

La Religione Di Questo Mondo In Raffaele Pettazzoni

The establishment of permanent embassies in fifteenth-century Italy has traditionally been regarded as the moment of transition between medieval and modern diplomacy. In *The Refugee-Diplomat*, Diego Pirillo offers an alternative history of early modern diplomacy, centered not on states and their official representatives but around the figure of "the refugee-diplomat" and, more specifically, Italian religious dissidents who forged ties with English and northern European Protestants in the hope of inspiring an Italian Reformation. Pirillo reconsiders how diplomacy worked, not only within but also outside of formal state channels, through underground networks of individuals who were able to move across confessional and linguistic borders, often adapting their own identities to the changing political conditions they encountered. Through a trove of diplomatic and mercantile letters, inquisitorial records, literary texts, marginalia, and visual material, *The Refugee-Diplomat* recovers the agency of religious refugees in international affairs, revealing their profound impact on the emergence of early modern diplomatic culture and practice.

In 1816 a violent literary quarrel engulfed Bourbon Restoration Italy. On one side the Romantics wanted an opening up of Italian culture towards Europe, and on

the other the Classicists favoured an inward-looking Italy. Giacomo Leopardi wrote a Discourse of an Italian on Romantic Poetry aiming to contribute to the debate from a new perspective.

The correspondence between Raffaele Pettazzoni and Herbert Jennings Rose (1927–1958) sheds light on the behind-the-scenes activity of two great modern scholars and provides an interesting perspective on the history of religions in the first half of the twentieth century.

Questo libro è una chiamata alle armi. È un invito a confrontare le questioni essenziali che sono all'origine delle religioni e della vita. Un invito a mettere in discussione tutti quei valori, quelle credenze, quelle visioni del mondo che finora l'umanità ha considerato sacre. Insomma, non è un'avventura per chi pensa in piccolo. Questo libro è una guida galattica per chi vuole spazzare la polvere dai sistemi di pensiero su cui si fonda il nostro modo di essere. Spazzare il campo, per trovare quello giusto per sé stessi.

The “Dialogue between a Christian and a Hindu about Religion” (Jav?basv?la aika kr?st??n aura aika h??du ke b?ca mo im?na ke upara) was written in about 1751 by Giuseppe Maria da Gargnano with help from his Capuchin friend and colleague, Cassiano da Macerata, and from an unnamed Brahmin teacher. This teacher apparently taught Giuseppe Maria to read Hindustani and some Sanskrit, instructed him in the basics of Hindu religion, and corrected the

Hindustani text of the "Dialogue". A copy of the Hindustani text was first presented to the raja of Bettiah in 1751. Subsequently, an undetermined number of hand-made copies were distributed among persons in the Bettiah area. A copy of the Hindustani text in an Indian script related to nagari, dated in 1751, together with an Italian version was sent to Rome and is now in the Vatican Library (Borg. ind. 11). Another copy of the text, dated in 1787, is also found in the same Library (Borg. ind. 16). In the context of the still limited progress of European studies of Indian languages and culture in Giuseppe Maria's historical period, and despite the shortcomings of his own cultural upbringing and intellectual training, the Hindu-Christian dialogu remains a pioneering linguistic and religious experiment.

"The present volume offers a new account of the activities of International Association for the History of Religions during the Cold War. By focusing on the IAHR membership of the Hungarian Academy of Sciences in 1957, the book reconsiders the impact of the Iron Curtain. Valerio Severino examines unpublished international correspondences, bureaucratic requests, confidential reports submitted by the delegates after their participation in congresses in Western Europe and the USA. Facts and insights about leading Hungarian scholars and internal processes of the IAHR are reconstructed in detail. Through doing so, Severino is able to evaluate the permeability of the Iron Curtain, the exchange of knowledge between the opposing blocs, the ideological control exercised through the Academy and the ways in which academics subjected their work to this obligation"--

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