

# ARCHÆVS

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

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*Religions & modernité* et autres contributions

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**Giulia SFAMENI GASPARRO, Kim KNOTT**

*President & General Secretary of the EASR*

**REPORTS OF THE EUROPEAN ASSOCIATION  
FOR THE STUDY OF RELIGIONS**

*Abstract.* Reports of the President and General Secretary of the EASR after the closing of the 6<sup>th</sup> EASR / IAHR Special Conference which took place in Bucharest, organized by the RAHR as the first international Congress for the History of Religions in Eastern Europe ever.

*Keywords:* EASR, RAHR, International Congress for History of religions, academic report, Bucharest.

**SÉANCE INAUGURALE DE L'INSTITUT D'HISTOIRE DES  
RELIGIONS DE L'ACADÉMIE ROUMAINE, SOUS LE HAUT  
PATRONAGE DE L'ACADÉMIE DES INSCRIPTIONS ET BELLES-  
LETTRES, PARIS**

**Andrei PLEȘU**

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**DISCOURS D'OUVERTURE**

*Abstract.* Introductory speech by the founding director of the Institute for the History of Religions, in an inaugural session organized by the Romanian Academy with the participation of the Académie des Inscriptions et Belles-Lettres (Institut de France, Paris), linking the projects of RAHR after 1989 with some tentative academic plans of Mircea Eliade, Constantin Noica, and Sergiu Al-George, and explaining the need for the foundation of the first institution devoted to History of Religions in Romanian cultural history.

*Keywords:* History of Religions, Romanian Academy, inaugural address, Mircea Eliade, I.P. Culianu, RAHR.

**E. CIURTIN**

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**L'HISTOIRE DES RELIGIONS ET L'ACADÉMIE ROUMAINE :  
PRÉHISTOIRES, PROJETS, PERSPECTIVE**

*Abstract.* A short history of Romanian Academy members and scholarly activity in the field of study of religions, since its foundation in 1867, with special emphasis on the projects and perspective of the newly founded Institute for the History of Religions in Bucharest.

*Keywords:* 19<sup>th</sup> c. Romanian Academy, Milescu, Cantemir, Moses Gaster, Mircea Eliade, Dionisie M. Pippidi, Ioan Petru Culianu, Arion Roju, IHR, Romanian cultural history.

**Giovanni CASADIO**

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**ANCIENT MYSTIC RELIGION:  
THE EMERGENCE OF A NEW PARADIGM  
FROM A. D. NOCK TO UGO BIANCHI**

*Abstract.* In the study of ancient Mediterranean religions (which is my own field), no scholar more than Arthur Darby Nock (1902-1963) has been as instrumental in sweeping away older paradigms and introducing new ones based on different rules. Nock in fact saw new things when looking at old objects, things not seen before with the same perspicuity by other eminent scholars engaged in the same world of research, including his colleagues and close friends Franz Cumont, M. P. Nilsson, R. Pettazzoni and A.-J. Festugière. It is fairly impossible to separate distinct thoughts from the thinking person. We possess very few publications of integral or even partial correspondences between scholars of religions, only five of whom are historians of religions in the proper sense of the word. This paper tries to enucleate some constants of Nock's works, putting them against the background of the preceding and subsequent research, with reference to that type of religiosity which is conventionally defined "mystic". The three works on which we base our analysis are highly representative of three ages in Nock's scientific activity: *Early Gentile Christianity and its Hellenistic Background* (1928) is a virtually perfect work by a young scholar aged 26 years; *Conversion* (1933) is the masterpiece of an extremely precocious maturity; *Hellenistic Mysteries and Christian Sacraments* (1952) is the final synthesis on a crucial theme which had dominated all his scholarly life. The article includes several unpublished letters of Nock, most notably the correspondence with Pettazzoni or Cumont.

*Keywords:* History of Religions, 20<sup>th</sup> c. intellectual history, Arthur Darby Nock, Raffaele Pettazzoni, Franz Cumont, Ugo Bianchi, mysticism, Hellenism, early Christianity, Greek philology, comparative religion.

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**PERFORMANCE, INTENSIFICATION, AND EXPERIENCE IN JEWISH MYSTICISM**

*Abstract.* In this paper I suggest that religious mysticism has too major components that are found, in various ways and degrees, in many of its manifestations. They are the intensification of religious life on the one hand, and the attempt to and eventually the feeling that a contact was established with a more sublime realm, widely understood as more spiritual than what happens in the religious experience of what is conceived of as being normal in a certain religion. I assume that most of the ideals shared by the specific mystics are also shared by the specific religious structures, which host the much more limited religious events described by scholars as mystical. Thus, a performative religion will intensify the religious acts, a religion based on faith will intensify faith, a more philosophical oriented religion will emphasize the importance of the intensified acts of cognition. Most of the Kabbalists, especially the theosophical-theurgical ones, regarded themselves as powerful agents, both because of their theory of the divinity of the soul and because of their being in possession of powerful forms of behaviour that they perform.

*Keywords:* Jewish mysticism, intensification, Torah, Theosophical-Theurgical Kabbalah, Abraham Abulafia, prophecy, Hasidism.

**Andrei OIȘTEANU**

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**JEWS, CHRISTIANS AND MUSLIMS IN CONTROVERSY:  
PUBLIC THEOLOGICAL DISPUTATIONS IN MEDIEVAL EUROPE**

*Abstract.* I shall try to present from a comparative perspective a historical (as well as legendary and literary) motif which has been very widespread in the Middle Ages. The motif in question is that of public theological disputations. These inter-confessional controversies were commonly “staged” according to the following scenario: spokesmen of two or more religions were set to challenge one another in a public theological disputation, often having as an “arbiter” none other than the sovereign or the Pope. I shall present several debates of this type that took place in Western (chapter A), in Eastern (chapter B) and in Central Europe (chapter C). I shall not approach the subject from a properly speaking theological perspective, but rather from a history of religions perspective.

*Keywords:* theological/religious disputations; comparative history of religions; Judaism, Christianity, Islam in the Middle Ages.

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**LE SYMBOLISME DE LA BALANCE EN GRÈCE ANCIENNE  
ET EN IRAN ZOROASTRIEN (GR. *TÁLANTA/ZUGÓN* ; M. P. *TARĀZŪG*)**

*Abstract.* The article attempts at putting at work the historical and philological comparative method, in contrast to the phenomenological one. The investigation area meant to better illustrate such a method in the history of religions approach is provided by the analysis of the symbol of the scales, according to its usage in two relatively neighbouring fields, namely ancient Greece (from the times of Aeschylus up to the times of Aristophanes) and pre-Islamic, zoroastrian Iran (mostly 3rd -7th c. A.D.). The main data used are the literary contexts furnished by the two traditions. To throw light on the structure of the symbol of the scales as well as on its evolution from one period to another, in each field, is at stakes of this work. Considerations about the specific iconography in each area are taken into account as well.

*Keywords:* scales, symbolism, iconography, ancient Greece, Zoroastrism.

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**ANTS OR MOTHS? INSECTS YOU CANNOT FIND IN HEAVEN  
ACCORDING TO THE MANICHEAN  
PARTHIAN HYMN *HUYADAGMĀN* I.18**

*Abstract.* The Parthian word *wyw* “moth” would better suit to reconstruct the insect’s name in a *Huyadagmān* fragment. It would contribute to the intelligibility of its message: the garments of the Kingdom of Light are not infested with troubling moths (i.e. worms, dirt). In fact, the literary career of moths unfolds its poetic force far beyond its “Manichaeic” usage (i.e. as pests): moths have also been associated with the ephemeral existence because of their attraction to burning light, whose proximity causes their death. The difficulties of reconstructing the Parthian *Huyadagmān* I, 18 prove to be also a lesson in the need of contextualized philology. Particularly, the intricate entomological lexicography is heavily dependent on the (larger) context wherein various insect names occur.

*Keywords:* Parthian Hymns, Manichaeism, Iranian religions, archaeo-entomology, moths, ants.

**Ovidiu OLAR**

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**KYRILLOS LOUKARIS (1570-1638). NOTES DE LECTURE**

*Abstract.* Personnalité aussi controversée que fascinante, Kyrillos Loukaris a réussi jusqu'à présent à s'échapper aux essais des historiens et théologiens de le cataloguer. « He remains unpinned, or at least flutters still », remarquait Hugh Trevor-Roper. C'est un érudit. Il écrit ses homélies en latin, grec et italien, en y citant, à côté des Pères orientaux et d'Augustin, des humanistes, des théologiens, des penseurs mal famés tels Calvin, Zanchi et Arminius. Il est également un excellent et audacieux organisateur. Son nom est lié à la fondation de la première imprimerie grecque de l'empire ottoman, à la restructuration de la Grande Ecole patriarcale et à l'édition de la première traduction du Nouveau Testament en néo-grec. Le fait d'être tué par les Ottomans, l'été de 1638, le situe, naturellement, parmi les martyrs de la vraie foi. Néanmoins, la correspondance échangée entre Loukaris et des figures marquantes de la deuxième Réforme protestante ou avec des personnalités difficiles à définir laisse transparaitre la sympathie manifeste du patriarche pour les doctrines des héritiers de Luther et surtout de Calvin. En outre, le 1629, sous le nom de Kyrillos parut une *Confession de foi* incendiaire. Adoptant le principe de la *sola scriptura*, elle « rejetait la présence-réelle dans l'Eucharistie, vidait de tout contenu théologique la doctrine de la hiérarchie ecclésiale, déplorait la vénération des images et l'invocation des saints comme des formes d'idolâtrie ». Le choc et le scandale provoqués furent énormes. Ressentant pleinement le coup, l'Eglise Romaine incrimina tout de suite Loukaris comme le « fils des ténèbres et de l'Enfer » et décida de redoubler ses efforts pour le détruire et pour sauver la présupposée *perpetua consensione* théologique entre les chrétiens de l'Est et ceux de l'Ouest. Par contre, les Protestants, contents de sa haine manifeste contre « les Latins » et les Jésuites, ont vu en lui une preuve supplémentaire et irréfutable que l'Eglise de l'Orient était plus près d'eux que de Rome.

*Keywords:* Cyril Lukaris, Orthodox-Catholic-Protestant relationships during 17<sup>th</sup> c., early modern Europe; intellectual history; comparative religion.

**Francisco DÍEZ DE VELASCO**

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**MIRCEA ELIADE Y EUGENIO D'ORS**

*Abstract.* Si bien, como hemos visto, Eliade convertido en el historiador de las religiones de referencia, no suele citar pensadores que no correspondan al estándar de las lenguas cultas del momento (salvo que se trate de trabajos especializados), cuando lo necesitaba era muy capaz de otorgarle un lugar de honor, cumpliendo así su promesa, a un algo incómodo amigo desaparecido, Eugenio d'Ors, que le permitía librarse de otro amigo, Carl Gustav Jung, esta

vez más incómodo aún, lo que nos lleva a conocer mejor a Eliade y sus cálculos tácticos y estratégicos a la hora de hacer historia de las religiones y de gestionar magistralmente su memoria y sus olvidos.

*Keywords:* Mircea Eliade, Eugenio d'Ors, Carl Gustav Jung, 20<sup>th</sup> European intellectual history; comparative History of religions.

**Ilinca TĂNĂSEANU-DÖBLER**

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**MIRCEA ELIADE AND CONCEPTS OF HOLY PLACES  
IN LATE ANTIQUITY**

*Abstract.* In elaborating his theory of the sacred, Eliade has given much attention to the manifestations of the sacred in space, concentrating mainly on the so-called 'archaic' mentality. But his theory has far wider claims encompassing the human condition as such: all humans ultimately have an innate need and longing for the sacred, for a meaningful structure of the world. Thus it is legitimate to try to apply it to cultures which display greater complexity and sophistication. Late Antiquity is precisely such a period, in which more 'archaic' ideas stand beside a keen sense of the importance and value of history and the 'profane' world – in many aspects very much like our modern civilizations. Places to which special religious signification is attributed play an important role in this period, being one major focus of the conflict between Christians and pagans: Christians destroy sanctuaries, sometimes replacing them with churches, while pagans defend them to the last, often with armed resistance. Social and political factors are intertwined with religious ones. This paper examines an early phase of this conflict, concentrating on two key figures of great influence: the emperors Constantine and Julian. Their extant writings shed some light upon their conceptions about sanctuaries, churches and other religiously significant spaces. Their peculiar position as emperors, with the power of translating these conceptions into political and legislative decisions, makes them an interesting object for study and raises the question of Eliade's applicability to such complex material, combining politics and religion. After a brief presentation of Eliade's theory, I shall first examine Constantine's position based on the letters extant in Eusebius' *Life of Constantine*. Then I shall proceed to an analysis of Julian's ideas of sacred space. In a final section I will discuss the findings in the light of Eliade's theory.

*Keywords:* Constantine; Julian; holy places; Late Antiquity; Mircea Eliade.

**Barbara BAERT**

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**« QUI A TOUCHÉ MON MANTEAU ? ». LA GUÉRISON  
D'UNE FEMME ATTEINTE DE FLUX DE SANG (MARC 5 : 24b-34)  
À LA CROISÉE DU TEXTE, DE L'IMAGE ET DU TABOU  
DANS LA CULTURE VISUELLE DU HAUT MOYEN-ÂGE**

*Abstract.* Dans la panoplie des guérisons miraculeuses bibliques, l'histoire de l'Hémorroïsse (la femme au flux de sang) (Marc 5 :24 b-34) occupe une place singulière. La guérison opère par un toucher dont l'initiative revient à la malade elle-même, en l'occurrence une femme affligée depuis douze années de pertes de sang. Les synoptiques suggèrent que cette initiative enfreignit les règles de la bienséance alors en vigueur. Ce contact intervient de surcroît comme une instance de capture. Le Christ sentit qu'une certaine force s'épanchait hors de lui, comme aspirée par la proximité de la femme. Le récit des synoptiques présente par conséquent une intrication de plusieurs motifs : il est question d'un nouage entre toucher et guérison, et cela à propos d'une femme dont il est suggéré qu'elle réside au regard des lois dans un état d'impureté. Le récit est de surcroît encadré par un autre récit de prodige : la résurrection de la fille de Jaire. Cette contribution se veut une première élucidation de la problématique de l'Hémorroïsse, telle qu'elle se déploie dans les interstices de l'exégèse, de l'iconologie et de l'anthropologie. Dans une première partie – texte et intertexte – nous explorons le feuilletage sémantique des évangiles synoptiques. Dans la seconde partie – « la foule et le pan » – nous croisons cette analyse avec la genèse de l'Hémorroïsse dans l'art. Dans les troisième et quatrième parties, respectivement intitulées « la guérison magique » et « le sang, le toucher et l'espace », nous situons cette iconographie dans le cadre des pratiques de guérison et des tabous sanguins.

*Keywords:* Gospel of Marc; hemorrhoid women; taboos of blood; iconography; Middle Ages representations of the Scripture.

**Ana-Stanca TĂBĂRAȘI-HOFFMANN**

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**ZUR ENTSTEHUNG NATIONALER PARADIESVORSTELLUNGEN  
IN DER ENGLISCHEN GARTENKUNST DES 18. JAHRHUNDERTS**

*Abstract.*

Im Unterschied zur Darstellung des nationalen Paradieses gab es im Zeitalter des Fortschrittsoptimismus jedoch keine gärtnerische Darstellung der nationalen Hölle. Dergleichen Assoziationen blieben den Erfahrungen späterer Jahrhunderte vorbehalten.



*Keywords:* European intellectual history; gardening; paradise; 18th century in Western Europe; religious symbolism.

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**FÜR EINE GEMÄßIGTE LAODIZEE. SCHLEIERMACHERS ANSATZ**

*Abstract.* Dass es einen relativ engen Zusammenhang zwischen der mit Beginn der Neuzeit in Gang gesetzten Säkularisierung und den spätestens seit Beginn des 18. Jahrhunderts gepflegten Rechtfertigungstopoi gibt, hat nicht zuletzt Odo Marquard am Beispiel der Theodizee überzeugend gezeigt: So werde die Moderne stets von einem Kompensationsgedanken begleitet, der „die Welt als zustimmungsfähig begreifen“ will, „um Gott als gut denken zu können: in der Welt sind Übel durch Güter kompensiert.“ In diesem Kontext sei aber der Kohärenz zu Liebe lediglich auf den titelbestimmenden Begriff „Laodizee“ hingewiesen, der mir in etwa durch Hans Blumenberg inspiriert wurde, und zwar in Verbindung mit seinen Ausführungen zum Verhältnis von Säkularisation und Theodizee. Im Folgenden werde ich versuchen zu zeigen, wie die moderne Volksrechtfertigung zunächst ganz allgemein, dann im Einzelfall der Werke Schleiermachers zu Stande kommt.

*Keywords:* Schleiermacher, philosophy of religion; hermeneutics, early academic study of religions.

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**EPIOUSION**

*Abstract.* Ediția bilingvă comentată a Evangheliei după Matei, realizată de Cristian Bădiliță, este fără îndoială o premieră. Este pentru întâia dată când o evanghelie canonică se bucură de un format bilingv, util cititorului, și de extinse comentarii și note patristice, ce urmăresc o tematică diversă. Ca orice demers inaugural, ediția oferită de dl Bădiliță are și merite, dar și scăderi. Meritele sunt multe: formatul bilingv, anexarea comentariilor și notelor necesare înțelegerii, prezența indicilor. Dacă voi discuta despre acestea în rândurile ce urmează este pentru că cititorul trebuie avertizat și asupra limitelor unei întreprinderi de acest fel: eșecul, ce ia chipul multor neajunsuri, are și în acest caz mai mulți părinți. Am discutat în secțiunea a doua a acestui text tratamentul acordat de dl Bădiliță unui termen problematic al Bibliei creștine, încercând să clarific, minimal, cadrul discuției, așa cum poate fi el observat în Antichitatea Târzie, în spațiul grecesc (secțiunea a treia) și în cel latin (secțiunea a patra). Departea de a fi un termen ce „are” semnificații, *epiousion* și-a creat semnificația cu fiecare cititor și traducător.

*Keywords:* Biblical studies; Gospel of Matthew; translation of sacred texts; hermeneutics; *epiousion*.

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