

Raffaele Pettazzoni in Turkish *Religionswissenschaft*¹

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Abstract

In this article we have tried to reflect ideas of Raffaele Pettazzoni (1883- 1959), Italian historian of religions considered by the modern Turkish academia in their surveys. As the most notable Italian historian of religions all around the World, Pettazzoni (1883- 1959) has affected mainly on the global culture of studies of religions. The Turkish historians of the religion, along with their western colleagues, are aware of this eminent scholar. Pettazzoni has been welcomed in Turkey for so long time over half century by his ideas and effective research such as the historical phenomenology, the concepts of the religion of liberty, the myth, the polytheism and especially his unshaken theory of the Supreme- being whom he had named as *The All- Knowing God* which he traced well in the early cultures of humankind. In so far as having been understood very well in Turkey, Pettazzoni will maintain to be a great value through his well-defined concepts and well systemized works to be translated and used by the Turko-phone academy of religions.

Key Words: History of Religions; Raffaele Pettazzoni; Monotheism; Phenomenology of Religion; Myth; Ethnology

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<https://www.youtube.com/watch?v=657tu8GjdGY>

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³ This article is first appeared as a presentation namely, "Hosting "Romano" in the Eastern Territories: Some Reflections on Pettazzonian Studies in Turkey" presented in Bologna, (Italy) under the scientific meeting entitled as "Pettazzoni e la Studia dele Religioni- Incontri con gli Studiosi", held in 23- 29 September, 2009. Having me provide with the valuable materials on Pettazzoni, I really have to thank a lot to Prof. Mario Gandini from the Fond of Pettazzoni in San Giovanni in Persiceto and his staff, and I am deeply grateful to Prof. Dr. Giovanni Casadio, from Salerno, Italy, who smoothes the hard humps in the achievements of the studies on Pettazzoni.

Introduction: The Foundation of Turkish *Religionswissenschaft*

It is only in 1859 when some courses which could be considered related to the 'history of religions' began, and these courses took place in the curriculum of the *madrassah-s* (the Ottoman universities) which were generally focused on Islamic disciplines like Qur'anic exegesis and Muslim oral tradition (*hadith*). The academic courses such as the general history of world and science of myths of the ancient peoples were also added to the curriculum of Istanbul University, Faculty of Arts. After the declaration of some series of the reform program of Westernization in the first decade of the 20th century, the history of religions took place in the curriculum of this faculty as distinct from the theological aspects. From 1911 onwards, the courses on 'history of religions' were appeared in various *madrassahs/* institutions in Istanbul until the foundation of republic of Modern Turkey in 1923 by Kemal Ataturk, who closed the imperial era with all its institutions after some years later and banned also the history of religions in the Turkish higher academy.

After the republican era, by the modernization (westernization) of the universities and their secularization especially in 1930s, the history of religions has started to become quite popular in Turkey. This is mainly due to the changing of Turkey's traditional approaches and international policies which cause Turkey to become a much more mixed society of various cultures and religions. Kemal Ataturk, the founder of the Republic of Turkey, called George Dumézil to teach our discipline and make folkloric surveys in Turkey's unexcavated lands during 1930s.

But it can be said that the real new period era has started especially after the World War Second by the coming of another western historian of religions, a German lady, Annemarie Schimmel, who was appointed to the chair of the discipline in the faculty of theology in Ankara University from 1954 until 1959. Her lectures were soon published with the title of *Dinler Tarihine Giriş* (An Introduction to the History of Religions) as the first book on the history of

religions in 1955. Schimmel was the supervisor of the first phd of the history of religions done by Hikmet Tanyu (1918- 1992), who was originally from the historicist school of Turkish ethnology, very effective, then and he became the ardent student of the history of religions by Schimmel's inspirations.

Turkish Association for the History of Religions (TAHR), founded in 1994, has undergone a developmental process of its own up until today. This study evaluates, based on scholarly theses, published articles and books, an academic mentality. It also classifies the studies in the field conducted in Turkey with examples and draws attention to the difficulties concerning the method employed. Our society, TAHR, was affiliated to the (International for The History of Religions (IAHR) by its Tokyo Congress in 2005 and to the EASR by Stander meeting in 2004. TAHR has over 100 members researching on religion up to their own methods belonging to over thirty faculties of theology in Turkey. According to its constitution, "The Turkish Association" aims at promoting, understanding and proliferating the culture of the History of Religions and its main ideas presented by its leading scholars. Therefore under the academic curiosity of Turkish historians of religions, many eminent western scholars of religion such as M. Eliade, R. Pettazzoni, R. Otto, W. Wach, U. Bianchi, G. Parrinder, or others such as Weber, Durkheim, Jung etc. on religion have become popular especially after 1980s within the society⁴.

1 Pettazzoni in Turkish Academy

In Turkey the name of "Raffaele Pettazzoni (1883- 1959)", the most notable Italian Historian of Religions and the founding father of Roman School known as the Pettazzonian School in our field, can be seen one of the most effective western

⁴ For more discussions about the history of study of religions in Turkey see; Abdurrahman Küçük, "Opening Speech", in Ali İsmail Güngör (ed.), *Sekülerleşme ve Dini Canlanma (Secularism and Religious Resurgence- A Joint Conference with IAHR)*, Ankara, 2008, 19- 27; Ali İsmail Güngör, "The Turkish Contribution to the History of Religions", *Numen*, vol. 54/1, 2007, 71-92.

scholars of religions on the Turkish tradition⁵. Even Hikmet Tanyu, the founding father of Turkish school of The History of Religions was aware of fame of Pettazzoni and cited him among the scholars “who have vital studies on the monotheism”, having mentioned about his book *Il Dio Omnisciente*⁶. However, the first citation about Pettazzoni within Turkish academy was pronounced loudly by the mouth of a German scholar, Annemarie Schimmel. In the journal of divinity of Ankara issued in 1954, Schimmel wrote a short review about a new journal named *Numen* and a brief information about the foundation of International Association for the Study of History of Religions. She mentions also about Pettazzoni as “the scholar from Rome”, “the famous”, “well-educated” and “well -known in the western world because of his books filled by full of knowledge”. She cites that in the *Appercu Indroductif* of the journal, Pettazzoni tried to state the difference between the knowledge of the religion and the history of religions clearly⁷. This introduction has shed light on the young generations of Turkish academy during that time, and it has given certain inspiration even for the researches of both the normative theological and non confessional secular circles; even in 1956, when Pettazzoni was still alive, Prof. Hüseyin Gazi Yurdaydın, a Turkish historian of Islam (therefore a normative scholar), translated and published the “Appercu Indroductif” in the Journal of the Faculty of Divinity of Ankara⁸.

⁵ Among the works of Pettazzoni are *The All-Knowing God: Researches into Early Religion and Culture*, trans. H. J. Rose, London, 1956; *Il Dio: Formazione e sviluppo del monoteismo nella storia delle religioni vol. 1, L'essere celeste nelle credenze dei popoli pirimitivi*, Roma 1922; *Italia religiosa*, Bari, 1952; *L'Essere Supremo nelle Religioni Primitive(L'Omniscienza di Dio)*, Torino 1957; *La religione primitiva in Sardegna*, , Piacenza 1912; *La religione di Zarathustra nella storia religiosa dell' Iran*, Bologna 1920; *Miti Africani*, Torino 1948; *Svolgimento, e carattere della storia delle religioni*, Bari 1924.

⁶ Hikmet Tanyu, *İslamlıktan Önce Türklerde Tek Tanrı İnancı (The Belief of One God of Turks in Pre Islamic Period)*, Istanbul, 1986, 204- 205.

⁷ Annemarie Schimmel, “Numen: International Review -for the History of Religions”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 3 (3-4), (1954), 119-122.

⁸ Raffaele Pettazzoni, “Din İlminde Tarih ve Fenomenoloji (The History and Phenomenology in the Science of Religion)”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, vol. 5/1 (1956), 189- 191; (Rafella) Pettazzoni, *Tanrıya Dair*, trans. Fuat Aydın, Istanbul, 2002, 101- 106.

As for the other Pettazzonian studies, we have to wait for the nineties. After the intensive efforts of the translation of Eliade`s works during 80s and 90s, another significant scholar of the history of religions Kürşat Demirci from Marmara University (Istanbul) wrote about Pettazzoni in his effective booklet, *Dinlerin Dejenerasyonu*, (the degeneration of the religions) in 1996. Demirci traces back to the origin of the religion and the religious degeneration, discussing the evolutionist and monotheistic theories. In this booklet Demirci concluded about Pettazzoni as “the most effective and the biggest critic of Wilhelm Schmidt”⁹.

Demirci in his other workt named *Dinler Tarihinin Meseleleri* (The Problems of the History of Religions) gives more place to Pettazzoni than his earlier booklet. In his biography, he gives some other important Pettazzonian ideas to Turkish readers existing in other works of Pettazzoni, among which he reflects that Pettazzoni in his comparative method does not accept any attitude pushing away the religious phenomena far beyond time, and maintains that in turn he does adapt an understanding that gives wide pavement to the religious data already existed within both the historical background and the horizontal dimension as a whole¹⁰.

After these citations, the first translation from Pettazzoni in Turkish was made by Fuat Aydın, the historian of religions in Sakarya University, in 2002. In this booklet, Aydın has translated some urgent articles of Pettazzoni and collected them under a title of *Tanrı'ya Dair* (*On God*). It has been seen so far as a unique book ever found in Turkey attributed to Pettazzoni as an author on the cover. Although Aydın mispronounced Pettazzoni`s first name as *Rafaella* on the cover and again as *Rafaella* on the first page inside the work, his translation could be considered “quite sound”. In the supplement, Aydın also gave place to the translation of an article written by Dr. Natale Spineto dealing with the correspondence between Eliade and Pettazzoni. We can note that however, the

⁹ Kürşat Demirci, *Dinlerin Dejenerasyonu* (*The Degeneration of the Religions*), Istanbul, 1996, 14- 23.

¹⁰ Demirci, *Dinlerin Dejenerasyonu*, 80- 81.

translator of this article was another Turkish scholar, Huzeyfe Sayım, (from the faculty of theology in Kayseri, Turkey).

Another translator of Pettazzoni was Mehmet Aydın. He first mentioned Pettazzoni in his preface of the translation of *The Quest, History and Meaning in Religion* of Eliade. There Aydın introduced Pettazzoni to the Turkish academic milieu as “the encyclopedist historian of religions” along with Dumezil, on whose tradition Eliade has mainly traced¹¹.

M. Aydın also was the editor of the translation of *The History of Religions: Essays in Methodology* (ed. Mircea Eliade and Joseph Kitagawa, University of Chicago Press, Chicago and London 1959) with the contribution of some other Turkish scholars in his faculty. Therefore, the article of Pettazzoni on the Supreme Being was translated again¹². He admits that Pettazzoni’s comparative method must be considered as “the extraordinary one”, by which Pettazzoni had created many valuable studies. For him, Pettazzoni has criticized W. Schmidt’s theory of Urmonotheismus as “lack of historical root and evidence”, and he has defended the all-knowing God in all around his surveys. In addition, Aydın talks about Pettazzoni’s phenomenological approach in some short statements; for him, Pettazzoni has rejected the sharp distinction between history and phenomenology and stated that phenomenology cannot exist without history and historical sciences such as philology and archeology. In conclusion, for Aydın, Pettazzonian phenomenological approach gives valuable contributions to the understanding of the religious significance of the historical facts in favor of whom deals with the historical studies¹³.

¹¹ Mehmet Aydın, “İkinci Baskının Önsözü (The Preface of the second edition)”, in Eliade, *Dinin Anlamı ve Sosyal Fonksiyonu (The Quest, History and Meaning in Religion)*, Konya 1995, IV. In this translation, the subtitle of “Pettazzoni ve Dinin Bütüncül İncelenmesi” (“Pettazzoni and the allgemeine religionswissenschaft”) is very attractive (pp, 37- 40).

¹² Raffaele Pettazzoni, “Yüce Tanrı İnancının Fenomenolojik Yapısı ve Tarihsel Gelişimi”, *Dinler Tarihinde Metodoloji Denemeleri*, ed. trans. Mehmet Aydın ,M. Şahin, M. Soyhun, Din Bilimleri Publishing House, Konya 2003, 73- 81.

¹³ Raffaele Pettazzoni, “Yüce Tanrı İnancının Fenomenolojik Yapısı ve Tarihsel Gelişimi”, 80- 81.

Another historian of religions, Mustafa Ünal, wrote out a book on an outlined phenomenology of religion in the same year (1999)¹⁴. This work can be regarded as the first specific book in Turkey about the subject. In his bibliography it can be seen clearly that Ünal has utilized from Pettazzoni's articles such as "the Essays on the History of Religions", "Il Metodo Comparativo" (though Ünal does not know Italian!) and "the Supreme Being: Phenomenological Structure and Historical Development" and also from Bianchi's *the History of Religions*. In the subtitle given to "the Historical Phenomenology", Ünal evaluates Pettazzoni's ideas and his approach in four pages¹⁵. Ünal adds that unlike Wach and Eliade, Pettazzoni never went abroad Italy for the study, but he was made grown up by Italian rich cultural background and became the expert on religions in his own country and only after becoming the president of the IAHR in 1954, he gained his international fame¹⁶.

Because of the centenary foundation of the discipline in Turkey (1859), The Turkish Association for The History of Religions (TAHR) organized a national symposium named *The History of Religions in Turkey- Its Yesterday, Its Present and Its Future* in Ankara during 4- 6 December 2009. Over 200 Turkish scholars gathered and discussed the agenda of the conference. There I presented a paper on notion of God in Tanyu and Pettazzoni with a phenomenological comparison. This presentation was based mainly on my paper held in the section of Raffaele Pettazzoni: An Italian Scholar in the International Context of the IAHR", organized on behalf of the Società Italiana di Storia delle Religioni (SISR), The International Association of the History of Religions (IAHR) and The European Association for The Study of Religion (EASR) held in Messina, Sicily in 14- 17 September, 2009.

¹⁴ Mustafa Ünal, *Din Fenomenolojisi Tarihçe Yöntem Uygulama*, (The Phenomenology of Religion-History, Method, Adaptation), Kayseri, 1999.

¹⁵ Ünal, 119- 123.

¹⁶ Ünal, 119.

Eventually, other last two reflections about Pettazzoni and his school published in Turkey have come up rapidly one right after other by a young historian of religions, namely, Dr. Ramazan Adıbelli from Kayseri (of the central Anatolia). In 2009, the first article of Adıbelli has appeared with in the last months under the title of *Evaluation of Raffaele Pettazzoni, Angelo Brelich and Ugo Bianchi's Views on Methodology in the Context of the Italian School of History of Religions. History of Religions*, which was elaborated at the end of the 19th century as a scientific discipline, despite a long time that has passed, has not gained a methodology agreed on by the majority of scholars¹⁷. The second article written by Adıbelli was appeared again in the same issue of the journal of with the title of *The Debate between Wilhelm Schmidt and Raffaele Pettazzoni about Monotheism and the Supreme Being*¹⁸.

2 My Studies On Pettazzoni and His Comparative Approach

As for my works on Pettazzonian Studies, to begin with, I realized that Pettazzoni has been, as “the inevitable phenomenon” the determining person of the classical times of religious studies and the granter for the well-designed and broadening new horizons of the methodological framework for the religions, this was which I was most concerned with.

In my book named *Dinler Tarihinin Batılı Öncüleri (Western Pioneers of The History of Religions)* published in Istanbul in 2007, I have selected ten leading scholars on the history of religions, respectively, Max Müller, Cornelius Tiele, Chantepie de la Saussaye, Gerardus van der Leeuw, William Brede Kristensen, Nathan Söderblom, Rudolf Otto, Fredrich Heiler, Joachim Wach and Raffaele

¹⁷ Ramazan Adıbelli, “İtalyan Dinler Tarihi Okulu Bağlamında Raffaele Pettazzoni, Angelo Brelich ve Ugo Bianchi'nin Metodoloji Hakkındaki Görüşlerinin Değerlendirilmesi”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 50/1 (2009), 71- 108.

¹⁸ Ramazan Adıbelli, “Monoteizm ve Yüce Varlık Konusunda Wilhelm Schmidt ve Raffaele Pettazzoni Arasındaki Tartışma”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 50/2, (2009), 113-152.

Pettazzoni. Pettazzoni is chosen as the last scholar in the lines of the scholars just because I would like to imply that he has been the crossroad pioneer and the gate to both the classical approaches and to the modern progresses in our discipline especially appeared soon after World War II.

First of all, I concerned with his idea on monotheism in early cultures and traditions and as the impulse point to start, I must say that his approach is all embracing one from the beginning to the other monotheistic systems scanning all the surface of the earth. For him also it is a most legitimate attitude. Unlike the other scholars who had a specific theory on the origin of religion or the early form of the religion, he used both celestial and terrestrial phenomena belonging to the supreme being by doing so he showed us his balanced behavior in his approach¹⁹.

3 Pettazzonian Ethnology and “Religione Civile”

As for his additive efforts to the general ethnological researches which had been cumulated until him, I may try to make display them as the ethnological studies in the service of the mankind in general and his nation in particular, which can be considered as the most serious landmarks of his researches. Especially after 1950s in the new era he also insisted on the civil religion and its socio-cultural phenomena in the society. For his concept of civil religion, it is clear that Pettazzoni, with all his adequacy and scientific maturity, was aware of having an academic field to stand for the global as well as the local values of the humanity. This cognition led him to conclude that the phenomenon of religion has a part in liberating the religious civil man from all types of normative and ideological power as well as in forming the interreligious, intercultural relations, not undervaluing its relationship with the state. Rather, this idea led him to think

¹⁹ Pettazzoni, *Il Dio: Formazione e sviluppo del monoteismo nella storia delle religioni vol. 1, L'essere celeste nelle credenze dei popoli primitivi*, Roma 1922; *The All-Knowing God: Researches into Early Religion and Culture*, trans. H. J. Rose, London, 1956; Pettazzoni, “Tanrının Sıfatları Üzerine”, *Tanrı'ya Dair*, trans. Fuat Aydın, Istanbul 2002, 37- 67.

of two groups of classification of religions such as liberalizing *religio liberans* / and restrictive *religio religans* and official *religion of the state* / popular *religion of ordinary peoples*. So, Pettazzoni does see the fact of religion not only a subject matter of the phenomenological researches but also the phenomena having multi-functional aspects and vital elements which effect on both the individual person and the society. In addition, since Pettazzoni considers the religion as the positive and fruitful factor for human life, he naturally presupposes that every society with all its organs could have made up their own notion of religion very convenient to their artistic, scientific and philosophical *explanandum*. In the context of the religious liberation, a further more step he takes and gives a way to the differentiations of religion under “the religion of people” and “the religion of state”. In order to set up this classification firmly, he trusts on his background of Roman Imperial experience in fullest sense. I must say that this division and its explanation also cover what we try to stress on the strong forces of religion in the civil social life with full senses of its cultural aspects²⁰.

In my cited work, I have shown some aspects of his understanding of civil religion in the title of “The Relationship between Religion and Culture”. We can easily observe that as an ethnologist he gives consideration to the culture as equally as to religion with their significant aspects. For him, all serious researches to be done for the religion can be adapted also to the surveys on culture as well as all the reactions or the tolerance can be given to culture just as what we could do in favor of the religion. According to his approach to the culture, culture itself possess some powerful forces granting for the individuals religious freedom even it can contain some forces that resist against the misuse of religion for the

²⁰ (Pettazzoni), “Gli Ultimi Appunti”, in Mario Gandini (ed.), *Religione e societa'*, Bologna, 1966, 122; Pettazzoni, “Criteri per L'Ordinamento Scientifico del VII Congresso Internazionale di Storia delle Religioni”, *Atti delle Reale Accademia D'Italia*, XVIII (Giugno- Ottobre 1940), 1- 2; Pettazzoni, “Storia delle religioni e mitologia”, in Sonia Giusti (ed.), *Storia e mitologia: Con Antologia di Testi di Raffaele Pettazzoni*, Roma, 1988, 387- 398; Pettazzoni, “Il Metodo Comparativo”, in Mario Gandini (ed.), *Religione e societa'*, Bologna, 1966, 110; Guiseppe Mihelcic, 78; Pettazzoni, *Italia Religiosa*, Bari, 1952, 14; Pettazzoni, “ Italia Religiosa: Religione dello Stato e Religione Dell'Uomo”, in Mario Gandini (ed.), *Religione e societa'*, Bologna, 1966, 143- 147.

profane interests as well can prevent the persons from transforming some special victims for the profane affairs. This is the affirmative and productive dimension of culture. Nevertheless, when the culture, *a dynamic genomenon*, rejects and denies religion in which even the culture itself was born once upon a time, then this kind of culture can be in trouble of perception of its own nation, its own civilization and even its history. This kind of culture for Pettazzoni is somewhat flawed, insufficient even misguiding one for its own nation. Pettazzoni, on the contrary of this fact defends for the liberating aspects of the religious culture. For him the *cultura liberans* opens widely its doors to all the frontiers of multi-dimensional and different thinking whereas it also accepts other types of traditions as concrete facts, and give them their praise worthy respect. But just at this point Pettazzoni expresses that every religious system has its own exclusive characteristics which provide with the fact that it is only the way of salvation for human believing in it. Therefore, according to Pettazzoni the religion from the antiquity to the present day national, based on the cultic basics is both as form and as value the one which realizes the civilisation and, is with its total power of the multi-cultural values, the one which arranges the inter human relations and makes them independent²¹.

4 My Reflection on Pettazzonian Historical Mythology

Evidently, Giambattista Vico of Naples (1668-1744) had influence on the historical and mythical understanding of Pettazzoni deeply by his masterpiece, *Scienza Nuova* (1725)²². For Vico, myth has always existed in the history of humanity and will exist in the future too. But the myth, as a tension, can never

²¹ Pettazzoni, "Religione e cultura", in Mario Gandini (ed.), *Religione e societa'*, Bologna, 1966, 167- 172; Pettazzoni, "Introduzione alla storia della religione greca", in Mario Gandini (ed.), *Religione e societa'*, Bologna, 1966, 22-31; Pettazzoni, "Le due fonti della religione greca", *Proceedings of the Seventh Congress on the History of Religions, Amsterdam, 4 th- 9th September 1950*, Amsterdam 1951, 123- 124; Pisi, P., "Storicismo e fenomenologia nel pensiero di R. Pettazzoni", *Studi e materiali di storia delle religioni*, 56 (1990), 245- 277.

²² Mihelcic, 34.

sovereign upon the logical rationale as well as it never works outside of this human faculty. The world of fantasy woven by myths is the integral part belonging to the internal personality of man and thus, has its autonomy along with religion²³. In addition, Vico claims that solely myths are permitted to penetrate into the heart of the cultures and in this respect every culture have their own religions, therefore religious in character. By this religious sense, man is related to the society. The religions as the major factors that put the societies together are born from the myths. In this sense, man needs vehemently to the myths in order to be able to penetrate in the divine beings²⁴.

Beside Vico, Pettazzoni evaluates Müllerian Comparative mythology very well and approves of him on his consideration of Sanskrit language as the most important means for the comparative grammaticism as well as his regard of the Vedic mythology as the inevitable requirement for the general comparative mythology. Since for Pettazzoni the notion of the comparative mythology related to the historical method has always its own essences and limits linguistically and in that point, a comparison indulged in the mythological facts becomes the most vital approach for the proper phenomena linguistically. Yet, Pettazzoni justifies Müller who says that mythology is nothing than the ancient form of the language²⁵, and considers his approach which emphasizes on the religious feelings within their rationality as distinctively unique in comparison with the evolutionist ethnologies of his time. In result according to Pettazzoni, Müllerian Comparative Mythology must be considered important just because of its capability of penetration into widened subject matters although it is limited to the Indo-European peoples and primitive cultures²⁶.

Here we can abstract some principles of his historical mythology.

²³ G. Bucaro, *Filosofia delle religioni: forme e figure*, Roma, 1992, 151.

²⁴ J. Ries, *I cristiani e le religioni: Dagli Atti degli apostoli al Vaticano II*, Brescia, 1992, 343-344.

²⁵ Pettazzoni, "Il Metodo Comparativo", in Mario Gandini (ed), *Religione e Società*, Bologna, 1966, 102.

²⁶ Natale Spineto, "Raffaele Pettazzoni e la comparazione fra storicismo e fenomenologia", *Storiografia- rivista annuale di storia*, 6 (2002), 32.

1. He considers the mythology as the discipline which provides with approaching the myths with sympathy which are the revived with the spirit of humanism and are made the common property of humankind and human signs²⁷. For this matter as an example, he collected the verbal legends of illiterate peoples of African continent as an anthology in *I Miti Africani* (1948) and there he attempted to give samples of linguistic and cultural myths. Then Pettazzoni, in his *Dio*, shows us that the idea of man dealing with the supreme beings is essentially a product of mythology.

2. In Pettazzonian mythology, the myth is the historical fact that belongs to *mundus fantezia*, which is contradictory and contrary to the realm of the rationality but belongs to the sphere of gods believed by their confidants strongly. Thus, these heroic gods are legendary beings and in general resembled to men. Therefore, the myths, in one respect, present us sacred histories. From this conviction, he claims that the myths are true and even sacred history. In other words, according to him the myths, as the cultic readings, make the man contacted with the sacred and the transcendent beings. In conclusion, the phenomenology of the myths understood is in close relation with the poetic function of the language of Martin Heidegger. In this respect, there are two causes for this: firstly, the contents of the myth carry true elements, secondly myths are the history in which some concrete and sacred forces have been functioning positively for their believers²⁸.

3. For Pettazzoni it is very meaningful to distinguish the supreme beings and the mythical beings since the attributes of the supreme beings are very clear: for instance, to be uncreated, to act creative activities, to be all-seeing and all-knowing or to be immortal and to have transcendental ethics. As for the mythical beings, they have lower labels such as to fulfill the tasks to be given by

²⁷ Pettazzoni, "Myths of Beginnings and Creation-Myths" *Essays on the History of Religions*, trans. H. J. Rose, Leiden, 1954, 36.

²⁸ Pettazzoni, "The Truth of Myth" in Alan Dundes (ed.), *Sacred Narrative: Readings in the Theory of Myth*, Berkeley, 1984, 94- 109.

the divine beings or to carry on one of divine attributes accidentally as well as to have a display duller than those of gods²⁹.

4. Since Pettazzoni who accepts the superstitious spurious stories of the peoples as well as the magic and myths as “the forms of religion”, therefore in the religious category he explains that myths can transmit both religious and magical events³⁰. Yet for him the myth, being positive and concrete value, reflects functionally the events of humanity of that time of the occurrence³¹. It may be said that this is what Eliade calls *illud tempum*. By this historical concern, Pettazzoni considers the myths, especially the superhuman institutional myths along with the cosmogonies, the theogonies and the stories about origin appeared in the history once as “the myths having the historical roots”³². Thus because of his emphasis on history in mythology, we may call his approach as “the historical mythology”.

5 c. Pettazzonian Phenomenology at The Integration of the Approaches

For me the main contribution of Pettazzoni namely *metodo storico comparativo* to the methodology of the history of religions is evidently inevitable. In the chapter of my book devoted to his phenomenology (pp., 529- 544), I have insisted on the fact that Pettazzoni, as the vital crossroad for the appearance of an independent discipline, i.e., the History of Religions, strove to smooth the breaking points appeared within the theoretical frameworks of the history of religions during its history up to him, and managed to decrease the tensions and the theoretical serious problems occurred by the impacts of the other impressive

²⁹ Pettazzoni, *L'Essere Supremo nelle Religioni Primitive (L'Omniscienza di Dio)*, Torino, 1957.

³⁰ Pettazzoni, “Verita’ del Mito”, in Mario Gandini (ed.), *Religione e Societa’*, Bologna, 1966, 12.

³¹ Pettazzoni, “Essays on the History of Religions, Studies in the History of Religions” *Supplements to Numen*, 1 (1967), 24-25.

³² Pettazzoni, “The Truth of Myth,” 94-109: Bernhard W. Anderson, “Myth and the Biblical Tradition”, *Theology Today* 27/1 (April 1970), 2-10.

pioneers and their schools such as Müller, Tiele, Saussaye, Söderblom, Kristensen, Otto, Leeuw etc., especially on the main disciplinary matters like “history”, “phenomenology”, “mythology”, “anthropology”, “the origin of the religion” and “supreme being”. By doing so, he also reconciled the Roman and Greek heritage as well as the inheritance of the Italian Renaissance, of the powerful Italian philosophy of Histories such as Varro, Vico and Croce as well as the legacy of German Idealists and all the achievements of the Scandinavian ahistoric approaches in the field, and also of the Anglo-Saxon school of the discipline and he managed to make a perfect synthetic integration of the ideas into a new, clear pot named “historical phenomenology”. So his approach can be regarded a paradigm- giving model or “terza via”, the third way, as seen by the Italian school in later (N. Gasparro)³³, even or the moderate way between the radical historical approaches and the ahistoric approaches by the same school (for example R. Nanini)³⁴ as well. Therefore, in Pettazzonian phenomenology there exist two basic manifolds: on the one hand the historical values of the religious phenomena, on the other hand their values in the systematic comparison. In addition, he demands from the history of religions at dealing with phenomena to insist on their values within their “relative histories” as the constant elements, and to emphasize on the cultural similarities and differences when making comparison among them.

For Pettazzoni him, since the religion is, from the first hand the historical phenomenon, the historical comparison is more important than the actual values of the religious phenomena; so, he prefers the usage of the comparative method rather than the term phenomenology. Therefore, Pettazzoni like his favorite disciple Ugo Bianchi used to call the field the History of Religions in more stressing manner than other two pioneers such as Müller and Saussaye, and took

³³ Nicola Gasbarro, “La terza via tracciata da Raffaele Pettazzoni” *Studi e Materiali di Storia delle Religioni*, vol. 56, 1990, 96- 106.

³⁴ Riccardo Nanini, “Raffaele Pettazzoni e la fenomenologia della religione”, *Studia Patavina*, 50 (2003), 377- 413.

pains not to cut off the link of the discipline with history, and he defended its traditional name as the history of religions zealously. Because according to him in the last analysis, history is inevitable fact of humankind being and in a sense it is “the life story of the mankind” or “the cumulative strives of human beings”.

At this point we may summarize some important principles from his historical phenomenological approach as a progressive manner from his first works until his last article on *metodo comparativo*:

1. *The most important feature for the Pettazzonian phenomenology is that history has inevitable value for the history of religions*³⁵.

2. *According to Pettazzoni the term history in the history of religions cannot be understood only as the academician knowledge of the past*³⁶.

3. *Pettazzoni accepts that comparison of the religious traditions is an older human activity than scientific comparative study of religion and comparative mythology.*

He reminds us the existence of *Interpretatio Graeca* on the gods of the ancient eastern religions and the existence of *Interpretatio Romana* on the foreign gods of Greeks, of Kelts and Germans. For him the ancient human mentality was accepting the fact that inspite of the different races and languages there had been still the same gods belonging to the humankind. For example, the learned men of the ancient world know that Amun is the same as Zeus, Ra equals Helios, Isis is Demeter and Osis is not different from Dionysos³⁷.

4. *Pettazzoni maintains that comparative method is nor an ordinary and simple parallelism neither solely standing side by side of the facts but rather it is an absolute method that needs the certain history to show the mutual penetrations and the separate expansions of the phenomena or their unification in the one single term*³⁸. Then for him the comparison is not done only for cultural point of view but also for

³⁵ Pettazzoni, *Svolgimento, e carattere della storia delle religioni*, Bari 1924, 10- 21.

³⁶ ; Pettazzoni, *Svolgimento, e carattere della storia delle religioni*, Bari 1924, 3; .Luigi Salvatorelli, “La Personalita Morale di Raffaele Pettazzoni”, *Problems and Methods of the History of Religions*, ed. Ugo Bianchi, Jouco C. Bleeker, A. Bausani, Leiden 1972, 4.

³⁷ Pettazzoni, “Il Metodo Comparativo”, in Mario Gandini (ed.), *Religione e societa'*, Bologna, 1966, 101.

³⁸ Pettazzoni, *Svolgimento, e carattere della storia delle religioni*, 10.

the socio-historical point of view. Since historical comparative method is vital and specific approach of the history of religion, any search for an alternative way is in vain just because the identity of the field³⁹.

5. Therefore, *the Pettazzonian Comparative Method is not a bare anthropological approach which is in the last analysis so reductionist but rather it exists just for collection of specific phenomena compared and to bring up their real values*. Since the understanding of the phenomena can be possible just through history, the quest for the rationality in them or the performance of the bracketing method to understand them is not enough⁴⁰. Thus, the historical process is very urgent and valuable for the present conditions of the phenomena as well as for their future. Furthermore, according to Pettazzoni, the events that happened in the beginning is very necessary for the later events as the vital models. Therefore, the events happening today carry the absolute and descriptive values for the events to be happen in the future⁴¹.

6. Thus, *Pettazzoni defends that while searching for the possibility of the comparison in the context of the historical process, it does not need to look for the unity of the origination among the religions*. For example, the pyramids in Egypt and in Mexico don't represent the common historical root but they can be compared each other⁴².

7. We can read *Pettazzonian survey texts from the reverse in following way: when Pettazzoni compares in searching for the archetype of a religious phenomenon he mentions about one single focus of orientation: the destination of the approach that does not neglect the history*.

8. For him, *the religious phenomenology which insists on the essential essence determining the private value of religion is an indispensable field for the history*

³⁹ Pettazzoni, "Il Metodo Comparativo", 103- 104.

⁴⁰ Pettazzoni, "Il Metodo Comparativo", 104- 105.

⁴¹ Pettazzoni, "Myths of Beginnings and Creation-Myths." ed. Raffaele Pettazzoni, *Essays on the History of Religions*, Leiden 1954, 26-36.

⁴² Angelo Brelich, "Commemorazione di Raffaele Pettazzoni", *Studi e Materiali di Storia delle Religioni*, XXXI, (1960), 130.

of religions to run perfectly. But he rejects Leeuwian phenomenology which does not enter in the field of the historical development of the phenomenon. Thus for him the comparative method in a sense is an approach to bring if the different structures within the plurality of the phenomena. Since for him the structures, the meaning, the positions of the phenomena received within time and place needs the historical process. Thus, for him the phenomenology of religion is not restricted to some certain religions, but it must be universalistic and historical phenomenological in character⁴³.

9. In this respect in general sense Pettazzonian phenomenology is not only a simple approach but rather a discipline that constructs the structures. *That is to say, the Roman historical phenomenology with having its own character does not limit itself to the verification or analyzing of any knowledge coming from one way means.* But however, for him the History of Religions must always seek for the contribution of the phenomenology on the discovery of the conditional nature of a religious fact and its absolute meaning⁴⁴.

10. In *Pettazzonian Phenomenology*, since every phenomenon is one revelation of the Sacred or its some kind of experience they cannot be below the history, beyond the history nor can't be in any character that excludes history. For, every phenomenon is a *genomenon*, a phenomenon having its own context or the levels and phrases of its own occurrence in history⁴⁵.

11. On the other hand, Pettazzoni rejects any radical historical approach that excludes the stable structures of the phenomena. In other words, according to him, any sort of radical philosophy of history can be unfamiliar with that kind of phenomenology that regards the religion as autonomous and perceives it as the unchangeable essential concept as well as it cannot emphasis sufficiently on the actual developments of the phenomena⁴⁶.

⁴³ Pettazzoni, *Il Metodo Comparativo*", 103- 106.

⁴⁴ Pettazzoni, "Il Metodo Comparativo", 102- 103.

⁴⁵ Pettazzoni, *Il Metodo Comparativo*", 107.

⁴⁶ Pettazzoni, " Il Metodo Comparativo", 107- 108; Pettazzoni, *Essays on the History of Religions*, 215-219.

12. *Even though his phenomenological approach is deprived of the modern hermeneutic means, yet it is wide open to any multi-dimensional ways in studying of religion deeply.* If we say in more comprehensible way, his method is open to any philological understanding that can give the direct and the most perfect interpretation of a sacred text or to the archeology that aims to reconstruct the plan of an ancient temple or that aims to explain a mythical scene or a vital part of ancient theatrical play, and open to the ethnology that provides with detailed lore about some certain sacred rites or practices belonging to an uncivilized, to the sociology that tries to bring up the ideas about the religious structure of a religious community as well as the ideas of its relationship with the profane world and lastly to the psychology that tries to perceive the religious experience of a believer⁴⁷.

13. The Pettazzonian approach with its recondite knowledge is deserved to be called as “integrative approach” in the discipline; The main characteristics of the school can be listed as: a. the phenomena are divided into many parts then they are analyzed, interpreted again and lastly reconstructed in the context of their occurring time. b. The scientific results available for the scholars are compared systematically in the manner that could be also expanded toward to private cultural facts that every religious tradition has brought up to now. c. The relation of the religious data with the metaphysics or with sacred beings is ascertained well⁴⁸.

Conclusion

The works of Pettazzoni which I have considered in the research by the modern Turkish scholars are the strong proof-giver finding for the sake of the

⁴⁷ Pettazoni, “Din İlminde Tarih ve Fenomenoloji”, *Tanrı’ya Dair*, der. ve çev. Fuat Aydın, İstanbul, 2002, 101- 102.

⁴⁸ Nicola Gasbarro, “La terza via tracciata da Raffaele Pettazzoni” *Studi e Materiali di Storia delle Religioni*, vol. 56, 1990, 105.

universal recognition of the Supreme Being. Pettazzoni has collected all the relevant material and has estimated the importance of the sky god in every culture and for the whole of religious development. By his works whose outlook on religion is bound to be as world-wide as it is non-confessional as well as the historical phenomenological fact, Pettazzoni has no reason to refrain from speaking of early cultures as well as the present ones as may be most convenient in a scientific or even in a literary way.

As the Turkish student of religion, we also need Pettazzoni because of the rich cultural heritage of Anatolia waiting for coming to light academically. Furthermore, Pettazzoni is “a required learned one” for the future generations of Turkish academy of religions. His effective research reflected to the Turkish bewaring minds show that with Furthermore his historical phenomenology he has been welcomed in Turkey which has the rich religio-cultural existence in the East as much as Italy has in the West. When understood very well, Pettazzoni will maintain to be a great value for Turkey when his other works are to be translated and used by the Turkish researchers.

With the great supports coming from other Italian historians of religions such as Sabbatucci, Turchi and De Martino, Pettazzoni has left a well- defined discipline liberated from the yoke of the church, and an organized society and an international association having some vital publications, as a great heritage delivered for his own country first and for the international environment of religious studies. His tradition which formed the one of the most effective academies and legacies was to be inherited the notable scholars and is called “*the Pettazzonian School*” or more globally as “*The Roman School*” today.

During his lifetime, he granted to the global scientific world some leading academicians grown up by him, and they got matured in his ideas and went far beyond. Among the so called prominent scholars known in the international arena are Ugo Bianchi from Messina, who was the outstanding expert of ancient religions and was the well deserved president of IAHR once, Angelo Brelich from

Rome, who was to be known as the expert on Greek Mythology and Vittorio Lanternari from Bari, the prominent anthropologist dealing with the mythical aspects in the cult of Messiah. In addition, it is a great debt for us to remember the praiseworthy efforts of Mario Gandini, the fervent “*cronologista*” of the Pettazzonian School.

It is clear that today the Italian scholars belong mostly to the first generation created by Pettazzoni himself. The most important feature of this school is its ardent defensive feature of the traditional character of the discipline as “the comparative history of religions”. So, the Italian school is, in a strong sense, “the guardian of the identity of the discipline and the remover of every kind of anxiety to come up in the future”. Especially Bianchi showed this at his period of presidency in a concrete manner at best. As the last word we may say that “the agnostic” Pettazzoni may be also a strong respond to the questions such as why we need either some secular or non-confessional academicians of religions in our beloved country if we can.

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