Five girls walk in single file. The foremost carries a pyxidion, a large bowl for pouring liquid sacrifices.

Two men, one bald and bearded, stand facing six axes. Their original appearance is better understood from an 18th-century cast than the photograph. They appear to form an extreme group set apart from the procession. A large opposing group of men stand on the other side of the gods. Together they may be heroes or divine divinities.

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A man wearing a long tunic holds a folded cloak over his head. The man is probably the Eleusinian Areopagos, the presiding officer of Athenian state religion. This group is probably the second (right) peplos of Athena. The age of the child is disputed but, comparing this group with others in the scene, it appears to be a boy.

The peplos of the peplos was a robe reserved every four years, when it was taken by the procession of the Great Panathenaea Festival and dedicated as a statue of Athena in the Acropolis. The robe was woven with scenes of a mythical battle between the gods and giants. Wearing the robe nine months before the Panathenaea at another festival, the Chalcis. Two girls, one of them wearing a chiton, the other an amphora, set the robe up on the statue.

This is a very long block and was placed directly over the approach to the sanctuary leading into the temple. It is the pedestal of the caryatids of the temple, was shown seated on the right, and her father Zeus was enthroned on the left.

Zeus, father of the gods, is being led by his son and their. His wife, Hera, holds a wreath on her head and sits behind their chariot. The chariot and the horses are drawn by Hephaestus, a messenger god.
Artemis, goddess of growing corn, was shown resting her chin (now missing) upon her hand. In Greek art she was a conventional gesture of mourning. Her god is her daughter Persephone, who was abducted by the god of the Underworld. In her left hand Demeter holds a corn, symbol of the Eleusinian Mysteries, of which she was the patron deity.

Hermes, a messenger god, sits looking in the direction of the procession. His wings stretch, and a trident-like staff (phallos) rests on his knee. The figure who leans on his shoulder is probably Dionysus, god of wine. His left arm was supported by a staff (thyrsos).

Two pairs of gods (Pi. 4 and 6) are seated between three (Pi. 5), which is a rectangular column. At their head, a circular piece (Pi. 8) is visible behind the figures.

A marshal is carved on the east face of the south-east corner stone. His position and function in the composition may be compared with west frieze block I, figure 1, who on the building was placed diagonally opposite. In his left hand, East I, held a staff while his right beckoned towards the procession approaching from around the corner.
Two bakers bringing the last of the provisions of victuals accompanied by men from the army.

GROUP OF CATTLE
This group of cattle being led as victims for the sacrifice completes the south forecourt. There were ten in all, carved originally over seven blocks.