is no god but He, the exalted in Power, the wise. The Religion before God is Islam..." (3 : 16-17).

At first Muhammad's preaching was mistrusted, and even received with hostility, especially by the chiefs of his own Koreish tribe. The merchant nobility feared that ceasing to practise the cult of old Arabic tribal gods would

undermine Mecca as a religious and thus economic centre. Muhammad and his followers were forced to flee Mecca. This flight (*Hejira*) in 622 is regarded by Muslims as the beginning of the Muslim era. Muhammad found more favourable conditions for his preaching in the agricultural oasis of Medina. The people of Medina competed with and were hostile to the Meccan aristocracy and were happy to fight against it. Muhammad was supported by several local tribes; he tried to rely even on Jewish communities. In 630, having recruited many advocates, Muhammad seized Mecca. The Meccan Koreish leadership was compelled to adopt the new religion. However they did not lose but gained from this move. With the unification of the Arabic tribes that adopted the new teaching one after another, the importance of Mecca as a national and religious centre further increased. The Koreish nobility that had originally been hostile to the Muslim movement finally recognised the benefit of not only belonging to, but leading the movement.

Soviet scholars have disagreed about the social base and social roots of early Islam. Some believed that it was a movement of nomad Bedouins aimed against the cities and merchant nobility, and was basically a movement for land. Others felt that Muhammad's main social base was the agricultural poor of Medina, and that the nomads who joined the movement subsequently became its decisive militant force. Still others maintained that early Islam was a movement of middle and small merchants aimed against the Meccan merchant nobility. The opinion closest to the truth is, to my mind, that various social groups among the Arabs united around Islam. Engels wrote that Islam was a religion, on the one hand, intended for city dwellers engaged in commerce and crafts, and on the other hand, for nomad Bedouins.¹ The early Muslim movement reflected the interests and aspirations of nomad tribes suffering from economic crisis and comprising the military strength of Islam; the city dwellers who were Muhammad's first followers; and the merchants who led the movement.

The *new doctrine* was not completely formulated by

¹ See: Friedrich Engels, "Zur Geschichte des Urchristentums", in: Karl Marx, Friedrich Engels, *Werke*, Band 22, Dietz Verlag, Berlin, 1974, p. 450.

the time Muhammad died in 632. Its main ideas can be gleaned from the Koran despite its chaotic nature. Later they were developed by Muslim theologians.

Islam dogma is quite simple. A Muslim must firmly believe that there is only one god, Allah; that Muhammad was his prophet; that before him God sent other prophets—the biblical Adam, Noah, Abraham, Moses and the Christian Jesus, but Muhammad was superior to them; that there are angels and evil spirits, Jinns (the latter came to Islam out of ancient Arab beliefs, are not always evil, are also under god's power and follow his will); that on Doomsday the dead will be resurrected and all will be rewarded or punished according to their deeds—the pious will be sent to Paradise, and the sinners and unfaithful will go to Gehenna; that divine predestination exists because Allah has decided each person's fate.

Allah is depicted in the Koran as a being with purely human moral qualities, but to a superior degree. He is sometimes angry with people, sometimes forgiving; he loves some and hates others. Like the Judaeian and Christian gods, Allah, without any rational reason, destined some people to a pious life and future bliss, and others to lawless acts and misery in the afterlife. Nevertheless in the Koran, as in the gospels, Allah is often referred to as merciful and forgiving. Allah's most important quality is his infinite power and grandeur. Therefore the most important dogmatic and moral instruction in the Koran is the demand for complete and unequivocal submission to Allah.

The practical and ritual commandments of Islam are as simple as its dogma. They amount to the following: praying five times a day at special times; ablution before saying prayers and in other instances, after becoming dirty; paying taxes (*Zakat*) for the poor but virtually for the clergy; fasting annually (*Uraza, Ramadan* in the tenth month) throughout a whole month; pilgrimage (*Hajj*) to the holy city of Mecca, which a devout Muslim must do at least once in his life.

All of these instructions, regardless of whether they are not too hard to carry out, can be modified in difficult circumstances. If water is not available for ablution it can be substituted by sand or dust; fasting is not necessary for the ill or travellers who can and should fast the same

number of days later; incidentally, the Muslim fast, in contrast to that of the Christians, consists of total abstinence from any food and drink from sunrise to sunset, but the rest of the time one can eat and drink whatever he wants and engage in any pleasures.

The Muslims have a number of customs and prohibitions in common with the Jews: the circumcision of boys, however not in infancy like the Jews but between the ages of seven and ten; a taboo on eating pork; the strict prohibition of portrayals of God as well as any living creature, a person or animal, to prevent idol worshipping. Muslims are also forbidden to drink wine, but this ban is not observed everywhere.

One element of the Muslim religion is holy war for the faith (*Jihad*). It is quite understandable if we remember that the Muslim movement itself developed from the Arabs' need to unite and seize new land. This is stated clearly in the Koran: eight months out of the year it is necessary to fight against people who believe in many gods, infidels, to destroy them and capture their property. This is a vivid manifestation of fanaticism and intolerance of other religions, and is typical of Islam more than any other world religion. However subsequently Muslim theologians and secular scholars have offered different interpretations of the commandment of *Jihad*. Indeed, the Koran makes some distinction between the worshippers of various non-Muslim religions. The attitude is extremely hostile to those who worship several gods, the followers of tribal and polytheistic cults: "O ye who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that God is with those who fear Him." (9 : 123). The Koran expresses respect for people who follow Judaism and Christianity; this is understandable since these religions were the basis for Islam which simply went the route of simplification. However the Koran says: "Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden by God and His Apostle," that is, Jews and Christians (9 : 29). In practice Islam makes no real distinction between the followers of different religions. All of them are regarded as infidels, *Giaours*, and must either be destroyed or made to submit.

The *ethics of Islam* are rather elementary. A good

Muslim should be just, reward good with good, evil with evil, be generous, help the poor, etc. Unlike Christianity, there are no moral principles that are impossible to follow.

Patriarchal-tribal attitudes influenced family ethics and relations between the sexes in Islam. A woman is a subordinate being created by Allah for man's pleasure. At the same time the Koran recognises women's human and civil rights. It condemns cruel conduct by a husband against his wife and specifies women's property rights—the right to her dowry and inheritance. The Koran elevated women's status somewhat higher than the ordinary patriarchal customs of the Arabs allowed.

The social principles of early Islam were a reflection of those same patriarchal customs. All Muslims are equal before God, but the gap between the rich and the poor is recognised as a natural fact established by Allah himself. The mandatory tax for the poor was supposed to lessen the gap; however private property is protected by the Koran. Profits from commerce are legitimate but usury is not—"God hath permitted trade and forbidden usury" (2 : 275)—which was apparently the result of a compromise between the interests of the merchant class and the farmers and nomads who were suffering from usury and servitude. The Koran forbids servitude for debts.

A superficial examination of the dogma, rituals and ethics of early Islam shows that they are essentially based on Judeo-Christian principles, but adapted to a more primitive social structure, one that was emerging from the declining tribal customs. The ideology of Islam is simpler and clearer for the masses, especially for the nomads and farmers of Asia; the instructions are not complicated and are easy enough to execute.

These distinctions of Islam, which were due to the conditions in which the religion arose, facilitated the *spread of the religion* among the Arabs. Despite resistance put up by the tribal aristocracy which was inclined to separatism (the uprising of the Arabian tribes after Muhammad's death), Islam triumphed among the Arabs rather quickly. The new religion showed the militant Bedouins a simple and clear way to become rich and to emerge from the crisis—by seizing new lands.

Muhammad's successors—caliphs Abu Bekr, Omar and Osman—in a brief period conquered neighbouring and then more remote countries in the Mediterranean area and Near East. Th conquests were carried out under the banner of Islam. They were facilitated by the fact that the masses in the Byzantine and Sassanid empires, as was the case in other states, were terribly oppressed by the local feudal lords and were not inclined to put up resistance to the Arabs. In the countries conquered by the Arabs the obligations of the peasant population were lessened considerably, especially for those who adopted Islam. This is why whole populations of various nationalities converted to the new religion. Islam, which had developed as a national religion of the Arabs, soon turned into a world religion. Already in the eighth and ninth centuries Islam became the dominant religion and practically the only one in the countries of the caliphate which encompassed enormous territories from Spain to Central Asia and the borders of India. Between the eleventh and eighteenth centuries Islam spread on a large scale to Northern India, also by conquests. Islam spread to Indonesia between the fourteenth and sixteenth centuries, mainly through Arab and Indian merchants, and nearly supplanted Hinduism and Buddhism, except on the island of Bali. In the fourteenth century Islam also penetrated the Golden Horde, being adopted by the Bulgars and other peoples on the Black Sea coast, and somewhat later by the peoples of the Northern Caucasus and Western Siberia.

Although Islam to some extent united people around religion, neither the national nor the class contradictions were eliminated in the Muslim countries. On the contrary, they gradually increased. This was reflected in various trends in the Muslim religion, in the schisms and sects.

The largest and one of the earliest schisms was caused by the appearance of *Shiism* (Arabic—*shiya'iy*, party, following, sect). It is often believed that the Shiite movement was an expression of discontent and the struggle of Persians, both feudal lords and peasants, against the Arab conquerors; in other words, it was a national anti-Arab movement in Iran, only with religious overtones. This is partially true, but Shiism developed such traits only sub-

sequently. It began with internal struggle among the Arabs, with the struggle for power between Muhammad's successors. The fourth caliph, Ali, was the prophet's blood relative, his cousin and brother-in-law; Ali's supporters (*Shiya'iy*-Ali, that is the Ali party) did not recognise the legitimacy of the previous caliphs, since they were not from the same family, but were "chosen" by the religious community, that is, they simply usurped power. The struggle for power took the form of a dispute over continuity of power in the caliphate. The Ali party was defeated and Ali was killed, but his supporters later consolidated in Iran and Iraq, and there Shiism spread widely as an expression of protest against the power of the Arab Caliphate. According to Shiite legend, Ali and his sons Hasan and Husain died as martyrs to the faith. The Shiites pay memory to them every year by holding what is called *shahsei-vahsei*, during which fanatics in a state of ecstasy wound themselves with weapons or in some other barbaric way express their religious loyalty to the memory of the martyrs.

The main feature of Shiism is belief that the legitimate successors of Muhammad the Prophet, the imams, can only be the descendants of his family line, and not people "chosen" by the community who, in effect, usurped this power and are therefore not legitimate leaders. The Shiites reject the Sunna which was compiled under the first caliphs out of legends about the prophet. Shiism, however, is not united either; various trends developed within the movement. The dominant one is represented by those who recognise eleven legitimate imams, the descendants of Ali; during the ninth century the twelfth imam supposedly hid himself and still exists somewhere invisibly, waiting for the end of time when he will reappear as the saviour, the Mahdi. This most popular trend in Shiism became especially strong in Iran, and since the early sixteenth century (under the Safavid Dynasty) became the official state religion.

Other offshoots of Shiism have far less followers and essentially constitute merely sects. Such is the sect of the Ismailites (named after Ismail, its founder in the eighth century) which is widespread in the mountain regions of Afghanistan and Badahshan. The most numerous groups of Ismailites in India are in Gujarat and Bom-

bay. Ismailites believe that the World Spirit is embodied in their imams. These imams form a hereditary dynasty of Aga Khans who lead a secular life of luxury, gathering tributes from all the members of the sect. The doctrine of the Ismailites incorporates many ideas from the pre-Muslim religious and philosophical systems of Asia and from local folk beliefs.

A group calling itself Carmathians broke off from the Ismailite sect in the ninth century. It was a democratic sect whose members were primarily peasants and Bedouins in Arabia and who established common property rights. The leaders of the sect attempted to unite Muslim teaching with the ideas of the Neoplatonists and Gnostics; they regarded man as a microcosm of divine origin. The Carmathian sect survived until the eleventh century.

The Ismailite sect also gave rise to the Assassin sect, whose principles were a combination of mysticism and fanatic struggle for the faith against non-Muslims. During the crusades the Assassins were the most zealous enemies of the crusaders. The French and English word "assassin" was derived from the name of the sect.

In the eleventh century the Ismailites had another schism, this time led by the followers of Caliph Hakim. The supporters of this sect are known today as Druses (Lebanon), named after the prominent head of the sect, Ismail Ad-darazi.

In contrast to the Shiite movement, *Orthodox Islam*, which is practised by most Muslims in the world, is called Sunnism; its advocates recognise the Sunnas. Sunnism, however, is not united either. The Mutazilites came into being in the eighth and ninth centuries. They tried to interpret Muslim doctrine in a rational spirit, maintained that God was "just", that man has free will, that the Koran is a book written by people and not created by God. The Mutazilites were supported by some caliphs (ninth century) who relied on this sect to boost their weakening power. But soon (late ninth century) the reactionary fanatic clergy took the upper hand in the caliphate and began persecuting the Mutazilites. The doctrine consolidated that the Koran was an eternal scripture, not composed by man. However the ideas of the Mutazilites left their mark on the future development of Muslim thought.

Four schools developed in Muslim theology in the

eighth and ninth centuries—the Hanifite, Shafiite, Malikiite and Hanbalite schools, named after their founders. The Hanbalite school was marked by extreme fanaticism, the literal interpretation of religious dogmas; it became strongest among the backward Bedouin population in Arabia. Similar to it was the Malikiite school which became dominant in North Africa. The other two schools that were accepted in the more cultured regions of the Muslim world allowed for a more liberal interpretation of doctrine. No special alienation or hostility exists between the advocates of these four schools.

Between the eighth and tenth centuries Islam adopted the mystical and semi-monastic trend of *Sufism* (*sufi* is a coarse wool fabric). It grew within Shiism, but was also taken up among the Sunnites. Sufism was influenced by the ideas of Mazdaism, perhaps Buddhism and even Neoplatonism. The adherents of Sufism did not pay much attention to superficial ritual; they sought true understanding of God, a mystical merging with the divine. Some of them actually held pantheistic beliefs (God is everywhere and the whole world is the manifestation or the emanation of God) and thus deviated from the crudely anthropomorphous notions about Allah contained in the Koran. The followers of Sufi believed the names of the gods mentioned in the Koran had mystical significance. The mystical and pantheistic trend of Sufism was first persecuted by Orthodox Muslim fanatics, but gradually both sides compromised. The followers of Sufism formed orders of wandering monks, dervishes, headed by either sheikhs or ishans. Both the Sunnites and the Shiites recognised these orders. Although dervishes took a monastic vow of poverty, they soon became charlatans who swindled and deceived the gullible people; the leaders of the dervishes, the ishans, in turn swindled their subordinates, the murides. Some dervish orders employ ecstatic dances and other purely shaman practices in their prayer sessions. They believe the mystical exclamation “Hu!” is of great significance.

The Tariqah movement was historically connected with Sufism. This concept originally signified the pious path to communion with God (*tariqah* means “path” in Arabic). Subsequently it came to denote the teaching of fanatics who professed Holy War against Christians and other

infidels. The murides were the fighting force of the Tariqah, and were blindly obedient to their spiritual teacher.

In modern times the growing complexity of socio-economic and political conditions, and the aggravation of the class struggle gave rise to new Islamic sects. In the eighteenth century the *Wahhabi* movement developed among the Bedouins in Arabia (followers of Mohammed ibn Aldu'l-Wahhab). It was a reflection of the spontaneous protest of nomads against the wealth and luxury of urban merchants and the rich. Wahhabis, carrying on the traditions of the strict Hanbalite school, demanded a return to the patriarchal simplicity of life in the early centuries of Islam, strict observance of rites and taboos, the elimination of luxuries, and renunciation of European cultural influence. They did not recognise the cult of saints, and worshipped God alone. By the early twentieth century, after a fierce struggle with their opponents, the Wahhabis played the dominant role in the state of Nejd (Inner Arabia), and later won over Hejaz with the cities of Mecca and Medina. The Wahhabi doctrine became the dominant religion in the state of Saudi Arabia which unites both regions.

In Persia in the middle of the nineteenth century the mass discontent of the urban poor and the peasants took a religious form. Their ideological leader was Mohammed Ali of Shiraz who called himself Bab (mediator between people and God). It became known as the *Babite* movement. The Babites taught equality and brotherhood among all people, but only if they were Muslims. Bab claimed to be the prophet's successor who was meant to bring to the people the new law. His doctrine was filled with mystical notions and was similar to pantheism. The Babite movement, widespread among the masses, was brutally suppressed by the powers that be. The leaders were brutally executed in 1850. However the movement continued to exist, although it lacked a militant, revolutionary tone. One of the former followers of Bab, Mirza Husain Ali Nuri, who called himself Baha'o'llah, significantly changed the teaching of Babism. He also preached the equality of all people and their right to the fruits of the land, etc. But he did not recognise violence, overt struggle; he preached love, forgiveness and passive resistance

to evil. Perhaps this was the influence of Christian ideas. Muslim dogmas and the legal norms of the Baha'o'llah were modified. The new teaching was named Bahatism. It was no longer a reflection of the sentiments of the masses and was more popular among the intelligentsia. However Bahatism, as a sophisticated, reformed and modernised version of Islam, found followers even in Western Europe and the United States.

Some mass-scale liberation movements in colonial countries were waged in the name of Islam. The most famous was the *Mahdi movement* in Sudan between 1881 and 1898. Its leader was Mohammed Ahmed who declared himself Mahdi (Saviour, Messiah), the one to lead the Muslim struggle in Africa against the colonisers. All of Eastern Sudan and areas farther east, all the way to the Red Sea, were involved in the movement. The struggle lasted around twenty years and was finally put down with great difficulty by Anglo-French imperialism.

A characteristic feature of the Muslim religion is that it vigorously interferes in all aspects of people's lives. The personal and family life of a devout Muslim, all social affairs, politics, the law, the courts and cultural life are completely subject to religious laws. In the past the state and Church completely merged in Muslim countries. The head of state (caliph, padishah) was considered the prophet's successor, the upper echelon of the clergy constituted his advisers, and the court was completely controlled by the clergy. Both criminal and civil law were based totally on religious law, the *Sharia*. Adherence to the *Sharia* was monitored by the Muslim clergy who interpreted these laws.

Therefore the Muslim clergy has always been engaged in secular matters more than religious affairs. The mullah in a mosque is essentially a teacher in a church school. A *kady* is a judge, a specialist on the *Sharia*. A *mufti* is the main authority when it comes to the *Sharia*. An *ulema* is a learned theologian and teacher in the higher religious school; an *ulema* council gave its recommendations on questions of religion and law. In individual countries the Muslim clergy was headed by the Sheikh ul Islam, a prominent theologian who was also the ruler's adviser. The Sheikh ul Islam would give his view on controversial is-

sues relating to dogma, politics, or law. His opinion was regarded as indisputable.

Education in Muslim countries used to be entirely religious. Elementary schools were housed in the mosque. Higher schools, *madrasahs*, were religious academies. Students studied the Koran and other religious literature, and discussed theological questions. The language of instruction, the language of church literature, was Arabic. Incidentally, the Arabic system of writing was adopted in the Turkic and Iranian languages, although it was not really suitable.

The Muslim Church in Islam countries was usually a major economic force. According to the Sharia, the Church could own property and this property could not be taken away (*waqf*). Such land was donated by caliphs (during the era of conquests) and individuals. It covered large territories and brought in enormous incomes, since it was usually rented out on harsh conditions. Such property supported the numerically large clergy.

Although Orthodox Islam does not make compromises with other religions (in contrast to Buddhism), among the masses *Muslim beliefs are often combined with ancient, pre-Muslim beliefs*. Almost everywhere, especially in developing countries, the cult of local saints is prevalent. Muslim saints are often really ancient local guardian deities that have been given Muslim names. In many areas the cult of saints is linked with the cult of *mazars*, supposedly the tombs of these saints but actually ancient local sanctuaries. Furthermore, recently a whole number of archaic beliefs and rites have been found in Islam, especially in Central Asia, that are related to the cult of agricultural deities of fertility, the tribal ancestor cult and shamanism. Muslims everywhere tend to believe in magic and in wearing charms, often containing a text from the Koran. Many mullahs cast spells and act as healers.

In the clashes over the ages between Islam and Christianity (as well as clashes with Mazdaism and other religions) Islam has almost always emerged victorious. In most Mediterranean countries, where Islam is the dominant religion, it supplanted Christianity (North Africa, Egypt, Syria, Asia Minor). In the Caucasus most peoples before the spread of Islam were Christians; later many of them adopted Islam (Circassians, Kabardinians, Ajar-

ians, some Ossetes and Abkhasians). On the Balkan peninsula Islam was taken up by some groups of Bulgarians, Macedonians, Bosnians and Albanians, who had formerly been Christians. The reverse conversion of Muslim peoples to Christianity has not occurred in history. True, Muslims were driven out of Spain and Portugal as a result of the Christian Reconquista (twelfth to fifteenth centuries), but this happened in the course of expelling the followers of Islam, not because one religion ideologically triumphed over the other.

Why was the religion of Muhammad victorious so often over the religion of Christ? Apparently it was because Islam was more simple and easy to understand for the masses, especially in Eastern countries where patriarchal feudal traditions persisted.

In recent decades, since World War I, bourgeois *reforms* were passed in many Muslim countries to limit the influence of religion. The broad democratic, progressive movement that developed since World War II in the newly independent countries of Asia and Africa led to even more radical changes in Muslim traditions and their general modification. The nature of these changes corresponded to the various social and political conditions.

These changes did not amount to merely small and superficial concessions by the Muslim clergy to the demands of the times—the modification or abolition of old taboos, the modernisation of the cult, etc.; they constituted more fundamental advances. In a number of countries progressive reforms decisively secularised legal norms and daily life, church land was confiscated, the sphere of influence of the Sharia was limited, the Church was separated from the state, and secular school and higher education were introduced. Especially radical reforms were made in Turkey after the republic was established (the reforms of Mustapha Kemal Atatürk in the 1920s). After colonialism was eliminated in all Muslim countries in Asia and Africa the question arose about Islam's position with regard to the two opposing social systems of capitalism and socialism. Several trends appeared. The advocates of one trend are adapting the ideology of Islam to the foundations of the capitalist system. However revolutionary petty-bourgeois elements, especially in Arab countries, maintain that Islam, with its doctrine that

all people are equal before Allah, can relate to the ideas of democracy and socialism. Meanwhile some ideologists of "Muslim socialism" are striving to counter it to communism; others try to take a Marxist approach and declare a "third path" of non-capitalist development, supposedly in keeping with Muslim doctrine. The Muslim doctrine is interpreted quite broadly.

CONCLUSION

What can be learned from the history of religion? What role did it play in the past and what role does it play today?

The first and most obvious conclusion is that *the history of religion is not simply the history of the errors of the human mind*. If religion was merely the combination of erroneous notions of the world, its role in history would have been quite small. After all, people have held many mistaken opinions in their advance towards progress. These incorrect views, of course, hindered the way, but they dissolved with every step man took forward towards the cognition of the world. The fate of religion, however, was different; it is filled with fantasy and erroneous conceptions, but for some reason these falsehoods are amazingly viable and seemingly cannot be penetrated by knowledge based on experience. Christianity is a good example: simple common sense, not to mention scientific research, clearly shows that the content of the Old Testament, the New Testament and other Christian scriptures are replete with invented stories and naive fantasies, yet they are believed by millions of educated people. So there is some quality in religion that seems to foster these lies and notions that defy common sense.

Religion is not only the sum of fantasy notions in the minds of people. Religion is also established rites, mandatory ceremonies, sacrifices and taboos; religion is a moral and legal code that is an integral part of family and social affairs, that often enters into legislation, the courts and even international relations; religion is material objects, images, fetishes, icons, temples and monasteries. Religion is certain groups of people who devote their

lives to the faith and have vested interests in it—from primitive sorcerers and shamans to modern priests and monks, bishops and patriarchs, mullahs, rabbis and lamas. Religion is clerical organisations, political parties and trade unions with a religious orientation, seminaries and university theology departments.

As paradoxical as it may seem, religion is not so much the relationship between man and God or gods, as much as it is the relationship between people *with respect* to God or gods; more precisely, *with respect* to the notions about God or gods.

Religion is strong primarily because so many people and influential social groups have vested interests in it, even their financial interests, because these individuals and groups are an integral part of the ruling classes in an exploitive society or are their historical predecessors. This, of course, does not mean that religion was conceived by the priests, as was assumed by anti-religious writers taking a simplistic approach—from Jean Meslier and Sylvain Marechal in the eighteenth century, to the ideologists of the twentieth century. The roots of religion run deeper.

As early as the communal-tribal system, especially in its late stage, there was never a lack of people who presided over magical and cult rituals, who were especially knowledgeable in religious-magical beliefs. The existence of such specialists was one of the manifestations of the growing social division of labour and the early division between mental and physical labour. These professionals not only preserved religious beliefs, but to a large degree also created them. Not even basic tribal beliefs that were accessible to and shared by everyone were immediately, independently and in one and the same way conceived by all members of a tribe and by each one individually. The conditions for the origin of beliefs in each specific social environment (in each tribe) were more or less the same, but the beliefs themselves originated at first in the mind of one or several people and then were passed on from one to another, from parents to children, from the old to the young. There is every reason to assume that religious notions were originated and developed by specialists, and then conveyed to others. It is no accident that in most cases anthropologists learned from sorcerers,

shamans and priests the information that later formed the basis for describing the beliefs of a given people.

The afore-mentioned is not another version of the simplistic theory of deception. After all, the same sorcerers, shamans and medicine men usually sincerely believe in what they teach their fellow tribesmen or, at least, partially. However, because of the nature of their vocation, they are more inclined than others to "make up" beliefs and have a greater interest than others (even economically) in maintaining and strengthening these beliefs among the people.

In a class society religion becomes an instrument, in the direct and literal sense of the word, of social oppression. It could not play this role if the religion simply amounted to people's erroneous views of the world. Mistaken views in themselves can be countered easily enough; daily experience refutes them at every step of the way. That is why the difficulty in combating religion is not merely in disproving false ideas, as bourgeois atheist educators have suggested. Religion is hard to fight because its false notions are reinforced by the age-old tradition of established norms of conduct and rituals. This tradition, in turn, is reinforced by the united and well-organised strength of priestly and temple corporations, the ecclesiastical hierarchy. This priestly-ecclesiastical organisation is the direct social force that provides the basis and the mainstay of religion. In an exploitive society this force is simply part of the powerful organisation of the ruling class.

Religion also has a direct psychological (and ideological) effect on the consciousness of each individual who is accustomed to relying on religion for support and consolation in any failure, especially in a serious misfortune. This age-old tradition has become deeply rooted in people's mentality.

Hence the obvious and enormous conservative role that religion has always played in people's lives, and not only in purely ideological matters, but also in everyday affairs, in law, politics and the economy.

There have been so many protracted and bloody religious wars, persecutions and executions of non-conformists, and murders of people suspected of sorcery. Even if these terrible wars and persecutions arose mainly be-

cause of material interests, they were inspired by religious ideas, and the religious motives were what sometimes made them especially cruel and fierce: "Kill the infidels!", "Death to the cursed heretics!", "Annihilate the enemies of God!". Thus religion does not unite people as much as it divides them.

Religious traditions saddle humankind with enormous economic burdens. In order to gain the patronage of supernatural forces, to secure their assistance in economic endeavours, a superstitious person makes sacrifices; sacrifices in the most literal sense of the word. The strength of custom and superstitious fear compel man to give up nearly whatever he has to the neither world with the futile hope of material reward.

Religion is primarily a social phenomenon. Throughout its history it has always been closely related to all aspects of social affairs—from social psychology to economics.

This is a two-way relationship. On the one hand, religion is spawned by the material conditions of life and is their distorted reflection. On the other hand, it has a countereffect on these material conditions and on all areas of social affairs.

Let us examine the first aspect. It is an elementary scientific truth that religious beliefs are the fantasy reflection of a certain reality in the minds of people. Not only Marxists agree with this, but also many free-thinking bourgeois scholars. However it is not enough to accept this truth in its general, abstract form. It is much more difficult, in each concrete case, to find the real roots of one or another religious belief or ritual. This is the main or one of the main goals in studying the history of religion. It is much more important than a detailed description of the beliefs and rites themselves. If we describe dozens of these beliefs and rites, even in the minutest detail, but are unable to understand their real roots, from a scientific point of view such a representation can only serve as raw material for some future study at best.

The information cited about the religious notions and rites of various peoples is not interesting in itself, but only in relation to facts about the conditions in which these notions and rites evolved as their distorted reflection.

Of course a simplistic approach should not be taken to

this quest for the roots of religious beliefs; after all, they are not always obvious. It is wrong to think that every religious notion, every religious rite, emerged from some material conditions. In most cases the situation is much more complicated. Every ideology, including religious ideology, is relatively independent. Once religious notions develop they usually remain basically the same, even when the conditions change that prompted them, although their form changes under the influence of the new conditions, influence one another and often intermix, becoming more complex notions. The same thing occurs with rites, with cultic activities. However this process is not independent or spontaneous; it is determined by the whole course of society's development, by concrete historical conditions. Yet the individual links in this process, if examined in isolation, are extremely difficult and sometimes impossible to explain directly on the basis of their social environment.

By way of illustration, let us take a look at the origin of Christian baptism in water. Of course, one could maintain that belief in the purifying force of water that washes away original sin is based on the actual quality of water to wash away dirt. However we cannot be satisfied with this explanation if for no other reason that this quality of water is known to all people, but only in the Christian religion did new membership take the form of being bathed in or sprinkled with water. Thus it is necessary to seek the direct source of this ritual. When we look deeper we see that the early Christian communities borrowed the ritual from the Near Eastern Mandaean sects, just as they borrowed other rituals from their predecessors. The worship of water among the Mandaeans as a purifying force apparently went back to the ancient Babylonian cult of Ea, the god of water. In short, only by examining a long chain of historical ties can we find the original roots of a given ritual.

Another example is the Judaeian and Muslim custom of circumcision, serving the same purpose—acceptance into the religious community. Often the explanation for this ritual was that it plays a hygienic role. The only way to understand the genesis of the circumcision ritual is by studying the practice among many less developed peoples. To this day these peoples perform the rites of circumci-

sion not on newborns or seven-year-old boys, but on adolescents entering maturity. Thus the custom plays an obvious role, although in an extremely brutal form: it temporarily prevents a young man, who has not yet reached full maturity, from violating sexual taboos. Thus the roots of this Judaeo-Arabian rite lie in the ancient past of these peoples.

A third example is the Christian dogma of Immaculate Conception, according to which Jesus Christ was born of the Virgin Mary. It could be said that this dogma arose from the desire—consciously or unconsciously—of showing that the Saviour was not an ordinary person, was not born in the same way as other people. This is true, of course, especially since many peoples, if not all of them, from the ancient Egyptians and Romans to the Chinese and Indians, maintained beliefs in the birth of outstanding personalities by supernatural means. However none of these examples explains the origin of the belief that a woman can become pregnant without the participation of a man. The roots of this belief cannot be understood without looking into the distant past, to the period of group marriage, when the role of a man in the birth of a child was not recognised at all or was understood only vaguely. Originally this role was perceived in relation to totemic incarnation.

All this shows that seeking the roots of one or another religious notion or rite is far from simple, and sometimes even impossible. However it is not because these roots do not exist, but because they are often carefully hidden in the remote past. Quite often the simple lack of factual information or the poor quality or unreliability of this information prevents us from finding the sources of one or another belief, dogma or ritual. In these cases we have to be satisfied with a supposition (under no circumstances presenting it as an established truth) or even with simply leaving the question open.

For instance, in view of the present level of knowledge it is difficult to explain why the peoples of continental East Asia—the Chinese, Mongolians, Manchurians, etc.—have always worshipped the sky as a supreme deity, while the Japanese have worshipped the sun. However in this case, and in many other similar ones, our inability to find the reasons does not at all mean that there is not an ex-

planation, but that we have insufficient knowledge. There are many such instances. In this respect a historian of religion has no end of work.

Another problem is the impact that religion has on various aspects of people's lives, including their material well-being. The influence is unquestionably great, but it is always secondary. Bourgeois scholars often try to explain various phenomena in social and material affairs by citing the influence of religion. Religious-magical notions have been used to explain art, family-marriage norms, the origin of the state and primitive technology, and even language. However these theories today do not have advocates. Only burial customs are explained by many as having roots in religious-magical notions, although this is no more likely than the supposition about the same origin of marriage customs or state power. If magical and religious beliefs cannot be seen as the primary reasons for the origin of one or another social institution, we cannot deny that they have an impact. Precisely an examination of how religion has influenced and continues to influence art, knowledge, morals, law, social affairs, economics and politics, is the second and no less important task of any serious study of religion.

By way of example, let us examine how religion has influenced the arts. For centuries artists, architects, musicians and poets devoted their creative efforts to religious themes, and the clergy used them to exert a stronger influence on believers, to attract them with the magnificent religious music, exquisite statues and paintings, portrayals of the saints, the very architecture of Gothic, Byzantine or other temples. This fact itself indicates the strength of religious ideology and the ecclesiastical organisation it represents.

According to the defenders of religion, it constitutes the foundation of any moral code; this opinion is also shared by some free-thinking authors. The opposite opinion also exists—that only in the later stages of historical development is religion related to morals. Both opinions are erroneous. The sources of human morals are not to be found in religion, but in actual socio-economic conditions. However already in the period of communal-clan society religious beliefs were intended to strengthen moral standards, giving them supernatural sanction—the system of

taboos or the customs of initiating young men when they were taught the tribe's ethical standards, reinforced by the authority of ancestors or the guardian spirit of initiations, and later by the authority of the tribal god. In a class society, morals and law revised in the interests of the ruling class, also gained religious sanction.

For instance, in India, China and Japan the subordinate status of the lower and dependent classes was always sanctioned by religious beliefs. That was also usually the case in the ancient states of the Near East. A slave in antiquity, however, served his master not in the name of religious precepts, but on the basis of brute force. Only Christianity elevated a slave's submission to his master to religious duty, a divine commandment. In the Middle Ages the same Christian dogma of submission to the power of the wealthy was combined with direct coercion, and the upper classes sometimes openly demonstrated their disdain for religious commandments. The result was that the spontaneous protest by the oppressed masses took the form of demands for reviving divine justice and following religious commandments. In modern capitalist states, as a rule, direct coercion is combined with the ideological (religious) substantiation of this coercion.

This does not at all exhaust all the complex ties between morals and religion, law and religion. After all, the problem is not only class relationships, but personal, family and other relations in which moral standards still often are reinforced by religious notions—"it's a sin", "God willed to do so", "God will punish you", "God will bless you", etc.

The question arises, why hasn't humankind, the enormous advances in science and positive knowledge notwithstanding, liberated itself from the addiction of religion? Does this mean that religion has in fact played a useful role in history?

That is how some investigators have posed the question. Many of them, and not only believers who are defending religion, but also free-thinking people, have tried to prove that religion, despite its errors, has helped people and continues to assist them in their struggle for survival, either as an organiser of collective experience, or as a code of social moral norms, or as a beacon showing people the ideal goals.

Is this true? Religious rites and beliefs emerge from people's material requirements. Numerous such examples have been cited. People expect religion to help them satisfy their needs, whether it is through hunting or agrarian cults, the healing of diseases by either medicine men or shamans, the cult of gods who are regarded the guardians of communities, cities or states. But does it really satisfy their needs? Only in those cases when religious-magical notions are combined with the skills of hunter, farmer or artisan can it appear as though these notions genuinely help to achieve the intended goal. In actuality the goal is reached because of the skill, knowledge and effort of human beings. In the area of morals and law, people often assume that if they are acting fairly it is because they are following God's commandments, religious principles. Actually religion has only reinforced through supernatural sanction the norms of conduct that arose from social practice itself without which the human community would be inconceivable. At the same time we must not forget that religion, in addition to necessary and useful standards in law and morals, also legitimatised and sanctified unreasonable and unjust standards in law and morals.

The history of religion provides abundant examples of religious rites, religious beliefs and religious instructions arising from a definite need that leads to the opposite result or a result not corresponding to the planned goal.

Here are some examples. Food taboos exist in one or another form in nearly all religions. They are founded on the spontaneous but advisable desire to regulate social consumption. However what is the result? Totemic taboos, the absurd rules of the Judaeo-Christian religion regarding ways to slaughter cattle, the exhausting Christian and Muslim fasts that often undermine the strength of people who are already undernourished, and so forth.

Another example can be found in burial and repast rituals and related beliefs. They were based on semi-instinctive and even rational action—the isolation of a decaying corpse, while also preserving it as an important relic in memory of a loved one, and the organisation of a memorial feast. However when superstitious religious-magical beliefs gradually entered into burial and repast customs,

the rituals themselves became exaggerated and deformed. People senselessly sacrificed valuable articles, weapons, animals and, sometimes, slaughtered wives, slaves, servants and prisoners. At repasts for Ginean kings dozens of slaves and other people were killed so that they would follow the deceased leader to the afterworld as heralds.

One of the most important and self-evident observations resulting from a close examination of the history of religion is the extraordinary variety of beliefs and rituals among different peoples and in different periods. This variety cannot be explained only by a change in the successive stages in the general development of religion in accordance with the stages of social development. We often see that peoples that have reached about the same level of historical development have quite different forms of religious notions. What is most important, however, is that this dissimilarity between religions in many cases not only relates to the content of individual beliefs, but also to the very style or spirit of religion.

When we say that the very style of religion differs, we mean primarily the approach of one or another religion to human life in general and to its different aspects. In other words, it is a matter of the orientation of religious notions and norms with regard to reality.

Here are a few vivid examples. Confucianism and Buddhism are two religions that originated nearly at the same time and in societies with similar social systems. Both religions have existed for 2,000 years in the same country and among the same people—the Chinese (although Buddhism, being a world religion, is also practised in many other countries). However it is hard to imagine any two religions that have so little in common and adhere to doctrines that are even completely opposite. Confucianism gives religious sanctification to the established socio-political system, sets as its ideal a patriarchal feudal monarchy relying on clan traditions in which all cult activities are presided over by civil servants, the eldest in a clan and the eldest in a family, requires pedantic and strict adherence to established rituals and ceremonies, involves absolutely no mysticism or any interest in the afterworld. Buddhism, on the other hand, fundamentally renounces all worldly affairs, maintaining that they are the

source of all misery and deception. It advocates the complete rejection of earthly existence and immersion in peaceful non-existence—Nirvana. Buddhism requires monastic asceticism from everyone who wants to escape torturous reality. Here we are talking about the fundamental aspect of doctrines, not how they apply to reality. After all, life adds its own corrections to these ideals, and in practice both Buddhists and Confucians behave in ways that are not so different.

The traditional religions of China (the combination of Confucianism, Taoism and Buddhism) can generally be counterposed to the religions of India. The Chinese encourage the ceremonious and conscientious performance of rituals that are not too burdensome, the veneration of ancestors on certain days, the offering of paper sacrifices. The Indians hold as their ideal asceticism, self-torture and mystical communication with the divine, while ordinary mortals must constantly observe restrictions, taboos, continual purifications and wasteful sacrifices. The practical Chinese gives his religion the absolute minimum, whereas the superstitious Hindu is controlled entirely by his religion.

Various religions have quite different approaches to daily affairs, to their details. The religions of the ancient Jews and the ancient Greeks evolved during approximately the same period and at the same stage of historical development. However the ancient Greek religion hardly had any instructions about the details of daily life, what a person should eat or drink, what he should wear, what and when he should engage in one or another activity. Judaism, on the other hand, entered the kitchen and the bedroom, regulating quite strictly the food people ate and how it was prepared, what people wore, and recommended or banned numerous details of human conduct.

Religions take different approaches to death and the dead. Again this dissimilarity is not always due to differences in the historical stages. The ancient Egyptian religion is astounding for the extravagance of its burial cult. Even while a person was still alive he took great pains to prepare for his funeral, ordered his casket, etc. The great concern paid to mummification, to building burial temples, intended to contain all sorts of objects, enormous burial pyramids for kings, all this creates the

impression that a religious Egyptian cared more about his existence in the afterworld than his life on earth. At the same time the ancient Iranian religion regarded the deceased as impure; even the bodies of respected people were practically thrown onto a heap and left to be devoured by vultures.

Religions have different outlooks on the individual. The main determining factors in the changes are related to the general course of history—the decline of communal-clan relations and later the transition to a capitalist society. That is why the correlation between the collective and the individual in religion gradually changed in favour of the latter. However this process began rather early (individual totemism, the cult of personal guardian spirits) and continued throughout the history of religion until the present. That is why it is wrong to reduce the issue to historical stages alone. In some cases the opposite trend has been true. For instance, early Buddhism addressed its teaching to the individual and taught that acceptance into the community should be strictly individual; according to Orthodox Buddhist teaching, a person striving to attain Nirvana could rely only on his own strength. Later the individual in Buddhism became secondary, while the ecclesiastical organisation, hierarchy and rituals became primary.

In other religions the correlation between the collective and the individual differed widely. The former was dominant in the cults of the ancient East and antiquity, whereas the Greeks in the sixth and fifth centuries B.C., along with the dominant polis form of cult, gave rise to the individualistic Orphic sect, the Eleusinian and other mysteries that promised believers, and they alone, special religious benefits. Judaism has maintained its strictly community nature of doctrine and cult, but the Hasidic movement that developed within it made a sharp shift towards the individual. The religions of China and Japan do not contain any elements of individualism; all that is required of a person is strict observance of established rituals. In Hinduism there is a balance of both: ritualism that is mandatory for all and the harsh practices of the ascetics. Catholicism has always upheld collective principles above all others, because salvation comes from unconditional submission to the Church, which takes full

responsibility for giving absolution. However it was for this reason that the Calvinists, Puritans and other Protestants broke away from the Catholic Church, once again focussing on the individual instead of the community. In the Muslim religion, with its strict ritualism and community discipline, the Sufists became the advocates of individual principles, placing all hopes on an individual's personal communication with God.

The enormous variety of religious beliefs and rituals is not an amazing fact in itself, because we know how the concrete historical conditions of various peoples and periods can differ. After all, religion depends on the overall conditions not only of material affairs, but also political forms, cultural distinctions and outside influences. It is necessary to thoroughly and comprehensively study all these conditions in each country, in each period before we can understand the origin of the differences between religions, for instance, those of India and China, Egypt and Iran, Greece and Rome, the Celts and the Slavs.

While being aware of the enormous variety of religious beliefs and rituals, the dissimilarity of even the types of religions among different peoples, we must remember that in spite of all these differences, religion is still basically the expression of people's powerlessness in the face of his environment.

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