The following slides are previews of some of the images I will talk about on Thursday. Some of the metopes (and photographs) are less legible than others, so I’ve also included copies of Emile Gilliéron’s watercolors for most of them. There’s not much recent literature on the metopes in English, but if you’d like a general (and very brief) introduction to the site, here are two to check out:

http://www.perseus.tufts.edu/hopper/artifact%3Fname%3DThermon%26object%3DSite

https://warwick.ac.uk/fac/arts/classics/students/modules/greekreligion/database/templa
te-copyz/
Thermon: general view of archaeological site
Thermon: foundations and plan of Temple C (with earlier buildings in black)
Temple C
Reconstruction of elevation
<table>
<thead>
<tr>
<th>Certain</th>
<th>Uncertain/hypothesized</th>
<th>Fragmentary or illegible</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.jpg" alt="Image" /></td>
<td><img src="image2.jpg" alt="Image" /></td>
<td>1. leg and foot of running figure (gorgon?)</td>
</tr>
<tr>
<td><img src="image3.jpg" alt="Image" /></td>
<td><img src="image4.jpg" alt="Image" /></td>
<td>2. sphinx or Typhon (?)</td>
</tr>
<tr>
<td><img src="image5.jpg" alt="Image" /></td>
<td><img src="image6.jpg" alt="Image" /></td>
<td>3. rosette</td>
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<tr>
<td><img src="image7.jpg" alt="Image" /></td>
<td><img src="image8.jpg" alt="Image" /></td>
<td>4. lion’s head</td>
</tr>
<tr>
<td><img src="image9.jpg" alt="Image" /></td>
<td><img src="image10.jpg" alt="Image" /></td>
<td>5. illegible</td>
</tr>
</tbody>
</table>
Gorgon metope and terracotta ornament
Aedon and Khelidon (labeled) butchering or mourning over Itys/Itylos. You may have encountered these women in other versions as Procne and Philomela.
Aedon and Khelidon (labeled) with detail of Itys’/Itylos’ head.
Hunter (precise identity disputed)
Perseus fleeing with the head of Medusa in his bag
Disrobing (?) women – daughters of Proitos?
Three seated figures (identities and genders disputed), Hellenistic
I’ll talk briefly about this passage from the *Theogony* when I discuss the Perseus metope.

Φόρκυϊ δ᾽ αὖ Κητώ Γραίας τέκε καλλιπαρήος ἐκ γενετῆς πολιάς, τὰς δὴ Γραίας καλέουσιν ἀθάνατοι τε θεοὶ χαμαὶ ἐρχόμενοι τ᾽ ἀνθρωποί, Πεμφρηδῷ τ᾽ ἐὕπεπλον Ἐνυώ τε κροκόπεπλον, Γοργοὺς θ᾽, αἰ δὲνοι τοῦ κλυτοῦ ὦκεανοῖο ἐσχατηὶ πρὸς Νύκτός, ἵν᾽ Ἐσπερίδες λιγύφωνοι, Σθεννῷ τ᾽ Εὐρυάλῃ τε Μέδουσα τε λυγρὰ παθοῦσα. ἤ μὲν ἐν θνητῇ, αἰ δ᾽ ἀθάνατοι καὶ ἀγήρῳ, αἱ δύο: τῇ δὲ μὴ παρελέξατο Κυανοχαίτης ἐν μαλακῷ λειμῷ καὶ ἀνθρεῖς εἰαρινοῖς. τῆς δ᾽ ὅτε δὴ Περσεὺς κεφαλῆς ἀπεδειροτό ἡ σεν, ἐκθορε Χρυσαωρ τε μέγας καὶ Πήγασος ἵππος.

And again, Keto bore to Phorkys the fair-cheeked Graiai, sisters gray from birth, and both deathless gods and men who walk on earth call them Graiai, well-clad Pemphredo, and saffron-robbed Enyo. [And she bore] the Gorgons who dwell beyond glorious Ocean in the frontier land towards Night where are the clear-voiced Hesperides: Sthenno, and Euryvale, and Medusa who suffered woeful things. She was mortal, but the two were undying and did not grow old. With her the Dark-haired One [Poseidon] lay in a soft meadow among spring flowers. And when Perseus cut off her head, great Khrysaor and the horse Pegasos sprang forth.

Hesiod, *Theogony* (modified from translation by H. G. Evelyn-White)