


Greek Festivals	Key Knowledge		
<p>Key Terms</p> <p>Panathenaia - an annual Athenian festival celebrating Athena's birthday</p> <p>Great Panathenaia - An Athenian festival to Athena that took place every four years and contained more athletic and literary competitions than the annual Panathenaia</p> <p>Rhapsode - someone who recites epic poetry at a festival competition</p> <p>Panathenaic amphora - storage jars containing olive oil given as prizes at the Great Panathenaia</p> <p>Apobates - in Greek means <i>dismounter</i> - a chariot race in which the rider would dismount and remount his chariot</p> <p>Peplos - a Greek dress</p> <p>Eleutherae - a town on the northern boarder of Attica</p> <p>Eponymous archon - an Athenian magistrate elected for one year</p> <p>Choregos - <i>chorus director</i> - the financial back of a set of plays at the City Dionysia in Athens</p> <p>Dithyramb - A choral dance in honour of the god Dionysus</p> <p>Pompe - A grand procession</p> <p>Komos - meaning <i>revel</i> - a party that took place in the streets in honour of the god Dionysus</p> <p>Libation - A drink offering poured in honour of the gods</p> <p>Theoric Fund - a supply of money that was used to pay for the poor to attend the theatre in ancient times</p>	<p>The Great Panathenaia</p> <p>The Panathenaia happened annually and the Great Panathenaia happened every 4 years. It was a festival to celebrate Athena's birthday and was celebrated by all Athenians and resident foreigners.</p> <p>The festival lasted 8 days and each day had a different event.</p> <p>Although the evidence is not totally clear, one view is that the Great Panathenaia lasted for 8 days, starting on 23rd Hekatombeion (July). According to this version, the programme ran as follows:</p> <ol style="list-style-type: none"> 1. rhapsodic (poetry) and musical contests 2. boys and youths Athletics 3. men's athletics 4. Equestrian (horse) events 5. Tribal contests 6. Torch race and sacrifice 7. Apobates (chariots) race 8. Prize-giving <p>The Panathenaic procession and the Parthenon</p> <p>The Panathenaic procession was depicted on the Ionic frieze of the Parthenon. The procession starts on the western (rear) part of the temple with cavalry- men mounting and riding their horses. The procession then follows two routes, the northern and southern.</p> <p>The sacrifice</p> <p>Once the procession was complete the sacrifice began at the altar of Athena Polias. Only Athenians were allowed on the Acropolis and so a real sense of belonging would be felt by those at the sacrifice. No expense was spared at the Panathenaic sacrifice as up to one hundred Oxen and other animals were sacrificed to Athena. Once the goddess had received her share of the animals, the Priestess of Athena and prominent Athenians would feast, then the rest of the community would receive the sacrificial meat.</p>	<p>The City Dionysia</p> <p>The City or Great Dionysia was founded. It was a festival in celebration of the god Dionysus. Originally Dionysus was considered a foreign god and the Athenians rejected him. However just after this a plague went through the city and the Athenians, thinking this things were linked, accepted Dionysus into the city. Shortly after this the men were cured of the plague and Dionysus was honoured by a festival. This happened in mid-march, early spring, as Dionysus was associated with rebirth. The festival started with a procession followed by 3 days of theatre; comedy, tragedies and satyrs . It ended with a judging of the plays.</p> <p>Comedy</p> <p>Comedy developed later than tragedy and perhaps reflected the greater political freedom that was present in Athens in the fifth century BC. For this reason the themes of comedy were usually war, politics or social life. The characters in these plays would often have reversed roles, slaves would act superior to their masters, women controlled men, and politicians were openly mocked. With this in mind comedy offered relief from the everyday world of Athens. It also allowed the playwright a chance to voice their feelings about contemporary issues in Athens. Although many playwrights wrote comedy, we only have eleven surviving plays from one comic playwright called Aristophanes (446 BC-386 BC).</p> <p>Tragedy</p> <p>Tragedy was inspired by well-known mythic and historical events of the past. As a genre, tragedy focused on human suffering and sought to ask questions about human nature. What makes a man great? What causes men to suffer? To what extent can man control his own fate? With this in mind the audience was meant to consider how what they were watching was reflected in their own lives, be it as an individual or as city as a whole. Of the surviving plays we have plays by three great tragic playwrights: Aeschylus (525 BC-456 BC), Sophocles (497 BC-406 BC) and Euripides (480 BC-406 BC).</p> <p>Satyr-plays</p> <p>The Satyr-play formed part of four plays that were written by one playwright. It was intended as a comic respite after the three tragedies had been performed. The theme of the play was mythological and did not need to relate to the three tragedies.</p>	
	<p>Possible Questions</p> <ol style="list-style-type: none"> 1. What event is shown in Source A and how do you know? (2) 2. Which event do you think Athenians would enjoy more, the Great Panathenaia or the City Dionysia (8) 	 <p>Prescribed</p> <p>None!</p>	<p>Further</p> <p>Panathenaic Amphorae</p> <p>Panathenaic Frieze</p>