Use of Languages

- Principal working language: catalan (cat)
- Some groups entirely in English: No
- Some groups entirely in Catalan: Yes
- Some groups entirely in Spanish: No

Prerequisites

The subject does not presuppose previous knowledge of the students but it will be advisable that they are already familiar with Greek myths at the basic level. It will work on documents in Greek and, occasionally, in Latin, but the translation will be facilitated so that the subject can also be followed by students who do not have sufficient command of the ancient languages.

Objectives and Contextualisation

Mythology and religion are linked in ancient societies in such a narrow way that it is often difficult to discern the "religious" of the "profane". Life was myth and religion and beliefs and rites penetrated all areas of the private and public life of ancient peoples. Greece was especially prolific in the creation of a rich and complex mythological universe that we must know in depth if we want to study in depth the Greek texts, Greek literature, history and society, as well as philosophy and politics. This interdisciplinary dimension is essential for a good education in Humanities in general, and in Classical Studies in particular.

In Greek (and Latin) literary texts, then, myth, worship and ritual are omnipresent, to such an extent that it is impossible to achieve a suitable interpretation capacity without the knowledge of this whole frame of mythical and cultural references. On the other hand, over the last fifty years, notable advances have been made in this field. With the competition of various disciplines such as anthropology, psychology and sociology, the understanding we are reaching from the sense of myth and the Greek rite and its impact on the individual, family and society, make this discipline one of the most attractive for any student who aspires to an in-depth knowledge that goes beyond the traditional approach, perhaps more attentive to the mythological anecdote and its diverse symbolic and iconographic interpretations.

We propose two general objectives:
1. To reflect on the myth environment and its relationship with the ritual from different perspectives.
2. Carry out a critical analysis of textual and iconographic documents.
Classics

- Obtaining information from the study of written Greek and Latin sources, that allow to access several aspects of the realia (sociocultural reality of the ancient world).
- Students must be capable of communicating information, ideas, problems and solutions to both specialised and non-specialised audiences.
- Students must develop the necessary learning skills in order to undertake further training with a high degree of autonomy.

Learning Outcomes

1. Detecting and extracting historical and cultural relevant data from ancient sources.
2. Enunciating a discourse (drawing up an article or oral presentation) about the complex myth-ritual and its cultural and social implications.
3. Using epigraphic texts as historical and literary sources.
4. Using the main computing and data management tools, as well as the information and communication technologies in the specific field of the classical studies.

Content

I. Introduction: myths and religion in Greece
   I.1. Definition of concepts: myth and ritual
   I.2. Types of myths: cosmogonic, theogonic, anthropogonic, eschatological, etiological, foundational, theological, heroic, etc.
   I.4. The sacrifice: the myth of Prometheus and the origin of sacrifice.
   I.5. Types of sacrifices

II. The cult of the gods of the Olympic pantheon
   II.1. The cult of the main gods: Zeus, Hera, Poseidon, Athena, Apollo, Artemis, Aphrodite, Hermes
   II.2. Symbolism and iconography
   II.3. Urban, extra-curricane sanctuaries
   II.4. Pan-Hellenic sanctuaries and festivals: Olympia and Delphi
   II.5 Myths and heroic cults associated with the sanctuaries of the Olympic gods.

III. Life and death: myth and worship of the agrarian and catholic deities
   III.1. Myths from beyond
   III.2. The Hades
   III.3. Demeter and Persephone
   III.4. Myths of catabasis
   III.5. Concepts of the soul.

IV. Mystical cults
   IV.1. The myth of Orpheus and Orphism
   IV.2. Orphic conceptions: the immortality and transmigration of the soul
   IV.3. Orphic Cosmogonies and their relationship with the Hesiod Teogonia
   IV.4. Mystical cults and initiations: Eleusis, Cibeles, Cabires, etc.
   IV.5. The myths of Dionysus
   IV.6. The bakers (gender issues)
   IV.7. Urban agrarian Ritus Dionisies
   IV.8. Dionysic Orphic

V. Myths and cults of the heroes
   V.1. The cult of the heroes: problematic
   V.2. Myths and cult heroics
   V.3. Hairy, Hippolyte, Hyacinth, Heracles, Achilles and Iphigenia

VI. Ritus of transition
VI.1. Ritus of the life cycle
VI.2. Initiations and rites of passage: Brauron and arkteia
VI.3. Fluvial cults, travestism, ekdysia
VI.4. Achilles to Esciros
VI.5. Spartan agony and cretia
VI.6. Homoerotic initiation: the myths of Ganimedes and Pelops

VII. Myths and rites of purification
VII.1. Concepts of impurity and purification
VII.2. Ritus of purification
VII.3. The cases of Odysseus and Orestes
VII.4. Myths of human sacrifice: Iphigenia
VII.5. The scapegoat (pharmacose)
VII.6. Catapontism: Faetont, Hippolyte, Mirtil and Ino-Leucothea, etc.
VII.7. The foundation of colonies as rites of purification.

**Methodology**

The teaching methodology of this subject will consist of combining the theoretical explanations of each one of the subjects with texts in translation that serve to illustrate and apply the acquired knowledge.

Throughout the course, a selection of texts will be provided to work in class. Other complementary ones may be added, depending on the needs and interests of the students.

The proposed agenda is a maximum desideratum. In other words, it can hardly be developed in its entirety. However, it offers systematization for students who want to complete it with readings later on their own.

The teachers will develop the I-III blocks in their theoretical explanations and with the commentary in class of literary and iconographic material.

Students, by groups, will choose a topic from among those proposed in blocks IV-VII and will give a summary in writing, a selection of texts and images to comment and an exposition in class with the same format of classes ordinary. The summaries of each subject will be supervised by the teachers, the copy will be provided to the rest of the group and will be subject to evaluation in the second part.

**Activities**

<table>
<thead>
<tr>
<th>Title</th>
<th>Hours</th>
<th>ECTS</th>
<th>Learning Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Type: Directed</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exhibition of subjects according to the programming of the subject</td>
<td>32</td>
<td>1.28</td>
<td>4</td>
</tr>
<tr>
<td>Participation in cass discussion</td>
<td>15</td>
<td>0.6</td>
<td>2</td>
</tr>
<tr>
<td><strong>Type: Supervised</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Talk</td>
<td>14.5</td>
<td>0.58</td>
<td>2, 4, 3</td>
</tr>
<tr>
<td>Work in cooperation</td>
<td>15</td>
<td>0.6</td>
<td>2, 4, 3</td>
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<tr>
<td><strong>Type: Autonomous</strong></td>
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<td></td>
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<tr>
<td>Reading of bibliography</td>
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<td>1</td>
<td>4</td>
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<tr>
<td>Research</td>
<td>20</td>
<td>0.8</td>
<td>4, 3</td>
</tr>
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</table>
Assessment

The final grade of the course will be the average between:
- Oral presentation of a topic (30%)
- 1st partial exam (35%)
- 2nd partial exam (35%)

A student who has not taken any of the written tests will be considered "Not Presented".

In the re-assessment, the student will be able to recover the mark corresponding to the two partial exams and the oral presentation.

If the mark of any of the revaluable parts is less than 3, it will be necessary to recover it, even if the average mark of the subject is passed.

The revaluation will only be able to do in case that the partial exam is suspended and the average note of the asignatura is inferior to a 5, or if some of these proofs could not realize in his moment for a reason that can be justified with an official document.

A date for an evaluation activity can only be changed if the absence or non-delivery can be justified by an official document.

In the event that tests or exams cannot be taken onsite, they will be adapted to an online format made available through the UAB's virtual tools (original weighting will be maintained). Homework, activities and class participation will be carried out through forums, wikis and/or discussion on Teams, etc. Lecturers will ensure that students are able to access these virtual tools, or will offer them feasible alternatives.

In the event of a student committing any irregularity that may lead to a significant variation in the grade awarded to an assessment activity, the student will be given a zero for this activity, regardless of any disciplinary process that may take place. In the event of several irregularities in assessment activities of the same subject, the student will be given a zero as the final grade for this subject.
Assessment Activities

<table>
<thead>
<tr>
<th>Title</th>
<th>Weighting</th>
<th>Hours</th>
<th>ECTS</th>
<th>Learning Outcomes</th>
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<tr>
<td>Exam 1</td>
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<tr>
<td>Exam 2</td>
<td>35%</td>
<td>1.5</td>
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<td>2</td>
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<tr>
<td>Talk on a specific topic</td>
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<td>25.5</td>
<td>1.02</td>
<td>2, 1, 4, 3</td>
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Bibliography

Diccionaris i obres de consulta
Harrauer, C., Hunger H. 2008. Diccionario de mitología griega y romana con referencia sobre la influencia de los temas y motivos antiguos en las artes plásticas, la literatura y la música de Occidente hasta la actualidad. Barcelona

Bibliografia general
Gómez i Cardó, P. 1997. La Religió i els déus dels grecs. Barcelona.