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| Nota di contenuto | Front Cover; Title Page; Copyright Page; Contents; Foreword; Preface; Chapter I. Religious Experience and expression; 1.1 Introduction; 1.2 What is a Religious experience?; 1.3 The manifestation of the Sacred; 1.4 The object of apprehension in religious experience; 1.5 Indigenous experience of Deity; Conclusion; Chapter II. History of Religions; 2.1 Introduction; 2.2 The primordial nature of religion; 2.3 Stages of religious development; 2.4 The higher religions; 2.5 Conclusion; Chapter III. Early Christian Church to 451 AD; 3.1 Introduction; 3.2 The formation and growth of the early church 3.3 The church in conflict3.4 Early heresies; 3.5 The Apologists and early Catholic fathers; 3.6 Persecutions and ecumenical councils; 3.7 The church after Nicaea; Chapter IV. Methodological problems in the study of African traditional religions; 4.1 Introduction; 4.2 The study of African traditional religions; Conclusion; Chapter V God and man in African traditional religions; 5.1 Introduction; 5.2 God in African traditional religions; 5.3 The worship of God; 5.4 The phenomenon in |

Urhoboland; Chapter VI. The relevance of the divinities in African traditional religions; 6.1 Introduction
6.2 Focus on African traditional religions
6.3 Divinities in Urhobo traditional religion; 6.4 Ancestors as core of Divinity in Urhoboland; 6.5 Orha, Edjorawha and Edjorame; Concluding remarks; Chapter VII. Evil spirits and mysterious forces in Africa; 7.1 Introduction; 7.2 Evil spirits in Urhobo religion; 7.3 Mysterious forces; 7.4 Redressive or rituals of affliction; Chapter VIII. Pollution in African and Biblical traditions; 8.1 Introduction; 8.2 The concepts of taboo and pollution in African traditional religions; 8.3 Totams and taboos in Biblical traditions
8.4 Evaluations of taboos in African and Biblical traditions
Concluding remarks; Bibliography; Index; Back Cover

Sommario/riassunto

Comparative Historical and Interpretative Study of Religions, is a historical and interpretative study of religions. The work provides a thorough methodological discussion on specific themes, historical figures and movements in Religious Studies. It delves into other themes such as the concepts of God, spirits, mysterious forces, pollution and ritual symbolism. The reference to the Urhobo is a clear demonstration of current efforts by scholars in this area of study to de-emphasise the old forms of generalisation to greater differentiation. This approach provides new impetus for meaningful inte
