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Two Types of the Time Concepts on the Fallowland

—An aspect on the Agricultural Adaptation
of the Rennell Islanders—

Masashi CHIKAMORI

The Rennell Islanders recognize two types of time concepts in their subsistence activities of agriculture. The first one is cyclic. The islanders divide the fallowland or secondary forest into some dozen stages. This folk category is based on the natural succession in the vegetation recovering process, and on the judgement of when to start the garden again. The second time concept is an historical one. The wild plants have continued to play an important role, alongside cultivation, in the subsistence. The island people gather or collect a considerable amount of wild roots, leaves and fruit from the surrounding fallowlands, especially in a time of famine (*kanga kanga*). Almost all of these plants are the relict crops which had been cultivated in an earlier era, as many oral traditions tell us. This time concept is concerned with the ordering of periods according to the historical notion of the Rennell Islanders themselves.

These two types of time cognitions indicate a most basic idea about resource management under the condition of increasing population pressure on the land. An analysis of contemporary agricultural activities offers a new model for interpreting the adaptation process in the study of ethno-archaeology.

Lion Bowls and Miniature Springs

Hideo OGAWA

During the Japanese Archaeological Expedition's third field work at Tel Zeror, Israel, in 1966, a fragment of a steatite lion bowl was

excavated from one of the Iron Age strata at the site. The bowl belonged to an unknown ritual practiced over a fairly wide area of the Fertile Crescent (mainly in Assyria and Syria-Palestine) during the ninth to seventh centuries B. C. It seems likely that the ritual was related to the cult of Ishtar, the Assyrian goddess of warfare and afterlife.

In later periods, this ritual, accompanied by extremely peculiar cult objects, was altered but continued to reappear intermittently in various regions of the Near East and Europe. The last stage of diffusion was that of the so-called "Miniaturbruunen." Description of this later development of the ritual and its spiritual content is a fairly difficult undertaking.