

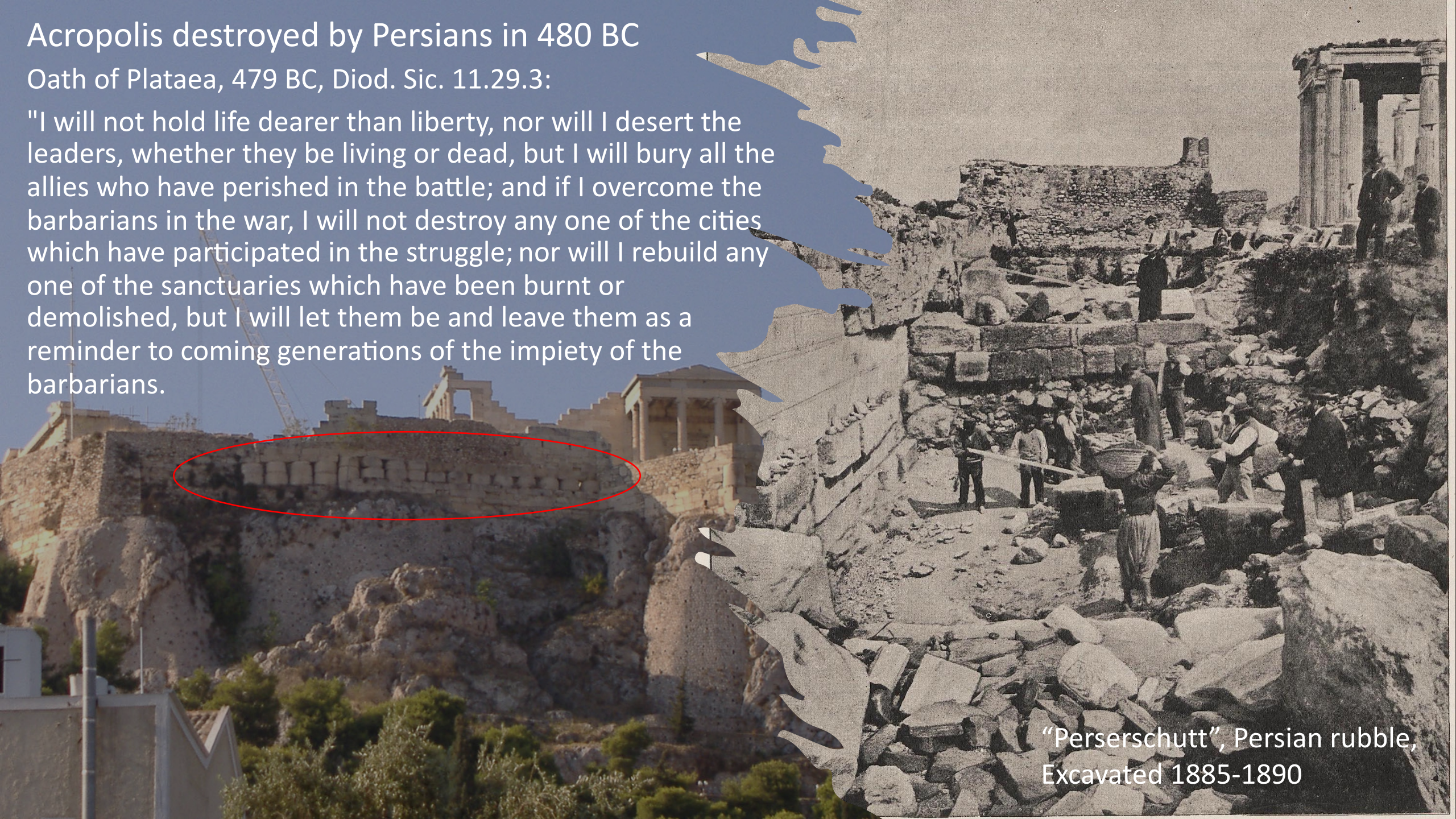


Gods and Humans: Experiencing Ancient Temples

Acropolis destroyed by Persians in 480 BC

Oath of Plataea, 479 BC, Diod. Sic. 11.29.3:

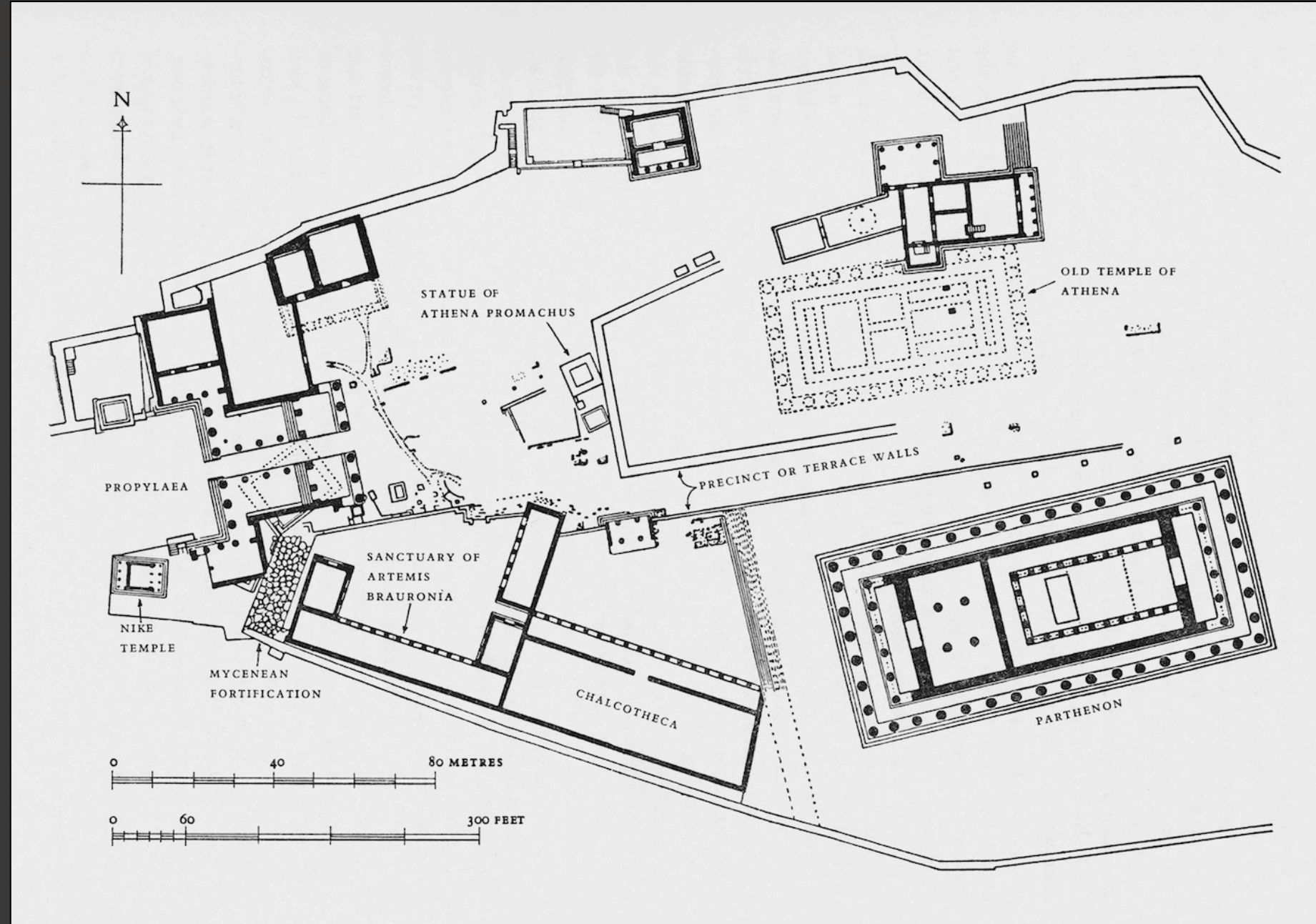
"I will not hold life dearer than liberty, nor will I desert the leaders, whether they be living or dead, but I will bury all the allies who have perished in the battle; and if I overcome the barbarians in the war, I will not destroy any one of the cities which have participated in the struggle; nor will I rebuild any one of the sanctuaries which have been burnt or demolished, but I will let them be and leave them as a reminder to coming generations of the impiety of the barbarians."

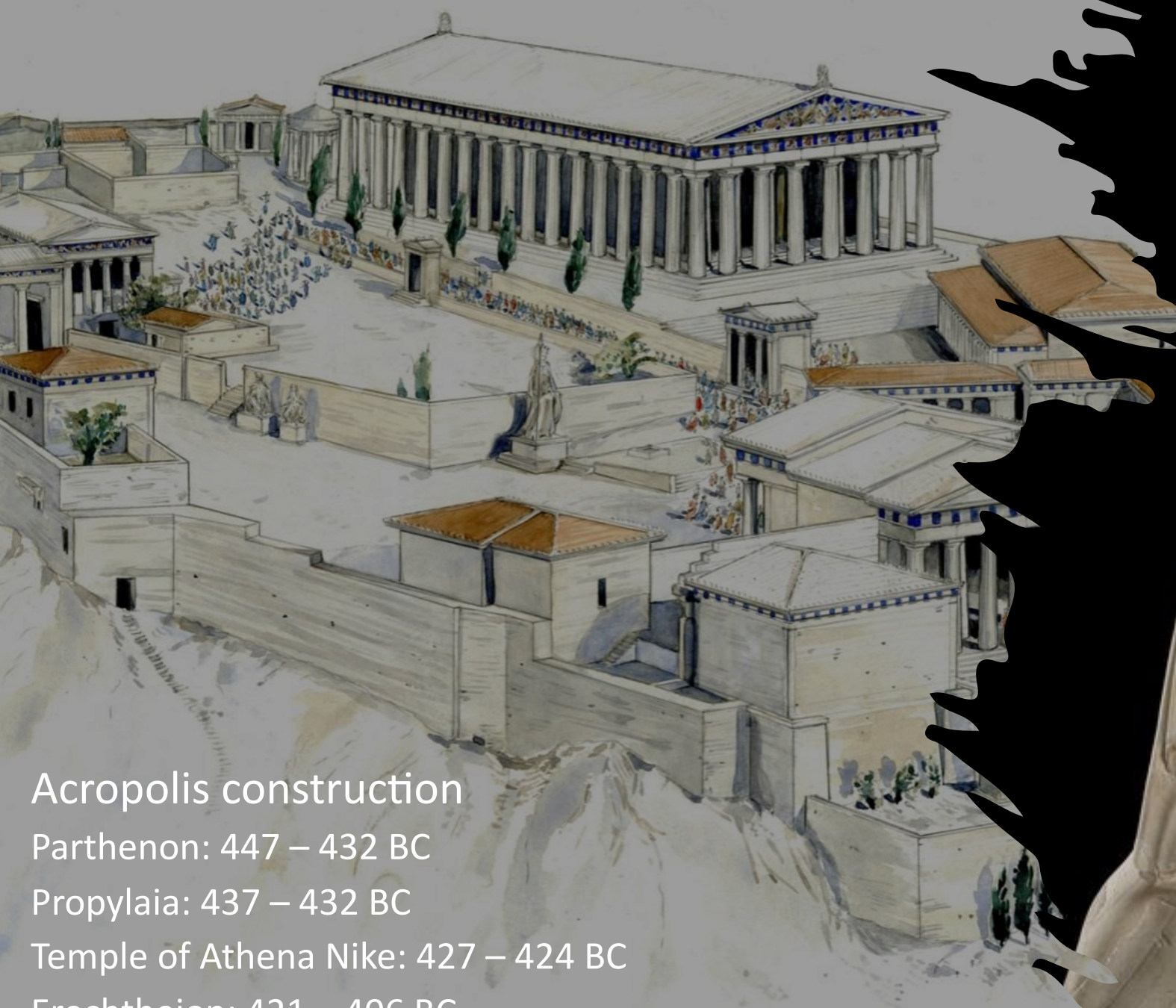


"Perserschutt", Persian rubble,
Excavated 1885-1890

Periklean building programme of C5 BCE

Delian League
Treasure to Athens
Peace of Callias 449 BC
Athenian pre-eminence
Perikles
Memory





Athena

- Parthenos
- Nike
- Polias
- Promachos



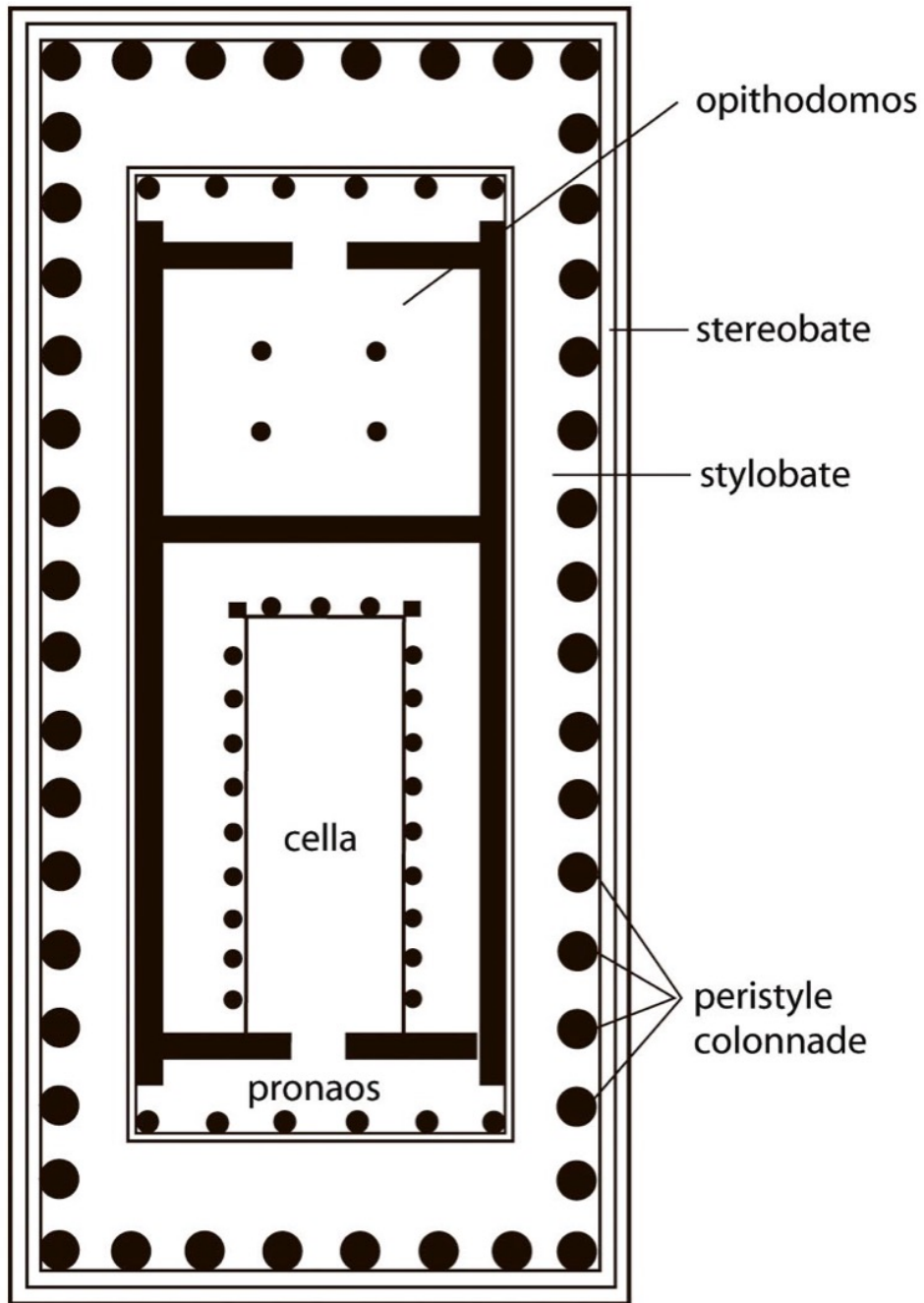
Acropolis construction

Parthenon: 447 – 432 BC

Propylaia: 437 – 432 BC

Temple of Athena Nike: 427 – 424 BC

Erechtheion: 421 – 406 BC

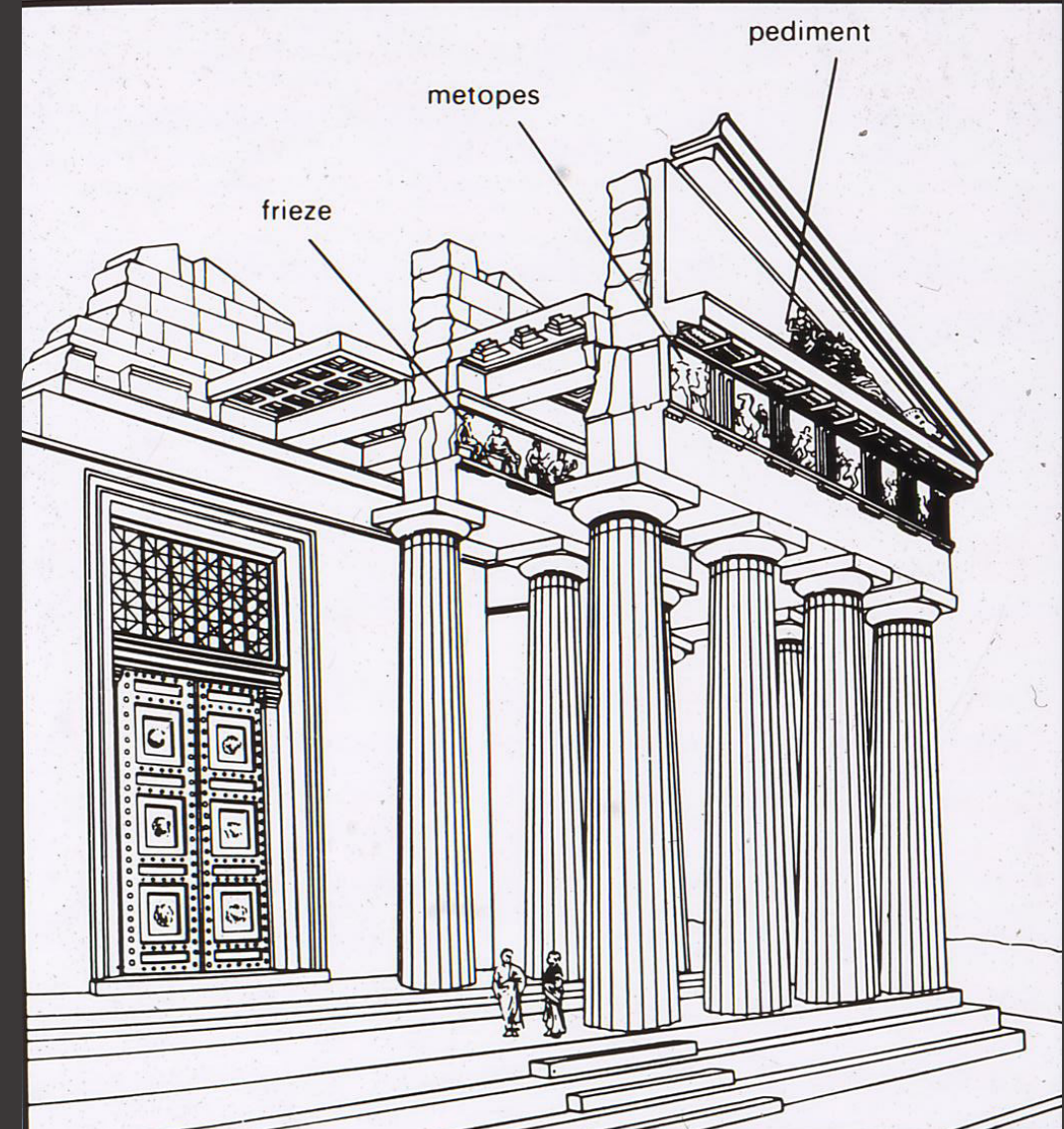
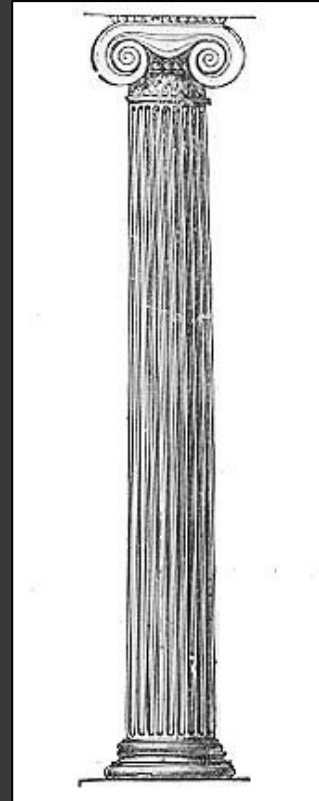


Parthenon (447 – 432 BC)

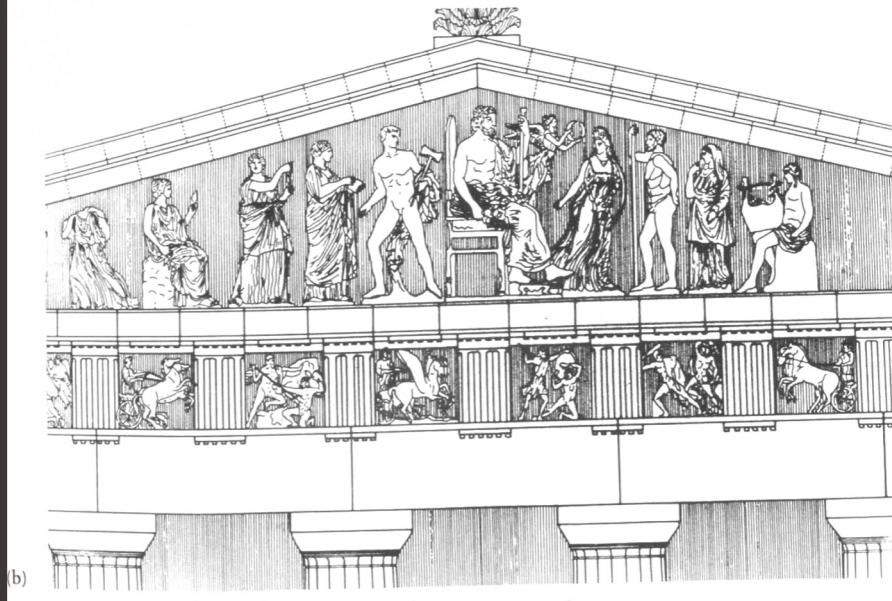
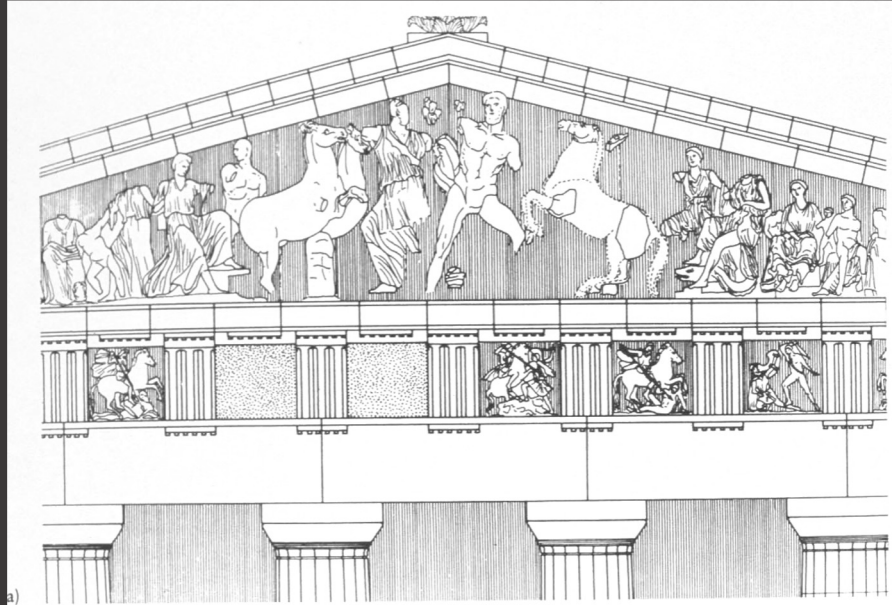
Pentelic marble

Doric (colonnade, cella) and Ionic (opisthodomos)

Octastyle (8 x 17)



Parthenon sculptures

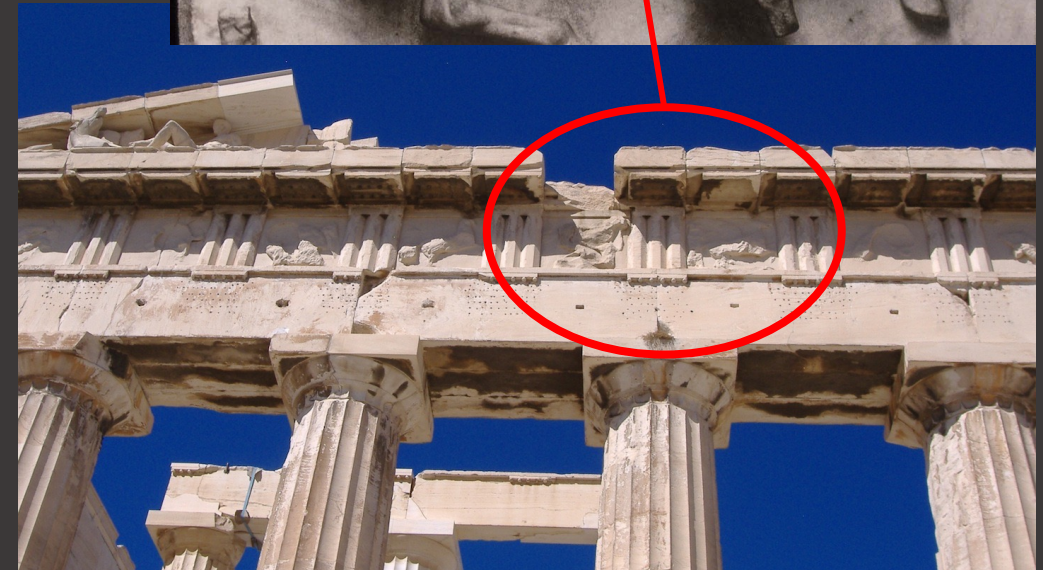
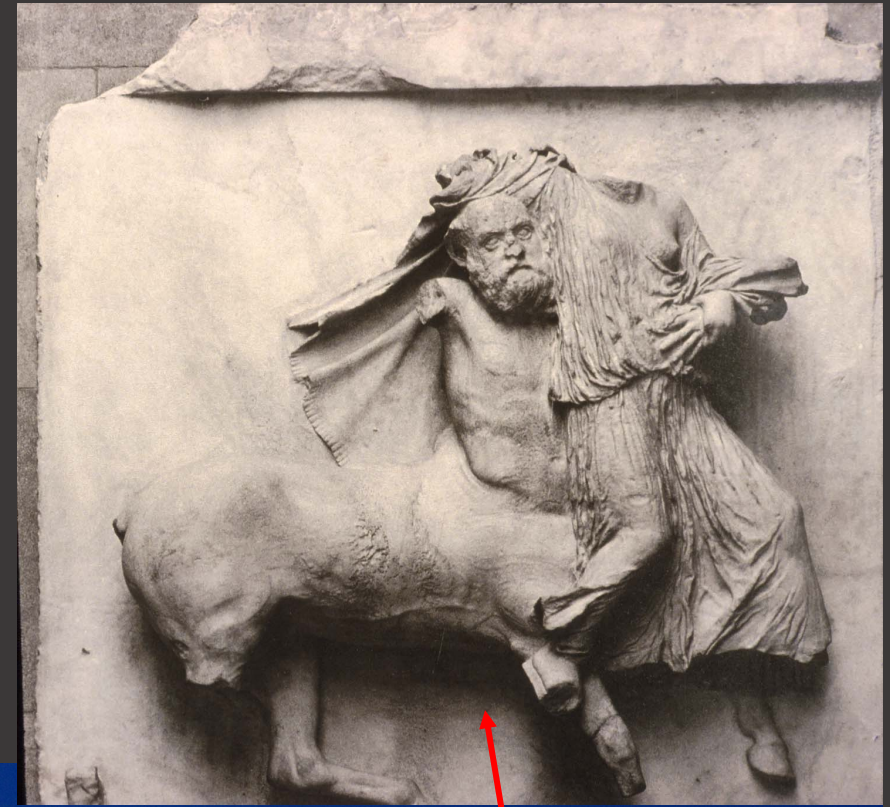


Pediments = Athenian myths

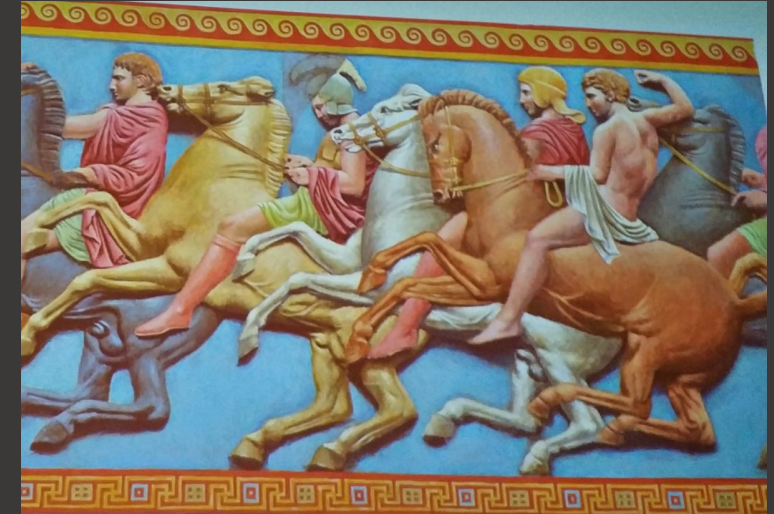
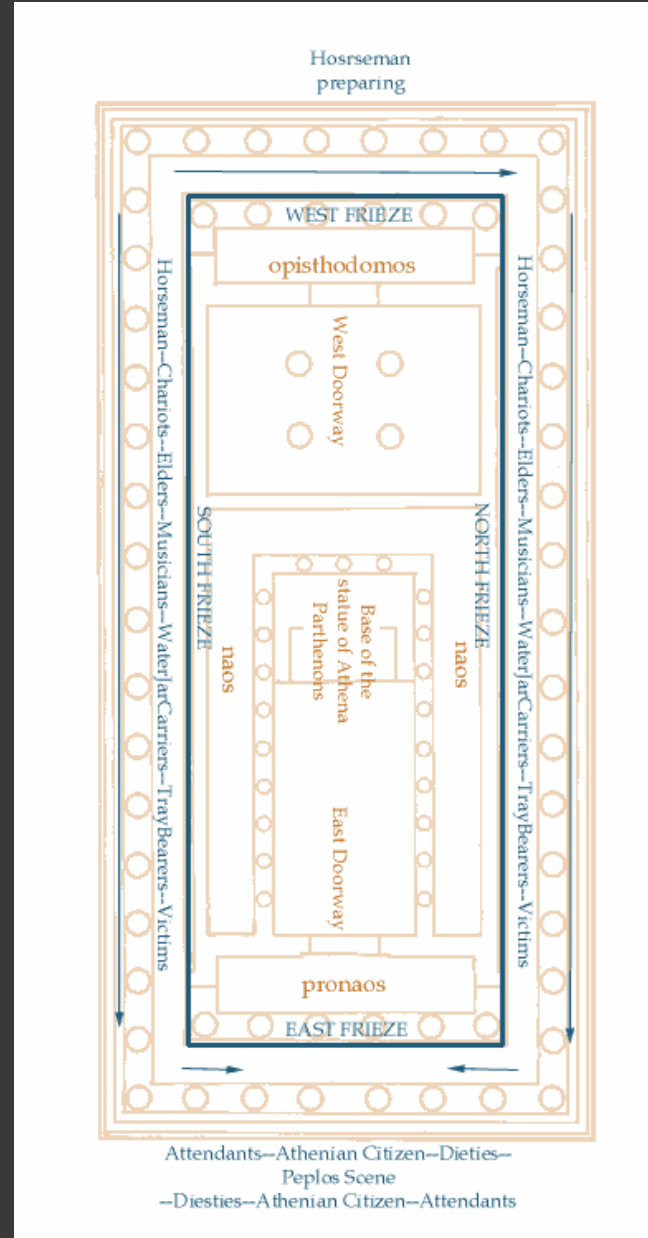
- Birth of Athena
- Athena v Poseidon

Metopes = order v chaos

- Lapiths v centaurs
- Gods v giants
- Greeks v Amazons
- Trojan War



Frieze: Panathenaic Procession, part of the civic festival for Athena's birthday



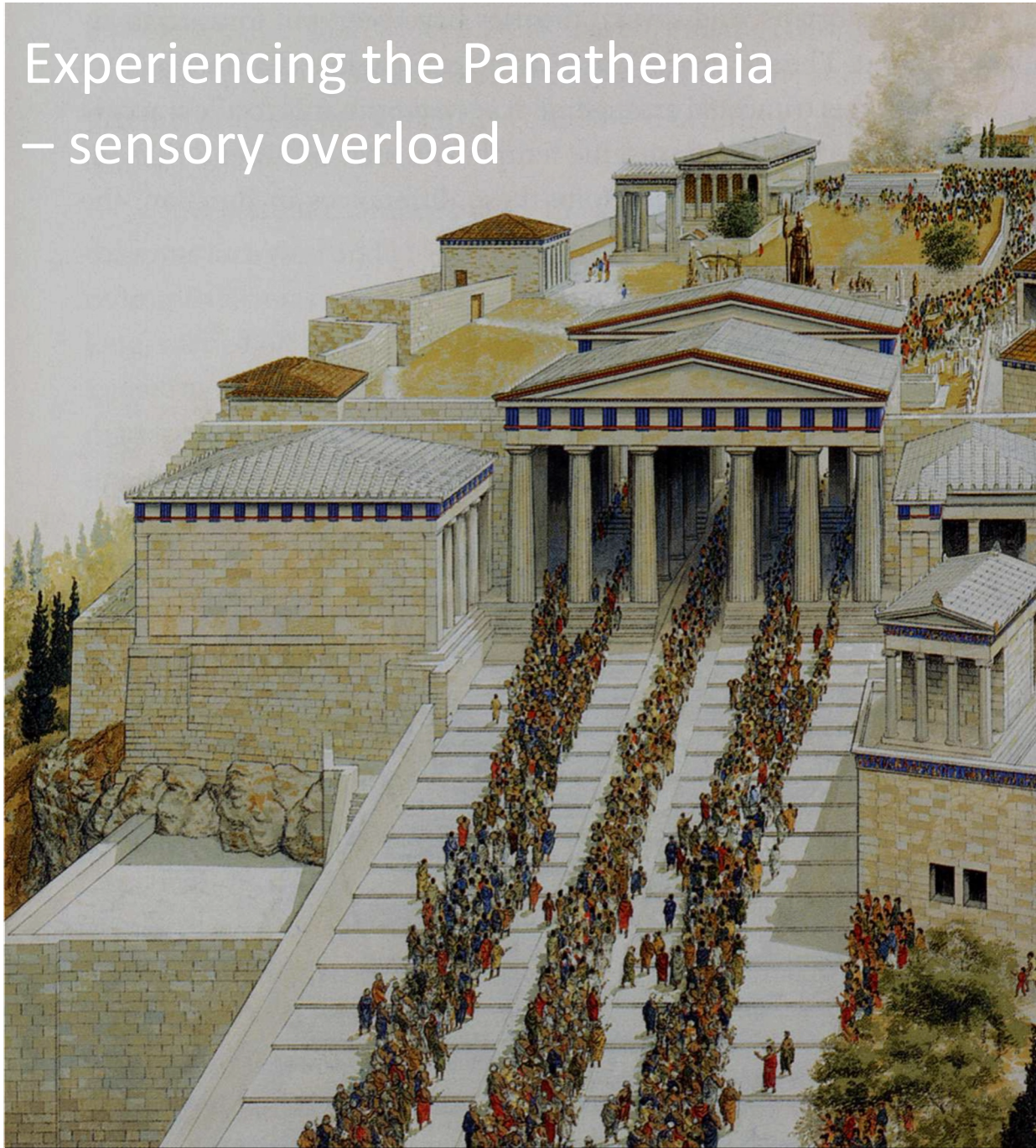
Experiencing an Ancient Temple

- Multisensory experience
- Perception is individual and physical, but also shaped by, and shared with society
- smells, sounds, sights, movement, tastes, touch, balance, emotion, ...
- Memories



Experiencing the Panathenaia

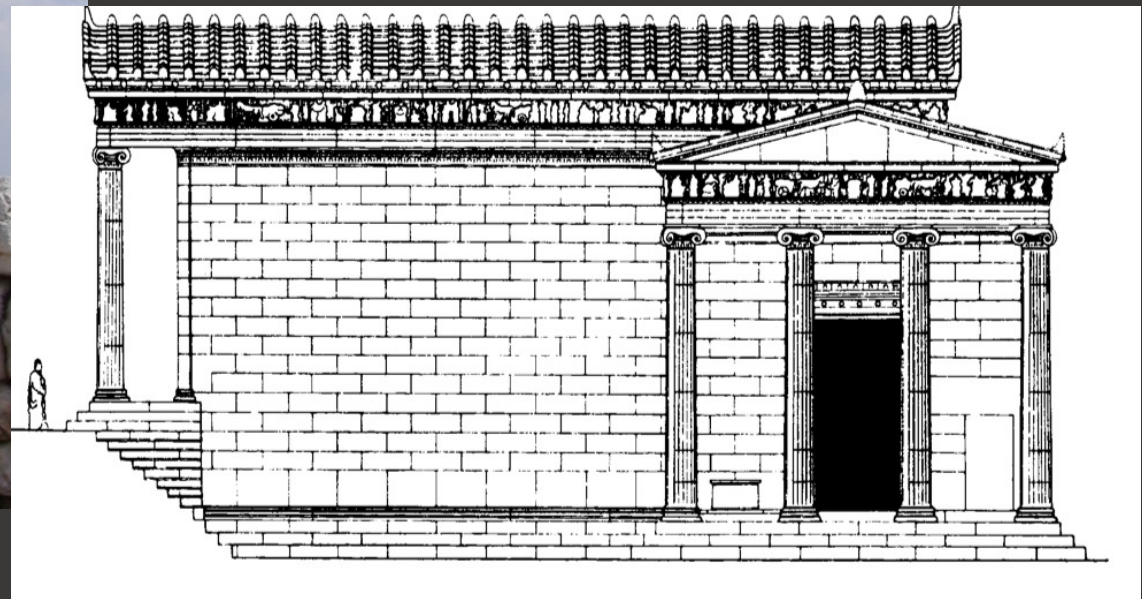
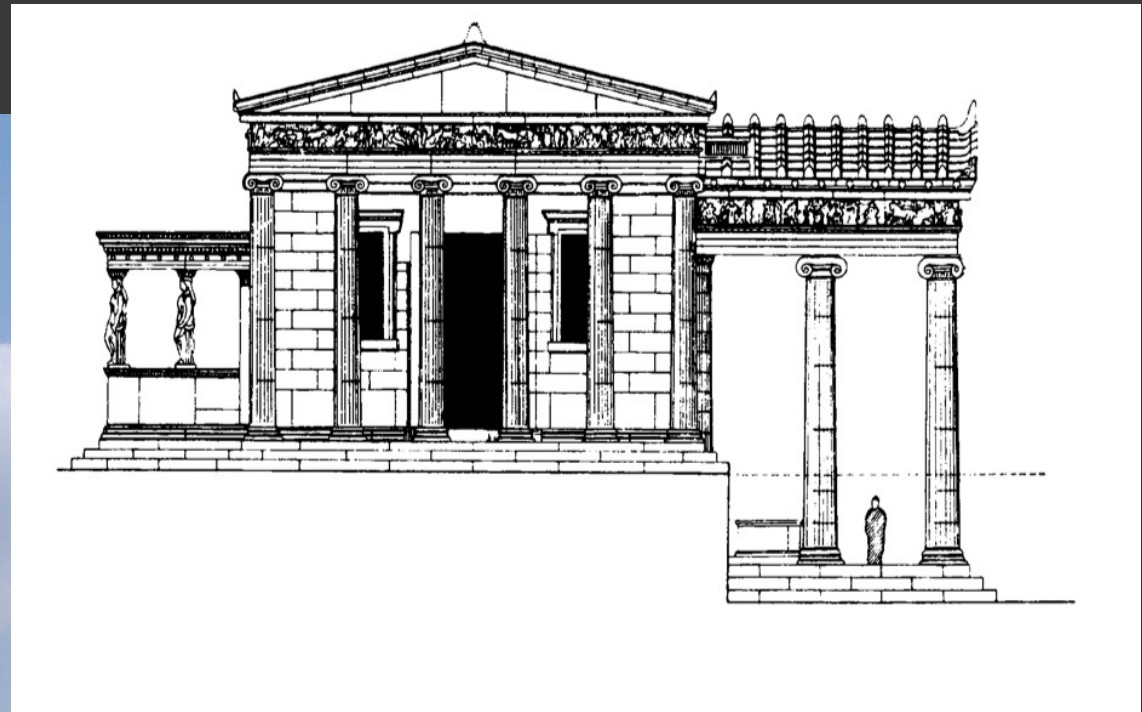
– sensory overload





Culmination of Procession:
Altars and Cult Statues

Erechtheion (421– 406 BC)



Ionic, Pentelic marble, Eleusinian limestone

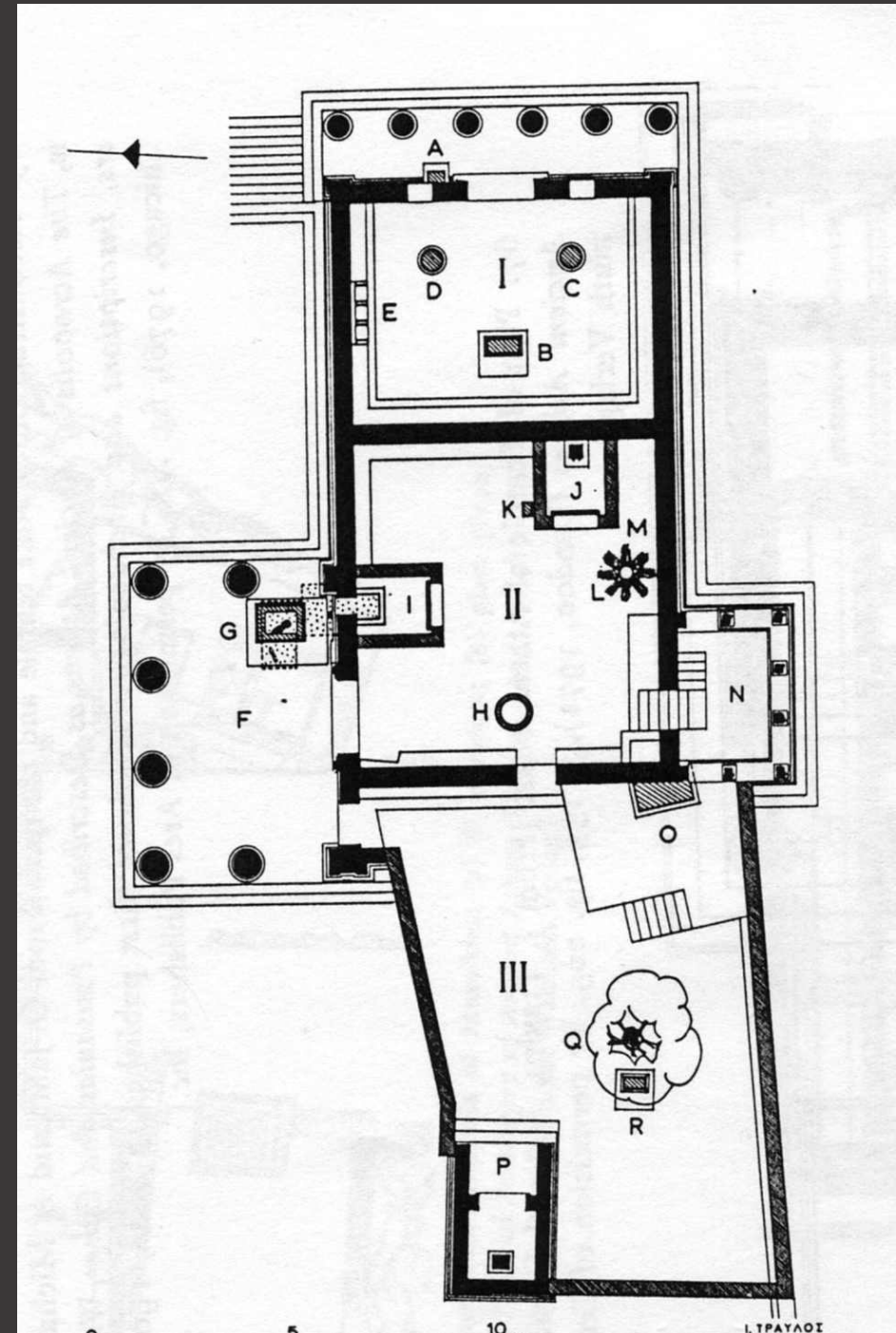
The structure of the Erechtheion

There is also a building called the Erechtheion. Before the entrance is an altar of Zeus the Most High, on which they never sacrifice a living creature but offer cakes, not being wont to use any wine either. Inside the entrance are altars, one to Poseidon, on which in obedience to an oracle they sacrifice also to Erechtheus, the second to the hero Butes, and the third to Hephaestus. On the walls are paintings representing members of the clan Butadae; there is also inside—the building is double—sea-water in a cistern. But this cistern is remarkable for the noise of waves it sends forth when a south wind blows. On the rock is the outline of a trident. Legend says that these appeared as evidence in support of Poseidon's claim to the land.

In the temple of Athena Polias (of the city) is a wooden Hermes, said to have been dedicated by Cecrops, but not visible because of myrtle boughs. The votive offerings worth noting are, of the old ones, a folding chair made by Daedalus, Persian spoils, namely the breastplate of Masistius, who commanded the cavalry at Plataea, and a scimitar said to have belonged to Mardonius

About the olive they have nothing to say except that it was testimony the goddess produced when she contended for their land. Legend also says that when the Persians fired Athens the olive was burnt down, but on the very day it was burnt it grew again to the height of two cubits.

Pausanias, 1.26.5-7 and 1.27.1-2.



Athena
Olympian
Myth
Sacred



Erechtheus
Chthonic
History
Profane

