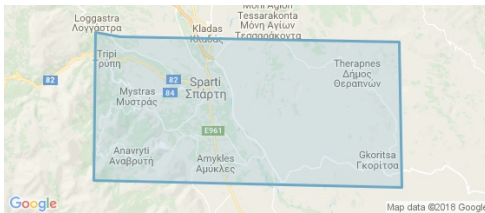


# Archaic Spartan Cults

By Megan Daniels, University of British Columbia

Entry tags: Greek Religions, Greek Polis Religions, Religious Group

This category comprises the major cults that appeared around the five villages in the Archaic Period (ca. 800-480 BCE) that would later coalesce into the Spartan city-state. The major cults are: the Sanctuary of Orthia on the west bank of the Eurotas River, the Sanctuary of Athena Chalkioikos ("Of the Bronze House") on the acropolis, the Sanctuary of Helen and Menelaus (the Menelaion) to the east of the Eurotas River, the Sanctuary of Apollo Hyakinthos in the southern village of Amyklai, and various "hero shrines", including one to Agamemnon and Alexandra/Cassandra.



Date Range: 800 BCE - 500 BCE

Region: Sparta

Region tags: Europe, Southern Europe, Greece

Five villages in the area of Sparta and outlying territories

## Status of Participants:

✓ Elite    ✓ Religious Specialists    ✓ Non-elite (common people, general populace)

## Sources

Print sources for understanding this subject:

- Source 1: Cartledge, P. 2002. *Sparta and Lakonia: A regional History 1300-362 BC*. London and New York: Routledge
- Source 2: Carter, J. 1987. "The Masks of Ortheia." *AJA* 91:355-83
- Source 3: Dawkins, R. ed. 1929. *The Sanctuary of Artemis Orthia at Sparta: Excavated and Described by Members of the British School at Athens 1906-1910*. London: Macmillan and Co. Catling, H. 2009. *Sparta: Menelaion I. The Bronze Age*. 2 Vols. BSA Supplementary Volume 45. London: British School at Athens. See also various reports on the excavations in Lakonikai Spoudai, *Archaeological Reports and BSA* from the 20th century.

Notes: Powell, A. and S. Hodkinson. Eds. 2002. *Sparta Beyond the Mirage*. London: Classical Press of Wales and Duckworth. Cavanagh, W. G., C. Gallou, and M. Georgiadis. 1998. *Sparta and Laconia: From Prehistory to Pre-Modern*. London: British School at Athens. M. Flower. *Spartan Religion*. (A. Powell, Ed.), *A Companion to Sparta*. Wiley-Blackwell. Hodkinson, S. 2009. *Property and Wealth in Classical Sparta*. Swansea: The Classical Press of Wales. Stephen Hodkinson. *Sparta*. ISD LLC. isbn: 9781910589335. Kaasgaard Falb D. Z. 2009. "Das Artemis Orthia-Heiligtum in Sparta im 7. Und 6. Jh. V. Chr." In *From Artemis to Diana: The Goddess of Man and Beast*, edited by T. Fischer-Hansen and B. Poulsen, 127-52. Copenhagen: Museum Tusulanum Press. Kennell, N. M. 1995. *The Gymnasium of Virtue: Education & Culture in Ancient Sparta*. Chapel Hill and London: The University of North Carolina Press. Kennell, N. M. 2010. *Spartans: A New History*. Malden: Wiley-Blackwell. Kōiv, M. 2015. "Sanctuaries and traditions in Ancient Sparta." In *Cultures in Comparison: Religion and Politics in Ancient Mediterranean Regions*, edited by T. R. Kämmerer and M. Kōiv, 25-66. Münster: Ugarit-Verlag. Léger, R. M. 2017. *Artemis and Her Cult*. Oxford: Archaeopress. Pomeroy, S. B. 2002. *Spartan Women*. Oxford: Oxford University Press. Salapta, G. 2014. *Heroic Offerings: The Terracotta Plaques from the Spartan Sanctuary of Agamemnon*

and Cassandra. Ann Arbor: University of Michigan Press. Themelis, P. G. 1994. "Artemis Ortheia at Messene: The Epigraphical and Archaeological Evidence." In *Ancient Greek Cult Practice from the Epigraphical Evidence*. Proceedings of the Second International Seminar on Ancient Greek Cult, Organized by the Swedish Institute at Athens, 22-24 November, 1991, edited by R. Häg, 101-22. Stockholm: Swedish Institute at Athens. Thommen, L. 2017. *Sparta: Verfassungs- und Sozialgeschichte einer griechischen Polis*. Stuttgart: J. B. Metzler.

Reference: Stephen Hodkinson. *Sparta*. ISD LLC. isbn: 9781910589335.

Reference: M. Flower. *Spartan Religion*. (A. Powell, Ed.), *A Companion to Sparta*. Wiley-Blackwell.

#### Online sources for understanding this subject:

- Source 1 URL: <http://www.perseus.tufts.edu/hopper/artifact?name=Sparta&object=site>
- Source 1 Description: <https://www.fitzmuseum.cam.ac.uk/collections/greeceandrome/onlinegallery/places/sparta>

#### Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: Xenophon, *Constitution of the Lacedaimonians*
- Source 1 Description: An outsider's analysis of the institutions of Sparta, late 5th/early 4th C BCE
- Source 2 URL: Xenophon, *Hellenica*
- Source 2 Description: Account of the final years of the Peloponnesian War, fought between Sparta/allies and Athens/allies, written in the early 4th C BCE
- Source 3 URL: Tyrtaeus
- Source 3 Description: Spartan poet of the 7th C BCE, whose poetry comes down to us in fragments; poetry is exhortative in nature, celebrating the values of Spartan society - namely defense of the polis in battle

Notes: Alcman, *Spartan Poet*, 7th C BCE - only preserved in fragments; most famous poem is the *First Partheneion*, or *Louvre Partheneion*, describing the choral/ritual dance of young girls Herodotus, *Histories*, mid-5th C BCE Thucydides, *History of the Peloponnesian War*, late 5th C BCE Aristotle, *Politics*, Book 2, 4th C BCE Plutarch, *Life of Lycurgus and Instituta Laconica* 18, late 1st/early 2nd C CE Pausanias, *Description of Greece*, Books 3, 4, 2nd C CE Athenaeus, *Deipnosophistae*, late 2nd/early 3rd C BCE

## General Variables

### Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes



Is the cultural contact competitive:

– Field doesn't know

↳ Is the cultural contact accommodating/pluralistic:

– Yes

↳ Is the cultural contact neutral:

– No

↳ Is there violent conflict (within sample region):

– Yes

↳ Is there violent conflict (with groups outside the sample region):

– Yes

Does the religious group have a general process/system for assigning religious affiliation:

– Field doesn't know

Does the religious group actively proselytize and recruit new members:

– No

Does the religion have official political support

– Yes

↳ Are the priests paid by polity:

– Field doesn't know

↳ Is religious infrastructure paid for by the polity:

– Field doesn't know

↳ Are the head of the polity and the head of the religion the same figure:

– Field doesn't know

Is there a conception of apostasy in the religious group:

– No

## Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 25000

Notes: Hard to know: For the campaign against the Persians in 479 BCE, Sparta committed 5000 Homoioi "Equals (or full citizens), 5000 Perioeci, and 35,000 Helots (Hdt. 9.10.1, 11.3, 28.2; cf. 7.103.3). One must extract data from battles and multiply according to estimated women and children. One must also be aware of the non-citizen population: perioikoi ("those dwelling around"), and enslaved helots. Sparta conquered the region of Messenia in two major battles (likely), in the 7th C BCE, so the population swelled at this time based on Sparta's consolidation of vast swathes of the Peloponnese. See Figueira, T. 1986. "Population Patterns in Late Archaic and Classical Sparta." *Transactions of the American Philological Association* 116: 165-213.

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Field doesn't know

## Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– No

## Architecture, Geography

Is monumental religious architecture present:

– Yes

Are there different types of religious monumental architecture:

– Yes

↳ Tombs:  
– Yes

↳ Cemeteries:  
– Yes

↳ Temples:  
– Yes

↳ Altars:

– Yes

↳ Devotional markers:

– Yes

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– Yes

↳ Other type of religious monumental architecture:

– Yes [specify]: Shrines, offering pits

Is iconography present:

– Yes

↳ Where is iconography present [select all that apply]:

– Only religious public space

– Some public spaces

↳ Are there distinct features in the religious group's iconography:

– Yes

↳ Eyes (stylized or not):

– No

↳ Supernatural beings (zoomorphic):

– Yes

↳ Supernatural beings (geomorphic):

– No

↳ Supernatural beings (anthropomorphic):

– Yes

↳ Supernatural beings (abstract symbol):

– Yes

↳ Portrayals of afterlife:

– Yes

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– Yes

↳ Humans:

– Yes

↳ Other features of iconography:

– Yes

## Beliefs

---

### Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Field doesn't know

Belief in afterlife:

– Yes

Reincarnation in this world:

– No

Are there special treatments for adherents' corpses:

– Yes

Are co-sacrifices present in tomb/burial:

– No

Are grave goods present:

– Yes

↳ Personal effects:

– Yes

↳ Valuable items:

– Yes

↳ Significant wealth (e.g. gold, jade, intensely worked objects):

– Yes

↳ Some wealth (some valuable or useful objects interred):

– Yes

↳ Other valuable/precious items interred:

– Field doesn't know

↳ Other grave goods:

– Yes

Are formal burials present:

– Yes

↳ As cenotaphs:

– Yes

↳ In cemetery:

– Yes

↳ Family tomb-crypt:

– Yes

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– No

↳ Other formal burial type:

– Yes [specify]: Pithos burials; cist and pit burials; hero worship starting in late seventh century at some of these burials

## Supernatural Beings

Are supernatural beings present:

– Yes

↳ A supreme high god is present:

– No

↳ Previously human spirits are present:

– Yes

↳ Human spirits can be seen:

– Yes

↳ Human spirits can be physically felt:

– Field doesn't know

↳ Previously human spirits have knowledge of this world:

– Yes

↳ Human spirits' knowledge restricted to particular domain of human affairs:

– Field doesn't know

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:

– Field doesn't know

↳ Human spirits' knowledge unrestricted within the sample region:

– Field doesn't know

↳ Human spirits' knowledge unrestricted outside of sample region:

– Field doesn't know



- ↳ Human spirits can see you everywhere normally visible (in public):
  - Field doesn't know
- ↳ Human spirits can see you everywhere (in the dark, at home):
  - Field doesn't know
- ↳ Human spirit's can see inside heart/mind (hidden motives):
  - Field doesn't know
- ↳ Human spirits know your basic character (personal essence):
  - Field doesn't know
- ↳ Human spirits know what will happen to you, what you will do (future sight):
  - Field doesn't know
- ↳ Human spirits have other form(s) of knowledge regarding this world:
  - Field doesn't know
- ↳ Human spirits have deliberate causal efficacy in the world:
  - Yes
- ↳ Human spirits can reward:
  - Yes
- ↳ Human spirits can punish:
  - Yes
- ↳ Human spirits have indirect causal efficacy in the world:
  - Yes
- ↳ Human spirits have memory of life:
  - Field doesn't know
- ↳ Human spirits exhibit positive emotion:
  - Field doesn't know

- ↳ Human spirits exhibit negative emotion:
  - Field doesn't know
- ↳ Human spirits communicate with the living:
  - Field doesn't know
- ↳ Non-human supernatural beings are present:
  - Yes
  - ↳ These supernatural beings can be seen:
    - Yes
  - ↳ These supernatural beings can be physically felt:
    - Field doesn't know
  - ↳ Non-human supernatural beings have knowledge of this world:
    - Yes
    - ↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:
      - Field doesn't know
    - ↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:
      - Field doesn't know
    - ↳ Non-human supernatural beings have knowledge unrestricted within the sample region:
      - Field doesn't know
    - ↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:
      - Field doesn't know
    - ↳ Non-human supernatural beings can see you everywhere normally visible (in public):
      - Field doesn't know

- ↳ Non-human supernatural beings can see you everywhere (in the dark, at home):
  - Field doesn't know
- ↳ Non-human supernatural beings can see inside heart/mind (hidden motives):
  - Field doesn't know
- ↳ Non-human supernatural beings knows your basic character (personal essence):
  - Field doesn't know
- ↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):
  - Field doesn't know
- ↳ Non-human supernatural beings have other knowledge of this world:
  - Field doesn't know
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world:
  - Yes
- ↳ These supernatural beings can reward:
  - Field doesn't know
- ↳ These supernatural beings can punish:
  - Field doesn't know
- ↳ These supernatural beings have indirect causal efficacy in the world:
  - Field doesn't know
- ↳ These supernatural beings exhibit positive emotion:
  - Field doesn't know
- ↳ These supernatural beings exhibit negative emotion:
  - Field doesn't know

- ↳ These supernatural beings possess hunger:
  - No
- ↳ These supernatural beings possess/exhibit some other feature:
  - No
- ↳ Mixed human-divine beings are present:
  - Yes
  - ↳ These mixed human-divine beings can be seen:
    - Yes
  - ↳ These mixed human-divine beings can be physically felt:
    - Field doesn't know
  - ↳ Mixed human-divine beings have knowledge of this world:
    - Yes
  - ↳ These mixed human-divine beings have deliberate causal efficacy in the world:
    - Yes
  - ↳ These mixed human-divine beings have indirect causal efficacy in the world:
    - Yes
  - ↳ These mixed human-divine beings exhibit positive emotion:
    - Field doesn't know
  - ↳ These mixed human-divine beings exhibit negative emotion:
    - Field doesn't know
  - ↳ These mixed human-divine beings possess hunger:
    - Field doesn't know
  - ↳ These mixed human-divine beings possess/exhibit some other feature:
    - Field doesn't know

↳ Mixed human-divine beings communicate with the living:

– Yes

↳ Does the religious group possess a pantheon of supernatural beings:

– Yes

↳ Organized by kinship based on a family model:

– No

↳ Organized hierarchically:

– Yes

↳ Power of beings is domain specific:

– Yes

↳ Other organization for pantheon:

– No

## Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously "moral" or "ethical" norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

– Yes

↳ Supernatural beings care about taboos:

– Yes

↳ Food:

– Yes

- ↳ Sacred space(s):
  - Yes
- ↳ Sacred object(s):
  - Yes
- ↳ Supernatural beings care about other:
  - Field doesn't know
- ↳ Supernatural beings care about murder of coreligionists:
  - Yes
- ↳ Supernatural beings care about murder of members of other religions:
  - Field doesn't know
- ↳ Supernatural beings care about murder of members of other polities:
  - Yes
- ↳ Supernatural beings care about sex:
  - Yes
  - ↳ Adultery:
    - Field doesn't know
  - ↳ Incest:
    - Field doesn't know
  - ↳ Other sexual practices:
    - Field doesn't know
- ↳ Supernatural beings care about lying:
  - Field doesn't know
- ↳ Supernatural beings care about honouring oaths:
  - Yes

- ↳ Supernatural beings care about laziness:
  - Field doesn't know
- ↳ Supernatural beings care about sorcery:
  - Field doesn't know
- ↳ Supernatural beings care about non-lethal fighting:
  - Yes
- ↳ Supernatural beings care about shirking risk:
  - Field doesn't know
- ↳ Supernatural beings care about disrespecting elders:
  - Field doesn't know
- ↳ Supernatural beings care about gossiping:
  - No
- ↳ Supernatural beings care about property crimes:
  - Field doesn't know
- ↳ Supernatural beings care about proper ritual observance:
  - Yes
- ↳ Supernatural beings care about performance of rituals:
  - Yes
- ↳ Supernatural beings care about conversion of non-religionists:
  - No
- ↳ Supernatural beings care about economic fairness:
  - Field doesn't know
- ↳ Supernatural beings care about personal hygiene:
  - Field doesn't know

↳ Supernatural beings care about other:

– No

Do supernatural beings mete out punishment:

– Yes

↳ Is the cause or agent of supernatural punishment known:

– Yes

↳ Done only by high god:

– No

↳ Done by many supernatural beings:

– Yes

↳ Done through impersonal cause-effect principle:

– Yes

↳ Done by other entities or through other means [specify]

– Field doesn't know

↳ Is the reason for supernatural punishment known:

– Yes

↳ Done to enforce religious ritual-devotional adherence:

– Yes

↳ Done to enforce group norms:

– Yes

↳ Done to inhibit selfishness:

– Yes

↳ Done randomly:

– No



↳ Other [specify]  
– Field doesn't know

↳ Supernatural punishments are meted out in the afterlife:  
– No

↳ Supernatural punishments are meted out in this lifetime:  
– Yes

↳ Supernatural punishments in this life are highly emphasized by the religious group:  
– Yes

↳ Punishment in this life consists of bad luck:  
– Yes

↳ Punishment in this life consists of political failure:  
– Yes

↳ Punishment in this life consists of defeat in battle:  
– No

↳ Punishment in this life consists of crop failure or bad weather:  
– Field doesn't know

↳ Punishment in this life consists of disaster on journeys.  
– Field doesn't know

↳ Punishment in this life consists of mild sensory displeasure:  
– Field doesn't know

↳ Punishment in this life consists of extreme sensory displeasure:  
– Field doesn't know

↳ Punishment in this life consists of sickness or illness:  
– Yes

↳ Punishment in this life consists of impaired reproduction:  
– Field doesn't know

↳ Punishment in this life consists of bad luck visited on descendants:  
– Yes

↳ Other [specify]  
– Field doesn't know

Do supernatural beings bestow rewards:

– Yes

↳ Is the cause/purpose of supernatural rewards known:  
– Yes

↳ Done only by high god:  
– No

↳ Done by many supernatural beings:  
– Yes

↳ Done through impersonal cause-effect principle:  
– Yes

↳ Done to enforce religious ritual-devotional adherence:  
– Yes

↳ Done to enforce group norms:  
– Yes

↳ Done to inhibit selfishness:  
– Yes

↳ Done randomly:  
– Field doesn't know

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:

– Yes

↳ Reward in the afterlife consists of mild sensory pleasure:

– Field doesn't know

↳ Reward in the afterlife consists of extreme sensory pleasure:

– Field doesn't know

↳ Reward in the afterlife consists of eternal happiness:

– Yes

↳ Reward in the afterlife consists of reincarnation as a superior life form:

– Field doesn't know

↳ Reward in the afterlife consists of reincarnation in a superior realm:

– Yes

↳ Other [specify]

– Field doesn't know

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

↳ Supernatural rewards in this life are highly emphasized by the religious group:

– Yes

↳ Reward in this life consists of good luck:

– Yes

↳ Reward in this life consists of political success or power:

– Yes

- ↳ Reward in this life consists of success in battle:
  - Yes
- ↳ Reward in this life consists of peace or social stability:
  - Yes
- ↳ Reward in this life consists of healthy crops or good weather:
  - Yes
- ↳ Reward in this life consists of success on journeys:
  - Field doesn't know
- ↳ Reward in this life consists of mild sensory pleasure:
  - Field doesn't know
- ↳ Reward in this life consists of extreme sensory pleasure:
  - Field doesn't know
- ↳ Reward in this life consists of enhanced health:
  - Yes
- ↳ Reward in this life consists of enhanced reproductive success:
  - Yes
- ↳ Reward in this life consists of fortune visited on descendants:
  - Yes
- ↳ Other [specify]
  - Field doesn't know

### **Messianism/Eschatology**

Are messianic beliefs present:

– No

### **Norms and Moral Realism**

Are general social norms prescribed by the religious group:

– Yes

Is there a conventional vs. moral distinction in the religious group:

– Field doesn't know

## Practices

---

### Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– Field doesn't know

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– Field doesn't know

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– Field doesn't know

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– Field doesn't know

Does membership in this religious group require permanent scarring or painful bodily alterations:

– Yes

Notes: Later sources (Xenophon, Plato, Plutarch) suggest this - it is unknown whether the practices of bodily harm, namely scourging at the altar of Orthia, were practiced back into the Archaic period

Does membership in this religious group require painful physical positions or transitory painful wounds:

– Yes

Notes: Comments / sources: Later sources (Xenophon, Plato, Plutarch) suggest this - it is unknown whether the practices of bodily harm, namely scourging at the altar of Orthia, were practiced back into the Archaic period

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Notes: Pausanias suggests that, before the legendary lawgiver Lycurgus reformed Sparta's constitution, the goddess Orthia demanded human sacrifice; it is unknown if such a ritual ever took place in Sparta

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– Field doesn't know

Does membership in this religious group require self-sacrifice (suicide):

– No

Does membership in this religious group require sacrifice of property/valuable items:

– Yes

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Field doesn't know

Does membership in this religious group require physical risk taking:

– Yes

Notes: Later sources suggest the upbringing of Spartan youth was centered on the cult of Orthia, which involved training in extreme austerity. Once again, it is problematic to assume all of these practices extended back to the Archaic period.

Does membership in this religious group require accepting ethical precepts:

– Field doesn't know

Does membership in this religious group require marginalization by out-group members:

– Yes

Does membership in this religious group require participation in small-scale rituals (private, household):

– Field doesn't know

Does membership in this religious group require participation in large-scale rituals:  
I.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– Yes

↳ On average, for large-scale rituals how many participants gather in one location:

– Field doesn't know

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– Field doesn't know

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– Yes

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– Yes

↳ Does participation entail synchronic practices:

– Yes

↳ Is there use of intoxicants:

– Field doesn't know

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– Field doesn't know

Does the group employ fictive kinship terminology:

– Yes

↳ Fictive kinship terminology universal:

– Field doesn't know

↳ Fictive kinship terminology widespread:

– Yes

Notes: Spartan youths - progression through age grades - later centered on cult of Orthia

↳ Fictive kinship terminology employed but uncommon:

– Field doesn't know

## Society and Institutions

---

### Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– A state

### Welfare

Does the religious group in question provide institutionalized famine relief:

– Field doesn't know

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide institutionalized poverty relief:

– Field doesn't know

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide institutionalized care for the elderly and infirm:

– Field doesn't know

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:



– Field doesn't know

## Education

Does the religious group provide formal education to its adherents:

– Yes



Is such education open to both males and females:

– Yes

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Field doesn't know

## Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Do the group's adherents interact with other institutional bureaucracies:

– Field doesn't know

## Public Works

Does the religious group in question provide public food storage:

– Field doesn't know

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide water management (irrigation, flood control):

– Field doesn't know

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide transportation infrastructure:

– Field doesn't know

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

## Taxation

Does the religious group in question levy taxes or tithes:

– Field doesn't know

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

## Enforcement

Does the religious group in question provide an institutionalized police force:

– Field doesn't know

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide institutionalized judges:

– Field doesn't know

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question enforce institutionalized punishment:

– Yes



Do the institutionalized punishments include execution:

– Yes

↳ Do the institutionalized punishments include exile:

– Yes

↳ Do the institutionalized punishments include corporal punishments:

– Yes

↳ Do the institutionalized punishments include ostracism:

– Yes

↳ Do the institutionalized punishments include seizure of property:

– Field doesn't know

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question have a formal legal code:

– Field doesn't know

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Field doesn't know

Notes: See ancient sources, namely Plutarch and Xenophon, on the Great Rhetra, the unwritten constitution of the Spartans instituted by the semi-legendary lawgiver, Lycurgus

– Field doesn't know

Notes: See Hodkinson, S. 1997. "The Development of Spartan Society and Institutions in the Archaic Period." In *The Development of the Polis in Archaic Greece*, edited by L. Mitchell and P. J. Rhodes, 83-102. London: Routledge.

## Warfare

Does religious group in question possess an institutionalized military:

– Yes

↳ Does the religious group in question have the power to conscript:

– Field doesn't know

↳ Does the religious group in question maintain a full-time military corps (e.g. Swiss

Guard):

– Field doesn't know



Does the religious group in question maintain a standing army:

– Field doesn't know

Notes: Sparta surely did by the Archaic period - and, given that we presume all Spartans to be a part of the public religious practices, then this answer could very well be "yes"

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– Yes

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

## Written Language

Does the religious group in question possess its own distinct written language:

– Yes

Notes: We have fragments from the Spartan poets Alcman and Tyrtaeus, but, overall, the Spartans wrote very little down.

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Field doesn't know

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Field doesn't know

## Calendar

Does the religious group in question possess a formal calendar:

– Field doesn't know

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

## Food Production

Does the religious group in question provide food for themselves:

– Field doesn't know

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

## Bibliography

### Entry/Answer References

Reference: M. Flower. Spartan Religion. (A. Powell, Ed.), A Companion to Sparta. Wiley-Blackwell.

Reference: Stephen Hodkinson. Sparta. ISD LLC. isbn: 9781910589335.