

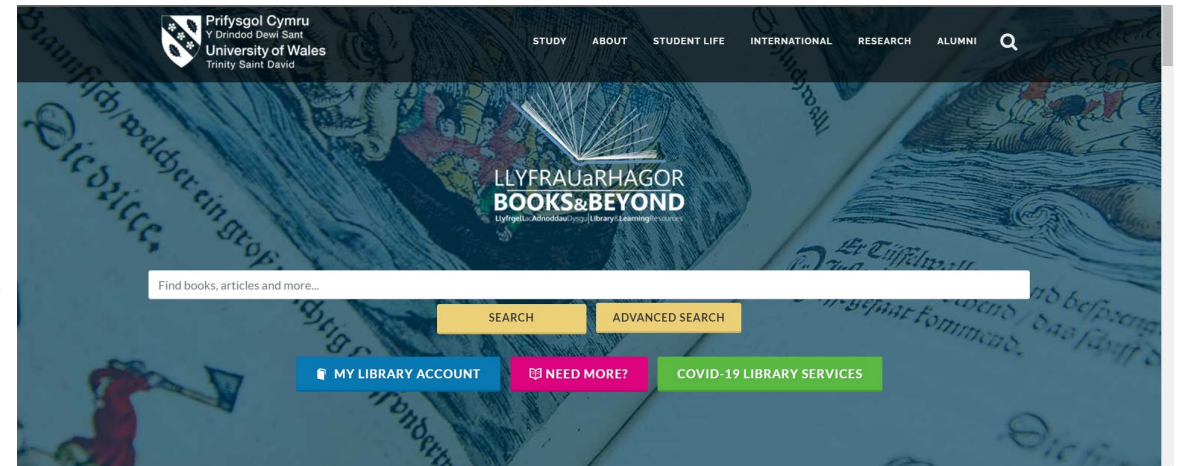


Sources for Religion

A basic pattern for research

1. Brill's New Pauly – the primary **academic** encyclopedia for the Greco-Roman worlds
2. Check out the breadth of modern scholarship: use the L'annee philologique. This is the main bibliographical database for classics
3. Check out ancient literary evidence:
 1. Use the Loeb Classical Library for those without Greek or Latin
 2. Use the TLG if you have Greek, and the TLL if you have Latin.
4. Check out the archaeological evidence – you should have found those through the L'Annee Philologique
5. Check out the epigraphic evidence:
 1. PHI for Greek inscriptions
 2. CIL for Latin inscriptions
 3. L'Annee Epigraphique for new Latin inscriptions and discussion in scholarship
 4. SEG for new Greek inscriptions and discussion in scholarship
6. Check out the iconography: Digital LIMC ([Digital LIMC \(weblimc.org\)](http://weblimc.org)) and normal LIMC (only in hard copy) + L'Annee Philologique

Practical issue: How to access databases



The BNP

Brill's New Pauly

Search Results: Prev | 1 of 18 | Next

Orthia

(817 words)

[German version]

(Ὀρθ(ε)ία/*Orth(e)ía*, also Ὀρθωσία/*Orthōsia*, Ὠρθασία/*Worthasia*, Βωρθεία/*Bōrtheía* and other names). Greek, especially Peloponnesian goddess. She was, probably from the earliest times on, identified with *Artemis*, if she was ever separate from her. The meaning and etymology of the name were unclear even in antiquity.

O.'s most prominent cult was in *Sparta* (Limnae), where she was worshipped from the 10th/9th cent. BC until late antiquity [1; 2]. O. played a central role there during initiation and in the *agōgē* [3]. The best known part of her ritual was a 'stamina test' of the *epheboi* (*karteréseis*: Pl. Leg. 633b 5-9; [3. app. 1]), during which a cheese theft from O.'s altar by an attacking group of *epheboi* was returned with whiplashes by another group defending it (Xen. Lac. 2,9; Pl. Leg. 633b 5-9; [1. inscr. nr. 1, 4th cent. BC]). Later texts tell only about flagellation (*diamastigōsis*) by the altar during an agon which was very popular among young men and out of which individuals emerged victorious (*bōmonikai*: e.g. Hyg. Fab. 261; Plut. Mor. 239d; [1. inscr. nr. 142-144]). The *karterías agón* (Philostr. VA 6,20; [1. inscr. nr. 37]) was perhaps already part of the reformed Hellenistic *agōgē* [3. 111]. In Roman times, this fight became a bloody, occasionally even death-bringing event [cf. 3. app. 1].

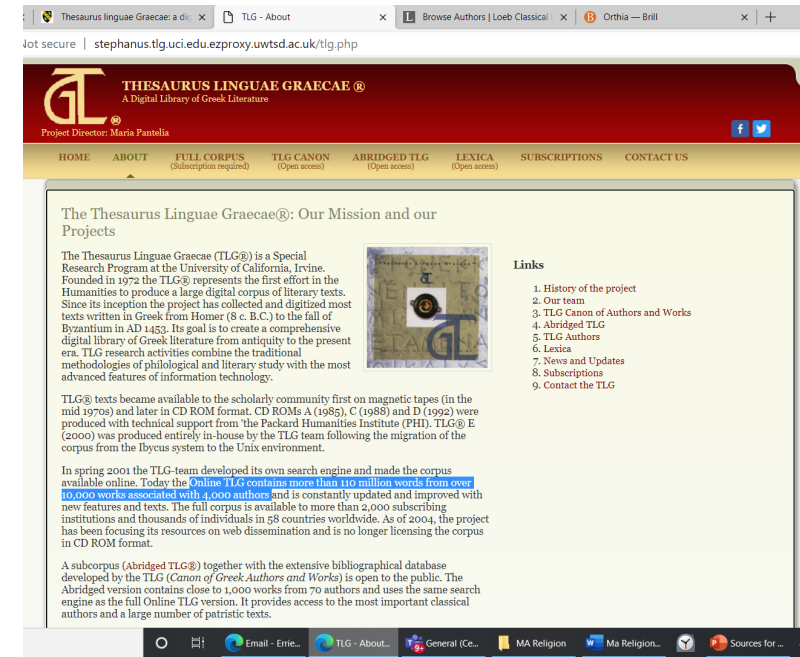
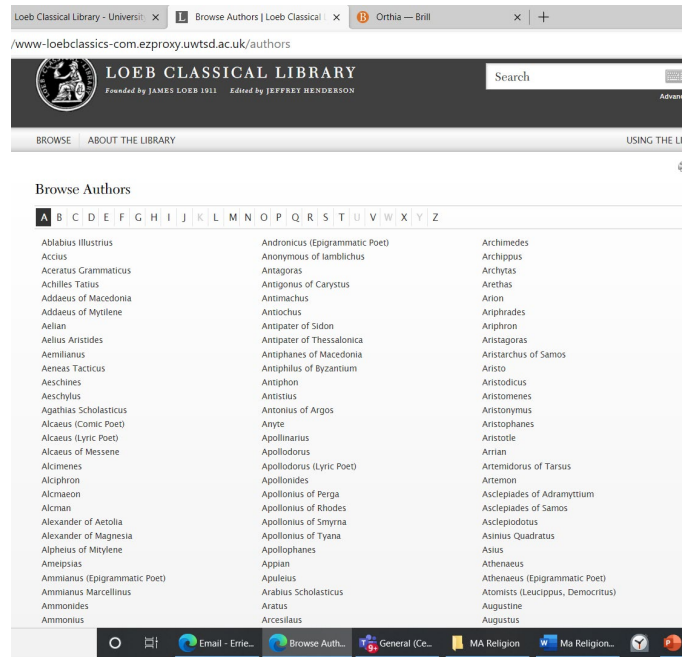
As the legend has it (Paus. 3,16,7-11), the *xóanon* of O.-Lygodesma, carried around by the priestess of O. during the flagellations, was exceptionally bloodthirsty: Iphigenia and Orestes are said to have stolen it from the country of the Tauri, while *Lycurgus* [4] is said to

Bibliography

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- 5 R. PARKER, Spartan Religion, in: A. POWELL (ed.), Classical Sparta. Technic
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The power of literature

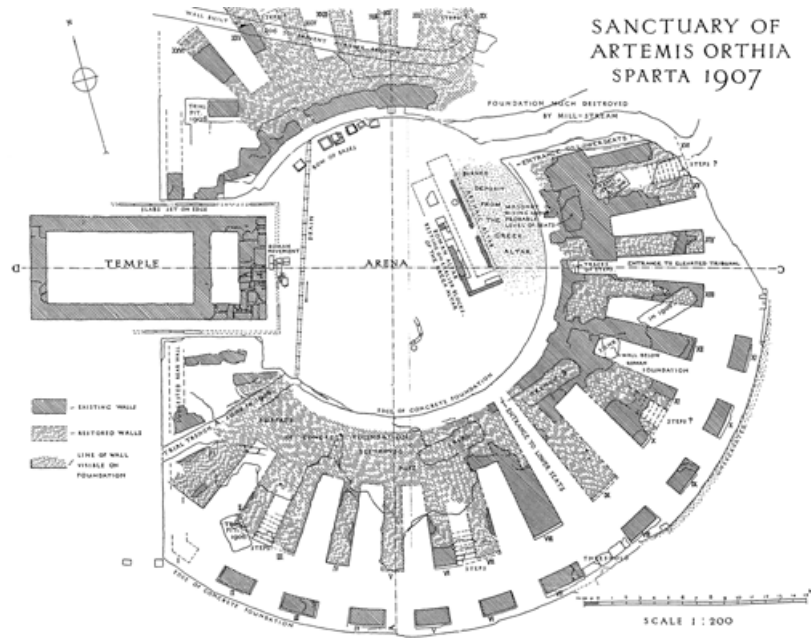
- “The boys in Sparta were lashed with whips during the entire day at the altar of Artemis Orthia, frequently to the point of death, and they bravely endured this, cheerful and proud, vying with one another for the supremacy as to which one of them...” Plut. Mor. 239c
- “The place named Limnaeum (Marshy) is sacred to Artemis Orthia (Upright). The wooden image there they say is that which once Orestes and Iphigenia stole out of the Tauric land, and the Lacedaemonians say that it was brought to their land because there also Orestes was king. I think their story more probable than that of the Athenians. For what could have induced Iphigenia to leave the image behind at Brauron?” Paus. 3.16.7



All those authors you
may never have read

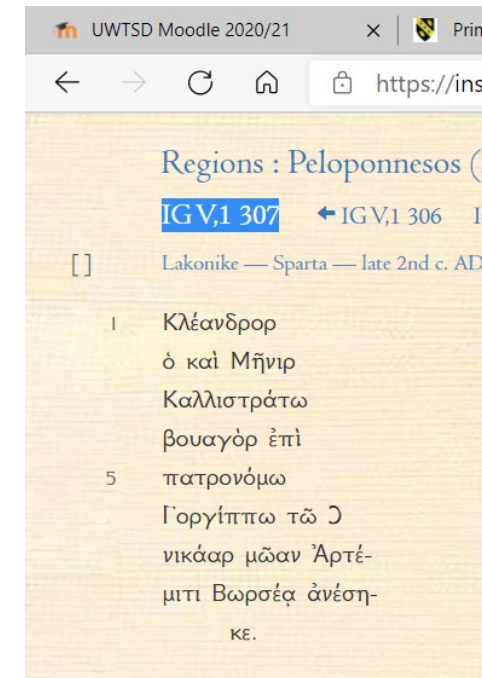
- Online TLG contains more than 110 million words from over 10,000 works associated with 4,000 authors

Archaeological Evidence and Artemis Orthia



The power of Epigraphy

- ‘Kleandros, also called Menis, son of Kallistratos, [who was] boāgos
- while Gorgippos, son of Gorgippos, was patronomos, having won the
- mōa, dedicated [this] to Artemis Orthia’.



The power of epigraphy

[Metageitnion:] for **Zeus Kataibates** in the sacred enclosure by the **[Delphini?]on**,[3] a full-grown victim, to be sold.[6]_ An oath victim is to be provided for the audits.[8]Boedromion: the Proerosia;[5] for **Zeus Polieus**,a select sheep, a select piglet; at **Automenai** (?),[4]15 a bought piglet, burnt whole;[9] the priest[10] is to provide lunch for the attendant; for **Kephalos**,a select sheep; for **Prokris**, a table;[11]for **Thorikos**, a select sheep; for the Heroines of **Thorikos**,a table;[12] at **Sounion**, for **Poseidon** a select lamb;20 for **Apollo**, a select young billy goat;for **Kourotrophos**,[13] a select piglet; for **Demeter**, a full-grown victim;[15]for Zeus **Herkeios**, a full-grown victim; for **Kourotrophos**,[13] a piglet;[[for **Athena**, a sheep, to be sold;]] [14] at the **salt-pan**, for **Poseidon**,_ a full-grown victim; for **Apollo**, a piglet.
Sacrificial Calendar of Thorikos – Excerpt - Athens



Iconography



Ivory seal
Gorgon
Sanctuary of
Artemis
Orthia
Sparta

Figurine, terracotta,
Artemis?
Sanctuary of Artemis
Orthia, Sparta



Out of 207
Beazley
Entries for
Persephone

