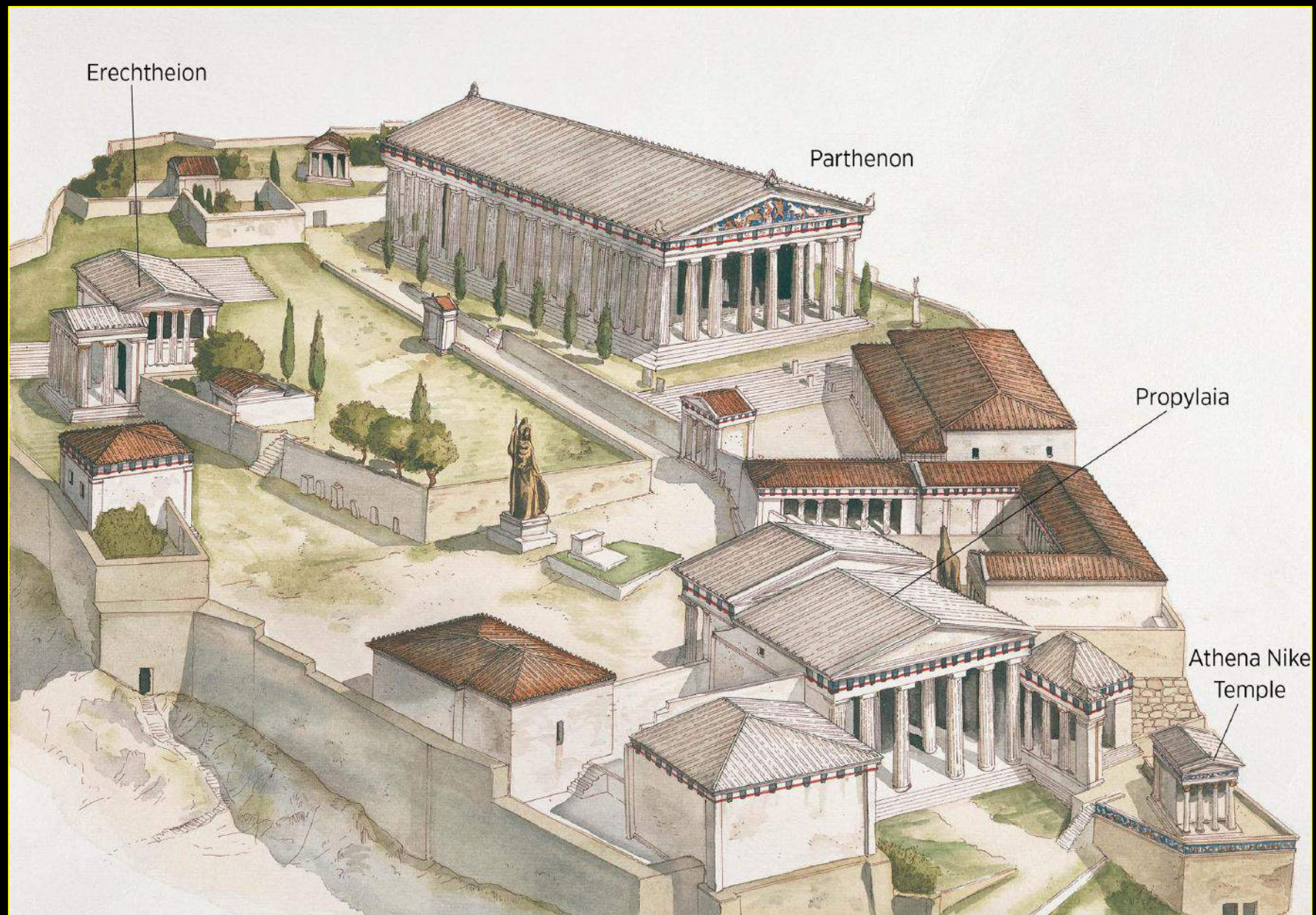


The Parthenon

(& Some Aspects of Greek Religion)

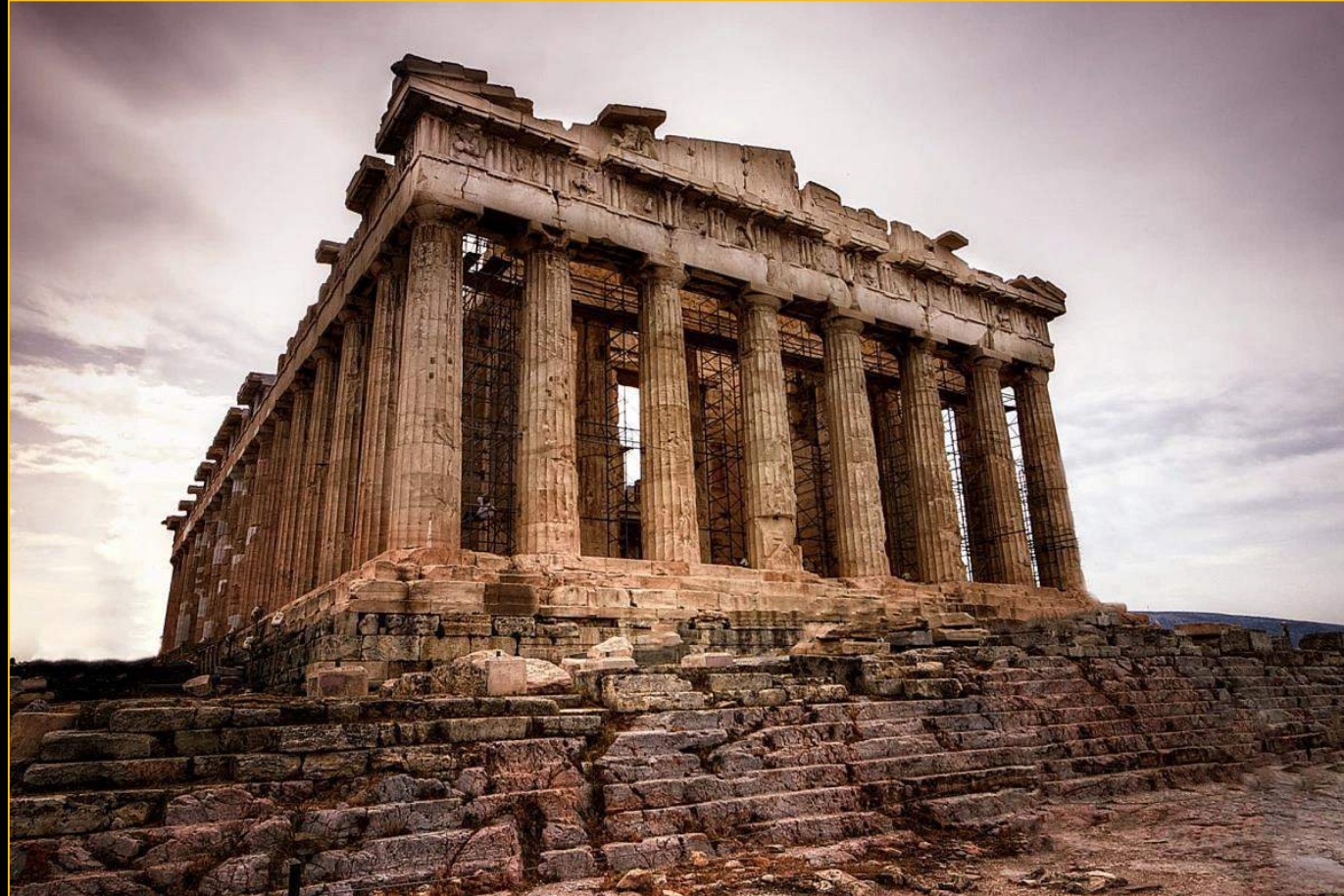
Athenian Self-Definition: the Acropolis





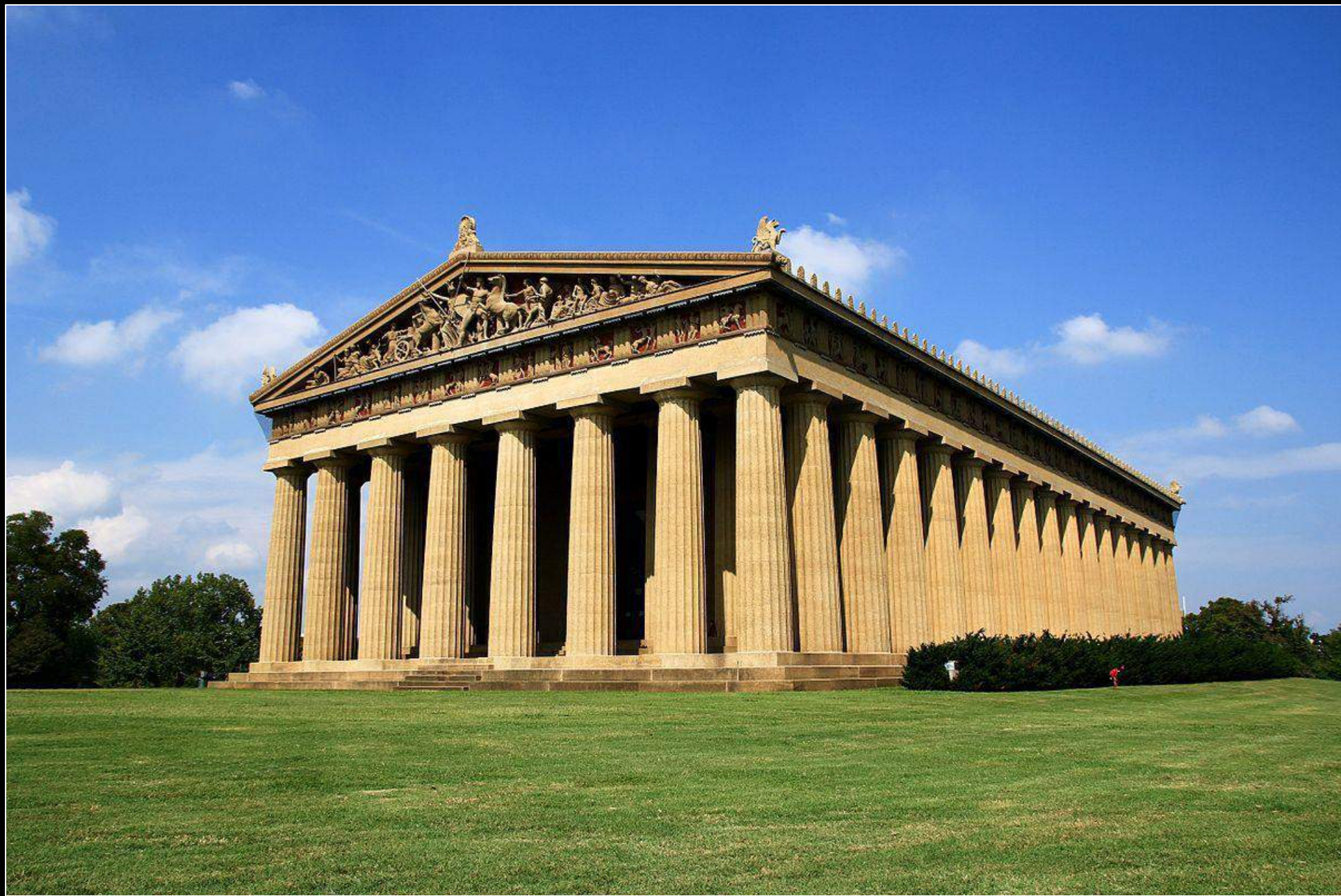
9.6 Drawing of the Akropolis at the end of the fifth century BC showing the major buildings of the Periklean construction program

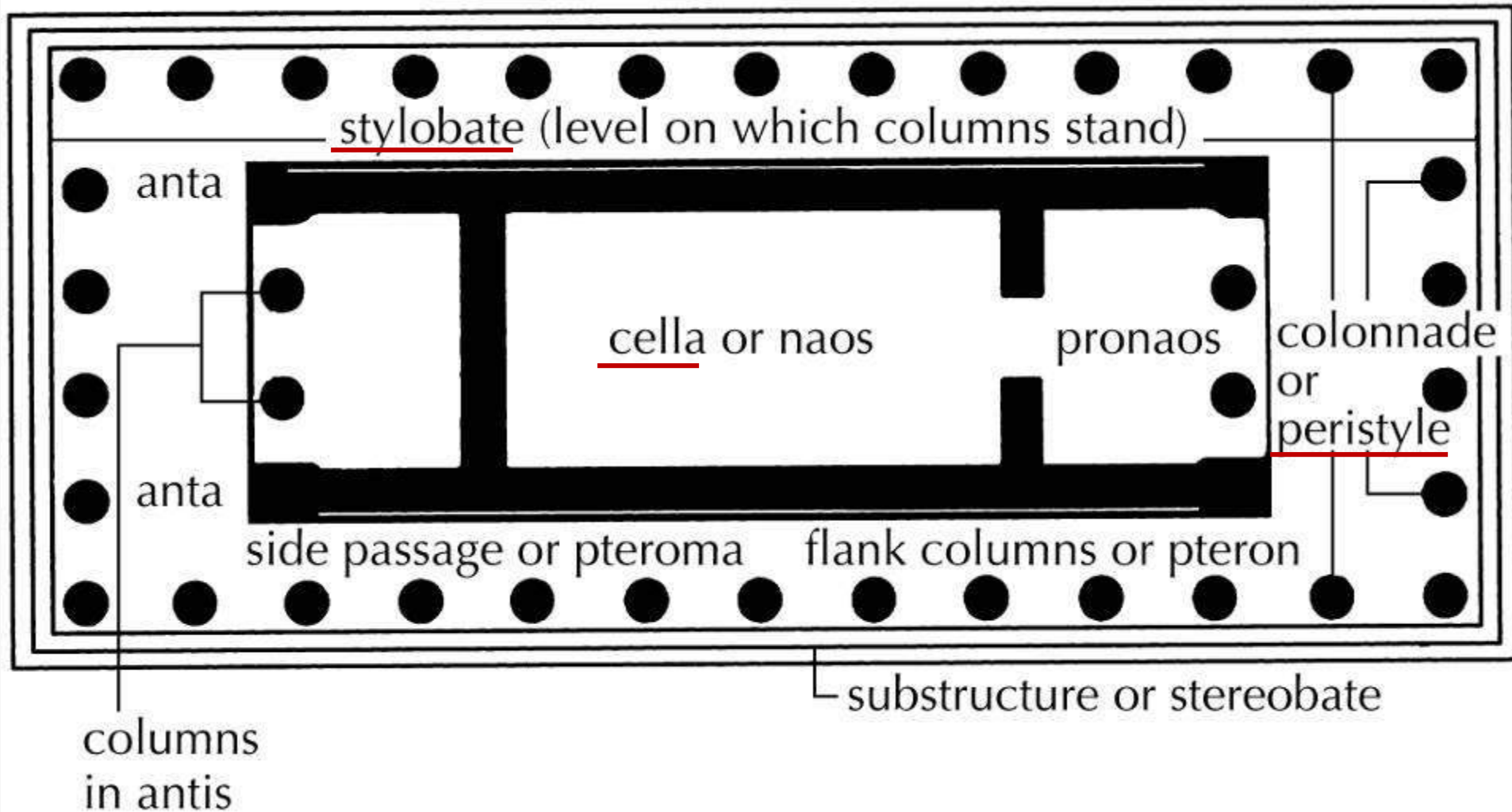
Temple of Athena *Parthenos* = Parthenon (447-432 BCE)





9.7 The Parthenon seen from the west as one enters the Akropolis from the Propylaia. The building was begun in 448 BC, shortly after the transfer of the Delian League treasury to Athens *c.* 454 BC.

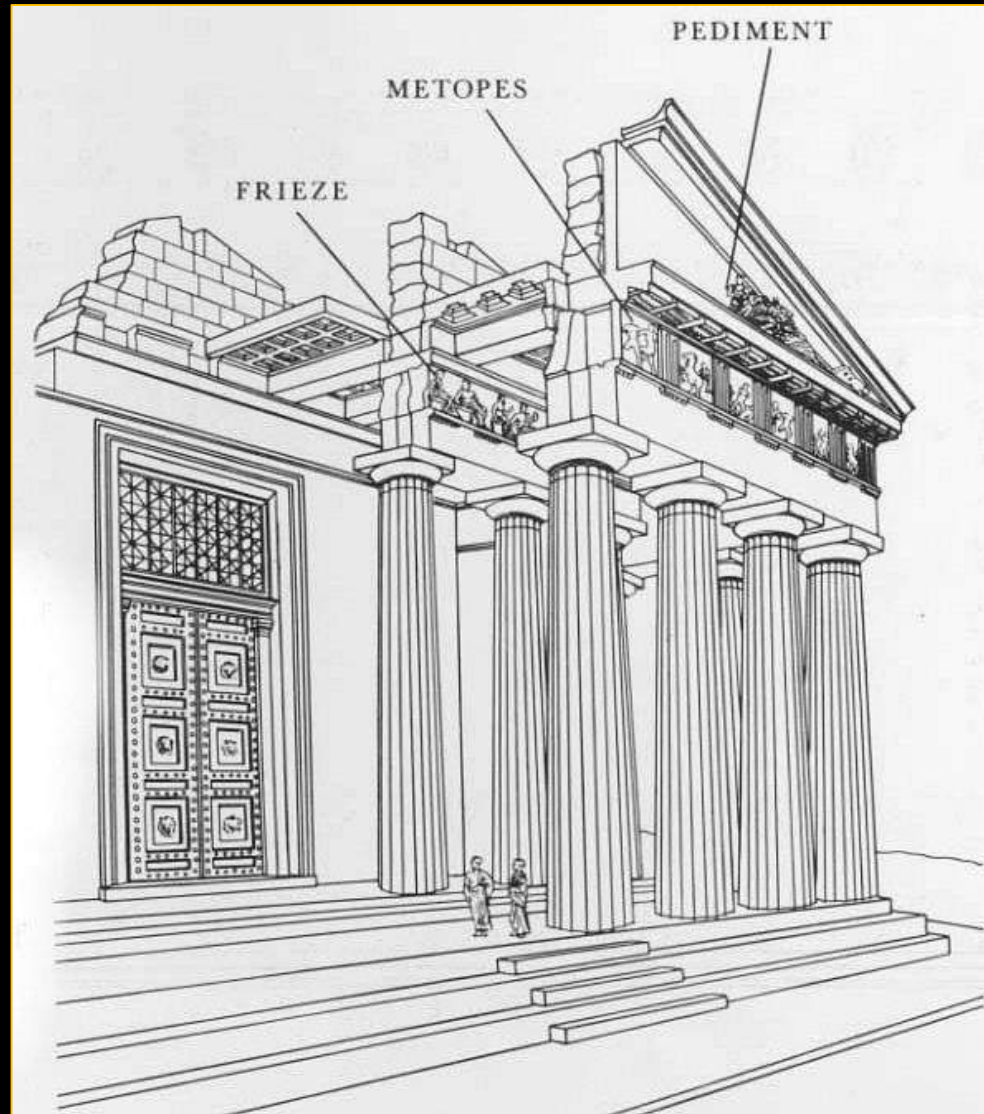


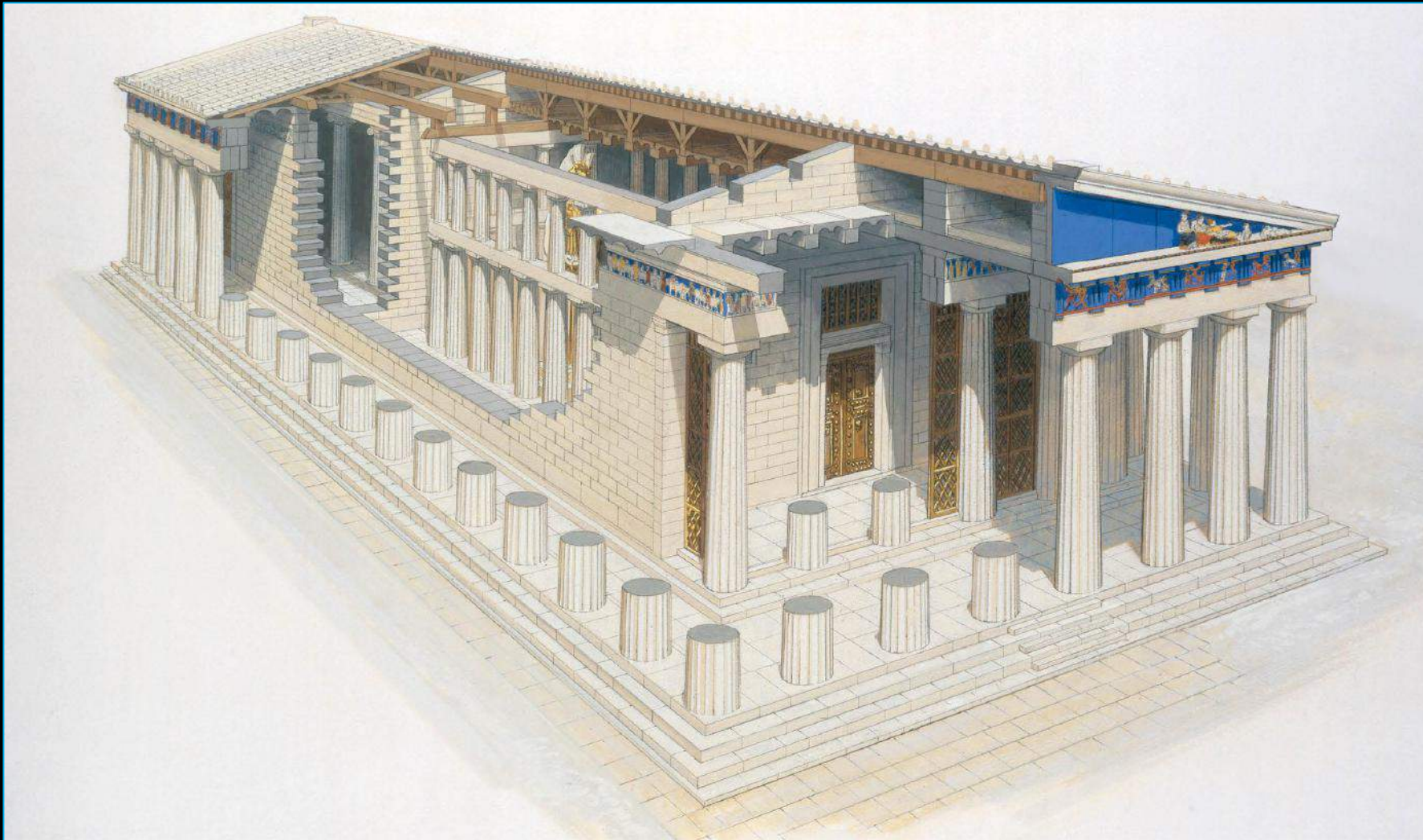


Basic Plan of a Greek Temple

Peripteral = columns all around

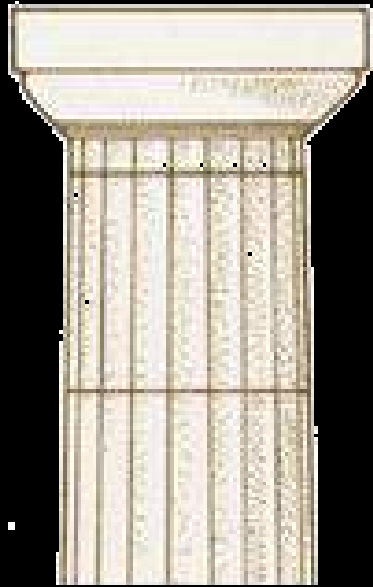
Frieze, Metopes, Pediment Sculptures



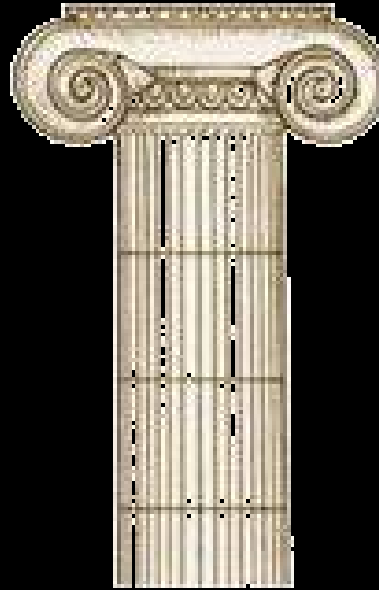


9.10 Cutaway showing the interior of the Parthenon, with the massive gold and ivory statue of Athena by Pheidias. Note the continuous Ionic frieze high on the exterior of the cella wall depicting the Panathenaic procession.

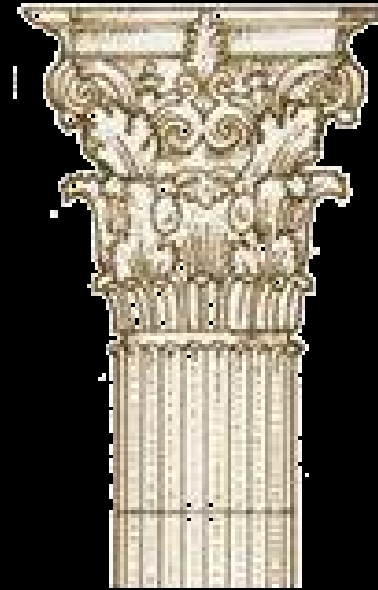
Column Capitals and Greek Orders



DORIC



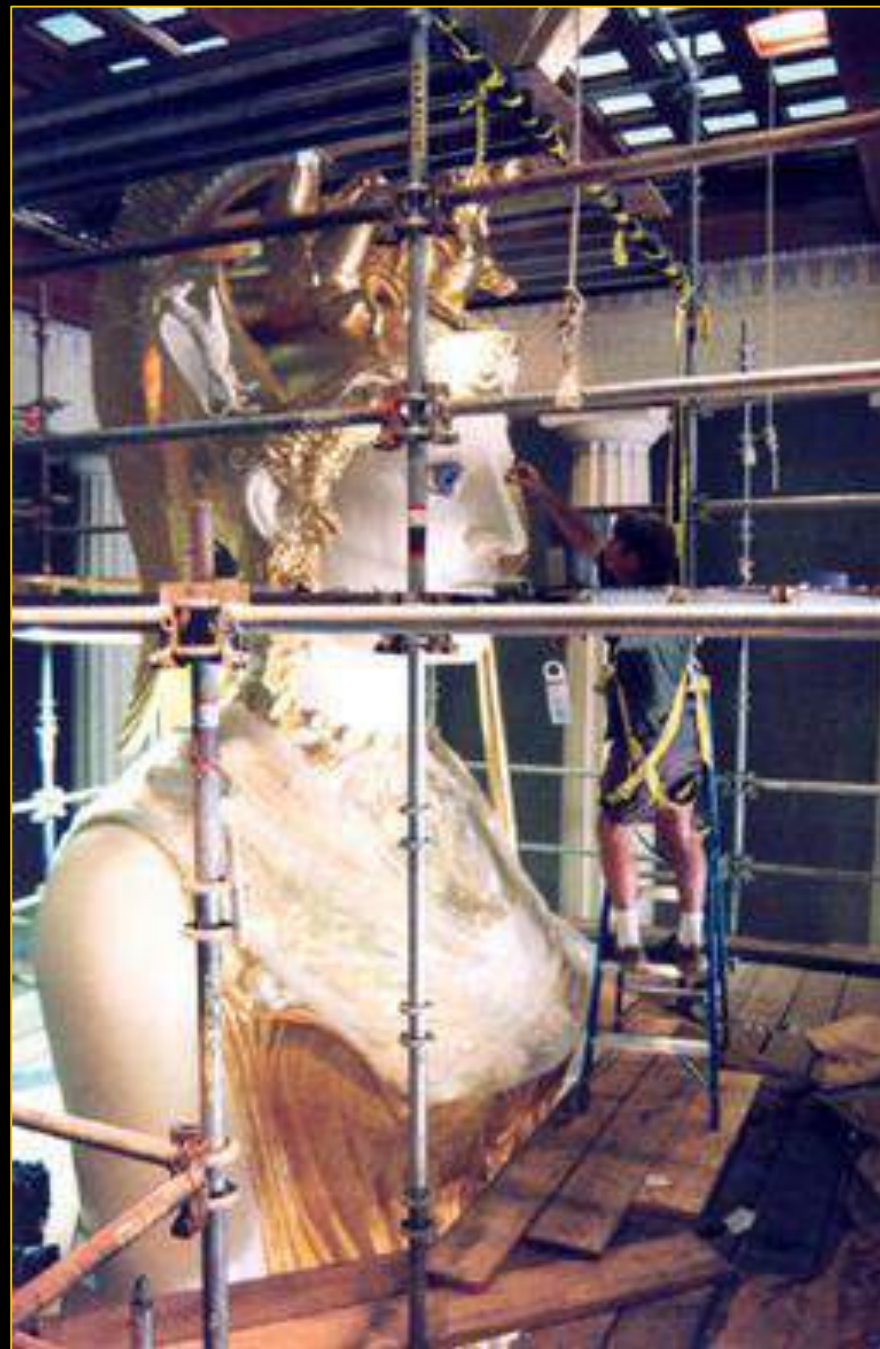
IONIC



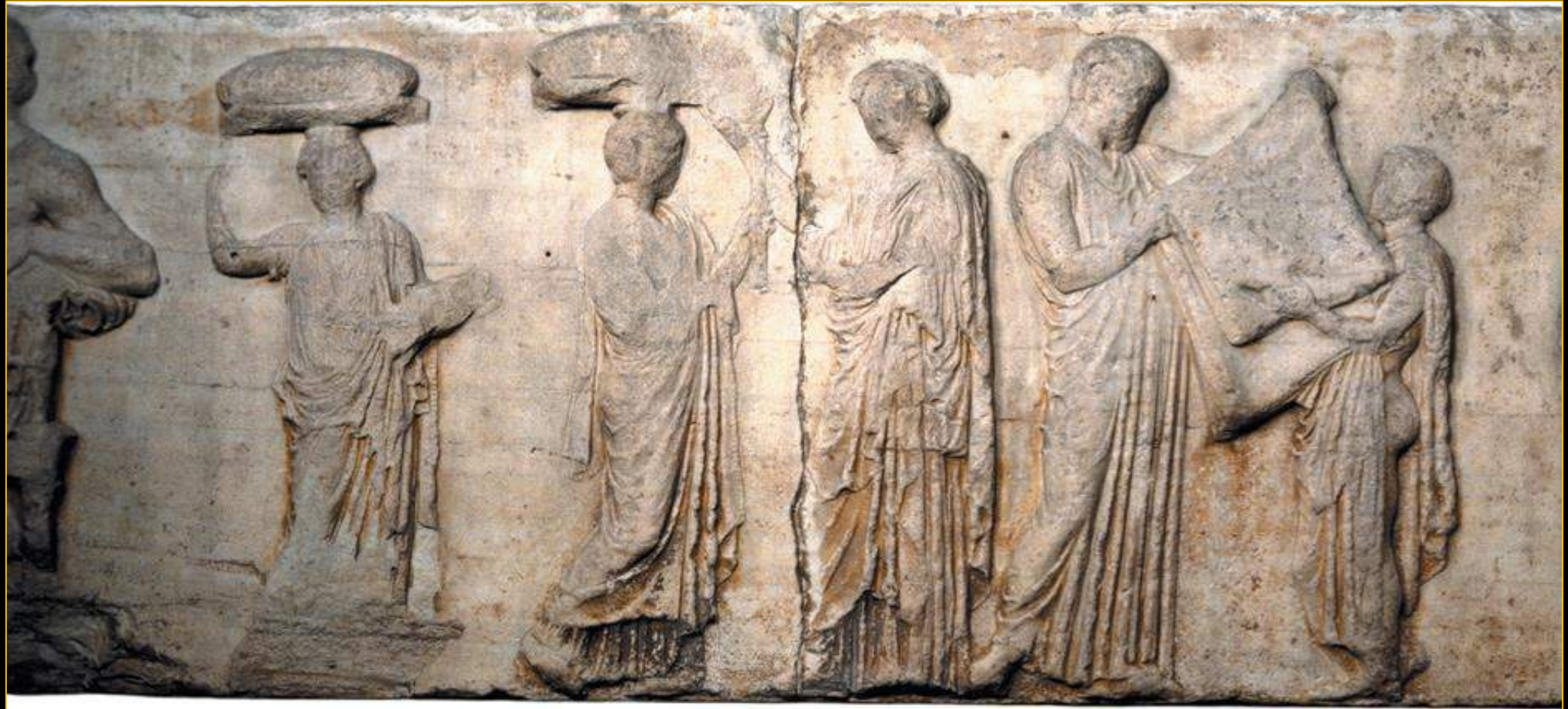
***CORINTHIAN**

* Does not appear in Archaic or Classical Period Architecture





Panathenaic Procession Frieze, Parthenon (ca. 440-432 BCE)



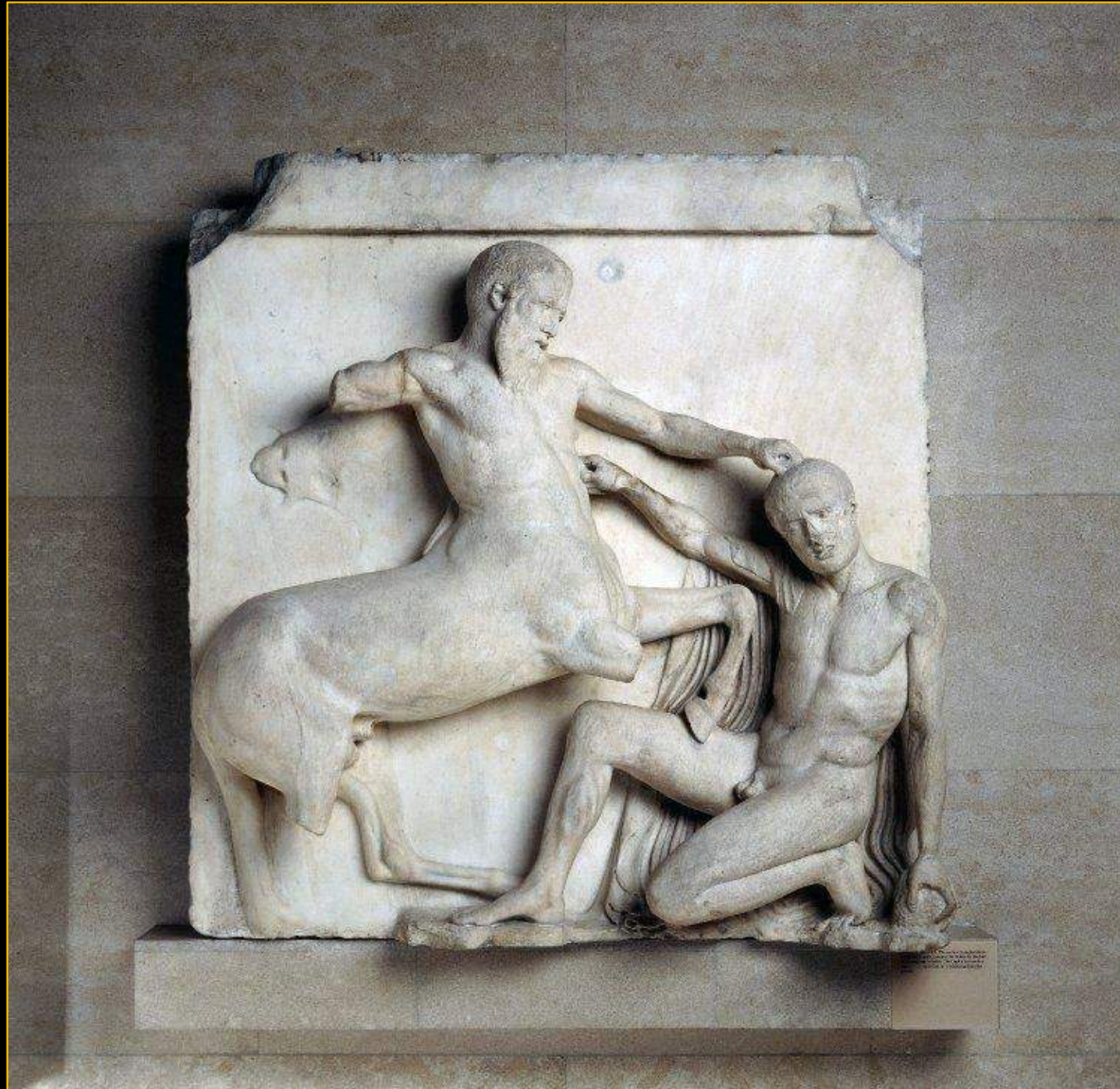
South Frieze





9.12 Peter Connolly's illustration of the Propylaea (center), as it would have appeared in the late fifth century on the occasion of the Panathenaic Festival. Those exiting would see Salamis in the distance.

Metopes



The East Pediment Sculptures: the Birth of Athena



The “Elgin” Marbles





“Religion”

Polis Religion

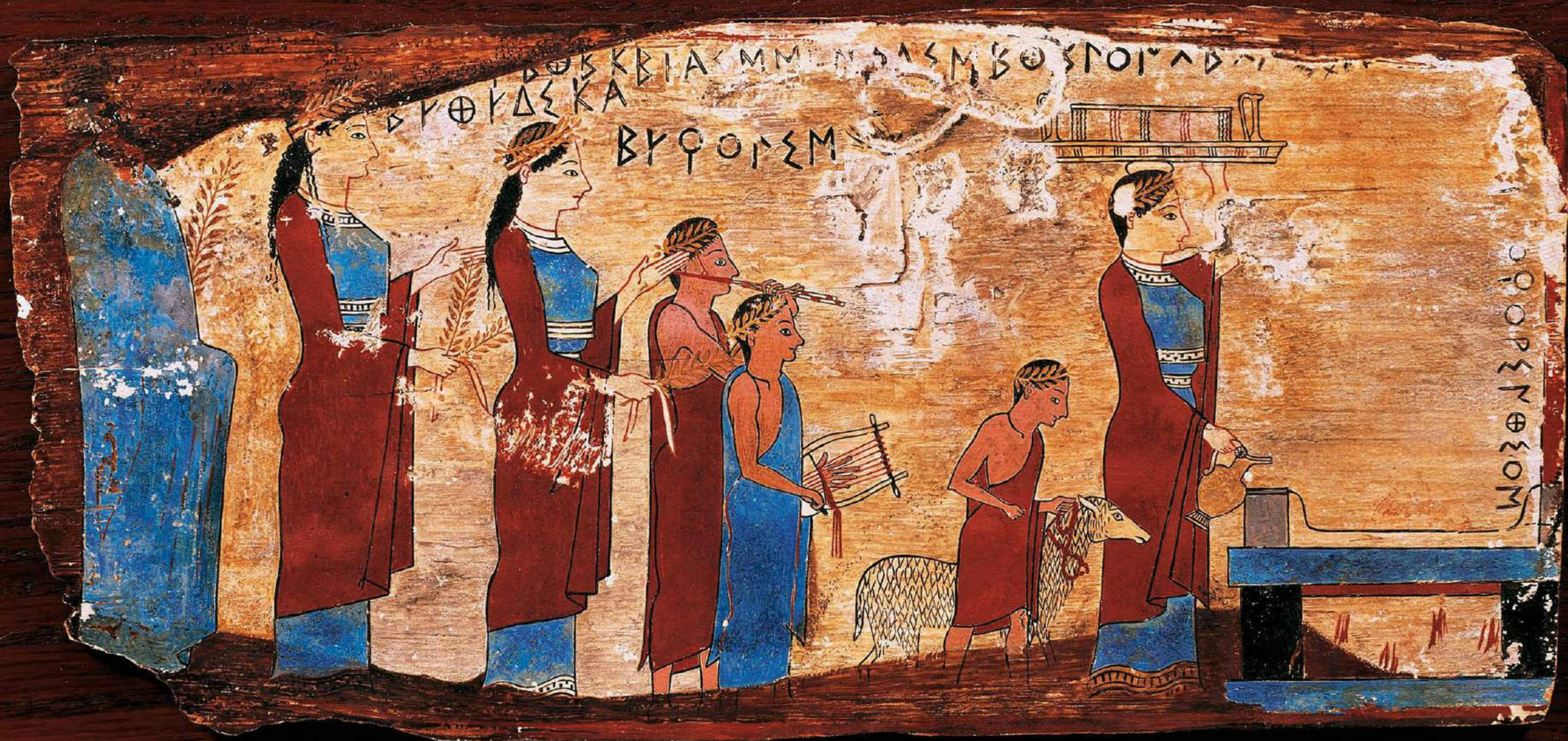


Brauron
Sanctuary

“Technologies” of Orthopraxy

- Sacrifice
- Libation





ΔΟΚΚΕΙΑ ΜΜ ΝΑΣ Μ ΒΟ ΣΤΟΙ ΑΔ
ΒΥΘ ΔΣ ΚΑ
ΒΥΘ ΟΙ Σ Μ

ΟΡΟΡΣ ΝΕΣΟΜ



Pothos Painter, red-figure krater depicting a scene of animal sacrifice, c. 430–420 BC. Young attendants hold the sacrificial meat over the fire on the altar and pour out a libation as the priest observes. Soon the meat will be eaten at a feast or distributed to the participants in the sacrifice. Such scenes were repeated regularly all over the city. Ceramic, H: 33.2 cm (13 $\frac{1}{8}$ in.)

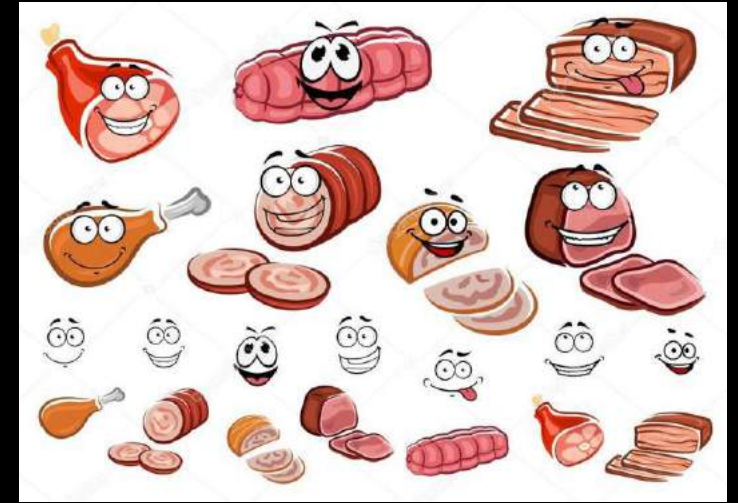




Red-figure vase depicting Pentheus being torn apart by bacchants, c. 480 BC.

Priests and Priestesses

- Not a vocation, no ordination
- Older priesthoods reserved for nobility; held for life
- Example of Lysimache (priestess), who served 64 yrs.
- Meat!
- No personal ministry; no hatching/matching/dispatching
- External qualifications (rather than belief or intellect)
- Prostitutes, army deserters, and debtors ineligible
- No physical blemishes!
- Plato's *Laws* (290cD): Priests and priestesses are people who “know how to offer our gifts to the gods in sacrifices so as to please them, and who know, also, the right way to pray to the gods so they bestow blessings”



Eleusis: Religion as Personal and Civic?



kykeon

gephyrismos

miasma

Belief and “~~Scripture~~”

- No one “sacred text” among ancient Greeks
- Homer and Hesiod were primary resources (including the Homeric Hymns) → “Internet” idea, but also, like our Internet, not without contradiction, and no centralized authority
- Rarity of charges of *asebeia* (impiety)
- At a broad level, belief appears to be common – and communally realized.

Dionysus and Euripides' *Bacchae*

- Dionysus: god of wine, sexual liberation, inebriation, irrationality, and tragedy
- What is Dionysus demanding of Pentheus: Ritual? "Belief?"
- Role of women
- Moral? Nature of the god?

