

Text 8. : Theology (22 p.).

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1. Theology.

'Theology' is understood here as the definition of what 'religion' ('religion') is. We want to know how 'religious' something is and how it is.

We thereby place ourselves outside any existing religion, insofar as this is possible, as well as outside any "irreligion" (atheism, agnosticism e.g.). - Therefore we begin with what *Nathan Söderblom* (1866/1931), professor in Uppsala and Leipzig, says in his solid work, *Das Werden des Gottesglaubens*, Leipzig, 1926-2,162f.

Holy.

"Although belief in God in addition to worshipping God is so significant for religion, there is an even more significant criterion (means of discernment) concerning the essence of religion, namely the distinction between 'holy' and 'profane.' (...). There is no piety worthy of the name without the representation of 'the holy': 'pious' is the one who assumes the existence of something holy." - Thus Söderblom.

Theology.

"Theology" or "theology" pays attention to what is holy and draws out how holy something is and how it is holy.

Remark. - It has already been noticed that we use - instead of 'religion' - the term 'religie'. The reason is that in Latin 're-ligio' means "to pay attention to what commands reverence because it is sacred." This while 'religion' already immediately introduces the partial term 'god' and thereby privileges one type of holiness.

So the decisive thing throughout this presentation will be to blot out the essence of the sacred. Which will not prove to be an easy task, given, among other things, the multitude of interpretations of the term "sacred. Which does not prevent a general essence from emerging amidst the many definitions.

Aretalogy

Bibl. st: S. Reinach, *Cultes, myths et religions, III*, 1913-2,293/301 (*Les arétologues dans l' antiquité*).- Steller explains how the ancient Greek term "aretalogos" (teller of miracles) harbors one neutral and two non-neutral meanings.

a.- 'Aretè', Lt: virtus, fortitudo, means 'sign of power'.

Thus e.g. in the ancient expression "tès theias dunameos aretai," literally "from the divine life force ('power') the miraculous deeds." Deeds that testify to a god-given power. In this sense, the term "dunamis" coincides with "energeia," (life) force.

Miracle

From the Latin 'miraculum,' which means be- and wonder. A translation of 'aretè'. In Biblical parlance, 'gebura.' Reinach says the Biblical term 'gebura' comes through in *Mark 6:5*, where it is said that in his native land Jesus "could not perform many 'dunameis,' miracles," for reason of unbelief.

The sacred shows itself as the causative factor in and through signs of power.- Reinach: "It is certain that long before the triumph of Christianity, the term 'aretè' was used in the sense of 'miracle,' i.e., transcending nature." (O.c, 300).

b. Pejorative meaning.

We dwell on this because the whole exposition long the under separation between the truly holy (miracle) and the suspicious, yes, spurious holy may be necessary.

In the pejorative sense, "aretalogos" means "fable teller" ("fabulator"),- teller of what we here in the country call "fables. Hence, "humorous thinker," also "quack" (as healer). These ancient meanings remain current when one examines actual religious life!

Remark. - *1 John, 4:1*, says, "Beloved, do not believe every 'spirit' (*note*: life force or power) but test whether the 'spirits' (*note*: life forces) are from God for many false prophets have gone out into the world."

In the Bible, "spirit" ("roeah" or "ruach") means "power" or "life force" that stands out and amazes.

So one sees that "spirit" also in the Bible has a meliorative and a pejorative meaning just like e.g. the term "aretalogos."

This has been called "the distinction of spirits" under . Those who engage in research concerning the sacred and religion as "the sense of the sacred" must keep this distinction firmly in mind.- Not that the suspected sacred does not belong to (the broad concept of) the sacred. On the contrary.

In passing:

we see, based on what has just been said, that both those who recount power phenomena and those power phenomena themselves are ambiguous, i.e., identifiable in more than one sense. We strongly emphasize this given the high frequency of suspicious stories. To take religion seriously is not yet to be naïve to the point - we now turn to power in greater depth.

Models.

Söderblom, o.c, 26, gives three examples.

Power in animal behavior.

The horse sweats a lot, barely manages to pull the load home. The Swedish farmer knows why: "The horse is 'maktstulen', deprived of power". Some evil man, through "evil arts," has "stolen" his power.

Explanation:

Two expired:

1. The first course - the "normal" course - has for years consisted of the horse bringing the load home with ease, albeit o.g.v. effort.

2. Also: this time the farmer expects that work with his horse will proceed normally.

But look: the animal starts to sweat a lot, gets home with great difficulty with the load. The normal course is thus "thwarted" by another course set in motion by a hostile fellow human being o.g.v. "black arts," namely, the "stealing" of the animal's power.

Consequence: the animal has all the trouble in the world to do its ordinary work.- It is that "unusual," that "unforeseen" and even "unforeseeable" or "unpredictable" that makes traditional man think of "power" and in its harmful form.

Power in human behavior.

Thus - says Steeds Söderblom, ibidem - even a man can be "maktstulen."- The elders in the North said of a man that he is "hamstolinn" - deprived of his "hamr" - when he suffered a miscalculation and did not get ahead.

Explanation.- Again, the same confluence of a normal - and therefore predictable - course, i.e. succeeding, which is crossed by a harmful course.

Power in food.

Söderblom. - Who does not know that food gives strength? But not every spice in equal measure, - not the whole dish of groats, not every whole loaf of bread. For in the last remainder of groats at the edge of the platter, in the last bite of bread or in the last bite of a series of simultaneously baked loaves, power is present together. One then says "the power bite."

Explanation

Steller only dwells on the normal course, i.e., food that still possesses its power. But food and drink can also be "maktstulen" and apart from mere biological nutritional value possess no power, no "sacred" nutritional value.

We gently begin to acquire a conception of what sacred or 'sacred' power or force might mean. We know what is called "power" or "force" in the everyday profane sphere, meaning: far may. But sacred power or force - notwithstanding the similarity in terms of effects, among other things - is something else, if only because it is normally 'invisible', 'intangible', in a word 'indeterminable' with our ordinary cognition.

How then do e.g. Swedish farmers know that such a thing exists and even "works," i.e. causes effects? Here a tradition shows itself: one learns sacred power from father to son, from mother to daughter. Tradition sharpens a certain ability to perceive in this area, which of course is not infallible, far from it, but which is nevertheless reliable to a certain degree.

The typical modern man no longer lives in and of that tradition. He therefore exhibits the faculty of knowing in question only exceptionally. He who nevertheless possesses it in the midst of our modernity is then called "sensitive" and to the strong degree "clairvoyant" or "clairsentient."

Which will be addressed later.

2. Manaism (Mana belief).

The English missionary *R.H. Codrington* (1830/1922) in his *The Melanesians*, Oxford, 1891, explains the typical Melanesian belief in power as follows.

As an aside, Melanesia in the South Pacific includes New Guinea and western Pacific island groups.-.

Note Codrington uses the term 'supernatural,' 'supernatural' where we note that within Catholic parlance a distinction is made between 'extra-natural' (paranormal) and 'supernatural' (springing only from a strictly above every natural ability reaching into grasp of the God of the Bible). The 'mana' or sacred power is in principle only extra-natural corporeal. Therefore, we translate by 'extra-natural'.

Religion at its Melanesian.

"The religion of the Melanesians - says the proposer - consists - as far as theory is concerned - in the conviction that there is an extra-natural power which is in itself invisible , and - as far as practice is concerned - in the use of means to control that power to one's own advantage.

The idea of a Supreme Being is completely alien to them. There is, however, a belief in a force that - completely separate from physical force - works for good or evil in every case. To possess and control such power means the greatest for part. That is "mana. (...). In fact, the whole Melanesian religion consists in making that mana one's own in order to be able to make it usable to one's own advantage,-the overall religion, -which be signs prayers and sacrifices."-

Remark. - One immediately sees that instead of "religion," it is better to use "religion."

A mana stone.

Codrington.- Someone happens to meet a stone that stimulates his imagination: the shape is unusual; it resembles I don't know what. That is certainly not a stone like the ande re! There must be mana in it.

Thus he reasons to himself. And tests his stone: he places it at the root of a tree whose fruit he somewhat resembles or he puts it in the earth when he plants his garden. An abundant harvest from the tree or in the garden shows that he is right: the stone is mana; he possesses that power - and, because he possesses it, he is able to impart it to other stones." - So much for a model.

Kratophany.

'Kratofanie' means "the fact that strength shows itself." The stone of a moment ago showed its power in the unusual fertility phenomena. Thereby the startling results are due solely to the mana effect. Which does not mean that the traditional Melanesian underestimates ordinary, "natural" forces. He knows them very well. But the striking difference in results leads him to conclude, "There is more to it. There is ma na at work". The unusual result 'transcends' the ordinary course of plants.

Impersonal yet personable.

Codrington.- Although impersonal in itself, mana is always connected to a person who directs it. The spirits always have it. The souls of the departed ('ghosts') usually have it.

If a stone apparently possesses an extrasensory power, it is because a ghost has made itself one with it. The bones ren of deceased people possess mana because the "ghost" is one with it.

A human being can have such a strong connection with a "spirit" or a "ghost" that he too possesses mana. (...). Thus, every remarkable feat is proof that a human being possesses mana. The influence of such a person depends on the impression he makes on the spirit of the people that he truly possesses mana, such that he thereby becomes a leader.

To there essentially what Melanesian manaism means: it is one type of belief in sacred power.

3. *The power of a formula.*

Bibl. st.: N. Söderblom, *Das Werden des Gottesglaubens*, Leipzig, 1926-2, 81f.

The healer.

The starting point of the fact that the essence of the extraordinary action of the sacred power became known became the healer: after all, he was the one who knew what the others did not know. The representation of the power certainly gained a more precise content through what was established of his ability. At least in the cases known to us, this is usually claimed about him and his formula as 'mana', 'brahman', 'orenda', 'manitoe' (*note:* terms designating the sacred essence of the power in question among different peoples) by preference.

The sacred formula

It had within it a power to which one turned if necessary. In the course of linguistic development the words became archaic and their meaning was forgotten. However - in order not to destroy the power of holiness - the formula was kept unchanged and thus "sung" by later generations.

A model.

Fr. Lejeune (1592/1664), in *la Nouvelle France* (1634), relates the following about the songs of Indians.

As for their superstitious chants, they use them on a thousand occasions. A magician and an elderly person with whom I talked about this provided me with the explanation. They told of two savages (*note:* the then name for "primitives") who once, in great distress - they were near death due to lack of food - were instructed, "If they sang, they would be helped. So it came to pass: if they sang, they found something edible.- One does not know who it was who gave them the instruction.

Since then.

The whole religion of these Indians consists mainly of singing. To this they use the barbaric words that come to mind - Lejeune reproduces some of these words from - what he calls - "a superstitious rite that lasted more than four hours".

Sacred is radically distinct from profane.

Sharp distinctions are made between ordinary (exoteric) sagas and songs and sacred formulas. - Often the power in them is taken as the sole right of the healer or of a particular clan or tribe. Among Native Americans, it was considered a sin when one used the chants of others. Just as certain Indians possessed personal guardian spirits or sacred objects, they also had songs that were considered personal property. According to them, in the (*note:* sacred) song dwells a power that no one outside the rightful owner should appropriate.

Note - Above, the term 'sung' was written in quotation marks. The reason is that the 'singing' of power-laden songs involves a very appropriate mode of utterance such that it is called 'chanting'. For example, the Latin term 'carmen,' which means 'song,' has at times the meaning of 'magic song' (understand: sacred song, power-charged song).

Note - It should not be thought that only primitives of the past knew the concept of "force": even today, in "alternative" circles - such as in what is called "New Age" - the sacred concept of "force" or "power" is still held as fundamental.

But it is good to know, from what texts of the past tell us, that those traditions are still alive today in certain premodern centers. We say "premodern" because all that is modern in the sharp sense has great difficulty with the basic concept of religion.

4. Manaism as 'apocalypse'.

S. Reinach, *Cults, myths et religions*, III, Paris, 1913-2, 284/292 (*L'apocalypse de saint Pierre*), defines: the revelation of facts which escapes the average knowledge of men is 'apo.kalupsis', revelation. Usually it is a privileged one who is the only witness or at least the only guarantor of the revealed, who 'reveals'.

Remark. - The very broad meaning is confirmed by C. Kapper et al., *Apocalyp-ses et voyages dans l'au-dela*, Paris, 1987.- That this literary genre is ancient is evidenced by what N. Söderblom, o.c., 28f., says in Codrington's track.

Contact with spirits and souls.

Melanesians believe both in spirits, which show themselves but not in earthly biological bodies, and in ghosts. They address the former and the powerful among the latter through prayers and offerings, usually money.

Contact with souls.

Only some souls of deceased people possess mana. They reveal that soon after death. The other souls fall into oblivion because the souls of "ordinary" people do not reveal mana after the death of the body. - The Melanesians test this.

1. The rescued canoe.

Ganindo was killed by an arrow when he went to attack Gaeta with others under the leadership of the chieftain Kulandikama Gaeta to hunt for heads (for headhunting purposes) and thus gain strength in his village.

Opm..- Headhunting is apparently one of the means of appropriating the mana of others. - Well, at a later campaign the canoe got stuck. Names were called out. When Ganindo's name was called out, the canoe got loose.

Opm. - This is apparently a form of 'revelation' of what remains hidden from average knowing. The powerful soul of the invoked "open bears" itself in and through the saving answer it gives to the supplication.

2. The revealing counsel

In the same way they found out which village to attack: invocation and succeeding.- Coming home, they danced around Ganindo's hut while exclaiming, "Our tindalo (*opm.*: designation of the soul of the dead) is powerful enough to kill!"- At the time of Codrington, that tindalo was worshipped on Florida (one of the Solomon Islands).

Opm..- Immediately we see how a worship service arises: whoever shows 'power' is honored,- both before and after death.

Unequal power.

One spirit or living possesses more mana than another. Thus one dare not kill a man without the help of one endowed with stronger mana,--for fear of the soul of the slain. - If a rainmaker, i.e., a man who rules the weather be by his power, fails to cause rain or quiet a storm, it is due to the opposition of a healer provided with stronger mana.

Relics.

In emergencies, one must buy an "amulet" (*opm.*: good luck item) - a tooth, a tuft of hair e.g. - from a man of stronger power, because that relic is "full of mana" (from the one to whom the relic belongs).

Harmony of opposites.

This term was introduced as a basic concept by *W.B. Kristensen*, known for his *Collected Contributions to Knowledge of Ancient Religions*, Amsterdam, 1947, - especially o.c, 231/ 290 (*Circle and Totality*). 'Totality' means that the sacred power does save (heals, favors) but, by virtue of a kind of hidden law, turns into its opposite (sickens, opposes) over time.

'Harmony' means that both - salvation and mischief - fit 'harmoniously' into each other as the two 'opposites' in sacred power.

Codrington establishes e.g. that mana works disease-and-healing! It regulates the weather for better and for worse (as here just above where two rainmakers cause opposites). It reveals guilt or innocence when accused (with the eventual opposites caused by magicians in the service of one of the parties). It makes poison active for good or for evil de.

Moral.

With the latter - the harmony of opposites - it appears that morality in the context of a manaic culture represents a very elastic concept.

5. Dynamisms.

G. van der Leeuw, *Phänomenologie der Religion*, Tübingen, 1956-2, 9, summarizes.

Dynamism.- Van der Leeuw's interpretation of religion is called "dynamism" because he emphasizes the "dunamis," power.

We find - so he says - the representation of a power that is "empirically," that is, based on concrete experience, established and lived through in persons and things and thanks to which they are capable of causing. This causality is varied: it includes both the sublime understood in our sense as creation and the pure capacity to cause or succeed. - It is only dynamic and by no means ethical or "spiritual" in our sense.

Remark. - By "in our sense" the proposer means the meaning the term "holy" has acquired in the West, - especially under Greek and Biblical influences.

"Primitive monism".- 'Monism' means "the view that a single fact encompasses the whole of reality."- Such a name would presuppose a theory that is not there in the facts, for one only mentions "power" when it stands out, and one does not care about what in ordinary cases causes foremen and persons to cause it.- Yet it is perfectly correct that the representation of power, as soon as it enters into other cultural situations (*note*: than the primitive ones), develops into the representation of an omnipresent force.

'Power' as an encompassing concept. - One is called "holy substance" (one of the names for "power") AND also God "holy. - For example, the Hebrew term "el" means both "power" and "God," for one says, "It depends on the 'el of my hand,' that is, on the power of my hand. On the other hand, "the 'elim" refers to personal deities.

Awe.- Man's attitude toward power is astonishment, shudder,-in extreme cases fear. Marett (a religion scholar) uses the lucky English term "awe. Such an attitude has as its reason the fact that, while not supernatural, people hold power to be extraordinary, "other. Indeed, the fore-throws and persons who emanate power exhibit a distinct being, viz. they are 'holy'.

Evolution. - Söderblom, o.c, 91f., sees two paths by which holiness elevated itself above the primitive stage, viz. in India and in Israel.-We note what he says about the latter.- Among the Semites - especially in Israel - the conspicuous danger ly and miraculousness of the sacred asserted itself preferentially. Through an interaction of this intensive concept of holiness and the Mosaic prophetic experience of God, the "supranaturalism," i.e., the conviction that only the holy in its supernatural degree is truly "holy," of the revelatory religion, the Bible, was strengthened. The history of the concept of 'holy' within the revelation religions-Judaism and Christianity-demonstrates again and again and always more clearly the supernatural character of the holy.-

Remark. - We may add that with supranaturalism, morality - think of the Ten Commandments as the revelation of God's holiness - repeatedly and always more clearly acquires an emphasis unprecedented elsewhere. So that "holy" in the long run

means "conscientious" and "virtuous. Within the Bible, can an unscrupulous person be called "holy"?

Note.- This does not imply that no conscientious interpretation of holiness can be found outside the Bible. On the contrary! But the Bible does show a strikingly familiarly terrible, - especially since Moses and the prophets, who certainly thoroughly reject a harmony of opposites as "flesh" in the name of God's "spirit," i.e. God's morally gifted life force. This from *Genesis 6:3* onward in an obvious way.

6. Animisms.

E. Tylor (1832/1917) introduced the term "animism," literally "belief in the 'anima' or 'animus,' soul," in 1867.

Aspects.- With Söderblom, o.c, 11, we distinguish the following tested animisms.

1. A fact from nature - stick, tree, crocodile - is interpreted as living without the existence of an actual separable soul- This is called Söderblom "animatism" (from "animatus," endowed with life).

2.1. Every human being possesses a soul, possibly divisible into a plural of "souls" (understand: "soul layers"). About which more later.

2.2. A natural entity - object, plant, animal - is assigned a "body" and an appropriate "soul. By analogy with man.

3.1. In a jar, a tree, a lion houses the soul of a powerful,- known or unknown - dead person.

3.2. In a jar, a tree or a forest, a lion or a group of lions dwells a "free-floating" spirit, - e.g., a nature spirit, a forest spirit, any number of fertility spirits.

Note that these "branches" of animism are not equally present everywhere.

Experiences.

People tell - primitives (who readily speak of it among themselves) or moderns (who surround such experiences with a taboo) - that they pass out during sleep. In other words: their soul "travels" outside the body that remains comatose with it.

Occasionally they "dream" that they are "eating rabbits" or something. Or they step out to "friends" or "girlfriends. The latter then experience "a mass, a being, weighing on their bed or perched beside it." In a star ker case, the visited one experiences "a nebulous figure that seems to demand something of him."

Job 4:12:/16.

I also had a fleeting epiphany. My ear caught the whisper of it. - At the moment when dreams swirl around the mind in a confused way, when a languor overtakes people, an appalled shudder seized me (...). A breath slid along my face and made my hair stand on end. Someone appeared. I did not recognize his face. But the image remained before my eyes. Silence. Then a voice let out, "Is a mortal righteous in God's eyes? (...)".

Opm..- Modern mentality o.i. thinks all too quickly that this text is a literary artifice where such experiences are far more common than "one" wants to assume .

Souls Multiple- Bibl. st.: W. Davis, *The Snake and the Rainbow*, Amsterdam, 1986- Steller investigated in Haiti whether zombi's exist. In that context, he sets forth voodoo animism.

"Le corps cadavre," the corpse, is the biological body.

The 'n 'ame, the soul of life, makes the body live. She is an energy that passes in fragments during the decomposition of the corpse into the organisms on the ground, - for months.

The "z' étoile," the "fortune teller," resides in heaven (is not in the body) and is the energy that determines the lifeline with her fortunate or unsuccessful fate cases.

The "gros bon ange," the great good angel, is the undifferentiated kosmi sche energy that drives action in every conscious being. At death, it returns to the "world soul(estof).

The "ti bon ange",
the little good angel, is that energy which causes the individual as a personality with will and character. Among other things, this travels outside the body during sleep.

Vodu magic is especially concerned with the little good angel. In possession, a "loa," a spirit or deity, has taken possession and the possessed person is no longer himself. The experience of "emptiness" immediately after a sudden fright is the result of a time ly out-of-body experience of the little good angel. Meanwhile, he is the memory that holds experiential knowledge ont . Rites try to save that energy. It is sometimes removed from the body and placed in a pot of pottery that is placed inside a shrine under the guard of the "houngan" (magician). Which is more often risky given the morality of those involved.

On that background, Davis explains the zombification of certain people.

7. Soul Movement.

Bibl. st.: Söderblom, o.c., 14f..

If, then, one can speak of soul transfer in primitives - says the author - then in the following sense. 'Something' passes from a deceased person to a descendant or to a child born after his death. That is certain. But what right? As a rule, not the individual, post-death surviving soul of the ancestor. This one exists on as a 'being' amidst sheaves of 'spirits.'

Opm.- O.c., 10, steller mentions the term "phantom."- The Zulus (in South Africa) say of a man who elicits reverence and fear: "Unesitunzi (He has phantom)" where "isitunzi" denotes the reason for the awe-inspiring, viz. "phantom."-

Remark. - One cannot get rid of the impression that isitunzi indicates the power of the man in question.

The Dsjagga (in the region of Kilimanjaro) called their ancestors "the phantoms of the dead" (according to *J. Raum, Versuch einer Grammatik der Dschaggasprache*, Berlin, 1909).-This language, reminiscent of ours where reference is made to "the phantom realm," is irrefutably to the point: it refers to the individual souls living after death.

'Something' is about.

What right? - Among the Batak (in northern Indonesian Sumatra), 'tendi' or 'tondi,' the soul substance or power, passes to the descendant. Not what is called there the 'begu,' the individual soul.

On Malacca, the "sumàngat," the life force - present in both rice and people - passes. Not the individual soul.

Among the Tsji (Negro Africans), power is called 'kra': it passes. Not the 'shraman,' the individual soul. A kind of power stock - often considered the property of the family or clan - since the life force is associated with the name, it is conferred by the name on new singles within the lineage.-

In other words: the belief in strength - manaism - plays a central role in inheritance. One reason that this strength is associated with the name is that the term "name" actually means the same thing as "strength" for reasons of metonymy (coherence transfer).

Remark. - The term "dwelling" or "houses in" usually has an elastic meaning.- Söderblom cites *M. Kingsley, West African Studies*, London, 1899,98: "There is in the religion of West Africans a curious number of spirits dwelling in bodies but an even greater number of spirits who have no material habitation but occupy such a thing by chance."

We reproduce this observation to point out that e.g. the "presence" of the soul of a deceased person - the father e.g. - can be understood in the sense intended by Kingsley: the ancestor e.g. wanders into the other world and seeks "a dwelling-place. Which can

give the impression of soul relocation.

Note: - Bibl. st.: J. Herbert, La religion d'Okinawa, Paris, 1980.

Okinawa (Ryu-kyu is an archipelago between Japan and China. The religion there is apparently ancient because only wewomen function there in the sacred field. Among other things, they are healeresses. They regularly determine that the ailment someone is suffering from is in fact that of an ancestor (often killed during the war). For example, a woman had a sore throat: by doing what was necessary for her brother killed in the war, the woman immediately healed. "She suffered for her brother"! (O.c., 59ss.). -

We refer here to *P. van Eersel/ C. Maillard, éd., j'ai mal à mes ancêtres (La psychogénéalogie aujourd'hui)*, Paris, 2002. The work features interviews with seven specialists who confirm the findings of the healers on Okinawa.

Söderblom concludes that if the Indian, Egyptian and Greek concept of soul-housing (the individual soul passes through a series of earthly lives) continues the primitive heritage, then it is in a very new sense.

8. Manism.

The domain of the sacred also includes what since H. Spencer (1820/1903) has been called "manism," i. e. ancestor religion.

'Manes' in Latin meant "souls of the dead." According to Spencer, the interaction between the living and the dead was the integral origin of religion. This cannot be sustained, if only because the oldest cultures (hunters/pickers) show little of this except fear. But that contact with the dead explains part of religion is evident. In many pre-Christian religions, manism forms a very developed branch.

Sample.- J. Herbert, La religion d' Okinawa, Paris, 1980, especially o.c, 59ss., allows us to feel what manism can be under one point of view.

Okinawa (=Ryu-kyu) encompasses 73 islands and islets, several dozen of which are inhabited and exhibit a religion that has only wives as sacred personnel (called "noro" or "tsukasa"). As healers, they work with and complement doctors.

Herbert: "They discover who the ancestor is who is suffering and teach the sick person how to bring him to peace. This is very common today (1975+) with men or women who were killed during war. Likewise with sailors or fishermen who perished. (...).

I was quoted the case of a woman who had a "sore throat. Well, she had had a brother who was killed during the war. She finally discovered where he was buried. There on she turned to the local noro who intervened; the woman healed" (o.c. 60).

Updates.

Bibl. st.: *Anne Ancelin Schützenberger, Aïe, mes aïeux, Paris, 1993-1.; 2001-15.-.*

We cannot now exhibit the whole richness of this book and limit ourselves to "Marxist" phenomena that actualize what archaic religions have long known. A few samples convey better than a whole exposition.

Subtitles include: transgenerational ties, family secrets, birthday syn-dreams, transmissions of traumatism, genosociograms.

As an aside, a genosociogram is a family tree, made up from the memories of people with problems (without further research), supplemented with important events (birth, death, birthday e.g.) with attention to dates and also with the noting of sociometric links (mean: affective ties), put on paper in the form of arrows or colored stripes.

Blue disease (cyanosis).- O. c, 67 (*La maladie de l'enfant adopté*).

A young woman once suffered from cyanosis (heart disease with risk of hereditary passing) but is in good shape. After having surgery - like her grandmother who also had surgery from it - she decides to marry but without wanting children.

Nevertheless, her husband and she decide to adopt a child. A child from India is offered about whom they know nothing except that it is an orphan. They agree. It is a beautiful baby. Shortly after its arrival in France, it turns out to have.... cyanosis! It is operated by chance by the same surgeon in the same hospital and on the same date as years before the adoptive mother. Note: the medical service had set the date!

Remark. Such "repetitions" are frequently encountered. If coincidental, then still a striking coincidence.

Power word.

O.c, 147ss. (*Effets d'une parole forte*) - Writer works with families in North Africa (Tunisia e.g.). - An Arab family in the region of Carthage sees a series of girls being born: Djamila, Aïcha, Leïla, Oriane, Yasmine. A sixth girl comes into the world. The father - furious - calls it "Delenda"! Followed by two boys, Mohamed and Ali. Such sequences have occurred several times in the region since two thousand years: after too many girls, the father becomes furious, the last is called Delenda and then come boys!

Remark. - Cato the Elder (-234/-149), an old-style Roman, was the mortal enemy of the city of Carthage. He insisted: "Carthago delenda" ("Carthage is to be destroyed").- Evil does not harm Delenda and the previous girls but the series of girls stops and boys come into the world.

Writer's note: "Coincidence? Superstition? But, if superstition, how has that 'superstition worked for two thousand years in the region even among uncultivated outdoor people?' How does the word of power influence genetics? "

(Manism).

Writer's emphasis: if the father merely says, "Should yet a son be drilled" or "I want a son," there is no result. The necessary and sufficient condition is to utter the term "Delenda" in anger over the last born girl. - The phenomenon has been repeatable for centuries and in this sense is testable to some extent.

Curse.

O.c, 146 (*Prédications et malédictions dans l'histoire*).-Writer notes, "Without believing in curses, one can question the outworking of 'a strong word' - we translate by 'word of power' - that:

- (a) carried by a strong emotion and
- (b) especially pronounced by someone in authority (priest, healer, family member, professor)."

The term "Delenda" certainly has an application in Cato's mouth. It is as if the "power" or "force" that Cato brought into the world can be replicated and is repeatable.

The "cursed kings".

Philip the Handsome (1285/1314) abolished the Order of the Templars in 1312 and had their grandmaster Jacques de Molay condemned to death. At the stake on 18.03.1314, de Molay exclaimed: "Pope Clement! Knight Guillaume! King Philip! Within this year I challenge you before God's judgment seat to suffer your just punishment. Cursed! Cursed! All cursed to the thirteenth generation!".

During 1314, the three people jointly responsible died: the French king, the pope, the cardinal (who presided over the court). Then the king's eldest son e.d.m.-.

The lineage of French kings, the Capetingers, quickly died out. The Valois followed in 1328 and later the Bourbons. The last of the Bourbons, Louis XVI (1754/1793) sentenced to death by la Convention, left prison through the same door as the one through which 467 years before Jacques de Molay had passed. It was the thirteenth genus!--To there the details.

Writer.- Coincidence? Divine justice? Curse? - True to her theory, i.e. a power word borne by strong emotion uttered by someone in position, she explains the fate of the "cursed kings" as one of its many applications. She gives other applications in her book.

Opm..- Now what do the given samples have to do with manism? For that is the meaning kenis of the title of her book.- Danig does not explain much beyond her psychological theory, which is apparently a "scientific" translation of sacred models of thought.

First of all, the term "parole forte." Who does not see in it a detour to get around the term "magic word"? And the "power" ("forte"): who does not see in it the term "life-force" explained in detail by the dynamism of *G. van der Leeuw* in his *Phänomenologie der Religion*, Tübingen, 1956-2?

The transmission of the cyanosis, the changing of the sex of Arab children, the tragic fate of French kings seems to rely - in the eyes of writer - on one or more ancestors who, at a given moment of earthly history, set 'something' - in two of the cases an unfortunate fate (disease, death), in the third sex change - (yes, as a kind of 'institution' calculated to last and thus repeatable, seemingly endless). Where 'ancestor' is not just a biological ancestor but a figure (Cato, Jacques de Molay) who is a kind of 'cultural' ancestor. More to the point: in the case of the cyanosis, the biological mother is in India and the parents are adoptive parents!

Traditional dynamism as found in traditional (pre-modern) cultures holds that with biological conception, it is not the individual soul of the ancestor that passes on (unless by exception) but the life force or power (in Melanesia 'mana') inherent in the ancestors. This also applies to adoption,--where we speak of mere 'legal' connection between ancestor and descendant.

Author wants to be mordantly "scientific" - given the pressure that the international research community tends to exert, this is quite understandable - and so she avoids religious and occult language. But does that make the interpretation any more real? This with all due respect to her impressive factual material.

9. The life force as reason for existence.

In reading e.g. Söderblom's work, one notices a ranking which we now very briefly specify.

1. O.c., 54.- From the primitives to the present day, the individual and immortal soul appears as a being with the ability to will and act and e.g. exit, showing an independence from the body. The soul "causes".

From the primitives to the present, power - mana in Melanesia - occurs as an ability that from objects to personal beings "causes" exceptional qualities and achievements.- The parallel is striking. Especially that from object to person, power evolves with them.

2. O.c, 59.-We take a haphazard sample.

The religion of Tonga (Z.-W.-Zambia/ N.-W. Zimbabwe) is thoroughly 'manism,' ancestor religion. There all the dead become 'shikwembu,' god dial beings, 'deities.'

Which brings us to the concept of polytheism (polytheism), something widespread in a multitude of types throughout the beyond-biblical globe. Souls, as divine beings, are power-bearing to a remarkable degree. They are "causers".

3.1. O.c., 108. - Again we take a haphazard sample.-The religion of the islanders of Torres Strait honors,-according to A.C. Haddon, *The Religion of the Torres Strait Islanders*, 'cultural heroes' (also 'cultural heroes'), i.e. figures so power-laden that they introduce e.g. rites or also plants which are 'salvific' to the common people. Without clear reference to some Supreme Being they 'cause' life and salvation from distress.

3.2. O.c, 70.- Another sample.

The Shilluk (Z. Sudan) speak of "the Great Spirit," Tsjuok. He is creator and lord. But he is "deus otiosus," i.e. "a god who does not intervene." Therefore, he does not receive worship. However, in case of illness it sounds "Ya da Tsjuok" ("I am sick") and after death "Anake Tsjuok" ("He is dead").

Hofmayr, a missionary, translates "Tsjuok" by "inscrutable" (understand: concerning power). He is the existence of sickness and death in His exalted way.- As greeting formulas, the Shilluk say "I kal Tsju ok" (Tsjuok led you here), "I miti Tsjuok" (Tsjuok upholds you) and "Kali i Tsjuok" (Tsjuok leads you on). He is the great seemingly absent "Causer".

Behold a clear order of precedence in terms of power or life force, and thus in terms of causation, that can be found everywhere with many variations.

Monotheism.

A. Lang and W. Schmidt raised the idea of "primordial monotheism," i.e., the view that a primordial culture - spread among groups of people who are now called "primitives" - held a single God or Supreme Being. Traces of this can still be found among today's primitives.

To which, among others, R. Pettazzoni emphasizes that the term "monotheism" encompasses more than that: hunter cultures revere the one Lord of animals; cattle

cultures believe in the one Heavenly Father; arable cultures know the one Mother Earth, while Judaism, Christianity and, in their wake, Islam, honor the one God (not without variants).

The Bible at least is formal. - *Gen. 1:1* says, "In the beginning God created heaven and earth," where "heaven and earth" means "the ordered universe." God is the absolute Causer by virtue of absolute life force, "spirit," as *Wis. 12:1* puts it:

"Your incorruptible spirit is in all things." The term "bara," create, is said exclusively of God. And in *Gen. 6:3*, God makes it abundantly clear that His "spirit," life force, saves from destruction while "flesh," no reel substandard life force, "causes" destruction (in this case, the flood). If the term "monotheism" is anywhere pure and absolute, then in such Biblical statements. Everything else is biblically referred to as "approximations."

Immediately it becomes clear that the concept of power (force, life force, mana) is the sacred concept par excellence that reaches from the lowest realities to the highest Supreme Being.