

## In the Ground and In the Sky: Chthonic/Ouranic Dichotomy in Early Greek Cult

### 1. Fairbanks (1900): 259.

'The conclusion is unavoidable that we are not justified in describing any one type of worship as distinctly chthonic... Gods connected with souls, i.e. chthonic gods in the narrower sense of the term, belong to a class of gods who are easily roused to anger and who have special blessings to bestow, and in the worship of these gods propitiatory sacrifice and mystic sacrifice are the commoner forms of worship.'

*Fairbanks did, however, create 'classes' of divinities that he considered to be strictly 'chthonic' in nature. These included i) gods associated with souls (what he described as the 'poetic' chthonism, ii) chthonic used as a term to describe agrarian gods (the 'cultic' chthonism), iii) heroes and iv) souls of the dead (the 'chthonioi proper'). Fairbanks considered the first two classes to be the most important and stressed that they should not be confused or conflated into one another. cf. Fairbanks (1900): 247, 248-9)*

### 2. Parker (2011): 80-81. Emphasis my own.

'The adjective chthonios, of the earth, or closely comparable expressions, are from time to time applied to the following classes of being, and sometimes to more than one simultaneously: (1) the ordinary dead; (2) the powerful dead, the heroes; (3) gods associated with the underworld such as Persephone, Hades/Plouton, Hecate, Hermes and groups such as the Erinyes/Eumenides/Semnai; (4) the gods of agriculture, Earth, Demeter, and (in one of his aspects) Zeus. When applied to Demeter and Zeus, the epithet "earthy" may primarily indicate not a place of residence but a sphere of activity, agriculture. Even so, the fact that, Olympians though they are (so too is Hermes), they can receive the chthonian epithet, *proves that the distinction between the two classes is not an absolute one.*'

### 3. Isocrates 5.117. Trans. R. Parker

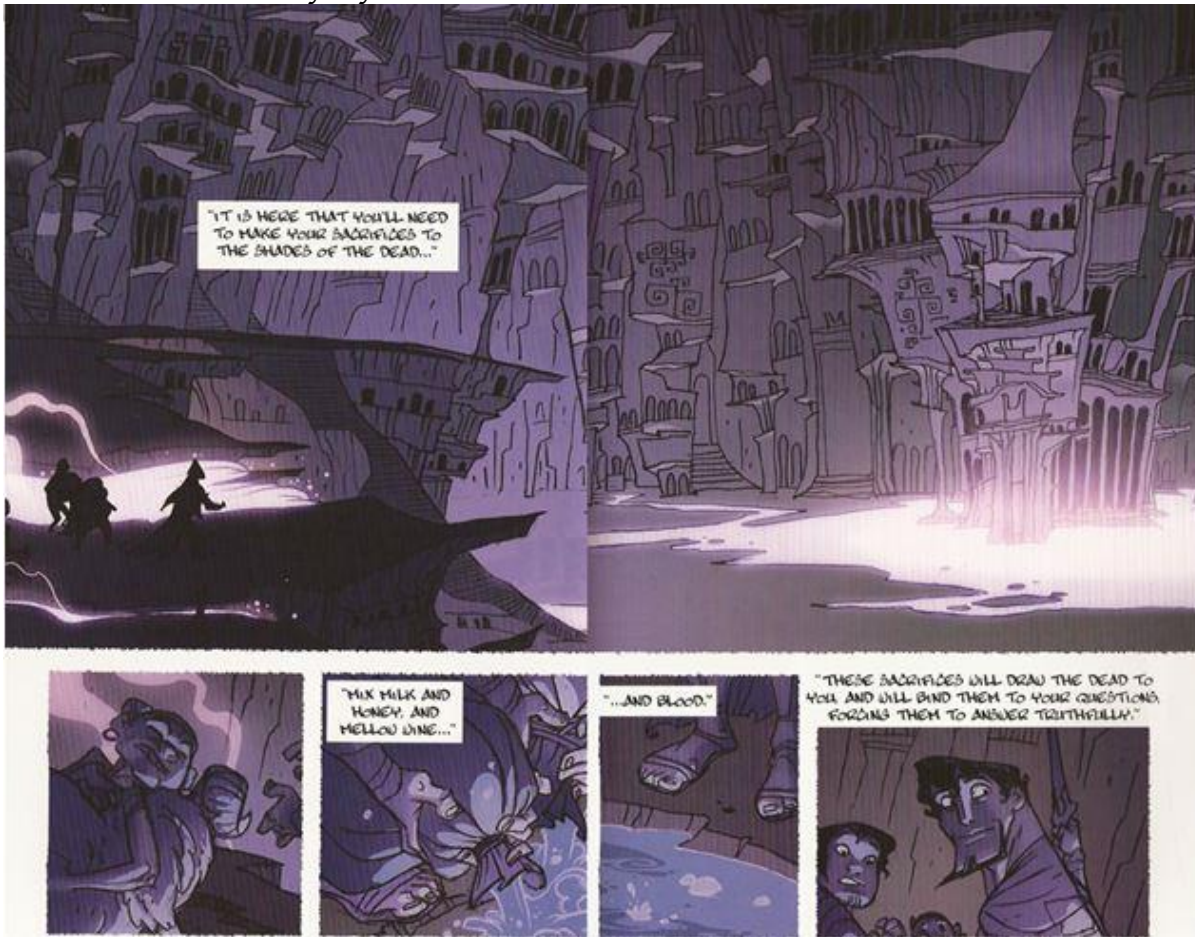
ἀλλὰ καὶ τῶν θεῶν τοὺς μὲν τῶν ἀγαθῶν αἰτίους ἡμῖν ὄντας Ὀλυμπίους προσαγορευομένους, τοὺς δ' ἐπὶ ταῖς συμφοραῖς καὶ ταῖς τιμωρίαις τεταγμένους δυσχερεστέρας τὰς ἐπωνυμίας ἔχοντας, καὶ τῶν μὲν καὶ τοὺς ἰδιώτας καὶ τὰς πόλεις καὶ νεῶς καὶ βωμοὺς ἰδρυμένους, τοὺς δ' οὐτ' ἐν ταῖς εὐχαῖς οὐτ' ἐν ταῖς θυσίαις τιμωμένους, ἀλλ' ἀποπομπὰς αὐτῶν ἡμᾶς ποιομένους.

In the case of gods too I observe that those who bring men blessings are called Olympians, while those responsible for calamities and punishment have less pleasant names; private individuals and cities have founded temples and altars of the one group, while the other is honoured neither in sacrifices nor in prayers, but we perform rites of expulsion against them.

### 4. The Nekyomanteia in Thesprotia



## 5. Reversed Altars and Odysseus's fake-*katabasis*



## 6. Pausanias 1.17.5

Ὅμηρός τέ μοι δοκεῖ ταῦτα ἐωρακῶς ἕξ τε τὴν ἄλλην ποίησιν ἀποτολμῆσαι τῶν ἐν Ἅιδου καὶ δὴ καὶ τὰ ὀνόματα τοῖς ποταμοῖς ἀπὸ τῶν ἐν Θερπρωτίδι θέσθαι.

Homer, I think, had seen these places and boldly ventured to recreate Hades' realm in his poem and further to name the rivers after those in Thesprotia.

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