

# Feux et fondations pieuses dans le droit sassanide

C. Klincksieck - MENASCE, JEAN PIERRE DE

Description: -

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Art / General

Blank Books/Journals

Blank Books / Diaries / Memory Books

Non-Classifiable

Sketching

Stationery items

Drawing & drawings

Report writing

Creative writing

Fiction -- Authorship.

Authorship.

Poetry

Poetry / General

General

Religion and social problems

Theology -- Periodicals

Catholic Church -- Periodicals

Sailing ships -- History.

Steamboats -- History.

Steel industry and trade -- Australia.

Composers -- Poland -- Interviews.

Lutosławski, Witold, 1913-

Fire -- Folklore

Law, SassanianFeux et fondations pieuses dans le droit sassanide

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Travaux de l'Institut d'études iraniennes de l'Université de Paris, Feux et fondations pieuses dans le droit sassanide

Notes: Bibliographical footnotes.

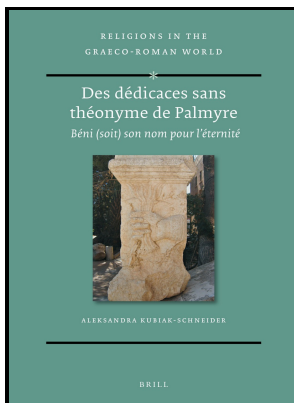
This edition was published in 1964

Tags: #MENASCE, #JEAN #PIERRE #DE

**À propos du Droit Sassanide on JSTOR**

Thereafter he continued his education in Europe, at and at the. Menasce was a leader in investigating the of the.

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Filesize: 55.410 MB

Citing passages from the Manichean Psalter, de Menasce also wondered why Augustine had transmitted nothing of this spirituality, offering nothing but a caricature of his former belief. At his baptism he received the name Pierre, although all his life he was known as Jean. Lazard, « Jean de Menasce 1902-1973 », Journal asiatique, 1974, vol.

## MENASCE, JEAN PIERRE DE

His insatiable curiosity made him interested in all aspects of the history of religions and Iranian philology. In this learned milieu, in an atmosphere of intense spiritual awareness, de Menasce converted. Ehsan Yarshater, Cambridge, 1985, pp.

### Vol. 14, No. 3/4, 1972 of Indo

On the other hand, his awareness of the desperate lack of sources, whether archeological or literary, on Iran de Menasce, 1968a, p.

## J.

He came from Jewish Egyptian and French parentage. He studied Syriac at the Catholic Institute of Paris. Thus he already enjoyed some recognition when in 1926 he became a convert to.

Then, while pursuing his interest in Zionism, , a family friend and future President of Israel, appointed him secretary of the Zionist Bureau in Geneva. Interested in Zionism, he became in 1925 Secretary of the Zionist Office in Geneva, but he returned to Paris where, in 1926, he converted to Catholicism and entered the Dominican monastic order. Having acquired a solid familiarity with Islam, he notes at the very beginning of this work that Islam had to respond to the criticisms of Mazdean dualism.

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Evil has no origin on its own, as shown by the personification of the evil principle, which is not symmetrical with that of Good, which benefits from late, superficial systematization. Die Saṃhitā der Kaṭha-Śākhā by Leopold von Schroeder.

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