

ARCHÆVS

Études d'Histoire des Religions / Studies in the History of Religions

V (2001), fasc. 1-2 & 3-4

[print & online December 2001]

IN MEMORIAM IOAN PETRU CULIANU (1991-2001)

Keywords: Ioan Petru Culianu, historiography, late 20th c. History of religions, intellectual history, methodology in the study of religions.

Grazia Marchiano, “The First Ten Posthumous Years of Culianu: Conjectures on a Closed Thought”.

This section offer some comments, from friends and collaborators, about the life and scholarly writings of Ioan Petru Culianu (Iași, 1950 - Chicago, 1991), a well known Romanian-born historian of religions, at the tenth anniversary of his tragic passing away. Culianu was a very noted specialist of different fields of the history of religions, but also an original thinker, interested in the system shape of religion, magic, and mind, and especially this later period of his writings is commented by a specialist in aesthetics, and by other in Jewish religion and thought and Mediterranean religions of antiquity.

Moshe Idel, “Ioan Petru Culianu”.

This section offer some comments, from friends and collaborators, about the life and scholarly writings of Ioan Petru Culianu (Iași, 1950 - Chicago, 1991), a well known Romanian-born historian of religions, at the tenth anniversary of his tragic passing away. Culianu was a very noted specialist of different fields of the history of religions, but also an original thinker, interested in the system shape of religion, magic, and mind, and especially this later period of his writings is commented by a specialist in aesthetics, and by other in Jewish religion and thought and Mediterranean religions of antiquity.

Giovanni Casadio, “Ioan Petru Culianu ou la Contradiction”.

This section offer some comments, from friends and collaborators, about the life and scholarly writings of Ioan Petru Culianu (Iasi, 1950 - Chicago, 1991), a well known Romanian-born historian of religions, at the tenth anniversary of his tragic passing away. Culianu was a very noted specialist of different fields of the history of religions, but also an original thinker, interested in the system

shape of religion, magic, and mind, and especially this later period of his writings is commented by a specialist in aesthetics, and by other in Jewish religion and thought and Mediterranean religions of antiquity.

Bernard Le Calloc'h, “A Forgotten ‘Angévin’: Philippe-Edouard Foucaux, the First French Tibetanist”.

The article is the first monographic excursus about the life and the writings of a major figure of French and European Orientalism in 19th century. As a disciple of Eugène Burnouf (1801-1852), Ph.-E. Foucaux (15 september 1811 – 6 june 1902) is the first European and French scholar to became the successor of the first Tibetanist, Alexander Csoma Kőrös (1784?-1842), and even the first one to teach Tibetan language, religion and civilization in an European university, assuring thus a most necessary continuity within the discoveries and projects of his master. The author combines, with the aim to annihilate the inaccurate oblivion in which his work and life is maintained since his latest years, the original books, translations, grammar, and articles with some unpublished writings in order to obtain a very fruitful exegesis of his career and influence in the academic and cultural milieu of the epoch. The article ended by a complete bibliography of Foucaux papers.

Keywords: European Orientalism in 19th century; Tibetology; Philippe-Edouard Foucaux, Kőrösi Csoma Sándor, early History of religions, French/Western cultural & intellectual history.

Marius Lazurca, “Du «docteur de justice» à Tertullien (le partie)”

The main interest of this article is the analysis of the essenism as an apocalyptic movement. It was born in a period when the majority of the apocalyptic texts appeared and it presents many other particularities: the eschatological orientation, the ethical and disciplinary interest, the valorisation of the prophetism, the importance allotted to angelology and the practices of divination. The author tries to focus particularly on the signification and the social functions that corporality has in the framework of such a religious movement, by taking into account the fact the there is a direct conditionation between the apocalyptic character of the essenism and the ascetical orientation it developed further. In the first part of his research, the author tries to describe the mechanism of the creation and legitimating of the ascetical behaviour. (1st Part; for the 2nd, see “Archævs. Studies in History of Religions” V. 3-4)

Keywords: Tertullian, essenism and the ascetical orientation; mechanism of the creation and legitimating of the ascetical behaviour.

Paul Cernovodeanu, “Démètre Cantemir (1673-1723) - Le panégyrique de Pierre le Grand. Édition critique (Dimitrie CANTEMIR - The panegyric of Peter I. Critical Edition)”

The author offers for the first time a critical edition, with multilingual annotations, of the Panegyric the Prince Cantemir wrote for the tsar Peter the Great, re-evaluating the previous scholarship on this piece, and helping in identifying its manuscript and intellectual history.

Keywords: Demeter Cantemir; 17th c. Russian intellectual history; genre of panegyric; Russian manuscripts; early modern political history.

Eugen Ciurtin, “The Asian Mythology and the African Legend of Prêtre Jean” (in French).

A partir de la seconde moitié du XII^e siècle, les milieux politiques, religieux et économiques médiévaux de l'Occident furent attirés par cette légende d'un monarque chrétien asiatique. Et le mythe persistera jusqu'au XVIII^e siècle, dans tout l'espace européen qui a culturellement manifesté un intérêt particulier pour l'assimilation de l'image de l'Asie. Les nombreuses références littéraires qui survivront démontrent à quel point la légende du Prêtre Jean a influencé l'imaginaire de l'Orient fabuleux. Elles attestent la focalisation binaire de la géographie mythique, aux temps du commencement de la cartographie et également à l'époque de clôture des zones inconnues. Entre la mythologie asiatique et la légende africaine, Prêtre Jean et son royaume reste l'une des plus fameuses expressions que l'on connaît sur le rêve de l'Inde florissante, à travers la persistance de ces *mirabilia Indiae*.

Keywords: Prêtre Jean, Middle Ages mythology and imagery of Asia/Africa, history of geography, comparative history of religions.

Augustine Cassiday, “Christian Death and Divine Foreknowledge. Theophylact Simocatta's Agonistic Solution”

Does God know the hour of our death? This curious question is a puzzling case of the persistent dilemma of relating God's knowledge and human freedom. (Death, after all, is presumably the decisive endpoint of free activity.) The present paper will consider the particularly interesting tackling of this problem by the Byzantine historian Theophylact Simocatta, in his treatise *On predestined terms of life*. Theophylact's treatise is exceptional because in it the chronicler contributed to a discussion that was generally in the domain of bishops, theologians and other specialists. It is also exceptional because Theophylact casts it in a highly distinctive literary form, the *agon*. He has asserted the liberty and indeed love of God in His dealings with humankind, and insisted on the paramount importance of a life of Christian

virtue. And he has been forthright enough to call attention to the intellectual difficulties generated by maintaining these principles. This may not be an entirely satisfactory denouement, but perhaps it is rather naïve to expect such a thing when facing so persistent an enigma. But our task is not a philosophical assessment of Theophylact's conclusion. We must rather ask what his use of the *agon* has meant for the treatise.

Keywords: Theophylact Simocatta, Byzantine history, *agon*, doctrine of predestination, hour of death.

Andrei Oișteanu, “Ritual and Symbolic Xenocide in Central and Eastern Europe”

Selected as a chapter from the author's book *The Image of the Jew in Romanian Culture. Study of Ethnic Imagology in Central-European Context*, to be published soon by Nebraska University Press, this study is a brief on certain motifs of the ritual and symbolic xenocid in the central and eastern European context. The notion of the stranger takes here two principal meanings: the ethnical and the religious one. The major interest of the study focuses on the particular situation of the Jews in the Romanian folklore, as revealed according to the writings of the principal Romanian folklorists and ethnologists such as: Adrian Fochi, Lazar Săineanu, Teodor Pamfile, Ion Muslea, Artur Gorovei, Paul-Henri Stahl. The whole research goes to the final observation that „in all the examples given above, the biblical character of Judas has completely vanished from the ritual scenario, without anyone's missing its presence. The generic Jew had successfully taken his place. The symbolic murdering of the ‘imaginary Jew’ (the one made of straw and wood) was only naturally continued with the actual murdering of the ‘real Jew’ (the one made of flesh and blood)“.

Keywords: *The Image of the Jew in Romanian Culture*; *Study of Ethnic Imagology in Central-European Context*; notion of the stranger; Jews in the Romanian folklore; *Ritual and Symbolic Xenocide in Central and Eastern Europe*;

Marius Lazurca, “Du «docteur de justice» à Tertullien (Ie partie)”

The main interest of this article is the analysis of the essenism as an apocalyptic movement. It was born in a period when the majority of the apocalyptic texts appeared and it presents many other particularities: the eschatological orientation, the ethical and disciplinary interest, the valorisation of the prophetism, the importance allotted to angelology and the practices of divination. The author tries to focus particularly on the signification and the social functions that corporality has in the framework of such a religious movement, by taking into account the fact that there is a direct

conditionation between the apocalyptic character of the essenism and the ascetical orientation it developed further. In the first part of his research, the author tries to describe the mechanism of the creation and legitimating of the ascetical behaviour. (For the 1st Part, see *Archævs. Studies in History of Religions* vol. 5 [2001], fasc. 1-2).

Keywords: Tertullian, essenism and the ascetical orientation; mechanism of the creation and legitimating of the ascetical behaviour.

Mihaela Timuş & Eugen Ciurtin, “The Unpublished Correspondence Between Mircea Eliade And Stig Wikander (First Part)”

For the first time ever published in *Archævs*, beginning with the issue IV (2000), fasc. 3, the correspondence between Mircea Eliade and the Swedish scholar Stig Wikander (1908-1983) covers a long period (1948-1977) and a substantial area of topics brought into discussion, from indology, Indo-European mythology, history of religions and literature, personal testimonies and different portraits of numerous important scholars. The entire corpus of letters numbers in present 74 letters. Eliade’s letters were discovered at Uppsala University Library, the archive of Stig Wikander, where they preserved after his death. The letters of Wikander are preserved in a private archive of Eliade, in Bucharest, as well as in the Regenstein Library, the archive Eliade. After the edition of the correspondence Eliade-Pettazzoni, this is the most important corpus of letters of the historian of religions who was Mircea Eliade. It is also the most important biographical document of Stig Wikander, the biography of which is still rather obscure, and a substantial document on his less known activity as historian of religions. (Comments in English)

Keywords: History of religions; Stig Wikander; Mircea Eliade; 20th c. intellectual history; scholarly correspondence.

Book Reviews:

Rowan WILLIAMS, *Arius. Heresy and Tradition*, SCM Press, London, 20012, 378 p. (review in English)

Andrei OIŞTEANU, *The Image of the Jew in Romanian Culture. Study of Imagology in Central-East European Context*, Humanitas Publishing House, Bucharest, 2001, 470 p. (review in English)

Hm. Alexander GOLITZIN, *The Mystagogy - the experience of God in Orthodoxy. Studies on Mystical Theology* (Collection Mystica, Series of Monographs and Treatises), Translated from English and Presentation by deacon Ioan I. Ică Jr, Deisis Publishing House, Sibiu, 1998, 271 p. (review in English)

Anthony MEREDITH, *The Cappadocians*, St. Vladimir's Seminary Press, New York, 1995, 129 p. (review in English)

Ioan Petru CULIANU, *Scrieri românești, vol I: Fantasma nihilismului. Secretul doctorului Eliade* (Écrits romain vol I : Les phantasmes du nihilisme. Le secret du docteur Eliade), Œuvres complètes, vol. XI, traductions par Corina Popescu et Dan Petrescu, Nemira, Bucarest, 2000, 398 p. (review in French)

Nicu GAVRILUȚĂ, *Culianu, jocurile minții și lumile pluridimensionale*, Polirom, Iași, 2000, 192 p. (review in French)

PUBLICATIONS REÇUES / RECEIVED

Abstract. A “List of Publications received” (sixth part) by the Library of the Romanian Association for the History of Religions in Bucharest.

ADDRESSES OF THE CONTRIBUTORS