What is the structure of this going to be?

Intro

1. What is it?
2. When was it made?
3. How/By who is it used?

Body

1. What is it?
   1. Structure of piece, (PART Z)
   2. Connections to Plato + what is the message of each section of text (PART A)\
   3. Why do these things bring me to this conclusion? (PART C)
2. When was it made?
   1. Mentions of Platos work (PART D) (Brief callback to (PART A))
   2. Language (Helios & shit) (PART E)
   3. Why do these things bring me to this conclusion? (PART F)
3. How/by who is it used?
   1. Structure of piece (PART G)
   2. Existing knowledge of Roman/Greek Civ, which Rome often adopts (PART H)
   3. Why does this bring me to my conclusion? (PART I)

Conc.

1. What is it?
2. When was it made?
3. How/By who was it used?

What points do I have to raise?

Trying to reconstruct context around the page, need to put together contents and context surrounding it.

Need to assess:

1. Time
2. Usage
3. Usage

+ How they relate to the piece, and what they tell us about religion in the ancient world

What sort of text or object is it?

Well what are the contents of this text?

(PART Z)

1. Impress importance
2. Explain Basics
3. Explain Personal significance
4. Describe generally accepted points
   1. (PART A)
   2. Information that was likely already relatively popular
      1. Universe is held together by providence of “god,” existed from eternity ungenerated, etc. imperishable for all time to come, etc.
      2. However, you refer to him, “the One” reveals to all existence beauty, perfection, oneness, and irresistible power.
5. Connect Helios and Plato’s Good (PART A)
   1. By virtue of the primal creative substance that abides in it, “the One” produced “as middle among the middle and intellectual, creative causes,” Helios the most mighty god, proceeding from itself & in all things like unto itself.
      1. Made Helios, the most mighty god, to be the middle among the middle and intellectual, creative causes. To be the best, basically.
      2. Proceeding from itself & in all things like unto itself “the One” made Helios from itself, and like itself in all things.
   2. Refer to Plato saying: “Therefore said I when I spoke of this, understand that I meant the offspring of the Good which the Good begat in his own likeness, and that what the Good is in relation to pure reason and its objects in the intelligible world, such is the sun in the visible world in relation to sight and its objects” (PART A)
      1. A lot of words, but similar notes hit in previous passage refers to the offspring of the Good, made in the Good’s likeness.
      2. Compares the Good’s relation to pure reason to the sun and the visible world
      3. Sun = offspring of Good = Helios
      4. Directly make connection, Helios’ light is to the visible world as truth is to the intelligible world
   3. Explain Helios’ position as given by Plato’s Good(PART A)
      1. Helios, son of the Good, has received dominion among the intellectual gods, dispenses to the gods things which the Good causes for the intelligible gods.
      2. The Good is the cause of beauty, existence, perfection, and oneness, for the intelligible gods, so to is Helios the cause for the intellectual gods
      3. Helios was appointed to rule and govern the gods so that a cause resembling the Good could guide the intellectual gods to blessings for them all, and regulate them according to pure reason

Based off the contents, what kind of text is it?

(PART C)

Notes for a speech to a relatively small group of like-minded people.

* “what I am now about to say” + “this at least I am permitted to say”, etc. Speech oriented language
* Structure of text, which begins with an intense statement of their hypothesis, then proceeds with the reasoning which led to that conclusion, lends itself to the speech theory.
* The structure of Roman society, and the nature of public debates/public speaking in general also supports the speech theory. Persuasiveness goes a long way to progressing certain ideas over others.

What time period does it seem to belong to?

There are several factors which influence my thoughts on time period,

(PART D)

1. repeated mentions of Plato’s work
   1. Repeated mentions of “the One” / “The Supra-Intelligible” / “The Good”
   2. there is a line referring to “the Fifth Substance” which guards the universe
      1. “The Fifth Substance”, referring to Plato’s “Fifth Substance”, known as “Aether.” Introduced in Plato’s Timaeus in 360 BCE
   3. Therefore, must be at least take place after 360 BCE

(PART E)

1. the mention of King Helios and his siblings.
   1. Towards end of Roman Empire, worship of non-Christian gods was phased out, to the point that temples for the old Graeco-Roman gods were locked up entirely.
   2. Therefore, must have been either during the Roman Republic, or the beginning of the Roman Empire.
2. From 1 and 2, probably between 360 BCE and 1 CE. Solidly within the time of the Roman Republic.
3. Contradicting evidence == “But this at least I am permitted to say without sacrilege,”
   1. Traditionally, Roman religion was very open. Not likely to have been taken as sacrilegious, at least not in the modern sense.
   2. Unless, this is referring to sacrilegious in the sense that his thoughts contradict the traditional structure of the pantheon/religion. Typically, Jupiter is seen as the King of the gods, ruling over them as he sees fit, however the hierarchy suggested in this text places Helios in the place typically occupied by Jupiter.
   3. The above discrepancy may have been disrespectful and, paired with his relatively uncommon stance as a “Follower of Helios,” devoted to one specific god rather than worshiping them all, would be a reasonable source of concern about sacrilege.

What does this tell us about the piece? (PART F) (Fit in above info somewhere)

I am also inclined to believe it falls later in the republic, when the idea of a single ruler was becoming more popular/prevalent. This because this is very one sided towards Helios, seems to make sense that this relatively intense view could coincide with a shifting perspective of the people.

Well, this tells us that this piece was written before the rise of Christianity and the fall of the republic. In this time, society was primarily polytheistic and was very conscious about honouring the gods through songs, writings, and a whole lot of sacrifice. The views expressed in this piece, Helios being the King of the gods as chosen by “the Good” as described by Plato, and the author being a dedicated follower of a single god, are rather atypical for the time and are a likely cause for the author’s concern of sacrilege. Differing views are known to alienate people, which may in turn lead to unhealthy consequences, similarly to how the sacred fire of Vesta going out could cast suspicion upon the Vestal Virgins, possibly even resulting in the live burial of a “guilty” Vestal Virgin.

Where might it have been found?

Who might have used it?

What did they use it for?

I believe these three questions are intrinsically linked together. Based off my speech theory, there are two likely scenarios which I have arrived at. First, this may be someone’s personal notes/copy of a speech they were going to give, or had already given, and second, that this text is a transcription made at the time of the presentation and is stored at the location they made the speech at.

1. Private Copy:
   1. Would have been found in the home of that person, held likely in some sort of office or private library.
   2. Would have been used by the original orator, or possibly by someone the orator lent it out to.
   3. Would have been used to prepare whenever the orator was going to make this same speech again, or if they wanted to adjust it. Alternatively, may have been lent out so that others could read it without him needing to say it all again.
2. Public Copy:
   1. Likely found in some sort of storeroom or library, an area people could go to view it, or request a copy of it perhaps.
   2. Used by members of the public that want to know what Mr. Orator was saying.
   3. Most likely used as study material for other people to rip apart his theory, or by people that just wanted to know what was said.

What does it tell us about religion in the Roman world?

1. Religion == topic of debate among philosophers.
2. Illustrates rising monotheistic tendencies
   1. Having a god that is above all others
3. Merging of Roman religion and Greek philosophy