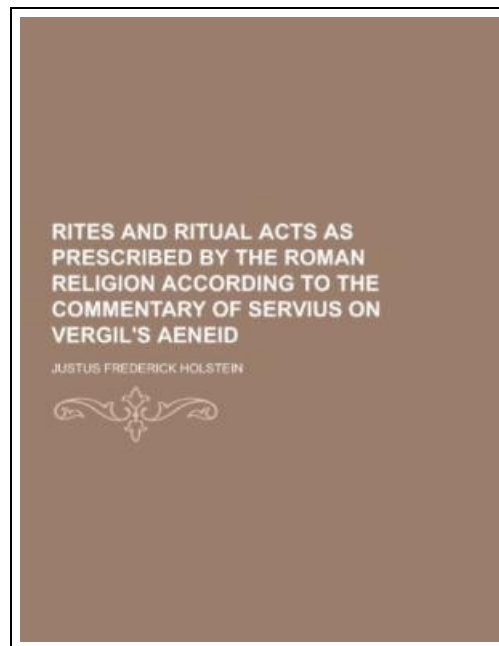


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Theclassics.us, United States, 2013. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book ***** Print on Demand *****.This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1916 edition. Excerpt: . the sacrifice is not acceptable to the gods (IV: 219). He who sacrifices, be he the pontifex or a magistratus, in the cinctus Gabinus, i. e. the toga rolled up in a peculiar fashion and drawn over the head (V:755; VII: 612), pours water and wine upon the forehead of the victim, in order to test it thereby. If it is frightened and shudders, it is not fit for sacrifice (VI: 244). Besides wine he also uses frankincense, with these words: mactus est taurus vino vel ture (IX: 641); hence the word mactare = magis augere. Then he sprinkles over the victim, the hearth and the offering-knife horna mola salsa, i. e. flour-mixed salt, hence immolatio, immolare (II:133; IV: 57; X:541); furthermore, he makes a certain gesture with the offering-knife along the back of the animal, from head to tail (XII: 173) and delivers the victim to the attendant, who kills it; cultrum supponere is the euphemistic expression (VI: 248). When the exta, i.e. heart, liver, lungs etc., after a thorough investigation, are found to be acceptable, they are carefully prepared and offered to the gods. The rest of the animal, the roasted meat, simply called viscera (I: 211; VI: 253), belongs to the priests, who then close the solemn act with a feast (III:231).--At private sacrifices the meat belongs to those who make the sacrifice and to their friends. Formerly after the sacrifice at the ara maxima of Hercules a so-called visceratio,...

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