

Assignment:

Readings - Morris & Powell, *The Greeks: History*, Chapter 7, pp. 119-149

- Religion
 - Played an important part in lives
 - Open; more cult-like
 - No single guiding scripture
 - No priest class
 - Concept of exchange
 - Votive offerings
 - Animal sacrifice
 - Libations
 - Sanctuaries
 - Contained temple
 - Statue
 - Altar
 - Landscaping
 - Honored Gods w/ festivals

— Oracles

- Divination
- Were portals
- @ Delphi, & @ Dodona
- Different from seers

The Gods

- Polytheistic
- Homer structured Pantheon
 - Zeus
 - Hades
 - Poseidon
 - Hera
 - Demeter
 - Persephone
 - Hestia

- Athena
 - Partheon

 - Apollo
 - Delphi

 - Artemis

 - Hermes

 - Aphrodite

 - Dionysos

 - Ares

 - Hephaistos

 - Mount Olympus
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- Gods behaved as humans behaved

 - Zeus = supreme ruler
 - To Hesiod, Zeus responsible for order

 - Unlike Judeo-Christian view, was “before”
 - Hesiod’s *Theogony*

- Prôtogenoi
 - Chaos
 - Nyx
 - Aether
 - Gaia
- Titans
 - Cronos
 - Hyperion
 - Rhea
 - Oceanus
 - Themis
- Gigantes
- Abstract personifications
- Sea Deities
- Sky Deities
- Rustic deities
- Creatures/Monsters
- Underworld Deities

- Fate = Ultimate Reality
 - Not personal god

- Purpose of Life

- Death and the Afterlife
 - *Psyche*

 - Deceased prepared
 - Relatives conduct rituals

 - Washing

 - *Prothesis*

 - *Epitaphios*

 - *Ekphora*

 - Interment
 - Coins for Charon

 - Grave markers

 - *Perideipno*

- Immortality
- *Pneuma*
- The Underworld
 - Hades & Persephone
 - “Shades”
 - Was “kingdom”
 - River Styx
 - Charon
 - Gates of Hades
 - Cerberus
 - Asphodel
 - Tartarus
 - Sisyphus
 - Tantalus
 - Elysium

- Reincarnation
- Hubris
 - Strong sexual connotation
 - Actions of those who challenged gods
 - Legal term
 - Resulted in Nemesis
 - Nemesis ensured one's *Atē*
 - Not religious matter; still punished by gods
 - Aristotle defined
 - Concepts of honor & shame