

Trattato Di Storia Delle Religioni

Crisi, rotture e cambiamenti Ugo Bianchi.1995

Storia delle religioni Pietro Tacchi Venturi.1970

Manuale di storia delle religioni Giovanni Filoramo.1998

Svolgimento e carattere della storia delle religioni Raffaele Pettazzoni.1924

Problemi di storia delle religioni Ugo Bianchi.1986

La scoperta della storia delle religioni. Scienza delle religioni e modernità Hans G. Kippenberg.2021

Saggi di storia delle religioni e di mitologia Raffaele Pettazzoni.2013

Religio rassegna bimestrale di storia delle religioni .1920

Saggi di storia delle religioni Nicola Turchi.1924

Manuale di storia delle religioni Nicola Turchi.1954

Storia delle religioni Maria Vittoria Cerutti.2014-10-31

Mythos. Rivista di storia delle religioni (2008) Nicole Belayche,John Scheid,Sylvia Estienne.2009

Le costanti del sacro: Mito e Rito Julien Ries.2008

Metamorfosi del sacro Olivier Carré.2009

La scienza delle religioni Julien Ries.2008

Dizionario delle feste Mircea Eliade,Julien

Ries.2021-08-14T00:00:00+02:00 Ogni religione e ogni cultura hanno sempre scadenziato i tempi dell'anno identificando periodi particolari e festività che formano l'itinerario religioso della comunità e del credente. La festa è dunque un momento particolare che sorprende la normalità. Può riguardare un mistero, un'occasione gloriosa o una memoria dolorosa. È però sempre motivo di pausa dalla routine del lavoro umano. Il percorso delle feste nell'anno è un itinerario temporale e

spirituale che fa via via incontrare il credente con i punti di riferimento della sua cultura. Le feste esistono da quando esiste l'uomo, l'arte preistorica lo dimostra. Esse esprimono, a un tempo, quanto c'è di comune, come esigenza di fondo del rapportarsi col mistero e col senso del vivere in tutte le religioni, e mostrano la diversità inventiva e dottrinale delle varie culture (dalle grandi civiltà alle popolazioni più isolate). Le feste sono il luogo dove il religioso e il profano si mescolano. I lemmi che compongono questo Dizionario delle feste, curati dai principali esperti internazionali sotto la supervisione di Mircea Eliade e Julien Ries, sono state tratte principalmente dall'edizione dell'Enciclopedia delle Religioni diretta da M. Eliade, articolata in 17 volumi di cui 15 pubblicati, curata per l'Italia da Dario M. Cosi, Luigi Saibene e Roberto Scagno, e dal Trattato di Antropologia del Sacro (TAS) pubblicato in 10 volumi, curato da Julien Ries con Lawrence E. Sullivan e Michel Masson, opere fondamentali, di riferimento per studiosi e cultori della vasta materia antropologica e religiosa.

Piccolo trattato di storia delle religioni Frederic

Lenoir.2011-10-06T00:00:00+02:00 Non esiste una cultura che non abbia in sé tracce di credenze e pratiche religiose: da sempre riti, sacrifici, preghiera e sacerdoti fanno parte delle società umane. Partendo dal momento in cui è apparso il sentimento religioso per sfociare nell'affascinante fioritura del paganesimo, approdando alle grandi religioni monoteiste per arrivare infine alle società complesse dei giorni nostri, lacerate tra secolarismo e fondamentalismo, Frédéric Lenoir racconta la nascita e l'evoluzione del sentimento religioso. Lo fa senza pregiudizi, unendo il sapere del filosofo a quello dello storico, riprendendo la lezione dei massimi studiosi della scienza comparata delle religioni. *Piccolo trattato di storia delle religioni*, best seller in Francia e tradotto in tutto il mondo, è più di una sintetica ma accurata ricostruzione storica. Lenoir affronta le eterne incognite insite nel nostro rapporto con il divino: il vincolo stretto e terribile

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del sacro con la violenza, il motivo per cui esistono diverse religioni, il passaggio dalla credenza in molte divinità alla fede in un unico dio, l'autentico messaggio dei fondatori delle grandi religioni, l'insolubile disputa tra ragione e fede, la simbiosi tra culto e cultura, il senso profondo della tradizione, se è vero o no che oggi l'umanità stia vivendo uno scontro tra religioni. Dai primi riti delle tribù preistoriche ai nuovi spiritualismi, questo Piccolo trattato di storia delle religioni esplora il fenomeno religioso nelle sue diverse manifestazioni, dalle superstizioni più scontate alla più alta riflessione teologica. Ci guida così alla scoperta di un aspetto chiave della nostra umanità, in tutta la sua profonda e ambigua ricchezza.

Manuale di storia delle religioni Nicola Turchi.1912
Studi e materiali di storia delle religioni .1925 Includes
bibliographie.

Trattato di storia delle religioni Mircea

Eliade.2010-10-30T00:00:00+02:00 «Il fine che ci siamo proposti - scrive Eliade - è quello di mostrare che cosa sono i fatti religiosi e che cosa rivelano». Nel complesso labirinto che essi costituiscono il lettore penetra a poco a poco, acquista familiarità con le diversità culturali da cui essi dipendono, prende contatto con le manifestazioni del sacro che si palesano a vari livelli cosmici (il Cielo, le Acque, la Terra, le Pietre), nei fenomeni biologici (i cicli vegetativi, i ritmi lunari, la sessualità), nei miti e nei simboli (il famoso mito dell'eterno ritorno). Il Trattato, che a distanza di sessant'anni dalla pubblicazione originale conferma sempre più il suo valore e la sua permanente attualità, può leggersi da un duplice punto di vista: come interpretazione fenomenologico-religiosa spesso suggestiva e stimolante, e come documento del travaglio della cultura moderna, impegnata nella ricerca di un più ampio e sensibile umanesimo.

Religio .1920

Dizionario della vita, morte ed eternità Mircea Eliade,Julien

Ries.2021-06-25T00:00:00+02:00 Nella storia dell'umanità l'omo

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religiosus assume una modalità specifica di esistenza, che si esprime in diverse forme religiose e culturali. Lo si riconosce dal suo stile di vita: crede all'esistenza di una realtà assoluta che trascende questo mondo e vive delle esperienze che, attraverso il sacro, lo mettono in relazione con questa Trascendenza. Rileviamo che egli crede all'origine sacra della vita e al senso dell'esistenza umana come partecipazione a un'Alterità. È anche un homo symbolicus, che coglie il linguaggio delle ierofanie, attraverso le quali il mondo gli rivela delle modalità che non sono evidenti di per se stesse. A partire dal 1959, alcuni paleoantropologi hanno scoperto in Africa l'Homo habilis, il creatore della prima cultura, la cui attività mostra in lui la coscienza di essere creatore. Troviamo gli sviluppi di questa coscienza nell'Homo erectus e, in modo più preciso, nell'Homo sapiens, grazie alla manifestazione dei riti funebri. Le prime tombe che ci offrono una certezza della credenza in una sopravvivenza provengono da Qafzeh e da Skuhl, nel Vicino Oriente, grazie alla presenza di tracce di cibo e di utensili in prossimità degli scheletri: si tratta del 90000 a.C. A partire dall'80000, l'uomo di Neandertal moltiplica questi riti. Dal 35000, nel Paleolitico Superiore, l'Homo sapiens sapiens applica un trattamento speciale al cadavere del defunto: ocre rossa, ornamenti attorno alla testa, conchiglie incastonate nelle orbite oculari, perle d'avorio disposte sul corpo. A partire dall'inizio del Neolitico ci si trova in presenza del culto dei crani conservati dai vivi. Nel V millennio sorge la dea. La scoperta da parte di Maria Gimbutas del sito di Achilleion in Tessaglia offre una visione della religione arcaica dell'Europa grazie alle numerose dee, tra le quali quella della vita e della morte. Il Neolitico ha moltiplicato i riti funerari e ha fornito loro una simbologia sempre più ricca, segno di un'autentica presenza dei vivi nella sopravvivenza dei loro defunti. All'indomani della sedentarizzazione delle popolazioni del Vicino Oriente e dell'invenzione della vegeticoltura e dell'agricoltura, l'homo religiosus si mette a raffigurare delle

divinità, la più importante delle quali è la dea. È il grande mutamento dei simboli, che si rispecchia nella credenza in una vita post mortem.

Mircea Eliade Alessandro Mariotti.2007

Il sacro nella storia religiosa dell'umanità Julien Ries.1990
Confronto con Mircea Eliade Luciano Arcella,Paola

Pisi,Roberto Scagno.1998

Storia delle religioni e mitologia Raffaele

Pettazzoni.2018-07-03T00:00:00+02:00 Raffaele Pettazzoni

(1883-1959) è stato il più grande storico delle religioni del Novecento. Fu uno dei primi accademici a proporre uno studio laico e storico-critico della religione in chiave universale, preservandone allo stesso tempo il carattere autonomo, irriducibile a qualsiasi altra dimensione della natura umana. Come scrisse nel 1913, la scienza delle religioni fonda il suo metodo “sulla natura del suo proprio oggetto, cioè del fatto religioso indefinitamente vario e multiforme nel tempo e nello spazio, ma nell'essenza sua uno e definito”. Filologo, archeologo ed etnologo rigoroso per formazione, nei suoi studi applica un metodo storico-comparativo, col quale fenomeni e mondi religiosi individuati storicamente vengono comparati nel loro sviluppo diacronico e interpretati alla luce delle dinamiche parallele o divergenti che li caratterizzano. I percorsi principali della sua ricerca, della quale egli percepì l'orizzonte visionario, la dimensione ascetica e la speciale funzione pedagogica, sono condensati in una serie di Saggi redatti nell'arco di venticinque anni e ristampati nel 1946 nella fase culminante della sua carriera con una illuminante “Prefazione”. Essi ruotano attorno a tre nuclei fondamentali: il monoteismo, la confessione dei peccati e la fenomenologia storico-religiosa. Dopo quasi settant'anni, essi conservano gran parte della loro vitalità e acquistano ulteriore risalto dal confronto con le ricerche successive che da lui hanno esplicitamente o implicitamente preso le mosse, ricerche che sono presentate e criticamente discusse nella “Postfazione” del

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curatore.

Storia delle religioni Raffaele Pettazzoni.1928

The Life and Work of Ernesto De Martino Flavio A.

Geissshuesler.2021-08-09 The Life and Work of Ernesto de Martino introduces one of the 20th century's key thinkers in religious studies and demonstrates that the discipline was animated by a tension between the fear of the apocalypse and the desire for civilizational rebirth.

Il culto alla dea MARIALUISA STORNAIUOLO.2015-10-05 Il culto alla Dea. Scritti di Momolina Marconi

Sommario di storia delle religioni Dario Sabbatucci.1991

Traktat o historii religii Mircea Eliade.2020

Traité d'histoire des religions Mircea Eliade.1968

L'antropologia religiosa di fronte alle espressioni della cultura e dell'arte Régis Boyer.2009

Breve storia delle religioni Richard

Holloway.2016-11-10T00:00:00+01:00 In un'epoca come quella attuale, in cui le religioni hanno ricominciato a essere campo di durissimi scontri, questo libro è un benvenuto antidoto. Richard Holloway, già vescovo di Edimburgo, racconta la storia delle religioni - dalle prime credenze fino al ventunesimo secolo - con rispetto profondo per le diversità culturali e di fede. Il discorso prende le mosse dalle due domande fondamentali che stanno all'origine del sentimento religioso: «Che cosa succede dopo la morte? E da dove vengono il mondo e l'universo?» Da qui inizia il percorso in cui ci guida Holloway, alla scoperta dei concetti fondamentali e delle grandi dottrine, dottrine che hanno inizialmente fornito le risposte che gli uomini cercavano, senza dubbio, ma hanno anche armato schiere di fedeli mettendoli gli uni contro gli altri. La religione ha causato e continua a causare alcune delle peggiori forme di violenza della storia. Ed è per questo che dovremmo accostarla con grande cautela, avvicinandola con umiltà, riconoscendo sia il male sia il bene che ha fatto. Un trattato di tolleranza, scritto per i credenti e i non

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credenti, e soprattutto per lettori giovani, perché non crescano con pregiudizi e possano mantenere la loro mente aperta verso tutti i misteri.

Storia comparata delle religioni Giovanni Magnani.1999

Introduzione alla storia delle religioni Giulia Sfameni

Gasparro.2014-06-30T00:00:00+02:00 Una guida al vasto panorama delle tradizioni religiose, del passato e del presente, affinché, nell'avvicinarsi all'una o all'altra di esse, in base ai propri interessi, sia possibile muoversi con criterio nello studio delle loro rispettive storie e identità. Intento del volume non è quello di entrare nel merito delle singole religioni ma piuttosto proporre una riflessione sulle questioni di fondo che accomuna le diverse tradizioni. Le tematiche di fondo che vengono affrontate vanno dalla nozione di 'religione' a una breve storia degli studi sui fenomeni religiosi, da una riflessione sulle tre categorie fondanti del storico-religioso - il mito, il rito, il sacrificio - alla differenza fra religioni etniche e religioni fondate. L'autrice si sofferma in particolar modo sul mondo mediterraneo antico e tardo-antico, che per un verso è più familiare al lettore e quindi a lui più immediatamente accessibile, e per l'altro si configura come un importante terreno di manifestazione di esperienze decisive per la definizione dell'identità culturale, oltre che religiosa, dell'attuale scenario europeo e mondiale.

Tratado de Historia de Las Religiones Mircea

Eliade.2007-03-28

Preludio alla storia delle religioni Momolina Marconi.2004

Mircea Eliade, storico delle religioni Natale Spineto,Karl

Kerényi.2006

Lo studio comparato delle religioni Gianfranco Bertagni.2002

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Table of Contents Trattato Di Storia Delle Religioni

1. Understanding the eBook Trattato Di Storia Delle Religioni
 - The Rise of Digital Reading Trattato Di Storia Delle Religioni
 - Advantages of eBooks Over Traditional Books
2. Identifying Trattato Di Storia Delle Religioni
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
3. Choosing the Right eBook Platform
 - Determining Your Reading Goals
 - Popular eBook Platforms
 - Features to Look for in an Trattato Di Storia Delle Religioni
 - User-Friendly Interface
4. Exploring eBook Recommendations from Trattato Di Storia Delle Religioni
 - Personalized Recommendations
 - Trattato Di Storia Delle Religioni User Reviews and

- Ratings
 - Trattato Di Storia Delle Religioni and Bestseller Lists
- 5. Accessing Trattato Di Storia Delle Religioni Free and Paid eBooks
 - Trattato Di Storia Delle Religioni Public Domain eBooks
 - Trattato Di Storia Delle Religioni eBook Subscription Services
 - Trattato Di Storia Delle Religioni Budget-Friendly Options
- 6. Navigating Trattato Di Storia Delle Religioni eBook Formats
 - ePub, PDF, MOBI, and More
 - Trattato Di Storia Delle Religioni Compatibility with Devices
 - Trattato Di Storia Delle Religioni Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Trattato Di Storia Delle Religioni
 - Highlighting and Note-Taking Trattato Di Storia Delle Religioni
 - Interactive Elements Trattato Di Storia Delle Religioni
- 8. Staying Engaged with Trattato Di Storia Delle Religioni
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Trattato Di Storia Delle Religioni
- 9. Balancing eBooks and Physical Books Trattato Di Storia Delle Religioni
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Trattato Di Storia Delle Religioni
- 10. Overcoming Reading

Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine Trattato Di Storia Delle Religioni

- Setting Reading Goals Trattato Di Storia Delle Religioni
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Trattato Di Storia Delle Religioni

- Fact-Checking eBook Content of Trattato Di Storia Delle Religioni
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of

Multimedia

Elements

- Interactive and Gamified eBooks

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