TABLE OF CONTENTS

I. OBJECT AND METHODOLOGY OF THE HISTORY OF RELIGIONS 1

1. Questions of definition .......................... 1
2. The history of religions as a comparative-historical science .......................................... 3
3. The meaning of historical-religious comparison. The analogous meaning of ‘religion’ and ‘religious’ ............................... 5
4. The ‘structures’ of religion and the historical typology of religions ...................................... 8
5. Religious ethnology and the history of religions ................................................................. 12
6. Various ways of approaching the study of religions. Other objections to the history of religions ........................................... 15
7. Various sciences concerned with religions ................................................................. 19
8. Alternative names for the history of religions ................................................................. 23
9. The organization of studies concerning the history of religions ........................................... 27

II. RELIGION AND THE VARIOUS RELIGIONS 30

1. Universality and the meaning of religion ................................................................. 30
2. How to begin the study of religions ................................................................. 33
3. Religion and religions. Forms and structures of religion .................................................. 35
4. Types of religion ................................................................. 36
5. Other persons figuring in religious belief ................................................................. 44
6. Magic ................................................................. 46
7. Power ................................................................. 48
8. The ‘holy’ ................................................................. 49
9. Religious institutions ................................................................. 49
10. Sacred periods of time and history. History and ‘salvation’ ........................................... 51
12. Qualified ‘sacred’ persons. The priesthood ................................................................. 56
13. Sacrifice ................................................................. 58
14. The knowledge of the superhuman ................................................................. 59
III. Studies and Problems in the History of Religions

1. The sources of historical-religious thought 61
2. Max Müller and the 'mythology of nature' 62
3. The history of religions, systematically divided into periods 66
4. Goblet d'Alviella and the 'Science of Religions' 67
5. The anthropological school 71
6. Bachofen and the 'Matriarchate' 72
7. J. G. Frazer 74
8. Theories on 'totemism' in the general history of religions 76
9. The sociological school 77
10. Lévy-Bruhl and primitive mentality 79
11. Tylor and the theory of animism. The notion of spirits and of the soul among primitive races 83
12. The theory of 'animatism' and dynamism. 'Power' 86
13. Supreme Beings and the idea of God among primitive peoples 87
14. Myths about the origins of the world, in the most ancient civilizations 91
15. The question of monotheism 94
16. The Supreme Being and his Sitz im Leben 96
17. The primordial dema divinities and their mythology 98
18. Polytheism and cosmological speculation in the more 'advanced' civilizations 102
19. Religion in the 'higher cultures' 106
20. Pan-Babylonianism and pan-Egyptianism 107
21. Historical-religious and comparative aspects of the 'cuneiform' area and adjoining regions 109
22. 'Myth and ritual' 111
23. The 'myth-and-ritual' pattern 113
24. Death and evil in some ancient religions of Near Asia 118
25. Iranian-Near Eastern syncretism: Mithraism 120
26. Indo-European mythology and the ideology of the 'three functions'. Classifications and structures in myths and in society 121
27. Cosmic and cosmogonic rituals 124
28. From the myth to the 'logos' 127
29. Concrete nature of the symbol. Symbology of the king 133
30. Non-mythical religions. The God of Israel 134
# TABLE OF CONTENTS

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>31.</td>
<td>The question of myth and the Old Testament</td>
</tr>
<tr>
<td>32.</td>
<td>The meaning of the term ‘myth’</td>
</tr>
<tr>
<td>33.</td>
<td>The VIth century B.C.: an ‘axial epoch’</td>
</tr>
<tr>
<td>34.</td>
<td>‘Salvation’</td>
</tr>
<tr>
<td>35.</td>
<td>Iran and the history of religions</td>
</tr>
<tr>
<td>36.</td>
<td>The ‘Religionsgeschichtliche Schule’</td>
</tr>
<tr>
<td>37.</td>
<td>Italian Modernism and the history of religions</td>
</tr>
<tr>
<td>38.</td>
<td>An example of comparative investigation: Dualism</td>
</tr>
<tr>
<td>39.</td>
<td>An Eastern example of a universalist religion: Buddhism</td>
</tr>
</tbody>
</table>

## IV. MODERN PROBLEMS OF METHODOLOGY AND INTERPRETATION 163

1. Dynamism of religions and sociology of religion                                   | 163 |
2. The ‘para-religions’                                                              | 167 |
4. The phenomenology of religion                                                     | 178 |
5. The ‘history of religions’ and ‘comparative religion’ in the U.S.A.                | 181 |
7. Examples of ‘reductionist’ theories                                                | 191 |
   (A) Psychologism                                                                   | 191 |
   (B) Marxist sociologism                                                            | 192 |

## V. CONCLUSION 201

The Definition of Religion. On the methodology of historical-comparative research. Comparative history or cultural anthropology? | 201 |

Bibliography 221

Index of Modern Authors 225