

## Questions for final exam

### Intro

1. 1. Learn at least the main periods in Greek history and their dates.
  - a. Bronze Age - 3000-1200 BC
  - b. Dark Ages - 1200-750
  - c. Archaic Period - 750-500
  - d. Classical Period 500-323
  - e. Hellenistic Period 323-30
2. 2. How is the interconnection between political, religious and economical aspects of society reflected in the Athenian landscape?
  - a. the landscape determines religion, the parthanon
3. 3. What is the relation between nature and religion in ancient Greece (and many other ancient civilizations)? Give an example.
  - a. The mountain is strange, outside
  - b. The sea is an in between place, it brings you fish, boats with goods
  - c. But
  - d. It is also a place of death
  - e. The different landscape explains different aspects of Greek religion
  - f. The cave is a place of before, it is where Zeus was hidden, and drank the milk from a goat
4. 4. What 3 symbolic connotations did the mountain have in the Greek imagination? Give three examples from Greek mythology.
  - a. Outside/wild (you get raw materials from there: Argo; strange creatures: Centaurs live there; hunting ground: myth of Aktaion)
  - b. 'before' (Deukalion and Pyrrha survive flood on Mt. Parnassos)
  - c. Reversals: place to meet gods (Aktaion), where mad women live (maenads)
5. 5. End this sentence: 'What is often "real" in myth...'.
  - a. is symbolic in ritual
    - i. maenads were in reality not mad but taking part in women's rituals outside of the male dominated world
6. 6. What symbolic connotation did the coastline have?
  - a. the sea was ambiguous, the coastline was associated with death
7. 7. What connotation had caves and springs?
  - a. life and rebirth

### Bremmer, Ch. 1

8. 8. Why does Bremmer ask himself the question 'Was there ever such a thing as "Greek religion?"'.
  - a. Greek religions were very dependent on the area and the people worshipping. The grouping of gods was different in each polis
9. 9. Mention the 7 characteristics of Greek religion, explain them briefly and discuss the difference with a modern monotheistic religion such as Christianity.
  - a. Embeddedness in society

- i. no division between church and state
  - ii. no division between sacred and profane
  - iii. it was both private and public, most of it communal
- b. polytheism
  - i. religious system in which each deity had its role: all gods needed to be revered
  - ii. no worship of one god
  - iii. no conversion
  - iv. greek term for piety = eusebeia
    - 1. revere in a good way
  - v. asebeia
    - 1. breaking ancestral rites (temple robbery, killing, holding improper ideas, closer to impiety)
  - vi. Ancient religions inclusive, but were not necessarily more tolerant than monotheistic ones
- c. gods interconnected
  - i. gods always close by, so if you overstep boundaries you will be punished (e.g. Aktaion)
  - ii. overstepping of boundaries = pollution (eg incest (Oedipus), cannibalism, needs purification)
  - iii. systematic thinking about life and death becomes only central among Christians theologians
- d. here and now
  - i. underworld (Tartaros, Elysian Fields) existed from early on and philosophers speculated about death
  - ii. long development
- e. oral
  - i. no sacred book, no credo, commandments etc
  - ii. traditions transmitted orally
  - iii. explains centrality of religious practices ('rituals') which are accompanied from words
- f. patriarchal
  - i. male dominated
  - ii. males had dominant position in religious realm (unless female priest); participation in festivals only under guidance of male
- g. no important religious class
  - i. no institution 'Greek priesthood' (only perhaps priests at major sanctuaries); priests were attached to individual cults
  - ii. Religious specialists
    - 1. priests
    - 2. seers (divination)
    - 3. poets (divine inspiration)

10. 10. Why did the Greeks did not have a word for religion?

- a. because it was both private and public, it was a way of life

11. 11. Why not for atheism? And what does the word *atheos* mean when it first appears in

- the fifth century BCE?
- a. The gods are everywhere, so it was irrelevant to consider that someone might not believe in them
  - b. 5th C BCE atheos = one who does not respect the gods/ who does not revere the gods in the proper way
12. 12. Which different words did the Greeks have for 'sacred, holy' (4). Explain these terms briefly. What does the fact that the Greeks had 4 terms for 'sacred' say about their religion?
- a. Hieros
    - i. everything that has to do with god and sanctuaries
    - ii. hieron = temple
    - iii. hierous = priest
  - b. Hagnos
    - i. gods - awesomeness
    - ii. men - ritual purity
  - c. Hosios
    - i. permitted or pleasing to the gods
    - ii. could also have moral meaning - morally permitted
  - d. Hagios
    - i. not delimitating (like hieros)
    - ii. used for temples, rites and mysteries
  - e. hiera kai hestia
    - i. correct ritual behaviour and moral treatment of other people
13. 13. What does the term *eusebeia*, which is usually translated as 'piety', actually mean? What does *asebeia* mean?
- a. eusebeia
    - i. revere in a good way
  - b. asebeia
    - i. breaking ancestral rites
14. 14. If there is no established priestly class, this opens up opportunities for others to take up what are typically priestly roles in other ancient societies. Give an example of such religious specialists.
- a. priests
  - b. seers
  - c. poets

Bremmer, Chs. 2-3

15. 15. Why is it no wonder that the position of the gods was increasingly criticised in the Greek world after ca. 500 BCE?
  - a. rise of the city state
16. 16. What are the two main differences between the cult of gods and heroes?
  - a. the distinctions are fluid but heroes usually covered a smaller way of area of life local
  - b. their worship was limited to Tombs

17. 17. What is a cult? So: what do we mean when we speak of ‘the cult of Athena’?
- a. worship
    - i. religious rituals and practices employed in worship
18. 18. What is a pantheon? Which 2 approaches have been taken to explain the Greek pantheon? (mention names and their ideas)
- a. system of all the gods (in polytheistic religions)
  - b. Jean Pierre Vernant
    - i. Structuralist approach
    - ii. relations between gods as forces (do they oppose each other or not?)  
E.g. Athena vs. Poseidon = intelligence vs. brute force
  - c. Walter Burkert
    - i. gods are persons
    - ii. e.g. relationship between Artemis and Apollo (brother and sister)
19. 19. Which 12 gods and goddesses are usually counted as the Twelve Olympian Gods? Explain how this division is fluid.
- a. Zeus
    - i. weather god
    - ii. mountain tops
    - iii. protects moral and social order
    - iv. god of justice
    - v. general, so not much worshipped
  - b. Hera
    - i. Wife of Zeus
    - ii. goddess of marriage
    - iii. ancient goddess
  - c. Athena/ Pallas Athena
    - i. Daughter of Zeus (from Metis)
    - ii. Polis goddess
    - iii. Many temples and festivals (Panathenaic festival in Athens)
    - iv. goddess of women’s crafts
    - v. goddess of protection, hence war
    - vi. goddess of wisdom
    - vii. cleverness and civilization against brute force and nature
  - d. Apollo
    - i. Artemis children of Zeus and Leto
    - ii. God of Delphi
    - iii. The other polis god, very popular
    - iv. initiation god
    - v. god of seers and oracles
    - vi. god of muses
  - e. Artemis
    - i. sister of apollo
    - ii. goddess of hunting (old goddess)
    - iii. also connected with initiation rites
    - iv. but Artemis is also out in the wild, and therefore explains her role in

festivals and disorder goddess

- f. Poseidon
  - i. brother of Zeus
  - ii. off centre god
  - iii. god of sea, horses, earthquakes, god of chaos in nature and brute force of men and animals
  - iv. against Athena battle over Athens
- g. Demeter
  - i. connection with Poseidon
  - ii. goddess of fertility/ agriculture (story of Persephone and Hades; Eleusinian Mysteries)
  - iii. outside goddess
  - iv. abnormal sacrificial animal: pig
  - v. goddess of Thesmophoria: exclusion of women from sex; reversal festival
  - vi. goddess of Eleusinian mystery cult
- h. Dionysos
  - i. most eccentric god
  - ii. initiation from boy to man
  - iii. god of reversal: Anthesteria festivals: slaves become masters
  - iv. god of ecstasy and wine
  - v. dangerous god
  - vi. followed by maenads and satyrs
  - vii. Opposition with Apollo. Connected with Aphrodite (love) and Artemis (order/ disorder)
- i. Ares
  - i. god of war
  - ii. also in margins
  - iii. armed (connection with Athena)
- j. Aphrodite
  - i. goddess of love
  - ii. outside goddess
  - iii. fertility goddess by origin
- k. Hermes
  - i. god of thieves
    - 1. more in the sense of cleverness in robbing than to overstep laws
    - 2. but also of merchants
  - ii. messenger of gods
  - iii. depicted with head cap and staff (caduceus); wings to his shoes
- l. Hephaistos
  - i. god of fire
  - ii. not important, even jokes were made about him (crippled)
  - iii. husband of Aphrodite
  - iv. hard worker (connection with Athena)

20. 20. Give a list of the 12 main Greek gods/goddesses, and tell:

- a. a. what their main 'areas of expertise' are

- b. what their main attributes are
  - c. what their family relationships are
  - d. their place within the *polis*/social order
21. 21. The location of sanctuaries is not only determined by the landscape but also by their gods' position within society. Explain.
- a. temple of zeus on the agora, athena & apollo
  - b. outside of polis: Poseidon (cape Sounion)
  - c. Ambivalent: Apollo, Artemin, Demeter, Dionysos
22. 22. What are the two prerequisites that make a 'Greek sanctuary'?
- a. Temenos
    - i. sacred land with altar (bomos)
  - b. Sanctuary
    - i. needed altar, not necessarily temple
23. 23. Give at least four of the eight examples of ways of direct interaction between the cult statue and worshippers.
- a. statue facts
    - i. Earliest statues could be made of formless material (wood- Hera at Samos)
    - ii. later statues were usually anthropomorphic
    - iii. could be made of wood or chryselephantine (gold + ivory)
    - iv. Could be more than one statue in temple ( Erechtheion in Athens) but usually there was at least one statue visible along the central axis of the temple
  - b. Individual prayer (not quiet personal prayer, but standard prayers spoken out loud) accompanied from gestures, kneeling, kissing statue
  - c. Oath taking
    - i. for buisness, marriage
  - d. Gods could come alive
    - i. cry, make noises
  - e. Statues adorned with ribbons and replacing its clothes (Athena at Athens); they could be bathed or fed
  - f. Daily rituals by priests
  - g. During festivals portable statue often taken out in procession
    - i. Statue usually visible through open door while making sacrifice outside
  - h. Staging of divine appearances (epiphanies)
    - i. sound and light show
24. 24. Which of these points conforms to similar practices in modern or ancient polytheistic religions (like Hinduism or Ancient Egyptian religion)?
25. 25. How was the cult statue 'present' during sacrifices, even though the latter took place in front of, and usually not inside, the temple?
- a. It was visible through a door
26. 26. Give an example of another cultic activity (than statue worship and sacrifice) taking place on the temple terrain.
- a. worshippers left votive offerings (to thank god/ ask for favour)
    - i. temples would be full of them

- ii. often collected in a treasury (thesauros)
  - b. other rituals on the temple platform
- 27. 27. Which four functions other than religious ones did Greek temples have? Explain each point.
  - a. economical function - bank
  - b. political function - laws in temples
  - c. social function - dining
  - d. temples as museums of art - picture gallery (pinakotheke), statues

Bremmer, Chs. 4-5

- 28. 28. What is the definition of 'ritual'?
    - a. repetitive, representational behaviour that often has to be decoded
      - i. simple rituals
        - 1. prayers
          - a. invocation, attention, request
        - 2. processions
          - a. solemn, religious parade
          - b. different types
            - i. parading of sacrificial victim
            - ii. marriage procession
            - iii. in memory of the fallen
            - iv. sometimes with a cult statue
        - c. Could have symbolic/political aspect (Panathenaea in Athens)
      - 3. sacrifices
        - a.
    - ii. Elaborate rituals
      - 1. rites of transition
        - a. Occurred incidentally (marriage, adulthood, acceptance in cult)
        - b. rituals marking transition from one age group to another, from unmarried to married, into a special religious cult (mystery cults)
      - 2. cyclical rites
        - a. Occurred regularly,
29. 29. Say of the following if a. they are a. basic ritual; b. elaborate ritual. If a, then say if it's a prayer, procession or sacrifice; if b. then say if it's a rite of passage or a cyclical ritual:
  - a. - the Dipolieia at Athens
  - b. - singing a hymn to the gods
  - c. - the domestication of the 'herds of horses' by older men in men's clubs on Crete
    - i. Elaborate ritual
    - ii. Rite of passage

- d. - the carrying of a statue to the Acropolis during the Panathenaia at Athens
  - e. - the spilling of blood of an animal on an altar to denote the divinity of the gods
30. 30. What is the similarity between modern and ancient Greek prayers? What are 3 differences?
- a. Similarities
    - i. invocation, attention, request
    - ii. often involved singing (hymns)
  - b. Differences
    - i. praise & honour vs gratitude
    - ii. standing with raised hands vs kneeling
    - iii. loud vs silent
31. 31. Which 2 main interpretations of animal sacrifice are there (give names plus interpretation)? Indicate how both approaches have their merits but are at the same time too reductive.
- a. Location with in the pantheon also reflected in victims
    - i. most got goats sheep, and cattle but off centre gods got other animals
      - 1. Dionysus and Demeter - pigs
      - 2. Aphrodite - birds
      - 3. Ares - dogs
  - b. Karl Meuli
    - i. hunters, feelings of fear and guilt, but cannot generalize from Dipolieia
  - c. Vernant
    - i. Greek context; killing not a main part of sacrifice, only meat for visitors. but too practical and secular
  - d. Both approaches have merits but are too reductive
32. 32. What is the difference between a ritual of transition and a cyclical ritual?
- a. transition
    - i. only once
  - b. cyclical
    - i. on a cycle
33. 33. Describe, in broad lines, what happened during the 3 days of the Anthesteria at Athens. In how far is this a ritual of reversal?
- a. 3 days in February; about new wine
  - b. Day 1: Pithoigia (opening of wine jars)
    - i. new wine
    - ii. tasted
  - c. Day 2 Choes (jugs)
    - i. reversal
    - ii. chewing of buckthorn
    - iii. temples closed
    - iv. doors smeared with pitch
    - v. jugs brought to drink unmixed wine in silence
    - vi. slaves
  - d. Day 3 Chytroi (pots)
    - i. eating of stew

34. 34. The New Year's festival at Athens was called the Panathenaea. You should be able to list what happened, again in broad lines, in the following series of festivals:

- a. Similar to New Year's festivals in other civilizations (new grain/wine/harvest)
- b. Corn fest in month Hekatombaion (July)
- c. Two months festivals marking the transition from old to new year; amnesty, trials cannot proceed
- d. a. the Arrephoria
  - i. Nocturnal festival
  - ii. two chosen girls
    1. at the end of priestly service of arrhephoroi (who have worked on a dress for Athena all year)
  - iii. natural underground cave dedicated to Aphrodite
  - iv. take with them baskets
  - v. connected to the myth of Erechtheus
- e. b. the Skiria
  - i. nine days later
  - ii. priests from Akropolis go to Skiron
    1. priest of Poseidon
    2. priestess of Athena
    3. priests of Helios and Erechtheus
  - iii. women's festival
- f. c. the Dipolieia
- g. d. the Kronia
  - i. 12th day of July
  - ii. slaves are invited to join in luxurious banquet
  - iii. run through city and make noise
  - iv. reversion to the ear of Kronos when present order was not established
- h. e. the Synoikia
  - i. 16th of Hekatombaion
  - ii. Commemoration of Synoikismos
    1. the unity of villages Attika into state Athens by Theseus according to myth
  - iii. Sacrifice to Eirene on Akropolis
  - iv. Definition of state
    1. women and slaves are set back into their proper place
- i. f. the Panathenaea itself
  - i. New Year's festival
  - ii. begins in night
    1. new fire is brought at sunrise
  - iii. From 566 onwards every 4 years Great Panathenaea
    1. with panhellenic chariot games
  - iv. Procession from Dipylon Gate on Sacred Way to Akropolis
  - v. Athena in Parthenon is offered new robe (peplos)
  - vi. Appropriate animals are slaughtered (sheep and cattle) - more than 100 of them

- j. Pay special attention to the connection with Athens' mythical past and reversal rites
35. 35. Mention at least 3 of the functions myths had in ancient Greek society.
- a. connection with fertility
  - b. traditional
  - c. of collective importance
  - d. transferable from one society to next
  - e. mostly oral
36. 36. Give the definition of 'myth'.
- a. Myths are performances of traditional plots relevant to society
  - b. myths are more than just a story; they have a message and as such inform us about how the Greeks perceived the world
    - i. myth of Meleager
37. 37. There are 3 ways of connecting myth to ritual: Explain each of these three ways of connection with concrete examples.
- a. a. myth influences ritual;
    - i. appropriation of Oedipus at Athens (Colonus)
  - b. b. ritual influences myth;
    - i. Perseus/Theseus fighting with Medusa/Minotaur have background in initiation rites
  - c. c. they go hand in hand (*pari passu*).
    - i. Kronos; golden era but also lawless
    - ii. same as in rites
    - iii. connected to agriculture
    - iv. old-new
38. 38. Mention the 4 differences between myth and ritual.
- a. what is realistic and irreversible in myth, is symbolic and reversible in ritual
  - b. myth is selective
  - c. myth bestows significance on ritual and ascribes meaning to it
  - d. myths can incorporate motifs from other myths and be removed from ritual basis

Bremmer, Chs. 6 and 7

39. 39. What are gender studies?
- a. study of social and cultural position of man and woman
  - b. put on the map by Sarah Pomeroy
40. 40. Give at least 4 examples about how women were represented in myth? What does this tell you about the role of women in ancient Greek society?
- a. young girls to be tamed/ domesticated (Io)
  - b. Betrayal of family (Helen, Medea, Ariadne)
    - i. does not end well
  - c. Married women
    - i. betrayal of husbands (women of Lemnos)
    - ii. Older women frightening (Medusa, Moirai, Erinyes)
  - d. Women outside Greek world - barbarians (Amazons)

- e. Women in tragedies - tragic heroines, often destroyed by their own femininity (Medea)
  - f. Goddesses are not role models as they often take on aspects of the male world (Athena, Artemis)
41. 41. But not all was that bad – explain in what way the representation of women in Greek literature is biased.
42. 42. As in the case of the Anthesteria, tell, in broad lines, what happened during the 3 days of the Thesmophoria at Athens. To what extent is this a ritual of reversal?
- a. 3 days for Aristocratic married women under male supervision
  - b. Day 1 - Anodos (Ascent)
    - i. to sanctuary of Demeter
    - ii. procession with pigs (victim of Demeter)
    - iii. antaphrodisiac plants symbolising temporary laving of marriage (Danaids)
  - c. Day 2 - Nesteia (Fasting)
    - i. reversal
  - d. Day 3 - Kalligeneia (beautiful birth)
    - i. pigs sacrificed, offerings to Kalligeneia
43. 43. Women's festivals served to give women a way to escape from the oppressing constraints of the *polis*. Explain how men even then still exerted control over them.
- a. men had to supervise women during the festivals
44. 44. What is a mystery cult?
- a. secluded initiation
45. 45. The most famous mystery cult was that of Demeter at Eleusis. Explain how the interest of this cult shifted over the fifth century BCE.
- a. Sanctuary of Demeter and Kore = Persephone Autumn festival and initiation
  - b. myth = Demeter started cult after regaining daughter - ritual: gift of life = corn
  - c. After the 5th C it was more agricultural
46. 46. What is Orphism? And with which cults is Orphism connected?
- a. Orpheus starts around 500 BCE connection with Pythagoreanism and Bacchic rites
  - b. Interest in vegetarianism, reincarnation
  - c. First movement in which holy books became central
    - i. Derveni papyrus (ca. 325 BCE) Theogony, central text in Orphic mystery cults)
  - d. Important in Hellenistic/ Late Antique periods
47. 47. Mention 4 differences between mystery cults and 'traditional' Greek religion.
- a. Exclusivity instead of the inclusiveness of Greek religion
  - b. Private initiation instead of openness/communal character of Greek religion
  - c. Afterlife vs here and now
  - d. focus on one god
  - e. holy books vs oral character
48. 48. Apart from the arrival on the scene of mystery cults from c. 500 onwards, which 4 other transformations of Greek religion can you mention in this time period (the classical period).

- a. Increasing criticism/ blurring of gods
  - b. New gods:
    - i. Asklepios (ca. 425), Cybele, Adonis, Bendis: ecstatic, private piety
  - c. Preference for one god
    - i. lord vs servants, slaves
    - ii. Dionysus becomes saviour (characteristic of Hellenistic period)
  - d. Private cults
    - i. Brasidas (foreshadowing of Hellenistic ruler cult)
49. 49. Why does the word *atheos* precisely appear on the scene in the fifth century BCE?
- a. The gods were coming under more criticism and weren't believed in as much as before
50. 50. What 2 general conclusions can we draw about the state of Greek religion by c. 400 BCE? Answer your question in the format 'On the one hand'...'On the other hand'.
- a. On the one hand the structure of religion remains the same on the other hand aspects are being questioned hence there are changes being made
51. 51. These trends were continuing into the Hellenistic period. Mention two of them that were particularly important for the development of Roman religion.
- a. Privatization of Greek Religion or Cults
  - b. The development of ruler cults, a more personal relationship with the gods
52. 52. Learn at least the main periods in Roman history and their dates (kingdom, Republic, imperial period, Late Antiquity).
- a. Kingdom
    - i. 753-509
  - b. Republic
    - i. 509 - 27
  - c. Imperial Period
    - i. 27-284
  - d. Late Antiquity
    - i. 284-602
53. 53. What are the Latin equivalents of a. *ieros/hagnos etc.*, b. *eusebeia/asebeia*, c. *latreia/threskeia*, and what do they mean? What are the English words derived from them?
- a. Ieros/hagnos - sacer - sacred
  - b. eusbeia/asbeia - pietas - piety (also, impietas, impiety)
  - c. lateria/threskeia - cultus - cult
54. 54. What is the original meaning of the word *religio*?
- a. obligation with respect to the divine
55. 55. Apuleius says in the *Golden Ass* 11.26 that he was a stranger to her local temple (in Rome) but a native to her *religio*: explain in your own words and then answer the question what had come to be the meaning of the term by the 2<sup>nd</sup> century CE?
- a. Religio was something that could be practiced in the home with the household gods, such as in the lalarium
56. 56. Explain how this meaning is not far from our sense of 'a religion' and how the Christians appropriated the term.

- a. It was appropriated by the Christians to be ‘the true religio of the true God’
57. 57. Words for god(s), the normal word was *theos/deus* but explain the meaning of the following terms: a. *daimon/daemon*, b. *heros/heros*, c. *numen*, d. *genius*. What do they have in common? Explain especially what the difference is between the use of the words a and b between the Greek and Romans.
- a. Daimon/daemon
    - i. less specific than *theos/deus*, hence variety of entities ranging between the human and divine spheres. It meant spirits or souls in Christian times, it would have a more negative meaning in contrast to *Theos/Deus*
  - b. Heros
    - i. more restricted to tombs in Greek times. In the Roman world it was expanded, Herakles became a god, human benefactors could be heroes
  - c. Numen
    - i. divine power, divine will
  - d. Genius
    - i. guardian spirit of an individual
  - e. Di Manes
    - i. Spirits of the dead represented as quasi divine beings (A very roman idea)
58. 58. What does the ‘tripartite theology’ of Varro (1<sup>st</sup> century BCE) consist of?
- a. The Civil - Civic/ official/ public religion
    - i. Prayers
      1. invocation - attention- request
    - ii. Sacrifice
    - iii. Vows
    - iv. Divination
    - v. Initiation/purification
  - b. The Mythical
    - i. Roman Myth and mythography
    - ii. not central to Greco-Roman religions
    - iii. no canon
    - iv. marginal to cult
    - v. too little emphasis on myths
      1. A shift from oral traditions to elite literature and art - mythographies. However this knowledge was not restricted to the elite; the masses retained access through art, cultic practices, etc
  - c. The Physical - Philosophy
    - i. different schools of thought
      1. academics
      2. stoics
      3. epicureans
    - ii. all strived to define the divine
    - iii. generic ideas

1. morally good and perfect
  2. source of blessings and virtues
  3. removed, yet linked to daily life by intermediate levels of reason
  - iv. Philosophy was not armchair science but a way of life
    1. this aspect was the closest to our concept of religion
59. 59. The first approach to religion Rives discusses under the heading 'cult'. What is the term used by Bremmer for the same phenomenon and how is the difference to be explained?
- a. Rives uses Cult - Bremmer uses Ritual
60. 60. What three differences between Greek and Roman sacrifice do you know?
61. 61. Map of the Forum Romanum (course pack): when you compare this with the division of classical Athens in religious centre (Akropolis), commercial centre (Agora) and judicial centre (Areiopagos), what is the difference?
62. 62. It has often been believed by scholars that the Romans were hardly innovative and that they simply took over the Greek gods. Although it is true that there are several similarities between the Greek and Roman pantheon and myth, there was far from a one to one relationship between both. Mention 4 of the 5 differences and give examples.
- a. Different Emphasis in the Roman Pantheon
    - i. Juno and Jupiter were worshipped more
    - ii. Minerva Less
    - iii. Herakles was worshipped as a deity
  - b. Romans usually put legendary men/heroes in well defined geographical and historical context
    - i. ergo: a roman mythology existed
    - ii. stories about early Rome
      1. Romulus and Remus
      2. Aeneas
  - c. New Gods
    - i. Silvanus (Pan)
    - ii. Specific Italian gods
      1. Bellona
      2. Mater Matuta
    - iii. Eastern Gods
      1. Magna Mater
      2. Isis
  - d. Abstractions became highly popular, in particular since the Hellenistic period
    - i. Tyche/Fortuna
    - ii. Helios/Sol
    - iii. Tiber
  - e. New additions to the pantheon were also Roman emperors, who nonetheless retained separate status (divus)
63. 63. After discussing 2 of the approaches to the divine (cult and myth) we can compare Greek and Roman religion on a general level. Finish this sentence: "On the one hand, Roman religion was much like Greek religion (Rives speaks of the 'Graeco-Roman tradition'), but on the other hand religion in the Roman Empire ...".

- a. On the one hand, Roman religion was much like Greek religion, but on the other hand religion in the Roman Empire has more emphasis on the private experience of religion, ruler cults, and abstract deities, all of which were fostered in a specific Roman context
64. 64. There was much diversity in the different philosophical schools of the Roman period. There were, however, three elements of the divine that most philosophers would agree upon: which three?
- a. morally good and perfect
  - b. source of blessings and virtues
  - c. removed, yet linked to daily life by intermediate levels of being
65. 65. Why does ancient philosophy come closer to our concept of 'religion'?
- a. it was a way of life
  - b. clear ideas about morals and behaviour
  - c. missionary aspect
66. 66. Despite criticism on the other approaches to the divine (cult, myth, art), philosophy never came to replace them. Why is this so?
- a. philosophers never wanted to replace the other approaches to the divine (cult, myth, art) and they remained restricted to the elite
67. 67. Why does it follow naturally from the Roman approaches to the divine that they did not have a priestly caste, or central authoritative religious body?
- a. The diversity of approaches (4 main ones: myth, art, cult, philosophy) did not lend to the development of a priestly class and consequently a diverse group of religious authorities were in charge of different areas
68. 68. Of which aspect of Greek/Roman religion is the fact that magistrates and priests took care of civic/public cults an illustration?
- a. They focused on proper cult acts, not on their interpretation
    - i. correcting someone's religious behaviour was not part of the job
    - ii. they were facilitators of the divine
69. 69. What do we nowadays mean by a 'belief'? How do we need to see 'belief' in the context of ancient religions?
- a. Modern
    - i. Contains a series of key doctrines that characterize essence
      - 1. a problematic term for antiquity
  - b. Ancient
    - i. Accepting something in the religious sphere as true even without proof
70. 70. On p. 48, Rives says: 'What distinguishes the Graeco-Roman tradition from Christianity is thus the absence not of religious beliefs, but of pressures to define and scrutinize those beliefs': explain in your own words.
- a. religious significance should be seen primarily in terms of social and cultural factors, not belief
  - b. no central doctrine
  - c. no mechanism to enforce 'beliefs'
    - i. no orthodoxy (right belief), but instead orthopraxy (right action)
  - d. Individuals believed what they liked without interference; the only thing that was expected was that you did your religious duties

71. 71. Does Roman religion associate religion with morality?
- a. unlike with the modern notion of religion, there were no fixed set of rules in antiquity
  - b. widespread belief in the gods' concern with moral behaviour but it was never systematised or imposed
  - c. Morality was not as central to Graeco-Roman religion as it is now

Rives, Ch. 2

Case study 1: Roman Gaul

72. 72. In what ways did Gallo-Roman religion differ from the mainstream Graeco-Roman tradition (mention 3)?
- a. New Gallic deities & temples
    - i. Epona
    - ii. Nehalennia
  - b. Gallic religious customs
    - i. religious customs
      1. worship of trees and animals
  - c. Human sacrifice
  - d. Priestly caste
    - i. Druids
73. 72. Hercules Magusanus: is this *interpretatio romana* (i.e. equivalence between Roman god and foreign deity) evidence for the imposition of Roman culture on the local population or of Roman adaptation to indigenous culture?
74. 73. What is a better question (than 72) to ask about the nature of Gallo-Roman religion?
- a. What impact Roman imperial institutions and ideas had on the religious dimensions of Iron Age culture, and how this encounter influenced the ways in which Gallo-Romans came to approach the divine and to make sense of their world in relation to it?
75. 74. Mention two cases in which the local aristocracy participated actively in the spread of Roman religion in Gaul.
- a. Arverni (Auvergne)
    - i. local aristocrats ask for a statue of Mercury made by Greek sculptor Zenodorus
  - b. Cult centre of Tres Galliae in Lyon
    - i. emperor cult
    - ii. priests recruited from civitates
76. 75. Some scholars have laid emphasis on the Roman accounts about actions taken against Druids and human sacrifice. Can Roman religious policy towards the Gauls be called 'tolerant'? In which exceptional cases would the Romans be intolerant?
- a. They would not tolerate Druids, human sacrifice and some un-Roman cultic practices, animal statues were occasionally allowed and were judged on their Roman-ness on a case by case basis

- b. must cult was neither imposed nor banned by Rome
  - c. the local elite would work with the Roman government to establish a new amalgam of religion
  - d. It's almost like a franchise... there are certain rules you must follow but otherwise you have freedom over choices
77. 76. What is 'syncretism'? In what sense can Gallo-Roman religion (or, say, Egyptian religion in the Roman period) be called syncretistic?
- a. the dynamic combination of elements drawn from two religious systems
  - b. Roman religion was attractive enough to the Gauls that they embraced certain aspects of it.
  - c. Both religions were combined

#### Case Study 2: Roman Egypt

78. 77. Compare the list of 7 main characteristics of Greek (and Roman) religion with the features of Egyptian religion and note in each case the resemblances and differences.
- a. Embedded and polytheistic
  - b. no holy book or dogma's
    - i. though writing of holy texts played a more important role in Egyptian temples
  - c. multiplicity of approaches
    - i. variations are only attempts to comprehend the divine
  - d. nature religion
  - e. priestly caste
    - i. at the same time, temples were centres of learning
  - f. Larger distance with the gods
    - i. interconnectedness
79. 78. Despite a very different approach to the divine, mention two main similarities between the indigenous religions of Gaul and Egypt before the Romans arrived.
- a. nature religion
  - b. priestly caste
80. 79. Which general changes can be perceived in the Ancient Egyptian religion from the pharaonic to the Graeco-Roman period?
- a. Hellenism
    - i. interpretatio Graeca
    - ii. Greek names of gods
      - 1. Isis becomes Aphrodite
  - b. New gods
    - i. Serapis
      - 1. combination of Osiris and Apis in Hellenistic context
  - c. Universal and unique gods
    - i. Isis
  - d. Gods in connection with fate, personifications
    - i. Tyche
  - e. Animal worship
    - i. Apis Bull (Memphis)
  - f. Emperor Cult

81. 80. Note 3 of the changes that can be noted about religion in Roman Egypt that distinguish it from the previous, Ptolemaic period.
- a. Romans left the stratification of society but added a layer at the highest level of command; other changes mainly in army
  - b. needs to be seen in the context of longer- lasting transformations going on since the start of the Graeco -Roman period - much more continuity
    - i. worship of animals, Aserapis and abstractions simply continued and syncretism already existed
  - c. Most significant change (emperor cult) was partly continued from the Ptolemaic ruler cult
82. 81. Explain why the religious transformation from Ptolemaic to Roman Egypt was much less profound than, say, the religious transformation in Roman Gaul.
- a. many of the changes were minor, and the most significant of those were only that were continuations of existing traditions
  - b. there was enough common ground to allow for new elements from the outside, yet maintaining continuity
  - c. Religious transformation = continuity + change
83. 82. As the cases of Gaul and Egypt show, there was much religious diversity in the Roman Empire. Give three examples.
- a. priestly castes
    - i. druids, Egypt, Syria
  - b. some temples were semi- autonomous states
    - i. Temple states - Syria
  - c. Some would equate gods with Roman or Greek ones or give both local and Roman name
  - d. Some put more emphasis on animal or even human sacrifice
  - e. temple buildings were different (Gaul, Egypt)
84. 83. Yet, these different traditions also shared much common ground, allowing for enough flexibility to accept religious traditions from elsewhere and to accommodate new elements into ongoing traditions. In the context of this dynamics, what does Rives mean by the tension between 'particularization' and 'generalization' in Greek/Roman religion?
- a. particularization
    - i. linking deity to specific place by giving him/her epithet
      1. Artemis of Ephesus
  - b. generalization
    - i. awareness that gods of different places are similar
      1. Ceres in Rome

Rives, Chs. 3 and 4

85. 84. The inscription of Dekmia Epiktosis (p. 101 of textbook) does not only indicate personal piety but also displays her relations with two other social groups. Which ones?
- a. members of the household
  - b. wider community of Nikopolis ad Istrum (Bulgaria)
86. 85. The passage on Paul in Ephesus (Acts 19:23-41): the passage does not only attest to the personal devotion of Demetrius to the goddess. Which 2 other aspects come to

- the fore in this passage that illustrate the role of the deity in Ephesus?
- a. mix of economical interests, piety and civic pride
87. 86. Write down the 5 most important religious festivals at Rome and note a. which ones make a direct connection with Rome's history; b. which ones can be compared with festivals in Athens we discussed earlier.
- a. 15 Feb - Lupercalia
    - i. very old, pastoral festival
    - ii. from lupus - the she wolf that suckled Romulus and Remus
    - iii. took place in Luercal (cave on Palantine)
    - iv. priests (luperci) sacrifice goats and then dress goatskins and hit people with thongs
  - b. March - Mars
    - i. ritual war dance of the Salii
  - c. 21 April- Parilia
    - i. agricultural festival
    - ii. birthday of the city
  - d. September - ludi Romani
    - i. procoession from Capitol to Circus Maximus
  - e. 17th December - Saturnalia
    - i. temple of Saturn (statue bound whole year, now set loose)
    - ii. then exchanign gifts and switching of masters and slaves
88. 87. What are Lares and Penates?
- a. Household gods
    - i. replaced domestic Zeus of Greek tradition
  - b. Penates
    - i. property
  - c. Lares
    - i. unclear, role in rides of passage
89. 88. Domestic cult and civic cult did not constitute completely isolated spheres of worship (a contrast 'private vs. public' does not work here). Which interconnections between the two do you know?
- a. connection household - city (vestal virgins)
  - b. no distinction between private and public
    - i. public gods were worshipped in the home and magistrates took measures about domestic cults
90. 89. Mention the three types of associations that are distinguished and give examples for each.
- a. ethnic
    - i. jewish associations
  - b. Professional
    - i. stone masons
  - c. religious/ cult associations
    - i. mystery cults, Jesus movemnent
91. 90. What are three characteristics of voluntary associations?
- a. they were diverse, but the general features are

- i. fellowship
  - 1. banquets
- ii. mutual support
  - 1. funerals
- iii. common worship

92. 91. In what sense can Christianity be regarded as a cult association?

Rives, Ch. 5

93. 92. The emperor was the supreme commander of the Roman army, the center of bureaucracy and the top of the hierarchical pyramid; in other words, the emperor was the figurehead of the Roman state. Why can he not be termed, with his title *pontifex maximus*, 'the high priest of Roman religion'?

a.

94. 93. Sometimes deified emperors were worshipped with the gods, in some other cases they are clearly distinguished from the gods: how can this ambiguous position be explained? Mention 3 points.

- a. distinction between human and divine was not marked as in modern society (genius, numen, daemon) hence it was possible to see the emperor as being human, divine, or both
- b. Intermediary between gods and men
  - i. emperor is the last of the other gods but the first of men
- c. Because of ambiguity it was possible to be accommodated in all diverse religious traditions of Empire
  - i. even Jews and Christians sacrificed 'on behalf of the emperor' in a temple in Jerusalem

Rives, Ch. 6

95. 94. On the Roman religious market place, there were several options that went beyond the ordinary religious practice. The Romans were basically attracted to two broad categories of such options. Mention both.

- a. esoteric wisdom
  - i. inward, secrecy, looking for divine wisdom beyond the ordinary
  - ii. for Romans this meant foreign and ancient
- b. Divine inspiration
  - i. people claiming special connection to the divine

96. 95. The Romans were attracted to the wisdom that came from the East (or was ascribed to it). Mention examples from the following traditions: a. Greece; b. Egypt; c. Judaea; d. Persia.

- a. Greece
  - i. Orphism
    - 1. first mainly mythological poems ascribed to Orpheus
    - 2. later all kinds of texts
    - 3. Orpheus = religious authority
  - ii. Pythagoreanism
    - 1. vegetarianism

- 2. reincarnation
  - iii. Sybil of Cumae
    - 1. seer - oracles
    - 2. Sibylline books, kept and consulted in Rome
- b. Egypt
  - i. Isis cult
    - 1. treatment of cult statue
    - 2. bald head
    - 3. linen clothes
  - ii. Hermetic writings
    - 1. Heremes Trismegistos = Thoth
    - 2. nature of cosmos
- c. Judaea
  - i. exotic customs
    - 1. food laws
    - 2. Sabbath
    - 3. circumcision
  - ii. idea of perfect/morally good God
    - 1. very close to the philosophical ideas
  - iii. God fearers
    - 1. worship Jewish god but do not conform to all practices
  - iv. Esotericism
    - 1. magical texts
- d. Persia
  - i. Mithras cult
    - 1. private character
    - 2. meeting in underground caves where people shared meals
  - ii. magic
    - 1. Persian sage
    - 2. Eastern origin

97. 96. Mention at least two 'prophetic figures' that had a large following in the imperial Roman period.

- a. Jesus
  - i. among many Messiah figures at the beginning of CE
- b. Paul: Tarsus
  - i. conversion from persecutor of followers of Jesus to charismatic leader
  - ii. opens up movement to gentiles
- c. Apollonius of Tyana
  - i. Pagan holy man

98. 97. As compared with the traditional religious practices, what advantages did these alternative religious options bring? Mention 3 points, each illustrated with an example.

- a. Alternatives to traditional practices
  - i. healing by Asclepius or special 'prophetic figure' such as Jesus or Apollonius
  - ii. love through Venus or by a love charm

- b. Intensification
  - i. mystery cults - intense period of initiation
- c. Innovations
  - i. difference between inferior earthly life and higher life - salvation
    - 1. Mithraism
    - 2. Christianity
  - ii. Gnosticism
    - 1. knowledge can be reached by freeing yourself of the material aspect of life in order to return to a higher existence

Rives, Ch. 7

99. 98. Why can we not speak of 'the Roman religious policy'? In what sense can we still speak of a Roman policy concerning religious matters?
- a. There was no systematic or deliberate policy
    - i. The Empire did not have a central religious institution to enforce measures
  - b. Roman measures only in response to stimuli from within the Empire - so there was a group of ad-hoc measures
    - i. patterns in ad-hoc measures
    - ii. exceptional cases where the government did impose measures (it was not reactive)
  - c. 2 effects of Roman policy
    - i. positive
      - 1. promotion of religious practices from Rome
    - ii. negative
      - 1. repression of certain religious ideas and practices
100. 99. Which religious practices and traditions fell outside of normative Roman religion and were thus liable to persecution by Roman officials?
- a. priestly castes
    - i. Egypt, Judaea - under close scrutiny
    - ii. Gaul - Druids abolished
  - b. claims to authority by individuals
    - i. always a problem
    - ii. execution of Jesus
  - c. Esoteric wisdom
    - i. burning of prophetic texts under Augustus
101. 100. Which aspects of Judaism were strange in the eyes of a Roman, and thus suspect? What is the main aspect, however, that triggered tension with the Roman authorities?
- a. Strange aspects
    - i. circumcision
    - ii. abstention from meat
    - iii. Sabbath
    - iv. worship of exclusive god in Jerusalem
  - b. Serious tensions

- i. Judaeans set themselves apart from public worship
- 102. 101. What was the imperial policy towards Judaeans before the Jewish Revolt of 66-73 CE? What had changed in the position of Judaeans in Roman society after the Bar Kokhba revolt of 132-5 CE?
  - a. After the destruction of the temple in 70 the romans took away Judaeen sacrificial cult and priesthood
    - i. without central focus on cult, ethnic identity Judaeans were severely damaged and transformed
    - ii. Rabbis writing down oral traditions became the normative Judaism of later times
  - b. After the Bar Kokhba revolt Jerusalem refounded as a Roman colony
- 103. 102. Which aspects of the Jesus movement were strange in the eyes of the Romans? Why were Christians regarded as more deviant – and potentially dangerous – than Judaeans?
  - a. strange aspects
    - i. followed convicted criminal whom they worship as god
    - ii. strange habits like eating his body and drinking his blood
    - iii. secret meetings
  - b. Main tensions
    - i. absence in public cults
    - ii. did not have an old tradition
- 104. 103. What was the imperial policy towards Christians before the mid-third century CE? What changed afterwards? (use the years 249, 257-260 and 303-311 CE, and briefly explain the events in these years).
  - a. before mid third CE Romans used sporadic and ad hoc measures
  - b. 249 - Edict of Decius
    - i. every has to sacrifice
      - 1. not anti- christian but it had an effect on christian communities
  - c. 257-60 - Valerian
    - i. clergy should acknowledge traditional practices
    - ii. no christian meetings
    - iii. christian elite should renounce
    - iv. punishment of clergy
    - v. aimed at the organization of the Church
  - d. 303-11 Great Persecutions
    - i. destructions of sacred texts and meeting places
    - ii. confiscation of Church property
    - iii. restrictions on legal and social privileges of Christians
    - iv. sacrifice for clergy and then all Christians
- 105. 104. What was Constantine's role in making Christianity the dominant religion in the Empire?
  - a. 313 - edict of Milan
    - i. Church property given back
    - ii. Christianity regarded as on equal footing with traditional cults and practices

