

**GENERAL STUDIES COURSE PROPOSAL COVER FORM**

**Course information:**

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Liberal Arts & Sciences	Department/School	School of International Letters & Cultures
Prefix:	SLC/ 362 GRK/ Number: 362 REL 360	Title: Ancient Greek Religion	Units: 3
Course description:	Surveys ancient Greek religion, including its gods, ritual practices and festivals. Analyzes the development of the religion over time, and how both ancient and modern figures interpreted its meaning.		
Is this a cross-listed course?	Yes	If yes, please identify course(s):	SLC 362 , GRK 362, REL 360
Is this a shared course?	No	If so, list all academic units offering this course:	

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? No

If **yes**, each topic requires **an individual submission**, separate from other topics.

**Requested designation:** Historical Awareness—H

**Mandatory Review:** No

*Note- a **separate** proposal is required for each designation.*

**Eligibility:** Permanent numbered courses **must** have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu).

**Submission deadlines dates are as follow:**

For Fall 2021 Effective Date: October 2, 2020

For Spring 2022 Effective Date: March 5, 2021

**Area proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

**A complete proposal should include:**

- X Signed course proposal cover form
- X [Criteria checklist](#) for General Studies designation being requested
- X Course catalog description
- X Sample syllabus for the course
- X Copy of table of contents from the textbook and list of required readings/books

**Proposals must be submitted electronically with all files compiled into one PDF.**

**Contact information:**

Name Michael A Tueller E-mail mike\_tueller@asu.edu Phone 480-965-8700

**Department Chair/Director approval: (Required)**

Chair/Director name (Typed): Nina Berman Date: 3/3/2021

Chair/Director (Signature): 

## Arizona State University Criteria Checklist for

### **HUMANITIES, FINE ARTS AND DESIGN [HU]**

#### **Rationale and Objectives**

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised October 2008

Proposer: Please complete the following section and attach appropriate documentation.

<b>ASU - [HU] CRITERIA</b>			
<b>HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2, or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.</b>			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>1.</b> Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.	syllabus, TOCs
<input type="checkbox"/>	<input type="checkbox"/>	<b>2.</b> Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.	
<input type="checkbox"/>	<input type="checkbox"/>	<b>3.</b> Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.	
<input type="checkbox"/>	<input type="checkbox"/>	<b>4.</b> In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>a.</b> Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.	syllabus, TOCs
<input type="checkbox"/>	<input type="checkbox"/>	<b>b.</b> Concerns aesthetic systems and values, literary and visual arts.	
<input type="checkbox"/>	<input type="checkbox"/>	<b>c.</b> Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.	
<input type="checkbox"/>	<input type="checkbox"/>	<b>d.</b> Deepen awareness of the analysis of literature and the development of literary traditions.	
		<b>THE FOLLOWING ARE NOT ACCEPTABLE:</b>	
		<ul style="list-style-type: none"> <li>• Courses devoted <b>primarily</b> to developing a skill in the creative or performing arts, including courses that are <b>primarily</b> studio classes in the Herberger College of the Arts and in the College of Design.</li> </ul>	
		<ul style="list-style-type: none"> <li>• Courses devoted <b>primarily</b> to developing skill in the use of a language – <b><u>However, language courses that emphasize cultural study and the study of literature can be allowed.</u></b></li> </ul>	
		<ul style="list-style-type: none"> <li>• Courses which emphasize the acquisition of quantitative or experimental methods.</li> </ul>	
		<ul style="list-style-type: none"> <li>• Courses devoted <b>primarily</b> to teaching skills.</li> </ul>	

Course Prefix	Number	Title	Designation
SLC	362	Ancient Greek Religion	HU
GRK	362		
REL	360		

Explain in detail which student activities correspond to the **specific** designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1. Emphasize the study of values, and the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.	The entire course is the study of the religious belief system of the ancient Greeks, including its gods and their rituals, and how those fit into the world-view of this ancient people.	<ul style="list-style-type: none"> <li>• Syllabus: the student learning outcomes (especially the last three) require the students to learn about a belief system.</li> <li>• Syllabus: The schedule shows the students learning about Greek religion in four major swaths: 1) types of divinities and their character (27 Aug–3 Sep), and the stories, places, and people associated with their worship (8–13 Sep); 2) rituals, from the most basic (prayer and sacrifice) to the most complex (major, multi-day festivals honoring Apollo, Athena, Demeter, and Dionysus) (15 Sep–11 Oct); 3) religious practice in the life cycle of an individual, from birth to death and the afterlife (20–29 Oct); and finally 4) reactions to religion, including alternative religions, literary and philosophical responses to religion, and new religious trends in the 3rd century BCE and beyond (1 Nov–1 Dec).</li> <li>• Tables of Contents: Bruit Zaidman &amp; Schmitt Pantel give a scholar's perspective on the religion of the ancients. Warrior and the Course Packet are both sourcebooks giving access to primary sources including ritual law and descriptions of religious practice, along with literary and philosophical reactions to ancient Greek religion.</li> </ul>

<p>4a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.</p>	<p>The course as a whole shows the development of the system of Greek religion from its origins (Homer and Hesiod, about the 7th century BCE), through the tragedians and philosophers of the 5th century, and into major changes and encounters with foreign systems in the 3rd century BCE, which lays the groundwork for the origins of some modern religious systems (rabbinical Judaism and Christianity).</p>	<ul style="list-style-type: none"> <li>• TOCs: Bruit Zaidman and Schmitt Pantel constitute a scholarly analysis of ancient Greek religion.</li> <li>• The ancients themselves also analyzed their own religion. This reaction can be divided into two major groups. 1) Philosophers: this can be seen in Aristotle's digest, called "the Constitution of Athens" (20 Sep), Theophrastus's characterization of religious excess (12 Nov; see also course packet TOC), along with the pre-socratics, Socrates, Plato, the Stoics, and the Epicureans (15–19 Nov). 2) Poets: tragedians were considered religiously authoritative; we read significant works of Euripides (11 Oct) and Sophocles (5 &amp; 8 Nov); comic writers made religion the object of a mocking sort of analysis as well (3 Nov).</li> </ul>
		<p>.</p>

Start the course quiz to discover subjects that interest you. [Let's get started!](#) ▼

Did you find this tool helpful?

Course	Title	Units	GS
GRK 362	<b>Ancient Greek Religion</b> <b>Course Description:</b> Surveys ancient Greek religion, including its gods, ritual practices and festivals. Analyzes the development of the religion over time, and how both ancient and modern figures interpreted its meaning.  <b>Offering School/Colleges Pre-requisite(s):</b> The College of Liberal Arts and Sciences – School of International Letters and Cultures Prerequisite(s): ENG 101 (or ENG 105 or 107) with C or better; Credit is allowed for only GRK 362, REL 360, SLC 362 or SLC 394 (Ancient Greek Religion)  <b>Allow multiple enrollments:</b> No <b>Repeatable for credit:</b> No <b>Primary course component:</b> Lecture <b>Grading method:</b> Student Option	3	
REL 360	<b>Ancient Greek Religion</b> <b>Course Description:</b> Surveys ancient Greek religion, including its gods, ritual practices and festivals. Analyzes the development of the religion over time, and how both ancient and modern figures interpreted its meaning.  <b>Offering School/Colleges Pre-requisite(s):</b> The College of Liberal Arts and Sciences – Historical, Philosophical & Religious Studies, Sch Prerequisite(s): ENG 101 (or ENG 105 or 107) with C or better; Credit is allowed for only GRK 362, REL 360, SLC 362 or SLC 394 (Ancient Greek Religion)  <b>Allow multiple enrollments:</b> No <b>Repeatable for credit:</b> No <b>Primary course component:</b> Lecture <b>Grading method:</b> Student Option	3	
SLC 362	<b>Ancient Greek Religion</b> <b>Course Description:</b> Surveys ancient Greek religion, including its gods, ritual practices and festivals. Analyzes the development of the religion over time, and how both ancient and modern figures interpreted its meaning.  <b>Offering School/Colleges Pre-requisite(s):</b> The College of Liberal Arts and Sciences – School of International Letters and Cultures Prerequisite(s): ENG 101 (or ENG 105 or 107) with C or better; Credit is allowed for only GRK 362, REL 360, SLC 362 or SLC 394 (Ancient Greek Religion)  <b>Allow multiple enrollments:</b> No <b>Repeatable for credit:</b> No <b>Primary course component:</b> Lecture <b>Grading method:</b> Student Option	3	

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**SLC 362 / GRK 362 / REL 360**

**Ancient Greek Religion**

**Fall 2021**

MWF 2:00–2:50 PM, LL 240

**Instructor:** Mike Tueller  
mike\_tueller@asu.edu

DH 302H  
Office hours 9:40 AM –11:00 AM MWF

If my regular office hours are not convenient for you, it is often possible to set up an appointment outside those times. Just contact me by e-mail. It is also perfectly fine to contact me via e-mail for other questions and problems. I will try to get back to you right away, but sometimes my response may be delayed up to 24 hours; please be patient.

**Textbooks (all required):**

*Religion in the Ancient Greek City*, by Louise Bruit Zaidman and Pauline Schmitt Pantel (English translation by Paul Cartledge) (Cambridge University Press, 1992). ISBN 978-0521423571.

*Greek Religion: A Sourcebook*, by Valerie M. Warrior (Focus Publishing, 2009). ISBN 978-1585100316.

*Ancient Greek Religion course packet*, edited by Michael A. Tueller.

The first two texts are available at the ASU bookstore. The last is available at Alphagraphics on University Drive. You can order a packet online (<http://www.agonuniversity.com/>) or in person at 815 West University Drive #101.

**Course website:** In addition to the readings mentioned above, the course website (on Canvas) will be updated as necessary with handouts and helps for the class. You will need to be familiar with it. If you have any problems accessing the website, please e-mail me and let me know.

**Description:** The ancient Greeks did not have any word (or even a consistent phrase) meaning what we now call “religion,” and thus it is inevitably difficult to define the scope of a course such as this. Roughly, however, it is this: we will study 1) Greek divinities, their attributes and relationships; 2) the ways in which they were worshipped; and 3) ancient people’s reaction to, and understanding of, those divinities and rituals. All this we will cover within the spatial confines of the ancient Aegean and those areas under its cultural sway, focusing on the 5th through the 3rd centuries BCE. It deserves mention here that we will not spend much time on Greek myth, although it is an integral component of Greek religion. This is because there is already a course at ASU focusing on Greek myth, especially in its literary aspects. (If myth interests you—and it should—then take the class! It is SLC/GRK 223.) We will spend some time discussing how myth forms a part of religion, but no more than that. (The course has enough to do as it is!)

**Student learning outcomes:** Upon successful completion of this course, students will:

- Know the major gods, ritual practices, and festivals of ancient Greek religion, and how they relate to one another.
- Understand the place of religion in the life of an ancient city, family, and individual.
- Know how ancient poets, philosophers, mystics, imperial agents, and even foreigners—along with more or less ordinary worshippers—interpreted and reshaped Greek religion, especially in its later developments.
- Be able to apply the tools of the academic study of ancient religion to understand the origins and meanings of ancient religious practices.
- Know the differences between ancient and modern conceptions of religion, and apply this knowledge to gain new insights into both.

The above goals fall into two broad categories: knowledge and understanding. What do I mean by this? First, you will gain knowledge of the details of ancient Greek religion. This may seem to be too dull to mention, but you can't operate without a basis in the facts: which god is which, who was worshipped where and by whom, etc. Your knowledge will be evaluated by objective portions of tests and quizzes, and, to a lesser extent, by the other, more subjective requirements in the course. Second, you will understand how these components interact with one another, and be able to put yourself in the mind-set of an ancient participant in, or observer of, them. This will be evaluated through your on-line discussion postings, your paper, and essay questions on examinations.

**Components of your grade:**

<u>Activity</u>	<u>Value</u>
Discussion posts	20%
Quizzes	10%
Midterm examination	20%
Final paper	20%
<u>Final examination</u>	<u>30%</u>
Total	100%

Now, what does this all mean?

1. Discussion posts. The course Canvas site includes a discussion board, on which we will discuss the material in the readings and lectures. Each week (by class time on Friday) you should write at least one post containing at least 100 words of your own thinking about topics covered that week. (Feel free to quote relevant passages of text, but they won't count toward your 100 words.) Posts will be graded on the originality of their thinking and the depth of their analysis of primary source material. Posts merely repeating and agreeing with the instructor are neither interesting nor flattering, and usually do not get top marks. Posts *applying* methods learned in lecture to new texts, and using those methods as a jumping-off point for more original work, get much better marks. Posts politely disagreeing with the instructor, and justifying their disagreement, are particularly exciting. If you wish to post more than once, your additional posts need not be 100 words; your posts for the week will be graded as a whole, so multiple posting betters your chances of good marks. You are encouraged politely to comment on other students' posts, furthering, exploring, or gently questioning their



arguments. I will also be participating now and then in the discussions, and sincerely hope that this will promote, rather than squelch, debate—consequently you would do well not to take my posts as gospel.

2. Quizzes. Quizzes will be given approximately every Friday. (See the schedule below.) Quizzes will be short (5 minutes) and will test knowledge of the material for the week. I may give some quizzes in addition to those listed on the schedule.

3. Midterm examination. A one-hour midterm will be given on 15 October. This midterm will be administered during class time and in the usual classroom. The midterm will consist of short questions about facts, reading passages for longer analysis, and essay questions. If you cannot take the midterm at the designated date and time, please let me know well in advance; I will then determine if and how it can be made up.

4. Final paper. The final paper must be between 2,000 and 3,000 words, and must be turned in (in Word, RTF, or PDF format) via Canvas by 22 November at 1 PM. I afford you a great deal of freedom in writing the final paper; you may write about any topic in Greek religion that interests you. If you have a particular interest in other disciplines (e.g. anthropology, other religions, history, women's studies), you are welcome to write about the intersection of that other discipline with Greek religion. Another fruitful source for paper topics is successful and interesting discussion board posts. Since I allow so much latitude with your topic, I have a procedure to help ensure that your paper does not go far off-track: two weeks before your paper is due (so, by 8 November at 1 PM), you must e-mail a proposed topic to me (at [mike\\_tueller@asu.edu](mailto:mike_tueller@asu.edu)) for approval. While this topic approval is not itself graded, failure to get a topic approved in a timely manner, or failure to write on an approved topic, may result in a failing grade on the paper itself. Early submission of both the proposal and the paper itself is both acceptable and, often, profitable.

The final paper is the only item for which I will accept late submissions. A late paper receives an automatic reduction of 10% of the score (which usually amounts to a full letter-grade) for every 24 hours it is late. For example, let us say that a paper should have been turned in by 1 PM on 22 November, and that that paper earned a grade of 95 out of 100. If that paper was instead turned in between 1:01 PM on the 22nd and 1:00 PM on the 23rd, it would instead receive a grade of 85; from 1:01 PM on the 23rd and 1:00 PM on the 24th, its grade would be a 75, and so on. Although I accept, and even encourage, electronic submissions of material, I do not accept electronic excuses: if your network is down, or your hard drive crashes, etc., you are still responsible to turn in your paper on time.

5. Final examination. The final examination will be administered in our usual classroom from 12:10 to 2:00 PM on 13 December. It will be similar in format and content to the midterm. I will not and cannot make exceptions to the time or place of this exam; you are obligated to be present for it on the 13th. Please make any vacation plans accordingly.

**Grading scale:**

More than 100%	A+	80%–82.99%	B-
93%–100%	A	77%–79.99%	C+
90%–92.99%	A-	70%–76.99%	C
87%–89.99%	B+	60%–69.99%	D
83%–86.99%	B	Less than 60%	E

As you can see, I award an A+ only for more than 100%. Is this even possible? It is, but only by carefully shepherding extra credit points. I never *plan* to offer any extra credit, but invariably some extra credit opportunities pop up during the semester. If you're doing your work carefully and paying attention in class, chances are that some will come your way.

**Absence policy:** You will notice that no portion of your grade depends on attendance. It is my hope that our classroom lectures and discussions will be sufficiently interesting that you will want to attend, and sufficiently informative that they will positively affect your graded work. Thus, I highly recommend that you come to class. On the other hand, if you have other priorities, you are an adult and you can choose to do otherwise. There is no need to let me know if you will not be in class; you may feel free to ask another student for notes (if the other student is willing), but I do not allow the recording of lectures; neither do I repeat lectures for the private benefit of individual students.

Some graded work does take place during class time: quizzes and tests. If you miss class on these occasions, you may wish to make up the quiz or test. The following rules apply:

If you must miss a quiz or test due to religious obligation or university-sponsored activity, you must notify me of your absence as soon as possible, and I will arrange an opportunity for you to make up the quiz or test. Depending on the nature of the absence, various kinds of documentation may be required.

If you must miss a quiz or test due to some highly significant personal or family commitment (e.g. funeral or serious hospitalization of a close family member), you must notify me of your absence as soon as possible. I admit that the severity of these circumstances can be difficult to judge, but I aim to be compassionate, and it is usually possible to arrange to make up the quiz or test.

If you must miss a quiz or test due to personal illness or injury, I will allow one quiz make-up without documentation, just on your word that you were ill. For a test, or quizzes beyond one, I require documentation from a medical professional. You must notify me as soon as possible of your need to make up the test or quiz.

Discussion posts and the final paper cannot be made up due to absence. You are always able to submit these early, and a wise student will do so as much as possible. Outside of truly extraordinary circumstances, the final exam cannot be made up.

**Tardiness:** If at all possible, please come to class on time; late arrivals can be disruptive. If you must come to class late, please do so discreetly. If your arrival is disruptive, your grade may be affected: see below on student behavior.

**Caveat lector:** The culture you are studying is foreign to us in many ways. In understanding a culture so different from our own, you will learn new ways of thinking and organizing your understanding of the world. I find this possibility very exciting, but I will admit that it can also be deeply unsettling. This is nowhere more the case than in the study of religion, where firmly held beliefs and opinions are the norm. Naturally, no-one could expect that an ancient religion would conform to all of one's own beliefs and values—if it did, it would not be “foreign,” and our examination of it could not be called “learning.” However, it sometimes happens that a person may believe that some aspects of ancient Greek culture should not be discussed at all. (These concerns seem disproportionately to hover around sex and sexuality, though there are other areas.) While I aim neither to offend nor to titillate, our exploration will not be complete if any important aspects of antiquity are off-limits simply due to our own cultural limits.

The last few lectures of this course deserve special mention. At that point, it will be clear that some ancient religions that persist into our own time—Judaism and Christianity—have components that derive from Greek religion. From a historical point of view, this cannot be surprising, as these religions interacted with ancient Greek culture for centuries; but from the point of view of an adherent of those religions, this information may conflict with beliefs of divine origins. This class will take the position, not of *denying* beliefs, but merely of setting them aside while we pursue our subject through a strictly historical lens. To do otherwise would not be fair to the university community or to the subject matter itself.

If you judge that either of these matters may be excessively challenging for you, I urge you to discuss your concerns with me as soon as possible—either when those concerns arise, or, even better, at the beginning of the semester. In the vast majority of cases, concerns about these things are easily resolved. If they cannot be resolved, then this course may not be right for you; it is better to discover this now, rather than later.

While I hope you will not be nervous about speaking to me about any matter than may cause offense, I recognize that it is precisely cases of personal offense that often make it difficult to approach the instructor. In that case, you should know that it is also possible to contact the head of the School of International Letters and Cultures (in the school main office), who can address your concerns.

**Academic Dishonesty:** All work in this class that is submitted for a grade must be entirely your own work. In the case of quizzes and tests, you are not permitted to seek or accept help from any person, text, or other source while taking the test or quiz. In preparing your reading, you may work with others, but any written material that you turn in must still be entirely your own work. If you have any questions, please ask me. I subscribe to the university's policy on academic integrity, as follows.

Academic honesty is expected of all students in all examinations, papers, and laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of

registration privileges, disqualification and dismissal. For more information, see <http://provost.asu.edu/academicintegrity>.

**Policy on gadgets in the classroom:** The lecture format that this class takes assumes that class members will derive some value from hearing and seeing the instruction presented in class. I recognize that some people digest this information most easily by taking notes on laptop computers, and I have no problem with this, provided that it does not disrupt other students. “Disruption,” as I see it, includes using the computers in ways that are loud or otherwise distracting, playing games, and viewing websites. It may also include other things. Other devices, as far as I can tell, are not well fitted to note-taking, and must be primarily disruptive. Thus, you must refrain during class time from using cellphones, PDAs, music players, and whatever other new-fangled doo-hickey has just been marketed this week by our ever-innovative technology industry. Use of these items—including audible cellphone rings, which are distracting—may result in loss points. Additionally, use of any of these items during a quiz or examination is strictly forbidden and may result in a score of *zero* for the quiz or examination.

**Other disruptive behavior:** Late arrivals may be penalized if they disrupt class. Eating loudly is also disruptive. I won’t go on; it would be impossible to enumerate all the ways in which a class may be disrupted—I expect you to be paying attention to what you’re doing and how it affects the people around you. Disruptive behavior may result in a penalty to one’s quiz grade, and, if the disruption is serious, it may result in an additional penalty to the overall grade for the course.

**Violent and threatening behavior:** All incidents and allegations of violent or threatening conduct by an ASU student (whether on- or off campus) must be reported to the ASU Police Department (ASU PD) and the Office of the Dean of Students. If either office determines that the behavior poses or has posed a serious threat to personal safety or to the welfare of the campus, the student will not be permitted to return to campus or reside in any ASU residence hall until an appropriate threat assessment has been completed and, if necessary, conditions for return are imposed. ASU PD, the Office of the Dean of Students, and other appropriate offices will coordinate the assessment in light of the relevant circumstances.

**Sexual harassment:** Title IX is a federal law that provides that no person be excluded on the basis of sex from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity. Both Title IX and university policy make clear that sexual violence and harassment based on sex is prohibited. An individual who believes they have been subjected to sexual violence or harassed on the basis of sex can seek support, including counseling and academic support, from the university. If you or someone you know has been harassed on the basis of sex or sexually assaulted, you can find information and resources at <http://sexualviolenceprevention.asu.edu/faqs/students>.

**Disability Accommodations:** Qualified students with disabilities who will require disability accommodations in this class are encouraged to make their requests to me at the beginning of the semester either during office hours or by appointment. Note: Prior to receiving disability accommodations, verification of eligibility from the Disability Resource Center (DRC) is required. Disability information is confidential.

**Disability Accommodations:** Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact DRC immediately. The DRC Tempe office is located on the first floor of the Matthews Center Building. DRC staff can also be reached at: (480) 965-1234 (V) or (480) 965-9000 (TTY). For additional information, visit: [www.asu.edu/studentaffairs/ed/drc](http://www.asu.edu/studentaffairs/ed/drc).

A schedule follows. The schedule is subject to modification during the semester, but this represents a close approximation of my expectations for the course.

### Schedule

- F 20 Aug **Reading:** Bruitt & Schmitt pp. 16–23; Warrior pp. 287–290.  
**Topics:** Introduction; what is “religion”?; sources.
- M 23 Aug **Reading:** Bruitt & Schmitt pp. 1–15 (also 16–23, if you did not do it above); Warrior pp. 1–12; CP “Conceptions of the Sacred.”  
**Topics:** Elements of Greek religion; questions of faith; Greek conceptions of the sacred and the profane.
- W 25 Aug **Reading:** Thomas R. Martin, *An Overview of Classical Greek History*, §§5, 6.16, 6.18, 6.21–31, 7, 9.4, 14.1–5. (Links to this reading are found on Canvas.)  
**Topics:** Brief history of archaic and classical Greece.
- F 27 Aug Quiz.  
**Reading:** Bruitt & Schmitt pp. 176–182; Warrior pp. 13, 22–33, 227; CP “*Daimones* and Heroes.”  
**Topics:** Gods, *daimones*, and heroes.
- M 30 Aug **Reading:** Bruitt & Schmitt pp. 183–207; Warrior pp. 14–21.  
**Topics:** The pantheon.
- W 1 Sep **Reading:** Bruitt & Schmitt pp. 215–228; images of the gods (links on Canvas).  
**Topics:** Images of the gods.

- F 3 Sep Quiz.  
**Reading:** Bruitt & Schmitt pp. 143–164; CP “*The Homeric Hymn to Aphrodite*.” (Warrior pp. 14–21, which you read earlier, is also relevant to this day’s instruction.)  
**Topics:** Myth and its interpretation; cosmogonies.
- M 6 Sep No classes held; Labor Day holiday
- W 8 Sep **Reading:** Bruitt & Schmitt pp. 164–175; Warrior pp. 171–175; CP “Pelops and Hippolytus.”  
**Topics:** Myth and ritual.
- F 10 Sep Quiz.  
**Reading:** Bruitt & Schmitt pp. 55–62; Warrior pp. 95–107; images of the Acropolis and Parthenon of Athens (links on Canvas).  
**Topics:** Sanctuaries.
- M 13 Sep **Reading:** Bruitt & Schmitt pp. 46–54; CP “Priests and Other Religious Officials.”  
**Topics:** Priests and other religious officials.
- W 15 Sep **Reading:** Bruitt & Schmitt pp. 27–28, 41–45; Warrior pp. 39–40 (no. 3.12 only), 55–56; CP “Prayer and Oaths.”  
**Topics:** Ritual generally; prayer; oaths.
- F 17 Sep Quiz.  
**Reading:** Bruitt & Schmitt pp. 28–41; Warrior pp. 57–74; images of sacrifice (links on Canvas).  
**Topics:** Sacrifice and libation.
- M 20 Sep **Reading:** Bruitt & Schmitt pp. 92–101; Warrior pp. 143–146; CP “The Constitution of Athens.”  
**Topics:** Civic religion.
- W 22 Sep **Reading:** Bruitt & Schmitt pp. 112–121; Warrior pp. 135–143; CP “The Olympic Games”; images of Olympia (links on Canvas).  
**Topics:** Pan-hellenic games.
- F 24 Sep Quiz.  
**Reading:** Warrior pp. 75–77, 89–94; CP “Prophecy and Divination.”  
**Topics:** Prophecy and divination.

- M 27 Sep **Reading:** Bruitt & Schmitt pp. 121–128; CP “The Oracle of Apollo at Delphi.”  
**Topics:** The Oracle of Apollo at Delphi.
- W 29 Sep **Reading:** Bruitt & Schmitt pp. 128–132; Warrior pp. 107–112; CP “Epigrams on Cures.”  
**Topics:** Healing.
- F 1 Oct Quiz.  
**Reading:** Bruitt & Schmitt pp. 102–111; Warrior pp. 113–118; CP “The Carneia at Sparta.”  
**Topics:** Festivals.
- M 4 Oct **Reading:** Warrior pp. 129–134; CP “The Parthenon and the Acropolis of Athens”; images of the Acropolis (on Canvas).  
**Topics:** Athena and the Panathenaea.
- W 6 Oct **Reading:** Warrior pp. 125–129; CP “The Thesmophoria.”  
**Topics:** Demeter and the Thesmophoria.
- F 8 Oct Quiz.  
**Reading:** Warrior pp. 118–125; CP “The Anthesteria.” (The reading for this day is rather brief, but it is longer for the next class day, so you might want to read a bit ahead.)  
**Topics:** The Anthesteria.
- M 11 Oct **Reading:** CP “Euripides, *Bacchae*.”  
**Topics:** Dionysus at Thebes.
- W 13 Oct Midterm review.
- F 15 Oct Midterm examination, in class.
- M 18 Oct **Reading:** Bruitt & Schmitt pp. 207–214; CP “Polytheism”; images related to polytheism (on Canvas).  
**Topics:** Polytheism.
- W 20 Oct **Reading:** Bruitt & Schmitt pp. 80–91; “Religion in the Attic Demes” (on Canvas); CP “Household Cults.”  
**Topics:** Local and household religion.

- F 22 Oct Quiz.  
**Reading:** Bruitt & Schmitt pp. 63–67; Warrior pp. 35–41; CP “Birth and Youth.”  
**Topics:** Birth and youth.
- M 25 Oct **Reading:** Bruitt & Schmitt pp. 68–72; Warrior pp. 41–48; CP “Marriage.”  
**Topics:** Marriage.
- W 27 Oct **Reading:** Bruitt & Schmitt pp. 72–79; Warrior pp. 51–54; CP “Death and Burial”;  
image of the Dipylon vase (on Canvas).  
**Topics:** Death and Burial.
- F 29 Oct Quiz.  
**Reading:** Bruitt & Schmitt pp. 132–140; Warrior pp. 48–50, 187–189 (number  
11.9), 195–203.  
**Topics:** Afterlife and the mysteries; Eleusis.
- M 1 Nov **Reading:** Warrior pp. 189–195; CP “Orpheus.”  
**Topics:** Orphism.
- W 3 Nov **Reading:** CP “Aristophanes, *Birds*.”  
**Topics:** Religion in Attic comedy.
- F 5 Nov Quiz.  
**Reading:** CP “Sophocles, part 1.”  
**Topics:** Sophocles’ take on Greek religion, part 1.
- M 8 Nov Final paper topic is due by 1 PM.  
**Reading:** CP “Sophocles, *Oedipus at Colonus*”; Warrior pp. 181–186.  
**Topics:** Sophocles’ take on Greek religion, part 2.
- W 10 Nov **Reading:** H. S. Versnel, “Some Reflections on the Relationship Magic-Religion”  
(available through Canvas); Warrior pp. 229–247.  
**Topics:** Magic.
- F 12 Nov Quiz.  
**Reading:** CP “Superstition.”  
**Topics:** Superstition.
- M 15 Nov **Reading:** Bruitt & Schmitt pp. 231–234; Warrior pp. 205–222.  
**Topics:** Rejection of religion.



- W 17 Nov **Reading:** Warrior pp. 151–165, 179–181, 223–228.  
**Topics:** The justice of the gods; Socrates and Plato.
- F 19 Nov Quiz.  
**Reading:** CP “Hellenistic Philosophies.”  
**Topics:** The Hellenistic world; Stoicism, Epicureanism, Euhemerism.
- M 22 Nov Final paper is due by 1 PM.  
**Reading:** CP “Hellenistic Hymns.”  
**Topics:** Hellenistic hymns.
- W 24 Nov Quiz.  
**Reading:** T. B. L. Webster, “Personification as a Mode of Greek Thought”  
(available through Canvas); CP “Honors for Demetrius Poliorcetes.”  
**Topics:** Abstract deities; human deities.
- 25–26 Nov No classes held; Thanksgiving holiday.
- M 29 Nov **Reading:** Diodorus Siculus selections (available through Canvas); *Oxford Classical Dictionary* entries for relevant gods (available through Canvas); CP  
“Apuleius, *Metamorphoses* 11 (selection).”  
**Topics:** Egyptian gods.
- W 1 Dec **Reading:** CP “Jews and Greeks.”  
**Topics:** Jews and Greeks.
- F 3 Dec Catch-up day.
- M 6 Dec Final exam review
- W 8 Dec Reading day
- M 13 Dec Final examination, 12:10–2:00 PM

# Religion in the ancient Greek city



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# Greek Religion

## A Sourcebook

Valerie M. Warrior

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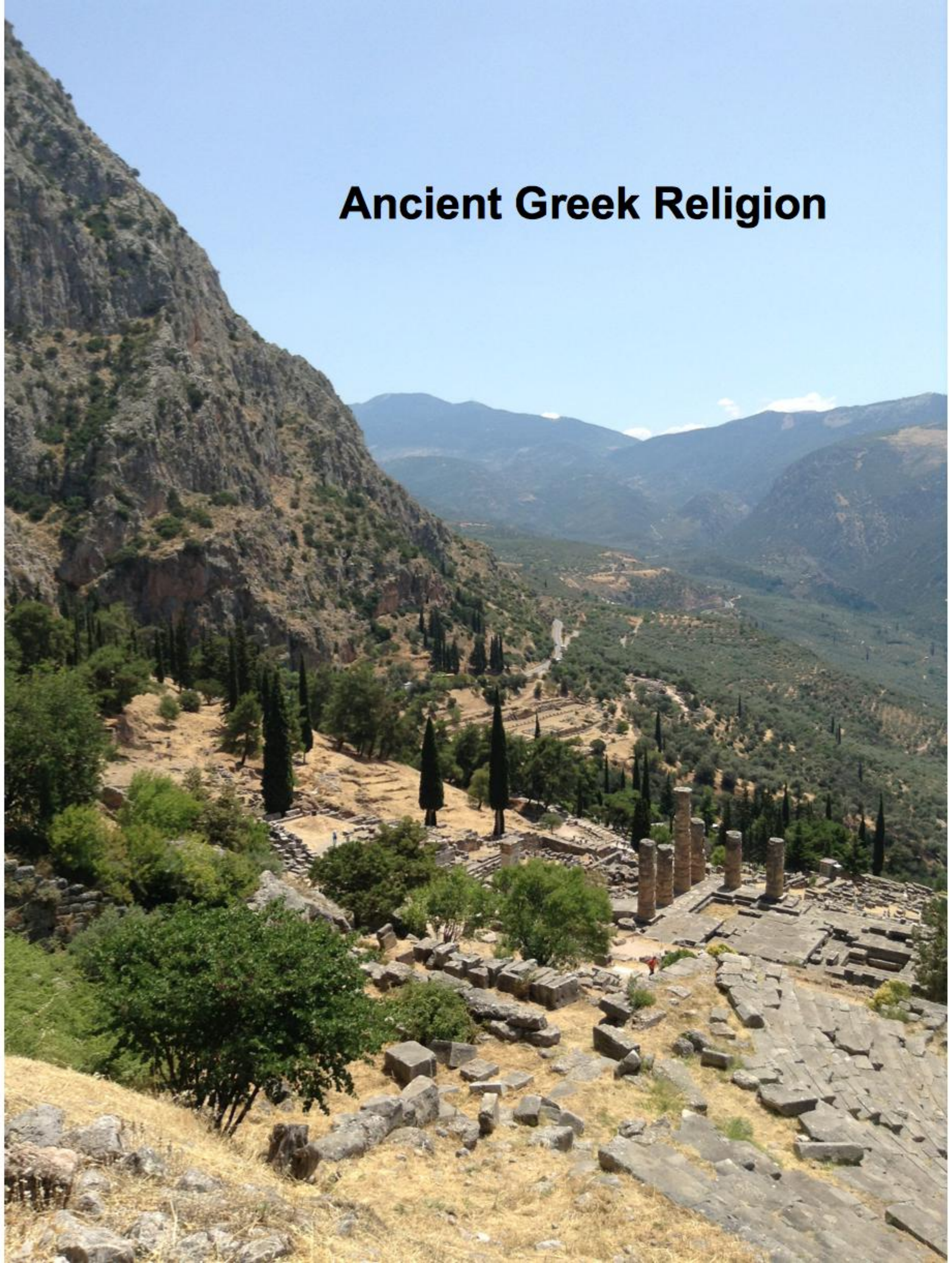
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# Ancient Greek Religion



# **Ancient Greek Religion**

## **Course Packet**

Michael A. Tueller  
Fall 2021  
Arizona State University



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