The Inheritance and Transformation of Ancient Greek Ritual and Ceremonial Systems in the Perspective of Polis Crisis

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Abstract: After the Peloponnesian War, ancient Greek society suffered the crisis of city-states. Inter-state relations are tense, and war becomes a direct method to resolve conflicts. Within the city state, the foundation of the city state composed of citizens, soldiers and land was severely damaged, and the citizen collective was gradually disintegrated. Under this background, new social psychological demands appeared in the ancient Greek city-states. On the one hand, people continued to rely on the traditional sacrificial etiquette system, on the other hand, they began to pray more for new religious experience, thus, the sacrificial etiquette system took a turn. This transition was a long process, which had its distinctive characteristics in Hellenistic times and provided the social basis for the rise of Christianity.
Keywords: City-State Crisis; Sacrificial Etiquette System; Social Psychology

1. INTRODUCTION

City-state crisis refers to the problems and dilemmas caused by the conflicts between city-states after the Peloponnesian War. The external competition of the city states was fierce, Athens and Sparta were both defeated, and the power vacuum appeared in the Greek world. The large and small city states began a new round of hegemony activities, which exhausted the last strength of the Greek world. Internally, the original stable small peasant economy disintegrated, large real estate appeared, citizens were seriously divided, the contradiction between the rich and the poor intensified, and citizens' patriotic enthusiasm had disappeared. "Gone is the spirit of mutual aid between citizens of the city state in its heyday. The development of contradictions within the city-state becomes the most obvious and direct reflection of the crisis of the city-state" (Msila, 2021).

With the decline of the collective spirit and patriotic enthusiasm of the citizens, the sacritial etiquette system as the support of the collective spirit

of the city has gradually lost its appeal. As a result, mystical rituals with special blessing functions or a focus on salvation in the afterlife have attracted more and more people. Some worship rituals, which were marginal in classical times, are becoming more and more prominent. The worship of the medicine god and the mysterious rites from the east continued to enter and be accepted in the ancient Greek world, representing the development trend of the sacritical etiquette system in the increasingly diversified cultural background. In this context, the traditional sacrificial liturgy system changed, which was a long process and had its distinctive characteristics in the Hellenistic era, and provided the background for the rise of Christianity (Russo et al., 2020).

Domestic scholars mainly focused on the ancient Greek religion in its formation and development stage, and some scholars also paid attention to the religious characteristics of the Hellenistic period, but there was little discussion on the specific changes of the sacrificial etiquette system after the polis crisis. Therefore, it is necessary to analyze the social psychology of the polis in this stage, so as to understand the reasons for the change of the sacrificial etiquette system and its development direction.

2. SOCIAL PSYCHOLOGY UNDER THE CRISIS OF CITY-STATES

The Greek city-states in the 5th century BC, regardless of their political system, whether it is democracy or oligarchy, are relatively stable internally. Although there are conflicts between citizens of different classes, they can be reconciled within the city-states. There is a balance between different classes within the city-states, and the city-states have collective cohesion with the people. It basically sticks together. But by the 4th century BC, the contradictions within the city-states became more and more acute. In Attica, the long-running war has left many farmers without land. In Sparta, too, because of the war, and because of the closed system of marriage, brothers refused to divide their inherited lands according to the policy of redistribution of land, so that brothers owned not only a house but also a wife in common. The rich, on the other hand, not only retained their property and citizenship, but also expanded their property through intermarriage. As a result, when the number of Spartan citizens dropped sharply, the plutocracy developed. By the middle and late 4th century BC, Sparta probably had no more than 1,000 citizens, and Athens no more than 20,000. In the interactive change of land loss and land annexation, the

polarization of rich and poor was aggravated, which led to the fierce struggle within the city state. In Corinth the Democrats had almost killed off the rich; About 1,500 people were killed in a riot in Argos; In Sparta, there was a rebellion led by Kinadon (Arifin & Yuniar, 2020).

Xenophon recorded the beginning and end of the Kinaton rebellion in the History of Greece. Before the uprising, the Spartan regime sensed the crisis and predicted it by divination:

Less than a year after he ascended to the throne, when he made a designated sacrifice on behalf of the nation, the prophet warned him that "the gods have revealed a most terrible plot." When the king made his second sacrifice, he said, "This sign of sacrifice is now even more terrible." But when he had given his third sacrifice, the prophet cried out, "Ah, Arcilus, the signs are that we are among the enemy." So they immediately offered sacrifices to the gods who avoided disaster and helped to salvation, but received little good omen, so they stopped offering sacrifices. Less than five days after the sacrifice, a man reported a plot to the prosecutor, led by a man named Kenaton. The young man is physically strong, but he is not an equal citizen (Sawchuk, 2020).

The informant had been taken to the market-place by Kinadon, and had counted about forty Spartans, including the king, the inspector, and the elders. Kinadon also told him, "The people I want you to know are your stubborn enemies, and all the others, more than four thousand people gathered there, are your natural Allies." And of these natural Allies, including the Hilos, the newly enfranchized citizens, the lowlifes, the Piriasi, and all others, "when the Spartans happen to be the subject of their conversation, be aware of their hatred. None of them would hide their pleasure if they could eat Spartans raw." The rioters were prepared to fight the Spartans with "anything that men used to cultivate the land, cut down trees, or mine stones." But as a result of the informer's appearance, the inspectors finally arrested Kinadon and marched him through the streets with other conspirators (Della Porta, 2013; Yeoh & Kah-Mun Chu, 2012).

The history recorded by Xenophon reveals the crisis of Sparta and the disintegration of the egalitarian society in Sparta. Kinadon was strong but not a citizen and, like many other non-Spartan citizens, had become so resentful of Spartan rule that he wanted to eat them raw. Social conflicts are on the rise. Although the insurrection was put down by divine providence, the crisis in Sparta did not end (Jordan & Nagel, 2020).

Under the crisis, the foundations of the Greek city-states tended to collapse. The Greek city-state is a collective of male citizens, and it is also a basic political mechanism. A male citizen is a citizen, a landowner, and a

soldier. However, in the crisis of the city state, a large number of citizens first lost their land, and then lost the qualification of the national consignor, and the citizenship had no basis. Therefore, after the crisis of the polis, although people still live in the city and continue their former life and the way of life for thousands of years, in fact, the polis after the crisis is no longer a polis in the original sense, and it has lost the essential characteristics of the classical Greek polis -- the spirit of mutual aid and reciprocity and the mechanism of equal consultation (Thilly, 1951).

The city-states of the classical period were very successful in guiding their citizens to perform their traditional ritual rituals and in stimulating their creativity. Greek city-states are small in size and identical in nature. They basically maintain freedom, equality and autonomy, integrating people's political, social and cultural life to a great extent. However, in the crisis of the city state and the subsequent Hellenistic era, the city state was no longer the basic political unit, and the Olympian god associated with the fate of the city state was undoubtedly going to decline from glory, which brought a lot of psychological and spiritual confusion to people, and people's souls needed to be comforte. these problems had universal significance. Because it is the demand of the vast majority of people in society. This demand has led to a change in people's attitudes towards the traditional sacrificial etiquette system (Noessel & Kleber, 2020).

In fact, as early as the late Classical period, Greek religion was already showing some signs of a transitional period. The divinity and morality of the Olympian gods have been repeatedly questioned: Why are gods and men identical? Why is God as greedy, jealous and vicious as man? Why worship a god without morals? While some philosophers and wise men tried to explain and justify the existence of the Olympian gods, others pushed the question forward. Protagoras, in his Treatise on the Gods, declared that he did not know if there were gods, and if so, what they would look like. In his doubts about God, he famously stated that man is the measure of all things. Eventually, the Athenians charged him with ungodliness and sentenced him to death. Although he escaped the punishment of the Athenites, he was said to have died in a shipwreck, and finally did not escape the punishment of Poseidon. The dramatist Critias, in the play Sisyphus, puts forth the idea that religion is invented by politicians to rule the people, to fear them through gods, who claim that gods can see and know all people's actions and punish those who break the law. These views have revealed doubts about the existing system.

However, it is worth to note that the questioning of gods only existed among the intellectuals and did not affect the ordinary people. For

example, the trial of Socrates by the Athenians, on the one hand, reflected the conflict between the new and old religious ideas during the transition period, and on the other hand, reflected that the Olympian gods were still an important religious and cultural force in the Hellenistic world. The exuberant vitality of the gods is reflected in the ongoing festivals and competitions. Noisy and noisy, these festivals may lack the depth and seriousness of religion, but they are embedded in the lives of the people and prove the widespread acceptance of the ancient worship. Although philosophy criticized religion and challenged the beliefs of the Greeks, at this stage, these challenges and criticisms could not change the still strong traditional religious structure, and new elements could only be slowly integrated (Boden, 2021; Chatzichristodoulou & Jefferies, 2021).

3. THE PATH DEPENDENCE ON THE TRADITIONAL SACRIFICIAL ETIQUETTE SYSTEM

Under the general environment of political disturbance and city-state crisis, most people still obey the former sacrificial etiquette system in their daily life, and even imitate the ancient way in form. The sacritical etiquette system is formed and accumulated in the long history. According to the theory of the French Almanac school of history Braudeir, it belongs to the "long time" factor, and its effect on people's thoughts and psychology is the most long-term. What is more remarkable is that the more in times of crisis, the more people try to change the reality with the aid of the ancient ritual system of sacrifice. For example, during the Peloponnesian War, as a reflection on the plague, some people believed that the plague was caused by the impiety of some people, which led to the disaster of the gods' wrath, so the impiety was deeply resented (Xin, 2016).

In the 4th century BC, when Macedonia rose up and became a threat to Greece, some Greek politicians rose up and called on the Greeks to end their wars with each other. Politicians proposed to unite against Persia, and their speeches were basically carried out on pan-Greek holy sites and festivals, reflecting that these festivals and holy sites were the basis for expressing common national consciousness and feelings. In fact, the orators in the history of Greece, without exception, would use the observance of the sacritial etiquette system as a means to unite the emotions of the audience in their speeches, and every general who made a speech before the ceremony would also mention the ancestors and gods, which were the basis of their existence and the meaning of their existence.

These statesmen included Gorchias, Lysias, and Isoleucrates. Their speeches had practical purposes, in order to appeal to the Greek nation, they all showed the observance of the sacrificial rites and the common feelings of the whole nation. For example, in his speech, Isocrates mentioned the relationship between sacrificial rites and national emotions:

"The founders of our national Assembly are rightly credited for passing on to us the custom of making contracts with one another, putting away existing enmity, gathering in the same place, and then, in the midst of common prayer and sacrifice, remembering our common blood, to make ourselves kinder to one another in times to come, To freshen up old friendships and build new ones". (Flowerdew, 2015)

In the process of Lyucu reform (338-326 BC), which aimed to rebuild the prosperity of the city state, Athens strengthened the role of the traditional ritual system for many times. Under Lycuchus's command, the Panathenaeum was built, and the Amphitheater of Dionysus was rebuilt and expanded, parts of which still stand on the south slope of the Acropolis. In 334 BC, Lyucugu issued a law on ritual sacrifice. Only fragments of the law remain, but it is still possible to see that traditional ceremonies have not only been preserved, but also expanded in some cases. The laws of the city states set clear rules for the holding of festivals. For example, special funds were allocated for special festivals, but the funds were not wasted. The details of the festival were managed, stipulating how the money from the sale of the pelts of the animals sacrificed would be used, how the ceremonial vessels used for the parades would be made, and the newly acquired land on the northern border of Attica would be rented out to pay for the Little Panathenaic Festival (Shi et al., 2020).

This shows that at the moment of national crisis, Lyugu tried to promote the enthusiasm of citizens for the country by the sacritical etiquette system. In accusing Leocrates of treason against the city, Lycucu said:

"In your name, and in the name of God, I am right and just to prosecute Leokradus. I pray to Athena and the gods, and to the heroes who dwell in this city and this land, whose temples and idols and sanctum and worship and sacrifice he has betrayed, all of which are regulated by law and handed down by your fathers, so that if it is right for me to condemn and prosecute him, it is for the good of the people and the city, The gods have charged me today with the crimes of Leokrades."

On the one hand, Lyugu's reform was a response to the crisis. Facing the crisis, they deliberately turned to the ancient sacritical system to try to find a new answer to the crisis. On the other hand, the reform also once again confirmed the long-term prosperity of the sacritical system in Athens. "The

Greek religious system was fairly stable over this long period (from Antiquity to the second and third centuries AD), and the Greek city-states, although gradually subordinated to the rule of Kings or emperors, remained important providers of the framework within which most Greeks interpreted their own existence". (Zhou et al., 2020)

4. THE TURNING OF THE ANCIENT GREEK SACRIFICIAL ETIQUETTE SYSTEM

Before Alexander's conquest, Greek city states had established communication and exchanges with other nations through the development of commerce. Greeks and other nations were close to each other, and the integration of thought and culture took place slowly. The real integration was spiritual and psychological. The decisive position of the Greeks inevitably led to the expansion of Greek culture. The Greek gods were brought to the East to become the gods of the new Greek cities. Eastern gods were brought to the West by slaves, traders, soldiers and sailors, and Greece was influenced by Eastern mystical religions.

Under the background of the city-state crisis, the ancient Greeks were experiencing a new form of religious experience, which brought about three turns of the ancient Greek ritual system: first, abstract philosophy became the choice of many people; Second, the growing subordination to the king's rule led to the worship of the ruler; The third is the absorption of mystical religious factors, bringing the trend of integration of religions.

First, abstract philosophical concepts become gods. Burkhart, in The Greeks and Greek Civilization, argues that after the crisis of the polis, the myth "contained in any individual belief, almost completely abandoned in Greece, even though there was a deliberate and cordial transplant everywhere, it did not take root at all; What you see in the theatre about mythology does not inspire reverence, and for many people philosophy and its systems have taken the place of religion." The understanding of man himself in philosophical thought actually challenges the traditional sacrificial etiquette system, and philosophers even propose that man can live like a god by relying on reason:

"It is a life above man, and we live it not as men, but as God among us. As much as he differs from the composition, so much does his activity differ from the activity of the other virtues. If reason is divine to man, then the life of reason as opposed to human life is divine. Do not believe that to be human is to think human things, to be dead is to have dead things,

but to strive for immortality with all your might, to do in life what is right for the noblest part of yourself. This part is small, but powerful, and its honor far exceeds all others. This is perhaps the true self of every man, for it is the main and better part."

This emphasis on reason by philosophers Narrows the distance between man and God, that is, through rational thinking, to live a rational life is to live a divine life. Therefore, some abstract concepts that appear in rational thinking or that people pay attention to in life are personified as gods, and people then worship these concept gods. Such concepts are: Peace (Eirene), harmony (Homonoia), democracy (Demokratia), luck (Tykhe), etc., of which "luck" was the most popular in the Greek world. The goddess of luck was Antiochus' protector, and the statue erected for her by Antiochus became the model for the statue of the goddess of luck in many cities. The goddess of luck is embodied in wearing the crown of the city wall or the horns of the goat, symbolizing the prosperity and wealth of the city. In Athens, people also worshipped the goddess of democracy, which was the result of the Athenians' love for their unique democratic system. In 336 BC, the Athenists passed a law against tyrannies. The law was engraved on a stone tablet, and the upper part of the tablet was decorated with relief depicting the goddess of democracy, Demoktia, placing a crown on the head of an adult citizen representing the people, showing the approval of democracy and the opposition to tyranny.

Second, the worship of the ruler. The worship of rulers took place after Alexander's conquest, especially in the Hellenistic kingdom of Macedonia. In this period, hero worship disappeared, replaced by the worship of monarchs in cities. Kings naturally became city-builders, but not all Kings participated in city-building ceremonies. As a mechanism to integrate Greek traditions with the culture of kingship, the city-builders gained new meaning in the new historical period by granting cities tax exemptions or other benefits that could be regarded as city-builders, for example, The Silesian city of Mallus, which had received tax exemptions from Alexander, worshipped Alexander the Great as its founder. In 204 BC, when Antiochus III recaptured Teos from the Antioco dynasty and granted certain privileges to the city, the city worshipped him and his wife in return. So, to some extent, monarch worship should be a variety of hero worship. The city-states also worshipped monarchs for the benefit of tangible protection or for political necessity.

In 307 BC, the cult of rulers was also established in Athens, where the Athenians worshipped the Kings of Macedon, Anticus and Demetrius, and worshipped them as gods: O son of the almighty Poseidon, son of the

Almighty Aphrodite, hail! For the other gods are either out of reach, or deaf, or nonexistent, or pay no attention to us; But we can see you there, not in the form of plants, not in the form of rocks, but in the form of truth. So we pray for you.

When the city-states collectively fell, the ancient gods lost their power. In the carols, people seem to lament the impossibility of the gods, but in real life, the power of the king is enormous, and his patronage can bring all kinds of benefits and prosperity, so it is a symbol of power within reach. The carols to Demetrius are actually an expression of the political and spiritual empties of the Athenias. This state of political and spiritual helplessness, which most Greeks had fallen into after their faith in the ancient gods had been shaken, was the fundamental reason why the worship of rulers was able to prevail.

Third, the trend of religious integration. William Allan divides the phenomenon of "syncretism" into two types: contact syncretism and internal syncretism in his article "Religious Fusion: The New God of Greek Tragedy". "Contact fusion" occurs when the gods of one ethnic group are used to refer to the gods of other ethnic groups, or reinterpreted in the terms of other ethnic groups. Many of the gods in Greek religion borrowed from Near Eastern religion and mythology, and equated the gods of other peoples with their own, which may be a good way to understand foreign religions. Herodotus, for example, often used this approach, especially in his introduction to the Egyptian gods, where he equated Dionysus with Osiris, Apollo with Horace, Artemis with Bubastis, and Demetyr with ISIS.

"Internal integration" refers to the transfer of power, identity and sacred title within a specific religious domain. The ancient Greeks believed in multiple gods, and their belief was a highly inclusive system. For example, Dionysus, whose name appeared long ago in linear B, was one of the oldest Greek gods, but his enigmatic nature made him a new and foreign god in the minds of the Greeks. His characteristics of the new and foreign gods made him the closest to the truly foreign new gods, and thus the easiest to integrate with them. That is, the identity, power, and title of the foreign god were transferred to or interchanged with Dionysus. Iachus, Sabazius, Serapis in the armyi of Ereusius and Osiris in Egypt all have such a relationship with the worship of Dionysus. Whenever a similar new god arrived, the Greeks would find a similarity to the worship of Dionysus. Dionysus worship also attached to different new gods, constantly renewed and developed. The same was true of the other gods, Zeus mixed with Amon, ISIS mixed with Demether, and in any case, the new gods that came to Greece generally found similarities in the existing gods, both for ease of

acceptance and for fitting into the framework of the existing Greek ritual system.

In the crisis of the city state, with the decline of the values of the city state, people's attention to public worship has shifted to the concern of private religious practice. The focus of people's attention has moved away from Zeus and the Olympian gods, and many people explore local and foreign gods, hoping that these gods can meet their psychological needs. The mysterious ceremony then has a special meaning, appeared an unprecedented development situation. When the religious mysterious factors in the eastern culture were introduced into the Greek world, the traditional Greek ritual system continued to absorb some mysterious factors. The more famous ones, such as ISIS, Osiris, Cubele and Sabagius, received fanatic worship in the Greek world, and thus a larger scale trend of religious integration appeared. For example, the cult of Serapis, which was all the rage in the Hellenistic era, incorporated elements of Osiris, Zeus, and Apis, the bull god, and was also a creation of this era. Therefore, the ancient Mediterranean region formed a unique sacred atmosphere, and the large number of similarities among the gods led to the trend of integration in religious worship - mutual connection, mutual identification and absorption. This laid the actual social and psychological foundation for the emergence of Christianity (God is omnipotent). Abstract philosophical concepts, the worship of the ruler and the popularity of mysterious rituals reflect the self-adjustment of the ancient Greeks to deal with the crisis of the city state, and also the changes of the traditional Greek sacritical etiquette system to adapt to the development of The Times. In this stage, the sacrificial etiquette system was no longer aimed at expressing the integration, unity and cohesion of the city-state collective, but turned more to practical worship, with increasing interest in mystical rituals and personal salvation religion. In the process of absorbing the Eastern mysticism factors, a larger scale trend of religious integration was formed.

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