

not presented in such a way as to convince this reader. He frequently refers to dual organization in "primitive" societies and to the possibility of such an organization having existed among the medieval Celts, but does not clearly demonstrate this. A greater reliance on the literature analysing European mythology and social organization might have been helpful here.

About Elizabeth Porges Watson's paper on duality in Spencer's *Faerie Queene* I can, as an anthropologist, say little. Yet one observation she makes strikes me as nearly metaphoric for the problem posed by this volume. She writes of the potential relations between the poet, the reader and the poem, and through various reflections on mirrors she finally finds the reader and the poet face to face, both inhabiting both the real world and that of the poem.

If for poem we substitute here "symbolic construction," we are suddenly faced with a problem only indirectly addressed by these authors, namely to what degree these questions of duality are a matter of symbolic interpretation, both by the participants and by the scholar. Duff-Cooper emphasizes the social facts which comprise his data, but does not acknowledge that the selection of such facts is highly dependent on the researcher. Whaling seems to realize these questions when he asks what dualism should relate to and points out that dualism is a model among other models, but he mentions these things only in passing. A further discussion of these matters might have been appropriate in an introductory statement.

As a model then, dualism is a symbolic construction, either by the actors, the observers or both, and as a symbolic construction it is subject to the same interpretational problems as other symbols, namely that a great deal if not all of the meaning of such constructions is not inherent in the symbolic object, but is brought to it by the observer. In Watson's symbolic mirror therefor we can try to find the poet but in the end we will most probably see ourselves.

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LYLE, EMILY, editor. *Kingship*. Cosmos, The Yearbook of the Traditional Cosmology Society, Volume 2, 1986. Edinburgh: Traditional Cosmology Society, 1988. 183 pages. Paper. ISBN 1-869960-01-7; ISSN 0269-8773.

In the first of nine wide-ranging essays on kingship, Hillenbrand examines the uses, both secular and sacral, of the rayed nimbus, a predominantly Christian symbol, in early Islamic art. In rich detail, his essay describes the syncretistic borrowing and subsequent indigenous improvisations of the rayed nimbus in a variety of media and places from Umayyad Syria (the Khirbat al Mafjar), Abbasid Iraq (the plan of the city of Baghdad), Aghlabid Ifriqiyya (the Great Mosques of Tunis and Qairawan), Umayyad Spain (the Great Mosque of Cordoba), Fatmid and Makluk Egypt (the façade of the Amar Mosque and other *mihrabs* as well as metal work objects) to Ilkhanid Iran (an illustration in Rashid al-Din's *Jamail-Tawarikh*). In Wright's article, again dealing with iconography, the emphasis is on the doctrinal and technical aspects (in particular, the rediscovery of perspective) that modify the iconography of the Coronation of the Virgin. This shift, essentially from a theophanic to symbolic mode, is traced from the narrative-oriented portrayals of the Virgin's identification with the

figure of the Church (e.g. the tympanum of the Cathedral of Senlis) to the Virgin as the bride of Christ, (à la *The Song of Songs*), and as a spiritual and corporeal mother, who is actively crowned by Christ (e.g. the apse mosaic of St. Maria Maggiore in Rome), and, finally, to the symbolic representation of the Coronation as cosmic drama or Divine Mystery (e.g. apse fresco of the Cathedral at Spoleto). Wright claims that in the relatively rationalistic ethos of the Renaissance such artistic symbolism encouraged debate about cosmic mysteries.

Bawcutt's essay on Dunbar's poem *The Thrissill and the Rois* searches for the roots of the Scottish symbols of the lion and thistle and suggests that one of the purposes of the poem is to spell out the virtues to which royalty should aspire, e.g. the magnanimity of the lion and the "defensive" strength of the thistle. The symbols of sovereignty to Greek tyrants of Pindar's age, however, were those associated with the Olympic games: victory in the chariot race and the cauldron that boils the sacrificial meat for the victory feast. Related to the myth of Pelops, the cauldron is also the symbol of regeneration and therefore of political legitimacy. The logic of Pindar's *Olympian 1*, according to Nagy, thus is a gesture toward the anticipatory political legitimacy of Heiron, the tyrant, who, too, wishes to be reborn and win the chariot race.

The essays by Drakakis and Duff-Cooper deal with certain dilemmas between the theory and practice of divinely mandated or divine kingship. Dealing with the fictionalized history of Shakespeare, Drakakis notes that an understanding of the violation of the divine mandate both by Richard II and his usurper, Henry VI, requires a conceptual separation, albeit a momentary one, of the office and the person of kingship. This separation, claims Drakakis, is a necessary precondition for the reconstitution of the divine authority of the king. The basic dilemma throughout the Second Tetralogy of Shakespeare, according to Drakakis, is between the spiritual, symbolic and eternal versus the libidinal, temporal and human dimensions. In contrast, the dilemma of Balinese kingship in Pagutan is between the spiritual and social asymmetries of priests and kings. The Ksatriya king is ranked lower than the Brahman pedanda but the king and sometimes even the Brahmans are considered to be divine incarnates. Yet both rank lower than the gods. The solution suggested by Duff-Cooper lies in the notions of "reciprocal regification of the gods and the deification of kings," and in the concept of *Vidhi* which pervades the world in all its forms.

The Greek legend of Oenomaus (Oinomaos)/Pelops, discussed in Nagy's article, is also a key element of Lyle's essay, which deals with the problem of kingly symbols and legitimacy but with an emphasis on alternate succession by generation to kingship. This article, based on her earlier conceptions of cosmology resting on three polar axes and requiring three generations for its creation to be completed, casts an ethnological glance not only at the archaic polities of the Shang dynasty and mythic Indo-European culture but also at acephalic moiety/clan-structured societies. The problem of the succession of power is also examined ethnographically in the context of Roman chariot races and their color codes, although Lyle's main point is that "the double alternation in the three-axis system" works toward the continual regeneration of kingship and the setting of limits on the individual power of kings. Wyatt's thesis of kingly succession in Ugaritic thought is even bolder. After a diagrammatic analysis of Ba'al's kingship in the Ugaritic AB cycle of myths, and, largely on the basis of the various parallels between Attar, Ba'al, Yam and Mot, Wyatt concludes that Attar by not dying and by participating in both realms of "chaos" (Yam and Mot's) and "cosmos" (Ba'al's), is no simple substitute king but rather the "appropriate divine embodiment of kingship."

The remaining essay, by Billington, deals with the lord of misrule, mock-kingship and anti-kings, a topic touched upon in other parts of the book. Its purpose is to show that mock-kings of the medieval and Renaissance periods were not just festival figures but included leaders of outlaw bands and rebellions who represented a "permanent antithesis to rule."

Specific rebuttals or corrections of individual essays can only be made by specialists in relevant fields. *Kingship* is a thin but not a slim collection of essays of uneven length but not erudition. Its various essays are more like the rays of the rayed nimbus than the nimbus itself. Hillenbrand's concern about the inappropriateness of the symbolism associated with the rayed nimbus might be mitigated by the fact that Christ was no more than a human prophet in Islam. Billington's analysis of the lord of misrule would have benefited by incorporating some of Victor Turner's ideas on anti-structure. Drakakis seems a bit too close to reifying ideological discourse. As for Balinese kingship what needs to be looked at is not simply god-kings or god-priests but god-priest-kings. Finally, the articles by Lyle and Wyatt are unnecessarily elliptical and assume a readership with a prior knowledge of their work. To anyone interested in the subject of kingship, these nine essays are delightfully instructive.

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MACDONALD, CHARLES, comp. *De la hutte au palais. Sociétés "à maison" en Asie du Sud-Est insulaire* [From hut to palace. Societies of "houses" in insular south-east Asia]. Paris: Éditions du Centre National de la Recherche Scientifique, 1987. xi+218 pages. Maps. Paper 80 F; ISBN 2-222-04111-2. (In French)

This collection of papers represents an initial step toward a systematic testing and refinement of Claude Lévi-Strauss's seminal concept of "house societies." In certain societies, Lévi-Strauss has argued, the house is the focal point of kinship and social groupings, forming an institution which appears to "reunite" or to "transcend" opposing principles, such as descent and alliance, patrilineal and matrilineal succession, hypergamy and hypogamy, or close and distant marriages. Examples, he has suggested, include tribes of the Northwest Coast of North America, feudal Europe and Japan, and many of the peoples of island Southeast Asia and the Pacific. Island Southeast Asia is a particularly fertile field in which to apply and test his idea. Not only do its impressive vernacular architectures provide an obvious clue to the importance of houses in this region, but it abounds in examples of kinship systems whose ambiguities have puzzled anthropologists, but which perhaps might be resolved by the application of this concept.

This volume, which has something of the immediacy of "work in progress," is thus very welcome. The societies discussed range from those as fluid as the Moken (sea nomads of Thailand, whose boat-communities, argues Ivanoff, show some of the features of "house societies" in their attachment to islands of origin where they reside in the company of their ancestors during the monsoon season) to those as hierarchical as the sultanates of the southern Philippines (papers by Macdonald and Loyré). Of particular interest are two papers on Borneo, by Sellato and Guerreiro, which highlight some of the ambiguities evident in Lévi-Strauss's formulation when it comes to