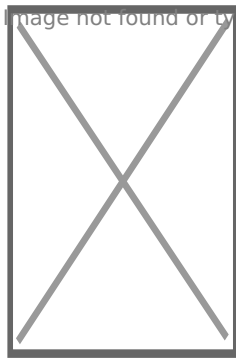


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[Chapter I. Terms assumed to be related to hero-cult rituals](#)

In the modern literature on hero-cults, a number of terms have been classified as being particularly applicable to the sacrifices to heroes. This terminology...

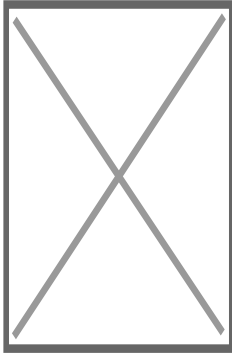
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Quote

The general tendency in modern scholarship has been to regard enagizein and its associated nouns as particularly connected with sacrifices to the dead and the heroes....Casabona's detailed study of the sacrificial terminology has shown, however, that the relation between enagizein and thyein is that of a technical term versus a very general term.

...

On the general level, the meaning of enagizein has been understood as tabu facere, to render sacred or to place in the domain of the sacred, i.e., to remove from the sphere of the living.²³⁷ Concerning the rituals covered by the terms, two main explanations have been advanced. On the one hand, enagizein has been considered to refer to a total destruction of the victims or offerings by burning them in a holocaust.²³⁸ In this sense, an enagizein sacrifice would imply that no part of the animal would be available for consumption by the worshippers. On the other hand, the terms have been linked to various kinds of libations, such as wine, melikraton, milk and, in particular, blood.²³⁹ It has also been suggested that enagizein and the related nouns can refer to both kinds of actions, i.e., the discarding of the blood of the animal followed by the burning of the carcass.



[Chapter IV. The ritual pattern](#)

1. The sacrificial rituals of Greek hero-cults This study has had two aims, first of all, to establish the sacrificial rituals of Greek hero-cults in the...

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Quote

Destruction sacrifices at which no dining took place, covered by the terms holokautos in the inscriptions and enagizein, enagisma and enagismos in the literary texts, are rare and cannot be considered as the regular kind of ritual in hero-cults. All the terms seem to cover the same kind of ritual, the destruction of the offerings, but they have different bearings on the character of the recipient. Holokautos was more neutral, being used for both heroes and gods, while enagizein, enagisma and enagismos are particular to hero-cults and the cult of the dead. Apart from referring to a destruction sacrifice, enagizein, enagisma and enagismos also mark the recipient as being dead and therefore impure in some sense, and distinguish him, or a side of him, from the gods, who are immortal and pure. In most cases, the destruction sacrifices to heroes were performed as separate rituals and not in connection with a thysia.

I found the underlined section interesting in that the gods in Epicurean theology were "immortal and pure" and Epicureans were seen as able to live akin to the gods in life. Since there is NO afterlife in Epicurean philosophy, it's also interesting to think how these rites would be interpreted within the Garden.