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, *Le vrai phenix, ou système de l'univers, exposé par des rêves* François Marca, 1762 *Astronomical instruments and observatories in the Islamic world* Fuat Sezgin, Māzin 'Amāwī, 1998 **Nowhere Somewhere** José Eduardo Reis, Jorge Miguel Bastos da Silva, 2006 **American Mustard Volume 2** American Mustard, 2016-01-28 A new 2015 anthology of mustard poetry assembled by a poet collective in Long Beach California Edited by Olivier Bochetti, Marcus Clayton David Diaz and AJ Urquidí Second volume **Bulletin**, 1943 *Agonistes* Monique Dixsaut, 2017-09-08 *Agonistes* comprises a collection of essays presented by his friends and colleagues to Denis O'Brien former Directeur de recherche at the Centre Nationale de Recherche Scientifique representing the full range of his scholarly interests in the field of ancient philosophy from the Presocratics through Plato Aristotle and Hellenistic philosophy to Plotinus and later Neoplatonism The honorand himself leads off with a stimulating Apologia sketching the development of his scholarly interests and dwelling on the issues that have chiefly concerned him The contributions then follow in chronological order under four headings I From the Presocratics to Plato Francesco Brancacci II From Plato to the Stoics Brisson Casertano Dixsaut Kathleen McCabe Nancy Rowe Goulet III Plotinus and the Neoplatonist Tradition O'Meara Sakonji Gersh Steel Dillon Smith IV Saint Augustine and After Philip Rist Brague Freudenthal They comprise a significant representation of the most distinguished scholars both on the continent and in the British Isles and fairly represent the wide influence which Denis O'Brien has had on his contemporaries The volume includes also a full bibliography of O'Brien's works *Chrestomathie Persane* École Spéciale des Langues Orientales Vivantes, afterwards École Nationale des Langues Orientales Vivantes (PARIS), 1847 *L'ordre discontinu* Alain Jouffroy, 1979-01-01 T00:00:00+01:00 Cet ouvrage est une réédition numérique d'un livre paru au XXe siècle désormais indisponible dans son format d'origine **Le sacrifice humain chez les Aztèques** Michel Graulich, 2005-01-19 Nulle part le sacrifice humain officiel organisé par l'État n'a été plus répandu que dans l'ancien Mexique Les Aztèques eux-mêmes se vantent d'avoir immolé en trois ou quatre jours quelque 80 400 guerriers pour l'inauguration de leur Grand Temple en 1487 Cette pratique qui nous paraît barbare mais que toute une tradition tente de minimiser ou de justifier reste particulièrement difficile à comprendre On dit parfois que le XXe siècle a vu bien pis avec ses génocides mais le fait de sacrifier des ennemis n'empêchait nullement les Aztèques d'exterminer en plus des cités entières Il est vrai aussi que bien d'autres civilisations ont immolé des hommes aux dieux mais elles ont en général fini par passer au sacrifice animal ou même comme le christianisme au sacrifice non sanglant Comment comprendre alors le cas des Aztèques Pourquoi ces mises à mort nombreuses variées et raffinées Pourquoi cette implication de la société tout entière les rois les nobles et les prêtres les sacrifiants seigneurs guerriers victorieux riches marchands ou artisans et enfin l'ensemble des habitants sans compter ceux d'autres cités parfois contraints sous peine de mort d'assister aux cérémonies Les victimes sont présentes la population qui les adopte et reste en contact avec elles Certaines incarnent l'une ou l'autre divinité et se promènent pendant des jours dans la ville Lorsqu'on les immole et les

mange c est la divinité même qui meurt et renaît travers elles Ceux qui les offrent les sacrifiants les accompagnent depuis la capture ou l'achat jusqu'à la mise à mort lorsqu'ils les conduisent au pied du temple ou de la pierre de sacrifice Connus et visibles du début jusqu'à la fin ils organisent les banquets finaux durant lesquels on mange l'homme dieu ils en conservent des reliques et gagnent du prestige des richesses et des chances de survie dans l'au-delà L'ampleur de la cérémonie glorifie la cité et écrase les rivaux invités à y participer Mais les mises à mort massives de prisonniers de guerre sont aussi des meurtres inspirés par la vengeance des meurtres dont ceux qui y assistent fascinés sont en fait complices ce qui doit accroître le sentiment d'appartenance au groupe et renforcer sa cohésion

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