Text from email 3/4/15 to Kathryn

Photos collected to somewhat organize what I found, but as the argument is complex and uses pattern languages of both Classical Architecture and of the mythology of Hestia, and finding a perfect intersection between the two to explain much of the mystery… for a long time I’d thought the idealization of the hearth as a place of meeting had come from Minoan culture. It actually came from .

Mycenaean family culture and was used in palaces as centers of their great halls, and in their “court” rooms officiated by women, positioned at the side of another great hearth, could have been associated with Hestia.

Then some serious misinformation led me to see a student project to use truly Archaic elements in a misleading Classical way…(damn thing) **made it look like the design features of the grand halls of the palaces were turned into small rural temples, with design elements foreshadowing all of Classical design**. the free standing shrines with decorative sculpture and the formality and proportions of classical Greek architecture. The question seemed to be whether those (faked) earliest examples were directly connected with that earth shaking event… or just part of a distributed co-evolution.… I’d have gone for there having been a fairly direct connection, because of the directness of the similarity of those **(faked) earliest examples, as there really was, though in the opposite direction of time that it first appeared.**

The elevation of the 750 BC **rural Prinias Temple on Crete** with curiously similar proportions, style and ornamentation as the 500 BC **Delphi Siphnian Treasury of Athens**, was done in school projects in:

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From this line down, notes have been left as they were from when I figured out the problem, - discovered in looking for images of the artifacts and finding none, using Google image search to find who had done the archeological reconstructions, which turn out to be more reinventions taking quite a bit of artistic license… .

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* introduced the idea that the hearth would now represent the sacred flame of citizenship in the community
* and the shrine was of the detached type,
* and added beautiful Dorian sculpture on the facade and crafts.

A real architectural breakthrough… in my eyes anyway.

[From the sanctuary at Prinias (Crete](http://en.wikipedia.org/wiki/Prinias))

[Different but wonderful, also Dreros (Crete)](http://en.wikipedia.org/wiki/Dreros)

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… So to report, I did come up with a good answer to the puzzle that had caused me to discard my work over and over for losing track of the details, making me feel just confused and helpless….   Just to practice before try to write it up for the essay, What I’d been struggling to pull together was the scattered evidence for how the ancient Greek household god, Hestia, got elevated to become the first god of the Greek Pantheon, and then demoted again by largely ignored later…!

Of course, that had to do with classical Greek culture starting by expanding on its matriarchal culture, with the home as the center of society,  and then ending with a decidedly authoritarian culture.    I don’t have enough to publish as an archeologist, but do as an essayist I think.    The evidence is in two innovative temple-like designs, from ~750 BC, for sacred community meeting buildings, having great central hearths to sit around, and where a community of equals would meet, and assure that it’s sacred flame would both physically and symbolically never be allowed to die.    That is what I think first raised Hestia from being the guardian of the private hearth and home to also become guardian of the public hearth and home too.

Unfortunately the age of great authoritarian societies was not so far off, making it appear that the continuing Greek practice requiring the first sacrifice to always be given to Hestia, would then also become the last thing anyone would sacrificed to her, as such a peace loving and wise god!!    See pictures and follow the links below, fyi.   There’s more to it, but these rural temples do also seem to be the very earliest free standing Greek ceremonial buildings with prominent carved sculpture in the facades and capping the columns, as we now identify with Greek formal architecture.  They are also the earliest known examples of this formal freestanding building type with a great hearth, that did spread widely as the standard model of the town hall for classical Greek society.  That is before it succumbed to larger struggles for power, of course….   So, yes, everything is complex!

[following text cut from first draft of letter]

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is how “Hestia” entered ancient Greek culture as the first of gods owed respect, without retaining a position of respect among the gods… I got drawn to that by reading and meeting with Pat Thompson, a quite amazing retired professor from Lehman college who wrote a trilogy of books on a Hestian philosophy. Pat was a Barnard grad who wanted to teach home making as natural philosophy (!) relying on Hestia as the god of hearth and home. I met her socially and noticed her work was different because her models of ecological systems matched mine. She put homes at the center, surrounded by the “near environment” or ‘niche’ that gives its internal set of relationships access to its outside set of roles and resources… I think you probably follow that simple design idea, just how homes serve as enclosures for connecting small communities with big ones.

So what I found finally last night was that the web finally had enough traces to point to the apparent origin of the ideas of Greek self-governance having come from applying the traditions of Greek family life with Hestia as the traditional god of hearth and home, to define the ideals of community life as a family of citizens. The tell-tale architectural details in the community meeting buildings built by innovative artist communities that set the architectural principles for the future of Greek classical architecture, as well as the common form of self-governance for small and large Greek towns too… That’s quite a bundle to find evidence of in back woods villages of Crete… definitely, but I think it’ll hold up.

It’s tied in with the evolving designs for public space found in the rise and fall of both Minoan and Mycenaean cultures and then the emergence of classical Greek culture 200 years before Plato. Included in the details of those two very innovative examples of new designs for community meeting places were a great round hearth where the sacred flame of the community was never allowed to die, a raised roof on columns for smoke to allow extended meetings around the circle, officiated by honored women, and as a stone building decorated with sculpture as formal Greek buildings became so noted for, among other connections with what followed. The Wikipedia entry for “[Prytaneum](https://en.wikipedia.org/wiki/Prytaneum)” is a bit obscure, the name later given to the formal public meeting hall of all early Greek towns, is probably not the original. The two paragraphs at the top are what I updated yesterday. How the new Hestian design preceded the adoption of its elements for Greek architecture and society is the same.

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| Knossos Site |
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| Mycenea site |
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| Knossos thrown/court room |
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| Mycenea Throne/Court room |
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| Circa 2010 Circa 200 BCE Earliest |

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| Mycenae, Pylos, Tiryus “Megarons” |
| Occupied 1600-1350 to-1170 BCE, |
| [Treasury of Athenains ~ 500 BCE](https://en.wikipedia.org/wiki/Athenian_Treasury) |
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| Palace Throne/Court rooms |
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| Variety of plan forms origniating from temple in Antis |
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| **Siphnian Treasury – Delphi ~500BC** |  |
| **Prinias Temple– Crete ~750 BCE** |  |
|  | Vestibule Elevations – For Prinias, Female bas relief image was applied to column to show the very close match of  the other architectural and decroative design elements. |

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| Siphnian Treasury Perspective - Museum reconstruction Prinias Temple pediment – Artifact? |

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| [Dorian Greek, Dreros Temple – 7,500 BCE Crete](http://en.wikipedia.org/wiki/Dreros) |
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| Shelter Over Ruins & Excavated Cistern  Constitution inscribed on stones from Cistern |
| Circa 2010 |
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| [Dorian Greek, Dreros Temple – 7,500 BCE Crete](http://en.wikipedia.org/wiki/Dreros) | |
|  |  |
|  | cid:image016.jpg@01D0567A.BECAB960 |
| Shelter Over Ruins &  Excavated Cistern | Constitution inscribed on stones from Cistern |
|  |  |
| Circa 2010 | Circa 200 BCE Earliest |

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| [Dorian Greek, Dreros Temple – 7,500 BCE Crete](http://en.wikipedia.org/wiki/Dreros) |
|  |
| Shelter Over Ruins & Excavated Cistern  Constitution inscribed on stones from Cistern |
| Circa 2010 |
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| --- | --- |
| [Prinias Temple– ~7,500 BCE Crete](http://en.wikipedia.org/wiki/Prinias) – Stand alone | |
| cid:image019.jpg@01D0567A.BECAB960  cid:image020.jpg@01D0567A.BECAB960 | cid:image023.jpg@01D0567A.BECAB960 |
| cid:image018.jpg@01D0567A.BECAB960 | cid:image024.jpg@01D0567A.BECAB960 |
| Shelter Over Ruins & Excavated Cistern | Constitution inscribed on stones from Cistern |

[](http://en.wikipedia.org/wiki/File:AncientGreekDialects_(Woodard)_en.svg)

Distribution of [Greek dialects](http://en.wikipedia.org/wiki/Ancient_Greek_dialects) in the [classical period](http://en.wikipedia.org/wiki/Classical_Greece).[[1]](http://en.wikipedia.org/wiki/Dorians#cite_note-Woodard-1)

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| --- | --- | --- |
| **Western** group:  [Doric proper](http://en.wikipedia.org/wiki/Doric_Greek)  [Northwest Doric](http://en.wikipedia.org/wiki/Doric_Greek#Northwest_Greek)  [Achaean Doric](http://en.wikipedia.org/wiki/Achaean_Doric_Greek) | **Central** group:  [Aeolic](http://en.wikipedia.org/wiki/Aeolic_Greek)  [Arcado-Cypriot](http://en.wikipedia.org/wiki/Arcadocypriot_Greek" \o "Arcadocypriot Greek) | **Eastern** group:  [Attic](http://en.wikipedia.org/wiki/Attic_Greek)  [Ionic](http://en.wikipedia.org/wiki/Ionic_Greek) |
| [Dorian History](http://en.wikipedia.org/wiki/Dorians) | | |

The Dorian regions of classical Greece were in general, but not always, those where the Doric dialect was spoken.

***LOOSELY I recall reading it as saying***

Came from NW and came south to create Mycenaean blend w/ late Minoan Then spread to Oceana to settle sub Minoan territories in 800 BCE at the end of the Greek "dark ages".

[Prinias Temple– Crete ~7,500 BCE](http://en.wikipedia.org/wiki/Prinias)

Jarrett Farmer [at Acedemia .Edu](https://umd.academia.edu/JarrettFarmer)

* **2013?** [**The Megaron at Pylos: A New Interpretation**](http://www.academia.edu/1121992/The_Megaron_at_Pylos_A_New_Interpretation) **-**

**-** [**Figures**](http://www.academia.edu/2573290/Megaron_at_Pylos_-_Figures)

Jarrett L. Farmer, U of MD Michael F. Lane, U of MD

* **2012? The great Megara Assymbolic & Performative Space** [**Figures**](https://www.academia.edu/1706173/The_Great_Megara_of_the_Mycenaean_Palaces_as_Symbolic_and_Performative_Space)

### [**Siphnian Treasury - Wikipedia, the free encyclopedia**](http://en.wikipedia.org/wiki/Siphnian_Treasury)

en.wikipedia.org/wiki/**Siphnian**\_**Treasury**

Wikipedia

Currently, the sculpture and a **reconstruction** of the Treasury are in the Delphi ... Art Research Centre & The Beazley Archive showing **reconstructed drawing** ... The**Siphnian Treasury**: The North side of the frieze (The Gigantomachy - Hall V)

### [**Prinias (Crete), Temple of Apollo Images**](http://classics.unc.edu/academics/courses-2/clar-244/image-directory/seventh-century-images/prinias-crete-temple-of-apollo-images/)

classics.unc.edu › ... › Image Directory › Seventh Century Images

The **temple** and its and its associated Daedalic-style sculptures date to the second half of the 7th century. Restored plan and elevation. Doorway lintel.

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