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The Cuisine of Sacrifice among the Greeks For the Greeks the sharing of cooked meats was the fundamental communal act so that to become vegetarian was a way of refusing society It follows that the roasting or cooking of meat was a political.

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of sacrifice included the precinct, the temple, the sacred image (or images), the altar, the knife, the cauldron, the skewer (for roasting splagkhna [ἄε' ἄ, ἄ» ἄ- ἄ³ ἄ; ἄ½ ἄ±], and the spit.

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Cuisine Of Sacrifice Among The Greeks.pdf Ancient Greek cuisine - Wikipedia Wed, 17 Oct 2018 05:33:00 GMT Ancient Greek cuisine was characterized by its frugality, reflecting agricultural hardship. It was founded on the "Mediterranean triad": wheat, olive oil, and wine. Modern knowledge of ancient Greek cuisine and eating habits is derived from literary and artistic evidence.

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And the only proper manner of preparing meat for consumption, according to the Greeks, was blood sacrifice. The fun For the Greeks, the sharing of cooked meats was the fundamental communal act, so that to become vegetarian was a way of refusing society.

**The Cuisine of Sacrifice among the Greeks by Marcel Detienne**

Cuisine du sacrifice en pays grec. Responsibility: Marcel Detienne and Jean-Pierre Vernant ; with essays by Jean-Louis Durand [and others] ; translated by Paula Wissing.

**The cuisine of sacrifice among the Greeks (Book, 1989)**

For the Greeks, the sharing of cooked meats was the fundamental communal act, so that to become vegetarian was a way of refusing society. It follows that the roasting or cooking of meat was a political act, as the division of portions asserted a social order.

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Animal sacrifice was a hallmark of Greek civilization in the first millennium B.C.E. It was one of the main cultural lynchpins securing the axles that permitted Greek culture to roll forward (only by tiny increments at

first) from Helladic obscurity to Classical and Hellenistic radiance.

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sacrifice was the smoke of the burning, as a "pleasing aroma" (see, for example, Lev 1:13). By receiving the smoke, the transformed sacrifice, God enjoyed a fellowship meal with human

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food, money or life which is part of self. However, Awolalu (1981) observes that this general sense of the word sacrifice, as illustrated above, has become so popular that many

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