

-Buhurdan

YERİNE GELİR HUKUKU

KUŞOĞLU,

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A. Br. : c. 2 , s. 77-78

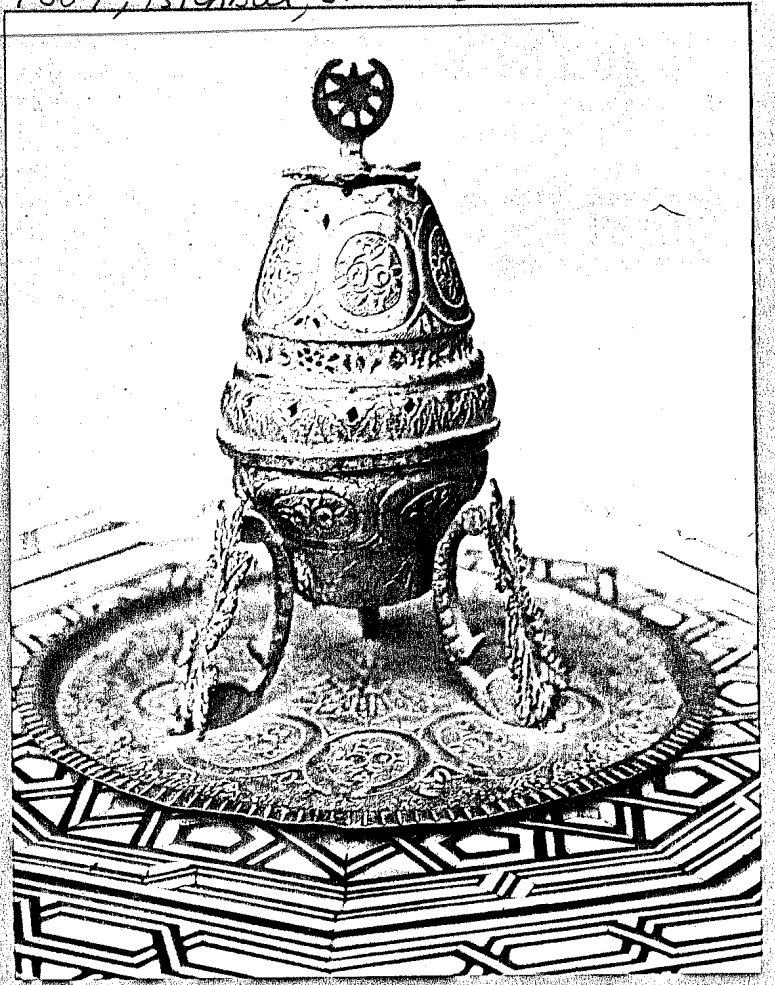
B. L. : c. 14 , s. 1981

F. A. : c. , s.

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ERGİNSOY, Ülker : Konya'da 13. yüzyıla ait bir buhurdan. *Sanat Tarihi Yıllığı*, 11, 1981, 59-81 Bibliyografya

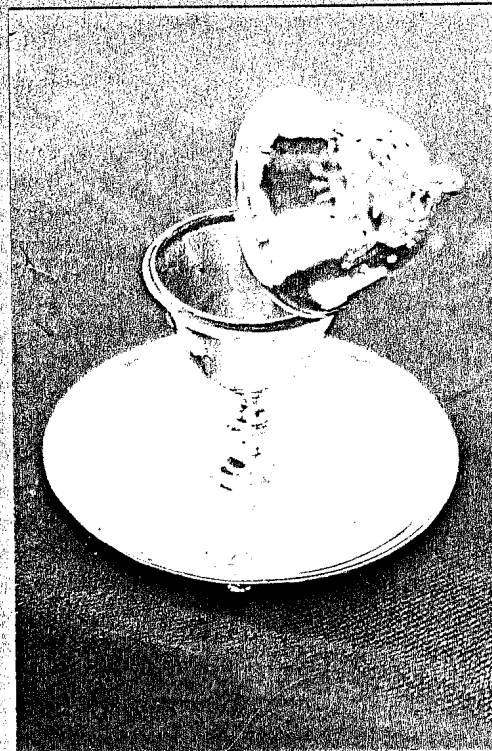


Bakır üzeri cıvalı altın kaplama (Tombak) buhurdan.

21 TEMMUZ 1993
Milletlerin
ve
dinlerin
ortak mirası

Buhurdanlar

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Kâse ve kubbesi sade işlemeli
II. Sultan Mahmud tuğralı
bir buhurdan.
Bütün buhurdanlar
burada görüldüğü gibi
(açık şekilde) üç kısımdır.
kubbe - kâse - tabia

«Aklın yolu birdir» sözü iyiyi, doğruyu ve güzeli arayan insanlar için yüzyıllardır hep buluşma noktası olmuştur. Mesela birbirlerini hiç tanımayan cemiyetlerin, başka başka ırk ve ülkelerden olmalarına rağmen Tanrı kavramında birleşmeleri çok manâlidir. İnsanların toplu hayata geçmeleri ve bir mekân altında toplanmaları da hep aklın yolu durağında buluşmalarındandır.

İşte, insanların bir araya geldiklerinde, terleme ve diğer fiziki sebeplerle yaydıkları kokular, geçen zaman zarfında içinde buldukları kapalı alanın havasını teneffüs edilemez hale getirir. İlk çağlardan günümüze kadar değişik milletler ve dinlerden olan insanlarca, yakıldığı zaman güzel koku çıkaran buhur (öd ağacı, misk, lâdin gibi ağaçlardan kıyılarak yapılan karışım) keşfedilmiş ve buhurun yakılması için de buhurdan icad edilmiştir.

Behurdon

INCENSE. Odoriferous plants of various origins and species growing in various parts of the ancient Near East became important elements in the religious, political, and economic life of the region beginning in the third and second millennia BCE and increased in importance in the first millennium BCE. The sap, wood, bark, roots, and fruit of the plants were used both as incense and as ingredients in perfume and medicine. Trees and shrubs growing in East Africa and South Arabia, such as *Boswellia papyrifera* and *Boswellia sacra*, yielded frankincense; *Commiphora myrra* yielded myrrh. Both of these incense substances were already important trade commodities from the region called Punt in southern Egypt and from South Arabia to cultures in the Fertile Crescent in the second millennium BCE (cf. the reliefs at Deir el-Bahari in Egypt representing Queen Hatshepsut's expedition to Punt, and Tell el-Amarna letter 269, l. 16). Other incense-producing trees grew in what are today Turkey, Lebanon, Syria, and Iraq. They include *Astragalus gummifera*, which yields gum tragacanth; *Cistus laurifolius*, which yields ladanum; *Commiphora balsamodendron* and *gileadensis*, which yield the balm used in various medicinal ointments; *Liquidambar orientalis*, which yields storax; *Pistacia lentiscus*, which yields mastic; and, finally, *Pinus brutia*, which yields an oleoresin, used by the Sumerians for medical purposes.

Although the use of incense is considered a symbolic expression of a mythic reality in the ancient Near East, there are hardly any traces of etiological myths explaining the origin or beginning of the use of specific incense materials. This is surprising in a world permeated by mythology because myth legitimizes the use of specific materials for specific purposes. The only complete myth of origin of a specific incense material is found in Ovid's *Metamorphoses* (10:298–518). It deals with the origin of myrrh and legitimizes its use in connection with death and funerals. The Hebrew Bible testifies to various uses of incense, but has no myth of origin; it only informs us that God likes the smell of offerings, including or excluding incense (cf. *Gn.* 8:21; *Lv.* 1:9, 2:2). The gods of ancient Assyria-Babylonia also appreciated the fragrance of incense offerings (cf. the Gilgamesh epic, 11:158). Even in Egypt, where so much incense was burned, there is no myth of origin, although there is the Egyptian word for incense, *sntr*, "that which makes divine." In the linguistic metaphors and images connected with incense there are hybrid expressions of exalted feelings that allow for the use of mythological images in connection with incense. For instance, incense is called the Eye of Horus, although it does not play any major role in the myths connected with Horus and Osiris. The term is, therefore, a symbolic expression at best. In the pyramid texts, which describe the funeral and the worship of the dead ruler, it is said of the dead king about to become a god that his "sweat is the sweat of Horus," his "odor is the odor of Horus," referring to the incense fumigation in the cult of the dead king. Incense makes divinity.

Incense and the Human Body. Although there is no myth of origin for the use of incense in the ancient Near East, it can still be maintained that its use is legitimized by myth—by the gods—simply because its use is supposed to be appreciated by the gods. This appreciation has far-reaching consequences for the way it is used. It seems that the earliest use of incense is connected with death, funerals, and the worship of the dead. In Egypt the pyramid texts relate the funeral of the dead king. The mythic idea of the ceremonies associated with the funeral and the cult of the dead king is to make him a god who lives forever. It is for that purpose the incense is being burned. Incense enables the king to obtain the stated purpose because it possesses divine qualities: it purifies from putrefaction and evil odor, it protects against evil, and it bestows upon the king the odor of the divine world, from where incense mythically derives. Incense furthermore facilitates the physical transference of the king to heaven: the smoke forms a staircase from earth to heaven. Incense is able to make the dead live again because death in the ancient Near East was never considered a natural necessity but, rather, a mythic accident.

Incense material was also used in embalming the dead body. It was thought to preserve it and keep it alive. Incense has the same function in the cult of the dead. In the tombs statues representing the dead were erected in inaccessible rooms that the Arabs call serdab, "basement." These rooms have one or two small openings in one of the walls through which the cult of the dead person could take place. The serdab statues were fumigated with incense to assure that the dead stay alive. The same belief can be found behind the Phoenician sarcophagus inscription from Byblos that tells its reader that the dead person lies in myrrh and bdellium.

In the Bible there is only slight evidence of the use of incense at funerals: for example, Joseph's body may have been prepared according to Egyptian standards (*Gn.* 50:26). *2 Chronicles* 16:14 describes the funeral of King Asa. His bier is said to be filled with all kinds of spices prepared by the perfumer's art. Incense may have been among those spices, but Israel did not share the same profound belief in the divinity of afterlife as the Egyptians. Thus, the Israelites used less incense at funerals and in the cult of the dead. The same is true for Assyria-Babylonia; like Israel, it had a more somber view of life after death.

The belief that incense ultimately derives from the gods is also responsible for its use as medicine. Medicinal use is amply testified in Egyptian and Assyro-Babylonian medical texts and in the Bible. *Jeremiah* 8:22 seems to indicate that *šōri* ("storax"?) could be used to cure diseases and wounds. It is also a mythic idea that incense used as a perfume is able to make an individual divinely beautiful. Perfume is thought to transfer a person to another, more elevated sphere of life (cf. the Egyptian queen Hatshepsut, who perfumes herself in myrrh oil or stacte, a sweet spice used in preparing incense; cf. *Sg.* 5:5).

2000 MAR 2000

ABOUT A TYPE OF ISLAMIC INCENSE BURNER

MEHMET AGA-UGLU

INCENSE burners were no novel vessels produced to meet the specific needs of Islamic social life. The origin of thurification with various aromatic substances for magical, religious, or social occasions, and the devising of special vessels for the purpose, go far back to the historical beginnings of the Near Eastern peoples.¹ Islam, although in principle opposed to luxurious ways of life, did not prevent the use of incense and perfumes. The popularity of perfumes during the first centuries is best illustrated by the lengthy legistic opinions expressed in the *Hadith* literature,² and, among others, by a chapter in the manual for elegant manners "of a man of polite education," written by Abu'l-Tayyib Muhammad ibn Ishaq al-Washsha.³

Historical sources are extremely generous with accounts on the subject.⁴ A few examples can be cited here, and others will be presented elsewhere. According to a descriptive account by al-Mas'udi, the 'Abbasid caliph, al-Ma'mun (198/813-218/833), presided over an assembly of legists every Tuesday. When these and other learned men came to the palace to attend these meetings, they were first

ushered into a chamber and served a meal, after which the incense burners were brought so that the guests could perfume themselves before entering the caliph's presence.⁵ The amount of aromatic substances, particularly aloes and certain varieties of sandalwoods, used for thurification in the households of caliphs and dignitaries, must have been enormous. We are informed by al-Tabari, for example, that Amr ibn al-Laith, the founder of the Saffarid dynasty of Eastern Iran, sent to Caliph al-Mu'tamid in the year 268 (881/82) 200 minas of aloes wood which he had confiscated from a grandson of Abu Dulaf.⁶ Among the properties left after his death in 301 (913), by Abu'l-Husayn Ali ibn Ahmad al-Rasibi, the 'Abbasid governor of Khuzistan and neighboring territories, were great numbers of gold and silver vessels, perfumes, and other valuables, as well as 4,420 *mithkals* of aloes wood for thurification.⁷

Thurification was, however, not confined to the audience halls of caliphs, kings, and their dignitaries, or to the drawing rooms and private chambers of urban aristocracy. An important account by the early tenth-century geographer, Ibn Rustah, suggests that religious institutions were likewise incensed, apparently under the influence of Christian church practice. Our authority relates how the orthodox caliph, 'Umar, presented to the mosque at al-Madina a silver incense burner ornamented with human figures which was brought by him from Syria.⁸ More than five centuries later the famous Spanish traveler, Ibn Jubayr, describes a religious ceremony during the month of Ramadan in a mosque at Mekka which was perfumed with aloes wood from a censer.⁹

1. See the exhaustive article by Fr. Pfister, "Rauchopfer," in Pauly-Wissowa, *Real Encyclopädie der classischen Altertumswissenschaft*, Zweite Reihe, I, cols. 267 ff. For ancient Egypt, Mesopotamia, and Palestine, numerous references will be found in J. R. Partington, *Origin and Development of Applied Chemistry*, London, 1935, pp. 146 f., 306, and 515 ff. This extremely useful book contains some 25,000 references. Hence, many errors, as the author himself recognized, were inescapable, and therefore it must be consulted with great caution. Regarding various incenses known to pre-Islamic Iran, consult Bundahishn, transl. by E. W. West, *The Sacred Books of the East*, V, *Pahlavi Texts*, Part 1, Oxford, 1880, pp. 102 f., chap. XXVII, 19; see also B. Laufer, *Sino-Iranica*, Chicago, 1919, p. 193. For the Islamic periods valuable information will be found in the respective chapters of the twelfth volume of al-Nuwayri's *Nihayat al-'Arab fi Funun al-Adab*, Cairo, 1937.

2. A. J. Wensinck, *A Handbook of Early Muhammadan Tradition*, Leyden, 1927; see under "perfume."

3. *Kitab al-Muwashsha*, ed. R. E. Brünnow, Leyden, 1886, chap. 26, pp. 125 f.

4. Highly important in this connection is the observation of the great Islamic sociologist-historian, 'Abd al-Rahman ibn Khaldun, *Muqaddima*, ed. E. M. Quatremère, Paris, 1848, II, pp. 265, 17 f., who places the use of perfumes among the higher arts employed by the luxurious urban society.

5. *Muruj al-Dhahab wa Ma'adin al-Jawhar*, ed. B. de Meynard and P. de Courteille, Paris, 1861-77, VII, pp. 38, 9 f.

6. *Ta'rikh al-Rusul wa'l-Muluk*, ed. J. de Goeje et al., Leyden, 1879-1901, ser. 3, VII, p. 2018, 4.

7. Yaqut, *Mu'jam al-Buldan*, ed. F. Wüstenfeld, Leipzig, 1866-73, II, p. 617, 20; see also B. de Meynard, *Dictionnaire géographique, historique et littéraire de la Perse*, Paris, 1861, pp. 204 f., and A. von Kremer, *Culturgeschichte des Orients unter den Chalifen*, Vienna, 1875, II, pp. 209 f.

8. *Kitab al-A'laq al-Nafisa*, ed. J. de Goeje, Leyden, 1892, p. 66, 15.

9. *Rihlah*, ed. J. de Goeje, Leyden, 1907, p. 151, 13; also the

1981 (İST.)

- BUHURDAN

KONYA'DA 13. YÜZYILA AİT BİR BUHURDAN

Ülker ERGİNSOY

Konya Mevlâna Müzesinde sergilenen sanat eserlerinin arasında, delik-işi tekniği ile süslü bir madenî küre bulunmaktadır (Resim 1) ¹. Yüzyıllar boyu Mevlevî Dergâhı'nın malı olan bu eser, 1926 yılında, Dergâh'daki diğer sanat eserleriyle birlikte Konya Müzesine devredilmiştir.

İnce bir pirinç levhadan dövme tekniği uygulanarak yapılmış olan 18 cm. çapındaki küre, iki parçadan oluşmaktadır. 1-2 mm. kadar daha büyük olan üst yarımküre, altdakinin üzerine geçmekte; parçalar birbirine arkadan bir menteşe, önden kilit köprüsüyle bağlanmaktadır. Kürenin her iki kutbunda, taşınmasına veya asılmasına yarayan halkalar yer almaktadır. Üst yarımküredeki halkanın etrafında yuvarlak ve konveks bir plâk bulunmaktadır. Kendi eksenini etrafında dönebilen plâğın üzerine repoussé tekniği ile kabartma bir sfenks figürü işlenmiştir. Plâğın altında kalan kısımda, altı kollu bir yıldız motifi ve yıldızın kolları arasında kuş figürleri tasvir edilmiştir. Plâk bu kısmın üzerini örttüğü için yıldızın yalnızca sivri uçları ve kuşların da yalnızca üst kısımları görülebilmektedir.

Yarımkürelerin ağız kenarını, çiçekli bir zemin üzerine kûfî ile yazılmış Arapça kitabe frizleri; kutup kısımlarının etrafını da, kitabe izlenimini veren, ancak gerçek kitabeler olmayan frizler dolanmaktadır. Pseudo-kitabe frizleri ile gerçek kitabe frizlerinin arasında kalan ana frizlerin içinde, delik-işi tekniğinin uygulandığı dörder büyük madalyon yer almaktadır. Madalyonlarda, iri yapraklı palmet dalları üzerine yerleştirilmiş tek veya çift hayvan figürleri tasvir edilmiştir. Madalyonların arasındaki masif kısımlar, kazıma tekniği ile elde edilmiş palmet filizleriyle süslenmiştir. Alt yarımküredeki filizlerden bazılarının ortasına kuş, tavus ve tavşan figürleri

and insurance policies, incapacity is the equivalent of total disability or loss of earning capacity. In this sense, the word does not necessarily imply that the insured person must be confined to his bed, if he is in fact unable to work. On the other hand, a person continuing to perform his duties in spite of an injury is not considered to be incapacitated. Incapacity to perform a legal act, such as filing a suit, exists when there is some legal disability, such as infancy or insanity.

RICHARD L. HIRSHBERG.

INCARNATE WORD COLLEGE, in-kär'nät, an accredited Roman Catholic college for women, in San Antonio, Texas, administered by the Sisters of Charity of the Incarnate Word. Chartered in 1881 and opened in 1900, it occupies a 230-acre campus, with a school of nursing located five miles from the main campus. The degrees of bachelor of arts, bachelor of music, and bachelor of science in nursing and home economics are offered, and scholarships are available. The Creative Writing Club and the Department of Music give a weekly radio program over a local station. The college has a library of about 39,000 volumes.

INCARNATION, in-kär-nä'shün (Lat. *incarnatio*, in the flesh), the word (used by Irenaeus c. 180 A.D.), employed in Christian thought to describe the presence and action of God in Jesus Christ. The classical statement in the Bible is John 1:14, "The Word was made flesh, and dwelt among us." The point of the assertion is that, in Christ, God was uniquely and specially present with men, in true human nature, which was His by His own act of "coming to men." The Incarnation is thus the basic assertion of the Christian church and the clue to its claims to uniqueness.

The historical basis for the doctrine is the conviction of the primitive Christian community that, in Jesus, God "had visited and redeemed His people." Coupled with this was the belief that Jesus had Himself claimed, and by His Resurrection had demonstrated, messiahship—that is, the office of bringer of the kingdom of God acting with the authority of God. In the light of the primitive experience, recorded in the New Testament, the church became convinced that the only adequate description of Jesus Christ was that He was both divine and human. The Pauline epistles make such an assertion (II Corinthians 4:4, 6; Colossians 1:15; I Corinthians 8:6, and many other passages), while in the Johannine literature it is even more decisive (John 1:14; 17:5; 8:58, and other passages; and I John 1:1-3), and it is again explicit in Hebrews 1:1-3.

In developing the implications of this belief, the theologians of the first five centuries were forced to hammer out, through controversy, formulas which would protect both the divinity and the manhood of Christ. Early heresies, such as Ebionitism (which denied the divinity) and Docetism (which denied the manhood), were refuted, as were Gnostic ideas which would have made Christ but one of the aeons linking God and the world. Between 300 and 451 A.D. appeared various major heresies, such as Arianism, which rejected the full deity of the divine nature of Christ; Apollinarianism, which substituted the divine Logos for His human mind or spirit; views now known to have been wrongly attributed to Nestorius, which were thought to teach a merely "moral" union of divinity and humanity; and

Eutychianism, which held that the humanity was absorbed into the divinity. In 451, at the Council of Chalcedon, a definition was adopted by the church in which the true divinity, "of one substance with the Father," the true humanity, "of one substance with us," and the union of the two "unconfusedly, unchangeably, indivisibly, and inseparably," were asserted as the true Christian interpretation of the significance of Jesus Christ. Later heresies (for example, Monophysitism and Monothelitism) arose but did not seriously threaten the Chalcedonian position.

In more recent times, theologians have sought to find ways in which the Chalcedonian position—now taken as a negation of false views and a concise expression of the basic datum for Christological thought—may be given more modern statement. The science of Biblical criticism, the emergence of psychological study, and the newer kinds of metaphysical interpretation of the world in relationship to God, have all contributed to this movement. Some theologians (for example, Albrecht Ritschl) have sought an ethical interpretation of the person of Christ; others (for example, Lionel Spencer Thornton) have used the newer "philosophy of organism" for stating Christ's significance. Since 1930 neo-orthodox theologians have returned in many instances to a Chalcedonian view (for example, Karl Barth).

Essential elements in any view of the Incarnation claiming continuity with the patristic period would appear to be (1) the full and genuine manhood of Jesus Christ; (2) the reality of the divine action in Him as being God Himself operative and thus present in His life; and (3) the unity of His person so that God and man together in Him compose a "he" rather than a "they."

Consult Thornton, Lionel Spencer, *Incarnate Lord* (London 1928); Ottley, Robert Lawrence, *Doctrine of the Incarnation* (London 1947); Bethune-Baker, James F., *Introduction to the Early History of Christian Doctrine* (New York 1950); Baillie, Donald Macpherson, *God Was in Christ* (London 1956); Pittenger, W. Norman, *The Word Incarnate* (New York 1959).

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INCE, Cape, ên-jé', promontory, Turkey, on the Black Sea, northwest of Sinop. Cape Ince is the northernmost point of Asiatic Turkey.

INCE IN MAKERFIELD, ins, māk'kêr-fêld, or **INCE**, urban district, England, in Lancashire, 16 miles northwest of Manchester. Coal mining, iron founding, and cotton milling are the chief industries. Pop. (1951) 20,414.

INCENDIARISM. See ARSON.

INCENDIARY BOMB. See BOMB;
CHEMICAL WARFARE—*Incendiarics*.

INCENSE, in'sens, an aromatic compound of gums and spices which produces a fragrant smoke when burned. The custom of burning incense is ancient and widespread. One of its earliest uses was in religious ceremonial, for the fumigation and purification of animal sacrifices and fruit offerings at the altar. Among the Jews, following the Exodus, the rite was enjoined as part of the memorial worship of the sanctuary (Exodus 30:34-35). The ingredients and the composition of the incense were specified, and it was burned on a special altar, called the altar of incense, which was made of acacia

which had previously been hidden (Col. 1:26-27; 2:2-3; I Cor. 2:7).

d. The Pastoral letters. The Pastorals offer isolated references to Christ's incarnation. The writer has greater aptitude for an impressive phrase than for sustained theological argument. "Christ Jesus came into the world to save sinners" (I Tim. 1:15); the thought moves quickly from incarnation to atonement, which was its main purpose, as in Tit. 2:11; 3:4-5. He was "manifested in the flesh" (I Tim. 3:16). This reads like a quotation from a rudimentary creed. We have the verb "manifest" again in II Tim. 1:10, together with a cognate noun for the Incarnation, whereas the cognate noun signifies the final coming in I Tim. 6:14; II Tim. 4:1, 8; Tit. 2:13.

In II Tim. 1:10 again incarnation is the prelude to Christ's work of abolishing death and conferring the new light of true life and immortality.

In two memorable phrases (Tit. 2:11; 3:4) the "appearing" of Christ is due to the grace or goodness or loving kindness of God which has in view the salvation of all mankind.

e. Hebrews. In this letter the Incarnation is not stressed in and for itself, but as the prelude to Christ's dealing with sin, the basis of mankind's greatest need. This required the blood of self-sacrifice (9:22), and so, the author might argue, the sacrificial death which Christ actually offered presupposed his human birth.

In contrast with the prophets who brought earlier revelation, Christ is God's son (1:2), his first-born (1:6; cf. Col. 1:15-18). All the dignity and intimate relationship to God which this implies is emphatically, though very succinctly, stated in 1:2-4. Adequate exposition is impossible here. The language is influenced by descriptions of Wisdom, and there are parallels in John 1:1-5; II Cor. 4:4; Col. 1:15. Christ is pre-existent, the agent of creation and maintenance of the world, and of the redemption of man ("purification for sins," 1:3*b*, as also 5:9: "source of eternal salvation"; cf. 9:12).

His actual birth is not mentioned, either in the manner of Matt. 1-2; Luke 1-2; or in that of John 1:14. But his superiority, not of degree but of nature, not only to prophets but also to angels, is brought out (1:5-2:8), and to Moses (3:1-6), Joshua (4:1-8), and the Jewish high priest (5-10). His life on earth meant identification with mankind (2:9-18). Christ "partook of the same nature" (vs. 14) as the "descendants of Abraham"—i.e., he was born a Jew. This self-subjection involved death and the conquest of the devil (vs. 14*b*), a hard discipline (5:8) accepted in response to God's call (5:4-5; 10:5-9). The reality of his temptation is stressed (2:18; 4:15), but also his sinlessness (4:15; 7:26; cf. 2:10; 5:9). His sinlessness is generally implied rather than asserted in the NT, but cf. John 7:18; 8:46; II Cor. 5:21; I Pet. 2:22.

Though Hebrews is explicit on Christ's personal perfection, it is mainly concerned with the efficacy of his ministry; this also was perfect (argued in somewhat Platonic terms, 8:1-7) in relation to past, present, and future (8:13; 7:25; 13:8). According to this line of thought the Incarnation was simply the commencement of this fully efficacious ministry by which sin and death, and the Devil who was held to cause them, were overcome. The once-for-all-ness of this achievement is underlined (7:28; 9:26). It was final

and unrepeatable. Christ's life was eternal in quality, in that Johannine sense which includes moral perfection and divinity as well as timelessness (7:15-28). The purpose of his incarnation was not simply to live, or teach, or leave an example; but to effect atonement—i.e., to liberate man from all that prevents his obeying the will of God.

4. In the OT. The transcendence and holiness of God is axiomatic in the thought of the OT, and therefore incarnation cannot so easily be accommodated as it would be in a more immanent conception. Nevertheless, as partial anticipations of the NT doctrine the following points should be noted:

a) God is close to men, controlling human action (e.g., Gen. 41:32).

b) Man has a certain affinity with God (Gen. 1:26).

c) God bestows his spirit upon those who have special tasks to perform, ministering to his purpose (see SPIRIT). Most significant here are prophets, high priest, and Messiah; also the king, whose precise relationship to God is the subject of current debate. See MEDIATION § C6; SERVANT OF LORD.

d) Isa. 7:14 is not a reference to incarnation in the NT sense; but it does imply that in some human lives God's presence is particularly known. The idea of a mother's being "pregnant by no mortal" (as Philo says of Moses' wife Zipporah) is later.

e) There is important teaching about divine self-manifestation—e.g., by angel, word, wisdom. See MEDIATION § C8*a*.

f) Pre-existence implies, to the Hebrew mind, nothing ontological about the being in question, but simply that his function is according to the purpose of God. It was held by some rabbis that not only Messiah, but also the Law and the temple were created before the world. This is not pre-existence in the metaphysical or Platonic sense, nor as implied in John 1; Col. 1. Neither OT nor later Judaism seems to hold that the Messiah really existed before his actual appearance; all passages that can be appealed to as evidence of such a belief (Ps. 72:5; 110:3; I Enoch 48:3, 6; Asmp. Moses 1:14) are to be understood otherwise.

To accept the Johannine identification of the Messiah, insofar as represented in Jesus, with the Logos, and the affirmation of the incarnation of the Logos, is to break the bounds both of pre-existence and of messiahship as previously understood. The Incarnation had no real precedent. The impact of Christ was like new wine potent to burst old bottles. On this whole subject, see also CHRIST.

Bibliography. Biblical material: A. E. J. Rawlinson, *The NT Doctrine of the Christ* (1926); Strack-Billerbeck, *Kommentar zum NT*, II (1928), 333-52; W. D. Davies, *Paul and Rabbinic Judaism* (1948); C. H. Dodd, *The Interpretation of the Fourth Gospel* (1953); G. V. Jones, *Christology and Myth in the NT* (1956).

On Christology in general: L. S. Thornton, *The Incarnate Lord* (1928); K. Barth, *Dogmatik*, I.2 (1938), 134-221; J. M. Creed, *The Divinity of Jesus Christ* (1938); E. M. Baillie, *God Was in Christ* (1948); A. R. Vine, *An Approach to Christology* (1948).

E. C. BLACKMAN

INCENSE [קטרת, smoke, odor of (burning) sacrifice; θυμίαμα (KJV alternately ODORS); קִיבִינָה (KSV usually FRANKINCENSE; alternately INCENSE (I Chr. 9:29; Jer. 41:5); SMOKE (Ps. 66:15). see below]. A

The Interpreter's Dictionary of the Bible
New York 1962, E-J, 697 v.d.

Milletlerin
ve
dinlerin
ortak mirası



Bakır üzeri dıvalı altın kaplama (Tombak) buhurdan.

Buhurdanlar

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Kâse ve kubbesi sade işlemeli
II. Sultan Mahmud tuğralı
bir buhurdan.
Bütün buhurdanlar
burada görüldüğü gibi
(açık şekilde) üç kısımdır.
kubbe - kâse - tabla

«Aklın yolu birdir» sözü iyiyi, doğruyu ve güzeli arayan insanlar için yüzyüldür hep buluşma noktası olmuştur. Mesela birbirlerini hiç tanımayan cemiyetlerin, başka başka ırk ve ülkelerden olmalarına rağmen Tanrı kavramında birleşmeleri çok manâlidir. İnsanların toplu hayata geçmeleri ve bir mekân altında toplanmaları da hep aklın yolu durağında buluşmalarındandır.

İşte, insanların bir araya geldiklerinde, terleme ve diğer fiziki sebeplerle yaydıkları kokular, geçen zaman zarfında içinde buldukları kapalı alanın havasını teneffüs edilemez hale getirir. İlk çağlardan günümüze kadar değişik milletler ve dinlerden olan insanlarca, yakıldığı zaman güzel koku çıkaran buhur (öd ağacı, misk, ladin gibi ağaçlardan kıvılarak yapılan karışım) keşfedilmiş ve buhurun yakılması için de buhurdan icad