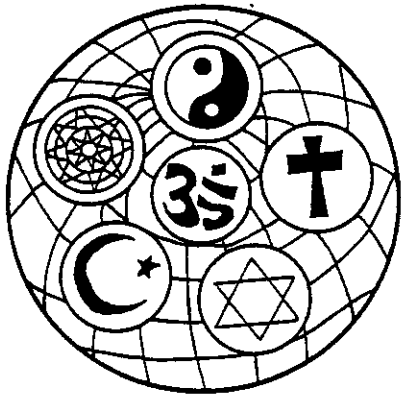


Geography of Religions & Belief Systems



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EDITOR'S NOTE

GORABS is in its third academic year of recognition as a specialty group in the Association of American Geographers. The work of so many people has made this possible. Now I ask all of our members to step forward and take an even more active role in promoting the organization and serving it in some formal fashion. For example, get the word out on the David E. Sopher New Scholars Award (see inside for details) and encourage people to apply, or apply yourself. The award may be new, but the honor it bestows will become the standard in our field. Nominate yourself or a colleague to the ballot for next year's executive board of the specialty group. Elections are just around the corner, and we are depending on your commitment! Contribute your work to the newsletter. Worthy essays, book reviews, letters, announcements and graphics with a descriptive paragraph will not only promote the work of the specialty group, but they will also assist us in getting to know one another through our work as well as setting the standard in ways to share our individual projects. So this is a call to step forward and BE NOTICED!!!!

FUNDING FOR THIS NEWSLETTER IS MADE POSSIBLE BY THE DEAN OF THE COLLEGE OF ARTS AND SCIENCES AT SLIPPERY ROCK UNIVERSITY

GORABS FEATURE ESSAY

Kathryn M. Lucchese has recently completed her master's degree in geography from Texas A&M University. She offers us a synopsis of her thesis entitled The Apotheosis of the Tree, or, The Place of the Sacred Tree and Grove in the Symbolic Landscape of the Pagan Sanctuary. Kate's address is 1008 Puryear, College Station, TX 77840.

My thesis was essentially a series of three explorations into the field of classical Greek and Roman paganism from a geographical standpoint. Recent notions of reading the landscape as text and of studying the iconography latent in landscapes inspired me to look afresh at themes familiar to me from my years as a classicist. Classical paganism is often presented in *chaotic* terms, derived from capricious collections of idiographic myths and legends. My hypothesis was that there is a choate structure to Greco-Roman pagan belief, modeled on natural landscape systems, taking as sacred text the land forms and skies of Italy and Greece. That the ancients saw arcane significance in their landscape, I

(Continued on Page 2)

BIBLIOGRAPHY PROJECT

Allan Gleason is working on an annotated bibliography of GORABS. The following is his report on organization and development of the project. Allan can be reached at; 6430 North Strahan Rd., El Paso, TX 79932; V915-877-4411, F915-581-8603, ab103@rgfn.epcc.edu.

In all, I have collected about 300 candidate-entries to date. I expect that one half to three quarters will survive the culling process. With any sort of luck, I should be able to put out a first (preliminary!) bibliography of 400-500 entries--extensive enough to be useful, but far from complete--before the 1995 AAG meeting in Chicago. Meanwhile, I present here the principles that I am following and a small sampling of citations. Comments and suggestions will be appreciated.

The following rather loose categories will give some idea of the range of entries that I am gathering:

(Continued on Page 3)

Feature Essay

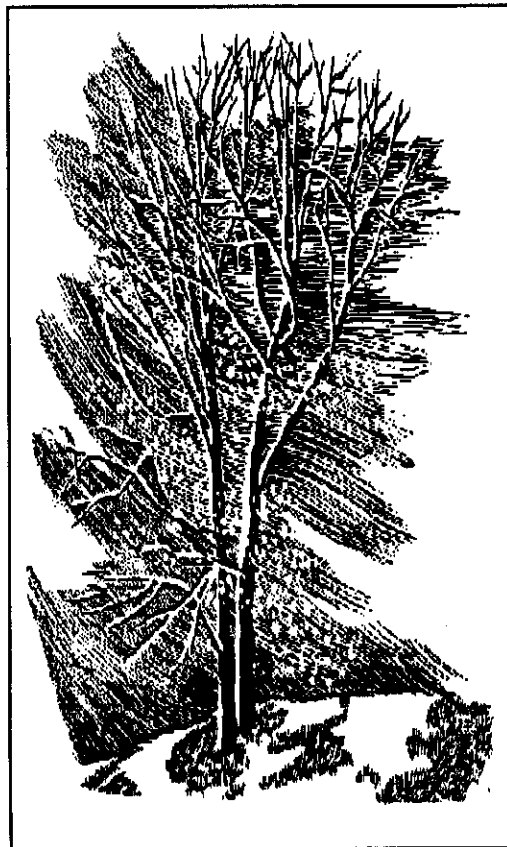
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had no doubt; the term "pagan" itself derives from the Latin *pagus* meaning "country place, countryside" or "land." After establishing a group of natural symbolic patterns, I drew upon preSocratic, neoPlatonic, and modern semiotic symbolic discourses for my methods, as described in more detail below. I then applied these methods to two cases: a *systemic/syntagmatic* approach I used on a grove sanctuary site outside of Rome, and the *hierarchic/dualistic* approach on the Greco-Roman tree-icon and its use as "portable landscape" in the spread of Greco-Roman hegemony.

The first of my explorations sought to define the *saecular*, or "cyclic" landscape of celestial, human and sacred cycles in order to understand the periodic, practical and symbolic importance of the landscape's temporal context. Celestial cycles in the common landscape, including day/night cycles, lunar waxing and waning, as well as solar/lunar conjunctions of long periodicity were key symbolic structures. Human cycles of life, livelihood and war I placed against these broader temporal cycles. The cycles of religious festivals, set within human livelihood and celestial seasonal cycles, served to bind the whole set together in a matrix of custom and ritual. A landscape of time and sacred direction (points of the compass plus nadir and zenith) thus interacted significantly with the physical landscape of the pagan sanctuary. Local historical tradition combined with natural sacred orientation and a full collection of suggestive features to give certain sanctuaries extraordinary importance. Great sanctuaries fit together with lesser, similar sanctuaries into a scaled system which I saw as modeled from like natural hierarchies such as stream systems, especially as the streams themselves were seen as deities.

Realizing that I was not at all the first to so speculate upon the union of natural and supernatural systems, and that an inside view of paganism was available, I proceeded to a study of the thoughts of

ancient philosophers on the subject. The cosmic cycle or *sphairos* of the preSocratic natural philosopher Empedocles and his notions of the four elements (or "roots" as he called them) combined in an especially useful fashion with his rhetorical discoveries of *taxis* and *lexis* (or syntagm and system, as Barthes would have it) to parallel cyclic temporal landscapes and systematic combinatory hierarchies found in nature. Varro's supplicatory list of gods from greater to lesser as well as Aristotle's particularizing and Porphyry's stepwise classification systems all gave me a sense of pagan philosophical identification with natural models in explaining sacred power structures.



A pagan sanctuary to Demeter (dedicated in the 2nd century AD and now the church of S. Urbano) which is still preserved outside the walls of Rome served as a miniature case study in the use of systemic/syntagmatic models in exposing the intentions of the designer, Greek rhetorician Herodes Atticus. I viewed the site as a syntagm (or amalgam) of examples from one or more of the following elemental systems (or groups of items of one type) commonly found at pagan sanctuaries: a spring, a grove, a cave, a hill, a temple facing east, an altar and cult statues. The cave was artificial, the grove planted, the altar underground, and there was added a field more or less specific to the ritual needs of the worship of Demeter as goddess of grain and regeneration, but the very variations upon the general pagan sanctuary theme confirmed the signature features of the goddess worshipped there, heretofore a subject of dispute due

to the strict secrecy kept about her worship in ancient times. The use of my method could considerably simplify and expand the ability to identify sites once dedicated to a certain deity, and thus trace the long-lost evidence of the spread of certain divinities, and even could postulate them from their replacement by Christian saints characteristically identified with similar sites and cults.

The hierarchical model of pagan sanctuary structure, on the other hand, I traced through the development of the icon of the tree, and through this

(Continued on Page 3)

Feature Essay

Continued from Page 2

development, I traced the general progression of Greek pagan belief. Beginning with a definition of the symbolic features summed up in the tree *eikon*, e.g., its unity of the four elements, its vitality, utility, and immobility, I then considered the tree in combination with others in the form of a grove. Sacred groves were divisible into closed and open varieties, the *nemus* (or closed stand of ancient trees) being creative, dark and mysterious, the *lucus* (or clearing surrounded by trees) being protective and enlightening. I drew examples of each from myth and legend to illustrate their natures. Finally, I traced their incorporation into sanctuaries and their final replacement in stone, in the form of temples. Along the same logical lines, I concluded with a progression of the single tree into anthropomorphized plank idol into stone idol, and the multiplication of the "tree icon," now a cult statue in human form, therefrom. I concluded my study with a look at the "world temple" of the Pantheon in Rome: how it drew together the elements of closed and open groves and how it functioned as a calendar of the motions of the seasons, drawing landscapes of earth and sky together into a spherical unity, a syntagm representing the cosmos in its entirety, ruled explicitly by the emperor (a living cult image) who sat in judgment beneath the open ceiling, even as his image (multiplied in stone idols) looked out from temples in a thousand towns, tying together the cosmos of the Empire.

SELECTED BIBLIOGRAPHY (full Bibliography is available from the author)

Barnes, T.J. & J.S. Duncan 1992 Writing Worlds, London: Routledge; Barthes, R. 1993 Elements of Semiology, NY: Hill & Wang; Cancik, H. 1985 "Rome as a Sacred Landscape: Varro and the End of Republican Religion in Rome," in Visible Religion, Annals for Religious Iconography:4-5:Leiden:Brill; Cosgrove, D. & S. Daniels 1985 The Iconography of Landscape, Cambridge: Cambridge University Press; Eliade, M. 1959 The Sacred and the Profane: The Nature of Religion trans. by W.R. Trask, NY: Harcourt Brace Jovanovitch; Gardiner, E.N. 1925 Olympia, Its History and Remains, Oxford: Clarendon Press; Lambridis, H. Empedocles, University of Alabama Press; Meinig, D.W. 1982 "Geographical Analysis of Imperial Expansion," Period and Place: Research Methods in Historical Geography, ed. by Baker and Billinge, Cambridge: Cambridge University Press; Philpot, J.H. 1987 The Sacred Tree, or, The Tree in Religion and Myth, London: Macmillan and Co., Ltd.; Scully, V. 1979 The Earth, The Temple, and the Gods: Greek Sacred Architecture, New Haven: Yale University Press.

Bibliography Project

Continued from Page 1

A: Papers that are obviously geographic and focus on religion, e.g. Stump, R. 1986 "Patterns in the Survival of Catholic National Parishes, 1980" Journal of Cultural Geography 7:77-97.

B: Papers about some other topic, but where religion pervades the discussion, e.g. Karan, P.P. & C. Mather 1976 "Art and Geography: Patterns in the Himalayas" Annals of the AAG 66:487-515.

C: Papers with significant data on religious geography, though they do not give a geographic interpretation, e.g. Sommers, D.G. & T.L. Napier 1993 "Comparison of Amish and Non-Amish Farmers: A Diffusional/Farm Structure Perspective" Rural Sociology 58:130-145.

D: Papers that are clearly geographic but only provide clues to some religious matter, e.g. Ladbury, S. & R. King 1988 "Settlement Renaming in Turkish Cyprus" Geography 73:363-367.

E: Papers on another topic that include interesting or important observations about religion, e.g. Fonaroff, I.S. 1968 "Man and Malaria in Trinidad: Ecological Perspectives of a Changing Health Hazard" Annals of the AAG 58:526-556 (Hidden in this paper is a discussion of Hindu custom as it relates to certain vectors).

F: Papers with a topic related to religion (ethnicity) and which have implications for geography of religion, e.g. Hudson, J.C. 1988 "North American Origins of Middlewestern Frontier Populations" Annals of the AAG 78:395-413.

G: Papers with an application of geography to some religious problem, e.g. Heatwole, C. 1993 "Which Way to Mecca?" Journal of Geography 92:267-269 (A geographer's insights into a debate within a Muslim community).

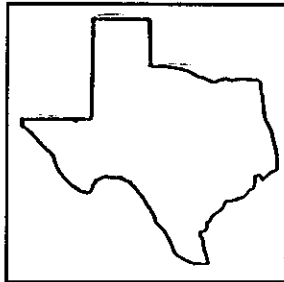
H: Papers with geography of religion as a profession (or sub-profession), its nature, methods, needs, etc., e.g. Shaffir, W. 1985 "Some Reflections on Approaches to Fieldwork in Hassidic Communities," Jewish Journal of Sociology 27:115-134.



GORABS FOCUS ON:

Terry G. Jordan

Terry Jordan is presently Walter Prescott Webb Professor of History and Ideas in the Department of Geography at the University of Texas-Austin (TX 78712-1098). He is a sixth-generation Texan of German and southern Anglo-American descent and a specialist in the cultural geography of his native state, Anglo-America at large, and Europe, with particular interest in the transfer of traditional European culture to North America. Graduating from the University of Wisconsin, Madison in 1965, Terry embarked on a distinguished career in cultural geography. In addition to his many publications on ethnic mapping, folk-architecture, land-survey patterns and agricultural practices (to name a few), he offers the following work (either whole or in part) in the geography of religion: "The Anglo-American Mestizos and Traditional Southern Regionalism," Geoscience and Man 1994 32:1-21; "Moravian, Schwenkfelder, and American Log Construction," Pennsylvania Folklife 1983-4 33:98-124; Texas Graveyards: A Cultural Legacy 1982 (Austin: U. of Texas Press); "'The Roses So Red and the Lilies So Fair': Southern Folk Cemeteries in Texas," Southwestern Historical Quarterly 1980 83:227-258; "A Religious Geography of the Hill Country Germans of Texas," 1980 in F.C. Luebke, ed., Ethnicity on the Great Plains, (Lincoln: U. of Nebraska Press):109-128; "Perceptual regions in Texas," Geographical Review 1978 52:217-221; "Forest Folk, Prairie Folk: Rural Religious Cultures in North Texas," Southwestern Historical Quarterly 1976 80:135-162; "The Traditional Southern Rural Chapel in Texas," Ecumene 1976 8:6-17; "The Old World Antecedent of the Fredericksburg Easter Fires," 1974 The Folklore of Texan Cultures, in F.E. Abernethy, ed. (Austin: Encino Press):151-154; "Population Origin Groups in Rural Texas," Annals of the Association of American Geographers, 1970 60:404-405, plus folded color map; chapters on religion in a number of textbooks.



GORABS NEW MEMBERS

GORABS extends a warm welcome to the following new members:

Saed Jamal Abu-Hijleh
Glenn Anderson
Jeffrey R. Anderson
Rebecca Barnes
Scott Bolt
Rohma L. Bowers
Jeremy J. Brigham
David Blough
Eriand J. Brock
Nancy Clark
Michael C. Corrado
Marne Cottriel
Dan Donaldson
Elliot Easton
Emerson A. Florian
Neil B. Hall
Jaydee R. Hanson
Wade Harman
Susan Harvey
Scott W. Hoeffle
Oscar H. Horst
J. Gordon Hull
Karen J. Ives
Paul T. Johnson
Riika Kojima

Robert Kuhlken
James S. Kus
Marla Lacayo-Emery
Kathryn M. Lucchese
Philip Mainwaring
Scott D. Mainwaring
Lynn Marchin
Randy McGregor
Cindy L. Mendoza
Robert K. Murray
Richard Newhouse
Robert W. Nicholson
Paul M. Nussbaum
Roger W. Pearson
Terry Phelan
Douglas Porteous
Chung Hye K. Read
Ralph R. Rodriguez
Paul Roebuck
Phillip Sharp
Dmitry Sidorov
Mark Spears
Margaret F. Terry
Thomas V. Tucker
Chad R. Vanisko

READ THIS NOW!

It is imperative that YOU (yes--You) consider nominating yourself or another GORABS member for the executive board ballot by Nov. 21st.. You must be an AAG dues paying member in order to qualify. The position of Secretary-Treasurer and two at-large board positions are open. Forward your nomination for each position to: Mary Lee Nolan., Department of Geosciences, Oregon State University, Corvallis, OR 97331-5505

David E. Sopher New Scholars Award

The David E. Sopher Award will honor scholars for their outstanding contributions to the field of geography of religion. Award(s) will be given each year; one to a student and/or one to an untenured faculty member who presents a paper at an AAG national meeting. We reserve the right to not make an award in any given year. GORABS Board members are ineligible the year that they are serving the organization. Awardees will be honored at the AAG Awards luncheon. Deadline for application is February 1, 1995. If you are a student or untenured faculty, and you are presently preparing to give a paper in Chicago--seriously consider applying for this award. For a list of criteria and the official application, contact Carol Prorok at the above address.

ANNOUNCEMENTS

ADRIAN COOPER, 4 Estuary Drive, Felixstowe, Suffolk IP11 9TL, informs us that his latest paper; "Negotiated dilemmas of landscape, place and Christian commitment in a Suffolk Parish," was just published in Transactions of the Institute of British Geographers 1994 19:202-212. Also, his current project is with the BBC World Service where he is currently developing a series of six programs on sacred mountains. Choices for the first series are Mont Blanc, Mount Sinai, Kailas, the volcanoes of Hawaii, the Sierra Nevada and Kilimanjaro. At present he has been through pre-production and is waiting for a scheduling slot at the studio before final production. Negotiations with a television producer are in progress. Adrian will keep us updated on these and new programs.

TONY FAVRO, Rochester-NY, shares the following book review from the University of Rochester Currents (31/5/94) which may be of interest to our readers: Neighborhood Roots: Exodus and Stability in Boston, 1870-1990, by Gerald Gamm, forthcoming. Dozens of reasons have surfaced to explain the exodus of middle-class residents, especially whites, from virtually all major American cities to the suburbs since World War II. The exodus was a patchwork affair, however. In some city neighborhoods, turnover was rapid; in others, whites tended to keep their homes instead of fleeing to the suburbs. Gerald Gamm, a political scientist, proposes a novel explanation for these neighborhood differences. Catholic neighborhoods tended to be more stable than Jewish neighborhoods, he says. the Jewish and Catholic

institutions that once gave a particular city neighborhood its dominant identity also played a pivotal role in the turnover of population between the post-war years and the present, he argues. ... Some of the key distinctions between the Catholic and Jewish traditions that have a bearing on neighborhood stability lie in different attitudes about authority and property, according to Gamm. In the more hierarchical Catholic tradition, church authorities--not worshippers--control the property. Each parish is linked with a particular geographical area and its church operates as a "monopoly" within its area. Parishes and schools, once established, tend to be remarkably permanent. The Jewish tradition has more of the characteristics of a democratic, free-enterprise system: Jews establish synagogues wherever they wish. Congregations can also hire or fire rabbis at will, and can create or dispose of religious property without invoking any higher spiritual authority. Not only do Jewish worshippers have the authority to relocate their religious communities, they may need to move temples, schools, and synagogues where worshippers have moved in order to keep those institutions vibrant.

THE SOCIETY OF PILGRIMAGE STUDIES announces a seminar on Pilgrimage-Tourism and Conservation of Cultural Heritage in Allahabad, India from Jan. 21-23, 1995. Contact D.P. Dubey, 4A/2/1 Muirabad, Allahabad 211002, U.P. India

THE SOCIETY FOR PHILOSOPHY AND GEOGRAPHY cordially invites individuals to participate in a new organization dedicated to the exchange of ideas between philosophers and geographers. SPG will hold meetings in conjunction with the annual meetings of the AAG and the APA beginning in 1995. Ecumene is considering publication of proceedings from such annual meetings. For more information contact Jonathan M. Smith, Department of Geography, Texas A & M University, College Station, TX 77843-3147.

SUSAN HARDWICK, Department of Geography and Planning at California State University, Chico, 95929-0425, informs us that she has several new publications: Valley For Dreams: Life and Landscape in the Sacto Valley, and "Religion and Migration: The Molokan Experience" in Yearbook of the Association of Pacific Coast Geographers, 1993 55:127-141. She also received CSU-C's professional achievement award for her Russian Refuge book as well as Outstanding Teacher of the Year Award in May, 1994.



GORABS BYLAWS

Article VI: Terms of Board Members

The terms of each Board Member commences immediately after the Annual Business Meeting adjourns. The term of Past-Chairperson, Chairperson, and Secretary-Treasurer will be one year in each position. At the end of the year the former Chairperson will become the new Past Chairperson and the former Secretary-Treasurer will become the new Chairperson. If the position of Past Chairperson becomes vacant, it will remain vacant until the end of the term. If the position of Chairperson becomes vacant temporarily (normally considered a period of less than three months), the Secretary-Treasurer (or, if the Secretary-Treasurer is unable to serve, the Past Chairperson) will assume the duties. If the position of Chairperson becomes vacant for a period of longer than three months, the Secretary-Treasurer will assume the duties until the position is filled by special election. Neither the Chairperson, or the Secretary-Treasurer shall succeed herself/himself.

The term of the Editor is normally two years, renewable upon the action of the Board at the Annual Business Meeting. Appointment decisions should consider institutional support for publishing the GORABS Newsletter, as well as the editorial charac-

teristics of the potential candidates.

The term of the student Board member is two years.

If any of the at-large positions become vacant, they should be filled by a special election. The term of the two at-large board members is one year each. Board members are eligible for reelection.

****GORABS NEWSLINE****

Whenever space permits, the editor is happy to include in GORABS any news about you or your program that would be of interest to our members. Please type or print legibly. Also, send your vita to the editor if you would like to let the rest of us know a little more about you.

Name:

Address:

E-Mail:

Telephone:

Fax:

Research in Progress:

Recent Publications:

Program Activities:

****GORABS NEWSLINE****



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