

## Sacrifice Its Nature And Functions

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Sacrifice: Its Nature and Functions. A synthesis of and elaboration on various anthropological perspectives of religious sacrifice. Mauss, as the sort of scion of classical anthropology, writes well with Hubert, but most of this book could have just been left out and the conclusion could've been published alone as an essay.

Sacrifice: Its Nature and Functions by Henri Hubert

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Being born of a woman is fundamentally an impure act. The logic of sacrifice is to undue the matrilineage. It is the way to subvert reality and ritualized destruction of attitude towards groups such as women. Sacrifice is an intensely political endeavor. Its much more political and problematic.;

Hubert and Mauss - Sacrifice its nature and its functions ...

Jewish Sacrifice Jewish Sacrifice. Its Nature and Function (According to Philo) Chapter: (p.94) 4 Jewish Sacrifice Source: Ancient Mediterranean Sacrifice Author(s): William K. Gilders Publisher: Oxford University Press

Sacrifice Its Nature And Functions

From the counter-reformation through the twentieth century, the notion of sacrifice has played a key role in French culture and nationalist politics. Ivan Strenski traces the history of sacrificial thought in France, starting from its origins in Roman Catholic theology. Throughout, he highlights not just the dominant discourse on sacrifice but also the many competing conceptions that contested it. Strenski suggests that the annihilating spirituality rooted in the Catholic model of Eucharistic sacrifice persuaded the judges in the Dreyfus Case to overlook or play down his possible innocence because a scapegoat was needed to expiate the sins of France and save its army from disgrace. Strenski also suggests that the French army's strategy in World War I, French fascism, and debates over public education and civic morals during the Third Republic all owe much to Catholic theology of sacrifice and Protestant reinterpretations of it. Pointing out that every major theorist of sacrifice is French, including Bataille, Durkheim, Girard, Hubert, and Mauss, Strenski argues that we cannot fully understand their work without first taking into account the deep roots of sacrificial thought in French history.

Strenski argues that public discourse about religious notions, like sacrifice, cannot be theological in our modern societies. Theological notions of sacrifice and theological approaches to it should be replaced by those like that developed by the Durkheimians because theological discourse cannot but help being religiously biased.

Ancient Jewish sacrifice has long been misunderstood. Some find in sacrifice the key to the mysterious and violent origins of human culture. Others see these cultic rituals as merely the fossilized vestiges of primitive superstition. Some believe that ancient Jewish sacrifice was doomed from the start, destined to be replaced by the Christian eucharist. Others think that the temple was fated to be superseded by the synagogue. In Purity, Sacrifice, and the Temple Jonathan Klawans demonstrates that these supersessionist ideologies have prevented scholars from recognizing the Jerusalem temple as a powerful source of meaning and symbolism to the ancient Jews who worshiped there. Klawans exposes and counters such ideologies by reviewing the theoretical literature on sacrifice and taking a fresh look at a broad range of evidence concerning ancient Jewish attitudes toward the temple and its sacrificial cult. The first step toward reaching a more balanced view is to integrate the study of sacrifice with the study of purity-a ritual structure that has commonly been understood as symbolic by scholars and laypeople alike. The second step is to rehabilitate sacrificial metaphors, with the understanding that these metaphors are windows into the ways sacrifice was understood by ancient Jews. By taking these steps-and by removing contemporary religious and cultural biases-Klawans allows us to better understand what sacrifice meant to the early communities who practiced it. Armed with this new understanding, Klawans reevaluates the ideas about the temple articulated in a wide array of ancient sources, including Josephus, Philo, Pseudepigrapha, the Dead Sea Scrolls, New Testament, and Rabbinic literature. Klawans mines these sources with an eye toward illuminating the symbolic meanings of sacrifice for ancient Jews. Along the way, he reconsiders the ostensible rejection of the cult by the biblical prophets, the Qumran sect, and Jesus. While these figures may have seen the temple in their time as tainted or even defiled, Klawans argues, they too-like practically all ancient Jews-believed in the cult, accepted its symbolic significance, and hoped for its ultimate efficacy.

Sacrifice has always been central to the study of religion yet attempts to understand and assess the concept have usually been controversial. The present book, which is the result of several years of interdisciplinary collaboration, suggests that in many ways the fascination with sacrifice has its roots in modernity itself. Theological developments following the Reformation, the rediscovery of Greek tragedies, and the encounter with the practice of human sacrifice in the Americas triggered a complex and passionate debate in the sixteenth century which has never since abated. Contributors to this volume, leading experts from theology, anthropology, and literary and cultural studies, describe and discuss how this modern fascination for the topic of sacrifice has evolved, how it has shaped theological debate, the literary imagination, and anthropological theory. Individual chapters discuss in depth major theological trajectories, theories of sacrifice including those of Marcel Mauss and Ren é Girard, and current feminist criticism. They engage with sacrifice in the context of religious and philosophical thought, works of literature and film. They explore different yet overlapping aspects of modernity's obsession with sacrifice. The book does not intend to impose a single narrative over all these diverse contributions but brings them into a conversation around a common centre.

The idea and practice of sacrifice play a profound role in religion, ethics, and politics. In this brief book, philosopher Moshe Halbertal explores the meaning and implications of sacrifice, developing a theory of sacrifice as an offering and examining the relationship between sacrifice, ritual, violence, and love. On Sacrifice also looks at the place of self-sacrifice within ethical life and at the complex role of sacrifice as both a noble and destructive political ideal. In the religious domain, Halbertal argues, sacrifice is an offering, a gift given in the context of a hierarchical relationship. As such it is vulnerable to rejection, a trauma at the root of both ritual and violence. An offering is also an ambiguous gesture torn between a genuine expression of gratitude and love and an instrument of exchange, a tension that haunts the practice of sacrifice. In the moral and political domains, sacrifice is tied to the idea of self-transcendence, in which an individual sacrifices his or her self-interest for the sake of higher values and commitments. While self-sacrifice has great potential moral value, it can also be used to justify the most brutal acts. Halbertal attempts to unravel the relationship between self-sacrifice and violence, arguing that misguided self-sacrifice is far more problematic than exaggerated self-love. In his exploration of the positive and negative dimensions of self-sacrifice, Halbertal also addresses the role of past sacrifice in obligating future generations and in creating a bond for political associations, and considers the function of the modern state as a sacrificial community.

00 In this collection of ten essays, contemporary politics and political theory are juxtaposed with the themes, form, and institutional place of Greek tragedy. In this collection of ten essays, contemporary politics and political theory are juxtaposed with the themes, form, and institutional place of Greek tragedy.

The volume consists of collected papers from Taubes Minerva Center for Religious Anthropology conferences examining (1) the role of sacrifice in religious experience from a comparative perspective and (2) alternatives to sacrifice.

Sacrifice is part of many religions. While the actual ritual has often been abolished, the concept remains alive through stories, rituals, calendars and art. The essays in this book discuss the concept from various social, historical and intellectual contexts ranging from the pre-historical period till today.

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