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Numerous ancient texts describe human sacrifices and other forms of ritual killing: in 480 BC Themistocles sacrifices three Persian captives to Dionysus; human scapegoats called pharmakoi are expelled yearly from Greek cities, and according to some authors they are killed; Locrin girls are hunted down and slain by the Trojans; on Mt Lykaion children are sacrificed and consumed by the worshippers; and many other texts report human sacrifices performed regularly in the cult of the gods or during emergencies such as war and plague. Archaeologists have frequently proposed human sacrifice as an explanation for their discoveries: from Minoan Crete children's bones with knife-cut marks, the skeleton of a youth lying on a platform with a bronze blade resting on his chest, skeletons, sometimes bound, in the dromoi of Mycenaean and Cypriot chamber tombs; and dual man-woman burials, where it is suggested that the woman was slain or took her own life at the man's funeral. If the archaeologists' interpretations and the claims in the ancient sources are accepted, they present a bloody and violent picture of the religious life of the ancient Greeks, from the Bronze Age well into historical times. But the author expresses caution. In many cases alternative, if less sensational, explanations of the archaeological are possible; and it can often be shown that human sacrifices in the literary texts are mythical or that late authors confused mythical details with actual practices. Whether the evidence is accepted or not, this study offers a fascinating glimpse into the religious thought of the ancient Greeks and into changing modern conceptions of their religious behaviour.

Vodou, the folk religion of Haiti, is a by-product of the contact between Roman Catholicism and African and Amerindian traditional religions. In this book, Leslie Desmangles analyzes the mythology and rituals of Vodou, focusing particularly on the inclusion of West African and European elements in Vodouisants' beliefs and practices. Desmangles sees Vodou not simply as a grafting of European religious traditions onto African stock, but as a true creole phenomenon, born out of the oppressive conditions of slavery and the necessary adaptation of slaves to a New World environment. Desmangles uses Haitian history to explain this phenomenon, paying particular attention to the role of the seventeenth- and eighteenth-century maroon communities in preserving African traditions and the attempts by the Catholic, educated elite to suppress African-based "superstitions." The result is a society in which one religion, Catholicism, is visible and official; the other, Vodou, is unofficial and largely secretive.

In volume 2 of this monumental work, Mircea Eliade continues his magisterial progress through the history of religious ideas. The religions of ancient China, Brahmanism and Hinduism, Buddha and his contemporaries, Roman religion, Celtic and German religions, Judaism, the Hellenistic period, the Iranian syntheses, and the birth of Christianity—all are encompassed in this volume.

Van Gennep was the first observer of human behaviour to note that the ritual ceremonies that accompany the landmarks of human life differ only in detail from one culture to another, and that they are in essence universal. Originally published in English in 1960. This edition reprints the paperback edition of 1977.

Am 17. Januar 2001 erkannte die Kongregation für die Glaubenslehre der Katholischen Kirche die Liturgie der Apostel Addai und Mari der Assyrischen Kirche des Ostens auch ohne wörtlichen Einsetzungsbericht als gültige Eucharistiefeier an - eine theologische Sensation.

## Where To Download Les Rites Ologiques

Theologisch, pastoral und ökumenisch schien ein entscheidender Durchbruch gelungen zu sein. Dennoch begann eine heftige wissenschaftliche Debatte, denn betroffen war das innerste Wesen der katholischen Sakramententheologie, die Frage nach den Einsetzungsworten als forma sacramenti der Eucharis ...

Classical Sociology Beyond Methodological Nationalism defends classical sociology from the accusation of "methodological nationalism" and re-evaluates classical sociological thought as a more functional tool for analysing the political forms of modernity in the era of globalisation.

The first section of the book deals with the history of the relationship of classical studies and anthropology. In the second section the more material aspects of ancient Greek life are considered and the author relates the economic history of the period to new approaches in archaeology and economic anthropology. The place of kinship in the social structure of the Greek city-state; the social factors involved in the genesis of Greek philosophy; and the structural and institutional components of 'freedom' in classical Athens are all examined. First published in 1978.

In this book, Mehmet-Ali Ataç argues that the palace reliefs of the Neo-Assyrian Empire hold a meaning deeper than simple imperial propaganda.

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