

GRANHOLM GENEALOGY



EARLY MYTHOLOGY ANCESTRY

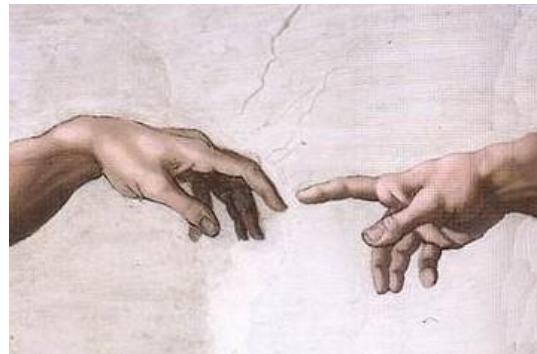
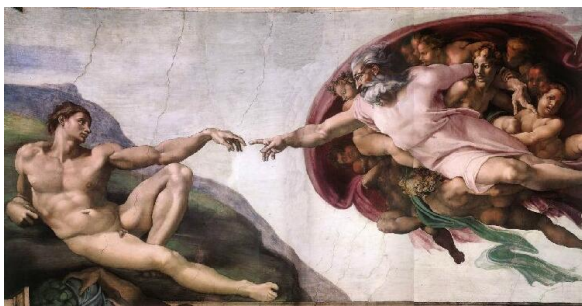
INTRODUCTION

This book covers the earliest history of man and the mythology in some countries. The beginning from Adam and Eve and their descendants is from the Old Testament, but also by several authors and genealogy programs. The age of the persons in the lineages in Genesis is expressed in their “years”, which has little to do with the reality of our 365-day years. I have chosen one such program as a starting point for this book. Several others have been used, and as can be expected, there are a lot of conflicting information, from which I have had to choose as best I can. It is fairly well laid out so the specific information is suitable for print. In addition, the lineage information shown covers the biblical information, fairly close to the Genesis, and it also leads to both to mythical and historical persons in several countries. Where myth turns into history is up to the reader’s imagination.

This book lists individuals from Adam and Eve to King Alfred the Great of England. Between these are some mythical figures on which the Greek (similar to Roman) mythology is based beginning with Zeus and the Nordic (Anglo-Saxon) mythology beginning with Odin (Woden). These persons, in their national mythologies, have different ancestors than the biblical ones. More about the Nordic mythology is covered in the “Swedish Royal Ancestry, Book 1”. Of additional interest is the similarity of the initial creation between the Greek and the Finnish mythology in its national Kalevala epos, from which a couple of samples are included here. The purpose is not to write a book about the mythologies but merely to show some connections to us. This book shows first some pages from the genealogy from Adam to King Alfred. Some dates are from the time of the creation, Anno Mundi, explained below. The individuals covered by the above mythologies are highlighted in a list with the lineage to Odin as related to me. Note that the relationship references, such as (90th great grandfather) may not be in sequence because of different lineages. The persons which are **highlighted** in this list are further included in the main text. A separate list shows one of many direct lineages from Odin to us.

The iconic image of the hand of God giving life to Adam.

The Creation of Adam



In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. So God created man in his own image.

Lars Granholm, May 2010

Anno Mundi

A Jewish grave stone using the Anno Mundi chronology



Anno Mundi (Latin: "in the year of the [world](#)") abbreviated as **AM** or **A.M.**, refers to a [Calendar era](#) counting from the [Biblical creation](#) of the world.

Jewish computation

Years in the [Hebrew calendar](#) are counted from the [Creation year](#). The system in use today was adopted sometime before 3925 [AM](#) (165 AD), and based on the calculation in the [Seder Olam Rabbah](#) of Rabbi [Jose ben Halafta](#) in about 160 AD. By his calculation [first humans](#) were created in the year [3760 BC](#). The Jewish year spanning Sep 30, 2008 – Sep 19, 2009 AD, beginning and ending at [Rosh Hashanah](#), is 5769 [AM](#) in the Hebrew calendar.

Christian computation



Freemason cornerstone with year in Common Era and Anno Lucis.

AM was also used by [early Christian](#) chronographers. The medieval historian [Bede](#) dated creation to 18 March 3952 BC. The [Chronicon of Eusebius](#) and [Jerome](#) dated creation to the year of 5199 BC. Earlier editions of the [Roman Martyrology](#) for [Christmas Day](#) used this date, as did the Irish [Annals of the Four Masters](#).

The [Etos Kosmou](#) is the corresponding concept in the [Byzantine calendar](#), which dates creation to 1 September 5509 BC.

[James Ussher](#) (1654) dated creation to 23 October 4004 BC according to the [Julian calendar](#), which in the [Gregorian calendar](#) would be 21 September 4004 BC.

Related to this is the [Freemasonry](#)'s **Anno Lucis** ("Year of Light", abbreviated *A.L.*), which adds 4000 years to the AD date.

Descendants of Adam from abt. 4000 BC

First Generation

1. **Adam** was born in 4000 BC in Garden of Eden. He died in 3070 BC in East of Eden. Adam married **Eve**. Eve was born 4000 in Garden of Eden. She died in East of Eden. Adam and Eve had the following children:

- + 2 F i [Azura \(His Sister\)](#).
- 3 M ii **Cain**.
- 4 M iii **Abel**.
- + 5 M iv [Seth](#) was born in 3870 BC. He died in 2978 BC.

Descendants of Adam from abt. 4000 BC

81. Generation

201. [Alfred "The Great" King of England](#) (King of Wessex Ethelwulf , King of Wessex Egbert , under King Kent Ealhmund , Eba , Eoppa , Ingild of Cendred , Prince of Wessex Cendred , Pr of Wessex Ceolwald , (Cuthwulf) Cutha , Pr of Wessex Cuthwine , King of Wessex Ceawlin , King of Wessex Cynric , Pr of Wessex Crioda , King of Wessex Cedric , of ancient Saxony Elesa , Esla , Gewis , Wig , Frewine , Frithogar , of Scandinavia Brand , [\(Balder\) Beldeg](#) , [\(Woden\) \(Woutan\) Odin](#) , Frithuwald , Freothalf , Frithuwulf , Finn , Flocwald Flocwald , Godwulf Godwulf , Geata , Tecti , Beowa , Scealdea , Sceaf , Heremod , Itormon , Athra , Hwala , Bedweg , Seskef , Magi , Moda , Vingener , Vingethorr , Eiaridi , Ridi Hloritha , Vingener , Thor , Daughter of Priam, Sobil, [King of Troy Priam, Laomedon , King of Troy Ilus , Tros , King of Troy Erichthonius , Founder of Troy Dardanus , Zerah](#) , (Judah), King of Goshen Judas , Jacob , Isaac , Abraham , (Terah), King of Agade Thara , (Nahor) Nachor , (Serug), King of Ur and Agade Saruch , (Reu) Ragau , (Peleg), King of Babylon Phalec , (Eber) Heber , Salah(Shelah) , Cainan , Arphaxad , (Sceaf) Shem , Titea Emzara , Rakeel , Methuselah , (His 1st cousin) Edna , Daniel , Mahalalel , Cainan , Enosh , (His Sister) Azura , Adam and Eve.

was born about 848 in Wantage, England. He died on 26 Oct 901.

The initial part from Odin (b. abt. 215) of Norse mythology, Woden in Anglo-Saxon mythology

The early part of Greek mythology, from biblical Zerah, same as Greek Zeus

Ginnungagap

In [Norse mythology](#), **Ginnungagap** ("yawning [abyss](#)") was the vast, primordial void that existed prior to the creation of the manifest universe, corresponding (both in etymology and in meaning) to the Greek notion of [Chaos](#).

In the northern part of Ginnungagap lay the intense cold of [Niflheim](#), and to the southern part lay the equally intense heat of [Muspelheim](#). The [cosmogonic process](#) began when the effulgence of the two met in the middle of Ginnungagap.

Norse & Germanic

The [Voluspa](#) (ca. 1270) opens with the Norse account of the creation of the present universe:

Old tales I remember / of men long ago. I remember yet / the giants of lore [...] Of old was the age / when Ymir lived; No Sea nor cool waves / nor sand there were; Earth had not been, / nor heaven above, Only a yawning gap, / and grass nowhere.

In the beginning there was nothing except for the ice of [Niflheim](#), to the north, and the fire of [Muspelheim](#), to the south. Between them was a yawning gap (the phrase is sometimes left untranslated as a proper name: [Ginnungagap](#)), and in this gap a few pieces of ice met a few sparks of fire. The ice melted to form [Eiter](#), which formed the bodies of the hermaphrodite giant [Ymir](#) and the cow [Audumbla](#), whose milk fed Ymir. Audumbla fed by licking the rime ice, and slowly she uncovered a man's hair. After a day, she had uncovered his face. After another day, she had uncovered him completely: [Buri](#).

Ymir fathered [Thrudgelmir](#), as well as two humans, one man and one woman. Buri fathered [Borr](#). Borr had three sons, [Vili](#), [Ve](#), and [Odin](#), who killed the giant [Ymir](#). In the vast flood of [Ymir's blood](#), [Thrudgelmir](#) was also drowned, although not before he had fathered [Bergelmir](#). Bergelmir and his wife hid in a hollow tree trunk and survived. Odin and his brothers used [Ymir's](#) body to create the universe: they ground his flesh into dirt, and the maggots that appeared in his flesh became the dwarves that live under the earth. His bones became the mountains, and Odin strewed his brains into the sky to create the clouds. The universe comprises nine worlds, of which this earth (Midgard) is central.

They placed four [dwarves](#): [Nordri \(North\)](#), [Sudri \(South\)](#), [Austri \(East\)](#), and [Vestri \(West\)](#) to hold up Ymir's skull and create the heavens. Then using sparks from [Muspelheim](#), the gods created the sun, moon and stars. As Odin and two others walked along the beach, they found two pieces of driftwood. From these, they created the first human beings: [Ask and Embla](#). [Ymir's](#) eyebrows were used to create a place where the human race could live in; a place called [Midgard](#).

Buri

Buri is licked out of a salty ice-block by the cow [Audumbla](#) in this illustration from an 18th-century Icelandic manuscript.



Buri was the first god in [Norse mythology](#). He was the father of [Borr](#) and grandfather of [Odin](#). He was formed by the cow [Audumbla](#) licking the salty ice of [Ginnungagap](#). The only extant source of this myth is [Snorri Sturluson's Prose Edda](#).

Buri is licked out of the ice by [Audumbla](#) in this 18th-century painting by [Nicolai Abraham Abildgaard](#) (1790)



She licked the ice-blocks, which were salty; and the first day that she licked the blocks, there came forth from the blocks in the evening a man's hair; the second day, a man's head; the third day the whole man was there. He is named Buri: he was fair of feature, great and mighty. He begat a son called Borr.

Ymir

Ymir is killed by the sons of [Borr](#) in this artwork by [Lorenz Frolich](#).



In [Norse mythology](#), **Ymir**, also named **Aurgelmir** ([Old Norse](#) *gravel-yeller*) among the giants themselves, was the founder of the race of [frost giants](#) and an important figure in [Norse cosmology](#).

Opposite of Niflheim was the southern region known as [Muspelheim](#), which contained bright sparks and glowing embers. Ymir was conceived in Ginnungagap when the ice of Niflheim met with Muspelheim's heat and melted, releasing "eliwaves" and drops of [eitr](#). The eitr drops stuck together and formed a giant of rime frost between the two worlds and the sparks from Muspelheim gave him life. While Ymir slept, he fell into a sweat and conceived the race of giants. Under his left arm grew a man and a woman, and his legs begot his six-headed son [Thrudgelmir](#).

The sons of Borr killed Ymir, and when Ymir fell the blood from his wounds poured forth. Ymir's blood drowned almost the entire tribe of frost giants or jotuns. Only two jotuns survived the flood of Ymir's blood, one was Ymir's grandson [Bergelmir](#) (son of Thrudgelmir), and the other his wife. Bergelmir and his wife brought forth new families of jotuns.

Odin and his brothers used Ymir's body to create [Midgard](#), the earth at the center of Ginnungagap. His flesh became the earth. The blood of Ymir formed seas and lakes. From his bones mountains were erected. His teeth and bone fragments became stones. From his hair grew trees and [maggots](#) from his flesh became the race of dwarfs. The gods set Ymir's skull above Ginnungagap and made the sky, supported by four [dwarfs](#). These dwarfs were given the names East, West, North and South. Odin then created winds by placing one of Bergelmir's sons, in the form of an eagle, at the ends of the earth. He cast Ymir's brains into the wind to become the clouds.

Odin and his brothers create the world out of the body of Ymir in this artwork by [Lorenz Frolich](#).

Next, the sons of Borr took sparks from Muspelheim and dispersed them throughout Ginnungagap, thus creating stars and light for Heaven and Earth. From pieces of driftwood trees the sons of Borr made men. They made a man named Ask-ash tree and a woman named Embla-elm tree. On the brow of Ymir the sons of Bor built a stronghold to protect the race of men from the giants.



[http://en.wikipedia.org/wiki/Chaos_\(mythology\)](http://en.wikipedia.org/wiki/Chaos_(mythology))

Chaos (cosmogony)

Depiction of the Christianized chaoskampf: statue of Archangel Michael slaying Satan represented as a dragon

Chaos refers to the formless or void state of [primordial matter](#) preceding the creation of the universe or [cosmos](#) in [creation myths](#), particularly [Greek](#) but also in related [religions of the Ancient Near East](#).



Greco-Roman tradition

The term [chaos](#) has been adopted in [religious studies](#) as referring to the primordial state before creation, strictly combining two separate notions of (a) primordial waters or a primordial darkness from which a new order emerges and (b) a primordial state as a merging of opposites, such as heaven and earth, which must be separated by a creator deity in an act of cosmogony. 5th-century [Orphic](#) cosmogony had a "Womb of Darkness" in which the Wind lays a [Cosmic Egg](#) whence [Eros](#) was hatched, who set the universe [in motion](#).

Finnish mythology

In the [Kalevala](#), the [Finnish national epic](#), there is a myth of the world being created from the fragments of an egg laid by a [diving duck](#) on the knee of [Ilmatar](#), [goddess](#) of the air. She was impregnated by the sea and wind and thus became the mother of [Väinämöinen](#).

*One egg's lower half transformed
And became the earth below,
And its upper half transmuted
And became the sky above;
From the yolk the sun was made,
Light of day to shine upon us;
From the white the moon was formed,
Light of night to gleam above us;
All the colored brighter bits
Rose to be the stars of heaven
And the darker crumbs changed into
Clouds and cloudlets in the sky.*



"Alkumuna" (World egg) by Hungarian [Tamas Ortutay](#) in [Helsinki](#).

<http://en.wikipedia.org/wiki/V%C3%A4in%C3%A4m%C3%B6inen>

Väinämöinen (Finnish mythology)

R.W Ekman: Väinämöinen



Väinämöinen is the central character in the [Finnish folklore](#) and the main character in the [national epic Kalevala](#). A Finnish god, he was described as an old and wise man, and he possessed a potent, magical voice. Regarding the heroes of the *Kalevala*, much discussion has arisen as to their place in Finnish mythology. The Finns regard the chief heroes of the epic, Väinämöinen, Ilmarinen, and Lemminkäinen, as descendants of the Celestial Virgin, Ilmatar, impregnated by the winds when Ilma (air), Light, and Water were the only material existences.

Väinämöinen in Finnish mythology

The first mention of Väinämöinen in literature is from a list of [Tavastian](#) gods by [Mikael Agricola](#) in 1551. He and other writers described Väinämöinen as the god of chants, songs and poetry. In many stories Väinämöinen was the central figure at the birth of the world. He was floating at sea, while a bird came and laid eggs on his knee. The eggs were destroyed by a wave, but their pieces became the world; the upper cover became the sky dome, and the yolk became the sun.

The duck referred to in the Kalevala is the common pochard (duck) (Aythya ferina).



floating in the sea when a duck laid eggs on her knee. He possessed the wisdom of the ages from birth, for he was in his mother's womb for seven hundred and thirty years, while she was floating in the sea and while the earth was formed. It is after praying to the sun, the moon, and the great bear (the stars, referring to [Ursa Major](#)) he is able to escape his mother's womb and dive into the sea.

[Elias Lönnrot](#), the writer of *Kalevala*, disputed Väinämöinen's mythological background, claiming that he was an ancient hero, or an influential [shaman](#) who lived perhaps in the 9th century. Stripping Väinämöinen from his godlike characteristics, Lönnrot turned Väinämöinen to the son of the primal goddess [Ilmatar](#). In this story, it was she who was



Illustration from the [Kalevala](#), by Akseli Gallen-Kallela 1896. Showing Väinämöinen with a sword, defending the Sampo from Louhi.

Väinämöinen is presented as the 'eternal [bard](#)', who exerts order over chaos and established the land of [Kaleva](#). His search for a wife brings the land of Kaleva into, at first friendly, but later hostile contact with its dark and threatening neighbour in the north, [Pohjola](#). This conflict culminates in the creation and theft of the [Sampo](#), a magical artifact made by [Ilmarinen](#); and the subsequent mission to recapture it, and a battle which ends up splintering the Sampo and dispersing its parts around the world to parts unknown.

Akseli Gallen-Kallela: The Departure of Väinämöinen

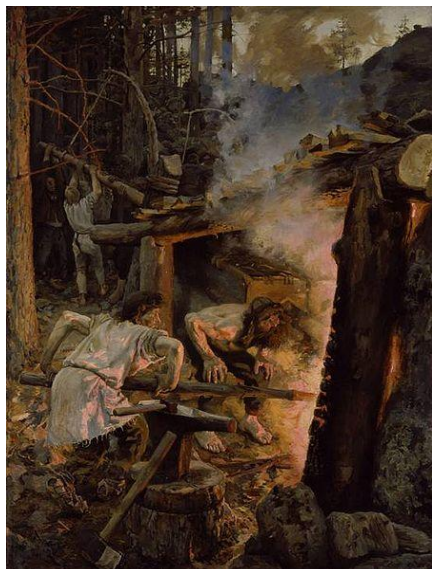


Väinämöinen also demonstrated his magical voice by sinking the impetuous [Joukahainen](#) into a bog by singing. Väinämöinen also slays a great [pike](#) and makes a magical [kantele](#) from its jawbones.

Väinämöinen's end is a [hubristic](#) one. The 50th and final poem of the Kalevala tells the story of the maiden Marjatta, who becomes pregnant after eating a berry, giving birth to a baby boy. This child is brought to Väinämöinen to examine and judge. His verdict is that such a strangely-born infant needs to be put to death. In reply, the newborn child, mere two weeks old, chides the old sage for his sins and transgressions, such as allowing the maiden [Aino](#), sister of [Joukahainen](#) to drown herself. Following this, the baby is baptized and named king of [Kalevala](#). Defeated, Väinämöinen goes

to the shores of the sea, where he sings for himself a boat of copper, with which he sails away from the mortal realms. In his final words, he promises that there shall be a time when he shall return, when his crafts and might shall once again be needed.

Ilmarinen forging the Sampo by [Akseli Gallen-Kallela](#)



Sampo was a [magical artifact](#) of indeterminate type constructed by [Ilmarinen](#) that brought good fortune to its holder. When the Sampo was stolen, it is said that Ilmarinen's homeland fell upon hard times and sent an expedition to retrieve it, but in the ensuing battle it was smashed and lost at sea. The Sampo has been interpreted as a [world pillar](#) or [world tree](#).

Aino (Finnish mythology)



Painting by [Akseli Gallen-Kallela](#), depicting the Aino Story of [Kalevala](#) on three panes: The left one is about the first encounter of [Väinämöinen](#) and Aino in the forest. The right one depicts mournful Aino weeping on the shore and listening to the call of the maids of [Vellamo](#) who are playing in the water. The central pane depicts fishing Väinämöinen having thrown away a small fish, now turning out to be Aino, who laughs at him and vanishes forever.

Aino is a figure in the [Finnish national epic Kalevala](#). It relates that she was the beautiful sister of [Joukahainen](#). Her brother, having lost a singing contest to the storied [Väinämöinen](#), promised Aino's "hands and feet" in marriage if Väinämöinen would save him from drowning in the



swamp into which Joukahainen had been thrown. Aino's mother was pleased at the idea of marrying her daughter to such a famous and well born person, but Aino did not want to marry such an old man. Rather than submit to this fate, Aino drowned herself. However, she returned to taunt the grieving Väinämöinen as a [salmon](#).

"Aino's Sorrow" wood relief-carving by Vähäkainu, at the Lars Granholm home.

Descendants of: Gaia Mother Goddess As Related to: Lars Erik Granholm

- 1 **Chaos** #17676 p 8
- 2 **Gaia Mother Goddess** #17675 (91st great grandmother) p 18
m. **Uranus** #17674 p 19
 - 3 **Iapetus** #17672 (90th great grandfather)
m. **Themis Greek goddess** #17925
m. **Clymene Daughter of Ocean** #17671
[daughter of Oceanus #17673 and Tethys Aquatic sea goddess #18066]

[Children of Iapetus and Themis Greek goddess]
 - 4 **Prometheus** #17926 (90th great-uncle) p20
- 3 **Cronus** #17668 (90th great grandfather) p 21
m. **Rhea the Great Goddess** #17680 p23
[daughter of Uranus #17674 and Gaia Mother Goddess #17675]
 - 4 **Poseidon/Neptune god of the sea** (90th great uncle) p 24
m. **Euryale**
[daughter of Minos King of Crete]
 - 5 **Orion** (first cousin, 90 times removed) p 25
 - 4 **Aphrodite/Venus goddess of Love** #17683 (90th great aunt) p 26
 - 5 **Cupid (Amor)/Eros** #17684 (first cousin, 90 times removed) p 27/p 29
m. **Psyche** #17685
 - 4 **Hera Goddess of women and marriage** (90th great-aunt) p 30
m. **Zeus/Jupiter (Zerah) King of the Gods** b. 2283 AM
[son of Cronus and Judah Biblical father of Zeus (Zerah)]
 - 5 **Mars Roman God of War (Ares Greek mythology)** (first cousin, 90 times removed) p32
(m. **Rhea Silvia**) p 34
m. **Demonice**

[Child of Mars Roman God of War and Rhea Silvia]
 - 6 **Romus and Remulus** (second cousin, 89 times removed) p 35

[Child of Ares and Demonice]
 - 6 **Thestius** (second cousin, 89 times removed)
 - 7 **Leda** (third cousin, 88 times removed) p 37
m. **Tyndareus King of Sparta**
 - 8 **Clytemnestra** (4th cousin, 87 times removed) p 38
m. **Agamemnon King of Sparta**
 - 9 **Orestes** (5th cousin, 86 times removed) p 39
 - 9 **Electra Princess of Argive** (5th cousin, 86 times removed) p 40
 - 9 **Iphianassa** (5th cousin, 86 times removed) p 41
 - 3 **Hyperion The High-One** #17678 (84th great grandfather) p 42
m. **Theia goddess** #17677 p 43
 - 4 **Eos/Aurora Goddess of dawn** #17654 (83rd great grandmother) p 44/ p45
m. **Tithonus** #17655 p 46
 - 4 **Selene Lunar Deity** (83rd great-aunt) p 47

3 **Oceanus** #17673 (92nd great grandfather) p 48
m. **Tethys Aquatic sea goddess** p 49

4 **Nilus (mythology) god of the Nile river** #18086 (92nd great-uncle)

5 **Telephassa** #18084 (first cousin, 92 times removed)
m. **Agenor** #18083
[son of Poseidon/Neptune god of the sea #17935 and Libya (mythology) #1809]

6 **Europa (mythology) Queen of Crete** #18082 (second cousin, 91 times removed) p 50
m. **Zeus/Jupiter (Zerah) King of the Gods** #17667 b. 2283 AM

7 **Minos King of Crete** # 17937 (third cousin, 90 times removed)

6 **Cepheus King of Aethiopia** #18088 (second cousin, 91 times removed)
m. **Cassiopeia Queen of Aethiopia** #18089 p 52

7 **Andromeda Princess in Greek mythology** #18087 (third cousin, 90 times removed) p 53
m. **Perseus King of Mycenae** #17961
[son of Zeus/Jupiter (Zerah) King of the Gods #17667 and Danae #17960]

4 **Clymene Daughter of Ocean** #17671 (91st great grandmother)
m. **Iapetus** #17672

5 **Atlas** #17669 (90th great grandfather) p 54
m. **Pleione** #17670

6 **Electra (Pleiad)** #17666 (89th great grandmother) p 54
m. **Zeus/Jupiter King of the Gods** #17667 p 55
[son of Cronus #17668 and Rhea the Great Goddess #17680]

[Children of Zeus/Jupiter (Zerah) King of the Gods and Aegina]
7 **Aeacus King of Aegina** (89th great-uncle)
m. **Endeis**

8 **Peleus** (first cousin, 89 times removed)
m. **Thetis**

9 **Achilles** (second cousin, 88 times removed) p 56

[Children of Zeus/Jupiter (Zerah) King of the Gods and Alcmena]
7 **Hercules/Heraclēs** (89th great-uncle) p 58

[Children of Zeus/Jupiter (Zerah) King of the Gods and Danae]
7 **Perseus King of Mycenae** (89th great-uncle) p 61

[Children of Zeus/Jupiter (Zerah) King of the Gods and Semele goddess on Mount Olympus]
7 **Bacchus/Dionysus god of wine** (89th great-uncle) p 63

[Children of Zeus/Jupiter (Zerah) King of the Gods and Leda]
7 **Helen of Troy** (89th great-aunt) p 64

[Children of Zeus/Jupiter (Zerah) King of the Gods and **Callisto**] p 65
7 **Arcas King of Arcadia (myth)** (89th great-uncle) p 66

[Children of Zeus/Jupiter (Zerah) King of the Gods and Leto Titan goddess]
7 **Apollo** (89th great-uncle) p 67

7 **Artemis/Diana goddess of the hunt** (89th great-aunt) p 68

[Children of Zeus/Jupiter (Zerah) King of the Gods and Protogeneia]
7 **Aethlius** (89th great-uncle)
m. **Calyce**

- 8 **Endymion King of Elis** (first cousin, 89 times removed) p 69
 m. **Selene Lunar Deity**
 m. **Iphianassa**
 [daughter of Agamemnon King of Mycenae and Clytemnestra]
- 7 **Dardanus King of Acadia** #17664 (88th great grandfather) p 70
 m. **Batea of Teucri** #17665
- 8 **Erichthonius King of Dardania** #17663 (87th great grandfather) p 71
- 9 **Tros Ruler of Troy** #17660 (86th great grandfather) p 71
 m. **Callirrhoe** #17661
 [daughter of Scamander River God #17662]
- 10 **Ilus (Ilyus) King of Troy** #17658 (85th great grandfather) p 72
 m. **Eurydice (Eurydike) of Troy** #17659
- 11 **Laomedon King of Troy** #17656 (84th great grandfather) p 73
 m. **Strymo** #17657
- 11 **Themiste** (7th great-aunt)
 m. **Capys**
- 12 **Anchises Prince of Dardania** (first cousin, seven times removed) p 74
 m. **Aphrodite/Venus goddess of Love**
 [daughter of Cronus and Rhea the Great Goddess]
- 13 **Aeneas** (second cousin, six times removed) p 75
 m. **Creusa**
- 14 **Ascanius** (third cousin, five times removed)
- 15 **Silvius** (4th cousin, 4 times removed)
- 16 **Brutus of Troy** (5th cousin, 3 times removed) p 76
- 1 **Pandora** (89th great grandmother) p 77
 m. **Epimetheus**
 [son of Iapetus and Themis Greek goddess]
- 2 **Pyrrha** (88th great grandmother) p 78
 m. **Deucalion** p 79
- 3 **Hellen Patriarch of the Hellenes** (87th great grandfather)
- 4 **Dorus** (86th great grandfather)
- 5 **Aegimius** (85th great grandfather)
- 6 **Dymas King of Phrygia** (84th great grandfather)
- 7 **Hecuba Queen of Troy** (83rd great grandmother) p 80
 m. **Priam King of Troy**
 [son of Laomedon King of Troy and Strymo]
- 12 **Priam King of Troy** #17652 (83rd great grandfather) p 81
 m. **Hecuba Queen of Troy** #17653
- 13 **Cassandra** (83rd great-aunt) p 82
 13 **Hector** (83rd great-uncle)
- 13 **Paris Alexander** (83rd great-uncle)
- 13 **Creusa** #18051
 m. **Aeneas** #18050

[son of Anchises Prince of Dardania #18049 and Aphrodite/Venus goddess of Love #17683]

13 **Troana Ilium (iliona/Sobil) Princess of Troy** #17651 (82nd great grandmother)

m. **Memnon (mythology) King of Ethiopia** #17650 p 84

[son of Tithonus #17655 and Eos/Aurora Goddess of dawn #17654]

14 **Thor King of Thrace** #17649 (81st great grandfather)

15 **Vingener** #17648 (80th great grandfather)

16 **Loridi (Hloritha)** #17647 (79th great grandfather)

17 **Einridi Lordiesson** #17646 b. abt 340 BC (78th great grandfather)

18 **Vingethorr** #17641 (77th great grandfather)

19 **Vingener** #17640 (76th great grandfather)

20 **Moda** #17639 (75th great grandfather)

21 **Magi** #17638 (74th great grandfather)

22 **Seskef** #17637 (73rd great grandfather)

23 **Bedweg** #17636 (72nd great grandfather)

24 **Hwala** #17635 (71st great grandfather)

25 **Athra (Hathra)** #17634 (70th great grandfather)

26 **Itermon (Itormann)** #17633 (69th great grandfather)

27 **Heremod** #17632 b. 60 BC (68th great grandfather)

28 **Sceaf** #17631 (67th great grandfather)

29 **Scealdea King in Denmark** #17630 (66th great grandfather)

30 **Beowa King in Denmark** #17629 (65th great grandfather)

31 **Tecti (Taewa)** #17628 (64th great grandfather)

32 **Geata** #17627 (63rd great grandfather)

33 **Godwulf** #17626 (62nd great grandfather)

34 **Flocwald** #17625 b. 100 (61st great-grandfather)

35 **Finn** #17623 (60th great grandfather)

36 **Frithuwulf** #17622 b. 122 (59th great grandfather)

37 **Frealaf of Asgard** #17621 b. 160 (58th great grandfather)

38 **Frithuvald of Asgard** #17620 b. 190 (57th great grandfather)

m. **Beltsa** #17619 b. 194

39 **Odin (Woden) of Norse Mythology** #15144 b. 215 (56th great grandfather)

m. **Jord** #17681

[daughter of Naglfari (myth) #15544 and Nott (myth) #15545]

m. **Frigg of Norse Mythology** #15145

[daughter of Fjorgyn Norse mythology #16606]

[Children of Odin (Woden) of Norse Mythology and Jord]

40 Thor god of Thunder #17682 (56th great uncle)

[Children of Odin (Woden) of Norse Mythology and Frigg of Norse Mythology]

40 Balder god in Norse mythology #16607 (55th great grandfather)

m. Nanna Gevardsdatter goddess in Norse mythology #16608 b. 247

[daughter of Gëwar (myth) King of Norway #16642]

Direct Lineage from: Odin (Woden) of Norse Mythology to: Lars Erik Granholm

- 1 **Odin** (Woden) of Norse Mythology b. 215 m. **Frigg** of Norse Mythology (56th great grand parents)
- 2 **Balder** god in Norse mythology m. **Nanna** Gevardsdatter goddess in Norse mythology b. 247
- 3 Brond (Brand Brandr) of Scandinavia b. 271
- 4 Frithugar Deira of Ancient Saxony b. 299
- 5 Freawine (Freovin) of Ancient Saxony b. 327 m. Blesinde of Cologne
- 6 Wig (Uvigg Wigga) of Ancient Saxony b. 355
- 7 Gewis (Gewisch) of Ancient Saxony b. 383
- 8 Esla (Esle) of Ancient Saxony b. 411 m. Daughter of Gevar
- 9 Elesa (Elistus) of Ancient Saxony b. 439 d. 514
- 10 Cedric King of Wessex b. 467 d. 534 m. Gorpe
- 11 Cynric King of Wessex b. 495 d. 560
- 12 Ceawlin King of Wessex b. 535 d. 592
- 13 Cuthwine Prince of Wessex
- 14 Cutha Cathwulf Prince of Wessex b. 592 m. Gwynhafar Princess of Dumnonia b. 580
- 15 Ceolwald Prince of Wessex
- 16 Cenred (Coenred) Co-ruler of Wessex b. 640
- 17 Ingild Prince of Wessex b. 672 d. 718
- 18 Eoppa of Wessex b. 706
- 19 Eafa of Wessex b. 730
- 20 Eahlmund (Elmund) King of Kent b. 758 d. 785 m. Ethelbertsdotter II Princess of Kent
- 21 Egbert King of England b. 784 d. Nov 838 m. Raedburh (Saint Ida) Queen of England b. 788
- 22 Aethelwulf King of England b. 795 d. 13 Jan 858 m. Osburh (Osburga) of Wright Queen of England b. 810 d. 852
- 23 Alfred "The Great" King Of England b. 849 d. 26 Oct 901 m. 868 Ealhswith Queen Of England b. abt 852 d. 5 Dec 905
- 24 Edward I "The Elder" King of England b. abt 871 d. 17 Jul 924 m. Edgiva Queen of England
- 25 Tyra Danebot Queen of Denmark b. abt 844 d. ABT 935 m. Gorm den Gamle King of Denmark b. 875 d. 958
- 26 Harald Blåtand King of Denmark m. Gyrid (Gunhild) Olafsdottir b. 910
- 27 Svein Tveskægg King of Denmark and England b. ABT 960 d. 1014 m. Sigrid (Gunhild) Storråde Princess of Poland
- 28 Estrid Svendsdotter Princess of Denmark b. 997 d. 9 May 1074 m. Ulf Jarl Thorgilsson d. 25 Dec 1026
- 29 Svend II Estridsen King of Denmark b. 1020 d. 28 Apr 1074 m. Rannveig Tordsdotter b. 1026
- 30 Erik I Ejegod King of Denmark b. 1060 d. 10 Jul 1103 m. Bothild Thorgatsdotter Queen of Denmark b. ABT 1061 d. 1103
- 31 Harald "Kesja" Eriksson Prince of Denmark b. 1083 d. 1135 m. Ragnhild Magnusdotter Princess of Norway
- 32 Bjorn Haraldsson "Jernside" Prince of Denmark b. 1105 d. 1134 m. Katarina Ingesdotter Princess of Sweden b. 1107
- 33 Christine Bjornsdotter Queen of Sweden b. 1124 m. Erik IX the Saint King of Sweden
- 34 Knut I Eriksson King of Sweden b. ABT 1145 d. 8 Apr 1196 m. Cecilia Johansdotter Queen of Sweden b. ABT 1149 d. 1196
- 35 Erik X Knutsson King of Sweden b. 1180 d. 1216 m. Richiza Valdemarsdotter Princess of Denmark b. ABT 1178 d. 1220
- 36 Märtha Eriksdotter Princess of Sweden b. ABT 1213 m. Nils Sixtensson Sparre av Tofta b. ABT 1188
- 37 Sixten Nilsson Sparre av Tofta d. 1310 m. Ingrid Abjornsdotter b. Abt 1220
- 38 Abjorn Sixtensson Sparre av Tofta b. ABT 1240 d. 1310 m. Ingeborg Ulfsdotter Ulf b. ABT 1258 d. AFT 1307
- 39 Ulf Abjornsson Sparre b. 1348 m. 1330 Kristina Sigmundsdotter Tre Kloverblad b. 1295
- 40 Karl Ulfsson Sparre av Tofta m. Helena Israelsdotter b. 1340 d. 1410
- 41 Margareta Karlsdotter Sparre av Tofta d. 1429 m. Knut Tordsson Bonde b. ABT 1377 d. 1413
- 42 Karl VIII Knutsson Bonde King of Sweden b. 1409 d. 15 May 1470
- 43 Karin Karlsdotter Bonde m. Erengisle Bjornsson Djäkn d. bef 1447
- 44 Märta Erengisledotter Djäkn m. Johan Henriksson Fleming b. 1465 d. AFT 1514
- 45 Anna Johansdotter Fleming b. 1435 d. 1505 m. Olof Pedersson (Wildeman) Lille d. 1535
- 46 Karin Olofsdotter Wildeman b. 1465 d. 1535 m. Ludolf Boose b. 1465 d. 1535
- 47 Johan Ludolfsson Boose b. 1526 d. 1596 m. Ingeborg Henriksdotter
- 48 Kirstin Johansdotter Boose b. 1576 d. 1646 m. Bertil von Nieroht b. 1582 d. 1652
- 49 Maria Bertilsdotter von Nieroht b. 1612 d. 1682 m. Carl Henriksson Lindelof
- 50 Carl Carlsson von Lindelof b. 1642 d. 1712 m. N.N. Laurisdotter Laurentz
- 51 Anna Maria Carlsdotter von Lindelof b. 1670 d. 1 Feb 1747 m. Ericus Christierni Orenius b. ABT 1658 d. 2 Mar 1740
- 52 Margareta Eriksdotter Orenia b. 16 Jan 1710 d. 1804 m. Johan Urnovius b. 1706 d. 1783
- 53 Christina Margareta Urnovia m. 20 Dec 1781 Johan Flinck
- 54 Johan (Flinck) Årenius b. 12 Jan 1787 d. 6 Nov 1823 m. 15 Mar 1810 Ulrika Abrahamsdotter Sevon b. 9 Jun 1784
- 55 Johan Gustaf Johansson Årenius b. 5 Jun 1810 m. Johanna Carolina Roring b. 24 Jun 1802 d. ABT 1839
- 56 Charlotta Constantia Renlund b. 4 Jun 1830 d. 28 Jan 1905 m. 19 Mar 1854 Erik Eriksson Kåll b. 24 Jun 1829 d. 23 Jan 1905
- 57 Johanna Karolina Eriksdotter Kåll b. 1863 d. 8 Nov 1934 m. Karl-Johan Granholm b. 14 Mar 1866 d. 22 Jun 1920
- 58 Erik Anton Granholm b. 28 May 1906 d. 29 Jan 1959 m. 20 Aug 1933 Karin Hildegard Kasén b. 3 Jul 1914
- 59 Lars Erik Granholm b. 28 Jul 1934

Gaia (mythology)

Gaia "land" or "**earth**", is the primal [Greek goddess](#) personifying the [Earth](#). Gaia is a [primordial](#) deity in the Ancient Greek [pantheon](#) and considered a [Mother Goddess](#) or *Great Goddess*. Her equivalent in the Roman Pantheon was [Terra Mater](#) or Tellus.

In Greek mythology

Tellus Mater, the Roman equivalent of Gaia, steps out of her chariot - detail of a sarcophagus in the Glyptothek, Munich



[Hesiod's](#) [Theogony](#) tells how, [after Chaos](#), arose broad-breasted [Gaia](#) the everlasting foundation of the [gods of Olympus](#). She brought forth [Uranus](#), the starry sky, her equal, to cover her, the hills, and the fruitless deep of the Sea, [Pontus](#), "without sweet union of love." But afterwards, as Hesiod tells it, she lay with her son, [Uranus](#), and bore the [world-ocean](#) god [Oceanus](#), [Coeus](#) and [Crius](#) and the [Titans](#) [Hyperion](#) and [Iapetus](#), [Theia](#) and [Rhea](#), [Themis](#), [Mnemosyne](#), and [Phoebe](#) of the golden

crown, and lovely [Tethys](#). "After them was born [Cronus](#) the wily, youngest and most terrible of her children, and he hated his lusty sire." Hesiod mentions Gaia's further offspring conceived with Uranus: first the giant one-eyed [Cyclopes](#): [Brontes](#) ("thunderer"), [Sterodes](#) ("lightning") and the "bright" [Arges](#): "Strength and might and craft were in their works." Then he adds the three terrible hundred-handed sons of Earth and Heaven, the [Hecatonchires](#): [Cottus](#), [Briareos](#) and [Gyges](#), each with fifty heads.

Uranus hid the Hecatonchires and the Cyclopes in [Tartarus](#) so that they would not see the light, rejoicing in this evil doing. This caused pain to Gaia (Tartarus was her bowels) so she created grey flint and shaped a great flint sickle, gathering together Cronos and his brothers to ask them to obey her. Only Cronos, the youngest, had the daring to take the flint sickle she made, and [castrate](#) his father as he approached Gaia to have intercourse with her. And from the drops of blood and semen, Gaia brought forth still more progeny, the strong [Erinyes](#) and the armoured [Gigantes](#) and the [ash-tree](#) Nymphs called the [Meliae](#).

From the testicles of [Uranus](#) in the sea came forth [Aphrodite](#). After Uranus's castration, Gaia gave birth to [Echidna](#) and [Typhon](#) by [Tartarus](#). By Pontus, Gaia birthed the sea-deities [Nereus](#), [Thaumas](#), [Phorcys](#), [Ceto](#), and [Eurybia](#). [Aergia](#), a goddess of sloth and laziness, is the daughter of [Aether](#) and Gaia.

Uranus (mythology)

Uranus is the [Latinized](#) form of **Ouranos**, the [Greek](#) word for [sky](#). In [Greek mythology](#) *Ouranos* or **Father Sky**, is personified as the son and husband of [Gaia](#), Mother Earth. Uranus and Gaia were ancestors of most of the Greek gods, but no [cult](#) addressed directly to Uranus survived into Classical times and Uranus does not appear among the usual themes of [Greek painted pottery](#).

Uranus and Gaia with four children, perhaps the personified seasons, mosaic from a Roman villa in [Sentinum](#), first half of the 3rd century BC, ([Munich](#) Glyptothek)



Most Greeks considered Uranus to be primordial (*protogenos*), and gave him no parentage. Under the influence of the philosophers, [Cicero](#), in *De Natura Deorum* ("The Nature of the Gods"), claims that he was the offspring of the ancient gods [Aether](#) and [Hemera](#), Air and Day. According to the [Orphic Hymns](#), Uranus was the son of the personification of night, [Nyx](#). His equivalent in [Roman mythology](#) was [Caelus](#), likewise from *caelum* the Latin word for "sky".

In the Olympian creation myth, as [Hesiod](#) tells it in *Theogony*, Uranus came every night to cover the earth and mate with [Gaia](#), but he hated the children she bore him.

Uranus imprisoned Gaia's youngest children in [Tartarus](#), deep within Earth, where they caused pain to Gaia. She shaped a great flint-bladed sickle and asked her sons to [castrate](#) Uranus. Only [Cronus](#), youngest and most ambitious of the Titans, was willing: he ambushed his father and castrated him, casting the severed testicles into the sea.

From the genitals in the sea came forth [Aphrodite](#). The learned Alexandrian poet [Callimachus](#) reported that the bloodied sickle had been buried in the earth at [Zancle](#) in Sicily, but the Romanized Greek traveller [Pausanias](#) was informed that the sickle had been thrown into the sea from the cape near Bolina, not far from Argyra on the coast of [Achaëa](#), whereas the historian [Timaeus](#) located the sickle at [Corcyra](#); Corcyrans claimed to be descendants of the wholly legendary [Phaeacia](#) visited by [Odysseus](#), and by ca 500 BCE one Greek mythographer, [Acusilaus](#), was claiming that the Phaeacians had sprung from the very blood of Uranus' castration.

After Uranus was deposed, Kronos re-imprisoned the Hecatonchires and Cyclopes in Tartarus. Uranus and Gaia then prophesied that Kronos in turn was destined to be overthrown by his own son, and so the Titan attempted to avoid this fate by devouring his young. [Zeus](#), through deception by his mother [Rhea](#), avoided this fate.

<http://en.wikipedia.org/wiki/Prometheus>

Prometheus

Prometheus having his liver eaten out by an eagle. Painting by [Jacob Jordaens](#), c. 1640



In [Greek mythology](#), **Prometheus** is a [Titan](#), the son of [Iapetus](#) and [Themis](#), and brother to [Atlas](#), [Epimetheus](#) and [Menoetius](#). He was a champion of human-kind known for his wily intelligence, who stole [fire](#) from [Zeus](#) and gave it to [mortals](#). Zeus then punished him for his crime by having him bound to a rock while a great [eagle](#) ate his [liver](#) every day only to have it grow back to be eaten again the next day. His myth has been treated by a number of ancient sources, in which Prometheus is credited with – or blamed for – playing a pivotal role in the early history of humankind.

The Prometheus myth first appeared in the late 8th-century BC [Greek](#) epic poet [Hesiod](#)'s *[Theogony](#)*. He was a son of the [Titan](#), [Iapetus](#) by [Themis](#) or [Clymene](#), one of the [Oceanids](#). He was brother to [Menoetius](#), [Atlas](#), and [Epimetheus](#). In the *Theogony*, Hesiod introduces Prometheus as a lowly challenger to [Zeus](#)' omniscience and omnipotence. In the [trick at Mecone](#), a sacrificial meal marking the "settling of accounts" between mortals and immortals, Prometheus played a trick

against Zeus. He placed two [sacrificial](#) offerings before the Olympian: a selection of beef hidden inside an ox's stomach (nourishment hidden inside a displeasing exterior), and the bull's bones wrapped completely in "glistening fat" (something inedible hidden inside a pleasing exterior). Zeus chose the latter, setting a precedent for future sacrifices; henceforth, humans would keep the meat for themselves and burn the bones wrapped in fat as an offering to the gods. This angered Zeus, who hid fire from humans in retribution. Prometheus in turn stole fire in a [giant fennel-stalk](#) and gave it back to mankind. This further enraged Zeus, who sent [Pandora](#), the first woman, to live with men. She was fashioned by [Hephaestus](#) out of clay and brought to life by the four winds, with all the goddesses of Olympus assembled to adorn her. "From her is the race of women and female kind," Hesiod writes; "of her is the deadly race and tribe of women who live amongst mortal men to their great trouble, no help meets in hateful poverty, but only in wealth."

Prometheus, in eternal punishment, is chained to a rock in the [Caucasus](#), where his liver is eaten out daily by an eagle, only to be [regenerated](#) by night, which, by legend, is due to his immortality. Years later, the Greek hero [Heracles](#) (Hercules) would shoot the eagle and free Prometheus from his chains.

Anecdotally, the Roman fabulist [Phaedrus](#) attributes to [Aesop](#) a simple [etiology](#) for [homosexuality](#), in Prometheus' getting drunk while creating the first humans and misapplying the genitalia.

Cronus

Cronus, **Kronos** or **Cronos** was the leader and the youngest of the first generation of [Titans](#), divine descendants of [Gaia](#), the earth, and [Uranus](#), the sky. He overthrew his father and ruled during the mythological [Golden Age](#), until he was overthrown by his own sons, [Zeus](#), [Hades](#), and [Poseidon](#), and imprisoned in [Tartarus](#).

As a result of his association with the virtuous Golden Age, Cronus was worshipped as a [harvest deity](#), overseeing crops such as grains, nature and agriculture. He was usually depicted with a [sickle](#), which he used to harvest crops and which was also the weapon he used to [castrate](#) and depose Uranus. In [Athens](#), on the twelfth day of the Attic month of [Hekatombaion](#), a festival called [Kronia](#) was held in honor of Cronus to celebrate the harvest. Cronus was also identified in [classical antiquity](#) with the [Roman deity Saturn](#).

In Greek mythology and early myths

Painting by [Peter Paul Rubens](#) of Cronus devouring one of his children, Poseidon



In ancient myths, Cronus envied the power of his father, the ruler of the universe, Uranus. Uranus drew the enmity of Cronus' mother, [Gaia](#), when he hid the gigantic youngest children of Gaia, the hundred-armed [Hecatonchires](#) and one-eyed [Cyclopes](#), in [Tartarus](#), so that they would not see the light. Gaia created a great [adamant sickle](#) and gathered together Cronus and his brothers to persuade them to castrate Uranus. Only Cronus was willing to do the deed, so Gaia gave him the sickle and placed him in ambush. When Uranus met with Gaia, Cronus attacked him with the sickle by cutting off his genitals, [castrating](#) him and casting the severed member into the sea. From the [blood](#) (or, by a few accounts, [semen](#)) that spilled out from Uranus and fell upon the earth, the [Gigantes](#), [Erinyes](#), and [Meliae](#) were produced. From the member that was cast into the sea, [Aphrodite](#) later emerged. For this, Uranus threatened vengeance and called his sons *titenes* for overstepping their boundaries and daring to commit such an act.

After dispatching Uranus, Cronus re-imprisoned the [Hecatonchires](#), the [Gigantes](#), and the [Cyclopes](#) and set the dragon [Campe](#) to guard them. He and his sister [Rhea](#) took the throne of the world as king and queen. This period of Cronus' rule was called the [Golden Age](#), as the people of the time had no need for laws or rules; everyone

did the right thing, and immorality was absent.

Cronus learned from Gaia and Uranus that he was destined to be overcome by his own son, just as he had overthrown his father. As a result, although he sired the gods [Demeter](#), [Hera](#), [Hades](#), [Hestia](#), and [Poseidon](#) by Rhea, he devoured them all as soon as they were born to preempt the prophecy. When the sixth child, [Zeus](#), was born Rhea sought Gaia to devise a plan to save them and to eventually get retribution on Cronus for his acts against his father and children. Rhea secretly gave birth to Zeus in [Crete](#), and handed Cronus a stone wrapped in swaddling clothes, also known as the [Omphalos](#) Stone, which he promptly devoured, thinking that it was his son.

Rhea kept Zeus hidden in a cave on [Mount Ida, Crete](#). According to some versions of the story, he was then raised by a goat named [Amalthea](#), while a company of [Kouretes](#), armored male dancers, shouted and clapped their hands to make enough noise to mask the baby's cries from Cronus. Other versions of the myth have Zeus raised by the [nymph Adamanthea](#), who hid Zeus by dangling him by a rope from a tree so that he was suspended between the earth, the sea, and the sky, all of which were ruled by his father, Cronus.

Once he had grown up, Zeus used a poison given to him by Gaia to force Cronus to disgorge the contents of his stomach in reverse order: first the stone, which was set down at Pytho under the glens of [Mount Parnassus](#) to be a sign to mortal men, then the goat, and then his two brothers and three sisters. In other versions of the tale, [Metis](#) gave Cronus an [emetic](#) to force him to disgorge the children, or Zeus cut Cronus' stomach open. After freeing his siblings, Zeus released the Gigantes, the Hecatonchires, and the Cyclopes, who forged for him his thunderbolts. In a vast war called the [Titanomachy](#), Zeus and his brothers and sisters, with the help of the Gigantes, Hecatonchires, and Cyclopes, overthrew Cronus and the other Titans.

Cronus is again mentioned in the [Sibylline Oracles](#), particularly book three, which makes Cronus, 'Titan' and [Iapetus](#), the three sons of Uranus and Gaia, each to receive a third division of the Earth, and Cronus is made king over all. After the death of Uranus, Titan's sons attempt to destroy Cronus' and Rhea's male offspring as soon as they are born, but at [Dodona](#), Rhea secretly bears her sons Zeus, Poseidon and Hades and sends them to [Phrygia](#) to be raised in the care of three Cretans.



[Giorgio Vasari](#): *The Mutilation of Uranus by Saturn (Cronus)*

Rhea (mythology)

In the dry stone [Cyclopean masonry](#) of the Lion Gate of the [Mycenae](#) acropolis, the pillar flanked by lions represents the deity.



Rhea was the [Titaness](#) daughter of [Uranus](#), the sky, and [Gaia](#), the earth, in [classical Greek](#) mythology. She was known as "**the mother of gods**." In earlier traditions, she was strongly associated with Gaia and [Cybele](#), the [Great Goddess](#), and later seen by the classical Greeks as the mother of the [Olympian gods and goddesses](#), though never dwelling permanently among them on Mount Olympus.

Cronus, Rhea's [Titan](#) brother and husband, [castrated](#) their father, Uranus. After this, Cronus re-imprisoned the Hekatonkheires,

the [Gigantes](#) and the [Cyclopes](#) and set the monster [Campe](#) to guard them. He and Rhea took the throne as King and Queen of the gods. This [time](#) was called the [Golden Age](#).

Cronus sired several children by Rhea: [Hestia](#), [Demeter](#), [Hera](#), [Hades](#), and [Poseidon](#), but swallowed them all as soon as they were born, since he had learned from [Gaia](#) and [Uranus](#) that he was destined to be overcome by his own child as he had overthrown his own father. When [Zeus](#) was about to be born, however, Rhea sought [Uranus](#) and [Gaia](#) to devise a plan to save him, so that Cronus would get his retribution for his acts against Ouranos and his own children. Rhea gave birth to [Zeus](#) in [Crete](#), handing Cronus a stone wrapped in [swaddling](#) clothes, which he promptly swallowed.



In art, Rhea is usually depicted seated in a throne flanked by [lions](#) or on a [chariot](#) drawn by two lions, and is not always distinguishable from Cybele. In [Roman mythology](#), her counterpart Cybele was [Magna Mater deorum Idaea](#) and identified with *Opis* or *Ops*.

The [second largest moon](#) of the planet [Saturn](#) is named after her.

Rhea rides on a lion, Pergamon Altar, [Pergamon Museum, Berlin](#).

Poseidon

Statue of Poseidon at [Copenhagen Port](#)



Poseidon (Latin: [Neptunus](#)) was the god of the [sea](#) and, as "Earth-Shaker," of [earthquakes](#) in [Greek mythology](#).

Birth and triumph over Cronus

Poseidon was a son of [Cronus](#) and [Rhea](#). In most accounts he is swallowed by Cronus at birth but later [saved](#), with his other brothers and sisters, by [Zeus](#). However in some versions of the story, he, like his brother Zeus, did not share the fate of his other brother and sisters who were eaten by Cronus. He was saved by his mother Rhea, who concealed him among a flock of lambs and pretended to have given birth to a colt, which she gave to Cronus to devour.

[Jacob de Gheyn II](#): Neptune and Amphitrite

His consort was [Amphitrite](#), a [nymph](#) and ancient sea-goddess, daughter of [Nereus](#) and [Doris](#).



Neptune at [Virginia Beach](#), [Virginia](#), [U.S.](#)

A mortal woman named [Tyro](#) was married to [Cretheus](#) (with whom she had one son, [Aeson](#)) but loved



[Enipeus](#), a [river god](#). She pursued Enipeus, who refused her advances. One day, Poseidon, filled with lust for Tyro, disguised himself as Enipeus, and from their union were born the heroes [Pelias](#) and [Neleus](#), twin boys. Poseidon also had an affair with [Alope](#), his granddaughter through [Cercyon](#), begetting the Attic hero [Hippothoon](#). Cercyon had his daughter buried alive but Poseidon turned her into the spring, Alope, near [Eleusis](#).

Orion (mythology)



Orion was a giant [hunter](#) of [Greek mythology](#) whom [Zeus](#) placed among the stars as the [constellation of Orion](#).

Ancient sources tell several different stories about Orion. There are two major versions of his birth and several versions of his death. The most important recorded episodes are his birth somewhere in [Boeotia](#), his visit to [Chios](#) where he met [Merope](#) and was blinded by her father, [Oenopion](#), the recovery of his sight at [Lemnos](#), his hunting with [Artemis](#) on [Crete](#), his death by the bow of Artemis or of the giant scorpion which became [Scorpio](#), and his elevation to the heavens.

Apollo, Vulcan and Mercury conceive Orion in an allegory of the three-fathered "philosophical child". The artist stands at the left; Mars at right. Published in 1617.

Mythographers have discussed Orion at least since the [Renaissance](#) of classical learning; the Renaissance interpretations were allegorical. In the 14th century, Boccaccio interpreted the oxhide story as representing human conception; the hide is the womb, Neptune the moisture of semen, Jupiter its heat, and Mercury the female coldness; he also explained Orion's death at the



hands of the moon-goddess as the Moon producing winter storms. The 16th-century Italian mythographer [Natalis Comes](#) interpreted the whole story of Orion as an [allegory](#) of the evolution of a storm cloud: Begotten by air (Zeus), water (Poseidon), and the sun (Apollo), a storm cloud is diffused, rises though the upper air, chills (is blinded), and is turned into rain by the moon (Artemis).

Nicolas Poussin (1658) "Landscape with blind Orion seeking the sun"

Orion is mentioned in the oldest surviving works of Greek literature, which probably date back to the 7th or 8th century BC. In [Homer's *Iliad*](#) Orion is described as a constellation, and the star [Sirius](#) is mentioned as his dog. In the [Odyssey](#), Odysseus sees him hunting in the underworld with a bronze club, a great slayer of animals; he is also mentioned as a constellation, as the lover of the [Goddess Dawn](#), as slain by [Artemis](#), and as the most handsome of the earthborn.

Daniel Seiter's 1685 painting of Diana over Orion's corpse,



before he is placed in the heavens

Aphrodite (Venus)

Aphrodite is the [Greek goddess](#) of [love](#), [beauty](#) and raw [sexuality](#). According to Greek poet [Hesiod](#), she was born when [Cronus](#) cut off [Ouranos](#)' genitals and threw them into the sea, and from the *aphros* (sea foam) arose Aphrodite.

Version of [Aphrodite of Cnidus](#) at the [National Archaeological Museum of Athens](#)



Aphrodite became instrumental in the [Eros and Psyche](#) legend, and later was both [Adonis](#)' lover and his surrogate mother. Aphrodite is also known as **Cytherea**. Her [Roman](#) equivalent is the goddess [Venus](#). [Myrtles](#), [doves](#), and [swans](#) are sacred to her.

[The Birth of Venus](#) by Sandro Botticelli, 1485

"Foam-arisen"
Aphrodite was born of the sea foam near [Paphos](#), Cyprus after [Cronus](#) cut off [Ouranos](#)' genitals and threw them behind him into



the sea, while the [Erinyes](#) emerged from the drops of blood. [Hesiod's Theogony](#) described that the genitals "were carried over the sea a long time, and white foam arose from the immortal flesh; with it a girl grew" to become Aphrodite. Aphrodite floated in on a scallop shell.

Due to her immense beauty, Zeus was frightened that she would be the cause of violence between the other gods. He married her off to [Hephaestus](#), the dour, humorless god of smithing. In another version of this story, [Hera](#), Hephaestus' mother, had cast him off Olympus; deeming him ugly and deformed. His revenge was to trap her in a magic throne, and then to demand Aphrodite's hand in return for Hera's release.

Hephaestus was overjoyed at being married to the goddess of beauty and forged her beautiful jewelry, including the cestus, a [girdle](#) that made her even more irresistible to men.



14 Giorgione, Sleeping Venus, ca. 1509-1510.

Cupid and Psyche

Sculpture of Cupid and Psyche, c. 1808.



The legend of *Cupid and Psyche* first appeared as a digressionary story told by an old woman in [Lucius Apuleius'](#) novel, [The Golden Ass](#), written in the 2nd century AD.

Legend

Envious and jealous of the beauty of a mortal girl named Psyche, [Venus](#) asks her son [Cupid](#) (known to the Greeks as Eros) to use his golden arrows while Psyche sleeps, so that when she awakes, [Venus](#) ([Aphrodite](#) to the Greeks) would have already placed a vile creature for her to fall in love with. Psyche is most commonly identified as a butterfly. Cupid finally agrees to her commands after a long debate. As he flies to Psyche's room at night, he turns himself invisible so no one can see him fly in through her window.

He takes pity on her, for she was born too beautiful for her own safety. As he slowly approaches, careful not to make a sound, he readies one of his golden arrows. He leans over Psyche while she is asleep and before he can scratch her shoulder with the arrow, she awakens, startling him, for she looks right into his eyes, despite his invisibility. This causes him to scratch himself with his arrow, falling deeply in love with her. He cannot continue his mission, for every passing second he finds it more appalling. He reports back to Venus shortly later and this enrages her. Venus places a curse on Psyche that keeps her from meeting a suitable husband, or any husband at that. As she does this, it upsets Cupid greatly, and he decides that as long as the curse stays on Psyche, he will no longer shoot arrows, which will cause Venus' temple to fall.



When all continue to admire and praise Psyche's beauty, but none desire her as a wife, Psyche's parents consult an [oracle](#), which tells them to leave Psyche on the nearest mountain, for her beauty is so great that she is not meant for (mortal) man. Terrified, they have no choice but to follow the oracle's instructions. But then [Zephyrus](#), the [west wind](#), carries Psyche away, to a fair valley and a magnificent palace where she is attended by invisible servants until nightfall, and in the darkness of night the promised [bridegroom](#) arrives and the [marriage](#) is consummated. Cupid visits her every night to sleep with her, but demands that she never light any lamps, since he does not want her to know who he is until the time is right.

William-Adolphe Bouguereau's "Psyche et L'Amour", 1889

Cupid allows Zephyrus to take Psyche back to her sisters and bring all three down to the palace during the day, but warns that Psyche should not listen to any argument that she should try to discover his true form. The two jealous sisters tell Psyche, then [pregnant](#) with Cupid's child, that rumor is that she had married a great and terrible serpent who would devour her and her unborn child when the time came for it to be fed. They urge Psyche to conceal a knife and oil lamp in the bedchamber, to wait till her husband is asleep, and then to light the lamp and slay him at once if

it is as they said. Psyche sadly follows their advice. In the light of the lamp Psyche recognizes the fair form on the bed as the god Cupid himself. However, she accidentally pricks herself with one of his arrows, and is consumed with desire for her husband. She begins to kiss him, but as she does, a drop of oil falls from her lamp onto Cupid's shoulder and wakes him. He flies away, and she falls from the window to the ground, sick at heart.

Psyche searches far and wide for her lover, finally stumbling into a temple where everything is in slovenly disarray. As Psyche is sorting and clearing the mess, Ceres appears, but refuses any help beyond advising Psyche that she must call directly on Venus, who caused all the problems in the first place. Psyche next calls on Juno in her temple, but Juno gives her the same advice. So Psyche finds a temple to Venus and enters it. Venus then orders Psyche to separate all the grains in a large basket of mixed kinds before nightfall. An ant takes pity on Psyche, and with its ant companions, separates the grains for her.

L'Amour et Psyché, 1819



Venus, furious at Psyche's survival, claims that the stress of caring for her son, made depressed and ill as a result of Psyche's lack of faith, has caused her to lose some of her beauty. Psyche is to go to the [Underworld](#) and ask the queen of the Underworld, [Proserpina](#), to place a bit of her beauty in a box that Venus had given to Psyche. Psyche decides that the quickest way to the Underworld is to throw herself off some high place and die, and so she climbs to the top of a tower. But the tower itself speaks to Psyche and tells her the route that will allow her to enter the Underworld alive and

return again, as well as telling her how to get past [Cerberus](#) (by giving the three-headed dog a cake); how to avoid other dangers on the way there and back; and most importantly, to eat nothing but coarse bread in the underworld, as eating anything else would trap her there forever. Psyche follows the orders, rejecting all but bread while beneath the Earth.

However, once Psyche has left the Underworld, she decides to open the box and take a little bit of the beauty for herself. Inside, she can see no beauty; instead an infernal sleep arises from the box and overcomes her. Cupid (Eros), who had forgiven Psyche, flies to her, wipes the sleep from her face, puts it back in the box, and sends her back on her way. Then Cupid flies to Mount Olympus and begs [Jupiter](#) (Zeus) to aid them. Jupiter calls a full and formal council of the gods and declares that it is his will that Cupid marry Psyche. Jupiter then has Psyche fetched to Mount Olympus, and gives her a drink made from [ambrosia](#), granting her immortality. Begrudgingly, Venus and Psyche forgive each other. Psyche and Cupid have a daughter, called [Voluptas](#) or [Delight](#), the goddess of "sensual pleasures", whose [Latin](#) name means "pleasure" or "bliss".

Eros

Eros, in [Greek mythology](#), was the [primordial god](#) of sexual love and beauty. He was also worshipped as a fertility deity. His [Roman](#) counterpart was [Cupid](#) ("desire"), also known as [Amor](#). In some myths, he was the son of the deities [Aphrodite](#) and [Ares](#), but according to Plato's [Symposium](#), he was conceived by [Poros](#) (Plenty) and [Penia](#) (Poverty) at Aphrodite's birthday.

1st c. BCE marble from [Pompeii](#). This statue is also known as Eros Centocelle, and is thought to be a copy of the colossal Eros of Thespieae, a work by [Praxiteles](#)



Conception myths

Throughout Greek thought, there appear to be two sides to the conception of Eros.

In the first, he is a primeval deity who embodies not only the force of erotic love but also the creative urge of ever-flowing nature, the firstborn Light for the coming into being and ordering of all things in the cosmos. In [Hesiod's Theogony](#), the most famous Greek [creation myth](#), Eros sprang forth from the primordial [Chaos](#) together with [Gaea](#), the Earth, and [Tartarus](#), the [underworld](#); according to [Aristophanes'](#) play [The Birds](#) (c. 414 BC), he burgeons forth from an egg laid by [Nyx](#) (Night) conceived with [Erebus](#) (Darkness). In the [Eleusinian Mysteries](#), he was worshipped as [Protogonus](#), the first-born.

Alternately, later in antiquity, Eros was the son of [Aphrodite](#) and either [Ares](#) (most commonly), [Hermes](#) or [Hephaestus](#), or of [Poros](#) and [Penia](#). Rarely, he was given as the son of [Iris](#) and [Zephyrus](#); this Eros was an attendant the Aphrodite, harnessing the primordial force of love and directing it into mortals.

Eros and Psyche

Aphrodite is jealous of the beauty of mortal Psyche, as men are leaving her altars barren to worship a mere human woman instead, and so commands her son Eros to cause Psyche to fall in love with the ugliest creature on earth. Eros falls in love with Psyche himself and spirits her away to his home. Their fragile peace is ruined by a visit of Psyche's jealous sisters, who cause Psyche to betray the trust of her husband. Wounded, Eros departs from his wife and Psyche wanders the earth, looking for her lost love.

In Apuleius's *The Golden Ass* Psyche bears Eros a daughter, [Voluptas](#), whose name means "pleasure" or "sex."

Hera

Hera was the wife and one of three sisters of [Zeus](#) in the [Olympian pantheon](#) of classical [Greek Mythology](#). Her chief function was as the goddess of women and marriage. In [Roman mythology](#), [Juno](#) was the equivalent mythical character. The [cow](#), and later, the [peacock](#) were sacred to her. Hera's mother was [Rhea](#) and her father, [Cronus](#).

The *Campana Hera*, a [Roman](#) copy of a [Hellenistic](#) original, from the [Louvre](#)



Portrayed as majestic and solemn, often enthroned, and crowned with the [polos](#) (a high cylindrical crown worn by several of the [Great Goddesses](#)), Hera may bear a [pomegranate](#) in her hand, emblem of fertile blood and death and a substitute for the narcotic capsule of the [opium](#) poppy. A scholar of Greek mythology [Walter Burkert](#) writes in *Greek Religion*, "Nevertheless, there are memories of an earlier aniconic representation, as a pillar in Argos and as a plank in Samos."

Hera was known for her jealous and vengeful nature, most notably against Zeus's paramours and offspring, but also against mortals who crossed her, such as [Pelias](#). [Paris](#) offended her by choosing [Aphrodite](#) as the most beautiful goddess, earning Hera's hatred.

Jupiter and Juno by [Annibale Carracci](#).

Hera was especially worshipped as "Argive Hera" at her sanctuary that stood between the former Mycenaean city-states of [Argos](#) and Mycenae, where the festivals in her honor called [Heraia](#) were celebrated. "The three cities I love best," the ox-eyed Queen of Heaven declares "are Argos, Sparta and Mycenae of the broad streets." Her other main center of cult was at [Samos](#). There were also temples to Hera in [Olympia](#), [Corinth](#), [Tiryns](#), [Perachora](#) and the sacred island of [Delos](#). In [Magna Graecia](#), two Doric temples to Hera were constructed at [Paestum](#), about 550 BC and about 450 BC. One of them, long called the *Temple of Poseidon* was identified in the 1950s as a second temple there of Hera.



The young Hera

Hera was most known as the matron goddess, *Hera Teleia*; but she presided over weddings as well. In myth and cult, fragmentary references and archaic practices remain of the [sacred marriage](#) of Hera and Zeus, and at [Plataea](#), there was a sculpture of Hera seated as a bride by [Callimachus](#), as well as the matronly standing Hera.

Hera was also worshipped as a virgin: There was a tradition in [Stymphalia](#) in [Arcadia](#) that there had been a triple shrine to Hera the Virgin, the Matron, and the Separated. In the [region around Argos](#), the temple of Hera in [Hermione](#) near Argos was to Hera the Virgin; at the spring of [Kanathos](#), close to [Nauplia](#), Hera renewed her virginity annually, in rites that were not to be spoken of (*arrheton*).

[Hebe](#) Goddess of youth, daughter of [Zeus](#) and Hera. Sculpted 1800-1805 by [Antonio Canova](#).



Hera and her children

The legitimate offspring of her union with Zeus are [Ares](#) (the god of war), [Hebe](#) (the goddess of youth), [Eris](#) (the goddess of discord) and [Eileithyia](#) (goddess of childbirth). [Enyo](#), a war goddess responsible with the destruction of cities and attendant of Ares, is also mentioned as a daughter of Zeus and Hera, though Homer equates her with Eris. Hera was jealous of Zeus' giving birth to [Athena](#) without recourse to her (actually with [Metis](#)), so she gave birth to [Hephaestus](#) without him. Hera was then disgusted with Hephaestus' ugliness and threw him from [Mount Olympus](#). Hephaestus gained revenge against Hera for rejecting him by making her a magical throne which, when she sat on, did not allow her to leave. The other gods begged Hephaestus to return to Olympus to let her go, but he repeatedly refused. [Dionysus](#)

got him drunk and took him back to Olympus on the back of a mule. Hephaestus released Hera after being given [Aphrodite](#) as his wife.

[Io](#) with [Zeus](#), by [Giovanni Ambrogio Figino](#)



Io

Hera almost caught Zeus with a mistress named [Io](#), a fate avoided by Zeus turning Io into a beautiful white heifer. However, Hera was not completely fooled and demanded that Zeus give her the heifer as a present.

Once Io was given to Hera, she placed her in the charge of [Argus](#) to keep her separated from Zeus. Zeus then commanded [Hermes](#) to kill Argus, which he did by lulling all one hundred eyes to sleep. In [Ovid](#)'s interpolation, when Hera learned of Argus' death, she took his eyes and placed them in the plumage of the [peacock](#), accounting for the eye pattern in its tail. Hera then sent a gadfly to sting Io as she wandered the earth. Eventually Io was driven to the ends of the earth, which the [Romans](#) believed to be [Egypt](#), where she became a priestess of the Egyptian goddess, [Isis](#).

Mars (mythology)

God of War and Bloodshed



Mars was the [Roman god of war](#), the son of [Juno](#) and [Jupiter](#), husband of [Bellona](#), and the lover of [Venus](#). He was the most prominent of the [military](#) gods that were worshipped by the [Roman legions](#). The martial Romans considered him second in importance only to [Jupiter](#) (their main god). His [festivals](#) were held in [March](#) (named for him) and October. As the word *Mars* has no [Indo-European](#) derivation, it is most likely the [Latinised](#) form of the agricultural [Etruscan](#) god [Maris](#).

Initially Mars was a Roman god of [fertility](#) and [vegetation](#) and a protector of cattle, fields and boundaries and farmers. In the second century BC, the conservative [Cato the Elder](#) advised "For your cattle, for them to be healthy, make this sacrifice to Mars Silvanus you must make this sacrifice each year". As the Romans were primarily farmers, they saw pests and disease that would eat their crops and plague them---insects, small animals, blights, and scavenging animals---as enemies who "invaded" the land, and Mars as the god to

protect them from this invasion.

When the Romans shifted gears and became adept warriors, Mars was invoked to protect Rome from the "invasion" of the new pests---opposing armies, who often foraged on the food in Roman fields when they captured a Roman town. Thus, Mars later became associated with battle as the growing [Roman Empire](#) began to expand, and he came to be identified with the [Greek](#) god [Ares](#). Unlike his Greek counterpart, Mars was generally revered and rivaled Jupiter as the most honoured god. He was also the [tutelary](#) god of the city of Rome. As he was regarded as the legendary father of Rome's founder, [Romulus](#), it was believed that all Romans were descendants of Mars.



Mars and Cupid by [Bertel Thorvaldsen](#), [Copenhagen](#)

Ares

Ares is a major deity and a member of the [Twelve Olympians](#), a son of [Zeus](#) and [Hera](#), in [Greek mythology](#). Though often referred to as the Olympian [god](#) of [warfare](#), he is more accurately the god of [bloodlust](#), or slaughter personified: "Ares is apparently an ancient abstract noun meaning throng of battle, war." He also presides over the weapons of war, the defence and sacking of cities, rebellion and civil order, banditry, manliness and courage.

Statue of Ares at [Hadrian's Villa](#)



He is an important Olympian god in the epic tradition represented by the [Iliad](#). The reading of his character remains ambiguous, in a late 6th-century funerary inscription from [Attica](#): "Stay and mourn at the tomb of dead Kroisos/ Whom raging Ares destroyed one day, fighting in the foremost ranks".

The Romans identified him as [Mars](#), the god of war and agriculture, whom they had inherited from the [Etruscans](#); but, among them, Mars stood in much higher esteem.

There are accounts of a son of Ares, [Cycnus](#) of [Macedonia](#), who was so murderous that he tried to build a temple with the skulls and the bones of travelers. [Heracles](#) slaughtered this abominable monstrosity, engendering the wrath of Ares, whom Heracles wounded.

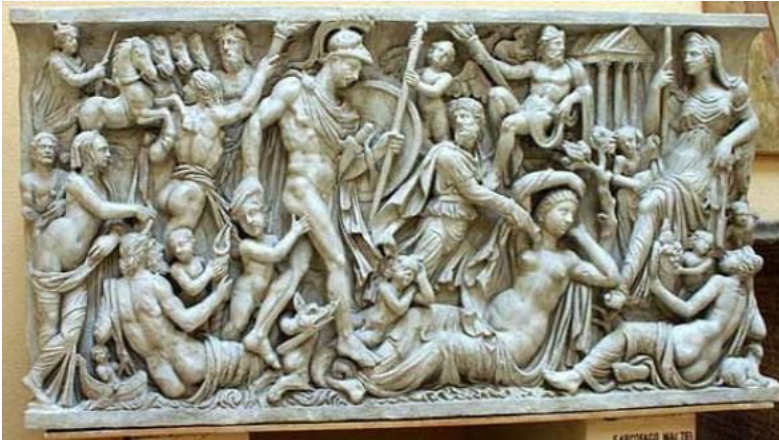
Ares also had a romance with the goddess [Aphrodite](#). Their union created the minor gods [Eros](#), [Anteros](#), [Phobos](#), [Deimos](#), [Harmonia](#), and [Adrestia](#). While Eros and Anteros' godly stations favored their godly mother, Adrestia by far preferred to emulate her father, often accompanying him to war.

Other accounts

In the tale sung by the bard in the hall of [Alcinous](#), the Sun-god [Helios](#) once spied Ares and Aphrodite enjoying each other secretly in the hall of [Hephaestus](#), and he promptly reported the incident to Aphrodite's Olympian consort. Hephaestus contrived to catch the couple in the act, and so he fashioned a finely-knitted and nearly invisible net with which to snare the illicit lovers. At the appropriate time, this net was sprung, and trapped Ares and Aphrodite locked in very private embrace. But Hephaestus was not yet satisfied with his revenge — he invited the Olympian gods and goddesses to view the unfortunate pair. For the sake of modesty, the goddesses demurred, but the male gods went to witness the sight. Some commented on the beauty of Aphrodite, others remarked that they would eagerly trade places with Ares, but all who were present mocked the two. Once the couple were loosed, Ares, embarrassed, sped away to his homeland, Thrace.

http://en.wikipedia.org/wiki/Rhea_Silvia

Rhea Silvia



Symbolic representation of the Rhea Silvia myth on a sarcophagus in the Palazzo Mattei. Most of the elements of the story can be found in the scene. The central figure, [Mars](#), strides over Rhea Silvia being put to sleep by [Somnus](#) pouring the juice of sleep on her from a horn. The wolf, the personification of the river, the temple of [Vesta](#), are all present.

Rhea Silvia (also written as **Rea Silvia**), and also known as **Ilia**, was the mythical mother of the

twins [Romulus](#) and [Remus](#), who founded the city of [Rome](#).

Rhea Silvia, torso from the recently rediscovered [amphitheatre](#) at [Cartagena](#).



According to Livy's account of the legend she was the daughter of [Numitor](#), king of [Alba Longa](#), and descended from [Aeneas](#). Numitor's younger brother [Amulius](#) seized the throne and killed Numitor's son, then forced Rhea Silvia to become a [Vestal Virgin](#), a priestess of the goddess [Vesta](#). As Vestal Virgins were sworn to celibacy for a period of thirty years, this would ensure the line of Numitor had no heirs.

However, Rhea Silvia conceived and gave birth to the twins Romulus and Remus, claiming that the god [Mars](#) had discovered her in the forest and seduced her.

When Amulius learned of the birth he imprisoned Rhea Silvia and ordered a servant to kill the twins. But the servant showed mercy and set them adrift on the river [Tiber](#), which, overflowing, left the infants in a pool by the bank. There a she-wolf (*Lupa*), who had just lost her own cubs suckled them. Subsequently [Faustulus](#) rescued the boys, to be raised

by his wife [Larentia](#).

Romulus and Remus went on to found [Rome](#), overthrow Amulius, and reinstate Numitor as King of Alba Longa.

Romulus and Remus



Capitoline Wolf, traditionally believed to be Etruscan, 5th century BC, with figures of Romulus and Remus added in the 15th century. Recent studies suggest that it may be medieval, dating from the 13th century.

Romulus and Remus are Rome's twin [founders](#) in its traditional [foundation myth](#). They are descendants of the Trojan prince and refugee [Aeneas](#), and are fathered by the god [Mars](#) or the demi-god [Hercules](#) on a royal [Vestal Virgin](#), [Rhea Silvia](#), whose uncle exposes them to die in the wild. They are found by a she-wolf who suckles and cares for them. The twins are eventually restored to their regal birthright, acquire many followers and

decide to found a new city.

The king sees his niece's pregnancy and confines her. She gives birth to twin boys of remarkable beauty; her uncle orders her death and theirs. One account holds that he has Rhea buried alive – the standard punishment for [Vestal Virgins](#) who violated their vow of [celibacy](#) – and orders the death of the twins by [exposure](#); both means would avoid his direct blood-guilt. In another, he has Rhea and her twins thrown into the [River Tiber](#).

In every version, a servant is charged with the deed of killing the twins, but cannot bring himself to harm them. He places them in a basket and leaves it on the banks of the Tiber. The river rises in flood and carries the twins downstream, unharmed.

The [river deity Tiberinus](#) makes the basket catch in the roots of a fig tree that grows in the [Velabrum](#) swamp at the base of the [Palatine Hill](#). The twins are found and suckled by a [she-wolf](#) ([Lupa](#)) and fed by a woodpecker (Picus). A shepherd of Amulius named [Faustulus](#) discovers them and takes them to his hut, where he and his wife [Acca Larentia](#) raise them as their own.



Faustulus (to the right of picture) discovers Romulus and Remus with the she-wolf and woodpecker. Their mother Rhea Silvia and the river-god Tiberinus witness the moment. Painting by [Peter Paul Rubens](#), ca 1616 ([Capitoline Museums](#))

The city of Romulus

Romulus wishes to build the new city on the Palatine Hill; Remus prefers the Aventine Hill. They agree to determine the site through augury. Romulus appears to receive the more favourable signs but each claims the results in his favour. In the disputes that follow, Remus is killed.

Romulus completes his city and names it [Roma](#) after himself. Then he divides his fighting men into regiments of 3000 infantry and 300 cavalry, which he calls "legions".

From the rest of the populace he selects 100 of the most noble and wealthy fathers to serve as his council. He calls these men [Patricians](#): they are fathers of Rome, not only because they care for their own legitimate citizen-sons but because they have a fatherly care for Rome and all its people. They are also its elders, and are therefore known as Senators. Romulus thereby inaugurates a system of government and social hierarchy focused on the [patron-client](#) relationship.

Rome draws exiles, refugees, the dispossessed, criminals and runaway slaves. The city expands its boundaries to accommodate them; five of the [seven hills of Rome](#) are settled: the [Capitoline](#)

[Hill](#), the [Aventine Hill](#), the [Caelian Hill](#), the [Quirinal Hill](#), and the [Palatine Hill](#). As most of these immigrants are men, Rome finds itself with a shortage of marriageable women.

At the suggestion of his grandfather Numitor, Romulus holds a solemn festival in honor of [Neptune](#) (according to another tradition the festival was held in honor of the God [Consus](#)) and invites the neighboring [Sabines](#) and Latins to attend; they arrive en masse, along with their daughters. The Sabine and Latin women who happen to be virgins – 683 according to Livy – are kidnapped and brought back to Rome where they are forced to marry Roman men.

War with the Sabines

The Sabine and Latin men demand the return of their daughters. The inhabitants of three Latin towns (Caenina, Antemnae and Crustumerium) take up arms one after the other and are soundly defeated by Romulus. Romulus kills Acron, the king of Caenina, with his own hand and celebrates the first Roman triumph shortly after. In victory, Romulus is magnanimous in victory

– the conquered land is divided among Rome's citizens but none of the defeated are enslaved.

The Sabine king [Titus Tatius](#) marches on Rome to assault its Capitoline citadel. The citadel commander's daughter [Tarpeia](#) opens the gates for them, in return for "what they wear on their left arms". She expects their golden bracelets. Once inside, the Sabines crush her to death under a pile of their shields.



Romulus, Victor over Acron, hauls the rich booty to the temple of Jupiter, by [Jean Auguste Dominique Ingres](#)

The Sabines leave the citadel to meet the Romans in open battle in the space later known as the [Roman Forum](#). The outcome hangs in the balance; the Romans retreat to the Capitoline Hill, where Romulus calls on [Jupiter](#) for help – traditionally at the place where a [temple to Jupiter Stator](#) was built. The Romans drive the Sabines back to the point where the Temple of [Vesta](#) later stands.

The Sabine women themselves now intervene to beg for unity between Sabines and Romans. A truce is made, then peace. The Romans base themselves on the Palatine and the Sabines on the Quirinal, with Romulus and Tatius as joint kings and the Capitoline as the common centre of government and culture. 100 Sabine elders and clan leaders join the Patrician Senate. The Sabines adopt the Roman calendar, and the Romans adopt the armour and oblong shield of the Sabines.



The Sabine Women, by [Jacques-Louis David](#)

Leda (mythology)

In [Greek mythology](#), **Leda** was daughter of the [Aetolian](#) king [Thestius](#), and wife of the king [Tyndareus](#), of [Sparta](#). Her myth gave rise to the popular motif in Renaissance and later art of [Leda and the Swan](#). She was the mother of [Helen](#) of Troy, [Clytemnestra](#), and [Castor and Pollux](#).

Leda was admired by [Zeus](#), who seduced her in the guise of a [swan](#). As a swan, Zeus fell into her arms for protection from a pursuing eagle. Their consummation, on the same night as Leda lay with her husband Tyndareus, resulted in two eggs from which hatched Helen — later known as the beautiful "Helen of Troy" — Clytemnestra, and Castor and Pollux (also known as the [Dioscuri](#)). Which children are the progeny of Tyndareus, the mortal king, and which are of Zeus, and are thus half-immortal, is not consistent among accounts, nor is which child hatched from which egg. The split is almost always half mortal, half divine, although the pairings do not always reflect the children's heritage pairings. Castor and Polydeuces are sometimes both mortal, sometimes both divine. One consistent point is that if only one of them is immortal, it is Polydeuces.

Leda, by [Gustave Moreau](#)



Leda also had other daughters by Tyndareus: [Timandra](#), Phoebe, and Philonoe.

In Homer's *Iliad*, Helen looks down from the walls of Troy and wonders why she does not see her brothers among the [Achaean](#)s. The narrator remarks that they are both already dead and buried back in their homeland of [Lacedaemon](#), thus suggesting that at least in some early traditions, both were mortal.

Another account of the myth states that [Nemesis](#) was the mother of Helen, and was also impregnated by Zeus in the

guise of a swan. A shepherd found the egg and gave it to Leda, who carefully kept it in a chest until the egg hatched. When the egg hatched, Leda adopted Helen as her daughter. Zeus also commemorated the birth of Helen by creating the constellation [Cygnus](#), the Swan, in the sky.

Leda and the swan and Leda and the egg were popular subjects in the ancient art. In the [postclassical arts](#), it became a potent source of inspiration.



Leda with the Swan, a restored Roman copy, perhaps after an original by [Timotheus](#) ([Museo del Prado](#))

Clytemnestra

After the murder (1882) artist John Collier Guildhall Art Gallery (London)



Clytemnestra was the wife of [Agamemnon](#), king of the Ancient Greek kingdom of [Mycenae](#) or [Argos](#). In the [Oresteia](#) by [Aeschylus](#), she was a [femme fatale](#) who murdered her husband, [Agamemnon](#) and the [Trojan Princess Cassandra](#), whom he had taken as war prize following the sack of [Troy](#).

Clytemnestra was the daughter of [Tyndareus](#) and [Leda](#) and mother of [Iphigenia](#), [Orestes](#), [Chrysothemis](#), and [Electra](#). According to the myth, Zeus appeared to Leda in the form of a swan, raping and impregnating her. Leda produced four offspring from two eggs: [Castor and Polydeuces](#) from one egg, and [Helen](#) and Clytemnestra from the other. Castor and Clytemnestra were fathered by Tyndareus whereas Polydeuces and Helen were fathered by [Zeus](#). Clytemnestra's first husband was [Tantalus](#), who was slain by Agamemnon, King of [Pisa](#), who then made Clytemnestra his wife.

Agamemnon was leading Greek forces in the [Trojan War](#) in Troy. However, consistently weak winds prevented his ships from sailing. Through a subplot involving the gods, he was told that the winds would return if he sacrificed his daughter [Iphigenia](#) to the goddess [Artemis](#). He persuaded Clytemnestra to send Iphigenia by deceptively telling her that the purpose of his daughter's visit was to marry her to [Achilles](#). When Iphigenia arrived, she was sacrificed. Clytemnestra learned of this event and grieved for her daughter.

Murder of Agamemnon, painting by [Pierre-Narcisse Guérin](#).



During this period of Agamemnon's long absence, Clytemnestra began a love affair with [Aegisthus](#), her husband's cousin (they produced a daughter, [Erigone](#)). Whether Clytemnestra was seduced into the affair or entered into it independently differs according to the respective author of the myth. Nevertheless, Clytemnestra, enraged by Iphigenia's murder began plotting Agamemnon's demise.

Finally returning from Troy, Agamemnon arrived at his palace and was greeted by his wife. In tow was his concubine, the princess [Cassandra](#). (It was quite normal at the time for men to take concubines, usually acquired as war prizes, when on campaign.) Upon his arrival, he entered the palace for a banquet while Cassandra remained in the chariot. Clytemnestra waited until he was in the bath, and then entangled him in a cloth net and stabbed him. Trapped in the web, Agamemnon could neither escape nor resist his murderer. After the murders, Aegisthus replaced Agamemnon as king and ruled for a few years with Clytemnestra as his queen. She was eventually killed by her own son [Orestes](#).

[http://en.wikipedia.org/wiki/Orestes_\(mythology\)](http://en.wikipedia.org/wiki/Orestes_(mythology))

Orestes

In [Greek mythology](#), **Orestes** was the son of [Clytemnestra](#) and [Agamemnon](#). He is the subject of several [Ancient Greek plays](#) and of various [myths](#) connected with his madness and purification.

In the [Homeric](#) story, Orestes was a member of the doomed house of Atreus which is descended from [Tantalus](#) and [Niobe](#). Orestes was absent from [Mycenae](#) when his father, [Agamemnon](#), returned from the [Trojan War](#) with the Trojan princess [Cassandra](#) as his concubine, and thus not present for Agamemnon's murder by his wife, [Clytemnestra](#), in retribution for his sacrifice of their daughter [Iphigeneia](#) to obtain favorable winds during the Greek voyage to Troy. Eight years later, Orestes returned from [Athens](#) and with his sister [Electra](#) avenged his father's death by slaying his mother and her lover [Aegisthus](#).

The Remorse of Orestes by [William-Adolphe Bouguereau](#)



Orestes goes mad after the deed and is pursued by the [Erinyes](#), whose duty it is to punish any violation of the ties of family piety. He takes refuge in the temple at [Delphi](#); but, even though [Apollo](#) had ordered him to do the deed, he is powerless to protect Orestes from the consequences. At last [Athena](#) receives him on the [acropolis of Athens](#) and arranges a formal trial of the case before twelve judges, including herself, resulting in an acquittal according to the rules previously stipulated by Athena.

As Aeschylus tells it, the punishment ended there, but according to Euripides, in order to escape the persecutions of the Erinyes, Orestes was ordered by Apollo to go to [Tauris](#), carry off

the statue of Artemis which had fallen from heaven, and to bring it to Athens. He went to Tauris with Pylades, and the pair are at once imprisoned by the people, among whom the custom was to sacrifice all Greek strangers to Artemis. The priestess of Artemis, whose duty it was to perform the sacrifice, was Orestes' sister [Iphigenia](#). She offered to release him if he would carry home a letter from her to Greece; he refused to go, but bids Pylades to take the letter while he stays to be slain. Pylades at last yielded, but the letter brought about a recognition between brother and sister, and all three escaped together, carrying with them the image of Artemis.

After his return to Greece, Orestes took possession of his father's kingdom of Mycenae (killing Aegisthus' son, [Alete](#)), to which were added [Argos](#) and [Laconia](#). He was said to have died of a [snakebite](#) in [Arcadia](#).

<http://en.wikipedia.org/wiki/Electra>

Electra

Electra at the Tomb of Agamemnon, Frederic Leighton c.1869



In [Greek mythology](#), **Electra** was an [Argive](#) princess and daughter of King [Agamemnon](#) and Queen [Clytemnestra](#). She and her brother [Orestes](#) plotted revenge against their mother Clytemnestra and stepfather Aegisthus for the murder of their father, Agamemnon.

Electra's parents were King Agamemnon and Queen Clytemnestra. Her sisters were [Iphigeneia](#) and [Chrysothemis](#), and her brother [Orestes](#). In the [Iliad](#), [Homer](#) is understood to be referring to Electra in mentioning "Laodice" as a daughter of Agamemnon.^[1]

The Murder of Agamemnon

Electra was absent from [Mycenae](#) when her father, King Agamemnon, returned from the [Trojan War](#) to be murdered by [Aegisthus](#), Clytemnestra's lover, and/or by Clytemnestra herself. Aegisthus and Clytemnestra also killed [Cassandra](#), Agamemnon's war prize, a prophet priestess of Troy. Eight years later Electra was brought from [Athens](#) with her brother, [Orestes](#). According to [Pindar](#), Orestes was saved by

his old nurse or by Electra, and was taken to [Phanote](#) on [Mount Parnassus](#), where King [Strophius](#) took charge of him. In his twentieth year, Orestes was ordered by the [Delphic oracle](#) to return home and avenge his father's death.

The Murder of Clytemnestra

According to [Aeschylus](#), Orestes saw Electra's face before the tomb of Agamemnon, where both had gone to perform rites to the dead; a recognition took place, and they arranged how Orestes should accomplish his revenge. [Pylades](#) and Orestes killed Clytemnestra and Aegisthus (in some accounts with Electra helping).

Before her death, Clytemnestra curses Orestes and the Furies come to torment him. He was pursued by the [Erinyes](#), or Furies, whose duty it is to punish any violation of the ties of family piety. Electra, however, was not hounded by the Erinyes. Orestes took refuge in the temple at [Delphi](#). When he went to the temple it is said a priestess found him first, covered in blood and with the furies flying all around him (Orestes). Afterward, they washed him with pig blood to purify him. Once purified he traveled to Athens to seek Athena.

Later, Electra fell in love with Pylades, the son of King [Strophius](#), and they were married. Pylades had cared for Orestes while he hid from his mother and her lover, and had helped Orestes and Electra kill Clytemnestra and Aegisthus.

<http://en.wikipedia.org/wiki/Iphigenia>

Iphigenia

François Perrier's "The Sacrifice of Iphigenia" (17th century), depicting [Agamemnon's](#) murder of his daughter Iphigenia.



Iphigenia is a daughter of [Agamemnon](#) and [Clytemnestra](#) in [Greek mythology](#). In Attic accounts, Her name means "strong-born", "or "she who causes the birth of strong offspring."

[Artemis](#) punished Agamemnon after he killed a deer in a sacred grove and boasted he was the better hunter. On his way to [Troy](#) to participate in the [Trojan War](#), Agamemnon's ships were suddenly motionless, as Artemis stopped the wind in [Aulis](#). The soothsayer, [Calchas](#), revealed an [oracle](#) that appeased Artemis, so that the Achaean fleet could sail. This much is in Homer, who does not discuss the aspect of this episode in which other writers explain that the only way to appease Artemis was to sacrifice Iphigenia to her. According to the earliest versions he did so, but other sources claim that Iphigenia was taken by Artemis to [Tauris](#) in [Crimea](#) to prepare others for sacrifice, and that the goddess left a deer or a goat (the god [Pan](#) transformed) in her place. [Antoninus Liberalis](#)

said that Iphigenia was [transported](#) to the [island of Leuke](#), where she was wedded to [immortalized Achilles](#) under the name of [Orsilochia](#).

Euripides has two stories about Iphigenia. In Euripides' *Iphigenia at Aulis*, Agamemnon is told by Calchus that in order for the winds to allow him to sail to Troy, Agamemnon must sacrifice Iphigenia to Artemis. Agamemnon fools Clytemnestra into bringing Iphigenia to Aulis by sending a letter to Clytemnestra telling her that Iphigenia will be married to Achilles. There is one moment in the play where Agamemnon regrets his decision and tries to send another letter telling them not to come, however Menelaus intercepts the letter. After Agamemnon and Menelaus have an argument, Clytemnestra arrives at Aulis with Iphigenia and Orestes. Agamemnon tries to convince Clytemnestra to go back to Argos while he marries Iphigenia to Achilles. Clytemnestra refuses to leave and plans on marrying off her daughter the proper way. When Clytemnestra sees Achilles she brings up the marriage, however Achilles doesn't know what she is talking about and slowly the truth comes out about Agamemnon's true plan. Achilles vows to help prevent the murder of Iphigenia even after the Greeks throw stones at him. After Iphigenia and Clytemnestra mourn together, Iphigenia makes the noble decision to die in honor and by her own will and asks Achilles not to stop the men. When Iphigenia is brought to the altar to be slain she willingly allows herself to be sacrificed. As Iphigenia is about to be slain a deer is put in her place.

Iphigenie (1862) by [Anselm Feuerbach](#)



Hyperion (mythology)

Hyperion (Greek, "The High-One") is one of the twelve [Titan](#) gods of Ancient Greece, which were later supplanted by the [Olympians](#). He was the [son of Gaia](#) (the physical incarnation of Earth) and [Uranus](#) (literally meaning 'the Sky'), and was referred to in early mythological writings as *Helios Hyperion*, 'Sun High-one'. But in the *Odyssey*, [Hesiod's](#) *Theogony* and the Homeric *Hymn to Demeter* the Sun is once in each work called *Hyperionides* 'son of Hyperion', and Hesiod certainly imagines Hyperion as a separate being in other writings. Hyperion is the titan of light. In later Ancient Greek literature, *Hyperion* is always distinguished from [Helios](#) - the former was ascribed the characteristics of the 'God of Watchfulness and Wisdom', while the latter became the physical incarnation of the Sun. Hyperion plays virtually no role in Greek culture and little role in mythology, save in lists of the twelve Titans. Later Greeks intellectualized their myths:

"Of Hyperion we are told that he was the first to understand, by diligent attention and observation, the movement of both the sun and the moon and the other stars, and the seasons as well, in that they are caused by these bodies, and to make these facts known to others; and that for this reason he was called the father of these bodies, since he had begotten, so to speak, the speculation about them and their nature." — [Diodorus Siculus](#).

There is little to no reference to Hyperion during the [Titanomachy](#), the epic in which the Olympians battle the ruling Titans, or the [Gigantomachy](#), in which Gaia attempts to avenge the Titans by enlisting the aid of the giants that were imprisoned in Hades to facilitate the overthrow of the Olympians.

<http://en.wikipedia.org/wiki/Theia>

Theia

In [Greek mythology](#), **Theia**, goddess or divine, also called **Euryphaessa**, *wide-shining*, was a [Titan](#). The name *Theia* alone means simply, "goddess"; *Theia Euryphaessa* brings overtones of extent and brightness.

In the frieze of the [Great Altar of Pergamon](#) (Berlin), the goddess who fights at Helios' back is conjectured to be Theia



Earlier myths

Robert Graves relates that in the [Pelasgian](#) creation myth, she was the child of [Eurynome](#)—the creator called the *goddess of all things*—who created Theia as a Titaness ruling the sun. [Hesiod's](#) *Theogony* gives her an equally primal origin, a daughter of Gaia (Earth) and Uranos (Sky). In 42.a Graves also relates that later Theia is referred to as the *cow-eyed Euryphaessa* who gave birth to [Helios](#), the sun.



The western side of the Pergamon Altar as reconstructed in the [Pergamon Museum](#) in Berlin

Later myths

Once paired in later myths with her Titan brother [Hyperion](#) as her husband, "mild-eyed Euryphaessa, the far-shining one" of the [Homeric Hymn to Helios](#), was said to be the mother of [Helios](#) (the Sun), [Selene](#) (the Moon), and [Eos](#) (the Dawn).

<http://en.wikipedia.org/wiki/Eos>

Eos

Eos is, in [Greek mythology](#), the [Titanic](#) goddess of the dawn, who rose from her home at the edge of [Oceanus](#), the Ocean that surrounds the world, to herald her brother [Helios](#), the sun.

The Greek worship of the dawn as a goddess is believed to be inherited from [Indo-European](#) times. The name *Eos* is [cognate](#) to [Latin](#) [Aurora](#), to [Vedic](#) [Ushas](#).



Dawn by [William-Adolphe Bouguereau](#), 1881.

As the dawn goddess, Eos with "rosy fingers" opened the gates of heaven so that Apollo could ride his chariot across the sky every day. In [Homer](#), her [saffron-colored](#) robe is embroidered or woven with flowers; rosy-fingered and with golden arms, she is pictured on Attic vases as a supernaturally beautiful woman, crowned with a [tiara](#) or [diadem](#) and with the large white-feathered wings of a bird.

From *The Iliad*:

Now when Dawn in robe of saffron was hastening from the streams of [Okeanos](#), to bring light to mortals and immortals, [Thetis](#) reached the ships with the armor that the god had given her.—*Iliad* xix.1

Eos in her chariot flying over the sea, red-figure [krater](#) from South [Italy](#), 430–420 BC, [Staatliche Antikensammlungen](#)

Genealogy

Eos is the daughter of [Hyperion](#) and [Theia](#) (or [Pallas](#) and [Styx](#)) and sister of [Helios](#) the sun and [Selene](#) the moon, "who shine upon all that are on earth and upon the deathless Gods who live in the wide heaven" [Hesiod](#) told in [Theogony](#) (371-374).



Children

According to [Hesiod](#) by [Tithonus](#) Eos had two sons, [Memnon](#) and [Emathion](#). Memnon fought among the Trojans in the [Trojan War](#) and was slain. Her image with the dead Memnon across her knees, like [Thetis](#) with the dead [Achilles](#) and [Isis](#) with the dead [Osiris](#), are [icons](#) that inspired the Christian [Pietà](#).

[http://en.wikipedia.org/wiki/Aurora_\(mythology\)](http://en.wikipedia.org/wiki/Aurora_(mythology))

Aurora (mythology)

Aurora and Titone: Aurora, goddess of the morning and Tithonus, Prince of Troy, by [Francesco de Mura](#)



Aurora is the [Latin](#) word for dawn, the [goddess](#) of [dawn](#) in [Roman mythology](#) and Latin poetry. *Aurora* is comparable to the [Greek](#) goddess [Eos](#), though Aurora did not bring with her any resonance of a greater archaic goddess.

In [Roman mythology](#), Aurora, goddess of the dawn, renews herself every morning and flies across the sky, announcing the arrival of the sun. Her parentage was flexible: for [Ovid](#), she could equally be *Pallantis*, signifying the daughter of [Pallas](#), or the daughter of [Hyperion](#). She has two siblings, a brother ([Sol](#), the sun) and a sister ([Luna](#), the moon).

Aurora appears most often in Latin poetry with one of her mortal lovers. A myth taken from the Greek Eos by Roman poets tells that one of her lovers was the prince of [Troy](#), [Tithonus](#). Tithonus was a mortal, and would age and die. Wanting to be with her lover for all eternity, Aurora asked [Zeus](#) to grant [immortality](#) to Tithonus. Zeus granted her wish, but she failed to ask for eternal youth for him and he wound up aging eternally. Aurora turned him into a grasshopper.



Aurora, by [Guercino](#), 1621-23: the ceiling fresco in the [Casino Ludovisi](#), Rome



*Aurora Taking Leave of Tithonus
1704, by [Francesco Solimena](#)*

Tithonus

Eos pursues the reluctant Tithonos, who holds a [lyre](#), on an [Attic oinochoe](#) of the [Achilles Painter](#), ca. 470 BC–460 BCE ([Louvre](#))



In [Greek mythology](#), **Tithonus** or **Tithonos** was the lover of [Eos](#), Titan of the dawn. He was a [Trojan](#) by birth, the son of King [Laomedon](#) of Troy by a [water nymph](#) named Strymo.

Eos kidnapped [Ganymede](#) and Tithonus, both from the royal house of Troy, to be her lovers. The [mytheme](#) of the goddess's immortal lover is an archaic one; when a role for Zeus was inserted, a bitter new twist appeared: According to the Homeric Hymn to Aphrodite, when Eos asked Zeus for Tithonus to be [immortal](#), she forgot to ask for [eternal youth](#). Tithonus indeed lived forever.

"but when loathsome old age pressed full upon him, and he could not move nor lift his limbs, this seemed to her in her heart the best counsel: she laid him in a room and put to the shining doors. There he babbles endlessly, and no more has strength at all, such as once he had in his supple limbs." (*Homeric Hymn to Aphrodite*)

In later tellings he eventually turned into a [cicada](#), eternally living, but begging for death to overcome him. In the [Olympian system](#), the "queenly" and "golden-throned" Eos can no longer grant immortality to her lover as Selene had done, but must ask it of Zeus, as a [boon](#).

Eos bore Tithonus two sons, [Memnon](#) and [Emathion](#). In the [Epic Cycle](#) that revolved around the [Trojan War](#), Tithonus, who has travelled east from Troy into Assyria and is the founder of [Susa](#), is bribed to send his son Memnon to fight at Troy with a golden grapevine. Memnon was called "King of the East" by [Hesiod](#), but he was killed on the plain of Troy by [Achilles](#).

Selene

A statue of the goddess in [Rome](#)



In [Greek mythology](#), **Selēne** was an archaic [lunar deity](#) and the daughter of the [Titans Hyperion](#) (17678) and [Theia](#). In [Roman mythology](#), the moon goddess is called [Luna](#), Latin for "moon".

In post-Renaissance art, Selene is generally depicted as a beautiful woman with a pale face, riding a silver chariot pulled by either a [yoke](#) of [oxen](#), a pair of [horses](#), or a pair of serpentine dragons. Often, she has been shown riding a horse or bull, wearing robes and a half-moon on her head and carrying a torch. Essentially, Selene is the moon goddess but is literally defined as 'the moon'.

Detail of Sarcophagus Selene Endymion Glyptothek Munich.

Genealogy

In the traditional pre-Olympian divine genealogy, [Helios](#), the sun, is Selene's brother: after Helios finishes his journey across the sky, Selene, freshly washed in the waters of Earth-circling [Oceanus](#), begins her own journey as night falls upon the earth, which becomes lit from the radiance of her immortal head and golden crown. When she is increasing after mid-month, it is a "sure token and a sign to mortal men". Her sister, [Eos](#), is goddess of the dawn. Eos also carried off a human lover, [Cephalus](#), which mirrors a myth of Selene and [Endymion](#).



[Apollonius of Rhodes](#) refers to Selene, "daughter of Titan", who "madly" loved a mortal, the handsome hunter or shepherd—or, in the version Pausanias knew, a king— of [Elis](#), named [Endymion](#), from [Asia Minor](#). In other Greek references to the myth, he was so handsome that Selene asked Zeus to grant him eternal sleep so that he would stay forever young and thus would never leave her. Every night, Selene slipped down behind [Mount Latmus](#) to visit him.

Selene had fifty daughters, the [Menae](#), by Endymion, including Naxos, the [nymph](#) of [Naxos Island](#). The [sanctuary](#) of Endymion at [Heracleia under Latmus](#) on the southern slope of [Latmus](#) still exists as a horseshoe-shaped chamber with an entrance hall and pillared forecourt.

Though the story of Endymion is the best-known one today, the Homeric hymn to Selene tells that Selene also bore to [Zeus](#) a daughter, [Pandia](#), the "utterly shining" full moon. According to some sources, the [Nemean Lion](#) was her offspring as well. According to Virgil she also had a brief tryst with [Pan](#), who seduced her by wrapping himself in a [sheepskin](#) and gave her the yoke of white oxen that drew the chariot in which she is represented in sculptured reliefs, with her windblown veil above her head like the arching canopy of sky. In the Homeric hymn, her chariot is drawn by long-maned horses.

Oceanus

Oceanus, at right, with scaly tail, in the [Gigantomachy](#) of the [Pergamon Altar](#).



In [classical antiquity](#), **Oceanus** was believed to be the [world-ocean](#), which the [ancient Romans](#) and [Greeks](#) considered to be an enormous [river](#) encircling the world. Strictly speaking, Okeanos was the [ocean](#)-stream at the [Equator](#) in which floated the habitable [hemisphere](#). In [Greek mythology](#), this world-ocean was personified as a [Titan](#), a son of [Uranus](#) and [Gaia](#). In Hellenistic and Roman mosaics, this Titan was often depicted as having the upper body of a muscular man with a long beard and horns (often represented as the claws of a crab), and the lower torso of a [serpent](#). On a fragmentary archaic vessel (British Museum 1971.11-1.1) of ca 580 BC, among the gods arriving at the wedding of [Peleus](#) and the sea-nymph [Thetis](#), is a fish-tailed Oceanus, with a fish in one hand and a serpent in the other, gifts of bounty and prophecy. In Roman mosaics he might carry a steering-oar and cradle a ship.

Oceanus in the [Trevi Fountain](#), [Rome](#).

Some scholars believe that Oceanus originally represented all bodies of salt water, including the [Mediterranean Sea](#) and the [Atlantic Ocean](#), the two largest bodies known to the ancient Greeks. However, as geography became more accurate, Oceanus came to represent the stranger, more unknown waters of the Atlantic Ocean (also called the "[Ocean Sea](#)"), while the newcomer of a later generation, [Poseidon](#), ruled over the Mediterranean.

Oceanus' consort is his sister [Tethys](#), and from their union came the ocean [nymphs](#), also known as the three-thousand [Oceanids](#), and all the rivers of the world, fountains, and lakes. From [Cronus](#), of the race of Titans, the [Olympian gods](#) have their birth, and [Hera](#) mentions twice in [Iliad](#) book xiv her intended journey "to the ends of the generous earth on a visit to Okeanos, whence the gods have risen, and Tethys our mother who brought me up kindly in their own house."



[http://en.wikipedia.org/wiki/Tethys_\(mythology\)](http://en.wikipedia.org/wiki/Tethys_(mythology))

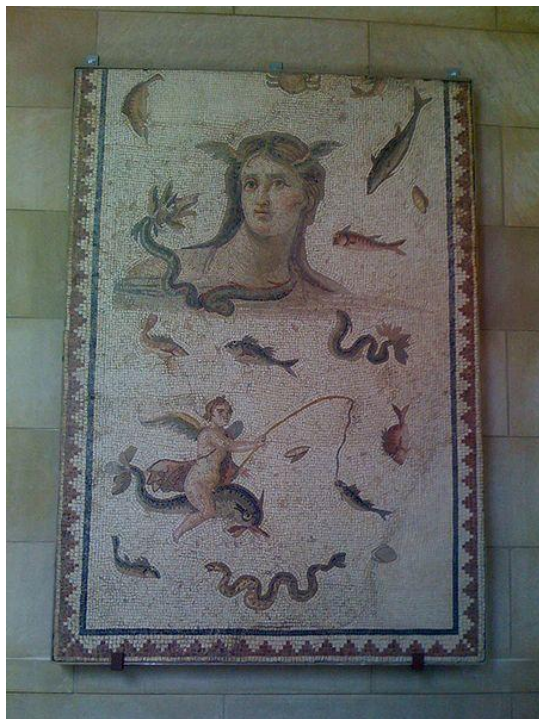
Tethys (mythology)

The goddess Tethys, who may have been a primordial deity of Archaic Greece, and in Classical myths was described as the mother who oversaw the chief rivers of the world known to the Greeks - mid-fourth-century mosaic - [Philipopolis](#) ([Shahba](#), [Syria](#)), [Shahba Museum](#)



In [Greek mythology](#), **Tethys**, daughter of [Uranus](#) and [Gaia](#) was an archaic [Titaness](#) and [aquatic](#) sea [goddess](#), invoked in classical Greek poetry but not venerated in cult. Tethys was both sister and wife of [Oceanus](#). She was mother of the chief rivers of the world known to the Greeks, such as the [Nile](#), the [Alpheus](#), the [Maeander](#), and about three thousand daughters called the [Oceanids](#). Considered as an embodiment of the waters of the world she also may be seen as a counterpart of [Thalassa](#), the embodiment of the sea.

Bust of Tethys



One of the few representations of Tethys that is identified securely by an accompanying inscription is the Late Antique (fourth century CE) mosaic from the flooring of a [thermae](#) at [Antioch](#), now at the [Harvard Business School](#) in [Boston, Massachusetts](#) after being moved from [Dumbarton Oaks](#). In the Dumbarton Oaks mosaic, the bust of Tethys—surrounded by fishes—is rising, bare-shouldered from the waters. Against her shoulder rests a golden ship's rudder. Gray [wings](#) sprout from her forehead, as in the mosaics illustrated above and below.

During [the war against the Titans](#), Tethys raised [Hera](#) as her step-child but there are no records of active cults for Tethys in historic times.

Indicative of the power exercised by Tethys, one myth relates that the prominent goddess of the Olympians, [Hera](#), was not pleased with the placement of [Callisto](#) and [Arcas](#) in the sky, as the [constellations](#) [Ursa Major](#) and [Ursa Minor](#), so she

asked her *nurse*, Tethys, to help. Tethys, a marine goddess, caused the constellations forever to circle the sky and never drop below the horizon, hence explaining why they are circumpolar.

[Tethys](#), a moon of the planet [Saturn](#), and the prehistoric [Tethys Ocean](#) are named after this goddess.

[http://en.wikipedia.org/wiki/Europa_\(mythology\)](http://en.wikipedia.org/wiki/Europa_(mythology))

Europa (mythology)

Europa was a [Phoenician](#) woman of high lineage in [Greek mythology](#), from whom the name of the [continent Europe](#) has ultimately been taken. The story of her abduction by [Zeus](#) in the form of a white bull was a Cretan story, as [Kerényi](#) points out "most of the love-stories concerning [Zeus](#) originated from more ancient tales describing his marriages with goddesses. This can especially be said of the story of Europa". The name Europa occurs in the list of daughters of primordial [Oceanus](#) and [Tethys](#). Europa's earliest literary reference is in the [Iliad](#), which is commonly dated to the late [9th](#) or to the 8th century BC.

Enlèvement d'Europe by [Nöel-Nicolas Coypel](#), c. 1726



In the territory of Phoenician [Sidon](#), [Lucian of Samosata](#) (second century AD) was informed that the temple of Astarte, whom Lucian equated with the moon goddess, was sacred to Europa:

"There is likewise in Phœnicia a temple of great size owned by the Sidonians. They call it the temple of Astarte. I hold this Astarte to be no other than the moon-goddess. But according to the story of one of the priests this temple is sacred to Europa, the sister of Cadmus. She was the daughter of Agenor, and on her disappearance from Earth the Phœnicians honoured her with a temple and told a sacred legend about her; how that Zeus was enamoured of her for her beauty, and changing his form into that of a bull carried her off into Crete. This legend I heard from other Phœnicians as well; and the coinage current among the Sidonians bears upon it the effigy of Europa sitting upon a bull, none other than Zeus. Thus

they do not agree that the temple in question is sacred to Europa."

Family

Sources differ in details regarding Europa's family, but agree that she is [Phoenician](#), and from a lineage that descended from [Io](#), the mythical [nymph](#) beloved of Zeus, who was transformed into a heifer. She is generally said to be the daughter of [Agenor](#), the [Phoenician](#) King of [Tyre](#); the Syracusan poet [Moschus](#) makes her mother Queen [Telephassa](#) ("far-shining") but elsewhere her mother is [Argiope](#) ("white-faced"). Other sources, such as the [Iliad](#), claim that she is the daughter of Agenor's son, the "sun-red" [Phoenix](#). It is generally agreed that she had two brothers, [Cadmus](#), who brought the alphabet to mainland Greece, and [Cilix](#) who gave his name to [Cilicia](#) in [Asia Minor](#), with Apollodorus including Phoenix as a third. After arriving in Crete, Europa had three sons: [Minos](#), [Rhadamanthus](#), and [Sarpedon](#), the three of whom became the three judges of the Underworld when they died. She married [Asterion](#) also rendered [Asterius](#). According to mythology, her children were fathered by Zeus.

The birthplace of Europa, [Tyre, Lebanon](#)



The Abduction of Europa by [Rembrandt](#), 1632

There were two competing myths relating how Europa came into the Hellenic world, but they agreed that she came to [Crete](#), where the sacred bull was paramount. In the more familiar telling she was [seduced](#) by the [god Zeus](#) in the form of a bull, who breathed from his mouth a [saffron crocus](#) and carried her away to Crete on his back—to be welcomed by [Asterion](#), but according to a more literal, [euhemerist](#) version in [Herodotus](#), she was [kidnapped](#) by [Minoans](#), who likewise were said to have taken her to Crete. The mythical Europa cannot be separated from the mythology of the [sacred bull](#), which had been worshipped in the [Levant](#).



Abduction

The Abduction of Europa by [Titian](#) (1562)



The [mythographers](#) tell that Zeus was enamored of Europa and decided to seduce or ravish her, the two being near-equivalent in Greek myth. He transformed himself into a tame white bull and mixed in with her father's herds. While Europa and her female attendants were gathering flowers, she saw the bull, caressed his flanks, and eventually got onto his back. Zeus took that opportunity and ran to the sea and swam, with her on his back, to the island of [Crete](#). He then revealed his true identity, and Europa became the first queen of Crete. Zeus gave her a necklace made by [Hephaestus](#) and three additional gifts: [Talos](#), [Laelaps](#) and a [javelin](#) that never missed. Zeus later re-created

the shape of the white bull in the stars, which is now known as the constellation [Taurus](#). Some readers interpret as manifestations of this same bull the Cretan beast that was encountered by [Hercules](#), the [Marathonian Bull](#) slain by [Theseus](#) (and that fathered the [Minotaur](#)). Roman mythology adopted the tale of the *Raptus*, also known as "**The Abduction of Europa**" and "**The Seduction of Europa**", substituting the god [Jupiter](#) for [Zeus](#).

Cassiopeia (mythology)



The king of Ethiopia [Cepheus](#) and the queen Cassiopeia thank Perseus for freeing their daughter Andromeda, La Délivrance d'Andromède (1679) [Pierre Mignard](#), Louvre

The Queen Cassiopeia, [wife](#) of king [Cepheus](#) of [Æthiopia](#), was beautiful but also arrogant and vain; these latter two characteristics led to her downfall.

The boast of Cassiopeia was that both she and her daughter [Andromeda](#) were more beautiful than all the [Nereids](#), the nymph-daughters of the sea god [Nereus](#). This brought the wrath of [Poseidon](#), ruling god of the sea,

upon the kingdom of Ethiopia.

Accounts differ as to whether Poseidon decided to flood the whole country or direct the sea monster [Cetus](#) to destroy it. In either case, trying to save their kingdom, Cepheus and Cassiopeia consulted a wise oracle, who told them that the only way to appease the sea gods was to sacrifice their daughter.

Accordingly, Andromeda was chained to a rock at the sea's edge and left there to helplessly await her fate at the hands of [Cetus](#). But the hero [Perseus](#) arrived in time, saved Andromeda, and ultimately became her husband. Since Poseidon thought that Cassiopeia should not escape punishment, he placed her in the heavens in such a position that, as she circles the celestial pole in her throne, she is upside-down half the time. The constellation resembles her throne, though it is sometimes construed as a crown.

As it is near the [pole star](#), the constellation [Cassiopeia](#) can be seen the whole year from the northern hemisphere, although sometimes upside down.

[http://en.wikipedia.org/wiki/Andromeda_\(mythology\)](http://en.wikipedia.org/wiki/Andromeda_(mythology))

Andromeda (mythology)

Andromeda (1869) [Edward Poynter](#)



Andromeda was a [princess](#) from [Greek mythology](#) who, as divine punishment for her mother's bragging, was chained to a rock as a sacrifice to a [sea monster](#). She was saved from death by [Perseus](#), her future husband.

The subject has been popular in art since classical times. In the Christian period the subject was converted into the legend of [St George and the Dragon](#), but from the [Renaissance](#) interest revived in the original story, typically as derived from [Ovid](#)'s account.

In [Greek mythology](#), Andromeda was the daughter of [Cepheus](#) and [Cassiopeia](#), king and queen of the kingdom [Ethiopia](#).

Her mother Cassiopeia bragged that she was more beautiful than the [Nereids](#), the [nymph](#)-daughters of the sea god [Nereus](#) and often seen accompanying [Poseidon](#). To punish the Queen for her arrogance, Poseidon, brother to [Zeus](#) and God of the Sea, sent a sea monster (a [cetus](#)) to ravage the

coast of Ethiopia including the kingdom of the vain Queen. The desperate King consulted the [Oracle](#) of Zeus, who announced that no respite would be found until the king sacrificed his virgin daughter Andromeda to the monster. She was chained naked to a rock on the coast of [Jaffa](#).

[Perseus](#), returning from having slain the [Gorgon Medusa](#), found Andromeda and slew the cetus. He set her free, and married her in spite of Andromeda having been previously promised to her uncle [Phineus](#). At the wedding a quarrel took place between the rivals, and Phineus was turned to stone by the sight of the Gorgon's head.

Andromeda followed her husband to [Tiryns](#) in [Argos](#), and together they became the ancestors of the family of the *Perseidae* through the line of their son Perses. Perseus and Andromeda had seven sons: [Perseides](#), [Perses](#), [Alcaeus](#), [Heleus](#), [Mestor](#), [Sthenelus](#), and [Electryon](#), and one daughter, [Gorgophone](#). Their descendants ruled Mycenae from [Electryon](#) down to [Eurystheus](#), after whom [Atreus](#) attained the kingdom, and would also include the great hero [Heracles](#). According to this mythology, Perseus is the ancestor of the [Persians](#).

After her death, Andromeda was placed by [Athena](#) amongst the [constellations](#) in the northern sky, near Perseus and [Cassiopeia](#). [Sophocles](#) and [Euripides](#) (and in more modern times [Corneille](#)) made the story the subject of tragedies.

[http://en.wikipedia.org/wiki/Atlas_\(mythology\)](http://en.wikipedia.org/wiki/Atlas_(mythology))

Atlas (mythology)

Farnese Atlas, a 2nd century Roman copy of a *Hellenistic* work (*Naples*)



In [Greek mythology](#), **Atlas** was the primordial [Titan](#) who supported the heavens from the ranges now called the [Atlas Mountains](#). Atlas was the son of the Titan [Iapetus](#) and the [Oceanid Asia](#) or Klymene,

"Now Iapetus took to wife the neat-ankled maid Clymene, daughter of [Ocean](#), and went up with her into one bed. And she bare him a stout-hearted son, Atlas: also she bare very glorious [Menoetius](#) and clever [Prometheus](#), full of various wiles, and scatter-brained [Epimetheus](#)."

[Hyginus](#) emphasises the primordial nature of Atlas by making him the son of [Aether](#) and [Gaia](#). In contexts where a Titan and a Titaness are assigned each of the seven planetary powers, Atlas is paired with [Phoebe](#) and governs the [moon](#). He had three brothers — [Prometheus](#), [Epimetheus](#) and [Menoetius](#).

Sources describe Atlas as the father, by different goddesses, of numerous children, mostly daughters. Some of these are assigned conflicting or overlapping identities or parentage in different sources.

Atlas, with his brother [Menoetius](#), sided with the Titans in their war against the [Olympians](#), the [Titanomachy](#). His brothers Prometheus and Epimetheus weighed the odds and betrayed the other Titans by forming an alliance with the Olympians. When the Titans were defeated [Zeus](#) condemned Atlas to stand at the western edge of [Gaia, the Earth](#) and hold up [Ouranos, the Sky](#) on his shoulders, to prevent the two from resuming their primordial embrace.

[http://en.wikipedia.org/wiki/Electra_\(Pleiad\)](http://en.wikipedia.org/wiki/Electra_(Pleiad))

Electra (Pleiad)

The [Pleiad Electra](#) of [Greek mythology](#) was one of the seven daughters of [Atlas](#) and [Pleione](#). Electra was the wife of [Corythus](#). She was raped by [Zeus](#) and gave birth to [Dardanus](#), who became the founder of [Troy](#), ancestor of [Priam](#) and his house. According to one legend, she was the lost Pleiad, disappearing in grief after the destruction of Troy.. Electra means "amber," "shining," and "bright."

Zeus

In [Greek mythology](#), **Zeus** is the [King of the Gods](#), the ruler of Mount Olympus and the god of the [sky](#) and thunder. His symbols are the [thunderbolt](#), [eagle](#), [bull](#), and [oak](#). Zeus is frequently depicted by Greek artists in one of two poses: standing, striding forward, with a thunderbolt leveled in his raised right hand, or seated in majesty.

The Jupiter de Smyrne, discovered in [Smyrna](#) in 1680



Zeus was the child of [Cronus](#) and [Rhea](#), and the youngest of his siblings. In most traditions he was married to [Hera](#), although, at the oracle of [Dodona](#), his consort was [Dione](#): according to the *Iliad*, he is the father of [Aphrodite](#) by Dione. He is known for his erotic escapades. These resulted in many godly and heroic offspring, including [Athena](#), [Apollo](#) and [Artemis](#), [Hermes](#), [Persephone](#) (by [Demeter](#)), [Dionysus](#), [Perseus](#), [Heracles](#), [Helen](#), [Minos](#), and the [Muses](#) (by [Mnemosyne](#)); by Hera, he is usually said to have fathered [Ares](#), [Hebe](#) and [Hephaestus](#).

His [Roman](#) counterpart was [Jupiter](#) and his [Etruscan](#) counterpart [Tinia](#). In [Hindu mythology](#) his counterpart was [Indra](#) with ever common weapon as [thunderbolt](#), which he could hold like a [staff](#).

History

To the Greeks and Romans, the god of the sky was also the supreme god, whereas this function was filled out by [Odin](#) among the Germanic tribes. Accordingly, they did not identify Zeus/Jupiter with either Tyr or Odin, but with [Thor](#). Zeus is the only deity in the Olympic pantheon whose name has such a transparent Indo-European etymology.



Roman cast [terracotta](#) of ram-horned Jupiter Ammon, 1st century AD (Museo Barracco, Rome)

Birth

[Cronus](#) sired several children by [Rhea](#): [Hestia](#), [Demeter](#), [Hera](#), [Hades](#), and [Poseidon](#), but swallowed them all as soon as they were born, since he had learned from [Gaia](#) and [Uranus](#) that he was destined to be overcome by his own son as he had overthrown his own father— an oracle that Zeus was to hear and avert. But when Zeus was about to be born, Rhea sought Gaia to devise a plan to save him, so that Cronus would get his retribution for his acts against Uranus and his own children. Rhea gave birth to Zeus in Crete, handing Cronus a rock wrapped in swaddling clothes, which he promptly swallowed.

Achilles

The Wrath of Achilles, by [François-Léon Benouville](#) (1821–1859) ([Musée Fabre](#))



In [Greek mythology](#), **Achilles** was a [Greek hero](#) of the [Trojan War](#), the [central character](#) and the greatest warrior of [Homer's](#) *[Iliad](#)*. Achilles also has the attributes of being the most handsome of the heroes assembled against [Troy](#).

Later legends state that Achilles was invulnerable in all of his body except for his [heel](#). Since he died due to an arrow shot into his heel, the "[Achilles' heel](#)" has come to mean a person's principal weakness.

Birth

Achilles was the son of the [nymph Thetis](#) and [Peleus](#), the king of the [Myrmidons](#). [Zeus](#) and [Poseidon](#) had been rivals for the hand of Thetis until [Prometheus](#), the fire-bringer, warned Zeus of a prophecy that Thetis would bear a son greater than his father. For this reason, the two gods withdrew their pursuit, and had her wed Peleus.

The Education of Achilles (ca. 1772), by [James Barry](#)

According to the *[Achilleid](#)*, written by [Statius](#) in the first century AD, and to no surviving previous sources, when Achilles was born Thetis tried to make him immortal by dipping him in the river [Styx](#). However, he was left vulnerable at the part of the body she held him by, his heel. It is not clear if this version of events was known earlier. In another version of this story, Thetis anointed the boy in [ambrosia](#) and put him on top of a fire to burn away the mortal parts of his body. She was interrupted by Peleus and abandoned both father and son in a rage.



Telephus

When the Greeks left for the Trojan War, they accidentally stopped in [Mysia](#), ruled by King [Telephus](#). In the resulting battle, Achilles gave Telephus a wound that would not heal; Telephus consulted an oracle, who stated that "he that wounded shall heal". Guided by the oracle, he arrived at [Argos](#), where Achilles heals him in order that he become their guide for the voyage to Troy.

According to other reports in [Euripides'](#) lost play about Telephus, he went to [Aulis](#) pretending to be a beggar and asked Achilles to heal his wound. Achilles refused, claiming to have no medical knowledge. Alternatively, Telephus held [Orestes](#) for ransom, the ransom being Achilles' aid in healing the wound. [Odysseus](#) reasoned that the spear had inflicted the wound; therefore, the spear must be able to heal it. Pieces of the spear were scraped off onto the wound and Telephus was healed.

The Trojans, led by [Hector](#), subsequently pushed the Greek army back toward the beaches and assaulted the Greek ships. With the Greek forces on the verge of absolute destruction, [Patroclus](#) led the [Myrmidons](#) into battle, though Achilles remained at his camp. Patroclus succeeded in pushing the Trojans back from the beaches, but was killed by Hector before he could lead a proper assault on the city of Troy.



Triumphant Achilles dragging Hector's lifeless body in front of the Gates of [Troy](#). (From a [panoramic fresco](#) on the upper level of the main hall of the [Achilleion](#))

Enraged over the death of Patroclus, Achilles ended his refusal to fight and took the field killing many men in his rage but always seeking out Hector. Achilles even engaged in battle with the river god [Scamander](#) who became

angry that Achilles was choking his waters with all the men he killed. The god tried to drown Achilles but was stopped by [Hera](#) and Hephaestus. Zeus himself took note of Achilles' rage and sent the gods to restrain him so that he would not go on to sack Troy itself, seeming to show that the unhindered rage of Achilles could defy fate itself as Troy was not meant to be destroyed yet. Finally Achilles found his prey. Achilles chased Hector around the wall of Troy three times before [Athena](#), in the form of Hector's favorite and dearest brother, [Deiphobus](#), persuaded Hector to stop running and fight Achilles face to face. After Hector realized the trick, he knew the battle was inevitable. Wanting to go down fighting, he charged at Achilles with his only weapon, his sword, but missed. Accepting his fate, Hector begged Achilles – not to spare his life, but to treat

his body with respect after killing him. Achilles told Hector it was hopeless to expect that of him, declaring that "my rage, my fury would drive me now to hack your flesh away and eat you raw — such agonies you have caused me". Achilles then got his vengeance, killing Hector with a single blow to the neck and tying the Trojan's body to his [chariot](#), dragging it around the battlefield for nine days.



As predicted by [Hector](#) with his dying breath, Achilles was thereafter killed by [Paris](#) with an arrow to the heel with a poisoned arrow. Achilles

was cremated and his ashes buried in the same urn as those of Patroclus.

Achilles dying in the gardens of the [Achilleion](#) in [Corfu](#)

Hercules/Heracles

Herculus or Heracles born **Alcaeus**, was a [divine hero](#) in [Greek mythology](#), the son of [Zeus](#) and [Alcmene](#), foster son of [Amphitryon](#) and great-grandson (and half-brother) of [Perseus](#). He was the greatest of the Greek heroes, a paragon of masculinity, the ancestor of royal clans who claimed to be [Heracleidae](#) and a champion of the [Olympian order](#) against [chthonic](#) monsters. In [Rome](#) and the [modern West](#), he is known as [Hercules](#), with whom the later [Roman Emperors](#), in particular [Commodus](#) and [Maximian](#), often identified themselves. The Romans adopted the Greek version of his life and works essentially unchanged, but added anecdotal detail of their own, some of it linking the hero with the geography of the Central Mediterranean. Details of his [cult](#) were adapted to Rome as well.



The painting by **Tintoretto** depicts another story of an encounter between **Hera** and **Herakles** when he was a baby: Hera was deceived into breast-feeding him, and he bit down with his powerful teeth, injuring her breast. When she threw him down, he spewed a mouthful of milk, which is still visible today as the **Milky Way** in the sky.

Birth and childhood

Herakles as a boy strangling a snake.
(Marble, Roman artwork, 2nd century CE)

A major factor in the well-known tragedies surrounding Heracles is the hatred that the [goddess Hera](#), wife of [Zeus](#), had for him. A full account of Heracles must render it clear why Heracles was so tormented by Hera, when there are many illegitimate offspring sired by Zeus. Heracles was the son of the affair Zeus had with the mortal woman [Alcmene](#). [Zeus](#) made love to her after disguising himself as her husband, [Amphitryon](#), home early from war (Amphitryon did return later the same night, and Alcmene became pregnant with his son at the same time, a case of heteropaternal [superfecundation](#), where a woman carries twins sired by different fathers). Thus, Heracles' very existence proved at least one of Zeus' many illicit affairs, and Hera often conspired against Zeus' mortal offspring, as revenge for her husband's infidelities. His twin mortal brother, son of Amphitryon was Iphicles, father of Heracles' charioteer [Iolaus](#).



On the night the twins Heracles and Iphicles were to be born, [Hera](#), knowing of her husband Zeus' adultery, persuaded Zeus to swear an oath that the child born that night to a member of the House of [Perseus](#) would be High King. Hera did this knowing that while Heracles was to be born a descendant of Perseus, so too was [Eurystheus](#). Once the oath was sworn, Hera hurried to Alcmene's dwelling and slowed the birth of Heracles by forcing [Ilithyia](#), goddess of childbirth, to

sit crosslegged with her clothing tied in knots, thereby causing Heracles to be trapped in the womb. Meanwhile, Hera caused [Eurystheus](#) to be born prematurely, making him High King in place of Heracles. She would have permanently delayed Heracles' birth had she not been fooled by [Galanthis](#), Alcmena's servant, who lied to Ilithyia, saying that [Alcmene](#) had already delivered the baby. Upon hearing this, she jumped in surprise, untying the knots and inadvertently allowing [Alcmene](#) to give birth to her twins, Heracles and Iphicles.



As a young man, he came to a crossroads, uncertain which way to go. Two women appear and each tries to persuade him to follow her path: the one on the right is **Pleasure**, and on the left is **Virtue**, who points up a steep rocky path. Heracles had to decide between them, and chose Virtue, for even though her path was harder, the reward at the end would be immortality.

Hercules at the Crossroads by Carracci about 1596

During the course of his life, Heracles married four times. His first marriage was to [Megara](#), whose children he murdered in a fit of madness. His second wife was [Omphale](#), the [Lydian](#) queen or princess to whom he was delivered as a slave.

His third marriage was to [Deianira](#), for whom he had to fight the river god [Achelous](#). (Upon Achelous' death, Heracles removed one of his horns and gave it to some nymphs who turned it into the [cornucopia](#).) Soon after they wed, Heracles and Deianira had to cross a river, and a [centaur](#) named [Nessus](#) offered to help Deianira across but then attempted to [rape](#) her. Enraged, Heracles shot the centaur from the opposite shore with a poisoned arrow (tipped with the Lernaean Hydra's blood) and killed him. As he lay dying, Nessus plotted revenge, told Deianira to gather up his blood and spilled semen and, if she ever wanted to prevent Heracles from having affairs with other women, she should apply them to his vestments. Nessus knew that his blood had become tainted by the poisonous blood of the Hydra, and would burn through the skin of anyone it touched.

Later, when Deianira suspected that Heracles was fond of [Iole](#), she soaked a shirt of his in the mixture, creating the [poisoned shirt of Nessus](#). Heracles' servant, [Lichas](#), brought him the shirt and he put it on. Instantly he was in agony, the cloth burning into him. As he tried to remove it, the flesh ripped from his bones. Heracles chose a voluntary death, asking that a [pyre](#) be built for him to end his suffering. After death, the gods transformed him into an immortal. Because his mortal parts had been incinerated, he could now become a full god and join his father and the other Olympians on [Mount Olympus](#). He then married [Hebe](#).

Children



Heracles and his child Telephos. (Marble, Roman copy of the 1st–2nd century CE)

[Telephos](#) is the son of Heracles and [Auge](#). [Hyllus](#) is the son of Heracles and [Deianeira](#) or [Melite](#). The sons of Heracles and [Hebe](#) are [Alexiares](#) and [Anicetus](#). There is also, in some versions, reference to an episode where Heracles met and impregnated a half-serpentine woman, known as [Echidna](#); her children, known as the Dracontidae, were the ancestors of the House of Cadmus.

Death

Hercules killing Centaur Nessus. (marble by [Giambologna](#), Florence)

Having wrestled and defeated [Achelous](#), god of the Acheloos river, Heracles takes [Deianeira](#) as his wife. Travelling to [Tiryns](#), a [centaur](#), [Nessus](#), offers to help Deianeira across a fast flowing river while Heracles swims it. However, Nessus is true to the archetype of the mischievous centaur and tries to steal Deianeira away while Heracles is still in the water. Angry, Heracles shoots him with his arrows dipped in the poisonous blood of the [Lernaean Hydra](#). Thinking of revenge, Nessus gives Deianeira his [blood-soaked tunic](#) before he dies, telling her it will "excite the love of her husband".

Several years later, [rumor](#) tells Deianeira that she has a rival for the love of Heracles. Deianeira, remembering Nessus' words, gives Heracles the bloodstained shirt. Lichas, the herald, delivers the shirt to Heracles. However, it is still covered in the Hydra's blood from Heracles' arrows, and this poisons him, tearing his skin and exposing his bones. Before he dies, Heracles throws [Lichas](#) into the sea, thinking he was the one who poisoned him (according to several versions, Lichas turns to stone, becoming a rock standing in the sea, named for him). Heracles then uproots several trees and builds a [funeral pyre](#), which [Poeas](#), father of Philoctetes, lights. As his body burns, only his immortal side is left. Through Zeus' [apotheosis](#), Heracles rises to Olympus as he dies.



Heracles' death and deification occurred in approximately 1226 BC.

Perseus



Perseus with the head of the [gorgon Medusa](#), by [Antonio Canova](#), completed 1801 ([Vatican Museums](#))

Perseus the [legendary](#) founder of [Mycenae](#) and of the [Perseid](#) [dynasty](#) there, was the first of the mythic heroes of [Greek mythology](#) whose exploits in defeating various archaic monsters provided the [founding myths](#) of the [Twelve Olympians](#).

Perseus was the Greek hero who killed [Medusa](#) and claimed [Andromeda](#), having rescued her from a [sea monster](#).



Perseus and Andromeda, Vasari 1570

Perseus was the son of [Danae](#) who, by her very name, was the [archetype](#) of all the [Danaans](#). She was the only child of [Acrisius](#), King of [Argos](#). Disappointed by his lack of luck in having a son, Acrisius consulted the [oracle at Delphi](#), who warned him that he would one day be killed by his daughter's son. Danae was childless and to keep her so, he imprisoned her in a bronze chamber open to the sky in the courtyard of his palace.

Overcoming the Gorgon

After some time, Polydectes fell in love with Danae and desired to remove Perseus from the island. He therefore hatched a plot to send him away in disgrace.

Polydectes announced a large banquet where each guest was expected to bring a gift. Polydectes requested that the guests bring horses, under the pretense that he was collecting contributions for the hand of [Hippodamia](#), "tamer of horses". The fisherman's protégé had no horse to give, so asked Polydectes to name the gift, for he would not refuse it. Polydectes held Perseus to his rash promise, demanding the head of the only mortal [Gorgon](#), [Medusa](#), whose very expression turned people to stone. [Ovid](#)'s anecdotal embroidery of Medusa's mortality tells that she had once been a woman, vain of her beautiful hair, who lay with [Poseidon](#) in the Temple of [Athena](#)^[7]. In punishment for the desecration of her temple, Athena changed Medusa's hair into hideous snakes "that she may alarm her surprised foes with terror".

From the Hesperides, he received various treasures: a knapsack *kibisis* to safely contain Medusa's head, winged sandals to fly, Hades' [helm of invisibility](#) to hide. Hermes loaned Perseus an adamant sword, while Athena gave him a polished shield. Perseus then proceeded to the Gorgons' cave.

In the cave he came upon the sleeping [Stheno](#), [Euryale](#) and [Medusa](#). By viewing Medusa's reflection in his polished shield, he safely approached and cut off her head. From her neck sprang [Pegasus](#) ("he who sprang") and [Chrysaor](#) ("bow of gold"), the result of Poseidon and Medusa's meeting. The other two Gorgons pursued Perseus but under his helmet of invisibility he escaped.

Marriage to Andromeda

On the way back to Seriphos Island, Perseus stopped in the kingdom of [Ethiopia](#), which in the myth may have been the city-state of Joppa in Phoenicia rather than the kingdom in Africa. This mythical Ethiopia was ruled by King [Cepheus](#) and Queen [Cassiopeia](#). Cassiopeia, having boasted herself equal in beauty to the [Nereids](#), drew down the vengeance of [Poseidon](#), who sent an inundation on the land and a sea serpent, [Cetus](#), which destroyed man and beast. The [oracle of Ammon](#) announced that no relief would be found until the king exposed his daughter [Andromeda](#) to the monster, and so she was fastened to a rock on the shore. Perseus slew the monster and, setting her free, claimed her in marriage.

As Perseus was flying in his return above the sands of [Libya](#), according to [Apollonius of Rhodes](#), the falling drops of Medusa's blood created a race of toxic serpents, one of whom was to kill the Argonaut [Mopsus](#). On returning to Seriphos and discovering that his mother had to take refuge from the violent advances of Polydectes, Perseus killed him with Medusa's head, and made his brother Dictys, consort of Danae, king.

[Benvenuto Cellini's Perseus](#)



King of Mycenae

The two main sources regarding the legendary life of Perseus—for he was an authentic historical figure to the Greeks—are Pausanias and [Apollodorus](#), but from them we obtain mainly folk-etymology concerning the founding of Mycenae. Pausanias asserts that the Greeks believed Perseus founded Mycenae. He mentions the shrine to Perseus that stood on the left-hand side of the road from Mycenae to Argos, and also a sacred fountain at Mycenae called *Persea*. Located outside the walls, this was perhaps the spring that filled the citadel's underground cistern. He states also that [Atreus](#) stored his treasures in an underground chamber there, which is why [Heinrich Schliemann](#) named the largest [tholos](#) tomb the [Treasury of Atreus](#).

[http://en.wikipedia.org/wiki/Perses_\(son_of_Andromeda_and_Perseus\)](http://en.wikipedia.org/wiki/Perses_(son_of_Andromeda_and_Perseus))

Perses (son of Andromeda and Perseus)

In [Greek mythology](#), **Perses** was the son of [Andromeda](#) and [Perseus](#), and, by analogy of the similarity of sounds, taken for [Achaemenes](#) (of the [Pasargadae](#) tribe) as the ancestor of the [Persians](#) according to [Plato](#).

LG: See how this ties into our historical ancestors at [Persian Royal Ancestry](#)

Dionysus/Bacchus

Dionysus or **Dionysos** is the ancient Greek [god](#) of [wine](#), the god who inspires ritual madness and [ecstasy](#), and a major figure of [Greek mythology](#). He is included as one of the [twelve Olympians](#) in some lists. Dionysus is typical of the god of the [epiphany](#), "the god that comes". He was also known as **Bacchus**, the name adopted by the [Romans](#) and the frenzy he induces, *bakkheia*. In addition to [winemaking](#), he is the patron deity of [agriculture](#) and the [theater](#). He was also known as the Liberator, freeing one from one's normal self, by madness, ecstasy or wine. The divine mission of Dionysus was to mingle the music of the [aulos](#) and to bring an end to care and worry. In Greek mythology, Dionysus is made out to be a son of [Zeus](#) and the mortal [Semele](#).

2nd century Roman statue of Dionysus leaning on a herme



Dionysus had a strange birth that evokes the difficulty in fitting him into the [Olympian pantheon](#). His mother was a mortal woman, [Semele](#), the daughter of king [Cadmus](#) of [Thebes](#), and his father was [Zeus](#), the king of the gods. Zeus' wife, [Hera](#), a jealous and prudish goddess, discovered the affair while Semele was pregnant. Appearing as an old [crone](#) (in other stories a nurse), Hera befriended Semele, who confided in her that Zeus was the actual father of the baby in her womb. Hera pretended not to believe her, and planted seeds of doubt in Semele's mind. Curious, Semele demanded of Zeus that he reveal himself in all his glory as proof of his godhood. Though Zeus begged her not to ask this, she persisted and he agreed. Therefore he came to her wreathed in bolts of lightning; mortals, however, could not look upon an undisguised god without dying, and she perished in the ensuing blaze. Zeus rescued the fetal Dionysus by sewing him into his thigh. A few

months later, Dionysus was born on Mount Pramnos in the island of [Ikaria](#), where Zeus went to release the now-fully-grown baby from his thigh. In this version, Dionysus is borne by two "mothers" (Semele and Zeus) before his birth, hence the epithet *dimētōr* (of two mothers) associated with his being "twice-born".

When [Theseus](#) abandoned [Ariadne](#) sleeping on Naxos, Dionysus found and married her. She bore him a son named Oenopion, but he committed suicide or was killed by [Perseus](#). In some variants, he had her crown put into the heavens as the constellation Corona; in others, he descended into [Hades](#) to restore her to the gods on Olympus.



Bacchus and Ariadne by [Titian](#), at the [National Gallery](#) in London

<http://en.wikipedia.org/wiki/Helen>

Helen

Helen and Menelaus: Menelaus intends to strike Helen; struck by her beauty, he drops his sword. A flying Eros and Aphrodite (on the left) watch the scene. Detail of an Attic red-figure krater, c. 450–440 BC (Paris, Louvre).



In [Greek mythology](#), **Helen** (in [Greek](#), *Helénē*), known as **Helen of Troy** (and earlier **Helen of Sparta**), was the daughter of [Zeus](#) and [Leda](#) (or [Nemesis](#)), daughter of King [Tyndareus](#) and sister of [Castor](#), [Polydeuces](#) and [Clytemnestra](#). Her abduction by [Paris](#) brought about the [Trojan War](#). Helen was described by Dr. Faustus in [Christopher Marlowe](#)'s eponymous play as having "the face that launched a thousand ships."



Leda and the Swan by [Cesare da Sesto](#) (c. 1506–1510, [Wilton House, Wilton](#)). The artist has been intrigued by the idea of Helen's unconventional birth; she and Clytemnestra are shown emerging from one egg; Castor and Pollux from another.

In most sources, including the [Iliad](#) and the [Odyssey](#), Helen is the daughter of [Zeus](#) and [Leda](#), the wife of the Spartan king [Tyndareus](#). [Euripides](#)' play [Helen](#), written in the late 5th century BC, is the earliest source to report the most familiar account of Helen's birth: that, although her putative father was Tyndareus, she was actually Zeus' daughter. In the form of a swan, the king of gods was chased by an eagle, and sought refuge with Leda. The swan gained her affection, and the two mated. Leda then produced an egg, from which Helen was produced. The First [Vatican Mythographer](#) introduces the notion that two eggs came from the union: one containing [Castor and Pollux](#); one with Helen and [Clytemnestra](#). Nevertheless, the same author earlier states that Helen, Castor and Pollux were produced from a single egg.

On the other hand, in the [Cypria](#), one of the [Cyclic Epics](#), Helen was the daughter of Zeus and the goddess [Nemesis](#). The date of the *Cypria* is uncertain, but it is generally thought to preserve traditions that date back to at least the 7th century BC. In the *Cypria*, Nemesis did not wish to mate with Zeus. She therefore changed shape into various animals as she attempted to flee Zeus, finally becoming a goose. Zeus also transformed himself into a goose and mated with Nemesis, who produced an egg from which Helen was born. Presumably in the *Cypria* this egg was somehow transferred to Leda.

Callisto (mythology)

In [Jupiter](#) and Callisto by [François Boucher](#), [Zeus](#) takes the form of [Artemis/Diana](#)



In [Greek mythology](#), **Callisto** was a [nymph](#) of [Artemis](#). Transformed into a bear and [set among the stars](#), she was the mother of the [Arcadians](#), through her son [Arcas](#).

As a follower of Artemis, Callisto, the daughter of [Lycaon](#), king of [Arcadia](#), took a vow to remain a virgin, as did all the nymphs of Artemis. But to have her, Zeus disguised himself, Ovid says, as Artemis/Diana herself, in order to lure her into his embrace and rape her. Callisto was then turned into a [bear](#), as told:

...but afterwards, when she was already with child, was seen bathing and so discovered. Upon this, the goddess was enraged and changed her into a beast. Thus she became a bear and gave birth to a son called [Arcas](#).

Either Artemis "slew Kallisto with a shot of her silver bow," perhaps urged by the wrath of [Hera](#), or, later, Arcas, the eponym of [Arcadia](#), nearly killed his bear-mother, when she had wandered into the [forbidden precinct](#) of Zeus. In every case, Zeus placed them both

in the sky as the [constellations](#) [Ursa Major](#), called *Arktos*, the "Bear", by Greeks, and [Ursa Minor](#).

According to [Ovid](#), it was [Jupiter](#) (the Roman Zeus) who took the form of Artemis/[Diana](#) so that he might evade his wife [Juno's](#) (Roman *Hera*) detection, forcing himself upon Callisto while she was separated from Diana and the other nymphs. Her pregnant condition was discovered some months later while bathing with Diana and her fellow nymphs. Upon this, Diana was enraged



and expelled Callisto from the group, and subsequently she gave birth to [Arcas](#). Juno then took the opportunity to avenge her wounded pride and transformed the nymph into a bear. Sixteen years later Callisto, still a bear, encountered her son Arcas hunting in the forest. Just before Arcas killed his own mother with his javelin, Jupiter/Jupiter averted the tragedy by placing mother and son amongst the stars as [Ursa Major](#) and [Minor](#), respectively. Juno/Hera, enraged that her attempt at revenge had been frustrated, appealed to [Ocean](#) that the two might never meet his waters, thus providing a poetic explanation as their [circumpolar](#) positions.

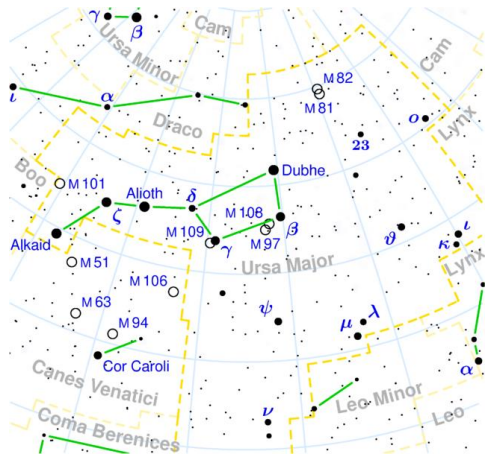
Titian's [Diana and Callisto](#) (1559) portrays the moment when Callisto's

pregnancy is discovered

Arcas

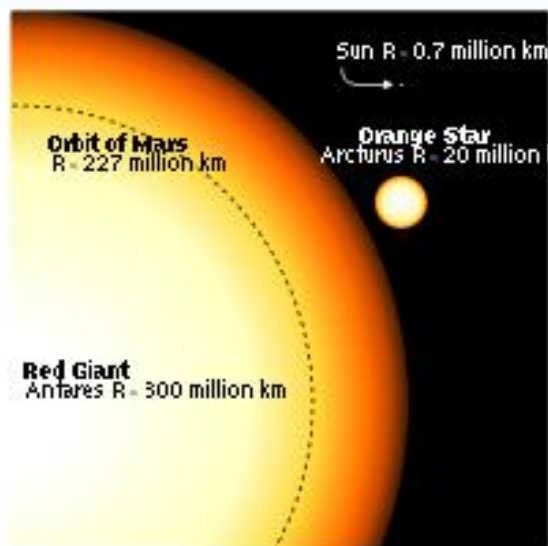
In [Greek mythology](#), **Arcas** was the son of [Zeus](#) and [Callisto](#). Callisto was a nymph of the goddess [Artemis](#). Zeus, being a flirtatious god, wanted Callisto for a lover. As she would not be with anyone but Artemis, Zeus cunningly disguised himself as Artemis and seduced Callisto. The child resulting from their union was called Arcas.

[Hera](#) (Zeus' wife), became jealous, and in anger, transformed Callisto into a [bear](#). She would have done the same or worse to her son, had Zeus not hidden Arcas in an area of [Greece](#) that would come to be called [Arcadia](#), in his honor. There Arcas safely lived until one day, during one of the court feasts held by King [Lycaon](#), Arcas was placed upon the burning altar as a sacrifice to the gods. He then said to Zeus "If you think that you are so clever, make your son whole and un-harmed." At this Zeus became enraged. He made Arcas whole and then directed his anger toward Lycaon, turning him into the first [werewolf](#).



After this occurrence, Arcas became the new king of Arcadia, and the country's greatest [hunter](#). One day when Arcas went hunting in the woods, he came across his mother. Seeing her son after so long, she went forth to embrace him. Not knowing that the bear was his mother, he went to kill her with an [arrow](#). Zeus, taking pity upon the two, decided to avert the tragedy and put them both up in the heavens, and their [constellations](#) are now referred to as [Ursa Major](#) and [Ursa Minor](#), the big and little bears (also known as the Big and Little Dipper). When Hera heard of this, she became so angry that she asked [Tethys](#) to keep them in a certain place, so that the constellations would never sink below the horizon and receive water.

Comparison between Arcturus, red supergiant Antares, and the Sun. The black circle is the size of the orbit of Mars. The earth's orbit is even smaller.



Apollo

In [Greek](#) and [Roman mythology](#), **Apollo** is one of the most important and diverse of the [Olympian deities](#). The ideal of the [kouros](#) (a beardless youth), Apollo has been variously recognized as a god of light and the sun; truth and prophecy; [archery](#); medicine, healing and plague; music, poetry, and the arts; and more. Apollo is the son of [Zeus](#) and [Leto](#), and has a [twin](#) sister, the chaste huntress [Artemis](#).



2nd century AD Roman statue of Apollo depicting the god's attributes—the lyre and the snake [Python](#)

As the patron of [Delphi](#) (*Pythian Apollo*), Apollo was an [oracular](#) god—the prophetic deity of the [Delphic Oracle](#). Medicine and healing were associated with Apollo, whether through the god himself or mediated through his son [Asclepius](#), yet Apollo was also seen as a god who could bring ill-health and deadly [plague](#) as well as one who had the ability to cure.

Birth

When [Hera](#) discovered that Leto was pregnant and that Zeus was the father, she banned Leto from giving birth on the mainland, or any island. In her wanderings, [Leto](#) found the newly created [floating island](#) of [Delos](#), which was neither mainland nor a real island, so she gave birth there. The island was surrounded by swans. Afterwards, Zeus secured Delos to the bottom of the ocean. This island later

became sacred to Apollo.

The Flaying of Marsyas by [Titian](#), c.1570–76.



Apollo has ominous aspects aside from his plague-bringing, death-dealing arrows: [Marsyas](#) was a [satyr](#) who challenged Apollo to a contest of music. He had found an [aulos](#) on the ground, tossed away after being invented by [Athena](#) because it made her cheeks puffy. The contest was judged by the [Muses](#). After they each performed, both were deemed equal until Apollo decreed they play and sing at the same time. As Apollo played the [lyre](#), this was easy to do. Marsyas could not do this as he only knew how to use the flute and could not sing at the same time. Apollo was declared the winner because of this. Apollo [flayed](#) Marsyas alive in a cave near [Celaenae](#) in [Phrygia](#) for his [hubris](#) to challenge a god. He then nailed Marsyas' shaggy skin to a nearby pine-tree. Marsyas' blood turned into the river [Marsyas](#).

Artemis/Diana

The *Diana of Versailles*, a *Roman* copy of a *Greek sculpture* by *Leochares*. (*Louvre Museum*)



Artemis was one of the most widely venerated of the Ancient Greek deities. In the classical period of [Greek mythology](#), Artemis was often described as the daughter of [Zeus](#) and [Leto](#), and the twin sister of [Apollo](#). She was the Hellenic goddess of the hunt, wild animals, wilderness, childbirth, virginity, fertility, young girls and disease in women and often was depicted as a huntress carrying a bow and arrows. The [deer](#) and the [cypress](#) were sacred to her. In later Hellenistic times, she even assumed the ancient role of [Eileithyia](#) in aiding childbirth. Artemis later became identified with the Roman goddess [Diana](#).

The childhood of Artemis is not embodied in any surviving myth: the *Iliad* reduced the figure of the dread goddess to that of a girl, who, having been thrashed by [Hera](#), climbs weeping into the lap of Zeus. A poem of [Callimachus](#) – the goddess "who amuses herself on mountains with archery" – imagines some charming vignettes: at three years old, Artemis asked her father, Zeus, while sitting on his knee, to grant her six wishes.

Her first wish was to remain chaste for eternity, and never to be confined by marriage. She then asked for lop-eared hounds, stags to lead her chariot, and [nymphs](#) to be her hunting companions, 60 from the river and 20 from the ocean. Also, she asked for a silver bow like her brother [Apollo](#). He granted her wishes. All of her companions remained virgins and Artemis guarded her own chastity closely. Her symbol was the silver bow and arrow.



She was once bathing in a vale on Mount [Cithaeron](#), when the Theban prince and hunter [Actaeon](#) stumbled across her. One version of this story says that Actaeon hid in the bushes and spied on her as she continued to bathe; she was enraged to discover the spy and turned him into a stag which was pursued and killed by his own hounds. Alternatively, another version states that Actaeon boasted that he was a better hunter than she and Artemis turned him into a stag and he was eaten by his hounds.

The Death of Adonis, by [Giuseppe Mazzuoli](#), 1709 - [Hermitage Museum](#)

In the story of [Adonis](#), who was a late addition to Greek mythology during the Hellenistic period, Artemis sent a [wild boar](#) to kill Adonis as punishment for his hubristic boast that he was a better hunter than she.

[http://en.wikipedia.org/wiki/Endymion_\(mythology\)](http://en.wikipedia.org/wiki/Endymion_(mythology))

Endymion (mythology)

The Sleep of Endymion by [Anne-Louis Girodet](#) (1818), Musée du Louvre, Paris.



In [Greek mythology](#), **Endymion** could have been a handsome [Aeolian shepherd](#) or hunter, or even a king who ruled and was said to reside at Olympia in [Elis](#), but he was also said to reside and was venerated on [Mount Latmus](#) in [Caria](#), on the west coast of Asia Minor.

Endymion and Selene, by [Sebastiano Ricci](#) (1713), Chiswick House, England.

[Apollonius of Rhodes](#) is one of the many poets who tell how [Selene](#),

the [Titan](#) goddess of the moon, loved the mortal. She believed him to be so beautiful that she asked Endymion's father, [Zeus](#), to grant him eternal youth so that he would never leave her. Alternatively, Selene so loved how Endymion looked when he was asleep in the cave on [Mount Latmus](#), near [Miletus](#) in Caria, that she entreated Zeus that he might remain that way. In either case, Zeus granted her wish and put him into an eternal sleep. Every night, Selene visited him where he slept. Selene and Endymion had fifty daughters called the [Menae](#).

According to a passage in [Deipnosophistae](#), the sophist and [dithyrambic](#) poet Licymnius of Chios tells a different tale, in which [Hypnos](#), the god of sleep, in awe of his beauty, causes him to sleep with his eyes open, so he can fully admire his face.

The [Bibliothèque](#) claims that:

[Calyce](#) (18930) and [Aethlius](#) (18029) had a son Endymion who led Aeolians from [Thessaly](#) and founded Elis. But some say that he was a son of Zeus. As he was of surpassing beauty, the Moon fell in love with him, and Zeus allowed him to choose what he would, and he chose to sleep for ever, remaining deathless and ageless. Endymion had by a [Naiad](#) nymph or, as some say, by [Iphianassa](#), (18932) a son Aetolus, who slew Apis, son of Phoroneus, and fled to the [Curetian](#) country. There he killed his hosts, Dorus and Laodocus and [Polypoetes](#), the sons of [Phthia](#) and [Apollo](#), and called the country [Aetolia](#) after himself.



<http://en.wikipedia.org/wiki/Dardanus>

Dardanus

In [Greek mythology](#), **Dardanus** was a son of [Zeus](#) and [Electra](#), daughter of [Atlas](#), and founder of the city of [Dardania](#) on [Mount Ida](#) in the [Troad](#).

Dionysius of Halicarnassus (1.61–62) states that Dardanus' original home was in [Arcadia](#) where Dardanus and his elder brother Iasus ([Iasion](#)) reigned as kings following Atlas. Dardanus married [Chryse](#) daughter of [Pallas](#) by whom he fathered two sons: [Idaeus](#) and [Dymas](#). When a [great flood](#) occurred, the survivors, who were living on mountains that had now become islands, split into two groups: one group remained and took Deimas as king while the other sailed away, eventually settling in the island of [Samothece](#). There Iasus was slain by [Zeus](#) for lying with [Demeter](#). Dardanus and his people found the land poor and so most of them set sail for Asia.

Dardanus came to the Troad from Samothrace and was there welcomed by [King Teucer](#) and that Dardanus married [Batea](#) the daughter of Teucer.

Dardanus' children by [Batea](#) were [Ilus](#), [Erichthonius](#) and [Idaea](#). One last claim identifies Dardanus with a biblical Darda who is said to be a son of Zerah. The subject is debatable due to Zerah's name being similar to that of Zeus's and his wife, Hera. According to the [Old Testament](#), Zerah was Pharez's twin brother, the former had his whereabouts unknown whereas the former bore Juda, founder of the tribe that bears same name.

http://en.wikipedia.org/wiki/Erichthonius_of_Dardania

Erichthonius of Dardania

The mythical King **Erichthonius of Dardania** was the son of [Dardanus](#) or Darda King of [Dardania](#), and [Batea](#), (although some legends say his mother was [Olizone](#), descendant of [Phineus](#)).

Fundamentally, all that is known of this Erichthonius comes from [Homer](#), who says ([Iliad 20.215-234](#)):

"In the beginning [Dardanos](#) was the son of [Zeus](#), and founded [Dardania](#), for [Ilion](#) was not yet established on the plain for men to dwell in, and her people still abode on the spurs of many-fountained [Ida](#). Dardanos had a son, king Erichthonios, who was wealthiest of all men living; he had three thousand mares that fed by the water-meadows, they and their foals with them. [Boreas](#) was enamored of them as they were feeding, and covered them in the semblance of a dark-maned stallion. Twelve filly foals did they conceive and bear him, and these, as they sped over the fertile plain, would go bounding on over the ripe ears of wheat and not break them; or again when they would disport themselves on the broad back of Ocean they could gallop on the crest of a breaker. Erichthonios begat [Tros](#), king of the Trojans, and Tros had three noble sons, [Ilos](#), [Assarakos](#), and [Ganymede](#) who was comeliest of mortal men; wherefore the gods carried him off to be Zeus' cupbearer, for his beauty's sake, that he might dwell among the immortals."

[http://en.wikipedia.org/wiki/Tros_\(mythology\)](http://en.wikipedia.org/wiki/Tros_(mythology))

Tros (mythology)

In [Greek mythology](#), **Tros** was a ruler of [Troy](#) and the son of [Erichthonius](#) or [Ilus I](#), from whom he inherited the throne. Tros was the father of three sons: [Ilus](#), [Assaracus](#), and [Ganymedes](#). He is the [eponym](#) of [Troy](#), also named *Ilion* for his son Ilus. Tros's wife was said to be [Callirrhoe](#), daughter of the River God [Scamander](#), or [Acallaris](#), daughter of [Eumedes](#).

When Zeus abducted Ganymedes, Tros grieved for his son. Sympathetic, Zeus sent [Hermes](#) with two horses so swift they could run over water. Hermes also assured Tros that Ganymede was immortal and would be the cupbearer of the gods, a position of great distinction.

In variant versions Ganymede is son of [Laomedon](#) son of [Ilus](#) son of Tros.

It was from Tros that the Dardanians were called [Trojans](#) and the land named the [Troad](#).

<http://en.wikipedia.org/wiki/Ilus>

Ilus

Ilus (son of Dardanus)

[Homer](#)'s *[Iliad](#)* mentions at several points the tomb of **Ilus** son of [Dardanus](#) in the middle of the Trojan plain. Later writers explain him as the son and heir of Dardanus who died childless whence his brother [Erichthonius](#) gained the kingship.

Ilus (son of Tros)

Ilus (**Ilos** in Greek) is in [Greek mythology](#) the founder of the city called *Ilion* to which he gave his name. When the latter became the chief city of the Trojan people it was also often called [Troy](#), the name by which it is best known today.

Ilus was son and heir to [Tros](#) of [Dardania](#) and brother of [Assaracus](#) and [Ganymede](#). He won the wrestling prize at games held by the King of Phrygia and received fifty youths and maidens as his reward. The king also, on the advice of an oracle, gave him a cow and asked him to found a city where it should lie down. Ilus did so.

Ilus then prayed to [Zeus](#) for a sign and at once saw the [Palladium](#) fallen from heaven and lying before his tent but was immediately blinded for the impiety of looking on the image. He regained his sight after making offerings to [Athena](#).

Ilus preferred his new city of Ilium to Dardania and on his father's death he remained there, bestowing the rule of Dardania on his brother [Assaracus](#) instead and so the Trojans were split into two kingdoms.

Ilus was father of [Laomedon](#) who succeeded him. His wife was said to be either [Eurydice](#) (daughter of [Adrastus](#)), or [Leucippe](#). Other children of Ilus include two daughters, [Themiste](#) (or [Themis](#)) and [Telecleia](#), who married [Capys](#) and [Cisseus](#), respectively.

<http://en.wikipedia.org/wiki/Laomedon>

Laomedon

Heracles about to kill Laomedon, terra sigillata flask from Southern Gaul, late 1st century–early 2nd century CE



In [Greek mythology](#), **Laomedon** was a [Trojan](#) king, son of [Ilus](#), brother of [Ganymedes](#) and father of [Priam](#), [Astyoche](#), [Lampus](#), [Hicetaon](#), [Clytius](#), [Cilla](#), [Proclia](#), [Aethilla](#), [Clytadora](#), and [Hesione](#). Laomedon's two wives are [Strymo](#) (or Rhoeo) and [Leucippe](#); by the former he begot [Tithonus](#) and by the latter King [Priam](#). He also had a son named [Bucolion](#) by the nymph [Abarbarea](#), as recounted by [Homer](#) in the [Iliad](#) (6.22).

Laomedon owned several [horses](#) with divine parentage, with whom [Anchises](#) secretly bred his own mares.

According to one story, Laomedon's son, [Ganymedes](#), was kidnapped by [Zeus](#), who had fallen in love with the beautiful boy. Laomedon grieved for his son. Sympathetic, Zeus sent [Hermes](#) with two horses so swift they could run over water. Hermes also assured Laomedon that [Ganymedes](#) was immortal and would be the cupbearer for the gods, a position of much distinction. However, [Ganymedes](#) is more usually described as a son of [Tros](#), an earlier King of Troy and grandfather of Laomedon. Laomedon himself was son of [Ilus](#), son of [Tros](#).

[Poseidon](#) and [Apollo](#), having offended [Zeus](#), were sent to serve King Laomedon. He had them build huge walls around the city and promised to reward them well, a promise he then refused to fulfill. In vengeance, before the [Trojan War](#), [Poseidon](#) sent a sea monster to attack Troy.

Laomedon planned on sacrificing his daughter [Hesione](#) to Poseidon in the hope of appeasing him. [Heracles](#) (along with [Oicles](#) and [Telamon](#)) rescued her at the last minute and killed the monster. Laomedon had promised them the magic horses as a reward for their deeds, but when he broke his word, Heracles and his allies took vengeance by putting Troy to siege, killing Laomedon and all his sons save Podarces, who saved his own life by giving Heracles a golden veil Hesione had made (and therefore was afterwards called [Priam](#), from *priamai* 'to buy'). Telamon took Hesione as a war prize and married her; they had a son, [Teucer](#).

Anchises

Aeneas Bearing Anchises from Troy, by [Carle van Loo](#), 1729 ([Louvre](#)).



In [Greek mythology](#), **Anchises** was the son of [Capys](#) and [Themiste](#) (daughter of Ilus son of Tros) or [Hieromneme](#), a [naiad](#). His major claim to fame in Greek mythology is that he was a mortal lover of the goddess [Aphrodite](#) (and in Roman mythology, the lover of [Venus](#)). One version is that Aphrodite pretended to be a [Phrygian](#) princess and seduced him for nearly two weeks of lovemaking. Anchises learned that his lover was a goddess only nine months later, when she revealed herself and presented him with the infant [Aeneas](#). The principal early narrative of Aphrodite's seduction of Anchises and the birth of Aeneas is the Homeric Hymn to Aphrodite.

Anchises was a prince from [Dardania](#), a territory neighbouring [Troy](#). He had a mortal

wife named Eriopis, according to the scholiasts, and he is credited with other children beside Aeneas. [Homer](#), in the [Iliad](#), mentions a daughter named [Hippodameia](#), their eldest ("the darling of her father and mother"), who married her cousin [Alcathous](#).

Anchises bred his mares with the divine stallions owned by King [Laomedon](#). However, he made the mistake of bragging about his liaison with Aphrodite, and as a result [Zeus](#), the king of the gods, hit him with a thunderbolt which left him lame.

After the defeat of Troy in the [Trojan War](#), the elderly Anchises was carried from the burning city by his son [Aeneas](#), accompanied by Aeneas' wife [Creusa](#), who died in the escape attempt, and small son [Ascanius](#) (the subject is depicted in several paintings, including a famous version by [Federico Barocci](#) in the [Galleria Borghese](#) in [Rome](#)). Anchises himself died and was buried in [Sicily](#) many years later. Aeneas later visited [Hades](#) and saw his father again in the [Elysian Fields](#).

<http://en.wikipedia.org/wiki/Aeneas>

Aeneas

Aeneas flees burning Troy, Federico Barocci, 1598.



In [Greco-Roman mythology](#), **Aeneas** was a [Trojan hero](#), the son of the prince [Anchises](#) and the goddess [Aphrodite](#). His father was also the second cousin of King [Priam](#) of Troy.

As seen in the first books of the *Aeneid*, Aeneas is one of the few Trojans who were not killed in battle or enslaved when Troy fell. When Troy was [sacked](#) by the Greeks, Aeneas, after being commanded by the gods to flee, gathered a group, collectively known as the [Aeneads](#), who then traveled to [Italy](#) and became progenitors of the

[Romans](#).

Aeneas tells Dido about the fall of Troy, by Pierre-Narcisse Guérin.



(From here on, the Greek myths make room for the Roman mythology, so the Roman names of the gods will be used, except for Aphrodite.)

After a brief but fierce storm sent up against the group at [Juno](#)'s request, and several failed attempts to found cities, Aeneas and his fleet made landfall at [Carthage](#) after six years of wanderings. Aeneas had a year-long affair with the [Carthaginian](#) queen [Dido](#), who proposed that the Trojans settle in her land and that she and Aeneas reign jointly over their peoples. Once again,

this was in favour of Juno, who was told of the fact that her favorite city would eventually be defeated by the Trojans' descendants. However, the messenger god [Mercury](#) was sent by [Jupiter](#) and Aphrodite to remind Aeneas of his journey and his purpose, thus compelling him to leave secretly and continue on his way. When Dido learned of this, she ordered her sister Anna to construct a pyre, she said, to get rid of Aeneas' possessions, left behind by him in his haste to leave. Standing on it, Dido uttered a curse that would forever pit Carthage against Rome. She then committed suicide by stabbing herself with the same sword she gave Aeneas when they first met and then falling on the pyre. Anna reproached the mortally wounded Dido. Meanwhile, Juno, looking down on the tragedy and moved by Dido's plight, sent [Iris](#) to make Dido's passage to [Hades](#) quicker and less painful. When Aeneas later traveled to Hades, he called to her ghost but she neither spoke to nor acknowledged him.

The [Julian family](#) of Rome, most notably [Julius Caesar](#) and [Augustus](#), traced their lineage to Ascanius and Aeneas, thus to the goddess Aphrodite. Through the Julians, the [Palemonids](#) also make this claim. The legendary [kings of Britain](#) also trace their family through a grandson of Aeneas, [Brutus](#).

Brutus of Troy

Brutus of Troy, the mythological founder of London.



Brutus or **Brute of Troy** is a legendary descendant of the [Trojan](#) hero [Aeneas](#), known in medieval British legend as the eponymous founder and first king of [Britain](#). This legend first appears in the [Historia Britonum](#), a 9th century historical compilation attributed to [Nennius](#), but is best known from the account given by the 12th century chronicler [Geoffrey of Monmouth](#) in his [Historia Regum Britanniae](#).

Historia Regum Britanniae

Geoffrey of Monmouth's account tells much the same story, but in greater detail. In this version, Brutus is explicitly the grandson, rather than son, of Ascanius; his father is Ascanius' son [Silvius](#). The magician who predicts great things for the unborn Brutus also foretells he will kill both his parents. He does so, in the same manner described in the *Historia Britonum*, and is banished. Travelling to Greece, he discovers a group of Trojans enslaved there. He becomes their leader, and after a series of battles and some judicious hostage-taking, forces the Greek king Pandrasus to let his people go. He is given Pandrasus's daughter Ignoge in marriage, and ships and provisions for the voyage, and sets sail. The Trojans land on a deserted island and discover an abandoned temple to [Diana](#). After performing the appropriate ritual, Brutus falls asleep in front of the goddess's statue and is given a vision of the land where he is destined to settle, an island in the western ocean inhabited only by a few giants. The Trojans win most of their battles but are conscious that the Gauls have the advantage of numbers, so go back to their ships and sail for Britain, then called [Albion](#). They meet the giant descendants of [Albion](#) and defeat them.

The Brutus Stone in [Totnes](#)



Brutus renames the island after himself and becomes its first king. Corineus becomes ruler of [Cornwall](#), which is named after him. They are harassed by the giants, but kill all of them but their leader, [Gogmagog](#), who is saved for a wrestling match against Corineus. Corineus throws him over a cliff to his death. Brutus then founds a city on the banks of the [River Thames](#), which he calls Troia Nova, or [New Troy](#), siting his palace where is now [Guildhall](#) and a temple to [Diana](#) on what is now [St Paul's](#) (with the [London Stone](#) being a part of the altar at the latter). The name is in time corrupted to [Trinovantum](#), and is later called [London](#). He creates laws for his people and rules for twenty-four years. He is buried at a temple at [Tower Hill](#). After his death the island is divided between his three sons, [Locrinus](#) ([England](#)), [Albanactus](#) ([Scotland](#)) and [Kamber](#) ([Wales](#)).

Legacy

Geoffrey's *Historia* says that Brutus and his followers landed at [Totnes](#) in [Devon](#). A stone on Fore Street in Totnes, known as the "Brutus Stone", commemorates this.

Pandora

Pandora (1861), by Pierre Loison (1816–1886)



In [Greek mythology](#), **Pandora** was the first woman. As [Hesiod](#) related it, each god helped create her by giving her unique gifts. [Zeus](#) ordered [Hephaestus](#) to mould her out of Earth as part of the punishment of mankind for [Prometheus](#)' theft of the secret of [fire](#), and all the gods joined in offering her "seductive gifts".

The Pandora myth first appears in the [Theogony](#) (ca. 8th–7th centuries BC), without ever giving the woman a name. After humans have received the stolen gift of fire from Prometheus, an angry Zeus decides to give men a punishing gift to compensate for the boon they had been given. He commands [Hephaestus](#) to mold from earth the first woman, a "beautiful evil" whose descendants would torment the race of men. After Hephaestus does so, [Athena](#) dressed her in a silvery gown, an embroidered veil, garlands and an ornate crown of gold. This woman goes unnamed in the *Theogony*, but is presumably Pandora, whose myth Hesiod revisited in *Works and Days*. When she first appears before gods and mortals, "wonder seized them" as they looked upon her. But she was "sheer guile, not to be withstood by men." Hesiod elaborates:

*From her is the race of women and female kind:
of her is the deadly race and tribe of women who
live amongst mortal men to their great trouble,
no helpmates in hateful poverty, but only in wealth.*

Hermes gives this woman a name: Pandora – "All-gifted" – "because all the Olympians gave her a gift". In this retelling of her story, Pandora's deceitful feminine nature becomes the least of mankind's worries. For she brings with her a jar or in most stories, a box containing "burdensome toil and sickness that brings death to men", diseases and "a myriad other pains". Prometheus had (fearing further reprisals) warned his brother [Epimetheus](#) not to accept any gifts from Zeus. But Epimetheus did not listen; he accepted Pandora, who promptly scattered the contents of her jar. As a result, Hesiod tells us, "the earth and sea are full of evils". One item, however, did not escape the jar, hope.

[John William Waterhouse](#): Pandora, 1896



Pyrrha



[Deucalion](#) and [Pyrrha](#) throwing rocks that become babies.

In [Greek mythology](#), **Pyrrha** was the daughter of [Epimetheus](#) and [Pandora](#) and wife of [Deucalion](#).

When [Zeus](#) decided to end the [Bronze Age](#) with the great [deluge](#), Deucalion and his wife, Pyrrha, were the only survivors. Even though he was imprisoned, Prometheus who could see the future and had foreseen the coming of this flood told his son, Deucalion, to build an ark and, thus, they survived. During the flood, they landed on [Mount Parnassus](#), the only place spared by the flood.

Once the deluge was over and the couple were on land again, Deucalion consulted an [oracle](#) of [Themis](#) about how to repopulate the earth. He was told to throw the bones of his mother behind his shoulder. [Deucalion](#) and Pyrrha understood the "mother" to be [Gaia](#), the mother of all living things, and the "bones" to be rocks. They threw the rocks behind their shoulders, which soon began to lose their hardness and change form. Their mass grew greater, and the beginnings of human form emerged. The parts that were soft and moist became skin, the veins of the rock became people's veins, and the hardest parts of the rocks became bones. The stones thrown by Pyrrha became women; those thrown by Deucalion became men.

Deucalion and Pyrrha had three sons, [Hellen](#), [Amphictyon](#), [Orestheus](#) and three daughters [Protogeneia](#), [Pandora II](#) and [Thyia](#).

Deucalion

Deucalion and Pyrrha, Giovanni Maria Bottalla, called Raffaellino (1613-1644), c. 1635. Acervo do Museu Nacional de Belas Artes, Rio de Janeiro, Brasil



In [Greek mythology](#) **Deucalion** was a son of [Prometheus](#) and [Pronoia](#). The anger of [Zeus](#) was ignited by the hubris of the [Pelasgians](#), and he decided to put an end to the [Bronze Age](#). [Lycaon](#), the king of Arcadia, had sacrificed a boy to Zeus, who was appalled by this cannibal offering. Zeus loosed a deluge, so that the rivers ran in torrents and the sea flooded the coastal plain, engulfed the foothills with spray, and washed everything clean. Deucalion, with the aid of his father Prometheus, was saved from this deluge by building an ark, like his Biblical equivalent [Noah](#) and Mesopotamian counterpart [Utnapishtim](#).

Once the deluge was over and the couple had given thanks to Zeus, Deucalion consulted an [oracle](#) of [Themis](#) about how to repopulate the earth. He was told to *cover your head and throw the bones of your mother behind your shoulder*. Deucalion and Pyrrha understood that "mother" is [Gaia](#), the mother of all living things, and the "bones" to be rocks. They threw the rocks behind their shoulders and the stones formed people. Pyrrha's became women; Deucalion's became men.



Deucalion from "Promptuarii Iconum Insigniorum "

Hecuba

The death of Hector on a Roman sarcophagus, c. 200 AD



Hecuba was a queen in [Greek mythology](#), the wife of King [Priam](#) of [Troy](#), with whom she had 19 children. The most famous of her children was [Hector](#) of Troy. She was of [Phrygian](#) birth; her father was [Dymas](#), and her mother [Eunoë](#) was said to be a daughter of [Sangarius](#), god of the [Sangarius River](#), the principal river of ancient [Phrygia](#).

In the [Iliad](#), Hecuba appears as the mother of [Hector](#), and laments his death in a well-known speech in Book 24 of the [epic](#).

With the god [Apollo](#), Hecuba had a son named [Troilus](#). An [oracle](#) prophesied that Troy would not be defeated as long as Troilus reached the age of twenty alive. He was killed by [Achilles](#) during the [Trojan War](#).

[Polydorus](#), [Priam](#)'s youngest son by Hecuba, was sent with gifts of jewelry and gold to the court of King [Polymestor](#) to keep him safe during the Trojan War. The fighting grew vicious and Priam was frightened for the child's safety. After Troy fell, Polymestor threw Polydorus to his death to take the treasure for himself. Hecuba, though she was enslaved by the [Achaeans](#) when the city fell, eventually avenged her son, blinding Polymestor and killing his children.

Another story says that she was given to [Odysseus](#) as a [slave](#), but as she snarled and cursed at him, the gods [turned](#) her into a dog, allowing her to escape.

Priam

In [Greek mythology](#), **Priam** was the king of [Troy](#) during the [Trojan War](#) and youngest son of [Laomedon](#).

Marriage and issue

Priam had a number of wives; his first was [Arisbe](#), who had given birth to his son [Aesacus](#), who met his death before the advent of the Trojan War. Priam later divorced her in favor of [Hecuba](#), daughter of the [Phrygian](#) king [Dymas](#). By his various wives and concubines Priam was the father of fifty sons and nineteen daughters. [Hector](#) was Priam's eldest son by Hecuba, and heir to the Trojan throne.

Life

When [Hector](#) is killed by [Achilles](#), Achilles treats the body with disrespect and refuses to give it back. Zeus sends the god Hermes to escort King Priam, Hector's father and the ruler of Troy, into the Greek camp. Priam tearfully pleads with Achilles to take pity on a father bereft of his



son and return Hector's body. He invokes the memory of Achilles' own father, [Peleus](#). Priam begs Achilles to pity him, saying "*I have endured what no one on earth has ever done before — I put my lips to the hands of the man who killed my son*". Deeply moved, Achilles finally relents and returns Hector's corpse to the Trojans. Both sides agree to a temporary truce, and Hector receives a hero's funeral. Achilles further goes on to give Priam leave to hold a proper funeral for Hector complete with funeral games. He promises that no Greek will engage in combat for 11 days, but on the 12th day of peace, the mighty war between the Greeks and the Trojans would resume. Priam is killed during the [Sack of Troy](#) by [Neoptolemus](#) (or [Pyrrhus](#)) son of [Achilles](#). His death is graphically related in Book II of [Virgil's Aeneid](#). In Virgil's description Neoptolemus first kills Priam's son [Polites](#) as he seeks sanctuary on the altar of [Zeus](#). Priam rebukes Neoptolemus, throwing a spear at him, which misses. Neoptolemus then drags Priam to the altar and there kills him too.

Priam and [Hector](#), sculpture by [Juan Adán](#) (18th cent., [Madrid](#))

<http://en.wikipedia.org/wiki/Hector>

Hector



Hector admonishes [Paris](#), who removes his wreath and reaches for his helmet. Behind them sits beautiful [Helen](#).

This painting illustrates the scene in the [Iliad](#) 6.312ff. Paris reaching for the helmet corresponds to what he later says to Hector (line 340): "So give me a moment while I arm for battle ...". The artist has arranged the scene that inspired him a little differently; for there should be some maids who cannot be seen in the scene from the viewer's angle. Also Paris was, in the text, already busy with his armour when Hector arrived, whereas in the painting he reaches for his helmet first after Hector's

exhortation. Nevertheless, the artist follows the spirit of the text, exposing the differences between Hector the warrior and Paris the lover.

In [Greek mythology](#), **Hectōr** ("holding fast"), or **Hektōr**, is a [Trojan](#) prince and the greatest fighter of Troy in the [Trojan War](#). He was the son of [Priam](#) and [Hecuba](#), a descendant of [Dardanus](#), who lived under [Mount Ida](#), and of [Tros](#), the founder of Troy, he is a prince of the royal house. He acts as leader of the Trojans and their allies in the defense of Troy, killing 31 Greeks in all. Homer places Hector as the very noblest of all the heroes in the [Iliad](#): he is both peace-loving and brave, thoughtful as well as bold, a good son, husband and father, and totally without darker motives.

Hector's last fight

Triumphant Achilles dragging Hector's lifeless body in front of the Gates of [Troy](#). (From a [panoramic fresco](#) on the upper level of the main hall of the [Achilleion](#))



“ Alas! the gods have lured me on to my destruction. ... death is now indeed exceedingly near at hand and there is no way out of it- for so [Zeus](#) and his son [Apollo](#) the far-darter have willed it, though heretofore they have been ever ready to protect me. My doom has come upon me; let me not then die ingloriously and without a struggle, but let me first do some great thing that shall be told among men hereafter. ”

—Spoken by Hector facing [Achilles](#), after a missed spear-throw,

Cassandra

In [Greek mythology](#), **Cassandra** ([Greek](#): "she who entangles men", also known as **Alexandra**) was the daughter of King [Priam](#) and Queen [Hecuba](#) of [Troy](#). Her beauty caused [Apollo](#) to grant her the gift of [prophecy](#). In an alternative version, she spent a night at Apollo's temple, at which time the temple snakes licked her ears clean so that she was able to hear the future. This is a recurring theme in Greek mythology, though sometimes it brings an ability to understand the language of animals rather than an ability to know the future. However, when she did not return his love, Apollo placed a curse on her so that no one would ever believe her predictions. She is a figure both of the [epic tradition](#) and of [tragedy](#), where her combination of deep understanding and powerlessness exemplify the tragic condition of humankind.

Ajax and Cassandra by [Solomon Joseph Solomon](#), 1886.



Apollo's cursed gift became a source of endless pain and frustration. In some versions of the myth, this is symbolized by the god spitting into her mouth; in other Greek versions, this act was sufficient to remove the gift so recently given by Apollo, but Cassandra's case varies. From [Aeschylus'](#) *Agamemnon*, it appears that she has made a promise to Apollo to become his consort, but broke it, thus incurring his wrath: though she has retained the power of foresight, no one will believe her predictions.

While Cassandra foresaw the destruction of Troy (she warned the Trojans about the [Trojan Horse](#), the death of [Agamemnon](#), and her own demise), she was unable to do anything to forestall these tragedies since no one believed her.

[Coroebus](#) and [Othronus](#) came to the aid of Troy out of love for Cassandra. Cassandra was also the first to see the body of her brother [Hector](#) being brought back to the city.

At the fall of Troy, she sought shelter in the temple of [Athena](#), where she was violently abducted and raped by [Ajax the Lesser](#). Cassandra was then taken as a [concubine](#) by King [Agamemnon](#) of [Mycenae](#). Unbeknownst to Agamemnon, while he was away at war, his wife, [Clytemnestra](#), had begun an affair with [Aegisthus](#). Clytemnestra and Aegisthus then murdered both Agamemnon and Cassandra. Some sources mention that

Cassandra and Agamemnon had twin boys, Teledamus and Pelops, both of whom were killed by Aegisthus.

<http://genealogy.ucan.us/admg31.htm#885>

Descendants of Adam from abt. 4000 BC

Thirty-first Generation

137. **Priam King of Troy** ([Laomedon](#) , [King of Troy Ilus](#) , [Tros](#) , [King of Troy Erichthonius](#) , [Founder of Troy Dardanus](#) , [Zerah](#) , (Judah), [King of Goshen Judas](#) , [Jacob](#) , [Isaac](#) , [Abraham](#) , (Terah), [King of Agade Thara](#) , (Nahor) [Nachor](#) , (Serug), [King of Ur and Agade Saruch](#) , (Reu) [Ragau](#) , (Peleg), [King of Babylon Phalec](#) , (Eber) [Heber](#) , [Salah\(Shelah\)](#) , [Cainan](#) , [Arphaxad](#) , (Sceaf) [Shem](#) , [Titea Emzara](#) , [Rakeel](#) , [Methuselah](#) , (His Ist cousin) [Edna](#) , [Daniel](#) , [Mahalalel](#) , [Cainan](#) , [Enosh](#) , (His Sister) [Azura](#), Adam and Eve), was born in of Troy.

King Priam married **Hecuba Queen of Troy**. Queen was born in Troy.

They had the following children:

+ 138 F i **Daughter of Priam, Sobil** (Troana, see:
<http://familytrees.genopro.com/Azrael/ind00912.htm>).

(<http://genealogy.ucan.us/admg32.htm#1153>

Descendants of Adam from abt. 4000 BC

Thirty-second Generation

138. **Daughter of Priam, Sobil** (Troana) ([King of Troy Priam](#) , [Laomedon](#) , [King of Troy Ilus](#) , [Tros](#) , [King of Troy Erichthonius](#) , [Founder of Troy Dardanus](#) , [Zerah](#) , (Judah), [King of Goshen Judas](#) , [Jacob](#) , [Isaac](#) , [Abraham](#) , (Terah), [King of Agade Thara](#) , (Nahor) [Nachor](#) , (Serug), [King of Ur and Agade Saruch](#) , (Reu) [Ragau](#) , (Peleg), [King of Babylon Phalec](#) , (Eber) [Heber](#) , [Salah\(Shelah\)](#) , [Cainan](#) , [Arphaxad](#) , (Sceaf) [Shem](#) , [Titea Emzara](#) , [Rakeel](#) , [Methuselah](#) , (His Ist cousin) [Edna](#) , [Daniel](#) , [Mahalalel](#) , [Cainan](#) , [Enosh](#) , (His Sister) [Azura](#) ,).

Daughter married **Memnon**.

<http://homepage.mac.com/cparada/GML/Memnon.html> father Tithonus, his father **Laomedon**

They had the following children: + 139 M i **Thor**.

[http://en.wikipedia.org/wiki/Memnon_\(mythology\)](http://en.wikipedia.org/wiki/Memnon_(mythology))

Memnon (mythology)

*Memnon, king of the Ethiopians and conqueror of the East.
3130: Engraving by Bernard Picart, 1673-1733.*



Eos lifting up the body of her son Memnon.

In [Greek mythology](#), **Memnon** was an [Ethiopian](#) king and son of [Tithonus](#) and [Eos](#). As a warrior he was considered to be almost Achilles' equal in skill. At the [Trojan War](#), he brought an army to [Troy's](#) defense and was killed by [Achilles](#) in retribution for killing [Antilochus](#). The death of Memnon echoes that of [Hector](#), another defender of Troy whom [Achilles](#) also killed out of revenge for a fallen comrade, [Patroclus](#). After Memnon's death, [Zeus](#) was moved by Eos' tears and granted her immortality. Memnon's death is related at length in the lost epic *Aethiopis*, composed



after *The Iliad* circa the 7th century BC.

Odin

"Odin, the Wanderer" (1886) by [Georg von Rosen](#)



Odin, is considered the chief [god](#) in [Norse paganism](#). He is associated with [wisdom](#), [war](#), battle, and death, and also [magic](#), [poetry](#), [prophecy](#), victory, and the hunt.

Odin and his brothers, Vili and Ve, are attributed with slaying [Ymir](#), the Ancient Giant, to form [Midgard](#). From Ymir's flesh, the brothers made the earth, and from his shattered [bones](#) and [teeth](#) they made the [rocks](#) and stones. From [Ymir's blood](#), they made the [rivers](#) and [lakes](#). Ymir's [skull](#) was made into the sky, secured at four points by four dwarfs named [East](#), [West](#), [North](#), and [South](#). From Ymir's [brains](#), the three [Gods](#) shaped the [clouds](#), whereas Ymir's eye-brows became a barrier between Jotunheim (giant's home) and Midgard, the place where men now dwell. Odin and his brothers are also attributed with making humans.

After having made earth from Ymir's flesh, the three brothers came across two logs (or an [ash](#) and an [elm tree](#)). Odin gave them breath and [life](#); Vili gave them brains and feelings; and Ve gave them [hearing](#) and [sight](#). The first man was [Ask](#)

and the first woman was [Embla](#).

Odin has fathered numerous children. With his wife, [Frigg](#), he fathered his doomed son [Baldr](#) and fathered the blind god [Hödr](#). By the personification of earth, [Fjörgyn](#), Odin was the father of his most famous son, [Thor](#). By the giantess [Grídr](#), Odin was the father of [Vidar](#), and by [Rinda](#) he was father of [Vali](#). Also, many royal families claimed descent from Odin through other sons.

The 7th century Tängelgarda stone shows Odin leading a troop of warriors all bearing rings. [Valknut](#) symbols are drawn beneath his horse, which is depicted with four legs.



[Worship](#) of Odin may date to [Proto-Germanic paganism](#). The [Roman](#) historian [Tacitus](#) may refer to Odin when he talks of [Mercury](#). The reason is that, like Mercury, Odin was regarded as [Psychopompos](#), "the leader of souls."

As Odin is closely connected with a horse and spear, and transformation/shape shifting into animal shapes, an alternative theory of origin contends that Odin, or at least some of his key characteristics, may have arisen just prior to the sixth century as a nightmareish horse god (Echwaz), later signified by the eight legged [Sleipnir](#). Some support for Odin as a late

comer to the Scandinavian Norse pantheon can be found in the Sagas where, for example, at one time he is thrown out of [Asgard](#) by the other gods - a seemingly unlikely tale for a well established "all father".

In the poem [Voluspa](#), a [Volva](#) tells Odin of numerous events reaching into the far past and into the future, including his own doom. The Volva describes creation, recounts the birth of Odin by his father [Borr](#) and his mother [Bestla](#) and how Odin and his brothers formed [Midgard](#) from the sea. She further describes the creation of the first human beings - [Ask and Embla](#) - by [Hœnir](#), [Lodurr](#) and Odin.

"Hœnir, Lóðurr and Odin create Askr and Embla" (1895) by [Lorenz Frølich](#).



Amongst various other events, the Volva mentions Odin's involvement in the [Aesir-Vanir War](#), the self-sacrifice of Odin's eye at [Mimir's Well](#), the death of his son [Baldr](#). She describes how Odin is slain by the wolf [Fenrir](#) at [Ragnarok](#), the subsequent avenging of Odin and death of Fenrir by his son

[Vídarr](#), how the world disappears into flames and, yet, how the earth again rises from the sea.

"Ask och Embla" (1948) by Stig Blomberg. In [Sölvesborg](#), Sweden



Frigg



*"Frigga Spinning the Clouds" by J. C. Dollman.
A 19th century depiction of Frigg (seated) and [Fulla](#) (1874)*



Frigg (or **Frigga**) is a major goddess in [Norse paganism](#), a subset of [Germanic paganism](#). She is said to be the wife of [Odin](#), and is the "foremost among the goddesses". Frigg appears primarily in [Norse mythological stories](#) as a wife and a mother. She is also described as having the power of prophecy yet she does not reveal what she knows. Frigg is described as the only one other than Odin who is permitted to sit on his high seat [Hlidskjalf](#) and look out over the universe. The English term [Friday](#) derives from the [Anglo-Saxon](#) name for Frigg, Frigga.

Frigg's children are [Baldr](#) and [Hodr](#), her stepchildren are [Thor](#), [Hermodr](#), [Heimdall](#), [Tyr](#), [Vidar](#), [Vali](#), and [Skjoldr](#). Frigg's companion is [Eir](#), a goddess associated with medical skills. Frigg's attendants are [Hlfn](#), [Gna](#), and [Fulla](#).



As the wife of Odin, Frigg is one of the foremost goddesses of Norse mythology. She is the patron of marriage and motherhood, and the goddess of love and fertility. In that aspect she shows many similarities with Freya, of whom she possibly is a different form.

She has a reputation of knowing every person's destiny, but never unveils it. As the mother of Balder, she tried to prevent his death by extracting oaths from every object in nature, but forgot the mistletoe. And by a fig made from mistletoe Balder died.

Her hall in Asgard is Fensalir (water halls).

<http://en.wikipedia.org/wiki/Thor>

Thor

Thor's Battle Against the Giants (1872) by [Mårten Eskil Winge](#).



Statue of Thor at [Mariatorget](#) in [Stockholm](#)



Thor is the red-haired and bearded [god](#) of [thunder](#) in [Germanic mythology](#) and [Germanic paganism](#), and its subsets: [Norse paganism](#), [Anglo-Saxon paganism](#) and [Continental Germanic paganism](#). Most surviving stories relating to Germanic mythology either mention Thor or focus on Thor's exploits. Thor was a much revered god of the ancient [Germanic peoples](#) from at least the earliest surviving written accounts of the indigenous Germanic tribes to over a thousand years later in the late [Viking Age](#).

Thor was appealed to for protection on numerous objects found from various Germanic tribes. Miniature replicas of [Mjölnir](#), the weapon of Thor, became a defiant symbol of Norse paganism during the [Christianization of Scandinavia](#)

Drawing of an archaeological find from [Öland](#), [Sweden](#) of a [gold](#) plated depiction of [Mjölnir](#) in [silver](#).

Baldr

"Each arrow overshot his head" (1902) by Elmer Boyd Smith.



Baldr is a [god](#) in [Norse Mythology](#) associated with light and beauty.

Baldr's wife is [Nanna](#) and their son is [Forseti](#). In *Gylfaginning*, Snorri relates that Baldr had the greatest ship ever built, named [Hringhorni](#), and that there is no place more beautiful than his hall, [Breidablik](#).

Apart from this description Baldr is known primarily for the story of his death. His death is seen as the first in the chain of events which will ultimately lead to the destruction of the gods at [Ragnarok](#). Baldr will be reborn in the new world, according to [Voluspa](#).

He had a dream of his own death and his mother had the same dreams. Since dreams were usually prophetic, this depressed him, so his mother [Frigg](#) made every object on earth [vow](#) never to hurt Baldr. All objects made this vow except [mistletoe](#). Frigg had thought it too unimportant and nonthreatening to bother asking it to make the vow.

When [Loki](#), the mischief-maker, heard of this, he made a magical spear from this plant (in some later versions, an arrow). He hurried to the place where the gods were indulging in their new pastime of hurling objects at Baldr, which would bounce off without harming him. Loki gave the spear to Baldr's brother, the blind god [Hodr](#), who then inadvertently killed his brother with it (other versions suggest that Loki guided the arrow himself). For this act, Odin and the giantess [Rindr](#) gave birth to [Vali](#) who grew to adulthood within a day and slew Hodr.

Baldr was ceremonially burnt upon his ship, Hringhorni, the largest of all ships. As he was carried to the ship, Odin whispered in his ear. This was to be a key riddle asked by Odin (in disguise) of the giant [Vafthrudnir](#) (and which was, of course, unanswerable) in the poem [Vafthrudnismal](#). The riddle also appears in the riddles of [Gestumblindi](#) in [Hervarar saga](#).

The dwarf [Litr](#) was kicked by [Thor](#) into the funeral fire and burnt alive. Nanna, Baldr's wife, also threw herself on the funeral fire to await Ragnarok when she would be reunited with her husband (alternatively, she died of grief). Baldr's horse with all its trappings was also burned on the pyre. The ship was set to sea by [Hyrrokin](#), a [giantess](#), who came riding on a wolf and gave the ship such a push that fire flashed from the rollers and all the earth shook.

Balder



The god of light, joy, purity, beauty, innocence, and reconciliation. Son of Odin and Frigg, he was loved by both gods and men and was considered to be the best of the gods. He had a good character, was friendly, wise and eloquent, although he had little power.

Most of the stories about Balder concern his death. He had been dreaming about his death, so Frigg extracted an oath from every creature, object and force in nature (snakes, metals, diseases, poisons, fire, etc.) that they would never harm Balder. All agreed that none of their kind would ever hurt or assist in hurting Balder. Thinking him invincible, the gods enjoyed themselves thereafter by using Balder as a target for knife-throwing and archery.

The malicious trickster, Loki, was jealous of Balder. He changed his appearance and asked Frigg if there was absolutely nothing that could harm the god of light. Frigg, suspecting nothing, answered that there was just one thing: a small tree in the west that was called mistletoe. She had thought it was too small to ask for an oath.

Loki immediately left for the west and returned with the mistletoe. He tricked Balder's blind twin brother Hod into throwing a mistletoe fig (dart) at Balder. Not knowing what he did, Hod threw the fig, guided by Loki's aim. Pierced through the heart, Balder fell dead.

The others took the dead god, dressed him in crimson cloth, and placed him on a funeral pyre aboard his ship Ringhorn, which passed for the largest in the world. Beside him they lay the body of his wife Nanna, who had died of a broken heart.

Balder's horse and his treasures were also placed on the ship. The pyre was set on fire and the ship was sent to sea by the giantess Hyrrokin. Loki did not escape punishment for his crime and Hod was put to death by Vali, son of Odin and Rind. Vali had been born for just that purpose.

[http://en.wikipedia.org/wiki/Nanna_\(Norse_deity\)](http://en.wikipedia.org/wiki/Nanna_(Norse_deity))

Nanna (Norse deity)

Nanna (1857) by [Herman Wilhelm Bissen](#).



Nanna is a [goddess](#) in [Norse mythology](#), the daughter of [Nepr](#) and wife of [Baldr](#) (Balder). She and Baldr are both [Aesir](#) and live together in the hall of [Breidablik](#) in [Asgard](#). With Baldr, she was the mother of [Forseti](#).

Gylfaginning

According to [Gylfaginning](#), when Baldr was unintentionally slain by the blind god [Hodr](#) through the treachery of [Loki](#), she was overcome with grief and died. She was placed on the funeral [pyre](#) alongside her husband on his ship [Hringhorni](#) which was then launched out to sea. Later, when [Hermod](#) set out on his quest to bring Baldr back from the [underworld](#) and entered the hall of [Hel](#), he saw Baldr there in the seat of honour alongside Nanna who sent back with Hermod gifts for the other gods including a robe for [Frigg](#) and a ring for [Fulla](#) along with the golden arm ring [Draupnir](#) sent back to [Odin](#) by Baldr.

According to [Skaldskaparmal](#), Nanna is listed among the eight [Asynjur](#) presiding over the banquet held for [Aegir](#) when he was a guest in Asgard, though Baldr is conspicuously absent among the hosting male Aesir.

Baldr sees Nanna for the first time, illustration by Louis Moe

In a [Danish](#) history written by [Saxo Grammaticus](#), Nanna is a beautiful human woman caught up in a love triangle between the human king [Hotherus](#) and the demigod [Balderus](#) who,

unlike their counterparts in *Gylfaginning*, are not brothers but rivals for the hand of Nanna.

Setre Comb

The Setre Comb is a comb from the 6th or early 7th century featuring [runic](#) inscriptions. The comb is the subject of an amount of scholarly discourse as most experts accept the reading of the Germanic charm word [alu](#) and [Nanna](#), though there exists questions as to if *Nanna* is the same figure as the goddess from later attestations.

