

| ABSTRACTS & KEYWORDS |

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**KAIROS OR OCCASION
AS PARADIGM IN THE VISUAL MEDIUM:
NACHLEBEN, ICONOGRAPHY, HERMENEUTICS**

A complex concept that even Cicero found difficult to translate, the Greek term *kairos* expresses an idea of ‘grasping the right moment’, which travelled through art, literature, and philosophy. This article explores the artistic reception of this complex notion in the visual arts by bringing insights from *Nachleben* and classical reception studies, iconology and anthropology together. The essay brings together the hitherto largely disconnected ‘textual’ and ‘visual’ research traditions about *kairos* in order to explore, more systematically than has been attempted before, the *Nachleben* of this motif in the visual realm with specific attention to the transformation processes it underwent (such as Latinization, re-gendering, etc.). As the figure of *kairos* has been interpreted variously throughout history, from antiquity to the modern era, this research line problematizes the widespread idea that iconographies are essentially stable and static.

KEYWORDS: *Kairos*, occasion, epigramm, rhetorics, Lysippos, Callistratus, Otranto, Erwin Panofsky, Aby Warburg, Macchiavelli.

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**ON THE PLACE OF ARSENIE BOCA (1910-1989)
IN THE ROMANIAN RELIGIOUS HISTORY**

A very popular spiritual figure nowadays in Romania, Arsenie Boca’s theological profile is rather seldom addressed. The main aim of this short contribution is to question the place Arsenie Boca has in Romanian religious history of the 20th century, by tracing the main topics of his theological teaching and the figures which mostly inspired it, among his teachers and friends. Apart from the fact that most of his works are occasional writings, there are hints that show Arsenie Boca aimed to account theologically for a total anthropology, as a theoretical framework which would do justice to the

biological (and genetic) conditioning of man as well as to the spiritual strive towards God. This vision he could confront with the Patristic/philokalic anthropology he was working on in order to make it accessible to a wider Romanian public. This original synthesis – a rather original bioethics – was never fully articulated as such, yet it can be regarded as the main theological legacy of his work.

KEYWORDS: theological anthropology, Nichifor Crainic, Francisc Rainer, D. Stăniloae, *Filokalia*, sacred art, hagiography, nationalism, genetics, bioethics.

A TASK FOR THE COMPARATIVE MANDAEAN STUDIES: THE EDITION OF THE MANDAEAN ASTRONOMICAL TREATISES

The aim of this note is to briefly delineate the task of editing the Mandaean astrological treatises along the lines set by researches nearly 70 years ago as well as according to new scientific insights.

KEYWORDS: Mandaean religion, Mandaic astrology, scientific edition, academic discourse.

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ON BOTH SIDES OF DOMNIȚEI BOULEVARD: TWENTY YEARS OF HISTORY OF RELIGIONS IN BUCHAREST, 1996-2016

The introduction to this volume includes a concise outline and some evocative elements of the study of History of religions in Bucharest, in the worldwide context of the prior twenty years.

KEYWORDS: Rosetti neighbourhood in Bucharest, *Archaeus*, scholarly journals, scholarly editing, RAHR, IHR, present-day History of religions.

KARMA ACCOUNTS ANEW: REJOINDER TO *RELIGION* 43.4 (2013)

In the footsteps of two contributions previously published in *Religion* 43 (2013) by Jens Schlieter and the present writer, this note discusses auxiliary Indic evidence instrumental in shaping a largely misunderstood fiscal imagery of deeds e.g. as *ṛṇa* (debt), *kuṣīda* (usury) and even *karman* as palpable cash money in a post-ascetic context.

KEYWORDS: *karma* accounts (Vedic/Brahmanic, Hindu, Buddhist vs. Catholic indulgences), fiscal imagery of deeds, theology of debt and usury (ancient Indian), cognitive metaphors, *Dhammapada-aṭṭhakathā*.

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**MYTHOPOEIC IMAGERY, PHILOSOPHY AND RELIGION
IN PARMENIDES'S *PROEMIUM***

Scholars often noted that in the *Proemium* – which is conceived as a myth – Parmenides borrowed certain themes from the mythopoeic imagery of the time. He uses stereotypes and *lieux communs*, proceeds by analogy, reinterprets a series of myths and symbolic elements, while unfolding a narrative that is his own. Far from being simple artifices, these semantic and thematic-figurative borrowings, together with the way in which they are employed in the poem, indicate Parmenides's intention to break with the pre-existing tradition by articulating his own approach and the principles that underlie it. For the sake of discerning Parmenides's relationship to the preceding tradition, I will examine in detail the mythical motifs that are discernible in the *Proemium* in order to establish their individual function, meaning, and connotations. Albeit without a doubt inspired by the discourse of the *poietai* and other “masters of truth”, Parmenides nevertheless aims at an independent adaptation and reinterpretation of elements borrowed from the mythopoeic imagery. In this fashion and like a veritable “myth-maker”, he departs from the traditional paradigm and proposes a new approach that competes with the pre-established one. When not appropriating already existing myths, he deliberately created others to explain better his philosophical position. Namely, his approach is derived from an understanding of philosophy as quest for the absolute knowledge of a truth that is essentially divine. In this way, the *noetic quest* for wisdom comes to replace the mythical voyage, both corporeal and spiritual, to exotic places of mythical geography.

KEYWORDS: Parmenides's *Proemium*; mythopoeic voyage imagery; journey of the gods and the wise; descent of mythical heroes into the nether realms; heroes' flight across the aether or through the air; *anábasis* and/or *katábasis*; noetic quest for wisdom.

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**“IT WAS AN ACT OF GOD”: ON THE RELIGIOUS DIMENSION
OF THE CITY FOUNDATION IN THE SELEUCID KINGDOM,
IIIrd CENTURY B.C.**

The aim of this paper is to briefly discuss the religious context of the process of city-foundation of Seleucus I Nicator, the founder of the Seleucid dynasty. This has so far been viewed solely from a pragmatic point of view, encompassing political and ideological reasons, which were necessary as means of propaganda for a dynasty that needed to legitimize itself in the eyes of its subjects. This paper attempts to look at the religious dimension of the

foundation of a city excluding the above mentioned pragmatic reasons and it should be noted that in the case of the six known foundation stories, Seleucus Nicator did consult with gods (in fact, only one, which is surprisingly not Apollo, the god protecting the dynasty, but Zeus), who made their will known through omens and miracles. A few case studies are taken into account, namely those of Seleucia in Pieria, Seleucia on the Tigris, Antioch on the Orontes and Laodikeia on the Sea. The difference in patterns in the ancient accounts (Appian, Libanius, Malalas) are also briefly discussed, as well as the unexpected occurrences of human sacrifices in the chronicle of John Malalas in his accounts of the foundations of Antioch and Laodikeia.

KEYWORDS: Seleucus I Nicator, Seleucid Syria, Antioch, Seleucia in Pieria, Laodikeia, John Malalas, Zeus Keraunios, thunderbolt.

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**CONCURRENT INTERPRETIVE CALAMITIES:
MALE AUTHORITY AND DOMESTIC VIOLENCE
IN *QURAN* 4: 34**

There is a series of contemporary Islamic issues which cannot be solved by invoking the pre-modern exegeses or the classical Islamic jurisprudence, otherwise than, at most, by resorting to a strategic artifice of identifying minority and isolated perspectives from the tradition or through selective and forced reformulations of some canonical opinions. Verse four of *Surah Al Nisa'* | the Women chapter of the Quran is probably the most unsettling Quranic verse, at least from a gender perspective, its exegesis being an infallible criterion for the tracking of egalitarian or hierarchical visions promoted by various pre-colonial Islamic schools of thought or by contemporary Islamic orientations. The interpretations attached to this verse concretely and very decisively affect the Muslim women's life, their right to self-determination and autonomy, creating the juridical framework according to which all the other rights and duties of women have been traditionally distributed. Although Muslim authors have argued the validity of certain egalitarian interpretations, relying even on pre-modern juridical and hermeneutic procedures, progressive Muslims have also highlighted the need to reconstruct the bases of the traditional exegesis and jurisprudence by including the non-Islamic knowledge, through the contextualization and a holistic-thematic approach to the sacred text, in keeping with the universal Quranic ethical principles and, simultaneously, the contemporary realities, suppositions and necessities, with a view to an efficient and productive reshuffling of the classical, and gender-discriminating juridical verdicts.

KEYWORDS: Islamic tradition, progressive Islamic interpretations, Islamic feminism, gender, domestic violence, *Quran*, *sunnah*, *tafsir*.

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**THE DIVINE FEMALE AND THE MYSTIQUE OF THE MOON:
THREE-PHASES GENDER-THEORY
IN THEOSOPHICAL KABBALAH**

The present study describes the emergence of a Kabbalistic theory of gender, as a development from the Rabbinic ritual of blessing the moon, that is based on a myth that describes the diminution of the moon. In the pre-Kabbalistic text and in the Kabbalistic ones, it is possible to discern three different phases in the cycle of the moon and the divine Female hypostasis: the equality of the Male and Female, and Sun and Moon, the decrease of the Female/moon and finally the renewal or the restoration of Her status. These three phases should be understood as part of one unit, and are presented as a model for understanding the status of the Female in the Kabbalistic school of Nahmanides and in his many followers, who influenced a series of later Kabbalists.

KEYWORDS: gender, Kabbalah, moon, myth, Nahmanides, ritual, ditheism.

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IN SEARCH OF AN OLDER GIANT. Review article of **Otto-Hubert KOST**, *Christophorus. Seine Herkunft und sein Dienst*, Mainz: Patrimonium Verlag, 2015.

The present article aims to examine the last book of the late lamented Otto-Hubert Kost, esteemed German scholar in the academic study of religions, and his contribution related to the hagiography of Saint Christopher. His input regarding the connections among the passion of Christopher, the Golden Legend and the Hurritic and Old-Syriac legends will be analyzed from a comparative perspective. The paper will also consider selected European iconographic references associated to the research of Otto-Hubert Kost.

KEYWORDS: Christopher, hagiography, Hurritic and Old-Syriac legends, giant, *Legenda Aurea*, Fourteen Helpers, iconography.

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The author reviews the illicit sexual manifestations which happened (and may still happen) in the monastic and priestly milieu. It is a road which goes from asceticism to sin and even profanation. This concerns especially the pre-modern period in the Romanian and European space. Many Romanian abbots thought and behaved like *alpha males* on their monastic domain. The abbot would often use his "lord's" role, deeming that he was owed the sexual "right

of the lord” (including *ius primae noctis*), especially over young Gypsy women slaves on the monastic domain. This paper also analyses the way in which women were (are) discriminated against and marginalized within the Abrahamic consecrated spaces (synagogues, churches, and mosques).

KEYWORDS: Homo- and hetero-sexuality, pedophilia, rape, sexual perversions, sexual sin and blasphemy, monastery, *le droit du seigneur*, young Gypsy slave women, discrimination of women in consecrated spaces.

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**THE SONS OF LUCIFER AND THE CHILDREN OF NEPTUNE.
THE ANTI-OTTOMAN AND ANTI-ISLAMIC
POLEMICAL WORKS OF GERASIMOS VLACHOS**

The aim of the present paper is to take a closer look at the anti-Ottoman and anti-Islamic stance of the 17th century Greek scholar Gerasimos Vlachos by analysing and placing in its context an encomium entitled *Trionfo del Illustrissimo et Eccellentissimo Signor Alvise Mocenico Secondo Procurator di San Marco et Dignissimo Capitan General da Mar*. Hastily recorded by Nestor Camariano and rarely mentioned in passing by the scholars dealing with Vlachos, this text is part of one of the Greek manuscripts of the Library of the Romanian Academy in Bucharest – BAR *ms. gr.* 889. Including (mainly) homilies preached in Candia between October 1649 and May 1650, the codex counts among the oldest autographs of “*padre Don Girassimo Vlachos Greco di Creta predicatore*”. Delivered on November 25, 1649, after the sermon concluding the liturgy of the day, in the monastery of Saint Catherine in Candia, a dependency of the monastery with the same name from Mount Sinai, the encomium of Alvise Mocenigo celebrates the successful defence of the vital Martinengo cavalier of Candia during the first stages of the Cretan War (July – August 1649). Therefore, one is offered the possibility to look into the earliest depiction by Vlachos of the Ottoman Empire and of Islam, to see how (if ever) his opinion on the topic evolved over time.

KEYWORDS: Hieromonk Gerasimos Vlachos of Crete; War of Candia; Alvise Mocenigo; Martinengo cavalier; Laonikos Zamitris; *Victory over the Turkish Empire*; Hagarenes; Lucifer; 17th century anti-Ottoman and anti-Islamic polemics.

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**CRITICAL INTRODUCTION TO THE SANSKRIT EDITION
AND ROMANIAN TRANSLATION OF THE *GHERAṆḌA-SĀMĪHĪĀ***

In this paper, conceived as a short introduction to the Romanian translation of the *Gheraṇḍa-saṁhitā* – a Haṭha-yoga text attributed to Gheraṇḍa (cca 17th century AD) – we are, on one hand, offering a brief overview of the major late medieval Yoga schools (*Mantra-°*, *Laya-°*, *Haṭha-°* and *Rāja-yoga*), with a focus on Haṭha-yoga, and on the other hand giving a careful description of the subject matter from within the seven chapters of the book in comparison with some of the most important Yoga texts (*Yoga-sūtra*, *Haṭha[yoga]-pradīpikā*, *Śiva-saṁhitā*, *Gorakṣa-śataka*, *Dattāteya-yoga-śāstra*, etc.). Our effort was to give a text-based-tool in understanding *Gheraṇḍa-saṁhitā* for both the neophyte and the scholar.

KEYWORDS: Gheraṇḍa, Haṭha-yoga, *ṣaṭkarma*, *āsana*, *mudrā* and *bandha*, *pratīyāhāra* and *prāṇāyāma*, *pañca-dhāraṇā*, *dhyāna* and *saṁādhi*.

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DIGGING UP LIVED RELIGION: NOTES ON A RECENT COMPANION OF ARCHAEOLOGY OF RELIGION. Review article of Rubina RAJA, Jörg RÜPKE (eds.), *A Companion to the Archaeology of Religion in the Ancient World*, Malden-Oxford: Wiley-Blackwell, 2015.

The following review-article presents the latest companion on the archaeology of religion, the major focus points of the new methodological approach of the book in a larger historiographic framework. The article also reflects the possible impacts of the book and similar attempts on the communication of archaeology and the study of religions, as interdependent disciplines.

KEYWORDS: Lived Ancient Religion, archaeology of religion, historiography, material agency, appropriation.

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**THE ANGELS OF THE NATIONS
IN THE FIRST CHRISTIAN CENTURIES.
CONTINUITY AND METAMORPHOSIS**

The biblical and apocryphal fragments referring to the “angels of the nations” have been intensively discussed by scholars in the fields of biblical studies and history of religions, but also in patristics due to the stimulating works of E. Peterson and J. Daniélou. The aim of the article is to review the main occurrences of the “angels of the nations” in patristic literature between the 2nd and the 6th centuries in the light of recent research especially on Clement of Alexandria, Origen, Eusebius of Caesarea, Hilary of Poitiers, Basil of

Caesarea, Evagrius Ponticus, Jerome, John Chrysostom, Cyril of Alexandria, Theodoret of Cyrus and Dionysius the Pseudo-Areopagite. In order to understand the place of this significant theme within the development of Christian thought, we focused on the patristic exegesis of *Deuteronomy* 32, 8 and *Daniel* 10, 13–20, studying its main elements and changes at the crossroads between angelology, theology of history, political thought and the definition of the Christian identity in relation to other religions. The second part the article will deal with exegesis of Jerome, Theodoret of Cyrus and Gregory the Great on *Daniel* as well as with the book IV of *Against Julian* of Cyril of Alexandria and the *Corpus dionysiacum*.

KEYWORDS: angels of the nations, *Deuteronomy*, Book of *Daniel*, patristic exegesis, political theology, Christian identity.

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**“IPSI SUNT MULTI [...] ET FACIUNT MAGNUM STREPITUM”:
STORICI DELLE RELIGIONI, ETNOLOGI E SCIAMANI IN *LO
SCIAMANESIMO PRIMA E DOPO MIRCEA ELIADE* DI GIOVANNI
CASADIO (ROMA: IL CALAMO, 2014)**

Through an assessment of Giovanni Casadio's book about Mircea Eliade's intellectual legacy to the anthropology and history of shamanism, this article intends to problematise some of the most recent theoretical and methodological issues, as well as recapitulate a number of “classical” research questions about shamanism and its scientific study. Numerous sources, authors and scholarly traditions are mentioned and discussed, obviously keeping as the main point of reference both Eliade's *magnum opus* and Casadio's critical contribution. Special attention is given to the Italian/European scholarship.

KEYWORDS: Mircea Eliade, Giovanni Casadio, Shamanism, ritual, methods and theories in the study of religion.

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**THE GHIAOUR, THE NOBLE SAVAGE, THE GYPSY,
BETWEEN ROUSSEAU, BYRON AND PUSHKIN:
THE ANTHROPOLOGY OF THE ENLIGHTENMENT
AND THE PREAMBLE TO A STEREOTYPE**

In this article, the author addresses a topic hardly understood previously, despite the resonance of its literary canonical names. Since the foundational publication and rapid translation and circulation of Heinrich Moritz Gottlieb Grellmann's *Dissertation on the Gypsies, Being an Historical Enquiry*

concerning the Manner of Life, The Economy, Customs and Conditions of these People in Europe, and their Origin (London, 1787), early grand examples of a Romantic image of the gypsy interacted in producing the background of Pushkin's unpublished *Preface* to his poem *The Gypsies*. In analyzing anew the Western European, Bessarabian and Russian sources, this contribution tries to unfold the early production of a long-lasting stereotype, combining the methods of sociology, cultural studies, and the history of (religious) ideas.

KEYWORDS: Rousseau, Byron, Pushkin, Mérimée, Heinrich Grellmann, Cantemir, Bessarabian gypsies, the image of Roma people in late Enlightenment/early Romantic Europe.

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**“BUCAREST OFFRE L’AVANTAGE
D’UN APOSTOLAT INTELLECTUEL IMMÉDIAT ET FÉCOND”:
THE HISTORY OF A DECADE OF THE FRENCH INSTITUTE
OF BYZANTINE STUDIES (1937-1947)**

After a prolific four decades having Istanbul as their home base (1895-1937), the intolerant climate that engulfed Turkey forced the small team of *Échos d'Orient* editors to leave “the second Rome” (Constantinople/Istanbul) and seek refuge elsewhere. After considering few other options, in May 1938 the French Institute of Byzantine Studies (*Institut Français d'Études Byzantines*) was inaugurated in the so-called *le petit Paris*, Bucharest. Although this institution spent only ten years in Romania (1937-1947), it left a deep imprint on the academic circles (Romanian Academy, University of Bucharest, Institute of Universal History, Institute of Balkan Studies and Research, Romanian Numismatic Society, to mention only few examples). Unfortunately, for the French scholars of the Assumptionist community, headquartered at Christian Tell 18B, the rise of the Communist regime came along with their arrest and subsequent forced departure to France (October-November 1947). This article is an attempt to trace their academic close links with Romanian *intelligentsia*, and also their cultural and political involvement during the World War II and afterwards as these were portrayed in published materials and several unedited documents from different private and special/institutional archives, from Bucharest, Paris and Rome.

KEYWORDS: Byzantine Studies, Romanian *intelligentsia*, Assumptionist community, *L'Œuvre d'Orient*, Vitalien Laurent.