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Guillaume Duceur, “Equine Metaphors and Shamanic Practices en R̥g Veda X.136”.

De par leur portée proprement sacrificielle, les hymnes ṛgvédiques demeurent fort allusifs quant à l’existence au sein des clans ou familles arya de pratiques extatiques ne relevant pas du système sacrificiel brâhmanique ou s’en éloignant, voir provenant de techniques *anaarya*. Si les *mahartvij* prênaient une rigoureuse observance des rites sacrificiels, nous pouvons néanmoins admettre que certains *arya*, notamment *ḡatriya* et *vaiśya*, avaient aussi recours aux services de sorciers comme l’attestent les hymnes atharvavédiques à caractère plus populaire et d’ordre magico-religieux.

Keywords: R̥gveda; equine metaphors; Indo-Iranian “shamanism”; Brahmanism; Vedic castes; Vedic sacrifice.

Ezio Albrile, “Il corpo immaginato. Ipotesi su una metafora gnostica”.

I testi gnostici affabulano spesso di un “Uomo di Luce”, manifestazione di una realtà divina, pleromatica, che si disvela nel mondo somatico. Da un punto di vista morfologico l’epifania dell’ “Uomo di Luce” è rintracciabile in svariati contesti religiosi, dal buddhismo, al sufismo, ambiti questi fortemente influenzati dall’universo simbolico della gnosi iranica.

Keywords: Gnosticism; comparative religions; body of light; Zoroastrianism; Judeo-Christian Gnosticism; Sufism.

Alexandru Madgearu, “The Spreading of the Christianity in the Rural Areas of Post-Roman Dacia (4th-7th Centuries)”

Like in other Western Roman provinces, the first Christians in Dacia were inhabitants of the cities. Not a single Christian object dated before the withdrawal of the Roman administration in 275 was found outside the cities and the camps. The significance of the liturgic objects found at Biertan can be

clarified if it is studied within the historical and archaeological framework of the 4th-6th centuries. These relics are not an isolated presence in the countryside. Like other objects, they testify the displacement of the Daco-Roman Christians outside the post-urban milieu, and, on the other hand, the contacts established with the Christian communities from Pannonia.

Keywords: earliest Christians in Dacia province; relics; Biertan; Christian artifacts; proto-Romania history.

Bogdan Burtea, “Farbsymbolik zwischen Legende und Moderner Geschichtschreibung”.

Es ist eine bekannte Tatsache, daß die Völkerwanderungen, sei es die germanische, die slawische oder die spätere der altaischen Völker, die Geschichte Südosteuropas stark geprägt haben. Die letztgenannte Völkerwanderung wird in der Historiographie meist nur als eine Spur des Grauens rezipiert, während der Beitrag dieser Völker zu den Staatsbildungen dieses Teils unseres Kontinents oft nicht genügend gewürdigt wird.

Keywords: early Romanian history; *vlaclblac*; colour symbolism; Cumans; north Danubian migrations; historiography.

Bogdan Honciuc, “Le début et l'évolution de l'antitrinitarisme polonais pendant le 16^e siècle”.

Il faut observer une double transformation dans le sein de l'antitrinitarisme polonais durant la deuxième moitié du XVI^e siècle. Premièrement, l'éclectisme initial qui caractérise la doctrine des Frères, voir les diverses conceptions sur le statut et les relations existantes entre les personnes de la Trinité, disparaît au profit d'une plus grande précision doctrinale. Le deuxième changement concerne les idées sociales des Frères, leur relation avec l'autorité politique. Dans ce contexte nous avons présenté l'évolution marquée par le passage d'un message social entièrement spiritualisé et radical vers des idées concernant la place et le rôle de l'individu dans la société beaucoup plus modérées.

Keywords: antitrinitarian Protestantism; Christian Orthodoxy; Protestantism; Christian doctrinal changes in early modern period; Polish religious history.

Amedeo Maiello, “Hağğ, Ğihad and Taşawwuf. The Interpretation of Sayyid Ahmad Shahid's Movement in Nineteenth Century Tonk. Part I”

The early nineteenth century *muğāhidin* movement has undoubtedly had a maieutic role on the development of a new self-awareness among the Muslims of South Asia. Illuminating analogies may be found between core tendencies of the movement and the different and often competing articulations of the modern Muslim outlook in India. It was thus that in the second half of the nineteenth century it became current for religious reformers to proffer multiple but basically “quietist” interpretations of Sayyid Aḥmad’s legacy. In fact, loyalism spawned a number of competing reform movements whose aim was to actualise Islam’s relevance to the private and public lives of Indian Muslims. Although having different trajectories, they all drew heavily on Sayyid Aḥmad’s legacy that came thus to be interpreted through the prism of the dominant loyalist political trend. In the second part of the study, following a synoptic overview of the initial phase of the movement centred on the issue of the formation of a charismatic leadership, the attention will be shifted in the writings compiled in Tonk. The aim is to trace emerging attitudes and assumptions that point to a development of the movement along lines that set it apart from the North India factions. It will then be argued, following a thumbnail sketch of the creation of the state of Tonk, that the new orientation has to be linked to the ruler’s outlook and to his relationship with the Paramount Power.

Keywords: Sayyid Aḥmad; Indian Muslims; 19th-20th c. colonial history; Indian early modern religious history; Northern India.

Iaria Ramelli, “La questione della storicità dei vangeli: Riflessioni in margine ad un recente volume Marie-Christine CERUTI-CENDRIER”

Review article of Marie-Christine CERUTI-CENDRIER, *Les Évangiles sont des reportages, n’en déplaise à certains*, Paris, Pierre Téqui éditeur, 2004, gennaio. 370 p. — ISBN 2-7403-0463-3.

Keywords: Christian Gospels; historicity; early Christian doctrine; Gnosticism; history of religions.

Daniela Dumbravă, “Ripensando Nicolae ‘Milescu’ spathar (1636-1708) — breve saggio storiografico”.

This article is related to the diplomatic secret report produced by the Romanian literate Nicolae Milescu, between 1675-1678, during the period of diplomatic mediation with K’ang-hsi imperial court, carried out on behalf of Aleksej Michajlovič (r.1645-1676). The tsar’s main endeavour was to revive political negotiations as a consequence of increasing Russian expansion into the Extreme Orient, and of growing Sino-Russian interactions, during the seventeenth century. The research addresses the following main questions:

should we consider this collection of geopolitical data only in the light of the aforementioned missions, or could we say that it simultaneously traces out an account of unique, independent value? Milescu's main purpose is to accurately describe the transcontinental distance between Eastern Europe and the Northern Asian regions. Over 6.000 miles long, this distance is the main route which allows the Russian embassy to mediate with the Qing court. Milescu's report was compiled in January 1678, as he was making his way back, and it corresponded to the requirements of the *duma* (the Moscow Parliament). The report consisted of an accurate description of Northern Asia supplied by the drawn maps of the Siberian and Northern Asian space together with the ponderous *corpus*, made up of more than 500 pages of text.

Keywords: Northern Asia, Nicolae Milescu, Qing Dynasty, early modern Asian borders.

Leo Stan, "The Lofty Struggle for Salvation: Søren Kierkegaard on the Heroic Resistance of Religion".

Review article of Jon STEWART, *Kierkegaard's Relations to Hegel Reconsidered*, Cambridge, 2003; George PATTISON, *Kierkegaard's Upbuilding Discourses*, London-New York, 2002; Sylvia WALSH, *Living Poetically. Kierkegaard's Existential Aesthetics*, Pennsylvania, 1994.

Keywords: Kierkegaard; philosophy of religion; 19th c. intellectual history; hermeneutics; existentialism.

Mihaela Timuş, "Stig Wikander: Les «Haskell Lectures» - University of Chicago, 1967"

The author publishes for the first the "Haskell Lectures" delivered by the Swedish historian of religions and Iranologist Stig Wikander in Chicago at the invitation of his colleague and friend Mircea Eliade, aiming at a better overall interpretation of Wikander's work, and a closer look at the scholarly world of historians of religions after WW II. All the materials here presented are based on unpublished documents from his Uppsala Library Archive.

Il y a quelques années, nous avons annoncé la publication imminente d'une étude élargie sur la vie et les travaux de Stig Wikander en tant qu'historien des religions. Peut-être, nous étions-nous avancée trop vite. Mais si ce matériel est encore à venir, une partie du dessein initial est déjà remplie par des articles parus ou en train de paraître. Il fallait d'abord trouver les meilleures traces qui puissent donner le cadre adéquat d'une telle enquête. Car nous sommes d'avis que les trois ou quatre livres qui constituent l'œuvre

confirmée de Stig Wikander ne sont pas suffisants pour rendre le visage complet de son trajet scientifique assez atypique.

Keywords: Stig Wikander; 20th c. intellectual history; History of religions; Indo-European comparative mythology; scholarly unpublished archives;

Andrei Oişteanu, “Mircea Eliade Between Political Journalism and Scholarly Work”

Christianity did not, as a rule, serve the nationalistic ideologies evolving in late 19th century Europe, which degenerated into fascist regimes during the inter-war period. Christianity was perceived as an “international” religion, unable to appropriately serve nationalistic and ethnocentric doctrines. As a pacifist doctrine, preaching resignation and tolerance, Christianity did not match the “heroic” and martial feeling that was seizing Europe at the time. Christian philosophy, urging people to “love their neighbor” and “turn the other cheek”, was in total disagreement with the cult of violence, the militancy and the virility preached by the new prophets of neo-paganism (speaking, in 1938, about the “legionary aristocracy”, Eliade would use such phrases as “promoting manhood and an offensive spirit”, “heroism”, “the birth of a new elite, who is conquering its freedom by learning to die and sacrifice themselves” etc.).

Keywords: Romanian interwar intellectual history; anti-Semitism; Mircea Eliade; Zalmoxis; historiography of religion.

“The Correspondence between Mircea Eliade and Ioan Petru Culianu”, Notes by Tereza CULIANU-PETRESCU and Dan PETRESCU, Iasi-Bucharest Foreword by Matei CĂLINESCU, University of Indiana, Bloomington. Translated from Romanian by Sorana CORNEANU.

Keywords: Ioan Petru Culianu; Mircea Eliade; unpublished scholarly correspondence; historiography of religions; late 20th century intellectual history.

Eduard Iricinschi, “Mircea Eliade and the Making of the Encyclopedia of Religion”.

Two similar projects for an encyclopedia of religion were taken seriously into consideration in 1979, within the English editorial world. In the spring, Macmillan Publishing House from London, joined by University of California Press and T&T Clarke, initiated the discussions for a New Hastings

Encyclopedia of Religion, under the direction of Ninian Smart, following the earlier Hastings *Encyclopedia of Religion and Ethics*, the first important work of this sort published at the beginning of the twentieth century.

Keywords: *Encyclopedia of religion*; Mircea Eliade; Ninian Smart; Regenstein Library, Chicago; historiography of religion; intellectual history.

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PUBLICATIONS REÇUES / RECEIVED

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Abstract. A "List of Publications received" (2001-2002) by the Library of the Romanian Association for the History of Religions in Bucharest.

ADDRESSES OF THE CONTRIBUTORS