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Curator Remark

Athena Names Implication and its influence on Greeks

Athena's fluid role interplay correlates to her synonyms' names, evoking a multifaceted Goddess for she personifies the duality and oneness of the Greek pantheon; the paradox of the myth like woven *peplos* garment with many threads forming one material, for the interdependence of such structure is reminiscent of greek cosmic order. The goddess interplays the broad range of characterizations in accordance or the need of a given time and circumstance. Athena morphs with wishes or needs of her subjects and their time constricted course of events. She is not one but all, within the framework of Her names as shall be presented in this study. Name is what asserts Athena's presence, defines her attributes but it never is the ultimate truth of who She is, its as if augmented reality of a persona manifesting illustory perception of what reality is. Her names are a wide array of reflections postulating images mirroring her earthbound subjects, who perhaps wish to personify Athena likewise. The relationship of "as below so above" embodies cycles and courses of events embellished within generational successions. Thus Athena seeks her counterparts and they seek Her out through invocation of Her name, it's a ritual of an offering. Robert Luyster in "Symbolic Elements in the Cult of Athena" compares and contrasts Athena's dualistic characteristics, for as Luyster suggests She is both the Goddess of war and the Goddess of fertility and agriculture.¹ She is associated with two distinct images, one of her sitting which would attribute her as *Meter* (mother) Goddess of fertility and agriculture, the other image is of her standing; a warrior pose thus asserting Her position as the Goddess of

¹ Luyster, Robert. "Symbolic Elements in the Cult of Athena." *History of Religions* 5, no. 1 (1965): 133–63. <http://www.jstor.org/stable/1061807>.

strategic war.² Athena probably derived her name from Athens the city for she is the Pallas of Athens, *Pallas Athenaie*; Pallas could be interpreted as either Maiden or weapon bearing.³ Her association with two polar opposite like features seem to pave a significant course of who and how her persona develops over the course of time and history within the Greek mythological and religious belief system. Polias *Poliouchos* features Athena as the main presiding Deity protecting the city, her presence encompassing the citadel of Greece.⁴ As Athena *Ergane*, she is the overseer and inventor of the domestic craft of weaving, first and foremost esteemed quality a greek woman should possess was the ability to weave *peplos* garment in dedication to Panathenaia festival, asserted Athena's concurrent blessings.⁵ She can personify and establish her presence not only in the city scapes, crafts or war strategies but in nature and its presiding creatures, that seem to embody her wisdom and skill transgressing within the stories, mastering hymns and poetic renditions imitating cosmic landscape of Olympus through this active interaction of name invocations is to enhance that Goddesses presence in everyday life. The mundane now is permeated with God like supernatural qualities of Athena. Those supernatural qualities are there to remind the Greeks of their fate and destiny of this relationship with Heavens, for the cosmic order is a replica of the very foundations Athens is built on. Athena's

² Luyster, Robert. "Symbolic Elements in the Cult of Athena." *History of Religions* 5, no. 1 (1965): 133–63. <http://www.jstor.org/stable/1061807>.

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Burkert, Walter, and John Raffan. 1985. *Greek Religion*. Translated by John Raffan. Cambridge, Mass: Harvard University Press.

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Burkert, Walter. Page (139-140).

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Burkert, Walter, and John Raffan. 1985. *Greek Religion*. Translated by John Raffan. Cambridge, Mass: Harvard University Press.

myriad names materialize Her presence into the human time frame. She descends upon the earthly realm here and now thus weaving our reality and destiny.⁶

⁶ Luyster, Robert. "Symbolic Elements in the Cult of Athena." *History of Religions* 5, no. 1 (1965): 133–63. <http://www.jstor.org/stable/1061807>.