

## Chapter 1 : Human Sacrifice in History and Today by Nigel Davies

*Human sacrifice is the act of killing one or more humans, usually as an offering to a deity, as part of a rite. Human sacrifice has been practiced in various cultures throughout history.*

Brief introduction Human sacrifice is still practiced, alas, by an assortment of fringe cults in many parts of the world. And, to this day, "Satanic Ritual Abuse" scaremongers seize upon the existence of human sacrifice as evidence for their claims. With only very rare exceptions, human-sacrificers are not Satanists in even a very broad sense of the word "Satanist". Most are fringe practitioners of religions far older than Christianity, such as Hinduism and some African traditional religions. Some are adherents of syncretic folk blends of Christianity and older religions. These days, almost all religions, including Hinduism, African traditional religions, and the syncretic religions of the African diaspora, have repudiated human sacrifice for the most part. Those adherents who still do practice human sacrifice, or who have recently revived the practice, should not be considered representative of their respective religious traditions. They should be regarded as only a fringe. All the more so, those who commit violent crimes in the name of Satan should not be considered representative of Satanism. The vast majority of Satanists even in a very broad sense of the word "Satanist" do not practice human sacrifice at least not in the sense of actual physical murder, though some do believe they have the ability to cast death curses and that they may be justified in doing so under some circumstances. There did exist some older forms of Satanism, but no Satanists today can prove a direct lineage to them, as far as I am aware. The longest-established known Satanist orthodoxy is LaVeyan Satanism, which has always rejected criminal activity in the name of Satan. How should law-abiding Satanists respond? There is no evidence of a massive criminal conspiracy of Satanists. Nor is a conspiracy theory necessary in order to explain the reluctance of some police departments to investigate allegations of "Satanic crime. All these points are important to keep in mind - especially because, alas, it appears that human sacrifice may be on the rise these days, hopefully only temporarily. My point is that, when evidence of "ritual human sacrifice" is encountered, it should not automatically be assumed to be the work of a "Satanic cult. But my point is not to vilify those other religions either. In all those religions, human sacrifice is practiced only by a fringe. If one uses the term "human sacrifice" in a looser sense - killing for any religious purpose, including holy wars - then one could say that human sacrifice is still quite commonplace, and the worst offenders are Christians and Muslims.

### Chapter 2 : Ritual Child Sacrifice Is Alive and Well in 21st Century America | HuffPost

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There is a possibility, however slight, that Special Agent Lanning and the FBI are somehow unaware of these events outside their legal jurisdiction, spanning more than eighty years, but what of the United States? Is there a shred of evidence that human sacrifice continues in America? Indeed there is, from sea to shining sea. Hurd is declared insane and remains in a state hospital "his accomplices are duly convicted and sentenced. He confesses other crimes, committed as a member of the "Four P" cult - a spinoff from the Process Church of Final Judgment - and bloody fingerprints link Baker to another homicide in San Francisco, but California courts bar prosecution on a claim that he has been denied a "speedy trial. Both victims are known to be involved with the occult, and while the crimes remain unsolved, authorities say of the case, "It was definately a satanic murder. She informs police that Satan orderd her to fire the fatal shot Newton, a. Gecht escapes prosecution for murder, but is sentenced to years in prison for mutilating a prostitute who survived the attack. His accomplices are convicted of multiple murders, with two sentences to death and one to life imprisonment. All are convicted and sentenced for the ritual torture-slaying of a young man at a local cemetery. Acquitted on grounds of insanity and confined to a state hospital, she escapes in June , with aid from a nurse on the staff, and flees to New Mexico, where she commits suicide. Erickson is sentenced to life in prison. I think everybody knows that. Joseph is convicted in the murder of an unidentified man, whose mutilations include an inverted pentagram carved in his chest. A month later, co-defendant Robert McIntyre is likewise convicted, and both are sentenced to life. A female accomplice is jailed for three years. On the witness stand, Belcher describes animal sacrifices for the court: We toasted the devil by drinking the blood. A year-old cultists confesses his role in the murder, leading to the arrest of several adults who deny responsibility on grounds that they were "stoned" when the murder occurred. Accomplice Danny Bowen is convicted in May and sentenced to life. Two male participants in the crime, including outspoken Satanist Bunny Dixon, plead guilty on reduced charges and are sentenced to prison Newton, a. Two more defendants are convicted and sentenced to life in January A month later, accomplices Damien Echols and Charles Baldwin are likewise convicted, with Echols sentenced to death and Baldwin sentenced to life without parole. Echols is an admitted practitioner of black magic, and prosecutors describe the triple murder as a ritual slaying. Prosecutors say the defendants hoped a virgin sacrifice would earn them "a ticket to hell.

**Chapter 3 : - Human Sacrifice in History and Today by Nigel Davies**

*Human Sacrifice in History and Today has 16 ratings and 3 reviews. Beluosus said: Light bed-time reading. Picked it off one of Mel's shelves at random du.*

Share3 Shares 25K Human sacrifice is usually viewed as a sadistic and inhumane practice of superstitious ancient cultures. Most of us are sure that it was eradicated over the centuries and is now completely extinct. Cases of human sacrifice occasionally pop up even today. Although not en masse, many people are still being butchered to appease spiritual entities and extract favors from the supernatural. Not for the faint of heart. Satanists are somewhat prone to getting lured by ritual killings. One such case is the murder of a year-old California woman, Amelia Espinoza. The killer was her own son , year-old factory worker Moises Meraz-Espinoza. Others report that the teenager had a strained relationship with his mother, who did not approve of his dark musical tastes, among other things. Regardless of the motives, we know how everything ended. Meraz-Espinoza strangled Amelia and then mutilated her lifeless body. Moises skinned his dead mother, removed her organs, and cut the body into pieces with a circular saw. Slices of skin and flesh were later found stacked in a freezer. All of her teeth were plucked out, her eyes were removed, and two upside-down crosses were carved into the bone. The investigators found a satanic bible with a chapter about human sacrifice. After the murder, Moises went to his cousin and asked her to help him get rid of the body, but she persuaded the teenager to confess to the police. Eventually, Meraz-Espinoza was convicted of first-degree murder and sentenced to 25 years in prison. These may have been the last happy minutes of her short life. Soon after, she was abducted. At first, the police thought that the poor girl had been raped and killed. Her father reported that he was arrested, and the police attempted to torture him into confessing that he murdered his own daughter. However, some time later, two poor, illiterate local farmers were arrested for the crime. It turned out that the little girl was sacrificed to ensure better harvest. Her throat was sliced, and her liver was cut out and offered to a goddess. According to the police, some cash was found near the body, indicating that it was a sacrifice. The arrested men eventually admitted to murdering Lalita and may be sentenced to die. It was a mutilated torso of a little boy clad in a pair of orange shorts. The body lacked a head, legs, and arms. His blood was completely drained out. Despite the tremendous effort that the authorities put into solving the case, attempts to find his killers were fruitless. Examination of the body helped determine that Adam came from West Africa, probably Nigeria, and only resided in the United Kingdom for a few days before his death. He was five years old. During the last day of his life, Adam had received no food. He was, however, given among other drugs calabar beans, which are sometimes used for human sacrifice. The different substances sedated and paralyzed Adam. Well, the investigators think the murderersâ€”possibly a gang of human traffickersâ€”believed that the sacrifice would bring them good luck. Over the years, police managed to put many pieces of this puzzle together and even found a woman associated with Adam. His killers, however, still remain unpunished. She was half naked and placed under a pentagram. He first confessed the murder to a priest and then to the police. Casey and his two accomplices, year-old Joseph Fiorella and year-old Jacob Delashmutt, had planned to kill Pahler for months. The trio idolized Slayer, a popular band known for misogynistic lyrics with mention of satanic practices and human sacrifice. The boys believed that they needed to sacrifice a virgin to Satan. The trio even thought that this would bring them glory. One day, the teenagers crossed the boundary between wicked plans and sadistic actions. They took Elyse to the remote grove. The girl thought that they were going to have a sweet smoke of marijuana. This was a lie used by the killers to lure the girl into their trap. Casey, Fiorella, and Delashmutt choked Elyse with a belt, slashed and stabbed her with a hunting knife, and finally trampled her neck with their feet. That, however, was not enough for the trio. Afterward, the young murderers raped the dead body of Elyse. Eventually, the teenage apprentices of Satan were tried and received lengthy prison sentences. The car was stopped. Inside were three teenagers: Belcher, who was driving, told the officers that they were on vacation, but the police did not believe them. The patrolmen checked the records and discovered that the van was reported stolen. The trio was jailed. A few hours later, a girl charged with loitering was being released from that same jail. She took the jailer aside and

told him a horrid story. Earnest was her cellmate and had shared details of a murder during their time behind bars. According to Malisa, she and another teenage girl were hitchhiking when they were picked up by Belcher and McIntyre. Then they headed to a remote farmhouse, where they smoked marijuana and listened to heavy metal. The police took this tale seriously. It was soon discovered that Malisa, year-old Theresa Simmons, and two other girls recently escaped from a home for troubled juveniles. The other two girls soon returned. At some point, Theresa called a friend and told her that she did not trust Belcher and McIntyre, and that she planned to return in a few days. That did not happen. The four did indeed spend the evening sharing drugs and listening to heavy metal. Then they began praying to Satan and eventually decided to sacrifice Theresa. The three proceeded to take turns strangling Simmons with a shoelace. They then buried the body. Moreover, it turned out that Belcher was a zealous worshiper of Satan. He confessed to sacrificing animals to Satan, drinking their blood, and devouring their eyes and innards. Subsequently, he and McIntyre were sentenced to life in prison, while Earnest, as an accomplice, received only three years behind bars. Things did not get better. In fact, they got worse. The entire family began having nightmares and horrifying visions of goddess Kali. The cause of this was obvious to Sumitra: She consulted a tantric—a traveling priest that came to the village from time to time to give the locals advice and medicine. He told Sumitra to slaughter a chicken at the entrance of her home and offer the corpse and the blood to the goddess. Apparently, that was not enough for Kali. The nightmares continued and soon got worse. Sumitra visited the tantric again. This time, he came up with a more radical suggestion. He said another sacrifice was necessary. Again, the lady did not question the proposed solution. They brought the child to their home, where the sacrifice ceremony was conducted. Sumitra and her sons recited a mantra, waved incense, and smeared various scented oils over the body of frightened Aakash. The next morning, Sumitra lied to the villagers, saying that she found the mutilated body of Aakash near her house. The villagers, however, did not buy it. The mob attacked and beat her sons. One of them confessed, screaming that he only killed the toddler for the good of his mother. She and her sons were jailed. The tantric who suggested they kill the child was not found. Obviously, you search for ways to fix it. Their solution, however, was very unorthodox and horrifying. In northern Bangladesh, unidentified owners of a brickfield were displeased. They wanted red bricks, which are valued in rural areas of Bangladesh. The red color was seen as a sign that the bricks were baked properly.

Chapter 4 : Human sacrifice--in history and today - Nigel Davies - Google Books

*Human sacrifice was practiced in China for thousands of years. At a 4,000-year-old cemetery near modern-day Mogou village in northwestern China, archaeologists found hundreds of tombs, some of.*

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The deadliest heatwave to hit India for more than 50 years has killed more than 2,000 people as temperatures soared to 50C and even the roads melted. But even among so many deaths, the murder of Thepa Kharia stands out. A few weeks ago neighbours of the 40-year-old labourer found his body in a pool of blood at his home in an isolated village miles west of Calcutta. A child, named Adam by police as his identity is still not known, whose torso was found in the Thames nearly 10 years ago 

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three months old. The charity KidsRights believes hundreds of children have been murdered in recent years by a network of witch doctors who have turned human sacrifice into a lucrative business. Children are chosen because their purity and innocence is supposed to make the sacrifice all the more potent. The government has formed a task-force to tackle the epidemic, but campaigners say the new body has underestimated the scale of the problem and is not bringing enough killers to justice. KidsRights spokeswoman Lydia van der Putten said: He says he was initiated at a ceremony in Kenya, where a boy of 13 was sacrificed. Once he was placed down on the ground I used a big knife and brought it down like a guillotine. It seems these dark and terrifying rituals are anything but a dying art. Like us on Facebook.

**Chapter 5 : Human Sacrifice in Aztec Culture - Serious Science**

*The evidence for human sacrifice in this period of the Iron Age is most prolific in Denmark, Germany and Holland, where many bodies have been found completely preserved in peat bogs.*

People in the contemporary world are forced to confront human violence that is repetitive and organized. People become interested more and more in knowing what the causes and the sources of this type of human aggression toward other people are. When you look deeply at that question, you are forced to be comparative. You are forced to look at other examples in history. When Spaniards came into Mesoamerica in they encountered the ritually violent practices of the Maya and the Aztecs. Those ritual practices were in public, and people knew they were part of a calendar schedule. One reason to look at Aztec sacrifices is to see if there are any keys to the human proclivity for ritual violence, repeated wars, to violence against people of colour, to the way women are often treated violently. These are very troubling common practices, and it is important to not just think that they happened long ago. And so one of the reasons to look at this is to try to understand the Aztecs and to see if they help us understand ourselves. Sources of knowledge about human sacrifice in Aztec culture We know about human sacrifice in Aztec culture from an array evidence. First of all, we have prehispanic codices that have survived. In those pictorial manuscripts we see many scenes of sacrifice, both human sacrifice and the sacrifice of gods. Secondly, we have interviews that took place between Spanish priests and indigenous Aztecs during the conquest of Mexico wherein we have many accounts of sacrificial rituals. These are interviews that took place in Mexico city between and We have detailed descriptions of ritual sequences of the 18 ceremonies where human sacrifice took place. Archeology is the fourth source. In the archeological record we have the remains of people who were sacrificed, and we have proof that they were sacrificed – the marks on their skeleton. Moreover, we have sculptures that show sacrifice, and we have other kinds of ritual objects used in sacrifice. So, there are 4 main sources: The history of human sacrifice in Aztec culture What we call the Aztecs only existed between and That is the historic period of Aztec sacrifices. Ritual human sacrifices were practiced well before the Aztecs came into the valley of Mexico in the first part of the 14th century. There are strong indications that the ritual killing of people and animals took place in the second millennium BCE. One aspect which distinguishes the Aztec period sacrifices was an escalation of ritual human sacrifice. We see the escalation of sacrifice from about to about beginning when the first Moctezuma comes into power. He reigned for many years, and during his time the empire expanded. One interesting parallel is that as the empire expands, the size of the Great Aztec Temple also expands and human sacrifice increases. That is the period of time that we are talking about today. We do not know exactly who invented human sacrifice, but in Mesoamerican records before the Aztecs we have the Toltecs. The Toltecs were from about to AD. And they had human sacrifice. Prior to and during this Toltec period there were sacrifices among the Maya and in the great imperial capital of Teotihuacan in central Mesoamerica. So human sacrifice was a widespread practice in Mesoamerica from very early on in the rise of urban civilization. Aztec warriors as shown in the Florentine Codex wikipedia. There are some records of a few sacrifices taking place after the Spaniards arrive, but the state sponsored ritual sacrifices end in the first ten years after the arrival of the Spaniards. Then the Spaniards replaced it with their own kind of violence. One scholar makes the comparison between Aztec and Spanish violence this way. The Aztecs built a sacrifice society while the Spaniards built a mass-sacrifice society. The purpose of human sacrifice The Aztec theology justified ritual human sacrifice in the following terms. Human bodies had two selves: The gods and the universe they created needed to be periodically regenerated through the sacrifice and release of the divine sparks within the bodies of humans, plants, insects, animals. Death by normal or ritual means released the divine spark which descended into the earth, the underworld and collected a new shell or matter. When plants, the Sun, the Moon, animals or humans reappear on the surface of the earth they contain that recycled divine spark that continues to live on in a cycle of birth, death and rebirth. Blood is one of the carriers of this divine spark. In the Aztec world, everybody was involved in bloodletting. This is the theological justification. Human sacrifice as shown in the Codex Magliabechiano wikipedia. Many Aztec sacrifices took place for public

viewing in order to show the religious legitimacy of the rulers and their military policies or the need to ensure agricultural fertility. In a few cases, the rulers of allied or enemy cities were brought to the capital to view the sacrifice of their own captured warriors. Selection of the victim An extraordinary example of how the Aztecs chose a person for sacrifice can be seen in the 5th month of the ritual calendar which was dedicated to both fertility and male beauty. They chose a person whom they considered to be the most handsome male. There is a wonderful description of how this person was chosen. They had a formula on this month of what the male sacrificial victim would look like. So what they did " they captured warriors and they kept them in a certain area and they looked for the best-looking one. We have a description: They would take this person and teach him how to hold and work with flowers , how to play flutes, and how to speak Nahuatl, the Aztec language, in a sophisticated way. For one year he lived in the Aztec city as a god. He had been ritually transformed into a divine being and was given the best food, care and always traveled with an entourage including guards. According to one reliable source, he was given 4 divinized women for companionship and sexual activity as a way of regenerating the cosmos. Near the end, he was taken out of the island city and led to climb a small pyramid, breaking his flutes on the ascent and then he was sacrificed. Children and women were sacrificed in some of the other monthly rituals. We have detailed descriptions of these sacrifices as well. What all this teaches us is that a sacrifice was seen as an honor. It was an elevation and while members of families were sad or disturbed by losing someone close, Aztec ideology labeled those who were sacrificed as divine beings whose death helped regenerate the cosmos.

**Chapter 6 : Human sacrifice - Wikipedia**

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Ancient Greek religion and Ancient Roman religion The Sacrifice of Iphigeneia, a mythological depiction of a sacrificial procession on a mosaic from Roman Spain References to human sacrifice can be found in Greek historical accounts as well as mythology. The human sacrifice in mythology, the deus ex machina salvation in some versions of Iphigeneia who was about to be sacrificed by her father Agamemnon and her replacement with a deer by the goddess Artemis , may be a vestigial memory of the abandonment and discrediting of the practice of human sacrifice among the Greeks in favour of animal sacrifice. Roman authors often contrast their own behavior with that of people who would commit the heinous act of human sacrifice. These authors make it clear that such practices were from a much more uncivilized time in the past, far removed. Dionysius of Halicarnassus [23] says that the ritual of the Argei , in which straw figures were tossed into the Tiber river , may have been a substitute for an original offering of elderly men. Cicero claims that puppets thrown from the Pons Suplicius by the Vestal Virgins in a processional ceremony were substitutes for the past sacrifice of old men. When the Romans conquered the Celts in Gaul, they tortured the people by cutting off their hands and feet and leaving them to die. The Romans justified their actions by also accusing the Celts of practicing human sacrifice. Such practices included burying unchaste Vestal Virgins alive and drowning hermaphroditic children. These were seen as reactions to extraordinary circumstances as opposed to being part of Roman tradition. Vestal Virgins who were accused of being unchaste were put to death, and a special chamber was built to bury them alive. This aim was to please the gods and restore balance to Rome. However, the burial of unchaste Vestal Virgins was also practiced in times of peace. Their chasteness was thought to be a safeguard of the city, and even in punishment the state of their bodies was preserved in order to maintain the peace. It tells the myth of the Sabines suffocating her under the weight of their gifts, and sets the example of punishment for Vestal Virgins who broke their vow of chastity. Captured enemy leaders were only occasionally executed at the conclusion of a Roman triumph , and the Romans themselves did not consider these deaths a sacrificial offering. Human sacrifice also became a marker and defining characteristic of magic and bad religion. Wicker man and decapitation According to Roman sources, Celtic Druids engaged extensively in human sacrifice. Victims meant for Esus were hanged , Tollund Man being an example, those meant for Taranis immolated and those for Teutates drowned. Some, like the Lindow Man , may have gone to their deaths willingly. For example, Tacitus reports Germanic human sacrifice to what he interprets as Mercury , and to Isis specifically among the Suebians. Jordanes reports how the Goths sacrificed prisoners of war to Mars , suspending the severed arms of the victims from the branches of trees. By the 10th century, Germanic paganism had become restricted to Scandinavia. One account by Ahmad ibn Fadlan as part of his account of an embassy to the Volga Bulgars in claims that Norse warriors were sometimes buried with enslaved women with the belief that these women would become their wives in Valhalla. In his description of the funeral of a Scandinavian chieftain , a slave volunteers to die with a Norseman. This practice is evidenced archaeologically, with many male warrior burials such as the ship burial at Balladoole on the Isle of Man, or that at Oseberg in Norway [41] also containing female remains with signs of trauma. According to the Ynglinga saga , king Domalde was sacrificed there in the hope of bringing greater future harvests and the total domination of all future wars. Heidrek in the Hervarar saga agrees to the sacrifice of his son in exchange for the command over a fourth of the men of Reidgotaland. With these, he seizes the entire kingdom and prevents the sacrifice of his son, dedicating those fallen in his rebellion to Odin instead. This was especially prevalent during the Shang and Zhou Dynasties. During the Warring States period, Ximen Bao of Wei outlawed human sacrificial practices to the river god. The stated purpose was to provide companionship for the dead in the afterlife. In earlier times, the victims were either killed or buried alive, while later they were usually forced to commit suicide. Funeral human sacrifice was widely practiced in the ancient Chinese state of Qin. The

fourteenth ruler Duke Mu had people buried with him in BCE, including three senior government officials. More than coffins containing the remains of victims were found in the tomb. In , the Tianshun Emperor in his will forbade the practice for Ming emperors and princes. Human sacrifice was also practised by the Manchus. During the Qing Dynasty , sacrifice of slaves was banned by the Kangxi Emperor in Tibet[ edit ] Human sacrifice, including cannibalism , was practiced in Tibet prior to the arrival of Buddhism in the 7th century. The Lamas , as professing Buddhists, could not condone blood sacrifices, and they replaced the human victims with effigies made from dough. This replacement of human victims with effigies is attributed to Padmasambhava , a Tibetan saint of the mid-8th century, in Tibetan tradition. The 15th-century Blue Annals , a document of Tibetan Buddhism , reports upon how in 13th-century Tibet the so-called "18 robber-monks" slaughtered men and women in their ceremonies. Charles Alfred Bell reports the finding of the remains of an eight-year-old boy and a girl of the same age in a stupa on the Bhutan-Tibet border, apparently ritually killed. Sati practice and Thuggee Fierce goddesses like Chamunda are recorded to have been offered human sacrifice. In India, human sacrifice is mainly known as "Narabali". Here "nara" means man and "bali" means sacrifice. Currently human sacrifice is very rare and almost non-existent in modern India. However, there have been at least three cases through "Narabali" where men have been murdered in the name of human sacrifice implying the practice may still be ongoing in greater numbers in the unpoliced slums. An Indus seal from Harappa depicts the upside-down nude female figure with legs outspread and a plant issuing from her womb. The reverse side of the seal depicts a man holding a sickle and a woman seated on the ground in a posture of prayer. Many scholars interpret this scene as a human sacrifice in honor of the Mother-Goddess, although many historians doubt it. Those verses which referred to purushamedha were meant to be read symbolically, [67] or as a "priestly fantasy". However, Rajendralal Mitra published a defence of the thesis that human sacrifice, as had been practised in Bengal , was a continuation of traditions dating back to Vedic periods. Human and animal sacrifice became less common during the post-Vedic period, as ahimsa non-violence became part of mainstream religious thought. The Chandogya Upanishad 3. Sutte-Wife burning with her dead husband It was agreed even by Colebrooke, however, that by the Puranic period"at least at the time of the writing of the Kalika-Purana , human sacrifice was accepted. The Kalika Purana was composed in Northeast India in the 11th century. The text states that blood sacrifice is only permitted when the country is in danger and war is expected. According to the text, the performer of a sacrifice will obtain victory over his enemies. In the 7th century, Banabhatta , in a description of the dedication of a temple of Chandika , describes a series of human sacrifices; similarly, in the 9th century, Haribhadra describes the sacrifices to Chandika in Odisha. It used to be an important center of Shaktism in ancient Assam. Its presiding goddess is Durga in her aspect of Mahisamardini , slayer of the demon Mahisasura. It was also performed in the Tamresari Temple which was located in Sadiya under the Chutia kings. Human sacrifices were carried out in connection with the worship of Shakti until approximately the early modern period, and in Bengal perhaps as late as the early 19th century. Kauwa, the outcast or slave class, were often used as human sacrifices at the luakini heiau. They are believed to have been war captives , or the descendants of war captives. They were not the only sacrifices; law-breakers of all castes or defeated political opponents were also acceptable as victims. When Fijians adopted Christianity, widow-strangling was abandoned. Child sacrifice in pre-Columbian cultures Altar for human sacrifice at Monte Alban Some of the most famous forms of ancient human sacrifice were performed by various Pre-Columbian civilizations in the Americas [75] that included the sacrifice of prisoners as well as voluntary sacrifice. Friar Marcos de Niza , writing of the Chichimecas , said that from time to time "they of this valley cast lots whose luck honour it shall be to be sacrificed, and they make him great cheer, on whom the lot falls, and with great joy they crown him with flowers upon a bed prepared in the said ditch all full of flowers and sweet herbs, on which they lay him along, and lay great store of dry wood on both sides of him, and set it on fire on either part, and so he dies" and "that the victim took great pleasure" in being sacrificed. The rulers would play a game instead of going to battle. The losing ruler would be sacrificed. The ruler "Eight Deer", who was considered a great ball player and who won several cities this way, was eventually sacrificed, because he attempted to go beyond lineage-governing practices, and to try to create an empire. Human sacrifice in Maya culture The Maya held the belief that cenotes or limestone sinkholes were portals to the

underworld and sacrificed human beings and tossed them down the cenote to please the water god Chaac. Only in the Post-Classic era did this practice become as frequent as in central Mexico.

Chapter 7 : Human sacrifice | racedaydvl.com

*A detailed account of the widespread practice of human sacrifice in virtually every civilization throughout history--including its continued practice today--explores the religious and philosophic thought underlying one of humankind's most startling traditions.*

Words addressed to a deity usually offer praise or seek guidance, blessing, forgiveness, fertility, victory, or protection. Like prayer, sacrifice is a form of communication with a deity for similar purposes. The word itself means "to make holy. The gifts can take many forms, becoming sacred themselves through ritual consecration. The gods might be offered the most desirable foods or provided with the finest vessels, carvings, tools, and weapons. Historians, however, have often regarded blood sacrifice as the most powerful way to appease the gods. It was not unusual for societies to engage in both animal and human sacrifice, although the historical trend has been toward a sharp reduction in the latter. Participants in blood sacrifice rituals experience a sense of awe, danger, or exaltation because they are daring to approach the gods who create, sustain, and destroy life. The buildup of tension prior to the blood sacrifice gives way to a festive sense of triumph and relief. Morale is strengthened by the ritual killing because the group has itself performed the godlike act of destruction and is now capable of renewing its own existence. The underlying philosophical assumption is that life must pass through death. According to ancient rites of sacrifice, the sacrificial animal or human should be of high value. The gods would be offended by a sickly or inferior offering. In Old Testament tradition, Abel was obeying what was already an ancient tradition when he sacrificed the firstborn of his herds to God. Bulls were sacred to Egyptians more than 5,000 years ago, being associated with Taurus, a god with both animal and human features. For the Egyptians, then, the sacrifice of a bull was the gift of a demigod to the gods. In the years immediately preceding the emergence of Christianity some mystery cults switched from bull to human sacrifices, using the same ceremonies in which the victim was first honored as a god, then put to bloody death. Osiris, the legendary Egyptian ruler who, murdered, became the god of fertility, cast a long shadow over these proceedings. Biblical scholars have often commented that the death of Jesus had been prefigured by other events in which a person was raised to the status of a god and then sacrificed for the good of the people. The significance of blood as a link between Jesus and his followers is consistent with that tradition. Sacrifice and Society Human sacrifice is sometimes regarded as a bizarre practice carried out by a few scattered societies who either were uncivilized or exceptionally cruel and violent. However, there is persuasive evidence that the sacrificial impulse has been common throughout history and has played an important role in society. The origins of blood sacrifice are lost in the mist of prehistory. Nevertheless, inferences can be drawn from archaeological research and from the practices and beliefs of people whose rituals continued into the historical period. The same societies usually performed other types of sacrifices as well, but these examples demonstrate the widespread use of ritual murder as an approved component of social policy. Foundation and passage sacrifices. There is abundant archaeological evidence that many societies practiced both animal and human sacrifice to persuade the gods to protect their buildings and ensure safe passage through dangerous areas where their own gods might lack jurisdiction. Burials suggestive of sacrifice have been found in the sites of ancient bridges and buildings throughout Asia, Europe, and North Africa. It was widely believed that territories were under the control of local gods who might be angered by intrusions. Blood sacrifice at border crossings often marked by rivers and within buildings were thought to be prudent offerings. Sacrificial victims were also interred beneath city gates. Children were often selected as the sacrificial offerings. Excavation of the Bridge Gate in Bremen, Germany, and several ancient fortresses in Wales are among the many examples of this practice. According to the Book of Kings, when Joshua destroyed Jericho he prophesized that the man who rebuilds Jericho "shall lay the foundation stones thereof upon the body of his first born and in his youngest son shall he set up the gates thereof. The historian Nigel Davies observes that biblical accounts of foundation sacrifices have been supported by archaeological investigations: In the sanctuary in Gezer were found two burnt skeletons of six-year-old children and the skulls of two adolescents that had been sawn in two. At Meggido a girl of fifteen had been killed and buried in the foundations of a large structure.

Excavations show that the practice of interring children under new buildings was widespread and some were evidently buried alive. Captives, slaves, and criminals have also been selected as sacrificial victims on many occasions. That foundation sacrifices belong only to the remote past could be an erroneous assumption. In early twentieth-century Borneo an eyewitness testified that a criminal was buried alive in every posthole for a new building so that he might become a guardian spirit. Attempts to Explain Blood Sacrifice No one attempt to explain blood sacrifice seems adequate for the variety of forms and purposes associated with this practice in many societies over many years. Nevertheless, it is useful to consider the following accounts as informed attempts to explain the relationship between blood sacrifice and society. Male bonding and collective killing. Hunters learned to cooperate with each other to improve their chances of success. This common purpose led to a sense of brotherhood, what is often called "male bonding" in the twenty-first century. Their mutual allegiances and rituals set them apart from others as they swore their oaths on blood and became the specialists in killing. Some theorists suggest that the basic forms of society were derived from the distribution of roles within the hunting group and their codes of loyalty. The structure of society in general has been modeled on male-bonded groups who relied on blood sacrifices to achieve their own survival and success—or so upholds this theory that seems to seriously underestimate the contribution of women to the shaping of society. It may seem peculiar to suggest that sacrifice reduces violence, but some anthropologists and historians have drawn this inference. Aggressive tensions within a society can lead toward violence against fellow members. Ritual sacrifices provide a relatively safe framework to keep violence within bounds while at the same time offering emotional release through killing substitute victims. This theory suggests that, at least in some circumstances, ritual killing of a designated victim can restrain the larger group from tearing itself apart. Sacrificial companions to the next life. Many societies have considered their leaders as representative of their people both in this life and the next. It was important, then, to make sure that the ruler of the land be it a king or otherwise was accompanied to the afterlife with a retinue of loyal attendants. Rulers often had their concubines and servants as well as household animals entombed with them. Even distinguished ministers might be among the companions who were either entombed or immolated in order to serve their ruler after death. Examples include major archaeological finds in Egypt and China where the bodies of numerous attendants were discovered in chambers adjoining the royal coffin. There is evidence that elaborate ceremonies were conducted to honor the chosen companions prior to their deaths. It appears that the sacrificial victims often were given libations that provided a drug-induced insensitivity prior to their deaths. The practice of burying the living with the dead encountered increasing criticism through the centuries. Eventually many societies shifted to symbolic sacrifices; for example, the later Egyptian practice of placing figurines Shabti in the royal tombs. China, Japan, the Greek states, and other ancient civilizations also moved toward symbolic rather than actual sacrifice of companions upon the death of their rulers. Furthermore, with the development of Christianity and Islam, a life after death appeared more likely to be within reach of individuals other than royalty, therefore making voluntary sacrifice a less attractive proposition. Sacrifice keeps the world going. The most sweeping theory is based on an interpretation of history that pictures the human condition as fearful and perilous, beset with threats to survival from starvation, attack, and events such as earthquakes, volcanic eruptions, and floods that were taken to be the work of angry gods. Possessing limited knowledge and technology, societies tried to find a way of negotiating with rival, demanding, and frequently unpredictable gods if the world and their own lives were to continue. Sacrifice soon became a significant form of exchange with the gods, a sort of currency in an age before the establishment of a monetary system. In modern parlance, sacrifice was a way of doing business. Human sacrifice was considered so crucial a measure that it persisted for some time even in societies that had become more complex and sophisticated. For example, the practice of sacrificing the eldest son was a salient feature of Mediterranean cults 5, years ago and still a powerful theme in Judaism and early Christianity. Sacrifice would be tamed slowly as societies developed more effective ways to manage their needs and cope with their environments. The gradual and still Among the ruins of Montsegur in southern France, a memorial stands in the Field of the Burned to commemorate the sacrifice of over Cathar heretics in And, again, the slow and still incomplete movement toward according full human rights to females eventually spared many the death of a sacrificial victim. Controversies and Unsettled Questions Many

questions and differences of opinion continue to exist around the issue of human sacrifice. This situation is not surprising, considering the limits and ambiguity of some of the evidence and the strong emotions aroused by the subject. Death does not always signify sacrifice. Bodies dating from the first and second centuries B. These have often been considered sacrificial victims because the bodies showed many signs of having been subjected to ritualistic treatment. More sophisticated examination of the remains, however, indicates that at least some of the bodies had been accorded high honors, not put to death by sacrifice or punishment. It is probable that other errors have been made in identifying sacrifice victims, although enough clear and substantial data are available to demonstrate that sacrifice has been a common practice throughout much of the world. Abraham sorrowfully prepares to obey, but God intervenes and provides a ram as a sacrificial substitute. Another human sacrifice reported in the Bible has remained more difficult to interpret in a favorable light and, therefore, has received less attention. Jephthah pledged he would sacrifice the first living creature that he saw when returning home if God would grant him victory in an upcoming battle. The victorious Jephthah was greeted by his daughter upon returning home. True to his pledge, Jephthah made a burnt offering of his daughter who is not given a name in the biblical account. Was Jephthah pious or callous in carrying through with the execution? These questions continue to haunt scholars and ethicists. How many people were sacrificed by the Incas and Aztecs? This question can now be answered with confidence. Yes, the Incas of Peru and the Aztec of Mexico put a great many people to ritualistic death. This proposition was doubted for some years, in part because this kind of mass slaughter was difficult to imagine. Evidence has become increasingly clear, however, that human sacrifice was a core feature of the Inca and Aztec cultures. Remains of Inca sacrifices have been dated from as long ago as B. Archaeological investigations have found evidence of human sacrifice into the sixteenth century, and this practice is thought to have continued for some time afterward. Tenochtitlan predecessor to Mexico City is known to have been the active site of human sacrifices long before Spanish forces arrived to witness these events firsthand: There were already huge collections of skulls on display. Twenty-first-century historians tend to agree that human sacrifice was both a unifying event and an intense demonstration of religious beliefs for these powerful empires.

**Chapter 8 : Where Human sacrifices are still taking place throughout the world - Mirror Online**

*Christianity Today Weekly (Weekly)CTWeekly delivers the best content from racedaydvl.com to your inbox each week. Today in Christian History (Daily)A daily newsletter featuring the most.*

Share1 Shares 1K Mankind has always had a semi-violent nature as its driving force. Over the years, people have obsessed over finding the best ways to dispense of adversaries as well as win conflicts amongst each other; however, not all human violence existed merely for warring purposes. Although most human sacrifice was carried out for the sake of religion, at times their cruelty hardly seemed worthy of the purpose. Without any further ado, here are a few of the most bizarre forms of human sacrifice that have ever been practiced by mankind: This was done in accordance with the belief that they could serve their ruler in the afterlife. Evidence found by certain archaeologists suggests that the servants who were to be entombed with their ruler were in some sort of drug-induced state when this happened. I guess the drugs took their minds off the fact that they were walking to their deaths as they entered the tomb. Many slaves of the area were killed at this time, along with war captives and criminals, to honor the deceased kings of Dahomey. The victims were generally sacrificed by decapitation. These killers traveled in groups throughout India for hundreds of years, performing their rituals in order to please their Goddess. In an attempt to find victims for their sacrifices, the Thugs would join groups of travellers, gaining their confidence before surprising them in the night and strangling them with a handkerchief or a noose. The bodies would then be robbed of their valuable possessions, and buried. They believed these to be portals that led into the underworld, and would cast their own people into them. According to their beliefs, those thrown into the cenote would not die. Of course, they were never seen again either. Recent discoveries of human remains in these areas tell a different story than what the Mayans would have had us believe. One such alleged variation in sacrificial purpose was to strengthen a structure or a building. He was sacrificed with the intention of strengthening a dam. Caesar himself explained that the slaves and dependents of high-ranking Gauls would usually be burnt alive, along with the body of their deceased master. Other types of sacrifices included hangings, for the God Esus, and drownings, for Teutates. But the most well-known form of sacrifice allegedly practiced by the Druids was the wicker man method. A large effigy in the shape of a man, made of sticks, was erected, and living people were placed within it. The creation would subsequently be set ablaze, along with all those held within. This practice was based on the belief that a deceased husband should be buried with his wife. In the case of great chiefs, their deaths simultaneously brought forth the asphyxiation-based demise of his various watina lalai little wives. These women were then referred to as the thotho carpeting of his grave. It consisted of a semi-suicidal ritual in which the warrior was required to cut himself. Beforehand in the case of planned seppuku , a samurai would be bathed and then dressed ceremonially in white robes. He was fed his favorite meal, and his instrument often a special knife or a short sword would be placed on a plate before him. The warrior would then prepare his death poem. Once his final acts had been concluded, he would open his robe, reach for the knife, and disembowel himself. This was apparently the most extreme sacrifice that could be performed at the time, and was therefore the best means for protecting the entire community.

## Chapter 9 : Human Sacrifice In The US

*Human sacrifice also continues across the border in Bangladesh. In a brickmaker was arrested for killing one of his labourers and pouring the blood on his field to improve the quality of his.*

As third generation members of the First Century Gospel Church in Philadelphia, they chose to ignore the medical choices available to them and sacrificed their little boy on the altar of Christian-based faith healing. Or consider the image of a blood-stained alter with a young child splayed out as a costumed leader anoints him with oil then casts his tiny body into a fiery volcano. What do we think when we hear or read about it? These were people who, in their ignorance about the real world, developed sophisticated explanations about angry, hungry, narcissistic deities who required a sacrifice to keep the world and community safe for a time. We believe that humanity has grown beyond this as we learn more about the natural world. In Herbert and Catherine Schaible lost their two year old boy to pneumonia. As third generation members of the First Century Gospel Church in Philadelphia, they chose to ignore the medical choices available to them and sacrificed their little boy on the altar of Christian based faith healing. And how is it possible that we, as rational 21st Century Americans, would ever allow such a thing to happen? Drawing partially from a biblical passage in the book of James: Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. The Church holds that sickness and death are illusions caused by false beliefs, and that a person can be healed by special prayer. In 5-year-old Lisa Sheridan died of pneumonia. Her mother, a practicing Christian Scientist, was convicted of manslaughter for following her religious teachings and refusing her daughter medical treatment. This spurred on the Church to successfully lobby the federal Department of Health, Education and Welfare to amend the Code of Federal Regulations to include the following language: Today there are 37 states plus the District of Columbia that still carry such language in their criminal code. Faith Healing, Children, and the Law, is that we send a defenseless little child marching up to an alter of ignorance to be splayed out and sacrificed at the rate of one per month in America. Arguments and rhetoric around the Free Exercise Clause of the First Amendment are used to justify this. What is more important? What should take precedence? Proponents of this barbarism will argue that the prophylactic language of the statues do allow for the court to order medical services. The state of Oregon has had a particularly contentious history with this issue. But these blood stained alters of religious dogma still dot the landscape of America. No doubt many will take exception to the argument that this concession to religious liberty is the equivelant of ritual child sacrifice. Can you picture the image Can you picture Mr. Do you have information you want to share with HuffPost?