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Insularity in a Religious Context

The British Occupation of Egypt & Sudan

Highlights

Sacrifices Among the Ancient Greeks

Contributions in History Teaching Training

Discovering Thoughts, Inventing Future

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Insularity in a Religious Context in the Sanctuaries of in Western Thrace

By Juliana Figueira da Hora & Claudio Walter Gomez Duarte

Abstract- The region of Thrace in the Aegean is an example of the dynamics of contact between Greeks and local populations. The region was chosen because of the need to understand the social, cultural, and religious dynamics in the hybrid sanctuaries sphere in the Northern Aegean through material culture. We will present preliminary reflections on the issue of insularity in cult contexts in the formation of a regional and/or local *koiné* in the Northern Aegean of the Archaic period, in the sphere of the Northern Aegean *peraíai*. The so-called "glocalism", immersed in contact networks, creates a bond of isolation and non-isolation between the islands and mainland. For this proposal, will be present specifically the sanctuaries of hybrid deities founded by Greek Thassos Island.

Keywords: thrace, northern aegean, insularity, globalization, female hybrid sanctuaries.

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INSULARITYINARELIGIOUSCONTEXTINTHESANCTUARIESOFINWESTERNTHRACE

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Insularity in a Religious Context in the Sanctuaries of in Western Thrace

Entre o Local e o Regional no Egeu do Norte: A Insularidade em Contexto Religioso nos Santuários da *Peraia* de Tasos na Trácia Ocidental

Entre lo Local y lo Regional en el Norte: La Insularidad en un Contexto Religioso en los Santuarios de Peraia de Tasos en Tracia Occidental

Juliana Figueira da Hora [α] & Claudio Walter Gomez Duarte [σ]

Abstract- The region of Thrace in the Aegean is an example of the dynamics of contact between Greeks and local populations. The region was chosen because of the need to understand the social, cultural, and religious dynamics in the hybrid sanctuaries sphere in the Northern Aegean through material culture. We will present preliminary reflections on the issue of insularity in cult contexts in the formation of a regional and/or local *koiné* in the Northern Aegean of the Archaic period, in the sphere of the Northern Aegean *peraíai*. The so-called "glocalism", immersed in contact networks, creates a bond of isolation and non-isolation between the islands and mainland. For this proposal, will be present specifically the sanctuaries of hybrid deities founded by Greek Thassos Island.

Keywords: thrace, northern aegean, insularity, globalization, female hybrid sanctuaries.

Résumé- A região da Trácia, no Egeu, é um exemplo da dinâmica de contato entre gregos e populações locais. A escolha da região devido à necessidade de compreender as dinâmicas sociais, culturais e religiosas na esfera dos santuários híbridos no Egeu do Norte por meio da cultura material. Apresentaremos reflexões preliminares sobre a questão da insularidade em contextos de culto na formação de uma *koiné* regional e/ou local no Egeu Setentrional do período Arcaico, mais precisamente na esfera das *peraíai*[1] do Egeu Setentrional. O chamado "glocalismo", imerso em redes de contato, cria um vínculo de isolamento e não-isolamento entre as ilhas e continente. Apresentaremos especificamente os santuários de divindades híbridas fundados por gregos da Ilha de Tasos.

Palavras-chave: trácia, norte do egeu, insularidade, globalização, santuários híbridos femininos.

Résumé- La región de Tracia, en el Egeo, es un ejemplo de la dinámica de contacto entre los griegos y las poblaciones locales. La elección de la región está relacionada con la necesidad de comprender la dinámica social, cultural y religiosa en el ámbito de los santuarios híbridos en el norte del Egeo a través de la cultura material. Presentaremos reflexiones preliminares sobre la cuestión de la insularidad en contextos de culto en la formación de una *koiné* regional y/o local en el norte del Egeo del período Arcaico, en el ámbito de las *peraíai*[2] de la parte Norte del Egeo. El llamado "glocalismo", inmerso en redes de contactos, crea un vínculo de aislamiento y no aislamiento entre las islas y continente. Para este artículo, se presentarán específicamente los santuarios de deidades híbridas fundados por griegos de la isla de Tasos.

Palabras clave: tracia, egeo septentrional, insularidad, globalización, santuarios híbridos femeninos.

I. Introduction

This paper is a research proposal under development.[3] In this sense, our main objective is to understand the dynamics of contact relations between Greeks and local populations in Archaic Thrace through the materiality excavated in certain poleis in the *peraia* region and through the existing documentation in the excavation reports (TIVERIOS, 2008, p. 74). In this sense, we pay attention to the local traces both in the structures of the sanctuaries there and in the artifacts from the excavations. We have tried to use a relational contextual methodology and the database as a tool to create regional comparative tables (HORA, 2018, p. 88-105). As specific objectives, we aim to understand the relationships between these poleis, both in terms of the context of networks in the Northern Aegean, and the local specificities present in sanctuaries of hybrid deities (Greek and Thracian), within the discussions of so-called localism and glocalism, to seek a direction of contextual view of the polis to understand the external and internal influences of cult habits. The applicability of local theories, in line with methodologies designed for archaeological contexts, is still in its infancy in archaeological studies in foreign universities, and in the case of Brazil, it is almost non-existent. In this way, this paper aims to bring originality in terms of theory applied

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[1] *Peraía* (ἡ περαία) uma posse continental por um Estado insular. Ver: Liddell; Scott; Stuart-Jones, (1996). Para o plural *peraíai* (αἱ περαίαι) Ver: Welwei, (2006). De acordo com Constantakopoulou (2007) *peraíai*: partes do continente por um Estado insular.

[2] Peraía (ἡ περαία) una posesión continental por un estado insular. Ver: Liddell; Scott; Stuart-Jones, (1996). Para el plural peraíai (αἱ περαίαι) Ver: Welwei, (2006). Según Constantakopoulou (2007) peraíai: partes del continente por un estado insular.

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to a methodology that includes excavation reports in specific archaeological contexts in the Northern Aegean and seeks to understand the dynamics of relations at the local and regional levels in the Archaic period.

II. Discussing Identities: Insularity, Localism, and Globalization in the Mediterranean

Scholarship within Mediterranean Archaeology has explored local dynamics, aiming to comprehend how the incorporation of Greek elements unfolded across diverse Mediterranean locales, introducing a material culture that transcended mere imitation of Greek techniques, motifs, and aesthetics. The reception of these elements can be interpreted through the lens of network theory, a prominent discourse in understanding Hellenistic phenomena and the plurality of discourses, as well as within the framework of local contextual processes. In this regard, we posit that hyper-connectivity does not negate locality but rather complements it dialectically. These theories converge harmoniously, as argued by Vlassopoulos, as local approaches enable us to contemplate the transformations wrought by connectivity (VLASSOPOULOS, p. 2013).

The utilization of network concepts, according to I. Malkin, provides insight into the intricate web of interconnections within the Greek world, wherein micro-regions form part of broader networks engaging in both short-term and long-term interactions, rather than conforming to spatial or temporal hierarchies centered on notions of centrality or origins (MALKIN, 2003 passim). A novel perspective on this interplay between connectivity and strong communal ties emerges from studies on cult practices, festivals, and communal rituals that fostered profound social bonds rooted in shared memories and experiences (WILLIAMSON, 2022). The application of "small-world networks" theory in archaeology is a burgeoning field, currently under discussion within specific Mediterranean contexts. Anna Collar introduces the notion of external innovations and connections, which may occur randomly and be represented by "weak ties," or successfully diffuse through "connectivity nodes" established by "strong ties," characterized by mutual reliability, shared experiences, and reciprocal memories (COLLAR, 2022).

Considering micro-regions within networks, contemporary research revisits a discourse centered on regionalism, viewing local contexts through the lens of indigenous traditions, elite structures, and local historical narratives. This discourse underscores the significance of the local as an ontological force shaping everyday interactions. However, the discursive impact of locality on society remains largely unexplored. Conceptual dialogues that have greatly informed the understanding of related concepts, such as ethnic or national identities, are on the cusp of emerging. According to Hans Beck, locality encompasses all manifestations of local culture, knowledge production, and communal beliefs, each rooted in the local context that informs it (BECK, 2018, p. 26).

Local and regional dynamics form part of a broader system that incorporates practices of local significance while remaining receptive to external influences. This system illuminates the transformative nature of cultural exchange, as votive practices assimilate diverse elements, thereby reflecting a nuanced cultural amalgamation rather than outright denial of variations. The comprehension of relationships and their fluid systems, encapsulated within the concept of "glocalism," is intertwined with networks that interconnect insular communities and mainland territories, manifesting in material culture that reflects globalizing trends (MÜLLER, 2016, p. 2).

The discourse on insularity encompasses diverse perspectives, drawing from the works of scholars such as B. Knapp (2007), Broodbank (2002), Hall (1997), Horden and Purcell (2000), and Cherry (2004). Broodbank, for instance, explores island dynamics and the notion of "islandscapes" in the Cyclades, examining how living on islands shapes communal identity (BROODBANK, 2000). Knapp expands the scope of insularity beyond physical boundaries, emphasizing its regional dimensions, as exemplified by peraia's regional interactions (KNAPP, 2007, p. 39). The multifaceted nature of insularity and its impact on cultural identities extends to diverse contexts, including desert oases (ERIKSEN, 1993).

The Archaic period offers fertile ground for exploring the intersection of insularity and identity. Key questions include the role of insularity in shaping ethnic, cultural, and social identities, as well as the mechanisms of connectivity between islands and the mainland. Did interactions between islands foster cultural hybridizations, and were distinct identities evident within the peraia? These inquiries underscore the need for deeper exploration of insularity to better understand the re-signification of cultural practices and religious artifacts.

The region of Thrace in the Northern Aegean epitomizes the dynamics of contact between Greeks and local populations. Dating back to the 7th century B.C., Thrace exhibits signs of early polis development, characterized by urban centers, demarcated territories, and abundant archaeological finds. Despite extensive excavation efforts by French and American scholars, archaeological research on this region during the Greek Archaic period remains scarce in Brazil. This knowledge gap presents an opportunity to contribute to the understanding of ancient history in Brazil and Mediterranean archaeology, while also enriching research on interregional contacts in the ancient Mediterranean. Moreover, our unique vantage point in

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Brazil, with its distinct historical experiences, enables us to contribute to discussions on contact relations, identity formation, and religious practices, considering local contexts and their interconnectedness with broader patterns of interregional connectivity.

III. Constructing and Deconstructing Parameters of Interpretation: Theorizing the Local

At any given time, a place consists of various parameters that allow for meaningful analysis. In this approach, place has a dual meaning and can be both a physical domain and a metaphorical domain. As a physical domain, place is the accessible and manageable space that individuals experience as they navigate their daily lives. The meaning of the term is close to the concept of neighborhood, a place where social relations take place. In the metaphorical sphere, place is a relational or contextual category. It becomes a point of reference for those who share a common place (MÜLLER, 2016, p. 1).

Hans Beck points out that it is difficult to maintain a binary logic between the local and the global, as one category is fused with the other. According to the historian, studies on cultural globalization show that the local and the global are constantly subject to adaptation and change, in other words, these relationships are never static or watertight (BECK, 2018, p. 26). According to Roland Robertson, the terms "glocal" and "glocalization" enter the debate based on the need to break the idea of binarism, bringing into the debate the new localism that inserts social and cultural practices of the need for internal communal production to external stimuli and vice versa, encompassing the complexity of the "global-local" (ROBERTSON, 1995, p. 27).

In terms of cultural practices and social meaning, the local is invoked as a figure that unites contexts in their imagined community. Locality denotes the long-standing patterns that emerge from association with place. The term encompasses all expressions of local culture, knowledge production, and community belief, each concerning the local horizon that inspires them. Localism is the mindset that prioritizes the sum of these expressions from within over alternative and competing sources of social meaning from outside the community (MÜLLER, 2016, p. 17). In the debate on globalization, then, the local is above all a space for negotiating and adapting to the global, in which it deals with various strategies of aversion and also seclusion to the external. At the same time, connectivity and globalization—or glocalization—lead to new political challenges and cultural patterns of meaning, which as such are larger, more effective, and more successful categories of order than those of the local (BECK, 2017, p. 37). In the case of the Greek polis, it is no longer possible to study individual communities, according to Vlassopoulos, because the whole process of understanding local events implies seeking answers to supra- or trans-political transformations and processes within the polis's communities (VLASSOPOULOS, 2013, p. 21).

Ancient Greece was a world of accelerating change. From the Archaic to the Hellenistic period, the Greeks experienced expansion as a significant movement of relations. In short, from the 8th century BC onward, the Greek world became larger and larger. As their world expanded, communication within it intensified. The growth of exchange networks facilitated new forms of connectivity. In almost every generation, people, goods, and ideas have moved faster. New transportation arteries have further increased communication, bringing everything closer together. As the mental map of the world expanded, the societies of the Greek polity grew closer together culturally, politically, economically, and religiously (Hodos, 2016, *passim*).

IV. Hyperconnectivity and Local Studies: Converging Concepts

The investigation of interconnectivity within the ancient Greek world is currently in vogue. The recent surge in interest in network theories, propelled by the prevalence of social media communication on the Internet, significantly contributes to this approach. Vlassopoulos posits that local approaches unveil a post-hyperconnectivity dimension, enabling contemplation of the local transformations and consequences engendered by networks (VLASSOPOULOS, 2013, p. 21). The central query pertains to how political entities have reacted to shifts in the global landscape. It appears that the polis predominantly exhibited a self-referential and socio-centric outlook: self-referential due to its traditions revolving around itself, with citizens and their ancestors as the exclusive focal points of its worldview; and socio-centric because its perspectives were rooted in inherently introspective interpretations, conceived and validated by the prevailing understanding within the community itself (MÜLLER, 2016, p. 28).

It is noteworthy, as Hans Beck emphasizes, that the theory of networks in the Mediterranean does not nullify the embeddedness of local studies within hyper-connectivity. According to Collar, connectivity constitutes a multifaceted phenomenon that both influences and is influenced by social relationships and bonds of trust (BECK, 2021; COLLAR, 2022). In the realm of globalization studies, the local assumes significance as the sphere where connectivity links manifest the real-life dynamics of social relations. This translation finds resonance in the glocal sphere, within the framework of globalization, from a micro perspective, accentuating both diachronic and

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synchronic processes (BECK, 2021; DANIELS, 2022). The authors contend that network theory neither can nor should overshadow studies of localism; rather, it underscores the complexity of the so-called "globalethic" (NGUGI WA THIONG'O, 2012, p. 27). Contrary to the common perception that attributes to the local the sole ability to formulate defensive counterstrategies against global advancements, archaeological studies refute this fallacy by highlighting discursive environments and spaces, such as cult markers, which are not confined to a specific place but are "related to" it, encapsulating elements of strong ties that are symbolically significant and adaptable in the context of contact relations (COLLAR, 2022).

Anna Collar's notion of "small world networks" elucidates the role of trusting contacts in fostering successful relationships within the "nodes" of networks, facilitating broader and richer flows of information at regional and local levels (COLLAR, 2022). The profound impacts, novel ideas, trust compacts, and other mnemonic elements exert a profound influence on local narratives, facilitating broader systemic changes (COLLAR, 2022).

Author Megan Daniels (2022) employs the concept of "strong ties" to underscore that the connections forged within local spheres transcend cultural transmission between Greece and other Mediterranean regions. In the context of Thrace, this concept of strong ties also encompasses both synchronic and diachronic dimensions inherent in socio-political relations (DANIELS, 2022). Thrace's hybrid sanctuaries epitomize this interaction, materializing in cult relationships within contact zones, forged through strong ties of trust, exchange, memory, and interaction.

Therefore, the study of localism transcends mere local history. The parochialism of the polis permeates the communicative landscape of societies confined within their socio-cultural domains, a phenomenon observable in the intersection of network and local studies. Collar's concept of "small world networks" enables comprehension of flows in both macro and micro spheres, broadening our understanding of the local process. The notion of localism permeates various facets of human experience. Though often intertwined with notions of ethnic identity and belief, it is distinct from them and holds implications for society at large. From this standpoint, comprehending history and politics, both locally codified and reinforcing the bond between people and land, is a logical progression (MÜLLER, 2016, p. 22). Conversely, Collar sheds light on the bonds of trust and memories forged within the "nodes" of connectivity, which facilitated the configuration of local spaces and narratives enacted and materialized in contact zones (COLLAR, 2022).

V. Religion, Hyperconnectivity, and Glocality: Sanctuaries and Cults in Local and Regional Relations

According to Vlassopoulos, religion and community were deeply intertwined in ancient Greece, especially in the archaic period. On the one hand, Greek religion was communal to a very significant extent; the overwhelming majority of cultic and ritual acts took place in various communal contexts (VLASSOPOULOS, 2015, p. 257). Public and private religious communities were not static, self-proclaimed entities; they were involved in a continuous process of formation, transformation, and dissolution. On the other hand, almost all forms of Greek community had a religious basis in addition to other characteristics. Religion was a powerful means of creating social cohesion and articulating communal identities; but it also constituted an arena in which conflicting visions of relations between humans and between humans and gods were constantly expressed and contested (HANSEN; NIELSEN, 2004, p. 130-133).

Considering the discussions on glocalism and the relationship between Thracians and Greeks in sanctuaries considered hybrids, we base our discussions on relational archaeological data using the contextual method of analysis[4]. In this way, we will attempt to list only those poleis in *peraia* that have sanctuaries with material remains associated with female hybrid deities identified as such. Our goal is to think about the relationships that exist in a particular sanctuary in a particular polis based on what the material allows us to infer.

Conjectures about archaeological material previously observed as Greek or considered Thracian should be evaluated very carefully because the historiographical tradition is accustomed to immediately identifying an object found in a Thracian context as Greek (the product of pure and simple imitation). And in a second moment, on the contrary, the tendency was to conclude that the locally made object had ignored all the external origins and influences that had produced it. In this sense, Alicia Jiménez refers us to the concept of emulation[5] of objects resulting from contacts between founders and locals (JIMÉNEZ, 2017, p. 29). Potolsky also tells us that the transformation of a repeated "imitation" into an original model (in which a set of characteristics can be recognized in each context and create traditions) occurs through the difference and discontinuity of what was tradition, transformed into something new in the present (POTOLSKY, 2006, p. 54-57).

[4] Contextual methodology for archaeological analysis allowed us to cross-reference data from artifacts found in specific contexts.

[5] Emulation (*aemulatio*) is not mere imitation (*imitatatio*), but the emergence of something new brought about by the meeting of two or more cultures.

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This discussion of tradition and imitation allows us to reflect on the use of the very contemporary concepts of "small worlds networks" presented by Anna Collar (2022) and "strong ties" developed by Megan Daniels (2022). These concepts draw our attention to the practices and synchronic and diachronic dimensions of socio-political networks—closely linked to religion as experienced in hybrid sanctuaries—in regions of intense contact between Greeks and natives, as is the case in Thrace. For example, we can highlight the ties expressed in the dedications of Greek sanctuaries, where "temporary communities" were created. In this sense, according to John Mooring, members of the local elite transmitted innovations in materiality horizontally and vertically (MOORING, 2022, p. 80). In another example, Sandra Blakely and Joanna Mundy draw attention to the hybrid cults of Samothrace and the mediation of connective "nodes" that functioned as bottlenecks or points of information, innovation, and adaptation of local cult needs. “Strong ties” are deeply articulated in symbolic and identity processes that facilitate the diffusion of rites, local variability, and hybridity (BLAKELY; MUNDY, 2022, p. 101).

In this way, we seek to observe the transformation that certain materials have undergone locally by understanding what the archaeological context offers. This transformation occurred, on the one hand, within a dynamic and fluid system of continuous exchange and, on the other hand, through the preservation of traditions.

VI. Hybrid Sanctuaries and New Theoretical Assumptions

To think about contact zones and the formation of identities outside the polis, as in the case of the hybrid sanctuaries of *peraia*, a new interpretive look at the data and sources is necessary. For Jan Boulzek, the notion of multiculturalism in the study of Greek foundations in Thrace and the Black Sea brings a clear complexity to the data presented in the excavations. In this sense, local female deities such as Bendis at Abdera, and Parthenos at Neapolis, have been identified and associated with Greek deities of the Archaic period. In this continuum, they appear as local deities associated with the Greek Artemis, with mixed offerings and possibly very close features of divine association and cult (BOUZEK, 1999, p. 16). Identity issues were fluid, and the local naming of deities from the metropolis meant more than just a generalized appropriation of nomenclature from one culture to another, aimed purely at the needs of the founding polis, in this specific case. It is therefore possible to think in terms of situational identity (REBILLARD, 2012). Social identity theory, according to Henri Tajfel, has shown that collective identities are part of individual intergroup actions with externally defined roles, with defined and situational choices (TAJFEL, 1974).

For Rüpke, the vast amount of material evidence available for the study of ancient religions shaped by the material elements surrounding the deity, from the sanctuary to the objects offered, favors research focused on intergroup studies. The social conditions and individual social agency surrounding the local contact networks at the contextual level of the find should be viewed from the cultural and situationally imbricated elements of specific groups of worshippers, who may be founding Greek women and men who worshipped the goddess Artemis, as well as local people who worshipped Bendis or Parthenos, or two groups situationally integrated into the religious entanglement.

We can think of the process of "small worlds networks" and "strong ties" when we reflect on the social changes and profound effects of the relationship of trustworthiness that incorporates unofficial religious experiences and creates deep ties of integration (COLLAR, 2022). The narratives constructed in hybrid places of worship depend on elements that go beyond dialogue and mere cultural transmission between Greeks and locals (DANIELS, 2022). Longstanding symbolisms and ideologies involving chthonic practices and unusual offerings to the peculiarly Greek deity, or even a radical change in modes of worship, can be identified through contextual data analysis. These are hypotheses that we can raise and introduce into the discussion of local/regional/global processes of interconnected networks in the Mediterranean. Considering the female sanctuaries of the Northern Aegean, the multiplication of female deities metamorphosed into a specific Greek deity has the typical appropriation of the choice of place, limited to a group specifically focused on and open to this contact coming from the founding island polis, as a network of choices and assumptions that usually fit local interests. There are power relations between specific groups of visitors, clearly hybrid objects in the context that can bring to light Thracian identities erased by the colonialist discourse of historiography, through their local deities. The methodological question is being revised concerning the observation of religious phenomena in antiquity. New studies bring to light important data in religious contexts, new theoretical-conceptual and methodological questions, making it possible to observe phenomena such as the agency of individuals in materiality, situational identities, and transformations of local and contextual cults. For Collar, the relationship of strong ties, even if there is isolation, will be a close relationship and fruitful exchange that will strengthen regional ties focused on local aspects (COLLAR, 2022, p. 5).

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VII. The *Peraia* of Thasos: History, the Main Sanctuaries, and Local Female Deities

Thasos, established by the inhabitants of Paros around 680 BC, played a pivotal role in founding cities on the Thracian mainland during this era. Among these settlements, our attention will be directed towards the most extensively documented archaeological foundations featuring evidence of hybrid sanctuaries, as recorded in excavation reports. These include Neapolis, Oesyme, Galepsos, Antisara, and Pistiros (Figure 1).



Source: Earth Explorer, 2018.

Figure 1: Map of Thrace (Northern Aegean). Credit image: Rodrigo Araújo Lima.

Neapolis was founded by Thasos at the beginning of the 6th century BC. By the end of the 5th century BC, this city had already severed its ties with the metropolis (TIVERIOS, 2008, p. 81). The main local female deity was the so-called Parthenos, whose cult was active at the time the Thasians founded the polis in the region. The settlers of Tasos adopted the cult in an attempt to win over the local population (TIVERIOS, 2008, p. 81). The important sanctuary of Parthenos was located in the district of Panayia, in the historical center of Kavala. All the inscriptions indicate that it was a Greek sanctuary. Many materials such as ceramics and votive objects have been found at this site. Among the hundreds of terracotta figurines found during archaeological excavations at the Parthenos sanctuary, there are no identifiable representations of the deity itself or of specific ritual attributes that indicate its peculiarity or its identification with a great Olympian goddess (PROKOVA, 2015). This phenomenon also occurs in the Artemision of Thasos, where no statuettes of the goddess Artemis were found, or even significant representations on vases of figures of black figures attesting to her identity (HORA, 2018). According to P. Collart, the deity Parthenos is not a direct Hellenized form of Artemis, but a Hellenized form of the goddess Bendis, a Thracian goddess already attributed to Artemis (COLLART, 1937 apud FRANÇOIS, 2010, p. 439). Thus, by the beginning of the 20th century, scholars were already anticipating a hybrid complexity of cults in the region.

The polis of Oesyme was founded by Thasos in the second half of the 7th century BC, according to written sources (Strabo, *Geography*, 7.35; Thucydides, *History of the Peloponnesian War*, 4.107; Homer, *Iliad*, 8.304; Diodorus Siculus, *Library of History*, 12.68). The oldest remains date back to the second half of the 7th century BC and include mainly local pottery and Thasio-Parthian pottery from eastern Greece (TIVERIOS, 2008,

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p. 82). In fact, recent excavations on the Acropolis have revealed a precolonial level dating back to the Early Iron Age. A cave with prehistoric pottery was investigated north of Oesyme, on a small peninsula towards modern Iraklitsa (LAZARIDIS, 1969, p. 13). The cult of the nymphs was practiced in Oesyme at least since the 6th century B.C., a cult that was also popular in Thasos in the Archaic period. In the *BCH*,[6] vol. 89, there is archaeological and architectural information on sanctuaries dedicated to the nymphs, which may shed light on a cult *koiné* in the *peraia* of Thasos (BRUNEAU, 1965, p. 1008-1015). This connection between the Thracian polis and Thasos can show us close links between peculiar and local cults, especially those practiced by women in the Archaic period.

Galepsos was founded by Thasos in the 5th century BC on the site of Gaïdourokastro, as attested by ancient written sources such as Thucydides (*History of the Peloponnesian War*, 4.107). Inscriptions dating back to the 5th century BC have been found, written in a Thasio-Parthian alphabet (ISAAC, 1986, 64). The island was inhabited by Thracians from the region and this presence is marked by archaeological remains, mainly in funerary contexts. There is evidence of the cults of Zeus Ktesios, Patroios, and Herkeios at Galepsos, while a series of Late Archaic inscriptions on *horoi* (boundary stones) written in the Thasio-Parthian alphabet refer to a female sanctuary of Demeter with a *hekatombedos* temple (GIOURI AND KOUKOULI-CHRYSANTHAKI, 1987, p. 372-373). Sanctuaries are important indicators of hybrid cults. The objects in context can shed light on whether there was a regional relationship between Greek deities that could be worshipped alongside local deities.

Antísara was a Thasian foundation, considered an *empórion*[7], founded around the end of the 6th century BC, as well as the initial phase of the houses that have been discovered. A sanctuary of Asclepius was found, indicating that his cult replaced another local cult that had existed since the end of the 6th century BC. The area has also produced pottery with evidence of a Thasio-Parian influx dating back to the 7th century BC (TIVERIOS, 2008, p. 86). For the Greeks, the cult of Asclepius was associated with the figure of Hygeia to represent health through healing cults (SALVIAT, 1980, p. 259-273). The two deities appear associated in many contexts in the Mediterranean (LOWRY, 2010, p. 4).

Pistiros was a Thasian *empórion* founded in the 5th century BC near a site called Vetren, Bulgaria. In 1990, its excavations attracted international attention among Thracian scholars. This important discovery relates to a unique inscription that records a multilateral treaty between three Thracian dynasties—Kersobleptes, Amadokos, and Berisades—and the resident merchants who lived in an *empórion* called Pistiros. The treaty records the rights of resident Greek merchants vis-à-vis other Greek merchants and the local peoples and rulers of Thrace, the rights of Thracian authorities vis-à-vis Greeks residing in Thracian lands, and various economic provisions describing the trade routes used and the inviolability granted to traveling and resident merchants in Pistiros in the 5th century BC (BOUZEK, 1996, p. 221-222; STOYANOV, 2000, p. 55-67). Identifying the site at Vetren as the Pistiros *empórion* is problematic because the finds are atypical for a Greek *empórion*: Most of the pottery found is locally made, while Greek imports are smaller than in other Thracian polis; the number of amphora seals and Greek inscriptions is surprisingly small for a typical Greek *empórion*; and finally, the religious altars found so far, possibly dedicated to female deities, are all considered Thracian, but this issue is still in the early stages of archaeological data collection (ELKOV; DOMARADZKA, 1994, p. 1-15).

VIII. Final Considerations

This paper aimed to demonstrate the applicability of theoretical concepts related to insularity and globalization in antiquity, more specifically global and local issues in the *peraia* of Thrace, through material culture in the context of local hybrid sanctuaries. We observed that the concept of the polis has been reworked from a post-colonialist perspective, with an emphasis on the transformations of materiality present in *apoikias* that were influenced by various intersecting identities. We sought to highlight the importance of theoretical reflection on the concept of the local and the parochial, and on insularity in its broadest sense, including local reality, memories, identities, movement of people and things, perceptions of space and distance. We also sought to highlight the interconnectedness of the perception of strong and weak ties that can be rooted in the local sphere through worship and celebration. The connections built by lived memories and experiences, present in the nodes of hyper-connectivity in the Mediterranean, were also the subject of our observations.

The connectivity and the micro and macro movements are in line with a methodology that focuses on the archaeological contexts of the *peraiai* of Thrace, a region of paramount importance for understanding the dynamics of relations between the islands of the Northern Aegean and the mainland. To this end, we have made a selection of the most important sanctuaries excavated in the region. The *peraia* of Thassos, especially Neapolis, Oisyme, Galepsos, Antísara, and Pistiros, are particularly important, as they

[6] *Bulletin de Correspondance Hellénique*.

[7] Greek term: ἐμπόριον (neutral word in Greek). Definition: Maritime trading post; hence a city on the coast with a large port and a great deal of commercial activity. (Taken from: http://labeca.mae.usp.br/pt-br/glossary/).

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have recorded a lot of archaeological material, especially concerning ceramics and objects considered sites of Greek influence in sanctuaries called hybrid and/or considered Greek.

We conclude by pointing out that Archaeology shows us that the sites considered here as insular demonstrate that the historiographical discourse is not sustainable. There is still much to be studied, but the need for a closer look at locally produced material culture is clear.

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Sacrifices among the Ancient Greeks: Communion with the Divine

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Abstract- This article explores the role of sacrificial rituals in ancient Greek religious practices, emphasizing their function as a means of establishing and maintaining communion between mortals and the divine. Sacrifices were integral to both individual and collective life, marking key transitions such as birth, initiation, warfare, and civic celebrations. Through an interdisciplinary approach combining literary, iconographic, and archaeological sources, this study examines the typologies of offerings, the material and symbolic significance of altars as the focal point of ritual activity, and the complex interplay between sacrificial practices and sociopolitical structures. Particular attention is given to the ideological and performative dimensions of blood sacrifices, as well as to the debated phenomenon of human sacrifice. By analyzing a broad spectrum of evidence, this article contributes to a nuanced understanding of how ritualized violence functioned as a mechanism of religious expression, social cohesion, and power negotiation in the ancient Greek world.

Keywords: greek sacrifice, ritualized violence, sacred altars, divine communion, religious practice, human sacrifice, archaeology, iconography, classical literature.

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Sacrifices among the Ancient Greeks: Communion with the Divine

Márcia Cristina Lacerda Ribeiro [α] & Vagner Carvalheiro Porto [σ]

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Keywords: greek sacrifice, ritualized violence, sacred altars, divine communion, religious practice, human sacrifice, archaeology, iconography, classical literature.

Résumé- Cet article explore le rôle des rituels sacrificiels dans les pratiques religieuses de la Grèce antique, en soulignant leur fonction en tant que moyen d'établir et de maintenir la communion entre les mortels et le divin. Les sacrifices étaient essentiels à la vie individuelle et collective, marquant des moments clés tels que la naissance, l'initiation, la guerre et les célébrations civiques. Par une approche interdisciplinaire combinant sources littéraires, iconographiques et archéologiques, cette étude examine les typologies des offrandes, la signification matérielle et symbolique des autels en tant que centres d'activité rituelle, ainsi que les interactions complexes entre pratiques sacrificielles et structures sociopolitiques. Une attention particulière est accordée aux dimensions idéologiques et performatives des sacrifices sanglants, ainsi qu'au phénomène controversé du sacrifice humain. À travers l'analyse d'un large éventail de sources, cet article apporte un éclairage nuancé sur la manière dont la violence ritualisée fonctionnait comme un mécanisme d'expression religieuse, de cohésion sociale et de négociation du pouvoir dans le monde grec antique.

Motsclés: sacrifice grec, violence ritualisée, autels sacrés, communion divine, pratique religieuse, sacrifice humain, archéologie, iconographie, littérature classique.

Resumen- Este artículo explora el papel de los rituales sacrificiales en las prácticas religiosas de la antigua Grecia, destacando su función como un medio para establecer y mantener la comunión entre los mortales y lo divino. Los sacrificios eran fundamentales tanto en la vida individual como en la colectiva, marcando momentos clave como el nacimiento, la iniciación, la guerra y las celebraciones cívicas. A través de un enfoque interdisciplinario que combina fuentes literarias, iconográficas y arqueológicas, este estudio examina las tipologías de ofrendas, el significado material y simbólico de los altares como centros de actividad ritual y la compleja interacción entre las prácticas sacrificiales y las estructuras sociopolíticas. Se presta especial atención a las dimensiones ideológicas y performativas de los sacrificios de sangre, así como al controvertido fenómeno del sacrificio humano. Mediante el análisis de un amplio espectro de fuentes, este artículo contribuye a una comprensión matizada de cómo la violencia ritualizada funcionaba como un mecanismo de expresión religiosa, cohesión social y negociación de poder en el mundo griego antiguo.

Palabras clave: sacrificio griego, violencia ritualizada, altares sagrados, comunión divina, práctica religiosa, sacrificio humano, arqueología, iconografía, literatura clásica.

Resumo- Este artigo explora o papel dos rituais sacrificiais nas práticas religiosas da Grécia Antiga, destacando sua função como meio de estabelecer e manter a comunhão entre os mortais e o divino. Os sacrifícios eram fundamentais tanto na vida individual quanto na coletiva, marcando momentos-chave como nascimento, iniciação, guerra e celebrações cívicas. Através de uma abordagem interdisciplinar que combina fontes literárias, iconográficas e arqueológicas, este estudo examina as tipologias de oferendas, o significado material e simbólico dos altares como centros da atividade ritual e a complexa interação entre práticas sacrificiais e estruturas sociopolíticas. Atenção especial é dada às

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dimensões ideológicas e performáticas dos sacrifícios sangrentos, bem como ao controverso fenômeno do sacrifício humano. Por meio da análise de um amplo espectro de fontes, este artigo contribui para uma compreensão mais aprofundada de como a violência ritualizada funcionava como um mecanismo de expressão religiosa, coesão social e negociação de poder no mundo grego antigo.

Palavras-chave: sacrifício grego, violência ritualizada, altares sagrados, comunhão divina, prática religiosa, sacrifício humano, arqueologia, iconografia, literatura clássica.

> *"The gods befriend the sensible, and they detest those who do wrong"(Athena to Odysseus: Soph. Aj. 133–135)*
>
> *"those who worship my power in all humility I exalt in honor. But those whose pride is stiff-necked against me I lay by the heels".(Eur. Hipp. 1–10).*

I. Introduction

In Hesiod's *Works and Days*[2], he advises his brother Perses to work diligently and to have Demeter as an ally so that his granaries may always be full and his life prosperous and plentiful. The gods, according to Hesiod, favor those who labor and disdain idleness. Among his many pieces of advice to his brother, Hesiod highlights the importance of maintaining a relationship with the gods, emphasizing that their first gift to humanity is sustenance:

> According to your capability, make holy sacrifice to the immortal gods in a hallowed and pure manner, and burn splendid thigh-pieces on the altar; at other times, seek propitiation with libations and burnt offerings, both when you go to bed and when the holy light returns, so that their heart and spirit will be propitious to you, so that you may barter for other people's allotment, not someone else for yours.[3]

This passage from Hesiod underscores the central role of sacrifice in the maintenance of divine favor. By advising Perses to honor the gods with offerings at specific times, Hesiod highlights the reciprocal nature of human-divine relations in Greek thought – piety and ritual correctness ensure prosperity, while neglect invites misfortune.

Hesiod also provides one of the most comprehensive accounts of the Greek pantheon in his Theogony, detailing the birth of the gods, their hierarchical spheres, and the ideal relationship that mortals must uphold with the divine for their own well-being. Beyond describing the origins of the gods and their cosmic order, Hesiod's work also serves as a foundational text for understanding the religious education of the Greeks. Mythological narratives played a fundamental role in Greek education, shaping religious beliefs from an early age. The Hymn to Demeter, for instance, recounts the abduction of Persephone by Hades and the desperate search of her mother, Demeter, through the dark land, culminating in a compromise that allows Persephone to spend part of the year with the Olympians. When the gods are appeased, the fields bloom, the earth is covered with greenery and fruit, and Demeter and Persephone bestow prosperity upon their faithful followers[4].

The gods of epic literature observe all human affairs and frequently intervene in mortal lives. A striking example is the extensive list of benefits that Hecate offers to those devoted to her. Hesiod describes how she was greatly favored by the gods, from the Titans to Zeus, who bestowed upon her many privileges, making her a formidable deity. Even in Hesiod's own time, he asserts, any man who invokes Hecate with proper sacrifices and rituals could achieve glory and wealth. Hecate's sphere of influence is vast: she aids orators in courts and assemblies, grants kléos to warriors, ensures victory for athletes and cities, increases fishing yields, expands herds, and nurtures young women. However, her power is also ambivalent, capable of bestowing misfortune as well as favor[5].

The gods, therefore, hold multiple functions and bear numerous epithets. Zeus, who established divine order by overcoming primordial forces and distributing authority among the Olympians, manifests in various domains: Zeus of Oaths, Zeus of Borders, Zeus Protector of Supplicants and Foreigners, Zeus of Rain, and Zeus of Lightning. From private life to public affairs, from birth to death, human destiny is intrinsically linked to the will of the gods. Given this reality, communion between mortals and the divine is essential at every stage of life. Religious rituals – expressions of the human-divine bond – accompany individuals from birth to death, marking moments of celebration, war, and even truces. Reciprocity defines this relationship: the gods determine human fortune, whether favorable or adverse, while mortals must honor and revere them through sacred observances. Sacrifices stand at the core of this exchange. According to Theophrastus, sacrifices to the gods are performed for three primary reasons: to honor them, to express gratitude for a favor received, or to request divine assistance[6].

Greek cities maintained extensive calendars of public festivals, reinforcing the continual and enduring connection between the gods and the polis through numerous rituals, particularly sacrificial ones. These festivities also strengthened civic unity. In addition to major festivals, smaller community and family celebrations were held, alongside the four major Pan-Hellenic festivals, during which people and delegations from various poleis gathered. The Olympic and Nemean Games were dedicated to Zeus, the Pythian Games to Apollo at Delphi, and the Isthmian Games to Poseidon.

[2] Hes. *WD.* 296–319.
[3] Hes. *WD.* 336–341.
[4] Massi, Carvalho 2010.
[5] Hes. *WD.* 411–452.
[6] Bremmer 2007, p. 139.

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This study examines the nuances of the relationship between mortals and gods in ancient Greece, with particular focus on sacrifices involving bloodshed. It discusses both the rewards of a harmonious relationship with the divine and the consequences of neglecting such obligations. Additionally, it explores the types of offerings made, the process and circumstances of blood sacrifices, and the central role of the altar as the locus of ritual activity. Drawing on a wealth of literary and archaeological evidence, this analysis primarily engages with epic poetry, tragedy, and iconographic sources.

It is crucial to recognize that the ancient Greek world was neither monolithic nor static in time or space. In the Classical period (5th–4th centuries BCE), Greece extended from Phasis, a Greek colony on the Black Sea, through the coasts of Asia Minor, to Massalia, the southern Italian peninsula, and Sicily, encompassing numerous islands[7]. This vast territory comprised more than a thousand autonomous cities, each with distinct political structures, economic systems, and social dynamics. While scholars debate the origins and defining elements of Hellenic identity[8], one unifying factor is indisputable: religion. However, religious practices were not uniform across all poleis – differences in calendars, the prominence of specific deities, and local cultic traditions reflected regional diversity.

The ritual of animal sacrifice exemplifies this variation. As Bremmer observes[9], sacrifices became more elaborate and specialized during the Archaic period, paralleling the rise of urbanization and economic prosperity. By the 5th and 4th centuries BCE, sacrificial ceremonies featured specialized attire for officiants and increasingly sophisticated rituals centered around the altar. Thus, sacrifice should not be viewed as an immutable practice but rather as a dynamic tradition that evolved in response to the shifting needs, beliefs, and socio-economic conditions of the Greek world.

a) The Many Gifts to Gods

In the extensive list of gifts offered to the gods, we find objects of all kinds: buildings of worship, statues, artistic artifacts, garments, tools, and even slaves. Eteocles declares that if he defeats the invading army, he will dedicate the enemy's garments, torn by his spear, to the sacred abode of the gods[10]. Similarly, in *Ion*, when the protagonist introduces himself to Creusa as a slave of the god, she asks him: *"Are you a city's votive gift or were you sold by someone?"* [11].

In a white-ground *lekythos* from the Classical period, attributed to the Bowdoin Painter (Figure 1), a winged woman is depicted placing or, more likely, collecting offerings from an altar. This figure is presumably Niké, the personification of victory. According to Hesiod[12], Niké – or Victoria in Latin tradition – is the daughter of Styx and the hybrid deity Pallas. Styx was the first immortal to present herself to Zeus alongside her four children, offering them in service to his cause against the Titans. As a reward, Zeus granted her many honors, including eternal proximity to the Olympians. Hesiod describes Victoria as having beautiful ankles, and she is consistently depicted with wings. In an alternate mythological tradition, she appears closely associated with Athena.

[7] Finley 1998.
[8] See Hall 2001.
[9] Bremmer 2007, p. 132.
[10] Aes. *Sev*. 2008a.
[11] Eur. *Ion*. 2013c: 310.
[12] Hes. *The.* 383–385.

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Source: Ribeiro Júnior 2000.

Fig. 1: Winged woman depositing (or removing) offerings at an altar. White-ground lekythos attributed to the Bowdoin Painter, dated 475-450 B.C. Athens, National Archaeological Museum.

Hesiod's *Works and Days* (2006b) outlines three principal ways of honoring the gods: animal sacrifices, offerings, and libations. Within this vast spectrum of devotional practices, firstfruits offerings (*aparchai*) hold a prominent place, particularly in the context of an agrarian and patriarchal society. This type of offering acknowledges the hierarchical order of the cosmos – those who are first (the gods) receive the first portion of human labor[13]. It was common for a pious farmer to bring the first fruits of his harvest to the shrine. Other offerings could include the bounty of hunting, fishing, or household production, which were either deposited in sacred places for redistribution or entirely destroyed through incineration. In the latter case, the offering transcends into a sacrifice through its complete annihilation[14].

Votive offerings (*anathemata*) functioned differently. In this form of devotion, a gift was dedicated to the deity in exchange for divine favor. The nature of the offering varied significantly, ranging from minor personal possessions to substantial donations requiring significant expense. These could include firstfruit offerings, enhanced sacrifices, enslaved individuals destined for temple service, tracts of land integrated into a temple's holdings, or even war spoils. Life's uncertainties – fear, illness, journeys, warfare – often prompted individuals or entire communities to vow gifts to the gods. These vows were made publicly, in the presence of witnesses, reinforcing the reciprocal nature of divine-human relations. Once a request was granted, fulfilling the promise became an obligatory act of piety[15].

[13] Marcel Detienne (1979, p. 10) draws attention to the political dimensions of sacrificial rituals in ancient Greece. The hierarchy established is not only between humans and gods but also among individuals within the polis. According to Detienne, no political power can be exercised without sacrificial practice. Whether entering into confrontation with an enemy, suspending a treaty, working with a temporary commission, opening an assembly, or assuming command as a magistrate, many activities begin with a sacrifice accompanied by a communal meal.

[14] Burkert 2007, p. 93.

[15] Burkert 2007, p. 95–97.

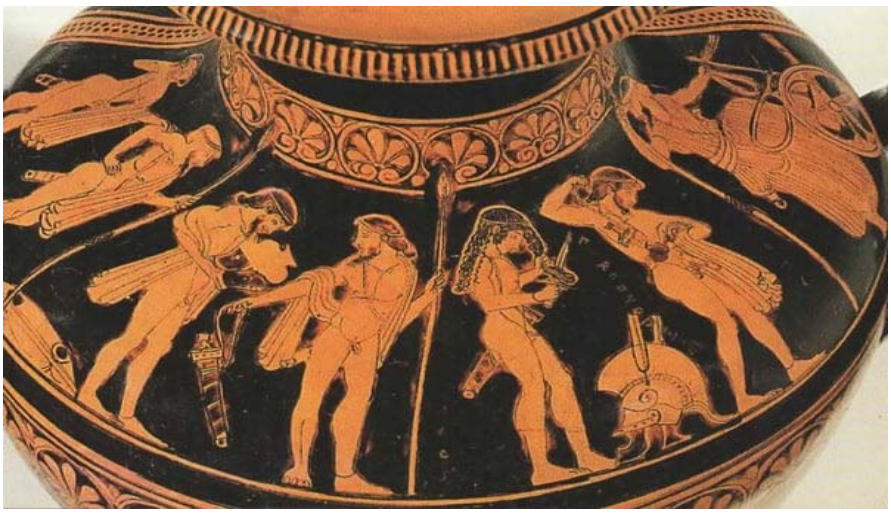
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In Figures 2 and 3, we observe warriors cutting their hair in ritual offerings. In an Attic white-ground *lekythos* (Figure 2), the Nikon Painter depicts a warrior severing locks of his hair as a votive offering before battle. A similar scene appears in Figure 3, where a warrior – the fifth figure from the left – cuts his hair. Thanks to an inscription identifying him as Parthenopeus, this representation has been linked to Aeschylus's *Seven Against Thebes*. It is possible that the *lekythos* painting similarly references this tragedy[16].



Source: Ribeiro Júnior, 2002.

Fig. 2: Warrior cutting his hair. White-ground lekythos attributed to the Yale Painter, dated 470-460 B.C. New York, The Metropolitan Museum of Art. Photo: P. Chabot, 2000 (MET).



Source: Ribeiro Júnior 2003.

Fig. 3: Red-figure hydria, attributed to the Mannerists, Date: 470-460 B.C.

Shigaraki, Miho Museum. The scene depicts a group of warriors preparing for battle. One figure is cutting his hair, possibly as part of a pre-war ritual, while others handle weapons and armor. The composition emphasizes the solemnity of the moment before departure.

[16] Ribeiro Júnior 2013.

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According to Aeschylus, Parthenopeus was one of the seven champions of the Argive army, assigned to the fifth gate of Thebes – Boreas. While the depicted warrior appears engaged in a religious act, Parthenopeus himself is described in the play as a youthful, nearly beardless fighter, with no mention of a hair sacrifice. Instead, his defining characteristics are his defiance and impiety. Bold and audacious, he swears by his spear rather than by any god, vowing to take Thebes regardless of Zeus's will. This overconfidence in personal martial prowess, placed above divine authority, is not unique to Parthenopeus; other warriors in *Seven Against Thebes* display similar arrogance. Capaneus, for instance, openly insults Zeus, boasting that he will raze Thebes with or without divine aid[17]. Likewise, another Argive, Eteoclus, bears the inscription on his shield: *"Not even Ares will cast me from these battlements"*[18]. The hydria (Figure 3) was cataloged in the Beazley Archive, with its decoration attributed to the *Seven Against Thebes* cycle[19].

Walter Burkert[20] observes that *"by dedicating his hair, a man offers a part of himself to a higher power; a loss that must be recognized as painless and quickly replaced"*. While this perspective minimizes the gravity of the act, it is crucial to consider the religious significance of hair offerings. In the *koureion*, a rite of passage conducted during the Apatouria festival, a young man's entrance into his *phratry* (kinship group) is marked by an animal sacrifice performed by his father. The culmination of the ceremony occurs when the youth, now accepted into the community, offers a lock of hair to the deity of the *phratry*[21]. Similarly, in funerary rites, presenting a lock of hair to the deceased was among the most sacred familial obligations.

In the *Atrides* saga, Orestes[22], upon his return to Argos after years of exile, performs sacrifices and libations at his father's grave. His most significant act, however, is the dedication of his hair – a scene depicted in *The Libation Bearers* (Aeschylus), *Electra* (Euripides), and *Electra* (Sophocles). In Euripides's *Orestes*, Helen, fearing the resentment of the Argives, hesitates to go to Clytemnestra's tomb and instructs Electra to carry an offering of hair and libations. When Electra refuses, unable to face her mother's grave, the task is passed to Hermione.

In general, all deities received offerings, including chthonic ones. Offerings to underworld deities, however, followed rituals fundamentally different from those dedicated to Olympian gods. Chthonic rites took place at night, without an altar, and the sacrificial victim's flesh was entirely consumed in fire, leaving nothing for human feasting. In Gela, Sicily, chthonic deities possessed the largest number of sacred precincts, and their cult was among the most ancient[23]. Some gods, such as Demeter and Poseidon, encompassed both chthonic and Olympian attributes[24].

Despite the variety of offerings, the most prestigious was food – particularly animal sacrifice, which Burkert describes as *"the sacred act par excellence"*[25]. The nature of the bloody sacrifice varied according to the deity and the social context. The most noble victim was the cow (especially the bull), while the most common were sheep, followed by goats and pigs. Poultry such as chickens, geese, and pigeons, as well as fish, were also sacrificed[26]. Jan N. Bremmer[27] notes that the age of the sacrificial animal varied by region: in Didyma, adult animals were preferred, while in Kalapodi, younger ones were more commonly sacrificed. Gender and color also played a role; male animals were generally dedicated to gods, while female ones were offered to goddesses. Black animals were typically sacrificed to chthonic deities. Regardless of these variations, the sacrificial victim had to be in perfect condition. Sparta was an exception to this rule, performing small and inexpensive sacrifices, sometimes involving mutilated animals – possibly reflecting its distinctive ideology.

Certain deities had particular preferences: bulls were associated with Zeus and Poseidon; deer and goats with Artemis and Apollo; pigs with Demeter and Persephone. In chthonic rituals, pigs were cast into underground pits dedicated to Demeter and Persephone, their remains retrieved months later by women who then integrated them into agricultural rites to ensure abundant harvests[28]. This form of sacrifice contrasts sharply with Olympian rituals, where a portion of the victim was retained for communal feasting.

Regardless of its nuances, at the root of sacrifice is the renunciation of precious food resources in the name of a good relationship with the god and the benefits that result from it. Hesiod, in his exhortation to Perses, makes it clear that the sacrifice must be limited to the means of the person making the offering. Bremmer recalls that sacrifice is a ritual obligation that involves an economic issue, as an animal entails a cost. Aegisthus was preparing a sumptuous sacrifice to the Nymphs on his farm when he was murdered by Orestes. Electra, on the other hand, could not afford the same ritual of purification for the supposed birth of her son – an elaborate ruse to lure her mother into a trap and

[17] Aes. *Sev*. 425–430.
[18] Aes. *Sev*. 465–470.
[19] The vase can be seen at https://www.carc.ox.ac.uk/XDB/ASP/recordDetails.asp?recordCount=1&start=0
[20] Burkert 2007, p. 97.
[21] For the religious significance of depositing a lock of hair and the obligation of the family members, see Pucci 1967.
[22] Eur. *Ore*. 95, 110–125.
[23] Hirata 2014, p. 91.
[24] Vernant 2006, p. 53.
[25] Burkert 2007, p. 27.
[26] Burkert 2007, p. 27.
[27] Bremmer 2007, p. 134–137.
[28] Carvalho 2010, p. 284.

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commit matricide. The princess and her husband were very poor; when they received Orestes and his small entourage, they barely had enough to eat[29]. Yet poverty was no excuse for neglecting divine rites. When Clytemnestra prepares to perform a ritual, usually conducted by a midwife, Electra ensures that the ritual basket and knife are ready. Unlike Electra, Xuthus organizes a grand feast at the Sanctuary of Apollo in Delphi to celebrate the newly discovered son he had long sought: *"Let us inaugurate our life together by holding here, where I have found my son, a public banquet, and make the sacrifices omitted at your birth"* [30].

At its core, sacrifice entailed renouncing valuable food resources to maintain harmony with the gods and secure divine favor. Hesiod, in his exhortations to Perses, emphasizes that sacrifices should be proportional to the means of the offerer. Bremmer reminds us that sacrifice was both a religious obligation and an economic decision, as an animal represented a significant expense[31].

b) The Altar

While the temple is the abode of the god and a space for the exhibition of offerings[32], the altar serves as the essential link between humanity and the divine – the *locus par excellence* of sacrifice. Euripides' *Ion* provides a vivid depiction of the altar, emphasizing not only its role in sacrificial rituals but also its sacred and inviolable nature, which renders it a place of asylum. Beyond being the focal point of sacrifices, the altar's sacrality also made it a place of divine protection, where supplicants could seek refuge. The orphan Ion, having been raised in the temple of Loxias at Delphi, is responsible for maintaining the temple's exterior, while selected Delphians oversee its interior. He welcomes and guides visitors, ensuring the cleanliness of the sanctuary. With a laurel broom, he dutifully sweeps the altar, and using golden vessels, he draws virgin water from the Castalian spring to sprinkle upon it. Ever vigilant, he wields a bow to drive away birds that threaten to desecrate the sanctuary with their nests and droppings. Ion's entire existence revolves around the temple and its altar, which serve as both his home and his source of sustenance. He eats from the offerings left at the altar[33], dons the god's garments, and sleeps within the temple precincts[34].

The altar also functions as a place of refuge for supplicants, as Aeschylus notes: *"An altar is stronger than a towering wall; it is an unbreakable shield"*[35]. In *Ion*, Creusa, upon being discovered attempting to murder her own son under the false belief that he is a bastard of her husband, is condemned by the law of Delphi. Desperate, she clings to the altar, just as she had done before, when she had previously sought divine intervention to conceive a child. Finding her in this position, Ion, though bound by sacred law to respect the sanctity of the altar, is tormented by the injustice of the situation:

> O this is monstrous! The laws of god for men are not well made, their judgment is unwise. The unjust should not have the right of refuge at altars, but be driven away. For gods are soiled by the touch of wicked hands. The just, the injured party, should have this asylum. Instead, both good and bad alike all come, receiving equal treatment from the gods.[36]

Violating the sacredness of the altar can provoke divine wrath. Priam's murder upon the household altar consecrated to Zeus, Ajax's brutal seizure of Cassandra from the altar of Athena, and Agamemnon's impious union with a consecrated maiden all incite Athena's fury. Formerly an ally of the Achaeans, the goddess shifts allegiance and proposes a blood pact with Poseidon, patron of the Trojans. This alliance unleashes calamity upon the victorious Greeks, as storms and divine retribution devastate their fleet during their return voyage[37].

Maintaining favor with the gods required establishing firm and beneficial bonds, the most appropriate means being animal sacrifice. The altar (*bomós*) was the designated space where the sacrificial animal, adorned and ritually prepared, was led – supposedly voluntarily. Sacrifice days were festive occasions for the community, marked by ceremonial attire[38]. Depictions on ceramic vases illustrate *ephebes* struggling to subdue sacrificial animals, restraining them by their feet or necks. In Euripides' *Electra*, country maidens learn of the festival of Hera and eagerly invite Electra to join: "*The Argives proclaim at large a holy feast, when all the maidens will pass in procession up to the temple of Hera*"[39]. Electra, however, declines, lamenting her disheveled and impoverished state. Unlike the well-adorned Argive women, she disdains gold ornaments and fine attire. Even when her friends offer to lend her elegant robes and jewelry, she refuses. In Figure 4, a sacrificial procession is depicted, showing young women with elaborately styled hair, elegant garments, and crowned heads – contrasting sharply with the image of Electra, whose shaved head, ragged clothes, and utilitarian water vessel set her apart. Unlike the ritual vessels seen in Figure 4, her vessel serves a purely domestic function.

[29] Eur. *Ele*. 2013b.
[30] Eur. *Ion*. 650-655.
[31] Bremmer 2007, p. 133.
[32] The temples at Delphi and Olympia housed numerous monuments dedicated to honoring and thanking the gods for the benefits granted to both individuals and cities. These monuments aimed to physically assert their identity and power. See Scott 2010.
[33] Eur. *Ion*. 50–55, 323.
[34] Eur. *Ion*. 315, 327.
[35] Aes. *Supp*. 190.
[36] Eur. *Ion*. 1312–1319.
[37] Eur. *Tro*. 1–97.
[38] Burkert 2007, p. 27.
[39] Eur. *Ele*. 170–175.

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Source: Wikimedia Commons. Accessed April 12, 2022.

Fig. 4: Sacrificial Procession. Painting on a wooden panel found in Pitsa Cave, dated to 540 B.C. Athens, National Archaeological Museum. Ekdotike Athenon S.A. Karouzou, National Museum, Athens, 1999.

As depicted in Figure 4, the sacrificial procession advances to the sound of the aulos and lyre, with all eyes fixed upon the altar. The sacrifice is dedicated to an Olympian deity, as indicated by the raised altar. A noble young woman, likely a virgin, pours a jar of lustrous water into another vessel. The fire is already lit, while a young man stands nearby, holding a tray and ritual implements. A boy calmly leads a ram, bound at the neck, towards the altar. Young women carry crowns and ribbons, possibly to adorn the altar and the sacrificial animal.

Bremmer[40] notes that sacrificial animals were adorned in various ways, depending on the wealth of the offering community – ranging from golden ornaments to more modest decorations such as ribbons and garlands adorning the neck and belly. The ritual depicted in Figure 4 is a collective action, with each participant playing a specific role. Though women dominate the scene, including one standing at the altar, this does not imply that she will conduct the sacrifice. The act of slaughtering the animal was reserved for men, while women traditionally performed the ritual cries (*ololygmos*) at the moment of the fatal blow[41].

Eteocles, in *Seven Against Thebes*, rebukes the chorus of women who despair at the advancing Argive army. To him, their excessive lamentations spread fear and weaken the resolve of Theban warriors. He commands them to remain silent and follow proper ritual protocol: "*And when you have heard my prayers too, then raise the sacred chant for victory, with good heart, and follow the Greek custom of crying out over sacrifice, an encouragement for friends, releasing them from war's fear*"[42].

Any citizen could perform a sacrifice, provided they were ritually pure and free of miasma. Purity was a fundamental requirement, as demonstrated by Orestes, who became impure after committing matricide. Alongside this principle was the custom that only men could conduct the beheading of the sacrificial victim. Eteocles, addressing the Theban women's chorus, underscores the gendered division of roles: "*Men's part is this, to offer the gods victims in sacrifice and for divination when testing their enemy; your part, however, is to be silent, and to stay inside the house*"[43].

The altar was the focal point of the sacrificial rite, but another space held great importance for the participants: the *hestiatorion*, or banquet hall. This communal dining area was used for feasting, drinking, and music following the sacrifice. Temporary huts and tents were erected for such occasions. Archaeological evidence across multiple sanctuaries has revealed remains of banquet halls capable of accommodating hundreds of people, as well as ceramic and faunal remains linked to ritual consumption[44]. In Apollo's sanctuary, Xuthus, having just met his newly discovered son, Ion, requests that he construct a *hestiatorion* to celebrate:

> Ion had the framework built in ritual form on upright poles without a wall, and paid attention to the sun, so that he might avoid its midday and its dying rays of flame, and measuring a square, its sides a hundred feet, so that he could invite all Delphi to the feast.[45]

[40] Bremmer 2007, p. 133-134.
[41] Bremmer 2007, p. 137.
[42] Aes. *Sev*. 265–270.
[43] Aes. *Sev*. 229–231.
[44] Tabone 2013, p. 4.
[45] Eur. *Ion*. 1133–1140.

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This passage underscores the centrality of the altar not only as a place of sacrifice but also as a communal gathering space, reinforcing religious and social cohesion. Whether through ritual slaughter, public festivals, or acts of supplication, the altar remained the principal site of divine-human interaction in the ancient Greek world.

c) The Ritual[46]

In the messenger's speech in Euripides' *Electra*, we find a vivid account of the ritual preparations leading up to the sacrificial beheading. Two aspects stand out: the participation of servants in the ritual and the cunning murder committed by the sacrificer at the altar. Aegisthus is on his farm, preparing a sacrificial rite to the Nymphs. Orestes encounters him in the garden, where Aegisthus is picking sprigs of myrtle to adorn his hair. Aegisthus warmly invites him to join the others in the feast, as he intends to sacrifice a bull to the Nymphs. The first step is the purification of the guests so they may approach the altar and partake in the ritual. Orestes assures Aegisthus that he and his companions have already purified themselves in the waters of a river and are thus ready.

The servants begin their preparations for the momentous occasion: *"Now the king's bodyguard laid down their spears and sprang all hands to working. Some brought the lustral bowl, and others baskets of grain, some laid and lit the fire or around the hearth set up the sacred ewers – the whole roof rang with sound"* [47]. Aegisthus takes the barley grains and scatters them at the altar's base, pleading with the Nymphs of the rocks. He then retrieves the sacrificial knife from the ritual basket, trims a portion of the ox's hair, and places it upon the altar's fire with his right hand. The slaves lift the animal, while Aegisthus beheads it. Following this, he invites Orestes to carve up the animal. Orestes, displaying remarkable dexterity, skins the hide and exposes the flanks. Aegisthus proceeds to inspect the victim's entrails, a customary practice to determine divine approval of the sacrifice. However, he notices something ominous – part of the liver is missing, the very organ used for reading omens: "*The liver lobe was missing. But the portal vein and gall sac showed disaster coming at him even as he looked"*[48]. In this perverted sacrifice, there will be no feast, as the host himself becomes the sacrificial victim at the foot of the altar.

Euripides presents this sacrificial ritual as a *corrupted sacrifice*. According to Froma Zeitlin[49], corrupted sacrifices are inverted rituals in which *"violent actions of bloodshed are portrayed not as murder, but as murder in sacramental garb, that is, a ritual slaughter"*[50]. In such cases, the officiant is not a priest with religious authority but rather the head of the household in a private or familial ceremony.

At the origin of the sacrificial rite lies the deception of Prometheus. As recounted by Hesiod[51], at a banquet in Mecone, when gods and mortals still dined together, Prometheus prepared an ox, dividing it into two portions to deceive Zeus. In the first portion, he hid the nourishing meat and entrails beneath the ox's stomach lining, making it appear unappealing. In the second, he placed the bones covered with gleaming fat, making it seem the more desirable choice. Although Zeus recognized the trick, he chose the less nourishing portion and was filled with rage against both humans and the Titan. Prometheus had unwittingly caused great harm to mortals, as his deception resulted in the necessity of sacrifices to honor the gods: *"And ever since then the tribes of human beings upon the earth burn white bones upon smoking altars for the immortals"* [52].

Zeus' wrath extended to both humans and Prometheus. First, he deprived mortals of fire. Prometheus, in defiance, stole a spark and gifted it to humanity. In retaliation, Zeus devised an even greater punishment – he created woman. As for Prometheus, he was condemned to eternal torment, bound to a mountain range. This ruse disrupted the shared commensality between gods and mortals, forcing them into separate spheres. From that moment on, only the smoke and aroma of sacrifices belonged to the gods, while the consumption of meat was left to humans. The sacrificial ritual, a consequence of this cosmic rupture, does not restore the original harmony but serves to establish a structured relationship between mortals and deities. The gods accept sacrifices and take pleasure in them, while humans partake in consecrated meat through communal feasts[53].

The sacrificial fire delineates the boundary between the divine and the mortal. However, unlike the eternal flame of the gods, human fire is artificial and requires constant maintenance. While it serves practical functions such as cooking, it also plays a symbolic role in bridging the gap between mortals and immortals, as its ascent toward the heavens mirrors the offering of sacrifices on the altar[54].

[46] Daniel Ullucci, in his text *Sacrifice in the Ancient Mediterranean: Recent and Current Research*, from 2025, makes a relevant criticism of the use of the term ritual.
[47] Eur. *Ele*. 797–803.
[48] Eur. *Ele*. 825–830.
[49] Zeitlin 1970, p. 464.
[50] In a paper published in *Oxford Readings in Classical Studies: Euripides*, Froma Zeitlin (2003) uses the concept of "corrupted sacrifice" to describe the murder of Clytemnestra, which took place in the context of the ritual sacrifice for the birth of Electra's son, as well as the murder of Aegisthus while he was performing a rite to the Nymphs (Zeitlin 2003, p. 261-284).
[51] Hes. *The.* 536.
[52] Hes. *The.* 556–557.
[53] Vegetti 1994, p. 243.
[54] Vernant 2006, p. 64.

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Animal sacrifice, therefore, is foremost a religious rite involving the ritual slaughter of a domestic animal, following prescribed steps to honor a deity and establish a reciprocal bond between the sacrificer – whether an individual or a community – and the divine recipient. However, as Bremmer[55] points out, beyond its religious significance, the ritual also carries economic, political, social, and cultural dimensions. It provides an opportunity to display physical strength and social status, reinforce group identity, and partake in communal feasting.

Naiden[56] further emphasizes that the smoke produced by sacrifices acts as a medium carrying offerings to the gods, reinforcing the intended connection. In Aegisthus' case, however, the smoke does not signify communion but rather foreshadows his downfall. His sacrifice, tainted by deception, becomes an inversion of the ritual's intended purpose, leading not to divine favor but to his demise.

d) The Communion with the Sacred

The communion with the sacred ensures the proper order of both the community and the individual. Conversely, its rupture results in personal ruin and societal destabilization, endangering everyone. According to Burkert, Vernant, and Detienne, worshippers experienced mutual solidarity within ritualistic frameworks. Ancient sources support this perspective: Plato suggests that sacrifice should foster familiarity and cooperation among citizens, while Athenaeus describes sacrificial banquets as moments of collective enjoyment. However, solidarity is only part of the picture – what remains is communion. As Burkert states, *"the solidarity of mortals before mortals"* – the camaraderie among worshippers – does not exclude divine involvement. Rather, their unity depends on the god's response. They form a group with the deity, not apart from it. Without the god, they lack form[57].

A fundamental division persists between sacrifices classified as common, communal, dedicatory, or ordinary and those considered piacular, expiatory, propitiatory, or atoning – an analytical framework stemming from early modern studies on sacrifice. Hubert and Mauss argued that these categories were interrelated, as they believed the sacrificial victim simultaneously embodied holiness – creating a connection with the divine – and carried away impurities. Similarly, Jay contended that both communion and atonement sacrifices served to reinforce collective identity. Conversely, Bell's framework posits that these practices are inherently different. She distinguishes between sacrifices as rites of exchange or communion and those meant to purge pollution or illness – rites of affliction. While the former seek to confirm and maintain the status quo, the latter aim to restore or transform. This distinction has led some scholars to view them as separate practices. For instance, Joseph Henninger explored these contrasts in his contributions on sacrifice and scapegoat in the first edition of the *Encyclopedia of Religion*[58].

Literature frequently illustrates how the gods punish those who disrespect or fail to honor them. Aphrodite, for example, ruthlessly punishes Hippolytus because the young hunter devotes himself solely to Artemis, excluding the love goddess and scorning her domain. His *hamartia* – his fatal mistake – is believing that Artemis alone is sufficient, rejecting Aphrodite entirely. As a result, he meets an agonizing death, condemned by his father, Theseus, who falsely believes Phaedra's accusations against him. The entire plot is orchestrated by Aphrodite, who, at the beginning of the prologue, declares:

> those who worship my power in all humility I exalt in honor. But those whose pride is stiff-necked against me I lay by the heels. There is joy in the heart of a god also when honored by men"[59].

Even Artemis, Hippolytus' protector, cannot alter his fate, acknowledging the divine hierarchy:

> "For it was Cypris managed the thing this way to gratify her anger against Hippolytus. This is the settled custom of the gods: No one may fly in the face of another's wish"[60].

Similarly, in *The Bacchae*, Euripides portrays the devastating consequences of failing to honor Dionysus. Pentheus and his family deny the god's worship in Thebes, prompting the deity to instigate madness among the Bacchic women. In their delirium, they mistake Pentheus for a lion and tear him apart, with his own mother, Agave, delivering the first fatal blow while entranced. Likewise, Ajax meets his downfall due to Athena's wrath. Before departing for Troy, his father advises him: "*My son,' he said, 'you should aspire to triumph in the field, but always with a god's support*"[61]. However, Ajax, blinded by arrogance, dismisses the warning. He fails to grasp Hesiod's wisdom – that the wisest man is one who listens to good counsel:

> The man who thinks of everything by himself, considering what will be better, later and in the end-this man is the best of all. That man is fine too, the one who is persuaded by someone who speaks well[62].

Ajax responds with hubris: "Even some nonentity might triumph, father, with the gods to help. I can, I trust, acquire the glory-crown without their aid"[63]. His defiance extends even to Athena herself. When the goddess urges him against his enemies, he scorns

[55] Bremmer 2007, p. 144.
[56] Naiden 2013.
[57] Naiden 2013, p. 118.
[58] Demaris 2013, p. 66.
[59] Eur. *Hipp*. 1–10.
[60] Eur. *Hipp*. 1325–1330.
[61] Soph. *Aj*. 760-770.
[62] Hes. *WD*. 293–295.
[63] Soph. *Aj*. 760–770.

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divine assistance. Later, when enraged at his companions over Achilles' armor, Athena deceives him, causing him to attack a herd of livestock, believing them to be his rivals. Once the illusion fades, he is left with no choice but to take his own life.

In *The Iliad*, Book I, Chryses, a priest of Apollo, seeks to ransom his daughter from the Achaeans. Bearing sacred ribbons and the golden scepter, he entreats Agamemnon and the Greek commanders. Despite his appeal, Agamemnon refuses, scorning both the priest and the god's authority. Humiliated, Chryses prays to Apollo:

> "Hear me, lord of the silver bow who set your power about Chryse and Killa the sacrosanct, who are lord in strength over Tenedos, Smintheus, if ever it pleased your heart that I built your temple, if ever it pleased you that I burned all the rich thigh pieces of bulls, of goats, then bring to pass this wish I pray for: let your arrows make the Danaans pay for my tears shed"[64].

His prayer follows a structured formula: first, he invokes the god's name; second, he identifies the deity's sphere of influence; third, he recalls past acts of devotion; and finally, he presents his request. Apollo responds immediately, unleashing a plague upon the Achaeans[65]. Only a proper sacrificial ritual, including the return of Chryses' daughter and a sacred hecatomb, can restore order. Agamemnon, recognizing the gravity of the situation, concedes:

> And they washed it away and threw the washings into the salt sea. Then they accomplished perfect hecatombs to Apollo, 31 5 of bulls and goats along the beach of the barren salt sea. The savour of the burning swept in circles up to the bright sky"[66].

Upon reaching Chryse, Odysseus and his men dock their ship. Odysseus, representing Agamemnon, returns the girl and offers a sacred hecatomb. Again, the ritual follows a sequence: the altar is constructed, purification is performed, prayers are offered, barley grains are scattered[67], the victim is sacrificed, and the meat is distributed in a communal feast accompanied by music and libations.

> "And the men arranged the sacred hecatomb for the god in orderly fashion around the strong-founded altar. Next, they washed their hands and took up the scattering barley. Standing among them with lifted arms Chryses prayed in a great voice: 'Hear me, lord of the silver bow, who set your power about Chryse and Killa the sacrosanct, who are lord in strength over Tenedos; if once before you listened to my prayers and did me honour and smote strongly the host of the Achaians, so one more time bring to pass the wish that I pray for. Beat aside at last the shameful plague from the Danaans.' So, he spoke in prayer, and Phoibos Apollo heard him. And when all had made prayer and flung down the scattering barley first, they drew back the victims' heads and slaughtered them and skinned them, and cut away the meat from the thighs and wrapped them in fat, making a double fold, and laid shreds of flesh upon them. The old man burned these on a cleft stick and poured the gleaming wine over, while the young men with forks in their hands stood about him. But when they had burned the thigh pieces and tasted the vitals, they cut all the remainder into pieces and spitted them and roasted all carefully and took off the pieces. Then after they had finished the work and got the feast ready they feasted, nor was any man's hunger denied a fair portion. But when they had put away their desire for eating and drinking, the young men filled the mixing bowls with pure wine, passing a portion to all, when they had offered drink in the goblets. All day long they propitiated the god with singing, chanting a splendid hymn to Apollo, these young Achaians, singing to the one who works from afar, who listened in gladness"[68].

Thus, respect for the gods is imperative for both individual and communal well-being. The Greeks' violation of sacred altars by enslaving Chryseis and rejecting the priest disrupted divine order. Only renewed communion through atonement restored their equilibrium. The concept of *miasma* – spiritual contamination – extends beyond legal and moral transgression, bringing divine vengeance upon the guilty and their descendants. As Vernant and Detienne note[69]:

> It is a guilt that transcends the limits of legal and moral order, bringing divine vengeance upon the culprit and spreading both in space – affecting the community that harbors it – and in time – relentlessly impacting the descendants of the tainted, as happened to the tragic families of the Labdacids and the Atreids. The idea of miasma likely has material origins, symbolizing the dirt, filth, and stain of those who live under or outside the norms imposed by their social community. It manifests, in a literal sense, in the blood-stained hands of the murderer and in the wounds of those who cover the body of one believed to suffer divine punishment.

Both the *Iliad* and the *Odyssey*, along with other tragedies, are replete with accounts of sacrifice. When Telemachus arrived early in the morning in Pylos in search of news about his father, Odysseus, the city was engaged in a grand sacrificial ritual dedicated to Poseidon. There were nine guilds of five hundred men seated, each with nine bulls prepared for sacrifice. A total of eighty-one animals had their viscera and thighs offered to the gods[70]. Nestor and his sons, accompanied by many companions, presided over the

[64] Hom. *Il*. 37–42.
[65] Hom. *Il*. 65–67.
[66] Hom. *Il*. 314–317.
[67] Unlike the plants in wilderness, grains imply work upon the soil, farming, and therefore, a civilized life. See Vernant 2006, p. 65. Burkert classify fruits of agriculture – the barley and the wine – as marks of a "domestic life": Burkert 2007, p. 82.
[68] Hom. *Il*. 447–475.
[69] Vegetti 1994, p. 236.
[70] Hecatomb does not necessarily refer to the sacrifice of a hundred animals, as this case demonstrates. Walter Burkert suggests that the term *hecatomb* originates from Indo-European sacrificial traditions and is better understood as meaning "reproducing cows," a magical act of multiplication that is only marginally present in the Greek context. See Burkert 2007, p. 27.

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feast, as some roasted the meat while others placed it on skewers. Upon seeing the foreign visitors, they promptly invited them to partake in the festivities.

Nestor's son served a cup of sweet wine and a plate of viscera to Mentor (Athena in disguise), who was to summon the host – the sovereign Poseidon. Mentor then directed the prayer to Poseidon, first invoking the god to grant glory to the king and the citizens before asking for blessings upon Telemachus and himself[71]. As instructed by Nestor's son, Mentor then passed the two-winged libation cup to Telemachus, who, following his example, prayed in the same manner. This was followed by a sumptuous banquet where all present ate and drank freely. Only after the guests had been welcomed, their libations made, and food and drink served at will, did the time come for conversation.



Source: Classical Art Research Center. Available at: http://www.arthistoryreference.com/t145/20243b.htm. Accessed on: March 9, 2023.

Fig. 5: Heracles leading a bull to sacrifice. Black-figure amphora attributed to the Andokides Painter, Date: c. 550-500 B.C. Oxford, Classical Art Research Center.

[71] Hom. *Od*. 1-65.

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Source: *Ribeiro Júnior 2004a.*

Fig. 6: The god Apollo performing a libation. Detail of an Attic kylix with white a white-ground background, in the style of the Pistoxenos Painter, c. 480-470 B.C. Delphi Archaeological Museum.

This principle recurs throughout the *Iliad* and the *Odyssey*. When Telemachus arrives in Pylos searching for Odysseus, he finds the city engaged in an elaborate sacrifice to Poseidon, with Nestor and his sons presiding over the ritual, distributing meat and wine in a communal banquet. Likewise, even the gods observe sacrificial customs, as illustrated in Figures 5 and 6. In Figure 5, Heracles, draped in his Nemean lion skin, leads a bull to sacrifice. In Figure 6, Apollo, adorned in fine robes and a crown, pours a libation while holding his lyre – a testament to the enduring sacred bond between gods and men.

e) "The Human Sacrifices"

Alongside libations and various offerings, a unique form of sacrifice emerges – human sacrifice involving bloodshed. Mythological literature and iconography record scenes of such rituals, and archaeological discoveries have revealed human remains suggestive of sacrificial contexts. However, modern scholars remain divided on the interpretation and acceptance of this practice among the Greeks, as no definitive evidence confirms its ritualistic existence.

Naiden[72] notes that Meuli distinguished animal sacrifice from plant and human sacrifice. The combination of blood and bloodless sacrifices equated animal and vegetable waste, a perspective unchallenged by Robertson Smith and Durkheim. Hubert and Mauss argued that offerings needed to be destroyed, though not necessarily through death, thereby equating plant and animal offerings. For these scholars, human sacrifice was inherently linked to cannibalism. Meuli, however, downplayed plant offerings and regarded human sacrifice as exceptionally rare. Outside of tragic contexts, human sacrifices appear infrequent in Greek sources, and even within tragedy, human victims were never treated the same as animal victims.

Daniel Ullucci critiques the term "human sacrifice" arguing that its evaluative connotations hinder objective scholarly analysis. He observes that while the term is frequently applied to ritual killings – specially in non-European contexts – it often obscures the motivations and perceptions surrounding these acts. For instance, how did the individuals involved conceptualize their deaths? Ullucci suggests that the Christian framing of Jesus' death as the ultimate sacrifice influences modern interpretations, making human killings appear naturally aligned with sacrificial concepts. He highlights Rives' (1995) analysis of ancient Mediterranean discourse, which shows that accusations of human sacrifice were often deployed to depict others as barbaric, reinforcing the notion that such claims were often strategic rather than factual. Consequently, Ullucci

[72] Naiden 2013, p. 8.

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argues that "human sacrifice" is not a useful scholarly category[73].

In the case of ancient Greece, as we are observing, archaeological, visual, and textual documentation offer valuable clues for considering the issue. Two of the most well-known myths involving human sacrifice are those of Polyxena, daughter of Priam and Hecuba, and Iphigenia, daughter of Agamemnon and Clytemnestra. Both figures appear across multiple artistic media – vases, sculptures, funerary stelae, sarcophagi, and paintings – as well as in literature. While their stories share thematic similarities, their sacrifices serve distinct purposes: Polyxena is demanded by the ghost of Achilles, a human, as an offering to his tomb, whereas Iphigenia is claimed by Artemis, a deity. Thus, human sacrifice appears in different contexts and is dedicated not only to the gods. Notably, in *Ion*, Creusa tells the eponymous hero that his father, Erectheus, sacrificed his sisters for the sake of the homeland[74].

In *The Trojan Women*, Talthybius vaguely alludes to Polyxena's fate, stating that she will serve at Achilles' tomb – an ambiguous remark that Hecuba initially interprets as indicating that her daughter will be a mere handmaiden in the afterlife. Later, Andromache reveals the grim reality: Polyxena has been immolated at Achilles' grave. Andromache, overcome with grief, wraps the girl's body in a *peplos* and mourns her loss[75].

A more detailed account of Polyxena's sacrifice appears in *Hecuba*. Upon learning that Polyxena, her youngest daughter, is to be immolated at Achilles' tomb, Hecuba reacts with horror. Achilles' ghost had appeared before the Danaans as they prepared to leave Troy, protesting that his grave had not been honored. The Greek assembly was divided but ultimately decided to offer the girl as a sacrifice to appease Achilles' spirit, which had demanded the sacrifice to secure the fleet's departure from Troy. Odysseus was tasked with seizing Polyxena from her mother, while Neoptolemus was designated as the sacrificer. In a desperate bid to save her daughter, Hecuba invoked past favors, reminding Odysseus of the time he had sought sanctuary in her palace and had been spared. Now, she assumed the role of supplicant, pleading for Polyxena's life. Questioning the necessity of such an act, she asked: "*What kind of necessity requires the shedding of human blood upon a grave, where custom calls for cattle?*"[76]. However, Odysseus dismissed her pleas, stating that he could not alter Polyxena's fate – his only power extended to sparing Hecuba herself, whom he had been granted as a slave.

Unlike her mother, Polyxena quickly resigns herself to her fate. Although she mourns for Hecuba, she sees death as a preferable alternative to slavery: *"I do not care to live, but call it happiness to die"* [77]. She urges her mother to cease pleading and instead embrace their final moments together. In contrast to the humiliations of enslavement, Polyxena views sacrificial death as a dignified end, echoing Andromache's lament in *The Trojan Women*. She is then taken by Odysseus, and following the sacrificial rite, her body is returned to Hecuba for burial.

The herald narrates the sacrificial act in vivid detail. Neoptolemus leads Polyxena by the hand to a high mound, while selected youths stand ready to restrain her like a heifer. As the priest, Neoptolemus holds a full chalice and pours a libation to his deceased father. He then calls for silence, a moment of solemnity before addressing the dead hero:

> Father Achilles, Peleus' son, receive this offering I pour to summon your spirit up. Rise and drink this gift we give to you, this virgin's dark blood. Be gracious to us: set free our ships and loose our mooring ropes. Grant to us all our day of coming home, grant us all to come home safe from Troy!"[78].

Following Neoptolemus' invocation, the entire army joins in prayer. The priest then unsheathes his sword and signals for the attendants to lift the victim. At this moment, Polyxena asserts her agency – she declares that she willingly embraces her sacrificial fate, wishing to die as a free woman. She tears her peplos, exposing her chest in a final act of defiance, surrendering herself to the sacrificial blade. Despite the emotional turmoil surrounding the event, Neoptolemus proceeds with the ritual, striking the fatal blow. Polyxena's blood spurts onto the ground as those present observe mourning customs: some scatter leaves upon her body, others build a pyre, and all ensure that she is properly adorned in a peplos for burial.

The myth of Polyxena's sacrifice, much like that of Iphigenia, reflects complex intersections between ritual, honor, and divine appeasement in Greek thought. While these narratives reinforce the ideological function of sacrifice, they also reveal tensions surrounding the necessity and morality of human offerings. Whether intended for gods or heroic spirits, the act of human sacrifice in Greek mythology remains a subject of debate – both in antiquity and in modern scholarship.

[73] Ullucci 2015, p. 414-415.
[74] Eur. *Ion*. 277–278.
[75] Eur. *Tro*. 2013h.
[76] Eur. *Hec*. 260–265.
[77] Eur. *Hec*. 214–215.
[78] Eur. *Hec*. 530–545.

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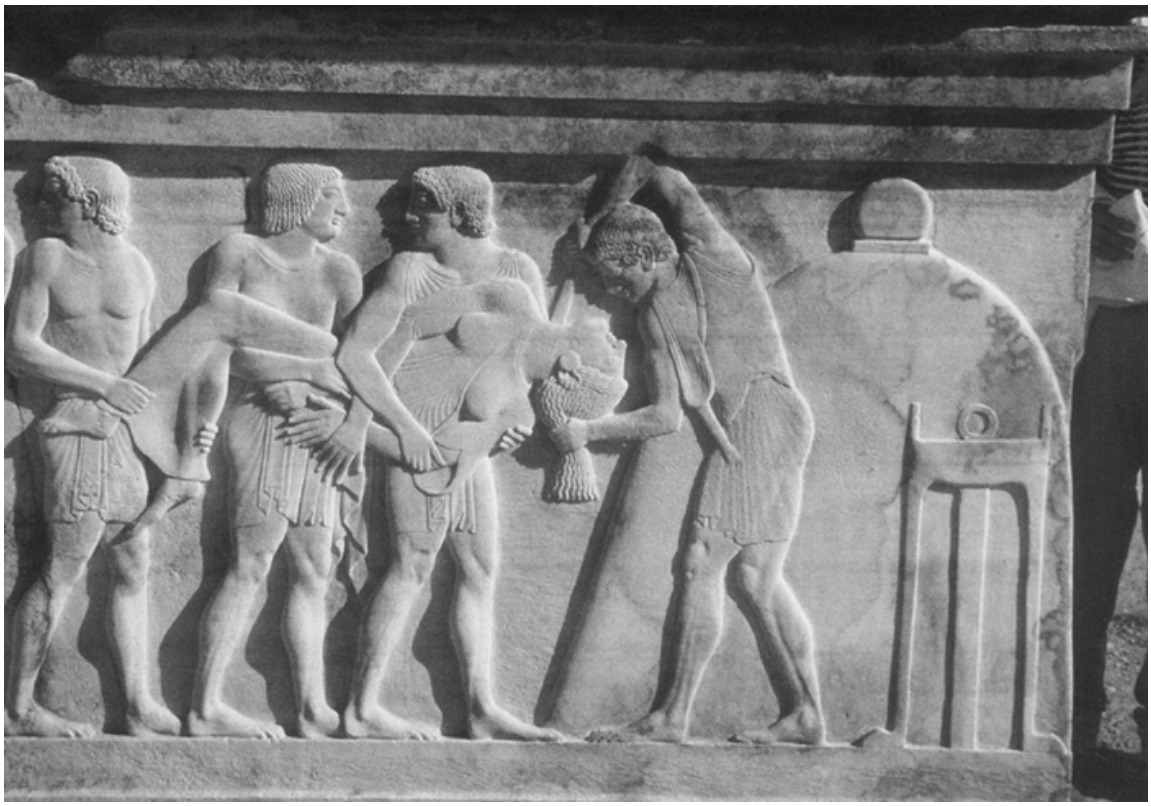


Fig. 7: The sacrifice of Polyxena. Detail of the black-figure Attic amphora, attributed to the Timiades Painter, c. 575-525 B.C. British Museum. London (inv. 1897.2-27.2). Available at: Wikimedia Commons. Accessed on: March 7, 2022.

In the detail of the Attic amphora (Figure 7), we see Polyxena facing down (prone), suspended by three dressed warriors harmoniously distributed in the scene. They keep her immobile and in a straight horizontal position. Neoptolemus, as indicated by the inscription below his left thigh, suspends her head and beheads her, making the blood flow freely from the sword to Achilles' tomb in various directions, under the gaze of the warriors who accompany the ritual. While Polyxena, in the play by Euripides performed around 425 BC, dismisses the chosen men and offers her bare chest to the sacrifice, the Timiades Painter, to whom the amphora in Figure 7 is attributed, painted the same scene with young warriors assisting the sacrificer approximately one hundred years earlier.

In the detail of the sarcophagus relief (Figure 8), we see another variant of the Polyxena myth, carved around 500 BC. The sarcophagus was discovered in 1994 in the province of Çanakkale, Turkey, near the site of ancient Troy; it contained the remains of an adult male. In the cutout shown, beardless young men, not dressed as warriors, participate in the ritual. Three of them hold the victim, whose body is awkwardly positioned facing up. Two young men turn their faces away from the beheading, while the third does not look directly at the act. The sacrificer, in turn, holds the girl by the hair, pulling it downward while intently examining her throat, ready to deliver the blow. Notably, the sacrifice does not take place on a tomb or an altar; the altar representation may be the tripod displayed on the far right of this side of the sarcophagus.

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Source: CARC, University of Oxford. Available at: https://www.carc.ox.ac.uk/dictionary/Dict/image/polyxena2.jpg. Accessed on: March 3, 2022.

Fig. 8: Detail of a sarcophagus from Çanakkale, near Troy, Dated to around 500 B.C. Çanakkale Archaeological Museum. Troy Project, University of Tübingen.

Let us examine the human sacrifice to the goddess Artemis: that of the young Iphigenia, daughter of Agamemnon and Clytemnestra. The myth is portrayed in several passages of literature by different authors and periods – Hesiod, Stesichorus, Aeschylus, Sophocles, and Euripides – and in various artistic forms – ceramics, painting, bronze, reliefs, and marble. However, the most complete accounts of the myth of Iphigenia are found in the fully preserved plays *Iphigenia in Tauris* and *Iphigenia in Aulis*, both penned by Euripides. The latter recounts the young woman's journey from Argos to the altar in Aulis, where she is ultimately replaced by a doe at the moment of her supposed execution.

Summoned by Menelaus, the Greek leaders and their soldiers gather in Aulis, in Boeotia, the land of Artemis, forming the Hellenic army that will march on Troy. Everyone is anxious for battle. Still, Artemis holds them back and demands from the Danaans a propitiatory sacrifice: the winds, the rocking of the waters, and the birds have all disappeared, and the thousand ships remain motionless; there is only silence. The seer Calchas delivers the oracle that Iphigenia, Agamemnon's daughter, must be offered in sacrifice. Torn by doubt but convinced by Menelaus, Agamemnon sends a cunning message to Clytemnestra, asking her to send the girl to Aulis, under the pretext of marrying Achilles, who is unaware of the plan. Later, overcome by remorse, Agamemnon sends another message in an attempt to stop Iphigenia's departure; however, Menelaus discovers his plan. In the ensuing argument, Agamemnon declares that he is bound to the gods and will be forgiven by Artemis for his actions, stating: "*But in heaven there is intelligence – it can perceive oaths bonded in evil, under compulsion sworn*"[79].

The messenger arrives with the news that Iphigenia is already in Aulis, and the crowd rushes to see her. Everyone is preparing for different rituals: the messenger, Clytemnestra, and Iphigenia believe she will marry Achilles, while the army knows that the maiden is to be sacrificed. There is a duality between the wedding ritual and the human sacrifice, reflected in the messenger's speech:

> They're making the marriage offering to Artemis, Aulis' queen, but who will be the bridegroom? So, let's prepare barley for sacrifice, let us crown our heads with garlands, and you, King Menelaus, start the bridal hymn! Oh, let the pipes be played, and there should be dancing within the

[79] Eur. *IA*. 394–395.

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> pavilion, since for the maid this day should dawn in happiness[80].

The marriage metaphor continues in Agamemnon's despair: *"Soon, it seems, Hades will marry her"*[81]. Subsequently, in his dialogue with Clytemnestra, Achilles is furious upon discovering that the Achaeans have invoked his name in their deceit, and he threatens: "*Calchas next makes sacrifice he'll find bitter the barley and the holy water*"[82]. Unaware that Clytemnestra already knows her daughter has been promised to Artemis, Agamemnon continues weaving the deception around the false marriage:

> "Send for the child from the pavilion to join her father. But first listen to me: the lustral waters have now been prepared and the barley to throw on cleansing fire; victims – heifers – are ready, their black blood soon to flow in honor of Artemis"[83].

Iphigenia throws herself at her father's knees, pleading for her life, recalling their shared affections and past conversations; she asks him to look at her and kiss her. Agamemnon, however, insists that Greece is greater than himself and his family, arguing that the sacrifice is necessary to protect their homeland from the barbarians. Suddenly, the entire army erupts in fervor, demanding the sacrifice and threatening to stone Achilles for opposing it. At this moment, in a dramatic transformation, Iphigenia embraces her fate, willingly choosing to die gloriously for the freedom of Greece: "*O Mother, if Artemis wishes to take the life of my body, shall I, who am mortal, oppose the divine will? No – that is unthinkable! To Greece I give this body of mine*"[84].

Iphigenia turns her sacrifice into a festive and joyful ceremony. She instructs the attendants on the proper order of the ritual: first, young men must chant a paean of glory to Artemis; then, the priest should take the barley from the ritual baskets while the host remains silent, and the fire should be lit; finally, her father must approach the altar on the right, and she must be crowned and blessed with lustral waters, all amid dancing in honor of Artemis.

The messenger recounts the events of the sacrifice. Despite Iphigenia's voluntary approach to the altar, Agamemnon turns away, covering his face with his robe. Each participant takes their position, and the ritual proceeds. Talthybius proclaims sacred silence. Calchas crowns the princess and prepares the ritual basket, placing the unsheathed sword inside. Achilles, basket in hand, circles the altar and addresses the goddess:

> O child of Zeus, O slayer of wild beasts, you who turn your disk of shining light through the night's shadows, receive this sacrifice which we make to you – we the Achaean host and the king Agamemnon – unblemished blood from the neck of this fair girl. And grant that unharmed now the fleet may sail; and grant this too, that we and our spears destroy the battlements of Troy[85].

At the moment of execution, a thunderous sound is heard. Everyone lowers their heads. The sacrificer strikes the blow, but an astonishing sight appears – a magnificent doe lies on the blood-soaked altar instead of Iphigenia. Calchas declares: "*you see this victim which the goddess had laid upon the altar, a mountain hind? Rather than the maid, this victim she receives*"[86]. Unlike traditional sacrifices, the animal is entirely consumed by fire, prayers for the army's safe journey are made, and the Greeks set sail for Troy. The play suggests Iphigenia's resurrection: "*this day beheld your child die, and come alive again*"[87]. Later, she will be found by her brother Orestes in Tauris, serving as a priestess of Artemis, as depicted in *Iphigenia in Tauris*.

In *Aeschylus' Agamemnon*, the priest provides a few brief details about the scene of Iphigenia's sacrifice: the virgin's supplications to her father prove futile. Agamemnon prays and then orders his servants to hold her like a goat, lifting her over the altar and gagging her mouth to prevent her from cursing her family. At this moment, the chorus interrupts: "*I neither know nor say the rest*"[88]. Thus, in the Aeschylean version of the myth, there is no mention of a substitution at the sacrifice; instead, Iphigenia herself is immolated.

In the detail of the crater (Figure 9), the painter represents the sacrifice of Iphigenia as a replacement sacrifice. At the center, in the foreground, is the altar. On the left, a beardless young man holds a tray in his left hand, which will be used to perform the rite. Behind the altar stands the sacrificer, probably Agamemnon; in his right hand, he raises the sacrificial instrument, pointing it toward the victim(s). On the right, Iphigenia and the doe appear almost as a single figure, both standing at the same height, as the animal is supported on its hind legs. The young woman, positioned in the foreground with her head lowered, appears as serene as the doe, which stands beside her, seemingly shielding her body. On the left, a woman observes the ritual from a distance, likely the goddess Artemis, while further back, elevated, stands a nude male figure, usually associated with Apollo.

The term "*substitutes*" implies that a ritual takes place and is then replaced by an object; however, the variety of these objects suggests a more complex relationship between substitutes and rituals. Within the connection between worshipper and deity, some elements were ritualistic actions, while others were material objects. The chain of associations could be extensive, making it pointless to attempt to count its

[80] Eur. *IA*. 435–440.
[81] Eur. *IA*. 461.
[82] Eur. *IA*. 955.
[83] Eur. *IA*. 1110–1114.
[84] Eur. *IA*. 1394–1400.
[85] Eur. *IA*. 1570–1580.
[86] Eur. *IA*. 1590–1595.
[87] Eur. *IA*. 1610–1615.
[88] Aes. *Aga*. 248.

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links – just as it would be to quantify all animal and plant sacrifices. Comparing one link to another would also be imprecise. Just as no sacrifice could be equivalent to the Parthenon, no single object could replicate the diverse impact of *thusia*. These two forms of expression functioned in a complementary manner. In this sense, and in others, sacrifice operated simultaneously as both an artifact and a type of behavior[89].



Fig. 9: The sacrifice of Iphigenia. Detail of the apulian red-figure krater by the Iliounersis Painter, Date to 370-350 B.C. London, British Museum. Reference: K. Servi, Greek Mythology, Athens, 1998. Available at https://www.britishmuseum.org/collection/object/G_1865-0103-21. Accessed on: March 2, 2025.

II. Conclusion

Once the harmonious coexistence between men and gods was broken, a rigid hierarchy was established between them. Positioned at such distant poles, mortals were left with only the necessity of communion with the divine. Subject to the adversities inherent to their condition, human beings sought a balanced life through their relationship with the deities.

The forms of interaction varied widely: from the simplest offerings, such as the first fruits of the harvest, to grand donations, such as large tracts of land or objects of symbolic value, like locks of hair and soldiers' weapons, frequently deposited in sanctuaries. However, it was especially food – animal sacrifice – that most pleased the gods. While the gods were satisfied only with the aroma of the offerings, humans consumed the meat, symbolically reaffirming their mortal nature. In return, the gods could punish or favor individuals and communities, in a system of reciprocity fundamental to maintaining social and religious order.

Written records, iconographic representations, and archaeological evidence reveal the centrality of sacrifice in ancient Greek culture. From temples, coins, and vases to inscriptions and sculptures, the Greeks left material traces of their devotion, which align with literary accounts of the meanings and functions of these practices. Thus, by considering this diversity of sources, this text adopts an interdisciplinary approach, combining textual, iconographic, and archaeological data to investigate sacrificial rituals in their historical and cultural complexity.

Furthermore, we seek to engage with the academic tradition that has shaped studies on sacrifice in Ancient Greece, addressing both classical scholars such as Marcel Detienne and contemporary researchers like Daniel Ullucci. This study respects the latest discussions in the field, recognizing that the search for a

[89] Naiden 2013, p. 128.

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single definition of sacrifice is problematic and that its practice varied widely over time and space. Instead of a rigid approach, we emphasize the diversity of rituals, including not only animal sacrifice but also plant offerings and libations, as well as the theoretical tensions regarding their meaning and function. This is particularly relevant to contemporary discussions on rituals and human sacrifices in antiquity, which continue to be the subject of intense academic debate. Far from being homogeneous and static practices, accounts of human sacrifice must be understood within their historical and cultural contexts, avoiding anachronisms and reductionist interpretations. Moreover, it is necessary to reconsider the disproportionate emphasis that this theme has received over the decades, often at the expense of a more balanced analysis of the broader diversity of religious rituals in Ancient Greece.

In this article, we treat sacrifice as a multifaceted phenomenon, structured by different interrelated procedures and practices. Rather than seeking a fixed definition, we focus on identifying the essential activities that characterize sacrificial events. To achieve this, we draw on the iconography of Greek ceramics, which reflects the sociocultural and religious realities of the time, and compare it with textual sources that, in their own way, also seek to express the lives and religiosity of the ancient Greeks.

By articulating ancient literature, iconography, archaeology, and modern academic debate, this research contributes to a broader understanding of the role of sacrifice in Ancient Greece. More than mere acts of ritual violence, these rituals played crucial roles in structuring civic identity, organizing society, and defining relationships between humans and gods.

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Comet 2P/Encke Observed in Ancient and Mediaeval Korea

By Yong-Gi Jong, Gang-Jin Ri & Jik-Su Kim

Abstract- In this paper, making use of the observational data of Comets observed in Ancient and Mediaeval Korea, we anew elucidated the observational history of the comet 2P/Encke become well known up to now. We found that out of comets corresponding to a few hundred observed in ancient and mediaeval Korea, the observations of comets the periods of which was approximately 3.3year amount to 32 cased. This means that the comet 2P/Encke which had been discovered in AD 1786 in western world had been in AD 54, it had been already observed 32times in Korea up to AD 1638.

Keywords: *periodic comet, Encke comet, history of Korea astronomy.*

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Comet 2P/Encke Observed in Ancient and Mediaeval Korea

Yong-Gi Jong [α], Gang-Jin Ri [σ] & Jik-Su Kim [ρ]

Abstract- In this paper, making use of the observational data of Comets observed in Ancient and Mediaeval Korea, we anew elucidated the observational history of the comet 2P/Encke become well known up to now. We found that out of comets corresponding to a few hundred observed in ancient and mediaeval Korea, the observations of comets the periods of which was approximately 3.3year amount to 32 cased. This means that the comet 2P/Encke which had been discovered in AD 1786 in western world had been in AD 54, it had been already observed 32times in Korea up to AD 1638.

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I. Introduction

Commencing from BC 275, in Korea, the astronomical phenomena recorded through observations for about 2000 years amount to more than ten thousand [9, 14-17]. Out of them the observation of comets, beginning from the observation of comet 27P/Crommelin in BC 44, amounts to a few hundreds. However, in the book "Physical Characteristics of comets" by Vsekhsvyakskii published in 1964, the observation data of comets recorded in ancient and mediaeval Korea are quite absent [11].

In the book "Cometograph" by Kronk [12], the historical and scientific data on comets observed from Before Christ investigated synthetically, but the study of comets observed in ancient and mediaeval Korea has a number of shortcoming that some of them missed.

The observational data of comets observed in ancient and mediaeval Korea are making important contribution to the study of modern cometary astronomy [10, 13].

For example, Ref [13] elucidated that the Comet 27P/Crommelin discovered in AD 1547 in western world had been discovered in BC 44 in ancient Korea and had observed 16 times up to AD 1547.

In this paper, on the basis of experience found the Comet 27P/Crommelin in Ref [13], from the observation dates of comets amounting to a few hundreds, by a method calculating the period, we performed the quest for finding the periodic comets.

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II. Analysis of the Observed Data

In the ancient and mediaeval times, in the absence of telescope, one would have observed comets by naked eye, and therefore, mainly luminous comets would have been observed and recorded. Therefore, we have chosen the Comet 2P/Encke discovered in AD 1786 as a luminous comet. Its period is 3.3 year [11]. Therefore, we quested the comet that the difference of observational dates was divided by an integer when one divides by 3.3 year. The results are presented in Table 1 and they correspond to appearances of the Comet 2P/Encke, which amount to 32 times.

In Table 1, the first date of observation of the comet in Gregorian calendar, the same date recorded in original chronicle, constellation where comet appeared, period, number of observed days, size of comet, and finally name of country observed the comet beside Korea are presented.

The periods presented in Table 1 are not the true period determined through the calculation of orbital elements. Those periods are values closest to 3.3 year, a multiplication of which by an integer yields the difference of neighboring observation dates.

According to Table1, the Comet 2P/Encke had orbited 524 times from AD54 to AD 1786 when its period is assumed to be 3.3 year. According to Ref [11], the period of the Comet 2P/Encke in a duration from AD 1786 to AD 1954, changed between 3.281 year and 3.318 year. ($\Delta T = 0.037$year).

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Table 1: List of observations of Comet 2P/Encke

Julian Date	Original Date	Constellation	Period (Year)	Duration of Observation (Day)	Length	Note for Reference
54.Feburary	Yu Ri Wamg 31th year, 2nd month	Ja Mi Won(Dra, UMa, Cep, Cam)	3.3	1		Italy, China
153.October	Il Song Wang 20th year,10th month	East, North-East	3.02	1		Korea
186.October	Cho Go Wang 21th year, 10th month	West-North	3.3	20		Korea
383. September	So Su Rim Wang 13th year,9th month	West-North	3.28	1		Korea
640.January	Mu Wang 41th year ,1st month	West-North	3.24	1		Korea
647.August	Jin Dek Wang 1st year, 8th Month	South	3.79	1		Korea
676.July	Mun Mu Wang 16th year,7th month	BukHa(Gem), Jok(Per)	3.21	1	6~7bo	Japan, China, Europe
683.October	Sin Mun Wang 3rd year, 10th month	Ogo (Aur)	3.63	1		China
699.Feburary	Hyo So Wang 8th year, 2nd month	East	3.07	1		Korea
759.April-May 1st	Kyong Dok Wang 18th year, 3rd month		3.16	spring-autumn		Korea
838.November	Hui Gang Wang 3rd year	West	3.18	1		China, Japan, Germany
1006	Mok Jong Wang 9th year		3.34	1		Korea
1019.Feburary 6	Hyon Jong Wang 9th year,12th month, JongSa day	Chon Si Won, Jong Jeng, JongYin, Si Ru(Ser, Per)	3.48	1		Korea

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1075.November 18	Mun Jong Wang 29th year,10th month, Byong Syn Day11.18	Jin	3.29	1	7ja	China, Japan
1220.Feburary 20 1220.December	Go Jong Wang 7th year	Gu Ryong, Hen Won, Buk Du(Leo, UMa)	3.39	2.6	3ja	Japan
1299.January 24	Kyong Ho Wang(Chong Ryl Wang)24th year, 12th month, GapSul day	South	3.31	1		China, Japan, Deutschland
1364.march 30	Kyong Ho Wang (Kong Min Wang)13th year, 2nd month, Syn Yu day	Tae Mi Won/Dae Gak Song/Buk Du/Je(vir, Boo, Uma, Lib)	3.38	1	1ja	Korea
1381.November 7-22	UWang 7th year, 10th month, Yim Syn Day	Jo (Lib)	3.53	15	1gil	Egypt, Japan, Russia
1391.May11-22	Kong Yang Wang 3rd year, 4th month, Gap Ja day	Ja Mi Won(Dra, Uma, Cep, Cam)	3.17	10		Egypt, Syrian, China
1404.March 1st	Tae Jong Wang 4th year Gap Syn Year,1st month, Yim Sul day	East	3.15	1		Korea
1417.May 17	Tae Jong Wang 17th year, Jong Yu year, 3rd month, Jong Hae day	East	3.30	1		Korea
1449.December 26- 1450. January 30	Se Jong Wang 32th year Kyong O year, 1st month	Chon Si Won(Ser, Her, Oph, Aqr)	3.29	36		China1
1506.July 29	Yon San Gun Wang 12th year Byong Yin year, 7th month, Jong Hae Day	Ja Mi Won(Dra, Uma, Cep, Cam)	3.32	1		China, Japan
1529.Septembe r1-18	Jung Jong Wang 24th year, Gi Chok year, 7th month, Yim Sul Day	West/China8.4-9.2	3.29	18	4~5ja	China
1539.April 20	Jung Jong Wang 34th year, Gi Hae year, 4th month	Sam Tae, Hen Won(Leo, UMa)	3.31	44	4~5ja	China
1549.March7	Myong Jong Wang 4th year, Byong Jin year, 2nd month, Gi Yu day	North-West	3.28	1		China
1578.Octover	Sonjowang 11th year	Jang	3.28	2~3month		China

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1595.July 25	Son Jo Wang 28th year, UlMi year, 6th month	Dong Jong(Gem)	3.36	35		Korea
1601.December 20	Son Jo Wang 34th year, Syn Chok Year, 11th month, 26th day		3.23	1	2~3ja	Korea
1618. August 28-31 1618.November 23-1619.January 13	Gwang Hae Gun Wang 10th year, Mu O year, 6th month Gwang Hae Gun Wang 10th year, MuO year, 10th month	North-East Chon Sang, Jong Tae, Jang, Je, Ju Jong, Sep Je, Song(Boo, Lib, Vir)	3.32	4 73	1gil	China, Europe
1621. January 22	Kyong Ho Wang 12th year, 12th month		3.49	18		China
1638. May	Yin Jo Wang 16th year, Mu Yin year, 5th month	South-East	3.28	1 month		Korea

However, in Table1, the longest period is 3.78 year, and the shortest one is 3.12 year and its difference is ΔT=0.66year, but this difference is not difference produced from the exact periods, as mentioned above. However, the average of the periods presented in Table 1 is 3.31year and is close to the true period 3.3 year.

In Table 1, out of the 32 observations of the Comet 2P/Encke, the comet observed AD153, AD 186, AD 640, AD 647, AD 683 AD 699, AD 1006, AD 1404, AD 1417, AD1459, AD 1595, AD 1601 and AD 1638 are observed exclusively in Korea. Remaining observations had been performed also in China, Japan, Deutschland, Italy and so on, and therefore, dates of first appearance of the comet and sites of the comet were able to compare each other. A number of was different from one to other [12, 18-21].

Now, let us consider the variation of absolute magnitude H_{10} of the Comet 2P/Encke, which is expressed by following formula

$$H_{10} = m - 5lg\Delta - 10lgr$$

where m is apparent magnitude of the comet, Δ is geocentric distance and r is heliocentric distance of the comet.

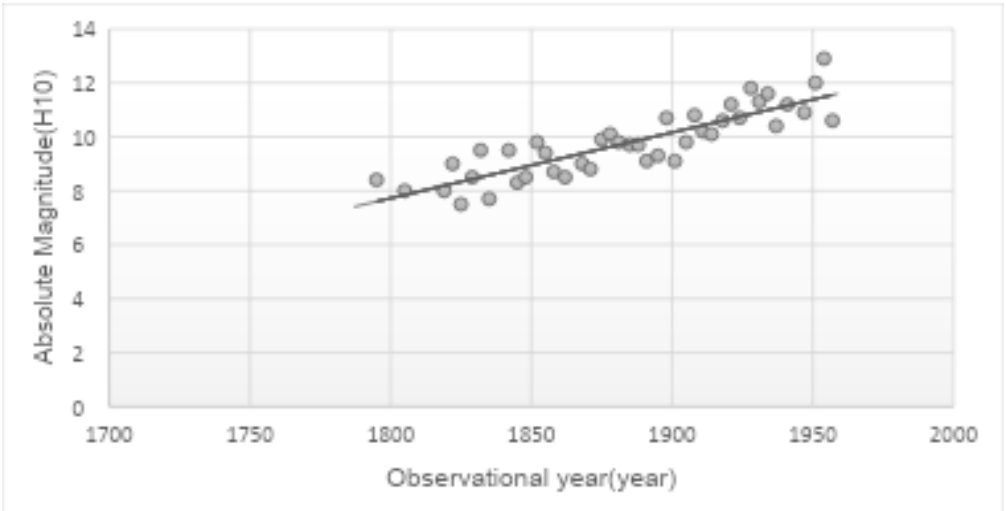


Fig.1: Absolute Magnitude Change Curve of Comet 2P/Encke

The variation of absolute magnitude of the comet in duration from AD 1786 to AD 1957 is presented in Fig 1 [11].

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As we can see, the absolute magnitude of the Comet 2P/Encke, varied about $2.^m0$-$2.^m5$ in duration AD 1786-AD 1954.

This means that a rate of variation of absolute magnitude is $1.^m18$ per a year. If we assume that this variation rate in present was the same in the long past, we obtain an incredible value of absolute magnitude that the absolute magnitude in AD 54 was as more luminous as 20^m. However, the variation rate of absolute magnitude cannot be constant, so can we obtain the conclusion that in the past, the Comet 2P/Encke would have been very bright.

The Comet 1P/Halley had had an absolute magnitude of $H_{10}=2.^m0$ in AD 760, whereas it diminished to $4.^m6$ in AD 1910, and the Comet 27P/Crommelin from $H_{10}=6.^m2$ in AD 1457 to $10.^m7$ in AD 1956. Such examples show that these comets had been very bright in BC 466 and BC 44 first observed, respectively.

Therefore, the Comet 2P/Encke also would had been very luminous in AD 54, and on account of this, this comet could have been observed in ancient Korea.

III. Conclusion

In this paper, we examined extensively observational data of comets observed in ancient and mediaeval Korea and quested the comets repeatedly observed after about 3.3 year. In this procedure, we found that the 32 observation cases are correspond to the Comet 2P/Encke.

From the curve of variation of absolute magnitude of the Comet 2P/Encke from AD 1786 to AD 1954, we could suppose that this comet would be very bright in ancient Korea before mediaeval epoch, and therefore was able to easily observe by naked eye.

After the Comet Halley was discovered in BC 466 and the comet of Crommelin in BC 44, the bright comet Encke would be also discovered in AD 54. Thus, we could elucidate that this comet probably, was one out of the comets which mankind had begun to observe first in the earliest time.

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Contributions in History Teaching Training, or what Interests and Concerns Advanced History-Teaching Students have Today

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Abstract- The present paper considers different issues related to the possibilities and limits of History teaching in secondary schools in Argentina. What are the problems and worries of university History teaching students from the *Universidad Nacional de La Plata*? What questions do these students ask former teachers and principals from various public schools in La Plata? What are the social changes derived from different issues and matters of the function and organization of the educational system that affect the basic programs of History teaching training? To answer these questions, we propose a qualitative methodology with an ethnographical perspective that combines conversations and participant observations of teachers' meetings to acknowledge the teachers' knowledge and work. In addition, we contextualize this rich information with a brief depiction of the history of the educational system, policies, and History didactics in Argentina.

Keywords: history teaching – secondary school – qualitative and ethnographical perspective – history teaching training meetings.

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Contributions in History Teaching Training, or what Interests and Concerns Advanced History-Teaching Students have Today

Virginia Cuesta

Abstract- The present paper considers different issues related to the possibilities and limits of History teaching in secondary schools in Argentina. What are the problems and worries of university History teaching students from the *Universidad Nacional de La Plata*? What questions do these students ask former teachers and principals from various public schools in La Plata? What are the social changes derived from different issues and matters of the function and organization of the educational system that affect the basic programs of History teaching training? To answer these questions, we propose a qualitative methodology with an ethnographical perspective that combines conversations and participant observations of teachers' meetings to acknowledge the teachers' knowledge and work. In addition, we contextualize this rich information with a brief depiction of the history of the educational system, policies, and History didactics in Argentina.

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I. More than 20 Years of Research on History Teaching Training in Argentina

The National Law of Education 26.206, sanctioned in 2006, established that the secondary school educational level in Argentina is compulsory.[1]

To establish this, the Educational agencies of the 22 provinces reformed their educational laws and organized the new structure of the secondary school level. In most schools, the secondary level consists of six years, three for the basic cycle (13 – 15 years) and three for the oriented cycle, also known as the higher cycle (16 – 18 years). As more young people had access to the secondary school level, more schools, teachers, services, and social programs were needed. In this newly expanded secondary structure, the place occupied by History as a secondary school subject expanded, too.

Nowadays, universities and international agencies are mapping compulsory secondary provincial policies to try to understand the effects of this transformation. Although the amount of data and information is still scarce, it evidences the problem of low student performance in the new compulsory secondary education level.[2] In the data provided by the Social and Educational Observatory of *Universidad Nacional Pedagógica* in 2018, we can see important indicators. Before the Covid-19 pandemic, the main problem that the educational indicators show is not the 10% of students dropping out of secondary school or the 10% of students repeating grades: It is the low level of the results obtained in the international standard exams.

With these results, as the current horizon of secondary school History teaching is getting more complicated, so is the horizon for History teaching training. During the last few decades, I have researched some aspects of History teaching. Initially, I was more interested in trying the hypothesis of story implementation in History teaching. The paths that authors as Jerome Bruner and Kieran Egan have presented gave me a new perspective for my classes. I was a secondary school History teacher in public schools in the periphery of La Plata, and my main objective after the 2001 crisis was to empower my students. I can affirm that the narrative perspective allowed them to tell stories and write non-fictional stories to learn History and more (Cuesta, 2008, and 2015).

In 2012, I had the opportunity to go to Brazil for a short research stay in one of the private universities of the city of Porto Alegre, *Pontifícia Universidade Católica do Rio Grande do Sul* (PUCRS). At that time, I was part of the *Jovens diante da História* project directed by Luis Cerri, who works at *Universidade Estadual de Ponta Grossa* (UEPG). Based on the European experience "Youth and History", the project *Jovens diante da História* collected data through standardized enquiries. Different themes and problems of the past and present of the History of Latin America could be seen through the eyes and knowledge of secondary school students and History teachers (Cerri, Olivera Molar, and Cuesta, 2014; Linare and Cuesta, 2015; Cuesta and Linare, 2018). The

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[1] To take an approach, look at article 29: https://www.argentina.gob.ar/sites/default/files/ley-de-educ-nac-58ac89392ea4c.pdf

[2] For examples: 1) https://www.unicef.org/argentina/mapeo-politicas-provinciales-transformacion-secundaria. 2) https://observatorio.unipe.edu.ar/datos-pais 3) https://www.unicef.org/argentina/informes/desafios-lectura-escritura

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contact with the Brazilian colleagues woke up a special worry about History teaching training that became one of our current research interests (Cuesta, 2018; Cuesta, 2019; Cuesta and Rocha, 2020; Cuesta, 2023; Cuesta and Linare, 2023).

Before the Covid-19, it seemed clear that one of the problems of History teaching training was the low impact of the scientific production in History Didactics on that training (Cuesta, 2019). The study plans for the university courses to become History teachers in Argentina have historically been designed to train historians rather than teachers. There are not enough subjects related to learning the functions of the educational systems, policies of education, curriculum, theories of education, psychology, and sociology of education, but mainly how to teach History. Everything a History teacher needs to know about their future professional practice used to be learnt and examined in an annual subject usually called "Practices of History Teaching" (Cuesta, 2019). Twenty years ago, a basic program of this subject focused on explaining which History to teach, based on the possibilities of French, English, and North American social history, in addition to the Latin American developments. This basic program implies discussion about time (chronology, periodization, changes, mutations, continuities, others considerations about historical time), space (scales, conceptions of space, circuits, others) and subjects (individual or collective; great historical figures, workers, women, child, indigenous, minorities, etcetera). These three categories (time, space, and subjects) were, and still are, objects of analysis not only in Historiography but also in guidelines, educational policies such as the curriculum, and diverse materials for History teaching.

Another aspect of this basic program is how to teach History. This point is complex because it implies different dimensions and frameworks. First, there is the constant tension between transmission (direct teaching) and constructivism (indirect teaching). Secondly, the selection of methodologies, for example: teaching by case studies, problems, or projects. However, in the end, what defines these forms of teaching is the use and the nature of the information sources. Of course, writing sources as letters, testimonies, interviews, journalistic news, fragments of different historical works, and statistics are used in various ways, from illustration to confrontation of a hypothesis or opinions. Nevertheless, when the focus changes to a source that constitutes another way of reference, like cinema or Literature, we can move forward, from the simple illustration to the particular way in which these cultural products can illuminate some questions about History.

In "Literature and History," Beatriz Sarlo (1991) explained this strong conjunction through three possible approaches. Firstly, Literature as an object of History (a usual approach in the History of Literature). In the second one, Literature is seen as a particular source of history (very common in historical research and other Social Sciences and Humanities).

> Finally, in the middle of the path between both perspectives, is the idea that Literature, as one of the dimensions of the symbolic in social life, has a History that is not the History of textualities, but also of functions and institutions. Literature as a source or an object: in this one, the ambiguity is left behind (Sarlo, 1991, p. 25).

This is an example of History teaching perspectives that explore other ways of circulating history knowledge, which can be synthesized in more than one duo if we contemplate other cultural objects such as biographies, cartoons, TV shows, songs, pictures, illustrations, comics, role games, computer simulation games, among others.

We have two main questions here: How does History teach us? How do we teach that specific History in the complex framework of secondary school education? However, these two questions do not mean anything without two more inquiries: Who are the secondary school students who integrate into the school community? And, who are the future History teachers whose studies include the History teaching training basic program?

Therefore, is this basic program described above currently valid for the new realities of Argentinian secondary schools after Covid-19? What issues truly concern young History teachers? From now on, we will try to demonstrate that we must know what the new challenges faced by History teaching training are, and why it is important to research this with a qualitative methodology.

II. Researching History Teaching Training from a Qualitative Perspective. Contributions from an Ethnographical Look

For Elena Achilli (2023), the space of teaching training, "[is] a place where a task of profound transcendence is displayed given the preeminence of the teaching work in general" (p. 13). *Trabajo docente* (in English and by our responsibility: teaching work) is a complex contribution of Elsie Rockwell to School Ethnography and Teacher Training. It is a concept that helps us understand that the work of teachers is very special and complex. It not only orientates us on how to teach but also on how to guide a group of students. It refers to

> (…) a delicate ability composed of appropriate rhythms, firmness and mutual trust in the relationship with the students, intrinsic interest in the content and activities proposed, consistency in leadership, a sense of rhythm and cadence, among other traits, which allows the children confined to the classroom to work on what is proposed to them (Rockwell, 2018, p. 501).

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In this way, our last contributions to History teaching training were from the teaching work perspective. We assumed that what happens in that double space where young teachers move at the end of their university studies is very special (the university, the secondary school, and vice versa). As María Paula González (2018) says, the practice to teach History in secondary school under the supervision of former university teachers at nearly the end of the course of studies "interrupts a way of understanding History and establishes that academic History and 'scholar History' link but also differ" (p. 77).

To understand the challenges and experiences that advanced university students have to encounter in their teaching training courses, we are developing some qualitative methodologies with an ethnographical perspective. The aim is to reach the undocumented dimension of the teachers' work, defined by Elsie Rockwell (2009) as the fundamental interests of the participants in the educational framework that are never put into writing. Therefore, qualitative techniques as interviews (Cuesta and Linare, 2023), writing consults (Cuesta, 2023), and our active participation in teachers' meetings as active observers allow us to do so.

In this paper, we will take note of the *teaching knowledge*[3] that principals, former teachers, secondary school History teachers, and advanced university students of History teaching manifest related to their teaching work after Covid-19. The aim is to highlight the challenges of History teaching in secondary school today through experiences, memories, expressions, and worries of teachers on their everyday work. In online and offline dialogues and conversations, the highlighted questions are similar. That is why we take the subjective experience of the teachers as a whole, apart from the spheres where the communication had taken place (Winocur, 2013).

To summarize, we have chosen qualitative research with an ethnographical Latin American perspective because we are interested in the undocumented dimension, the teaching work, the teaching knowledge, and the experience of transition, which characterizes the teaching practice at the end of the course of studies. To summarize, we have chosen qualitative research with an ethnographical Latin American perspective because we are interested in the undocumented dimension, the teaching work, the teaching knowledge, and the transition, which characterizes the teaching practice at the end of the course of studies.

III. Experiences, Questions, and Worries of Advanced University Students of History Teaching at the University of La Plata

The University of La Plata is not an ordinary university in Argentina. Founded in 1905, it was based on the provincial university that had functioned precariously since 1897.[4] Its mentor, Joaquín Víctor González (1863 – 1923), planned the national university with a totalizing view. The university had to be open to all branches of knowledge and needed research Institutes, a Natural Museum, an Observatory, and many buildings and spaces where the university could meet all its needs. With time, this university became one of the biggest in Argentina and Latin America. Another aim of its mentor was to create the pre-university educational system of the UNLP. In other words, the chance to have the university's primary and secondary schools. Today, the university has a primary school, four secondary schools, a kindergarten, and a nursery garden. One of the university's policies is to keep amplifying the offer of educational services at all levels of the educational system.

Concerning the History Teaching course, the current Faculty of Humanities and Educational Sciences was created in 1920 (Finocchio, 2001, p. 21) and previously had functioned with other denominations since 1909. The professional performance of Ricardo Levene (1885 – 1959) in the leadership of the History course and in the Faculty of Humanities and Educational Sciences (FAHCE) was very prolific. He designed the course's program to give an integral humanistic formation and to establish strong relations with other provincial institutions, such as the Historical Archive of the Province of Buenos Aires and the Directorate of Schools of the Province of Buenos Aires. Moreover, the FAHCE – UNLP graduates became archivists, officials, inspectors, librarians, principals, and teachers in the provincial educational system.

In 1953, the History Department was created, and the heritage of Ricardo Levene continues in the performance of his graduates. Moreover, the double profile of the course was consolidated. This double profile implies training for historical research and training for History teaching. The problems that arouse as a result of this double profile in the study plans and the reasons why this double profile has become the main identity of the course are developed in another paper (Cuesta, 2023) and also in a wider comparative research

[3] *Saberes docentes (in English and by our responsibility: teaching knowledge) is a term used in this paper according to the Latin American studies that assume that saberes docentes [SD] "are related to the social, cultural, and institutional contexts in which the teachers' work is situated. They are not reducible or comparable to the disciplinary knowledge transmitted during training, nor to the curriculum's pedagogical content or approaches" (Mercado Maldonado and Espinosa Tavera, 2022, p. 183).*

[4] https://unlp.edu.ar/institucional/unlp/historia/historia-de-la-universidad-nacional-de-la-plata-7946-12946/

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with Brazilian university courses of History teaching training (Cuesta, 2019).

The reforms of the study plans in 1953, 1960, 1985, 1993,[5] and 2011 were thought to replace the classical subjects, such as Latin and Greek, with new ones focused on American and Argentinian History, and seminars on different historiographical or methodological problems. The current study plan, from 2011, replaced part of the pedagogical subjects with History Teaching workshops. This new format has been under analysis since last year for different reasons.

In a few words, the current study plan consists of twenty-four semester subjects, an annual subject, two basic foreign language-training courses, and 120 hours of History teaching workshops. Although the course is thought to be completed in five years, the students generally complete it in six or more years, depending on whether they work. The structure of the History Department is old. Each subject is governed by the chair system, and many of the pedagogical subjects are optional.

Every year, in the framework of the annual subject called "Planning, Didactics and Practice of Teaching History Teaching," we, the teachers in charge, organize meetings to exchange teaching experiences with different participants of the educational system. One of the purposes of these meetings is for the advanced university students to gain knowledge of the diverse realities of the secondary schools, the stage in which their teaching performance will take place, and to manifest their worries and concerns. For us, the participants' comments concerning the teaching work provide evidence of what can be grasped for their teaching formation and also of what teaching knowledge from everyday teaching work is important to consider.

We believe it is necessary to clarify the course of action we followed to collect this information, following what Eduardo Restrepo (2015) calls ethical considerations in the ethnographic research process. We did not include the full names of those consulted, but only their first name (and only in the case of the practitioners) to "protect the identity of the people who have entrusted us with data or information" (Restrepo, 2015, p. 176). All the informants - three advanced students, two principals, one inspector, and three teachers- were consulted about their consent to be quoted in this work, and all agreed. In addition, we offered the opportunity to read and modify the draft. This research, thus, takes on a collective character since it would not have been possible without their participation.

In this year's meeting (April 2025), three advanced students described their History practice lessons in three different public schools of La Plata. The experiences took place in 2024. One practitioner went to Secondary School N° 15 (City Bell, a district in the north of the periphery of La Plata) and taught in sixth grade, the last year of secondary school, facing the problem of the lack of students. Even though the full group consisted of 12 students, only three attended classes, and there were different students each week. Milagros told us: "The students were few, quiet; they didn't talk or answer questions. They had permission to be absent from the History class to do other school activities". Despite this classroom reality, the co-trainer teacher, who is in charge of the class, told the young practitioner to teach the Economic History of the dictatorship and the transition to democracy. In other words, the economic policies of the Argentinian military government between 1976 and 1983, and the historical process of returning to democracy by the presidency of Raúl Alfonsín (1983 – 1989). In addition, she completed her description: "The room was big." "The groups of friends did not exist." "They did not feel that the place where they were was their own." "The agenda of activities [for teaching History] learned in the course did not seem suitable for that class."

Another practitioner, Lucio, went to practice in a third grade in Secondary School N° 12 (M. B. Gonnet, another district north of La Plata). The number of students in the class was 18, but usually only 12 attended. The young teacher in training told us that his main objective was teaching the content of "The civil wars 1820 – 1852" - this is the wars between provinces after the Independence and before the organization of the national State -, in a way that could encourage boys and girls to do questions and be curious. To follow this objective, the practitioner planned and designed many classes with sources such as biographies, letters, historical political propaganda, texts written by him, and historical simulation role games. The pros were that the school had a vast library with diverse materials, and the students participated in class. The cons were the bad conditions of the building, broken windows, and no gas service. Besides, he experienced youth violence inside the room, too. These situations happened even though there were four teachers in total. These additional teachers were accompanying the education of two boys, one with mild deafness and another with a Williams Syndrome diagnosis. As Lucio pointed out, "These are situations for which we are not prepared".

The third practitioner, Fermín, taught in the Colegio Nacional, one of the public university secondary schools of the UNLP. For him: "How the school treats you makes you feel as if you were not a person". The school "tries to keep the academic excellence with a diverse population." In this line of thought, he expressed that much tension exists between the institution's past

[5] These study plans can be consulted in Academic Memory Institutional Repository FaHCE - UNLP: https://www.memoria.fahce.unlp.edu.ar/library?a=q&r=1&hs=1&css=1&c=all&t=0&q=Departamento+de+Historia&fqf=MA&j=me&sf=&cc=planes

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as an elite secondary school and its present as an inclusive one. Indeed, one of the reforms of the educational policies in the 90s was the removal of the entrance exams for secondary school and their replacement by lottery registration exceeding the quota. Even though this university secondary school has more resources than the ones belonging to the General Directorate of Schools of the province of Buenos Aires, it suffered from the same registration number decrease. In the first grade of school, 30 members make up the groups, and it reduces to 15 in the last grade, the sixth. In the narrative of his experience, the practitioner pointed out several times the insistence of his co-former teacher to teach study techniques.

One of the most important parts of the meeting is when the advanced students who have not started their teaching training classes in secondary school yet, ask them about their practices. This year (2025), the questions were: "Where did you get the ideas so that the activities were not from the course book?" "How did you handle pedagogical authority?" "How did you choose the contents?" "How did you choose the texts to work on in the classroom?"

The first question was the one that received the most answers. These were "You have to be creative but looking for a purpose" (Fermín). "Throughout the History teaching training course, you'll be presented with suggestions. You will not be revolutionizing everything there. Some classic instructions work well, like identifying subjects in a text" (Milagros). "Creativity cannot lead you to demonize all activities. Kids like working with historical sources. You tell them this is from that time, and they like it" (Lucio).

Regarding "How did you handle pedagogical authority?", the three of them agreed that the kids understood the situation of the practitioner teacher. However, Milagros said, "My way of authority was to pay attention to them. The teacher neglected them and let them do it". In addition, Fermín commented, "The group was noisy, so I marked class time and walked around the classroom to attract them to the class".

Regarding the questions about the contents and the choice of texts, several university students attending, twenty-two advanced History teaching training students, spoke up. Some of the ideas that we could register were about the importance of teaching historical vocabulary and concepts: Take advantage of textbooks from high school libraries, Literature, testimonial sources, and journalistic notes. Moreover, Fermín could briefly tell us that his co-former teacher worked with a booklet made by himself.

Apart from this, the meetings with principals, History teachers, and/or inspectors have taken place online since 2020. This format allows us to gather the voices of the protagonists who are located in the vast territory of the province of Buenos Aires.

This year, 2025, the first online meeting took place with the presence of the ex-principal of the public Secondary School N° 1 situated in General Lavalle. This is a small village on the route to the Atlantic coast of the province. Currently, he is the Inspector of District 18 (Dolores, Castelli, and General Lavalle). Also, the ex-principal of the public Secondary School N°31 of the city of La Plata, traditionally known as *Escuela Nacional Comercial San Martín*[6], and the principal of public Secondary School N° 17 of La Plata, as well.

Although their experiences are rich and they covered several important topics related to the functioning of the educational system, we will focus on the few questions that the future practitioners asked. The open question was "How are boys and girls doing after the pandemic?" This allowed the inspector to describe the phenomenon of dropping out of secondary school. He said that in the first three years of secondary school (basic cycle), the dropout rate is less than in the last three years (higher cycle). In the basic cycle, the big problem is the literacy level, and in the higher cycle, the focus is on why they drop out of secondary school. For example, boys and girls begin to work (in the informal or family economy), tend to their sick or elderly relatives, or look after their little brothers or sisters. The inspector said, "For young people, secondary school has lost its value; only 50/60 percent of students in the province of Buenos Aires graduate." This does not match the official national and provincial figures before and after the pandemic,[7] but has some resonance with recent research (Otero, Corica and Magnoli, 2024).

Another question was related to student mental health in Secondary School. To answer this, the inspector claimed that "teachers must listen and read the Orientation Guide for Intervention in Conflict Situations in School Settings[8]." Another principal pointed out the lack of school and district teams to address mental health issues and the lack of action by local public Children's Services.

The last question was about how to write an Institutional Educational Project (in Spanish: *Proyecto Educativo Institucional* [PEI]). The answer revolved around the idea that it must be done collectively and through ongoing reviews.

The second online meeting with History teachers did not have much attendance. Only seven

[6] One of the decentralization measures of the Federal Education Law 24.195 208 (1993) was to transfer the administration and supervision of the national schools to the provincial governments.

[7] The ABC Portal manages statistics on the educational system of the province of Buenos Aires, updated to 2024, see: https://public.tableau.com/app/profile/die.dgcye/viz/Indicadores_17091564393330/IndicadoresPBAyRegin

[8] This document is called in Spanish: Guía de Orientación para la Intervención en Situaciones Conflictivas en el Escenario Escolar. Available in: https://abc.gob.ar/secretarias/sites/default/files/2021-04/com-1-12-guia-de-orientacion-situaciones-conflictivas.pdf. There is a 2023 update that incorporates rights violations.

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advanced university students out of 45 participated. Three History teachers were invited to share their experiences. The differences between them were the years of seniority in teaching and the experience in public or private schools.

One of the teachers, who had 20 years of seniority in History teaching, invited us to change the dynamics of the meeting. Instead of narrating her experiences as a secondary school History teacher, she preferred to converse with the other two teachers about different matters and issues. The main problems, according to her, were the singularities of student groups, the reading in class, the screen addiction, the school dropout, and the relationship problems between schoolmates. However, one of the teachers could not say much. After the teacher with more years of teaching experience elaborated on these topics, the practitioner's questions and requests led the exchange.

The questions were "How do we implement the new organization that was introduced in the new Academic Regime (RA)?"[9] "What criteria should be used to select contents from the official curriculum?" In addition, the young History teacher with fewer years of seniority proposed to talk about teaching suggestions for History teaching.

The question about the RA is connected to the question about PEI, and we will develop this in the next headline. The second question is related to History teaching and the suggestion of the young teacher to talk about teaching proposals. The meeting dynamic was still disorganized, but the teacher who had remained silent could raise her voice to say that he selected the contents based on a theme or process, such as feminism or workers' struggles. In addition, she could emphasize the importance of lesson planning. Moreover, the young teacher pointed out the significance of the use of narrative in History teaching, he especially mentioned the historical role-play and simulation games, and the possibility of working with interactive digital resources such as maps. The teacher with more years of teaching experience was more reticent about the possibilities of digital resources, but described History teaching experiences based on particular objects linked to Argentinian cultural identity, for instance, the History of *dulce de leche.*

IV. What Truly Worries the Advanced University Students, and what Remains for a Basic Agenda of History Teaching Training from their Point of View

The three meetings described in this paper and the questions of the advanced students of History teaching have some common denominators. First, they are worried about the role of the educational system. Worst of all, they perceive that they do not know the educational system well, its recent history, how it functions, and how rapidly it changes. These perplexity and discomfort are described in a previous work (Cuesta, 2023) in which the advanced students consulted highlighted the excessively long study plan and the late entry as practitioners into secondary school. It seems a consistent issue that the educational training system in Argentina always falls behind with the other educational subsystems (Misuraca y Menghini, 2010). According to this, even though the meetings with History teachers and principals can be a stark realization about the future of History teachers' professional performance, it is good to be in touch with them and listen to their points of view. For example, one of the principals explained the building problems in her school and manifested her disagreement with the ending of two social programs. In her opinion, these programs were functioning very well in Secondary School N°17.[10] The problem is that since Covid-19, to palliate the economic and educational crisis of 2020 and 2021, the national and the provincial systems of education have arranged several educational and social programs that over-lapped with each other and with current regulations. To reorganize the function of the secondary education subsystem of Buenos Aires province, the new Academic Regimen (RA) was sanctioned in 2024, for all private and public secondary schools except those belonging to the pre-university system. We are not going to describe this set of rules here. However, what stands out to future teachers about the new Academic

[9] Academic Regime, in Spanish: Régimen Académico (RA) Resolución 1650/24 is a set of rules and standards that organize teaching, learning, evaluation, grading and lesson planning. The new RA of the province of Buenos Aires focuses on the importance of the institutional pedagogical project (in Spanish: Proyecto Pedagógico Institucional [PEI]) as a guarantor of educational trajectories of young people and adolescents in secondary education. Available in: https://normas.gba.gob.ar/ar-b/resolucion-conjunta/2024/1650/440121

[10] The programs were Classrooms for Strengthening Educational Paths (AFTE) and Special Program for Strengthening Educational Paths (FORTE). In Spanish: *Aulas de Fortalecimiento para las trayectorias Educativas* (AFTE). The objective of the program is to offer basic secondary education. And it is "for adolescents and young people between 15 and 17 years of age who have not begun compulsory secondary education or who, having begun, have stopped attending without completing the basic level and, therefore, have not obtained the necessary accreditation for their integration and continuation in higher education" (Resolución 848/22, 2023, p. 2). Available in: https://abc.gob.ar/secretarias/sites/default/files/2023-02/Cuadernillo%20Aulas%20de%20Fortalecimiento%20de%20Trayectorias%20Educativas_0.pdf

In Spanish: Programa especial para el Fortalecimiento de las Trayectorias Educativas (FORTE). The working hours (modules) of teachers who participated in a special program for students to finish secondary school can be named as FORTE modules.

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Regimen? The RA reorganized the entire school year by prohibiting final exams and establishing weeks of classes to recover and intensify content. Every secondary school has to update its Institutional Educational Project [PEI] to know the educational paths of its students. Every secondary school must name a team of teachers in charge of analyzing and designing a specific academic monitoring for each student who needs to retake or intensify content. The number of subjects each secondary school student can retake varies according to their performance. All this reorganization aims to reduce the dropout and repetition rates. Therefore, the advanced university students in History teaching training will be doubly challenged. They will practice in a new type of secondary school, one they did not experience as secondary school students themselves, and in an educational system that remains invisible for the study 2011 plan of History teaching in FAHCE – UNLP (Cuesta, 2023). In this framework, another educational problem inside secondary school as a subsystem is the social prejudices of the teenagers between 15 and 18 years old and their real conditions and dispositions as secondary school students. From here, it derives another set of worries about the construction of teaching authority, mental issues, educational inclusion of adolescents with particular diagnosed health conditions, and attendance. Secondly, the advanced university students of History teaching asked how to teach it. The questions about how to select topics, readings, and activities to teach were answered by advanced students who completed their internships in 2024 and by History teachers. They agreed on their answer: to pick up from the basic agenda of History teaching the topics of relevance. In other words, the history that is worth teaching and that teenagers like is social history, whether this story is about political leaders, men and women of ancient times, workers' struggles, or feminism. About readings and activities to learn History, the informants agreed on the importance of reading aloud in class while commenting and explaining the content of the texts, and the choice of Literature and journalistic notes as examples of types of texts that boys and girls like. They proposed as an activity, to recognize different social subjects and try to empathize with them and their historical and social experience through their testimonies or by proposing playing roles.

V. Final Thoughts

In Argentina, the dropping-out problem in secondary school is not new, it is a structural condition of the system. Still, it needed to be examined and discussed because the causes of dropping out of secondary school permanently are not internal. Girls and boys fluctuate their attendance and can experience different periods in and out of the system. The reasons for this are much more personal (health or economic problems in their family) and much less related to their academic performance as secondary school students, boredom, or fights with classmates (Otero, Corica, and Magnoli, 2024). This complex situation is more or less visible depending on the moment. Currently, the RA in Buenos Aires province is an educational policy established to approach and face the fluctuating enrollment and to analyze each educational path in its uniqueness.

In addition, the educational system has been dealing with many changes in the last decade, for example, the falling birth rate, the persistent economic crisis, the increase of youth violence and mental health problems, and the withdrawal of the State from public and private spheres. Moreover, the teachers' salaries have always been low, and the working conditions are bad for different reasons: The lack of resources in school buildings, the non-existence of a full-time job, and the difficulty of getting a teaching job in more than one course in the same school. Despite this, young people still want to be teachers and choose to study for many years to become History teachers. Presently, there are no figures on teachers' drop-out.

For us, teachers of History teaching practices, it is a challenge to go over the basic and important program of the subject in all its components. We do not resign ourselves to explanations and expositions about what history to teach, how to do it, and why. However, as we listen to the real protagonists of the secondary school system, by considering their voices, experiences, and opinions of the everyday teaching work, we recognize that the emergencies of the teaching training are allocated in the educational changing system and the need to understand it. So, what history is worth teaching today?

In this framework, to answer this question, we can say that History teaching is present in young and future teachers, focusing on the perspective of the social subjects of flesh and bone that made societies possible, as we know them today. From this perspective, for teachers and secondary school students, teaching and learning History makes sense and becomes relevant.

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Bizarre Practices in Medicine Throughout History

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Introduction- Medical practice is not a modern phenomenon. Since prehistoric times, humans have sought to treat illness and injury through methods such as skull trepanation—the surgical drilling of the skull—and the use of herbal remedies. While today's medicine is grounded in scientific evidence and technological advancement, its origins are deeply rooted in the ancient world, where observation, belief systems, and empirical experimentation laid the groundwork for what would become the foundations of modern medical science.

The earliest recorded medical texts come from Mesopotamia, where clay tablets dating back to the third millennium BCE documented symptoms, diagnoses, and treatments. Ancient Egyptian medicine soon followed, known for its relatively advanced knowledge of surgery and pharmacology, as preserved in documents like the *Ebers* and *Edwin Smith Papyri*. Greek medicine, developed by figures such as Hippocrates and Galen, introduced the first formal systems of medical ethics and clinical observation. These works were later translated and expanded upon during the Golden Age of Arabo-Muslim medicine, which produced scholars such as Avicenna (Ibn Sina), Al-Razi, and Ibn al-Nafis, whose texts remained central in both the Islamic world and Europe for centuries.

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Simultaneously, Ancient India contributed through Ayurvedic medicine, a comprehensive system emphasizing balance, surgical techniques, and holistic health, while Traditional Chinese Medicine emerged with a focus on energy flow, herbalism, and body harmony.

Despite the scientific achievements of these civilizations, many of their practices were influenced by religion, mythology, and sociocultural beliefs, often resulting in methods that, by today's standards, appear unscientific—or even bizarre. From bloodletting and magic-based healing to the use of animal parts and spiritual rituals, these practices reflect the human effort to understand and manipulate health in the absence of modern scientific frameworks.

This paper explores those bizarre and unconventional practices, not to discredit them, but to understand their historical context and recognize their place in the long and complex evolution of medicine.

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I. Mesopotamia: The Earliest Civilization to Document Medical Practice

Mesopotamia is considered the cradle of recorded medicine, where the Sumerians and Babylonians began documenting medical knowledge as early as 3000 BCE. Medical texts inscribed on clay tablets in cuneiform script detailed symptoms, prescriptions, and treatment protocols, often blending empirical observation with supernatural beliefs. Among the most significant contributions is the Code of Hammurabi (circa 1750 BCE), which outlined medical fees and penalties for surgical errors, establishing one of the first known forms of medical ethics and professional accountability (Biggs, 2005). Mesopotamian medicine was deeply religious in nature; disease was commonly interpreted as a divine punishment or the result of demonic possession. Healing practices were therefore a combination of rational herbal remedies and magical rituals.

The Mesopotamians worshipped several deities associated with health, most notably Gula, the goddess of healing, often depicted as a woman surrounded by dogs, animals believed to possess protective and healing powers due to their observed behavior of licking wounds (Scurlock & Andersen, 2005). It is notable that they chose a female deity to represent medicine, symbolizing reverence for fertility, nurturing, and the origin of life. Healing was also linked to Enki (Ea), god of water, wisdom, and purification, who was said to have given humans the knowledge of healing.

Despite these spiritual underpinnings, many Mesopotamian medical practices appear bizarre by modern standards. For example, they used dried snake skins, crushed turtle shells, lizard fat, goat dung, and even human urine as therapeutic agents (Stol, 1993). The treatment of epilepsy involved placing a dead mole on the patient's head to drive out the demon thought to cause seizures (Scurlock, 2014). In other cases, exorcisms and incantations were recited over the patient while a lamb was sacrificed as a substitute for the afflicted person's sins. Diagnosis was sometimes based on liver divination (hepatoscopy), where the liver of a sacrificed sheep was examined to interpret divine messages about the patient's health.

These practices, while unscientific from a modern biomedical perspective, reflect the Mesopotamians' early attempts to understand and

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influence health using the tools available to them—blending empirical knowledge, observation, and religious cosmology into a complex, multi-layered system of healing.



II. Ancient Egypt: A Civilization of Advanced Knowledge and Unusual Healing Methods

Ancient Egypt was one of the earliest civilizations to develop a structured medical system with a remarkable understanding of human anatomy, largely due to the practice of mummification, which allowed priests and embalmers to regularly interact with internal organs. This exposure, while not scientific dissection, gave them practical knowledge of the body's structure. Medical papyri like the Edwin Smith Papyrus (focused on trauma surgery and anatomy), the Ebers Papyrus (covering over 700 remedies), and the Kahun Gynecological Papyrus (the oldest known medical text on women's health, circa 1800 BCE), demonstrate that Egyptian medicine was organized, detailed, and partially based on observation and categorization (Nunn, 1996).

Egyptians didn't separate medicine from religion or magic. Heka, the personification of magical healing energy, was considered essential to all medical treatments. Even trained physicians (called *swnw*) often used incantations, amulets, and rituals alongside physical remedies. Some were deified, like Imhotep, a real physician and architect who became worshipped as a god of medicine centuries after his death.

However, many Egyptian medical treatments seem bizarre today. For example, they used crocodile dung as a contraceptive, mixed with honey and inserted vaginally (Ritner, 2001). Donkey liver, crushed bones, fly dung, and lizard blood were used to treat conditions like asthma or skin infections. Another recorded treatment for blindness involved applying human breast milk mixed with red ochre into the eyes (Nunn, 1996). In some cases, rotting meat or animal fat was placed on infected wounds, likely worsening infections by today's standards.

Diagnosis often involved supernatural beliefs. Diseases were thought to be caused by evil spirits, blocked channels (similar to Chinese meridians), or divine punishment, and treatments were sometimes based on dream interpretation or the advice of temple priests rather than clinical reasoning. Autopsy-like observations in the Edwin Smith Papyrus were rare—most healing was mystical in nature.

Despite this, Ancient Egyptian medicine was highly influential, with many of its practices passed on to Greece and the Islamic world. Its combination of spiritual healing and practical remedies marked an early step toward organized healthcare, even if many methods were questionable or strange by today's knowledge.

III. Ancient Greek Medicine: From Divine Punishment to Rational Theory

Ancient Greek medicine represents a turning point in the history of healing—a transition from supernatural explanations of disease to rational observation and systematic theory. Before this shift, illness in many cultures was understood as divine punishment or the result of ancestral wrath. However, Greek physicians like Hippocrates of Kos (c. 460–370 BCE) introduced the idea that disease had natural causes, not spiritual ones. He proposed the famous theory of the four humors—blood, phlegm, yellow bile, and black bile—believing that health depended on their balance. Though incorrect by modern standards, this theory dominated Western medicine for nearly two millennia and laid the foundation for clinical observation and diagnosis. Hippocrates is also credited with establishing medical ethics, and his name remains central today in the Hippocratic Oath, a symbol of the moral responsibility of physicians, though its modern version has been adapted.

Another giant of Greek medicine, Galen of Pergamon (129–c. 216 CE), expanded Hippocratic teachings and became a major authority in anatomy, physiology, and therapeutics. Through animal dissection (human dissection was mostly banned in his time), Galen wrote hundreds of treatises, some of which became the core of medical education in both the Islamic world and medieval Europe. He described the nervous system, circulatory mechanisms, and muscle functions, although many of his anatomical ideas were later corrected by Renaissance anatomists.

Despite these scientific advances, Greek medicine was not fully divorced from mythology. Healing was still associated with the god Asclepius, who was worshipped in temples known as Asclepieia, functioning as early hospitals where patients were treated with rest, diet, ritual purification, and even dream interpretation. Asclepius' daughters—Hygieia (goddess of health and

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hygiene) and Panacea (goddess of universal cures)—symbolized prevention and healing. The Rod of Asclepius, a staff with a serpent coiled around it, remains a symbol of medicine to this day, used by the World Health Organization and many national medical associations.

Some ancient Greek treatments, however, would be considered bizarre now. Physicians prescribed therapies such as bloodletting, purging with herbs, or applying animal excrement to wounds. Epilepsy, known as the "sacred disease," was sometimes treated by forcing the patient to inhale burned animal hair or drink mixtures made from wild plants believed to expel demons (Lloyd, 2003). Despite these strange elements, Greek medicine marked a critical evolution: it created a logical framework to understand illness, introduced clinical reasoning, and passed on texts that shaped medical thinking for centuries.

IV. Arabo-Muslim Medicine: The Golden Age of Synthesis, Innovation, and Psychotherapy

The Arabo-Muslim medical tradition, flourishing between the 8th and 14th centuries CE, represents a pivotal era in medical history—one that not only preserved ancient knowledge but critically examined, expanded, and transformed it. Fueled by large-scale translation movements in Baghdad's Bayt al-Hikma (House of Wisdom), classical texts by Hippocrates, Galen, Dioscorides, and Indian scholars were translated into Arabic, often with commentaries and corrections that surpassed their original content. For example, Ibn al-Nafis (1213–1288) refuted Galen's theory of invisible pores in the heart and correctly described the pulmonary circulation of blood, a discovery that preceded European findings by nearly 300 years (Meyerhof, 1935). Likewise, Al-Razi (Rhazes) emphasized evidence-based medicine, distinguishing between measles and smallpox in detail never seen before, and introduced mental health wards in hospitals—pioneering the earliest forms of clinical psychotherapy.

What distinguished Arabo-Muslim medicine was its integration of science, spirituality, and ethics, coupled with the first truly public hospital systems (*bimaristans*), which provided free treatment and separated wards for mental illness, surgery, infectious disease, and convalescence. This progress, however, was not the work of Muslims alone. Many of the era's most brilliant scholars were Persians, Jews, Nestorian Christians, and even Indians living within or collaborating with the Islamic world. For instance, Hunayn ibn Ishaq, a Christian physician, translated over 100 works from Greek to Arabic and Syriac, forming the basis for many later breakthroughs. Others, like Maimonides (a Jewish physician in Cairo), served as court doctors while contributing philosophically to medical ethics. Some figures, such as Al-Farabi, may have accepted Islam later in life or remained private about their beliefs, yet their contributions were widely accepted and preserved.

Islamic theology itself played a complex but occasionally supportive role. The Prophetic traditions (hadith) encouraged the pursuit of healing and knowledge, framing medicine as a communal duty (*fard kifayah*). Caliphs like Harun al-Rashid and Al-Ma'mun actively funded hospitals and research. In certain periods—such as under the Abbasids—this synergy between religious patronage and scientific curiosity created an environment unmatched in medieval Europe.

But as with earlier traditions, bizarre treatments were not absent. Texts such as "Kitab al-Hawi" (The Comprehensive Book) by Al-Razi include prescriptions involving ground pearls, ambergris, lion fat, and pulverized scorpion bodies. One remedy for epilepsy included applying a burned hedgehog's spine mixed with vinegar to the skull. In another case, Ibn Sina (Avicenna) recommended aromatic therapy using musk, myrrh, and heated iron for "melancholy," believing the scent stimulated the brain and balanced the temperament. Mental illness was sometimes treated by reciting verses of the Qur'an over water, which was then consumed by the patient—a mix of spiritual healing and hydrotherapy. The boundaries between medicine, astronomy, and alchemy were often blurred: physicians relied on astrological charts to determine the best times for surgeries, and used concoctions containing lead, mercury, and animal bile, believing these could alter the body's "natures" or humors.

Despite the occasional reliance on now-discredited methods, Arabo-Muslim medicine was profoundly ahead of its time. It prioritized clinical observation, differential diagnosis, ethical conduct, and public accessibility, all while engaging with mental health in ways that would not resurface in the West until the 19th century.

V. Honorable Mentions in the History of Medicine

While the major medical traditions of Mesopotamia, Egypt, Greece, and the Arabo-Muslim world shaped the core of ancient and medieval healthcare, several other civilizations made notable contributions deserving recognition. Ancient India, through its Ayurvedic system, introduced surgical techniques, detailed anatomical classifications, and holistic treatment philosophies based on balance between bodily energies (*doshas*). Pioneers like Sushruta, often called the "father of surgery," described procedures such as rhinoplasty (nasal reconstruction) and surgical suturing centuries before their appearance in Europe (Zysk, 1991). Traditional Chinese Medicine (TCM), dating back to the first millennium BCE,

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emphasized energy flow (*Qi*), meridian theory, and therapeutic practices such as acupuncture, herbalism, and moxibustion. Works like the *Huangdi Neijing* remain foundational texts.

Outside Eurasia, pre-Columbian civilizations such as the Maya, Aztec, and Inca developed rich pharmacopoeias using plants like coca, peyote, and tobacco, and performed trepanation with surprising survival rates. In Sub-Saharan Africa, healing traditions combined herbal medicine with spiritual rituals, and some ethnobotanical knowledge remains unexplored by modern science. Even medieval European monastic medicine, though limited in innovation during certain periods, helped preserve Greco-Roman and Islamic texts and laid groundwork for later developments during the Renaissance.

Although these systems often blended myth and superstition, their empirical insights, environmental adaptation, and surgical experimentation underscore the diversity of medical thinking across human history.

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FSSRC/ASSRC Memberships



Introduction

FSSRC/ASSRC is the most prestigious membership of Global Journals accredited by Open Association of Research Society, U.S.A (OARS). The credentials of Fellow and Associate designations signify that the researcher has gained the knowledge of the fundamental and high-level concepts, and is a subject matter expert, proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice. The credentials are designated only to the researchers, scientists, and professionals that have been selected by a rigorous process by our Editorial Board and Management Board.

Associates of FSSRC/ASSRC are scientists and researchers from around the world are working on projects/researches that have huge potentials. Members support Global Journals' mission to advance technology for humanity and the profession.

FSSRC

Fellow of Social Science Research Council

FELLOW OF SOCIAL SCIENCE RESEARCH COUNCIL is the most prestigious membership of Global Journals. It is an award and membership granted to individuals that the Open Association of Research Society judges to have made a 'substantial contribution to the improvement of computer science, technology, and electronics engineering.

The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Fellows are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Fellow Members.

Benefits

To the institution

Get letter of appreciation

Global Journals sends a letter of appreciation of author to the Dean or CEO of the University or Company of which author is a part, signed by editor in chief or chief author.



Exclusive Network

Get access to a closed network

A FSSRC member gets access to a closed network of Tier 1 researchers and scientists with direct communication channel through our website. Fellows can reach out to other members or researchers directly. They should also be open to reaching out by other.

Career | Credibility | Exclusive | Reputation



Certificate

Certificate, LOR and Laser-Momento

Fellows receive a printed copy of a certificate signed by our Chief Author that may be used for academic purposes and a personal recommendation letter to the dean of member's university.

Career | Credibility | Exclusive | Reputation



Designation

Get honored title of membership

Fellows can use the honored title of membership. The “FSSRC” is an honored title which is accorded to a person’s name viz. Dr. John E. Hall, Ph.D., FSSRC or William Walldroff, M.S., FSSRC.

Career | Credibility | Exclusive | Reputation

Recognition on the Platform

Better visibility and citation

All the Fellow members of FSSRC get a badge of "Leading Member of Global Journals" on the Research Community that distinguishes them from others. Additionally, the profile is also partially maintained by our team for better visibility and citation. All fellows get a dedicated page on the website with their biography.

Career | Credibility | Reputation

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Future Work

Get discounts on the future publications

Fellows receive discounts on future publications with Global Journals up to 60%. Through our recommendation programs, members also receive discounts on publications made with OARS affiliated organizations.

Career | Financial



GJ Account

Unlimited forward of Emails

Fellows get secure and fast GJ work emails with unlimited forward of emails that they may use them as their primary email. For example,
john [AT] globaljournals [DOT] org.

Career | Credibility | Reputation



Premium Tools

Access to all the premium tools

To take future researches to the zenith, fellows receive access to all the premium tools that Global Journals have to offer along with the partnership with some of the best marketing leading tools out there.

Financial

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Organize seminar/conference

Fellows are authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). They can also participate in the same organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent. Additionally, they get free research conferences (and others) alerts.

Career | Credibility | Financial

Early Invitations

Early invitations to all the symposiums, seminars, conferences

All fellows receive the early invitations to all the symposiums, seminars, conferences and webinars hosted by Global Journals in their subject.

Exclusive



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Get a remuneration of 15% of author fees

Fellow members are eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get a remuneration of 15% of author fees, taken from the author of a respective paper.

Financial

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Fellows may join as a member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. Additionally, Fellows get a chance to nominate other members for Editorial Board.

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And Much More

Get access to scientific museums and observatories across the globe

All members get access to 5 selected scientific museums and observatories across the globe. All researches published with Global Journals will be kept under deep archival facilities across regions for future protections and disaster recovery. They get 10 GB free secure cloud access for storing research files.

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ASSRC

ASSOCIATE OF SOCIAL SCIENCE RESEARCH COUNCIL

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Career | Credibility | Exclusive | Reputation



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Exclusive



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Earn 60% of sales proceeds

Associates can publish articles (limited) without any fees. Also, they can earn up to 30-40% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.

Exclusive | Financial

Reviewers

Get a remuneration of 15% of author fees

Associate members are eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get a remuneration of 15% of author fees, taken from the author of a respective paper.

Financial

And Much More

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All members get access to 2 selected scientific museums and observatories across the globe. All researches published with Global Journals will be kept under deep archival facilities across regions for future protections and disaster recovery. They get 5 GB free secure cloud access for storing research files.

Associate	Fellow	Research Group	Basic
$4800 **lifetime designation**	$6800 **lifetime designation**	$12500.00 **organizational**	APC **per article**
Certificate, LoR and Momento **2** discounted publishing/year **Gradation** of Research **10** research contacts/day **1 GB** Cloud Storage **GJ** Community Access	**Certificate,** LoR and Momento **Unlimited** discounted publishing/year **Gradation** of Research **Unlimited** research contacts/day **5 GB** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**Certificates,** LoRs and Momentos **Unlimited** free publishing/year **Gradation** of Research **Unlimited** research contacts/day **Unlimited** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**GJ** Community Access

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

Authorship Policies

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

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Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.

Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

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Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



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Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

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Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

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- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
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- Do not present similar data more than once.
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- Never confuse figures with tables—there is a difference.

Approach:

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- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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