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Abstract. This foreword by the editor offers a concise presentation of the activities of the Romanian Association for the History of Religions after the EASR/IAHR Conference in Bucharest, and introduces the inaugural session of the Institute for the History of Religions of the Romanian Academy (founded in 2008), the new institutional co-editor of *Archaeus*.

Keywords: EASR, IAHR, RAHR, International Congress History of Religions, academic publishing.

STVDIA

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Y A-T-IL UNE COMPOSANTE IRANIENNE DANS L'APOCALYPTIQUE JUDÉO-CHRÉTIENNE ? NOUVEAUX REGARDS SUR UN VIEUX PROBLÈME

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Résumé. Quand on entreprend d'examiner la question de l'apocalyptique, il n'est pas mauvais de commencer par relire la plus célèbre des Apocalypses, celle que l'on n'a jamais cessé de méditer dans notre culture

commune, je veux dire celle de Jean. La question qui dès lors se pose, et qui s'est posée au monde savant depuis les débuts de la *Regionsgeschichtliche Schule* à la fin du 19^e s., est de chercher à déterminer si au-delà des emprunts de mise en scène à l'Iran il y a eu des emprunts de contenu. La littérature zoroastrienne comporte en effet plusieurs textes apocalyptiques. Le plus long et le plus fameux d'entre eux, le *Zand • Wahman Yasn*, est écrit en pehlevi, ancêtre du persan actuel et langue de l'empire sassanide. Dans l'état qui nous est parvenu peuvent se distinguer plusieurs niveaux de rédaction échelonnés du 6^e au 9^e siècles. Il est vain de prétendre reconstruire, comme on a parfois tenté de le faire, une pure apocalyptique iranienne, juive ou chrétienne, observées dans leur fra[ç]heur printanière.

Keywords: apocalypse, Jewish, Zoroastrian, *Zand • Wahman Yasn*, comparative mythology.

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**PAULINE "POWERS AND AUTHORITIES" AT NAG HAMMADI
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Abstract. Through an examination of the gnostic writings found near Nag Hammadi in Egypt, this article shows that language and ideas found in Paul's letters, including the deuterio-Pauline letters, were influential on many gnostic authors in their discussion of spiritual oppressive powers. I also argue that this Pauline influence on the discussion of the "cosmic powers of this present darkness" is found as well in the early monastic literature, contemporary in space and time with the Nag Hammadi codices, and suggest that gnostic and monastic works in this regard can be seen as potentially complementary.

Keywords: Nag Hammadi, early Gnosticism, cosmic powers, St Paul's letters, Coptic Gnosticism, early Christianity.

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**PERICHORESIS
AND THE EARLY CHRISTIAN DOCTRINE OF GOD
61**

Abstract. The present text represents a historical excursus whose purpose is to help us understand the way in which the concept of *perichoresis* came to be used in theology, together with the various meanings it took upon itself during the first centuries of the development of Christian dogma.

Keywords: perichoresis, early Christian dogma, Trinitarian theology, Christology, Fathers of the (Christian) Church.

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**HIEROTOPY, JERUSALEM
AND THE LEGEND OF THE WOOD OF THE CROSS
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Abstract. This article deals with the mythographic genesis of sacred topography, and does so in the methodological space *between* hierophany and hierotopy. The author presents three angles to detangle this matter: the definition of sacred space in the Legend of the Wood of the Cross, the figure of Seth in Christian tradition, and the impact of the Legend on medieval iconography. The western European Middle Ages have made use of an hierotopical 'prehistory' to shape their perception of Jerusalem and the holy places. The Legend of the Wood of the Cross looks back at the cross' biology, its roots in paradise and its vigorous journey through the Holy Land up to its destination in the Jerusalem-centre.

Keywords: Legend of the "Wood of the Cross", hierophany, hierotopy, Jerusalem, sacred scripture, medieval iconography.

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**ANTHROPOLOGICAL SIGNIFICANCE OF THE HESYCHASTIC
METHOD
OF PRAYER. SOME HISTORICO-RELIGIOUS ASPECTS
OF A MORPHOLOGY OF THE ASCETIC PRAKTIKÉ
117**

Abstract. Hesychasm is an Eastern Christian method based on the invocation of the Name of Jesus and on the "descent of the *noûs* (Greek for "intellect") into the heart". This spiritual discipline, the method of which emerged in its most explicit form between the 13th and the 14th century on Mount Athos, is the core of Christianity, since it consists in the inner practice of the fervent and continuous repetition of the holy Name and aims to achieve *metánoia* (Greek for "change of the *noûs*") for the entire human being and a *personal relationship* with Jesus Christ through an incessant *militia super terram* comparable to the Muslim *jihād al-akbar* (Arabic for "great holy war"). A meditated comparison between some central components of Hesychasm, Sufism and *yoga* may be an adequate way to understand more deeply the spiritual and anthropological aspects of this eminently "paradoxical" ascetic discipline.

Keywords: Eastern Christianity, prayer, comparative religions, Hesychasm, yoga, Sufism.

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**IMPACT DE LA PRISE DE CONSTANTINOPLE PAR LES TURCS
DANS LE MONDE ITALIEN DE LA RENAISSANCE
VIA LE JUDAÏSME BYZANTIN : PROLÉGOMÈNES
133**

Résumé. Si la prise de Constantinople par les Ottomans, en 1453, a été un choc pour l'Occident, les répercussions au niveau apocalyptique ont été, à notre avis, très sous-estimées. En effet, que ce soit pour les chrétiens d'Orient ou catholiques, les juifs ou les musulmans, la chute de l'Empire byzantin fait sens à une tradition riche qui marie cet événement au retour du Messie. Nous pourrions penser que le phénomène de juifs crypto-chrétiens servit d'exemple littéraire. Certains savants musulmans furent, à la même époque, de crypto-chrétiens comme en témoignent, entre autres, Guillaume Postel et Nicolas de Cues. Il est nécessaire de rappeler qu'un intellectuel, à cette époque, n'était pas spécialisé et pouvait être aussi bien médecin, astronome que théologien. C'est pourquoi certains savants juifs byzantins furent sensibles aux supputations liées aux conjonctions astrales auxquelles se mêlèrent croyances populaires autour de la prise de Constantinople par les Ottomans. Dans ce cas, l'Histoire et la lecture des soubresauts de la nature en colère (tremblements de terre...) sont autant de signes objectifs. Ainsi, la mention du *Livre de Daniel* n'est pas un hasard car ce texte est source de réflexions apocalyptiques partagées aussi bien par les trois religions du Livre. Il faut alors considérer les voyages de Meleto, de Manetti et, peut-être, d'Italus comme la volonté de trouver des points de contacts afin de développer un discours apologétique précis autour du sujet de la fin des temps.

Keywords: Byzantine Judaism, Constantinople, apocalypticism, Meleto, Manetti, Italus, comparative religion.

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**ORTHODOXIE ET POLITIQUE.
I. LE SYNODE DE TÂRGOVI}TE (JANVIER 1659)
177**

Résumé. Les prélats présents à Târgovi}te sont invités à discuter les principaux problèmes avec lesquels se confronte l'Église à ce moment-là. On discute la légitimité du baptême fait par un laïc en temps de crise, la validité du baptême des Luthériens et des Calvinistes, la légitimité du divorce et du remariage, la punition de la bigamie, du troisième et du quatrième mariage et de la simonie, les conditions de la confession et de la communion, l'éducation des prêtres, la réglementation du statut

juridique des monastères, le contrôle de leurs biens et de la vie dans la communauté. Bref, le synode se propose de déclencher une véritable *réforme ecclésiastique générale*. La lettre par laquelle Mihnea informait le patriarche œcuménique Parthénios IV sur les décisions prises, la réponse sèche de ce dernier, anticipée par la plume du grand théologien Mélétius Syrigos, et la réplique dure du prince éveillent l'intérêt. Il semble que par le biais de ces documents nous pouvons trouver la solution d'un problème difficile. Au milieu du XVII^e siècle, l'Europe confessionnelle est en plein tourbillonnement ; et de répondre à cette question essentielle : quel est le sens que les communautés chrétiennes -orthodoxes de l'Est donnent à des termes comme « religion », « hérésie » ou « superstition », et comment essaient-elles de définir leur identité spirituelle ?

Keywords: Synode of Târgoviște 1659, early European modernity, Orthodoxy, Catholicism, 17th c. Protestant Churches, Romanian ecclesiastical history.

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L'EGLISE CONTRE L'UTOPIE

205

Résumé. Aux 16^e-18^e siècles, les auteurs de satires et d'utopies étaient directement soumis à des pressions multidimensionnelles et concentriques. De la part des autorités, ils courraient incessamment le risque de se voir entra[nés dans des procès pour hérésie, d'être excommuniés, d'être listés dans l'Index, de ne pas obtenir le droit de publication, de se faire confisquer les ouvrages publiés ou de subir tout simplement l'opprobre publique. Face à ces restrictions, ils ont développé des réactions d'esquive et d'autocensure des plus variées: l'anonymat (beaucoup de livres ont été imprimés sans nom d'auteur, de telle manière que la restitution de la paternité reste pour certains impossible jusqu'à ce jour) ; la publication dans des maisons d'édition étrangères (dans des pays où soit la censure était plus permissive, soit le pouvoir politique ou religieux était en conflit avec le pays de l'auteur) ; le dédoublement de l'auteur dans un narrateur fictif qui soit assume la charge d'hérésie exonérant l'auteur, soit fait profession de bonne foi pour l'auteur, lui évitant la prise directe de position ; la création d'un langage « codé », allusif et allégorique, destiné à une lecture seconde, couverte ; le refaçonnage ou la réécriture des textes, après ou même avant l'expurgation par les censeurs des passages problématiques ; *mea culpa*e publics, quand l'auteur était saisi, etc. Ces « contre-utopistes » se sont proposé de démontrer soit que l'utopie était possible dans les paramètres existants (ce qu'on peut appeler les eutopies contre-réformées), soit que les utopies « païennes », et l'utopie en général, sont des topies négatives, voire cauchemardesques.

Keywords: early modern utopias, Christian 16th-17th c. Churches, comparative religion, literary history, censorship.

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LEV SHESTOV AND THE CRISIS OF MODERNITY

233

Abstract. The iconoclastic Russian philosopher Lev Shestov (1866-1938) is well known as one of the founding fathers of twentieth century Christian existentialism. His celebration of faith in a God who obeys no rules was grounded in a violent rejection of Reason, expressed through idiosyncratic readings of famous philosophers, theologians, and writers. Despite his reputation as a religious thinker, Shestov did not develop his philosophy of faith until after a misreading of Martin Luther's work just prior to the First World War. Focusing on Shestov's early literary production, this paper shows that between 1898 and 1911, God was effectively dead for Shestov the philosopher. Embracing the chaotic and nihilistic world of Nietzsche and Dostoevskii's *Underground Man*, during this period Shestov's thought was more akin to that of European Modernism than to religious existentialism.

Keywords: Shestov, Nietzsche, Dostoevskii, modernity, modern Russian culture.

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NEO-SCIAMANESIMO & NEW AGE.

IL "CONTRIBUTO" DI MIRCEA ELIADE

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Abstract. Shamanism is in vogue at present. Before the mid-1970's, shamanism interested only a few anthropologists and historians. Now travel agents are booking "shamanic tours" and alternative healers advertise "shamanic counselling". Meanwhile, a walk through any large bookstore will produce scores of titles with "shaman", "shamanic", and "shamanism" in them. In popular culture «various figures from Socrates and Shakespeare to Aleister Crowley, from Jim Morrison and Michael Jackson to the Pope too, have been labelled "shamans"». Moreover, recent years witnessed a growth in "New Age", "neo-", "new" or "modern" (and/or "post-modern") shamanisms, a wide variety of "spiritual" practices for personal and communal empowerment among Western peoples. So, in this work, we'll try of analyzing the interrelations between shamanism, neo-shamanism, and New Age and some thoughts and reflections of Mircea Eliade. In particular, in some his books and articles, Romanian historian of religions Mircea Eliade presaged – according to us – the explosion of interest in shamanism (and neo-shamanism) and inner conceptions of the man that

would reach their peaks in the New Age, and Occultist, and Neo-pagan Movements.

Keywords: neo-shamanism, 20th c. cultural history, comparative religion, New Age, Mircea Eliade.

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**RELIGIOUS STUDIES IN RUSSIA:
BIBLIOGRAPHICAL ESSAYS
305**

Abstract. The present paper offers a reflection on the historiography of the academic study of religion in Russian Federation. Although the main emphasis is placed on the present state of the scholarship, it is argued that the Religious Studies in Russia could be understood solely and exclusively in the light of its historical development. Special attention is paid to the bibliographical issues. As for the History of Religions, it is stated, that Biblical Studies and Qumran Studies, Gnostic Studies and Manichaeic Studies, Sufi Studies, History of Religions in Tibet and Shinto Studies are the most representative and moreover quite perspective areas. What is more, since there is significant interdependence between the History of Religions on the one hand and other disciplines of Russian Religious Studies on the other hand; recent studies on the History and Methodology of Religious Studies, Sociology, Psychology and Phenomenology of Religion are also analyzed.

Key-words. Anthropology of Religion, Biblical Studies, Bibliography, Geography of Religion, Ecology of Religion, Gnostic Studies, History of Religions, History of Religious Studies, Manichaeic Studies, Methodology of Religious Studies, Phenomenology of Religion, Psychology of Religion, Qumran Studies, Religious Studies in Russia, Semiology of Religion, Shinto Studies, Sociology of Religion, Sufi Studies, Tibetan Religions.

MISCELLANEA

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**THE "IMAGINARY JEW" IN ROMANIAN
AND OTHER CENTRAL-EAST EUROPEAN CULTURES
333**

Abstract. A larger foreword to the Andrei Oișteanu's *Inventing the Jew. Antisemitic Stereotypes in Romanian and Other Central-East European Cultures* (Lincoln: University of Nebraska Press, 2009), this short paper argues that there is hardly a Jewish community whose history and culture

have been neglected for so many decades like Romanian Jewry and, at the same time, that there is hardly a Jewish community which has been studied in such an intense manner in the last years.

Keywords: Romanian Jews, Antisemitism, Andrei Oișteanu, Eastern Europe, modernity.

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THE CHARIOT OF THE SOUL.

A COMMENTARY ON PLATO, *PHAEDRUS*, 246a-254b

AND *KA-HA-UPANIṢAD* I, 3.3-9

337

Abstract. From a hermeneutical perspective, the elucidation of the origin of the Platonic myth of the chariot of the soul represents a stake of the highest importance. Summing up some previous interpretations of a comparative *locus classicus*, the author tries in this paper to answer: could Plato be invested with authorship regarding the writing of the myth about the ontology of the soul? Would it be possible to devise a sum of arguments susceptible to unveil that the Platonic writing of the myth about the charioteer, the chariot and the horses of the soul is, in fact, a re-writing of an archaic, previous source, the content of which was borrowed inside the Greek philosophical space from another, alien, cultural-religious space?

Keywords: Plato, Upaniṣads, chariot of the soul, Greek-Indian early connections, comparative mythology.

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IMAGES AND SYMBOLS IN TOLKIEN'S WORKS. THE HELL

351

Abstract. By highlighting the profile of hell as a symbol of evil, constantly encountered as such at all levels of human culture, the author's aim is to reveal its powerful influence on Tolkien's works. Just like the paradisiacal paradigm, the "archetype" of hell continues to impregnate deeply "the anthropological structures of the imaginary realm" (Gilbert Durand) even in the context of a radically desacralized culture. Although J. R. R. Tolkien did not consciously and programmatically speculate on such symbols, he had possibly hoped for a more specialized appeal to his readers by introducing these symbols in his literary creation. How does one account for the recurrence of so many symbolic hypostases of hell in Tolkien's works? Tolkien seems to have been partly aware of the symbolism embedded in the structure of the evil fortresses in Middle-earth. However,

we should not conclude that he had a premeditated systematic “plan” of including certain symbols in the framework of his fairy tales.

Keywords: J.R.R. Tolkien, religious imagery, 20th c. literary history, symbolism, representations of hell.

BIBLIOGRAPHICA

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Abstract. Reviews and short notices of thirteen recent English, German, Italian, and Romanian scholarly publications in history of religions. Reviewers include scholars from different fields and academic contexts, as Călin Avramescu (Bucharest), Ionuț Daniel Băncilă (Berlin), Radu Bordeianu (Pittsburgh), Giovanni Casadio (Salerno), Eugen Ciurtin (Bucharest), Roland Clark (Pittsburgh), Dragoj-Andrei Giulea (Milwaukee), and Mihaela Timuș (Bucharest-Paris).

PUBLICATIONS REÇUES / RECEIVED ÎVIº

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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

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ANNONCE : *Orientalismes et espaces culturels : Europe centrale et orientale – Monde anglophone*, édité par E. CIURTIN, Ž. VESEL, I. GADOIN, avec la collaboration de L. ANVAR, P. LAVAGNE D’ORTIGUE et M. TIMUȘ, *Studia Asiatica* h.s. / *Cahiers de la Société Asiatique* n.s. VI., Louvain-Paris, Peeters. **449**