**Stage 2 Ancient Studies**

**Assessment Type 1: Skills and Applications**

**Topic 4: Religion**

**Task: Sacred people, sacred places, and sacred rituals**

*Please note: This task was designed against the assessment design criteria of 2017 and has been remarked against the criteria for 2018.*

Sacred person priestess

A priestess is a female priest and that a woman is to having a authority or power to administrate the religious rites. Most people would define the Priestess as a woman who leads the rituals but there are ranges of names and culturally defined meanings that are including the Shaman, medicine, woman diviner. spirit medium, sibyl and the wise woman. The countless ethnic titles such as the machi, sangoma, eem, babaylan and the mae de santo to provide even more textured glimpses of a vast global picture. Priestesses in the patriarchal cultures often enjoyed the rights and the liberties that denied to most of the women such as their own property and the income, freedom of the movement. The priestesses of the Greek religion enjoyed a great many of the perks that the other Greek women did not. But in the exchange of the commitment to their religious civic responsibilities which were often paid and given property and but most importantly they were respected for the contributions to the society at being despite being to a female.

Sacred Places Naos

The temple of Athena Nike is a temple on the Acropolis of Athens it was named after the Greek goddess, Athena Nike was built around the 420 B.C the temple is the earliest fully ionic temple on the Acropolis. The prominent position on a steep bastion at the south west corner of the Acropolis to the right of the entrance the Propylaea. The contrast to the Acropolis proper the walled sanctuary entered through the Propylaea. Nike means victory in Greek and Athena it was worshipped in this form as a goddess of victory in the war and wisdom. The citizens worshipped of the goddess in hope of a successful outcome in the long Peloponnesian War that had fought on land and the sea against the Spartans and their allies. The temple of the Athena Nike was finished around the 420BC during the peace of Nicias. The temple ran 8 metres 27 ft long by 5.5 metres18.5ft wide and 7 metres 23 ft tall. The east frieze showed an assembly of the gods Athena, Zeus and Poseidon that is rendering the Athenian religious beliefs and the reverence for the gods that is bound up in the social and political climate of the 5th Century Athens. The southwest of the plateau has been an important location of the sanctuary that is dating back to the Mycenaean. It’s a protruding tall of the mass rock that is strategically located in the way that it protects of the south flank to the most vulnerable access point and the gate to the citadel. The place of worship for the deities that had associated with the wars the god or goddess which with the time that had fused with the cult of the Athena Nike of the later centuries. During the Archaic had a small temple that stood on the site that had faced an altar to its east. The Athena Nike has four monolithic columns but at the east and west fronts the epithet Nike that implies here at worshipping as the goddess who stands by the Athenians in the time of war. Cella of the temple that housed a wooden cult statue of the goddess that held a helmet in one hand.

Sacred Rituals marriage

The Hieros gamos is a sexual ritual that plays out a marriage between a god and a goddess especially when they are enacted in a symbolic ritual where a human participants are to represent the deities. The notion of Hieros gamos which does not presuppose actual performance in ritual but it is also used in a purely symbolic or mythological context but notably in the alchemy and hence in Jungian psychology. The classic instance is the wedding of Zeus and Hera that had celebrated at the Heraion of Samos and doubtless its architectural and cultural predecessors some of the scholars would be restrict the term to the reenactments its almost to accept its extension to a real or simulated union in the promotion of the fertility such as the union of Demeter with Iasion that enacted in a thrice ploughed furrow with the aspect of a sexually active Demeter that was reported by Hesiod. Sacred marriage was not just a way of viewing nature but an act had expressed or hinted in a ritual. In Athens they were originally therefore the queen of Athens with Dionysus that is presumably represented by his priest or the basileus himself. Wedding rituals had been diverse in form and they were not ranked by hierarchically they were to be directed towards a large number of deities.

Part Two

Intro- I researched a variety of sources and of the priestess, Athena Nike and Sacred Marriage and got one primary source for each slide of pictures to show what the priestess and the Athena Nike, Marriage rituals look like.

The usefulness of this question that I have chosen is the Sacred People, Sacred Place and the rituals the people, places and rituals that I decided to work on is the Priestess, Athena Nike and Marriage the usefulness of this these topics is reading about what it looks like, what they did.

The limitations were the readings about the priestess in the booklet called Priests, Sacrifice and Worship and the book is very old around the 80’s. In the booklet it writes about what the temple was for, what happened outside a Greek temple, what the duties of the priests and priestesses are, the temple commissioners, the rewards of the priesthood and the sacrifices of the priestesses and the temples

The primary sources that I used was the statue of priestess I found that the statue was useful because it was a long attributed to Themis but it was according to the inscriptions on the base the statue was dedicated to the goddess Nemesis it was donated by the Hieroklies the son of Hieropoios and Aristonoe. The inscriptions that are on the base of the statue it says that “To Themis and Nemesis Hierokles son of Hieropoios the Rhamnosian dedicated his mother Aristonoe daughter of Nikokrates the Rhamnousian, Priestess of Nemesis.

1050 words

<http://www.historyonthenet.com/sacred-marriage-and-sacred-prostitution-in-ancient-mesopotamia/>

<http://ancient-greece.org/architecture/athena-nike.html>

<http://www.suppressedhistories.net/articles/priestesses.html>

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| ***Feature*** | ***Grade*** | ***Comment*** |
| KU1 | C | The student’s knowledge is clearer than their understanding of ideas. The language needs to be put aside as a distracter in this feature. The student has communicated ideas on the status of priestesses, given detail on the form and cultural concerns in the construction of the temple and some aspects of the form of the heiros gamos and its connection to mythology. |
| RA1 | D | Two of the primary sources were not identified in the slides, When the bibliography is examined the student had given themselves limited opportunity to analyse as the source nature was limited. Key ideas are identified but no analytic discussion unpacks the ideas.  |
| A2 | D+ | Communication of ideas and arguments is disrupted by the disjointed nature of the prose.  |
| A3 | D- | Very superficial engagement with the sources. The student would have been better served to name and date the primary sources, discuss their type, provenance and what can be learned from an examination of each source.  |
| **Overall grade** | **D+** |  |