

Argument

We cannot speak, at the moment, of a Romanian school of History of Religions, in post-communist Romania, due to the cultural isolation and to the ideological prohibitions in the period between 1945 and 1989, despite the presence in the international scientific community of two major representatives, Mircea Eliade and Ioan Petru Culianu. On the other hand, even within Romanian culture there is a salient need for a historical and religious discourse on religion, parallel and autonomous from the theological one.

But the construction of such an analytical and hermeneutical discourse would only become possible with the institutionalization of this discipline in Romania's universities, all the more since it already has a long tradition in the programs of the European and American universities. Then, in order to avoid the trap of falling into the "form without substance" model, which returns in Romanian education in times of transition or crisis, such an institutionalization should be accompanied not only by the stimulation and the actualization of the fundamental research, but also by the diffusion of the specialty literature (to be achieved through the translation of the more important works), and by the forming of a network-type local research center (through the collaboration of the existing ones when interested in the History of Religions in the framework of a number of magazines). We salute at this point the presence of the periodicals *Archaeus. Studii de istorie a religiilor* (edited by the Centre of History of Religions, University of Bucharest) and *Origini. Caiete silvane. Revistă de studii culturale* (edited by the Center for Traditional Culture Zalău and the "Origini" Association). We believe that periodicals like these can contribute both to the configuration of networks of specialists in the science of religion and to the coagulation of the horizon of expectancy of the readers, activating the need for historical and religious research and stimulating the development of a critical attitude in this domain. Especially since, it needs to be told, more or less consistent historical and religious studies are being written in Romania, but they remain hidden in other types of periodicals (historical, ethnological and anthropological, historical and philosophical, theological etc.), on account of the ancillary status that this scientific domain has in the Romanian system of university disciplines. The Comparative History of Religions is an introductive discipline, parasited in our scientific world by connected domains (Antique, Medieval and Modern History, Archeology, Ethnology, Anthropology, Philosophy, Literary Critics and History, History of Arts, Theology, Sociology, Psychology etc.) more or less in a "fiddler's" manner. This fact demonstrates the autochthonous cultural need for a historical and religious discourse, but a need insufficiently upheld by a strong critical consciousness and by a rigorous methodology, adequate to the researched object.

The project of this historical and religious periodical tries to support both the formation of an interdisciplinary network of specialists, interested in the research of the religious phenomenon – the more so as the epistemic *situs* of the History of Religions is extremely opened to the neighboring and related domains – and the institutionalization of History of Religions as an autonomous discipline in the Romanian university system.

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