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One of the original twelve Titans of Greek mythology Phoebe was the daughter of the primordial deities Gaia and Uranus. She married her brother Coeus, and together they had two daughters, Asteria and Leto. Through Leto, Phoebe was the grandmother of Apollo and Artemis, powerful gods of the Olympian pantheon. The name "Phoebe" (Greek Φοῖβη, transl. Phoibē) was derived from the ancient Greek adjective φοῖβος (phoibos), meaning "bright" or "shining"; this name was also applied to Phoebe's grandson Apollo, who was commonly referred to as Apollo Phoebus, or "Shining Apollo." However, the ultimate etymology of the Greek phoibos, and thus also of Phoebe's name, remains uncertain.[1] Phoebe Φοῖβη (transl. Phoibē) in the Theogony, Hesiod refers to Phoebe with the epithet χρυσοστόματος (chrysostomatos, "golden-crowned").[2] Phoebe's precise attributes remain unclear, but her name ("the bright one") suggests some association with light. She was also connected with oracles, both through her grandson Apollo as well as in her own right. Bell crater showing Leto with her children Artemis and Apollo while offering libations to an altar (ca. 450 BCE). Metropolitan Museum of ArtPublic DomainThe daughter of Gaia, mother of the earth, and Uranus, father of the heavens, Phoebe was part of a brood of Titans that included

Coeus, Crisus, Hyperion, Rhea, Oceanus, Iapetus, Theia, Themis, Mnemosyne, Tethys, and Cronus.[3] Phoebe's other siblings were the one-eyed monsters known as the Cyclopes or the Hecatoncheires, horrible creatures said to have a hundred hands each.Like many Titans, Phoebe seldom appeared in Greek texts. Her role in the Titanomachy and its aftermath, for example, is unsung and unknown. Hesiod's Theogony, the most complete source for Greek myths on the origins of the cosmos, mentions her only twice. She first appears in a list of the children of Gaia and Uranus; according to Hesiod, Gaia bore "deep-swirling Oceanus, Coeus and Crisus and Hyperion and Iapetus, Theia and Rhea, Themis and Mnemosyne and gold-crowned Phoebe and lovely Thetis." [6] Cronus, who would eventually overthrow Uranus, was the youngest of Phoebe's siblings. Her second appearance comes soon after, when Hesiod describes her marriage to her brother Coeus.Again, Phoebe came to the desired embrace of Coeus. Then the goddess through the love of the god conceived and brought forth dark-gowned Leto, always mild, kind to men and to the deathless gods, mild from the beginning, gentilest in all Olympus. Also she bare Asteria of happy name, whom Perses once led to his great house to be called his dear wife.[7] This fresco, recovered from a wall in Herculanum, depicts Phoebe (right) attempting to console her daughter Leto. The work is attributed to "Alexander of Athens," an artist who remains shrouded in mystery. National Archaeological Museum, Naples, Italy. Wikimedia CommonsPublic DomainPhoebe's sparse mythos overlaps with that of her more important grandson, Apollo. In some traditions, Phoebe was the third child of Gaia and Uranus, following Cronus and Rhea. In others, she was the second child, coming before Zeus and Poseidon. In yet another tradition, she was the fourth child, preceded by Kronos, Rhea, and Hestia. In the last named after her. Commonly used in Greek and Latin, her name has remained popular in languages descended from them.ReferencesAuthorsAVI Kapach is a writer, scholar, and educator who received his PhD in Classics from Brown University. Leto, sometimes still known by her Latin name Latona, was one of the daughters of the Titans Coeus and Phoebe. She was a lover of Zeus, with whom she mothered the radiant twins Apollo and Artemis—thus incurring the wrath of Zeus' jealous wife Hera. According to the common tradition, Hera pursued Leto across the earth, forbidding any land from receiving the Titan once she went into labor. In the end, Leto was able to give birth to Apollo and Artemis on the floating island of Delos, which later became Apollo's most sacred site.Apollo and Artemis went on to join the ranks of the Twelve Olympians, and Leto herself was often said to dwell with her children on Mount Olympus. Unlike many of the other Titans, Leto was fairly important in Greek religion and had her own cult in a handful of Greek cities.The etymology of the name "Leto" (Greek Λητώ, translit. Lēto; Doric Λατο, translit. Lato) is obscure. In antiquity, it was sometimes thought to derive from the goddess's "amenable" (ἐθέλμων, ephelēmōn) and "gentle" (ἀειών, leion) nature.[1] But these are probably folk etymologies.Today, scholars traditionally derive Leto's name from the Lycian word "lada," meaning "wife" or "spouse." But some have argued that the name is pre-Greek in origin.[2]Leto in Antiquity (translit. Lēto)In Rome, Leto's name was Latinized as "Latona," perhaps influenced by the Etruscan name "Letur." Leto received a handful of epithets in ancient literature, though they were not necessarily unique to her; she shared the epithets ἡκούκος (eūkōmos, "lovely-haired-"), καλλιπόδιος (kallipodios, "fair-footed-"), and καλλιπρόσους (kalliprōsoi, "fair-cheeked") with many other goddesses and beautiful mortals. Hesiod, more uniquely (and more obscurely), referred to Leto as κυανόεντις (kyanopēntis, "dark-robed").[3]Leto was a maternal figure, known chiefly as the mother of Apollo and Artemis. The poet Hesiod described her as "always mild, kind to men and to the deathless gods, mild from the beginning, gentilest in all Olympus." [4]In this maternal and mild capacity, Leto was closely associated with healing, childcare, initiation and rituals, and marriage. She was most commonly depicted in a kind of triad with her children, Apollo and Artemis. Like her Olympian twins, Leto dwelled upon Mount Olympus, where she was sometimes represented as one of Zeus's most important consorts (despite the fact that Zeus was Hera's husband).[5]In cult and myth, Leto had several symbols. These included the spindle[6] as well as sacred animals such as the cow, lion, and stag.[7]The Roman goddess Minerva was also associated with Leto, and her temple at Ardea was dedicated to her. Minerva was also associated with Leto's twin sons, Apollo and Artemis, and her temple at Ardea was dedicated to them. Minerva was also associated with Leto's twin sons, Apollo and Artemis, and her temple at Ardea was dedicated to them. Minerva was also associated with Leto's twin sons, Apollo and Artemis, and her temple at Ardea was dedicated to them.

Asteria, the mother of Hecate^[12] Leto was one of Zeus' many lovers. Together they had Apollo and Artemis, two of the twelve Olympian gods.^[13] Leto was the daughter of the Titans Coeus and Phoebe. Though her parentage is clear, her place of birth was a source of debate in antiquity: some sources said she was born on the island of Cos in the southeast Aegean,^[14] while others insisted that she came from the mysterious northern land of the Hyperboreans.^[15] Even though Zeus was married to his sister Hera, he had numerous lovers—including Leto. When Leto became pregnant by Zeus, she attracted the jealousy and wrath of Hera, who did everything in her power to try and prevent Leto from giving birth. Throughout Leto's pregnancy, Hera hounded her viciously. She threatened to destroy any person or land that harbored the poor Titan. According to some traditions, Hera sent either her son Ares^[16] or the monster Python^[17] to pursue Leto as she wandered the earth searching for a place to give birth. Eventually, Leto came to the tiny barren island of Delos. The island allowed Leto to give birth, but only on the condition that it be made the center of Apollo's cult. Leto then began her long and painful labor. According to the third Homeric Hymn, the labor lasted nine days and nights because Hera, still not satisfied, had prevented Eileithyia, the goddess of childbirth, from assisting. Eventually, Leto sent the winged goddess Iris to bribe Eileithyia for her help. As soon as Eileithyia arrived, Leto was finally able to give birth to Apollo and Artemis while grasping a palm tree.^[18] Apollo and Artemis by Gavin Hamilton (1770). Glasgow Museums, Glasgow, UK. Wikimedia CommonsPublic DomainNumerous variations on this myth circulated in antiquity, each one adding or changing details: According to some sources, Delos was originally a floating island. In fact, this was precisely the reason that Leto was able to give birth there: though Hera had banned any land from giving shelter to her enemy, the ban did not apply to Delos because it had no fixed location. As soon as Apollo and Artemis were born, though, Delos became rooted to its spot forever.^[19] Other traditions held that Leto came to Delos disguised as an animal. What kind of animal, however, was a matter of controversy: according to some, she arrived as a whale,^[20] while others claimed that she had come from distant Hyperborea as a she-wolf.^[21] Another strangely controversial detail involved Leto's surroundings during her labor. According to the standard account, found in the third Homeric Hymn, Leto gave birth while holding onto a palm tree (see above). But in other versions, Leto was holding an olive tree.^[22] While in still others there was no tree at all; instead, she gave birth between two trees.^[23]

Apollo's. According to these, while Apollo was born on Delos, Artemis was born in either Ortygia[26] or Corynssus[27] in Ephesus (which housed one of Artemis' most important ancient temples)—or, alternatively, somewhere on the island of Crete.[28] Though usually regarded as a benevolent and gentle goddess, Leto had a vicious temper. A number of well-known myths (as well as some lesser-known ones) vividly illustrate this quality in Niobe and Her Children: one famous myth, Leto's fury was roused by Niobe, a queen of Thebes. Niobe had fourteen children—seven boys and seven girls. One day, she made the fatal mistake of bragging that she was more blessed than even Leto herself, for while she had fourteen beautiful children, Leto had only two. Leto, of course, could not let this insult go unpunished and thus sent Apollo and Artemis to kill Niobe and her children. Armed with their bows, Leto's two children proved more than a match for Niobe's fourteen, quickly shooting down all of Niobe's offspring (though in some versions, they left one or two survivors). Niobe wasted away from grief, more or less literally; her tears, which flowed without end, became a river, while she herself turned to stone.[29] Apollo, Artemis, and Niobe by Friedrich Rehberg (19th century). Wikimedia CommonsPublic DomainTityus at another time, a monster named Tityus tried to rape the beautiful Leto. Though there are different versions of what happened next, all agree that Tityus' act of hubris did not end well for him. In what is probably the most familiar tradition, Tityus was killed by one or both of Leto's children.[30] But there were other accounts in which Tityus was killed by Zeus[31] or, alternatively, by Leto herself.[32]Attic red-figure amphora showing Tityus attempting to carry off Leto as Apollo and Artemis try to stop him. Attributed to Phintias (ca. 515 BCE). From Vulci. Louvre Museum, Paris. France. Jastrow Public DomainThe Frogs of Lycian another myth, Leto stopped to rest somewhere in Lycia soon after giving birth to her twins. But a group of ignorant herdsmen prevented her from drinking from a spring. Leto promptly punished them by turning them into frogs.[33]Leto featured in a handful of other myths. Ovid, for example, knew of a tradition in which the hunter Orion rescued Leto and her children from a giant scorpion unleashed by Gaia, the goddess of the earth. Though this act cost Orion his own life, Leto rewarded his bravery by turning him into a constellation.[34]During the decade-long Trojan War, Leto was among the gods who favored the doomed Trojans. In this, Leto's interests were characteristically aligned with those of her children, Apollo and Artemis. In one scene from Homer's Iliad, Leto helps Artemis heal the wounded Trojan hero Aeneas[35]Leto often

appeared as a blackbird or raven named Melampus^[37] who Zeus had endowed with prophetic skills.^[38] In another version, the mortal hero Heracles was allowed to break Prometheus' bonds.[39] Other myths were more domestic and parochial in their scope. Antonius Liberalis, for example, recounts the story of a Cretan couple, Galatea and Lamprus. When Galatea became pregnant, Lamprus told her that she would only keep the child if it was a boy. As Galatea gave birth to a girl. Not wanting Lamprus to kill the infant, she named the girl Leucippus and passed her off as a boy. But as "Leucippus" grew up, it became increasingly difficult to conceal her sex. Galatea prayed to Leto for help, and Leto, caught in a compassionate mood, turned the maturing girl into a boy.[38] In another myth, Leto intervened when Apollo overreacted to an unintentional slight by a Babylonian man named Clinis. This Clinis had wanted to honor Apollo by sacrificing mules to him, but was expressly forbidden from doing so. As, two of his sons went through with the sacrifice anyway. An enraged Apollo caused the mules to go mad and begin devouring Clinis and his family. When Leto and Artemis saw this, they took pity on Clinis. Though the mules had already consumed a few of Clinis' sons, they were able to persuade Apollo to transfer Clinis and his remaining family before them, to were eaten by the mules.[39] Within Greece itself, Leto's temples were usually attached to those of Apollo or Artemis. This was the case at her most important sanctuaries in Delos and Didyma, but also at various local cult sites, including Zoster,[41] Megara,[42] Argos,[43] Mantineia,[44] Tanagra,[45] and Artemesium in Rhodes.[46] In Asia Minor, on the other hand, Leto's cult was more independent, and the goddess had a number of temples of her own. Probably the most important of these was the Temple of Leto—at Xanthus in Lycia (sometimes seen as Leto's original cult site). Here, Leto was identified with an ancient local goddess and known simply as "Mistress" or "Mother." To explain the significance of the location, some sources said that it was at the Xanthus River that Leto bathed and drank after she gave birth to Apollo and Artemis.[47] Leto was the dominant goddess not only of this temple but apparently of the whole region; certainly by the Imperial period (3 BCE and beyond), the Letoon of Xanthus was the political and religious center of Lycia. Remains of the ancient Letoon in Xanthus in Lycia (modern Antalya, Turkey). Carole Raddato © BY-SA 2.0 At

Many cult sites, including Delphi, Lero snared residents with Apollon and Artemis. In parts of Asia Minor, where Lero was said to emerge from the shadows or near more radiant Olympian deities, some cities were known to celebrate festivals called "Lero" in her honor in some places; Lero was also connected with underworld rituals, for example, at Ephesus, where Lero was said to be the goddess of the underworld. Lero was also associated with Artemis, the Olympian goddess of the wild, and lived near the town of Cerynea in Achaea. The great hero Heracles was sent to capture the Ceryneian Hind for the third of his Twelve Labors. According to most accounts, Heracles knew that the hind was sacred to Artemis and therefore was made sure to take it alive. But there was at least one version of the myth in which he slew the creature. The Ceryneian Hind (Greek Κερύνειος ἑλάφος, translit. Kerynēios eláphos) was named after either the town of Cerynea in Achaea or the Cerynētes River.[1]Ceryneian HindΚερύνειος ἑλάφος (translit. Kerynēios eláphos)[ser-IN-ee-uh hahnyd/ser "m i an hand/Sources in the English-speaking world sometimes refer to the Ceryneian Hind by other names, including the "Hind of Cerynea," "the Ceryneian Hind," "the Cerynean Deer," or "the Golden Hind."In the ancient world, alternate names for the Ceryneian Hind were a bit more varied. A number of sources knew the creature as the "Golden-Horned Hind" (Greek χρυσοκέρως ἑλάφος, translit. chrysokérōs eláphos).[2] Other alternate names included "the Parrhasian Hind"[3] and "the Creature of Maenalus." [4]The Ceryneian hind, as its name suggests, was tied to Cerynea, a town in the region of Achaea in the northern Peloponnese. It is reasonable to assume that the hind lived near Cerynea or the Cerynētes River, which flowed by the town. Some sources, however, gave the Ceryneian Hind other haunts. According to Pindar, Heracles sought the hind further north, "in the land of the Danube" and "beyond the cold blasts of Boreas"[5]—that is, in the mythical land of the Hyperboreans. According to Apollodorus, on the other hand, Heracles did not have to go as far, finding the hind at Oenoe in the Argolid (not far from his own ancestral cities of Tiryns and Mycenae) and pursuing it through Arcadia.[6] The Ceryneian Hind was thus sometimes associated with the region of Arcadia, which bordered Achaea.Finally, according to Callimachus, the original home of the Ceryneian Hind was Mount Parrhasia in Arcadia, from which Artemis chased it to the mountains of Cerynea.[7]The Ceryneian Hind was also associated with other parts of Achaea and Arcadia, including Mount Maenalus (see above). The Ceryneian Hind was a female deer with several notable characteristics. For one, its size was remarkable; according to Callimachus, the Ceryneian Hind came from a herd of deer who

Were also ¹¹admirer than bulls. ¹²in other words also rambous ¹³ast.9 perhaps not distinctively, if had horns or antlers ¹⁴as feature usually associated with male rater or antlers ¹⁵as female deer that were made of gold. ¹⁶11 ovidious accounts added that the Ceryneian hind had a dappling ¹⁷nr.11] bræzhn nr.12] or even bræzhn nr.13] A few sources claimed ¹⁸that the Ceryneian hind was violent ¹⁹in that it preyed upon the country-folk. ²⁰[14] Depictions of the creature, along with the Ceryneian hind can be found in ancient sculpture, vase paintings, and mosaics. ²¹The creature was often depicted ²²as trying to escape from Heracles as he hero held it by its antlers. In some images, the hind is being carried by Heracles as he returns home in triumph. ²³In other depictions, the hind is shown attacking the hero. ²⁴At the bottom, ²⁵as 540-530 BCE. ²⁶At the bottom, ²⁷as 540-530 BCE. ²⁸At the bottom, ²⁹as 540-530 BCE. ³⁰At the bottom, ³¹as 540-530 BCE. ³²At the bottom, ³³as 540-530 BCE. ³⁴At the bottom, ³⁵as 540-530 BCE. ³⁶At the bottom, ³⁷as 540-530 BCE. ³⁸At the bottom, ³⁹as 540-530 BCE. ⁴⁰At the bottom, ⁴¹as 540-530 BCE. ⁴²At the bottom, ⁴³as 540-530 BCE. ⁴⁴At the bottom, ⁴⁵as 540-530 BCE. ⁴⁶At the bottom, ⁴⁷as 540-530 BCE. ⁴⁸At the bottom, ⁴⁹as 540-530 BCE. ⁵⁰At the bottom, ⁵¹as 540-530 BCE. ⁵²At the bottom, ⁵³as 540-530 BCE. ⁵⁴At the bottom, ⁵⁵as 540-530 BCE. ⁵⁶At the bottom, ⁵⁷as 540-530 BCE. ⁵⁸At the bottom, ⁵⁹as 540-530 BCE. ⁶⁰At the bottom, ⁶¹as 540-530 BCE. ⁶²At the bottom, ⁶³as 540-530 BCE. ⁶⁴At the bottom, ⁶⁵as 540-530 BCE. ⁶⁶At the bottom, ⁶⁷as 540-530 BCE. ⁶⁸At the bottom, ⁶⁹as 540-530 BCE. ⁷⁰At the bottom, ⁷¹as 540-530 BCE. ⁷²At the bottom, ⁷³as 540-530 BCE. ⁷⁴At the bottom, ⁷⁵as 540-530 BCE. ⁷⁶At the bottom, ⁷⁷as 540-530 BCE. ⁷⁸At the bottom, ⁷⁹as 540-530 BCE. ⁸⁰At the bottom, ⁸¹as 540-530 BCE. ⁸²At the bottom, ⁸³as 540-530 BCE. ⁸⁴At the bottom, ⁸⁵as 540-530 BCE. ⁸⁶At the bottom, ⁸⁷as 540-530 BCE. ⁸⁸At the bottom, ⁸⁹as 540-530 BCE. ⁹⁰At the bottom, ⁹¹as 540-530 BCE. ⁹²At the bottom, ⁹³as 540-530 BCE. ⁹⁴At the bottom, ⁹⁵as 540-530 BCE. ⁹⁶At the bottom, ⁹⁷as 540-530 BCE. ⁹⁸At the bottom, ⁹⁹as 540-530 BCE. ¹⁰⁰At the bottom, ¹⁰¹as 540-530 BCE. ¹⁰²At the bottom, ¹⁰³as 540-530 BCE. ¹⁰⁴At the bottom, ¹⁰⁵as 540-530 BCE. ¹⁰⁶At the bottom, ¹⁰⁷as 540-530 BCE. ¹⁰⁸At the bottom, ¹⁰⁹as 540-530 BCE. ¹¹⁰At the bottom, ¹¹¹as 540-530 BCE. ¹¹²At the bottom, ¹¹³as 540-530 BCE. ¹¹⁴At the bottom, ¹¹⁵as 540-530 BCE. ¹¹⁶At the bottom, ¹¹⁷as 540-530 BCE. ¹¹⁸At the bottom, ¹¹⁹as 540-530 BCE. ¹²⁰At the bottom, ¹²¹as 540-530 BCE. ¹²²At the bottom, ¹²³as 540-530 BCE. ¹²⁴At the bottom, ¹²⁵as 540-530 BCE. ¹²⁶At the bottom, ¹²⁷as 540-530 BCE. ¹²⁸At the bottom, ¹²⁹as 540-530 BCE. ¹³⁰At the bottom, ¹³¹as 540-530 BCE. ¹³²At the bottom, ¹³³as 540-530 BCE. ¹³⁴At the bottom, ¹³⁵as 540-530 BCE. ¹³⁶At the bottom, ¹³⁷as 540-530 BCE. ¹³⁸At the bottom, ¹³⁹as 540-530 BCE. ¹⁴⁰At the bottom, ¹⁴¹as 540-530 BCE. ¹⁴²At the bottom, ¹⁴³as 540-530 BCE. ¹⁴⁴At the bottom, ¹⁴⁵as 540-530 BCE. ¹⁴⁶At the bottom, ¹⁴⁷as 540-530 BCE. ¹⁴⁸At the bottom, ¹⁴⁹as 540-530 BCE. ¹⁵⁰At the bottom, ¹⁵¹as 540-530 BCE. ¹⁵²At the bottom, ¹⁵³as 540-530 BCE. ¹⁵⁴At the bottom, ¹⁵⁵as 540-530 BCE. ¹⁵⁶At the bottom, ¹⁵⁷as 540-530 BCE. ¹⁵⁸At the bottom, ¹⁵⁹as 540-530 BCE. ¹⁶⁰At the bottom, ¹⁶¹as 540-530 BCE. ¹⁶²At the bottom, ¹⁶³as 540-530 BCE. ¹⁶⁴At the bottom, ¹⁶⁵as 540-530 BCE. ¹⁶⁶At the bottom, ¹⁶⁷as 540-530 BCE. ¹⁶⁸At the bottom, ¹⁶⁹as 540-530 BCE. ¹⁷⁰At the bottom, ¹⁷¹as 540-530 BCE. ¹⁷²At the bottom, ¹⁷³as 540-530 BCE. ¹⁷⁴At the bottom, ¹⁷⁵as 540-530 BCE. ¹⁷⁶At the bottom, ¹⁷⁷as 540-530 BCE. ¹⁷⁸At the bottom, ¹⁷⁹as 540-530 BCE. ¹⁸⁰At the bottom, ¹⁸¹as 540-530 BCE. ¹⁸²At the bottom, ¹⁸³as 540-530 BCE. ¹⁸⁴At the bottom, ¹⁸⁵as 540-530 BCE. ¹⁸⁶At the bottom, ¹⁸⁷as 540-530 BCE. ¹⁸⁸At the bottom, ¹⁸⁹as 540-530 BCE. ¹⁹⁰At the bottom, ¹⁹¹as 540-530 BCE. ¹⁹²At the bottom, ¹⁹³as 540-530 BCE. ¹⁹⁴At the bottom, ¹⁹⁵as 540-530 BCE. ¹⁹⁶At the bottom, ¹⁹⁷as 540-530 BCE. ¹⁹⁸At the bottom, ¹⁹⁹as 540-530 BCE. ²⁰⁰At the bottom, ²⁰¹as 540-530 BCE. ²⁰²At the bottom, ²⁰³as 540-530 BCE. ²⁰⁴At the bottom, ²⁰⁵as 540-530 BCE. ²⁰⁶At the bottom, ²⁰⁷as 540-530 BCE. ²⁰⁸At the bottom, ²⁰⁹as 540-530 BCE. ²¹⁰At the bottom, ²¹¹as 540-530 BCE. ²¹²At the bottom, ²¹³as 540-530 BCE. ²¹⁴At the bottom, ²¹⁵as 540-530 BCE. ²¹⁶At the bottom, ²¹⁷as 540-530 BCE. ²¹⁸At the bottom, ²¹⁹as 540-530 BCE. ²²⁰At the bottom, ²²¹as 540-530 BCE. ²²²At the bottom, ²²³as 540-530 BCE. ²²⁴At the bottom, ²²⁵as 540-530 BCE. ²²⁶At the bottom, ²²⁷as 540-530 BCE. ²²⁸At the bottom, ²²⁹as 540-530 BCE. ²³⁰At the bottom, ²³¹as 540-530 BCE. ²³²At the bottom, ²³³as 540-530 BCE. ²³⁴At the bottom, ²³⁵as 540-530 BCE. ²³⁶At the bottom, ²³⁷as 540-530 BCE. ²³⁸At the bottom, ²³⁹as 540-530 BCE. ²⁴⁰At the bottom, ²⁴¹as 540-530 BCE. ²⁴²At the bottom, ²⁴³as 540-530 BCE. ²⁴⁴At the bottom, ²⁴⁵as 540-530 BCE. ²⁴⁶At the bottom, ²⁴⁷as 540-530 BCE. ²⁴⁸At the bottom, ²⁴⁹as 540-530 BCE. ²⁵⁰At the bottom, ²⁵¹as 540-530 BCE. ²⁵²At the bottom, ²⁵³as 540-530 BCE. ²⁵⁴At the bottom, ²⁵⁵as 540-530 BCE. ²⁵⁶At the bottom, ²⁵⁷as 540-530 BCE. ²⁵⁸

wrestling and overpowering it.[20]Finally, there was another version of the myth that made the Ceryneian Hind a pest who ravaged fields and killed farmers and herdsmen. In this version, Hercules wrestled the hind and – according to at least one author – ultimately killed it.[21]Hercules Wrestling the Golden Hind by Adolf Schmidt (19th century). Neues Museum, Berlin, Germany. ONÄRCK BY-SA 3.0 according to Apollodorus, Artemis and Apollo stopped Hercules as he was carrying the Ceryneian Hind back to Eurystheus. The situation nearly turned violent, with Artemis wishing to punish Hercules for threatening her sacred pet and Apollo eager to support his twin sister. But Hercules was able to explain the situation: “was Eurystheus who had forced me to go, the hind, Apollo who made me follow the hind to go on his way.” [22]The myth may have found its way into the *Golden Hind* story, as the hind is described as a “half-woman, half-deer creature with golden hooves and horns” [23]Attic black-figure vase painting, c. 530-520 BCE. Louvre Museum, Paris, France. The long-haired female figure is characterized as a half-woman, half-deer creature with golden hooves and horns. The deer stands on its hind legs, a fact that was already well-known to the ancient Greeks. Some have therefore interpreted the Ceryneian Hind as a reindeer, as a kind of deer (see source 3) to have antlers. This might explain why some sources, such as Pindar, called the Ceryneian Hind in the far north (that is, closer to the reindeer’s natural habitat). [24]Others, however, have suggested that the Ceryneian Hind’s antlers were actually a feature of an etiological myth – that is, a myth that explains why the world is the way it is. In this case, the hind, which may have lost one or more of its antlers in its battle with Hercules (as shown in some artistic representations of the labor), would serve to illustrate why female deer do not have antlers. Still other scholars have speculated that the original storyteller may have simply made a mistake, or that the Ceryneian Hind’s zoologically improbable antlers were simply meant to add to the creature’s “mystique.” [25]The Ceryneian Hind has appeared in several pop culture adaptations of the Hercules myth. As is often the case, these modern representations tend to depart from the ancient mythological sources: The *Legendary Journeys*, for example, the Ceryneian Hind – called the “Golden Hind” – is portrayed as a half-woman, half-deer creature with golden hooves and horns (somewhat resembling a Centaur).ReferencesAuthorsAvis Kapach is a writer, scholar, and educator who received his PhD in Classics from Brown University Kapach, Avi. “Callisto.” *Mythopedia*, October 4, 2023. Aivi. “Callisto.” *Mythopedia*, 4 Oct. 2023. Accessed on 15 Jul. 2025. Kapach, A. (2023, October 4). Callisto. *Mythopedia*. Apollo was a powerful Greek god and one of the Twelve Olympians. He served as the divine

apron of prophecy, healing, art, and culture, as well as the embodiment of masculine beauty. Apollo belonged to the second generation of Olympians, along with his twin sister Artemis, goddess of the wild and hunting. He was commonly represented as a kouros—that is, as a young, beardless male. In ancient art, he could be seen carrying a lyre or a bow and arrow. Key Facts Apollo was the son of Zeus, the supreme god of the Greek pantheon, and Leto, a descendant of the Titans. In myth, he and his twin sister Artemis were born on the island of Delos, the only place on earth that would give Leto shelter when Hera, Zeus' jealous wife, sought to prevent her from giving birth. Apollo rewarded the island by making it one of the centers of his worship. The Apollo Belvedere (ca. 120–140 CE) Vatican Museums / Dennis Jarvis Public Domain Apollo was usually viewed as the prototypical beautiful young man (kouros in Greek). He was distinguished by various symbols of his roles and powers, including the bow, lyre, and cithara, and was often depicted with a snake coiled around his arm. Delos, the island where Apollo and Artemis were born, was a small island in the Aegean Sea, just off the coast of the larger island of Lesbos. Delos was a major center of Apollo worship, and the island was home to many temples and festivals dedicated to him. The island of Delos, where he was said to have been born. Like the other Olympian gods, Apollo had a rich temple cult and was honored with regular festivals throughout the Greek world, including the Pythian Games at Delphi. He was also worshipped in connection with aspects of everyday life, such as health and medicine. Ritual invocations called paeans were sung to Apollo in various contexts. Apollo Killing the Python by Hendrik Goltzius (published 1589) Los Angeles County Museum of Art Public Domain According to one myth, while the young Apollo was establishing his oracle at Delphi, he encountered a monstrous serpent or dragon called Python. After a violent battle, Apollo won the upper hand and slew Python with his arrows. He then built his oracle over the corpse of his defeated enemy. Henceforth, the priestess of Apollo at Delphi was known as the "Pythia" to commemorate the god's victory. [FIGURE FOUR] As with most Greek deities, the etymology of the name "Apollo" has mysterious origins. It does not appear in the Linear B tablets, the earliest surviving texts of Greek civilization, written in a syllabic script during the Greek Bronze Age (ca. 1600–1100 BCE). However, this does not necessarily mean that Apollo was a late addition to the Greek pantheon: the name Paeon, one of Apollo's most common alternate names, does show up in Linear B. Some scholars have posited that the name "Apollo" is a derivation from apella, a word in the Doric dialect of ancient Greek that means "public assembly." Indeed, the Doric form of the god's name is "Apellon." In this interpretation, "Apollo" translates to "he who assembles" or "he of the assembly," possibly referring to his reputation as the bringer of civilized order and the

source of civil constitutions.[1]Gregory Nagel, on the other hand, has argued that "Apollo" was derived from the words *apellē*, a noun meaning "promise, boast, or threat," and *apellein*, a verb meaning "to make a promise, boast, or threat." Such an etymology would render Apollo "the god of authoritative speech, the one who presides over all manner of speech-acts, including the realms of songmaking in general and poetry in particular."²(2)Apollo was often called "Paeon," a name that emphasized his ritual function as a god of healing and protection. This was a very ancient name—perhaps even more ancient than the name Apollo.Another alternative name for Apollo was Phoebus, one of the god's most popular epithets. Many ancient sources call the god "Phoebus Apollo" or even just "Phoebus." The Romans, for example, referred to the god as "Phoebus" at least as often as they referred to him as "Apollo." Other names commonly used to identify Apollo include "Loxias" (referring to the god's ambiguous oracles, called loxia) and "Lyceus" (a wolf; cf. simultaneously Lycian Apollo, and the region of Lycia). Apollo also had many titles added to his name, such as Paean, Phoebus, Lyceus, and Lycius, which sometimes serve as alternative names for the god (see above). Apollo was also called "Fate-bringer," hekahekos ("far-war") because of his role in bringing ominous "fates" (heimarmenai), and "The Delphic One" because of his association with the oracle at Delphi.

Apollo was also associated with various other epithets, such as alpheios ("Delphic"), Pythian ("Pythian"), and Karneades ("Smoking"). Apollo was also closely associated with the sun, music, and art. He was also regarded as the god of medicine and plague, livestock, colonization, and virtue. Apollo was viewed as the symbol of universal and aesthetic order, civilization, and reason. In this capacity, he would punish the wicked and overhearing. In the arts, Apollo stood for harmony and order, while Dionysus, the other divine patron of the arts, revealed in ecstasy and chaos. This led to the pairing of the "Apollonian" and "Dionysian" as the two opposing poles of artistic creation (an opposition made especially famous by the nineteenth-century German philosopher and philologist Friedrich Nietzsche).[7]From earliest antiquity, Apollo was represented in both art and literature as eternally youthful and handsome, with locks of radiant hair, a clean-shaven face, and an athletic but not overly muscular physique. The god was most commonly identified by either a bow or a musical instrument (usually a lyre, but sometimes a more specialized stringed instrument called a cithara).Apollo's symbols were many. In addition to the bow, lyre, and cithara, Apollo was also represented by the tripod, a tall, three-footed structure (sometimes elaborately decorated) used for sacrifices and religious rituals. This object represented Apollo in his function as god of prophecy. The "Delphic tripod" was the famous tripod on which Apollo's priestesses at Delphi sat and delivered the god's

prophecies.Apollo's symbols also included sacred plants, such as the palm tree (the tree under which he was usually said to have been born), the laurel (whose leaves crowned those honored by Apollo), and the cypress.Finally, Apollo's symbols included an array of sacred animals. Among the most important of these were swans and cicadas (symbolizing music and song); ravens, hawks, and crows (his messengers); snakes (connected with prophecy); and wolves, dolphins, deer, mice, and griffins.The mythology of Apollo began with his remarkable birth from the union of Zeus and Leto (the daughter of the Titans Coeus and Phoebe). Leto became pregnant by Zeus with twins while he was married to Hera. When Hera discovered this, she did everything in her power to try to prevent Leto from giving birth. According to the third-century BCE poet Callimachus, Hera even sent her son Ares to threaten any person or city that received Leto with utter destruction.[14]In the end, Leto arrived on Delos, a tiny, barren island in the Aegean Sea. According to some sources, it was Apollo himself, whispering to his mother from inside the womb, who told Leto to seek shelter on this island.[15] Desperate to find relief from her labor pains, Leto addressed the island, begging it to let her give birth there and promising that if she were granted this kindness, Apollo would someday build a great temple to honor her on the island, and the island would become a place where all the gods would dwell. And so it was that Apollo and Artemis were born on Delos. The island was named after Leto, and the twin boys were named after their father, Apollo, and their mother, Artemis. Apollo and Artemis were worshipped throughout Greece and Rome, and they remained popular figures in Western literature and art well into the modern era. In fact, many people still believe that Apollo and Artemis are real gods who dwell in you from the hand of strangers, truly your own soul is not rich.[16]Delos, knowing that it had no natural gifts to offer, joyfully agreed to Leto's terms. Thus, Leto gave birth to the twins Apollo and Artemis on the island, and in return Delos became one of Apollo's sacred sites. Latona and Her Children by William Henry Rinehart (1784). Metropolitan Museum of ArtPublic Domain After a long and painful labor (which Hera extended by preventing her daughter Eileithyia, the goddess of childbirth, from attending Leto), Apollo and Artemis were finally born. The young Apollo was then wrapped in resplendent robes and fed nectar and ambrosia by Themis, the goddess of law and order. Apollo grew quickly; according to the third Homeric Hymn, he was no sooner born and fed than he announced for all to hear: "The lyre and the curved bow shall ever be dear to me, and I will declare to men the unfulfilling will of Zeus." [17]According to many sources, Delos was a wandering island before Apollo and Artemis were born on it; like Leto, the island seemed without a place to call its own. But after the twin gods were born, Delos became rooted to its spot. It would forever remain fixed in place as Apollo's sacred island.[18]Seeking to make a name for himself, the young Apollo decided to hunt the beast known as Python. A son of the primordial earth goddess

Gaia, Python was a giant, terrifying dragon. According to the most common tradition, Apollo cracked the beast to Delphi and killed it with his bow and arrows. He then took over the oracle of Delphi and used it as a center from which to dispense his prophecies. According to the Roman mythographer Hyginus, however, Apollo's killing of Python was an act of revenge because Python had pursued his mother, Leto, while she was looking for a place to give birth.[19] Apollo Victorious over the Python by Pietro Francavilla (1591). Walters Art Museum/Public Domain Another story, Apollo, this time together with his sister Artemis, killed the monster Tityus when he attempted to rape their mother, Leto. In some versions of this story, however, Tityus was killed by Zeus.[20] While in others it was Leto herself who killed him.[21] Apollo was introduced to music shortly after his birth and soon became known as the greatest musician in the cosmos, a title he took seriously. In one story, told in detail in the Homeric Hymns, Hermes stole a number of cows that belonged to Apollo and hid them inside a cave. While there, Hermes killed a tortoise and fashioned the first lyre from its entrails and shell. Meanwhile, Apollo fumed about the theft and reported it to Zeus, who ordered Hermes to return the stolen cattle. As Hermes was preparing to do so, Apollo noticed him playing the instrument. The young god was so attracted to the object that he agreed to accept it in lieu of the cows.[22] Occasionally, the unwise and hubristic would challenge Apollo to musical contests. One challenge occurred when Pan compared his own music to Apollo's, sparking the god's outrage. The offended Tmolus, the king of Lydia, to judge a contest, was given a pleasant tune on the pan flute and then told to challenge Pan to a musical contest. Pan accepted the challenge, but he was no match for Apollo, who won the contest. As a result, Pan was banished from the mountains of Lydia and his music was considered inferior. Apollo could also be much more severe. This was the case for the satyr Marsyas, who one day found the aulos, a kind of flute that had been made and discarded by Athena. He learned the instrument well and eventually came to believe himself a better player than Apollo. One day, Apollo decided to duel a challenger. Marsyas played well, but the combination of Apollo's lyre and voice won the day. In some versions of the story, Apollo managed to conclusively prove his superiority by turning his lyre upside down and playing it no less beautifully than before; when Marsyas tried to play the pipes upside down, he was met with less success.[24] In all versions, however, the punishment for his hubris was death. Apollo hung Marsyas from a tree and flayed the skin from his body. Niobe, the wife of King Amphion of Thebes, offers another famous cautionary tale about the consequences of hubris. As the story goes, she had fourteen children: seven boys and seven girls (though the numbers vary in some traditions).[25] One day, Niobe loudly

boasted that she was more blessed than even the divine Leto, for she had fourteen beautiful children, while Leto had only two.⁷⁰ To punish Niobe, Leto sent Apollo and Artemis to kill Niobe's children. Apollo shot down the sons with his bow, while Artemis shot down the daughters with hers. Niobe's husband Amphion was killed too (though the details of how and why vary). Only Niobe was left. Devastated, she wasted away from grief; her tears became a river, and she herself became a stone. Ovid, the Roman poet who wrote the *Metamorphoses*, vividly describes the heartrending scene:⁷¹—she crouched beside her slaughtered sons, her lifeless daughters, and her husband's corpse. The breeze not even moved her fallen hair, a chill of marble spread upon her flesh, beneath her pale, set brows, her eyes moved not, her bitter tongue turned stiff in her hard jaws, her lovely veins congealed, and her stiff neck and rigid hands could neither bend nor move.—her limbs and body, all were changed to stone.[26]In some versions, however, at least one of Niobe's children was spared. Apollodorus calls the survivor Meliboea and claims that Amphion also evaded death.[27] In other sources, however, two children survived, a boy and a girl called Amyclaeus and Chloris.[28] The Roman mythographer Hyginus even writes that Apollo granted Chloris' son Nestor the years he had taken away from the Niobids. This was the reason Nestor lived so long.⁷²[29] In another story, the son Asclepius had discovered and implemented a cure for death, but Zeus killed him for overstepping the bounds of medicine. When Apollo heard the news, he flew into a rage, slaughtering the Cyclopes who had fashioned the lightning bolt that Zeus used to kill Asclepius. To punish Apollo, the goddess Hera sentenced him to a decade of labor in service to the mortal king Admetus.⁷³ King Admetus submitted to his punishment, caring for Admetus' herds, but Admetus was a kind man and treated Apollo with respect. In return, that Admetus prospered. In time, Admetus died, and his wife Alcestis wept for him. When Apollo learned of Alcestis' death and of her husband's fate, he ordered the god Hermes to take Alcestis back to her husband. But Alcestis refused to leave the underworld until she saw her husband. In one myth, Apollo (together with Poseidon) helped Ixion, king of Thrac, erect the fortifications of his great city.[31] According to some traditions this task was ordered by Zeus as a punishment for Apollo and Poseidon's attempt to overthrow him as ruler of the

Olympians [32] In other traditions, however, the two gods went willingly, wishing to test hubris of Laomedon.^[#33]Apollo and Poseidon performed the work as instructed, though ancient sources disagree on the division of labor. According to some, it was Poseidon who built the fortifications, while Apollo tended Laomedon's livestock.^[34] Pindar even suggests that the two gods were assisted by a mortal named Aeacus. Because Troy was destined to eventually fall, it could not be built by gods alone (such as instructed); consequently, the segment of the wall built by the mortal Aeacus would always be the weak point.^[35]At any rate, Laomedon refused to pay Apollo and Poseidon after they finished building his walls, and even tried to sell them into slavery. This particularly irked the temperamental Poseidon, who sent a sea monster to lay waste to the Trojan countryside. Ultimately, Troy would fall two times: once when Laomedon offended Heracles (in a manner very similar to how he had offended Apollo and Poseidon), and again after the decade-long Trojan War (fought for the love of the beautiful Helen).During the Trojan War, Apollo vigorously defended the city of Troy. In some traditions, he even had an affair with Hecuba, the queen of Troy. He was also closely associated with the Trojan princess Cassandra, whom he had loved and to whom he had given the art of prophecy.Throughout the conflict, Apollo was a key mover of events. In the early stages of the war, Apollo's rage threatened to undo the Achaeans by causing a rift between the mighty heroes Agamemnon and Achilles. This rift began when Agamemnon carried off Chryseis, the daughter of Apollo's priest Chryses, as a war captive. Chryses first tried to ransom his daughter. Failing this, he prayed for Apollo's intervention:Hear me, god of the silver bow, who stand over Chryse and holy Cilla, and rule mightily over Tenedos, Smythinian gulf, if ever I roofterd over a temple to your pleasing, or if ever I burned you to fat thigh-pieces of bulls and goats, fulfill this prayer for me: let the girl go home to her father, and take away my curse, so that she may live long and prosper. And if you will, send down arrows from the sky, and let the ships be wrecked on the coast, and the men come wailing like the night. Then he sat down apart from the ships and let fly an arrow; terrible was the twang of the silver bow. The mules he assailed first and the swift dogs, but then on the men themselves he let fly his stinging shafts, and struck; and constantly the pyres of the dead burned thick.[37]After numerous deaths, the Greeks realized why they were suffering, and Achilles demanded that Agamemnon return Chryseis to the offended priest. Agamemnon relented, but the moodiness between the two would remain forever broken: Agamemnon took Achilles' captive, Briseis, to replace Chryseis, and in response, Achilles refused to fight any more for the Greeks. Apollo Preceding Hector with

His Aegies and Dispersing the Greeks by John Flaxman (ca. 1787). Yale Center for British ArtPublic DomainAt other points in the conflict, Apollo fought on the side of the Trojans or interceded on behalf of Trojan heroes such as Aeneas and Hector. When the former fell injured on the battlefield at the hands of Diomedes, Apollo enveloped the scene with a fog that protected Aeneas.[38] Apollo also helped Hector kill Achilles' dearest friend, Patroclus, when Patroclus entered the battle in Achilles' invincible armor.[39] Later, Apollo would use his power again with Hector, who had been bested by Achilles in hand-to-hand combat. When Achilles finally vanquished Hector, Apollo used his protective mist to cover the body, which Achilles had wanted to mutilate in his triumph and rage.[40]In the end, Apollo brought about the death of the nearly invincible Achilles. Apollo had long nursed a grudge against Achilles for slaying his son Tenes before the Trojan War began. In most traditions, Apollo guided an arrow shot by the Trojan prince Paris to kill Achilles.[41]Apollo, like most of the Greek gods, had many love affairs. Not all of these ended happily, and indeed, many of Apollo's most famous affairs are tales of disappointment, betrayal, or unrequited love.In one myth, Apollo fell in love with a beautiful woman named Coronis (though in some traditions, her name was Arsinoe). But Coronis loved the mortal Ischys and slept with him while she was pregnant with Apollo's child. When Apollo found out about Coronis' infidelity, he killed her in a jealous rage.While Coronis' body was being burned on the funeral pyre, Apollo remembered that the girl was pregnant with his child and removed the baby from the burning body (the first caesarean section). The boy, named Asclepius, became a great physician, though he ended up also dying a tragic death. Another famous myth is that of Apollo's homosexual relationship with the handsome youth Hyacinthus. One day, while Apollo and Hyacinthus were training in the fields, Apollo accidentally struck Hyacinthus on the head with a discus, killing the young boy. The headless boy transformed into a flower, the hyacinth, whose petals formed the Greek word *aiolos*, meaning "fickle." Other individuals loved by Apollo did not return the god's love. Daphne, for example, a beautiful nymph, ran from Apollo when he tried to rape her. Just as the god was about to grab her in his arms, she was transformed into a laurel tree. One day, Apollo found her and he was so close to grabbing her that he was almost caught. Apollo's love for Daphne was unrequited, and he was so heartbroken that he vowed that all his future lovers would have to be women. Apollo's love for Daphne was unrequited, and he was so heartbroken that he vowed that all his future lovers would have to be women. Apollo's love for Daphne was unrequited, and he was so heartbroken that he vowed that all his future lovers would have to be women. Apollo's love for Daphne was unrequited, and he was so heartbroken that he vowed that all his future lovers would have to be women.

gave Cassandra the gift of prophecy, hoping she would sleep with him in return; when Cart. andra refused, Apollo cursed her so that nobody would believe her prophecies. Thus, even though Cassandra repeatedly warned her people that the city of Troy would fall, nobody listened. Apollo is virtually ubiquitous in Greek mythology. The myths outlined above represent only a small fraction of the countless stories in which Apollo played a part. Other noteworthy myths describe Apollo's role in the Gigantomachy, the terrible war between the Olympians and the Giants. In most sources, Apollo was one of the gods who battled a Giant named Ephialtes, and according to Pindar, it was he who killed the Giant Porphyryon with his arrows.[43] Apollo was also usually depicted as the god who killed the Alodaeae, Otus and Ephialtes. These two cocky brothers wanted to carry off Hera and Artemis to be their wives. Thus, they piled two mountains on top of each other and attacked the gods on Olympus. In some versions, Apollo killed the Alodaeae with his arrows.[44] In other versions, Apollo used a trick to kill them: he sent a deer between the brothers, and when they threw their javelins at the animal, they each struck the wrong target.[45]In another popular myth—one that was a common theme in Greek art—Apollo fought with Heracles. As the story goes, Heracles consulted Apollo's oracle at Delphi on a matter but was unhappy with the response; consequently, he tried to steal the Delphic tripod in order to start his own oracle. Apollo immediately came down from Olympus and tried to wrestle the tripod away from Heracles. The battle only ended when Zeus separated the half-brothers.Hydria depicting Apollo and Heracles fighting for the Delphic tripod by the Madrid Painter (ca. 520 BCE). Marie-Lan Nguyen / Wikimedia Commons/Apollo was the ultimate expression of Greek culture as the Greeks envisioned it: youthful and vital, powerful and wise, peaceful (with the occasional outburst of righteous fury), full of light, poetry, music, and civilization. It was this positive cultural representation that made Apollo so widely loved and admired throughout the Greek world. Even his fluid sexuality suggests a culture that embraced the erotic pleasures of both sexes. With so many temples, statues, and other monuments built in Apollo's honor, admiration for the deity cannot be overstated. The most important of Apollo's festivals were the Pythian Games, held every four years at Delphi. Events included both athletic contests (wrestling, running, long, and chariot racing, etc.) and artistic contests (music, poetry, and even painting). Uniquely for the ancient Greek world, winners were crowned with a wreath of laurel leaves. According to legend, Apollo himself presided over the games, and his priestesses performed sacred dances and rituals in his honor.

pignra from all over Greece would gather on Delos for musical performances, sacrifices, and feasting. There were countless other festivals of Apollo that were celebrated throughout the cities of ancient Greece. In Athens, annual festivals of Apollo included the Boedromia, Metageitnion, Pnyanepia, and Thargelia. In Sparta, annual festivals included the Carneia and Hyacinthia (the latter named for Apollo's lover Hyacinthus, said to have been a Spartan prince). In Thebes, the Daphnephoría, a great festival in honor of Apollo, was celebrated every nine years. Apollo had numerous temples, sanctuaries, and shrines throughout Greece. Temple worship of Apollo is attested from an early date: some of the god's temples can be traced back as far as the ninth century BCE. Many of these ancient temples, moreover, were actually built over cult sites in use since the Mycenaean Period (ca. 1600–1100 BCE). In the Greek world, Apollo was first and foremost a god of prophecy and divination. Indeed, almost all of Apollo's major temples in ancient Greece highlighted his prophetic function, with the exception of the temple on Delos. But Apollo was also widely worshipped as the god of music and the arts, colonization, and healing and medicine. Perhaps the most important of Apollo's temples was his temple and oracle at Delphi. Here, a priestess called a pythia delivered Apollo's prophecies and advice. It was said that the pythia became inspired by breathing vapors arising from a spring that flowed underneath the temple. Scholars have long been divided over the veracity of this claim, and archaeological and geological investigation into possible fumes arising from faultlines beneath Delphi continues to this day.[46] Ruins of the Temple of Apollo at Delphi, Greece (fourth century BCE). Bernard Gagnon / Wikimedia CommonsCC BY-SA 4.0Apollo had other major oracles scattered throughout the Greek world: at Thebes and Mount Ptoos in Boeotia; at Abae in Phocis; and at Didyma, Claros, and Pergamon in Asia Minor. Apollo also had important temples at Gortyn and Dreros in Crete and at Syracuse and Selinus in Sicily. Apollo was worshipped widely in Italy, especially at Magna Graecia and Etruria. However, he was virtually unheard of in Rome until relatively late, and his first temples there only appear around the fifth century BCE. In the Roman world, Apollo was worshipped primarily in his capacity as a healer. His oracular priestesses in Italy were called sibyls. Apollo has been regularly featured in popular culture, though these depictions are often brief and superficial, failing to capture the complexity of his ancient personae. In both Percy Jackson and the Olympians, a book series by Rick Riordan, and the God of War video game series, Apollo plays only a small

journey to the moon, Agamemnon grew up in Mycenae, in the court of King Atreus (though ancient sources disagreed on whether Atreus was Agamemnon's father or grandfather). His childhood was defined by the feud between Atreus and Atreus' brother Thyestes. Both men longed for the throne of Mycenae and would stop at nothing to attain their goal. After a series of monstrous deeds and retaliations (including all forms of robbery, adultery, murder, incest, rape, and even cannibalism), the rivalry between Atreus and Thyestes finally ended when Thyestes murdered Atreus with the help of his son Agonisthus. Thyestes thus became king of Mycenae, while Agamemnon and his brother Menelaus fled into exile.[29]According to some traditions, Agamemnon and Menelaus were taken in by Tyndareus, the king of Sparta.[30] Eventually, they were able to drive Thyestes out of Mycenae, and Agamemnon became king of the city that had once been his father's. Some sources say that he expanded his power by conquering neighboring Greek kingdoms.[31]Agamemnon and Menelaus were soon to become the sons-in-law of Tyndareus, the king who had taken them in when they were exiles. Agamemnon married Tyndareus' daughter Clytemnestra after murdering her first husband, a man called Tantalus, along with her newborn child.[32] Menelaus, meanwhile, married Tyndareus' other daughter, the famously beautiful Helen. In most traditions, he also succeeded his father-in-law as king of Sparta.[33]Agamemnon and Menelaus both became very powerful kings. But the horrific actions of their ancestors—from the villainous Tantalus to their own father Atreus—had brought a curse on them and their family, a curse that would haunt Agamemnon and Menelaus for the rest of their lives. When Helen was abducted (or, according to some sources, seduced) by Paris, a handsome prince from the distant city of Troy, Menelaus immediately turned to Agamemnon for help in getting his wife back. Helen and Paris by Charles Meynier (19th century). Wikimedia CommonsPublic DomainFortunately for Menelaus, all of Helen's suitors (and there were many of them) had been forced to swear an oath that they would protect Helen's marriage and defend the interests of her chosen husband. Because of this oath (the so-called "Oath of Tyndareus"), Menelaus and Agamemnon were able to force the greatest kings and heroes of Greece to join them in sailing to Troy to demand Helen's return—whether by diplomacy or by force. Agamemnon, the most powerful of the Greek kings, was made commander-in-chief.[34]TelephusAfter assembling the massive Greek force—totaling over one thousand ships, according to the most famous accounts—Agamemnon and Menelaus sailed to

The Greek goddess Artemis, also known as Diana in Roman mythology, is the goddess of the hunt, wilderness, and chastity. She is often depicted with a bow and arrow, and is associated with the moon and the hunt. In the story of Iphigenia, Artemis plays a central role. Iphigenia is the daughter of Agamemnon, the Greek king of Mycenae, and Clytemnestra. She is a beautiful and virtuous young woman who is destined to become a priestess of Artemis at the temple of Delphi. However, her father, Agamemnon, is determined to take her as a sacrifice to appease the goddess Artemis and ensure the success of the Trojan War. The story of Iphigenia is a tragic one, as she is ultimately sacrificed to her father's ambition. However, her sacrifice is not in vain, as she is later rescued by her friends and the goddess Artemis. The story of Iphigenia is a powerful tale of love, sacrifice, and the power of the gods.

man characters of Homer's main, an epic poem set during the military war of the Trojan War, the heroes took down the middle descriptions of events that led to a term, a quarrel. Between Agamemnon and Achilles, the greatest warrior in the Greek army, Agamemnon had captured a girl named Chryseis during a raid on Chryseis' father, Chryseis, Chryseis' father, the priest of Apollo, had demanded that Agamemnon release Chryseis, as her father had asked. Agamemnon agreed, but in turn he demanded that Achilles give up his own slave girl, Briseis, to compensate for Agamemnon's loss. After flying into a rage and nearly killing Agamemnon, Achilles agreed to let him have his slave girl—but he refused to fight for him anymore.[40]The Anger of Achilles by Jacques-Louis David (1819). Kimbell Art Museum, Fort Worth, TX. Google Arts and CulturePublic DomainWith their best warrior out of the fray and the war already in its ninth year, the Greeks suffered a setback in morale. To make matters worse, Achilles' mother Thetis had also convinced Zeus to punish Agamemnon and the Greeks for dishonoring her son. Thus, in the days that followed Agamemnon's unfair seizure of Briseis, Zeus caused the Greeks to suffer heavy losses at the hands of the Trojans.[41]Eventually, Agamemnon realized that the Greeks would continue to be pushed back by the Trojans (led by the brave prince Hector) as long as Achilles refused to fight. Thus, he sent three of Achilles' friends—Odysseus, Ajax the Greater, and Phoenix—to apologize to Achilles on his behalf. But though Agamemnon offered Achilles many gifts in exchange for returning to the fight (including, of course, the restoration of his slave girl Briseis), Achilles could not let go of his wounded pride. He refused Agamemnon's attempt to make amends.[42]In the days that followed, the battle continued to rage. Despite the valiant efforts of several Greek heroes—including Agamemnon, who has an impressive "day of glory" (sometimes called an *aristeia*) in Book 11 of the Iliad—the Trojans eventually pushed the Greeks back to their camp. Hector even managed to break through the Greeks' defenses and started to burn their ships.[43]Finally, as matters were looking particularly grim (and with Agamemnon increasingly considering a retreat from Troy), Achilles' close friend Patroclus begged Achilles to help the Greeks. Achilles refused but allowed Patroclus to borrow his famous armor and lead his warriors, the Myrmidons, against Hector and the Trojans. As soon as the Trojans saw what looked like Achilles returning to battle, they immediately fled. But Patroclus pressed his luck too far and was ultimately killed by Hector.[44]When Achilles found out that his best friend was

deed, he forgot his quarrel with Agamemnon; now he wanted only to kill Hector. The next day, he accepted Agamemnon's gifts and set out against the Trojans. He fought and killed Hector in single combat, eventually Troy of its best fighter and giving the Greeks the upper hand. The Iliad ends with Hector's funeral in Iry.[45]The fall of TroyAfter Hector fell, the Trojan War dragged on a bit longer, with both sides sustaining important losses (e.g., Penthesilea, Memnon, and Paris on the Trojan side, and Achilles and Ajax the Greater on the Greek side). Eventually, the clever Greek king Odysseus came up with a plan to get past Troy's impregnable walls and win the war: the Trojan Horse, a hollow wooden horse that was built to house Greek soldiers. The horse was built by the famous Greek architect Daedalus, who was also the inventor of the Trojan Horse. Jean Meunier (1533–1555), Metropolitan Museum of ArtPublic DomainAfter Troy had been burned and sacked, the Greeks divided the spoils and prisoners among themselves. Agamemnon claimed Priam's daughter, the prophetic Cassandra, as his prize.[47]But in one tradition, Agamemnon and Menelaus disagreed on what to do after their victory. Menelaus wanted to sail home immediately, while ArtPublic Domain wanted to stay and offer sacrifices to the gods. In the end, the fleet split up: Menelaus and several others left without sacrificing (and were punished for their impiety with a storm sent by the gods), while Agamemnon stayed behind. Because of this, the Greek heroes did not all arrive home at the same time.[48]Laden with spoils and glory, Agamemnon sailed back home to Mycenae. But in his absence, Agamemnon's wife, Clytemnestra, had taken Aegisthus (Agamemnon's cousin and oldest enemy) as her lover. Together they plotted to murder Agamemnon. When Agamemnon returned home, Clytemnestra gave him a lavish welcome. She invited him to come with her to the palace. Despite the warnings of his captive Cassandra—who had been given the ability to see the future by Apollo—Agamemnon walked into his wife's trap. In the earliest attested version, Agamemnon was ambushed by Aegisthus at a feast given in his honor and killed, along with many of his men and Cassandra. [49] In Homer's Odyssey, when Agamemnon meets Odysseus in the Underworld, he recalls that he was butchered "even as one slays an ox at the stall." [50] In other versions, it was Clytemnestra (either alone or with Aegisthus' help) who did the killing after trapping Agamemnon in a net or a robe while he was in his bath. Clytemnestra then killed Cassandra too.[51]Clytemnestra Hesitates before Killing the Sleeping Agamemnon by Pierre-Narcisse Guérin (1817). Louvre Museum, Paris, France. Wikimedia CommonsPublic DomainThe cycle of violence inspired by the famous "Curse of Atreus" did not end with Agamemnon's murder. Eventually, Agamemnon's son Orestes would go on to avenge

his father by murdering both Aegisthus and Clytemnestra. In this he was helped especially by his sister Electra. After the murder, Orestes was pursued by the Erinyes (also known as the Furies) until he was eventually purified by Apollo.^[52] Surprisingly, the myths about Agamemnon do not end with his death: he makes two post-mortem appearances

in Homer's Odyssey. In one episode, he meets Artemis during the hero's journey through the Underworld.[53] Agamemnon explains how he was murdered as soon as he came home and warns Odysseus never to trust women, even his own wife Penelope:And now I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land, for no longer is there faith in women.[54]In Agamemnon's second appearance in the Odyssey, he greets Penelope's suitors after they are killed by Odysseus and descend to the Underworld.[55] The birth of Artemis and Apollo was full of the drama that so characterized Greek mythology. Artemis' mother, Leto—herself the daughter of the Titans Coeus and Phoebe—was one of Zeus' many lovers. When she became pregnant by Zeus, he was already married to his sister Hera, who was notoriously prone to jealousy.True to form, Leto's condition aroused Hera's fury, and Hera threatened any person or land that harbored Leto. According to some traditions, Hera even sent her son Ares to pursue Leto as she wandered through the world looking for a place to give birth.[7] In other traditions, it was the monster Python whom Hera sent to pursue Leto.[8]Abandoned by the gods, Leto continued wandering until she found shelter on a tiny and forgotten island called Delos. There Leto readied to have her twins, but Hera was not yet done with her. When Leto went into labor, Hera prevented Eileithyia, her daughter and the goddess of midwifery, from attending to Leto. After a long and painful labor (which lasted as many as nine days, according to some sources), Leto managed to give birth to the brilliant twins Artemis and Apollo. Bell krater showing Artemis and Apollo offering libations with their mother Leto, attributed to the Villa Giulia Painter (ca. 450 BCE). Metropolitan Museum of ArtPublic DomainIn some traditions, Artemis was the first of the twins to be born and actually helped her mother give birth to Apollo.[9] This would have represented Artemis' very first foray into her function as a goddess of childbirth.Though most ancient sources agreed that Apollo and Artemis were both born on Delos, there were other versions circulating in antiquity. Some claimed that Artemis' true birthplace was the grove of Ortygia, near Ephesus, a region in Asia Minor;[10] others said it was Crete.[11]The third-century BCE poet Callimachus gives an idyllic account of Artemis' childhood in his third Hymn. According to this poem, the young Artemis sat on the knees of her mighty father, Zeus, and boldly demanded that he grant all her requests, including that she be allowed to remain a virgin and a huntress:Give me to keep my maidenhood, Father, forever: and give me to be of many names, that Phoebus may not vie with me. And give me arrows and a bow – stay, Father, I ask thee not for quiver or for mighty bow; for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be Bringer of Light and give me to gird me in a tunic with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir – all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Annisus who shall tend well my buskins, and, when I shoot no more at lynx or stag, shall tend my swift hounds. And give to me all mountains; and for city, assign me any, even whatsoever thou wilt: for seldom is it that Artemis goes down to the town. On the mountains will I dwell and the cities of men I will visit only when women vexed by the sharp pang of childbirth call me to their aid even in the hour when I was born the Fates ordained that I should be their helper, forasmuch as my mother suffered no pain either when she gave me birth or when she carried me in her womb, but without travail put me from her body.[12]Zeus, of course, agreed immediately to the requests of his darling daughter.Callimachus' poem also relates how Artemis acquired her silver bow and arrows from the smith god Hephaestus and his workers, the Cyclopes; how Pan awarded her thirteen hounds (seven female, six male) to accompany her on the hunt; how she captured six golden-anterled deer to pull her chariot; and how she became an expert archer, progressing from shooting at stationary targets to wild game.[13]This, then, was how Artemis spent her productive childhood and youth. When she ascended to Olympus to take her place among the Twelve Olympians, she sat on a throne beside her twin brother, Apollo.Though known for her innocence and purity, Artemis had a great capacity for violence and cruelty. She fiercely defended her virginity and her reputation as the greatest of hunters. In fact, the bulk of Artemis' mythos relates to her colorful punishments of those who offended her or her family. The following are several famous myths that put Artemis' destructive potential on full display. OrionOrion was a great hunter who often prowled the woods with Artemis and who, according to most variants, fell in love with the dashing huntress. In some versions, Orion attempted to rape Artemis, who fended off his attempts and killed him (either with her arrows or by sending a giant scorpion against him).[14]In other versions of the story, it was not Artemis but one of Artemis' attendants that Orion attempted to rape, and this was the offense that caused Artemis to kill him.[15] In others, Artemis killed Orion after he had the hubris to challenge her to a discus competition.[16] In others still, Orion fell in love with Eos, the goddess of dawn, and Artemis killed him out of jealousy.[17]Diana Mourning the Death of Orion by Etienne Delaune (1547–1548). RijksmuseumPublic DomainA more nuanced variant had Apollo inciting the clash between Artemis and Orion. In this version, Apollo was worried that Artemis' budding love for Orion would overcome her will to preserve her chastity. One day, when Orion went swimming in a large lake and had swum so far away that his head was a mere speck on the horizon, Apollo challenged Artemis. Questioning her skill with the bow, he claimed that she could probably not even hit the distant speck in the lake. Taking the bait, Artemis immediately drew the bow and scored a perfect shot, killing her companion in the process. So great was her anguish that Artemis implored Zeus to memorialize him with a constellation in the stars.[18]To add to the confusion, there were other traditions in which it was not even Artemis who killed Orion. Instead, these traditions claimed that Gaia sent the scorpion to kill Orion, out of fear that he would kill all the animals on earth.[19]The AloadaeOtus and Ephialtes, known as the Aloadae, learned of Artemis' wrath the hard way. The Aloadae were brutal giants and hunters who never stopped growing. Boasting that they would soon grow large enough to reach the top of Olympus, they promised to abduct Hera and Artemis and take them as their wives.There are different versions of the fate of the Aloadae. In some traditions, Apollo killed them with his arrows.[20] But in other traditions, they were killed by a trick. Clever hunter that she was, Artemis turned herself into a beautiful doe and jumped out between the brothers, causing them to eagerly throw their spears at her. Artemis deftly avoided the spears, however, and they went hurtling into each of the brothers instead, killing them.[21]NiobePerhaps the cruelest fate of all was reserved for Niobe, the queen of Thebes and wife of Amphion. Niobe was a fruitful mother who had seven boys and seven girls.[22] In her pride, Niobe proclaimed that she was more fertile than Leto, who had only one boy and one girl.Artemis and Apollo loved their mother very much, and their wrath was severe (and arguably disproportionate). Using their unerring arrows, Artemis killed Niobe's seven daughters while Apollo claimed her sons. In some versions, the twin deities spared one of each sex.[23] Niobe, overwhelmed by grief, cried herself a river (literally) and was turned to stone.ActaeonActaeon was a great hunter and a prince of Thebes. One day, he happened to see Artemis nude as she was bathing in a river. Horrified that a mortal had transgressed her modesty (even unintentionally), Artemis turned the young man into a stag, Actaeon's own dogs, no longer recognizing their master, then pounced on him in stag form and devoured him.In other, less-familiar variants, Actaeon actually deliberately spied on Artemis while she was bathing.[24] while in others he attempted to rape Artemis or simply boasted that he was a better hunter than she was.[25] Diana and Actaeon (from a set of Ovid's Metamorphoses), designed before 1680, woven late 17th–early 18th century. Woven at or near Manufacture Nationale des Gobelins. The Metropolitan Museum of ArtPublic DomainCallistoActaeon was not the only person destroyed by Artemis for an offense that was not (in most traditions at least) his fault. Among Artemis' attendants was the nymph Callisto, whose beauty earned her the unwanted attention of Zeus. After Zeus had slept with Callisto and impregnated her, the girl was not long for this world. In some stories, Artemis noticed that Callisto was pregnant. This enraged her, as all her attendants were sworn to remain virgins forever; she punished Callisto by turning her into a bear. In other versions, Callisto had been turned into a bear by somebody else (either Hera or Zeus) and was shot and killed by Artemis.[26] In yet another version, recounted in two poems by Ovid, Artemis merely banished the pregnant Callisto from her entourage, angry that the girl had broken her oath to remain a virgin. Hera then transformed her into a bear. In this form, Callisto was finally killed one day by her own son Arcas, who was out hunting and did not recognize her.[27]AgamemnonAgamemnon was a powerful king of Mycenae who led the Greek army during the Trojan War. While the Greeks were preparing to sail to Troy, Agamemnon offended Artemis somehow (sources diverge regarding the exact details); as punishment, Artemis ordered him to sacrifice his daughter Iphigenia to her. If Agamemnon did not sacrifice the girl, the winds would never blow him and his army to Troy.Agamemnon finally gave in and ordered Iphigenia to be killed. In some versions of the myth, however, Artemis took pity on the innocent girl and rescued her at the last minute; she replaced her with an animal that the Greeks sacrificed in her place.[28]Other Myths: Giants, Monsters, and MortalsThere were many others who suffered from Artemis' wrath. During the Gigantomachy—in which the Giants, monstrous offspring of Gaia, attacked Olympus—Artemis took part in the fighting and was sometimes said to have killed the Giant Graton.[29] When the monster Tityus attacked Leto, most variants agreed that Artemis was involved in killing him.[30] In some traditions, Artemis also helped Apollo kill the monster Python, whose death enabled Apollo to take over the oracle of Delphi.[31] Artemis was also involved in the death of Adonis, a mortal lover of Aphrodite. Aphrodite had been responsible for the death of Hippolytus, a virginal young man whom Artemis loved dearly. In revenge, Artemis plotted the death of Aphrodite's darling Adonis (in most versions, by sending a wild boar to gore him).On another occasion, Artemis was offended by Oeneus, the king of Calydon. She punished the king by sending a monstrous boar to ravage his countryside—the so-called "Calydonian Boar." Oeneus and his son Meleager summoned all the greatest heroes of Greece to hunt down the creature, thus sparking the myth of the Calydonian Boar Hunt.Artemis also fended off numerous other men who threatened her chastity, including the river god Alpheus, the second-generation Titan Buphagus, and the young Sipriotes.Like her brother Apollo, Homer's Artemis was an ally of the Trojans and an enemy of the Greeks during the Trojan War. Mythology tells of how Artemis was initially drawn into the conflict by King Agamemnon, whose daughter Iphigenia she demanded as a sacrifice. However, this story does not appear in Homer's epics, the Iliad and the Odyssey.During the war, Artemis did not play as important a role as some of the other gods, such as Zeus, Athena, or Apollo. However, she did help heal the Trojan hero Aeneas after he was injured in battle.[32] According to the Iliad, tensions on Olympus eventually broke out into full-fledged brawling, and the pro-Greek Hera memorably beat up the pro-Trojan Artemis. The bruised Artemis ran away crying to her father, Zeus.[33]

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