

Athena is the Olympian goddess of wisdom and war and the adored patroness of the city of Athens. A virgin deity, she was also - somewhat paradoxically - associated with peace and handicrafts, especially spinning and weaving.

She was a stately and beautiful warrior goddess, the only Olympian goddess portrayed wearing armor. But the visor of her helmet was worn pushed back to reveal her beauty. Because she presided over battles in wartime and domestic arts in peacetime, Athena was normally shown with a spear in one hand and a bowl or spindle in the other. She was dedicated to chastity and celibacy, and the protector of her chosen heroes of Athens, her namesake city. The Greeks gave Athena credit for giving humanity the bridle to help tame horses, inspiring shipbuilders in their craft, and teaching people to plow, rake, ox, yoke and drive a chariot. Her special gift to Athens was the olive tree. Athena was known for her excellent planning and purposeful thinking abilities. She had a very strong will, and valued her intellect over her emotional instincts. Her Spirit is found in the city, as the wilderness was the domain of Artemis. She came to the Greek mainland after leaving her original home in Crete. She then became ruler of Athens, the primary city of the ancient world, while maintaining many symbols of her ancient identity. Greek myth tells of a contest between Athena and Poseidon, the god of the sea. Both wanted to rule the city of Athens, and neither would give way to the other. Finally a vote was taken, and the citizens gathered to cast their ballots. Not surprisingly, men voted for the god, and women for the goddess. And so Athens became the City of the Goddess. The men did not happily accept this vote count. They struck back by passing three new laws: Yet another story exists which shows this goddess in another light. This one claims Athena was the daughter of Pallas, a winged giant who tried to rape his virginal daughter. She killed him, then tanned his skin to make a shield and cut off his wings to fasten to her feet. So however Athena came by her fierceness, she never consorted with men, remaining forever a virgin. Oddly, however, she did have one son. Hephaestus once tried to overpower Athena, impressed with her artistic abilities and great beauty. Although she escaped his advance, some of his sperm fell on her thigh. This resulted in the birth of Erichonius, who remained forever out of sight. In the mythology of Hephaestus, the story differs a little bit, and says Athena raised this son. But this writer has found no other reference to him. Homeric Hymn to Athena "Grey-eyed one, I sing of you, wisest and most beautiful, relentless Athena, protector of cities, strong armed and fair. From his head the great god birthed you, Dressed in golden armor and bearing a sharp spear. Even the Sun stopped in astonishment at this sight, this goddess, fresh born and strong. Hail to you Athena, may I never live without the shield of your protection. The snake is a symbol of protection, for without it, grain stored for the winter would have fed mice instead. She was frequently sculpted wearing a helmet, carrying a shield and spear. It has been often noticed that, with the rise of private property, previously pacifist mother goddesses began to appear as goddesses of war-for when the rich fields were commonly held, there was no need to fight for their use. Other Symbols for Athena Athena is also envisioned as the goddess of the loom and spindle. A weaver, she once turned a woman into a spider for claiming to have greater skill than her own. Without such wealth, there would not be such need for protection. He appears on early Athenian coins as an alternative image to the goddess herself. In some images, he sits on her shoulder, or flies in the air above her. Although Metis was her mother, Athena never acknowledged this fact. She was a protector, adviser, patron, and ally of heroic men. She helped Perseus slay the Gorgon Medusa, the female monster who had snakes for hair. Athena assisted Jason and the Argonauts build their ship before they set out to capture the golden fleece. She looked after Achilles during the Trojan War, and later aided Odysseus on his journey home. Besides championing individual heroes and being the Olympian closest to Zeus, Athena always sided with the patriarchy. Athena is the feminine archetype known for her practical solutions and winning strategies. She was able to keep her head while caught in an emotional situation, and could develop good tactics in the midst of a conflict. If she is motivated by Hera to need a mate to feel complete, Athena can assess the situation and devise a plan to get her man. She focuses on what matters to her, rather than on the needs of others, much like Artemis. Athena differs from Artemis because she likes to be in the company of men. She does not withdraw from them, but loves being in the midst of male action and power. The virgin

goddess element helps her to avoid romantic and sexual entanglements with men. She likes being a companion, colleague, or confidante of men without developing erotic feelings or emotional intimacy. Her orientation to the world is her pragmatic attitude, her conformity to traditional standards, and a lack of idealism. Athena shows up in educated women who have high paying careers, and her business acumen enables her to make points effectively when political or economic considerations are important. She often forms mentor relationships with men who share her interests. Athena wears armor to protect herself from feeling pain, both hers and others. But she has an advantage over Artemis, because Athena does not take competition personally. She can coolly assess what the situation is when she is distanced from it. This stimulates her abilities to learn facts, think clearly, prepare for exams, and stay calm when she is taking tests. She needs to be objective, impersonal, and skillful. A woman who becomes a nurse or doctor because she cares about others is acting on her Athena traits. She has to be dispassionate while she observes a patient so she can utilize her logical thinking skills to help the patient. Sometimes Athena is developed out of necessity, as a young girl who is being molested. She must hide her feelings and become numb and out of touch with them until she becomes safe again. She may have to use strategy in order to survive when she is being victimized until she can get away from the situation. Goddess Athena is Wise and Self Reliant Athena the young girl is very bright for her age and wants to know how everything works. It can be hurtful to the daughter if the mother does not accept her for what she is. In this case, Athena will reject her mother and feel that she is incompetent. An Athena who has two professional parents, or even one ambitious one, will grow up with a positive self image. Athena girls know how to fix a car, work with tools, and are great with computers. They can also excel at sewing or weaving. They are not very hormonal and will probably hang around with boys who share their interests. They observe what the other girls do just enough to manage to fit in, although they probably think much of the worry about clothes and makeup is just silly. Athena plans ahead for college and a career, and her early adult years are normally very productive ones as she begins to achieve her goals. She is a great researcher, teacher, and gravitates towards law, science or math fields, the old fashioned traditional male fields. Athena usually lacks close women friends as she is most comfortable with men. Her advice and counsel are perceptive and helpful. She has no patience with dreamers or starving artist types. She is only attracted to successful and powerful men. She is not particularly sexy, flirtatious or romantic, unless she has some Aphrodite or Hera in her. She is able to remain celibate for long periods of time. If an Athena woman marries and does not cultivate traits from the more romantic goddesses, she may regard sex as part of the marital agreement or as a calculated act. When she decides to be sexually active, she will investigate and study sex until she has mastered it just like any other task. It is companionship and loyalty that Athena women seek. She will expect a spouse to be faithful as part of their agreement, and if he does not, she will get rid of him without too much emotion. On the same note, if she likes the lifestyle she has with this man, she may decide to look the other way and stay with him. She is a mother who gets along better when her children are older and she can relate to them as teens or young adults. To live as Athena means to mostly live an intellectual life, and to act purposely in the world. She needs to develop the emotional aspects of herself, and may be unable to do this unless she loses or has a very ill child, or if her husband demands a divorce. Athena does tend to push others away and intimidate them, because her practicality and rationality can become boring to those who spend much time with her. She can be unsympathetic to the moral and spiritual issues that other people are facing, so can become very lonely and distant from those around her. The goddess Athena was never a child, she was born an adult. She must learn to laugh, play, and cry, so she can understand what it feels like to know more ranges of emotion. It can be helpful to an Athena woman to find a woman mentor whom she respects so she can learn from her. She must find out about matriarchal values, as she never knew her mother enough to get close to her and have talks about such matters. Once an Athena woman can look at life from a different point of view, her relationships with other people can change for the better. O Partenon de Atenas.

2: Athena - Wikipedia

Athena or Athene, often given the epithet Pallas, is an ancient Greek goddess associated with wisdom, handicraft, and warfare, who was later syncretized with the Roman goddess Minerva.

The birth of Athena, Athenian black-figure kylix C6th B. This page contains tales of the goddess from the sagas of the gods including her birth, death of Pallas, War of the Giants, creation of Pandora, contest with Poseidon for Athens, birth of Erichthonios Erichthonius, and flute of Marsyas. Evelyn-White Greek epic C8th or 7th B. But when she was about to bring forth the goddess bright-eyed Athene, Zeus craftily deceived her with cunning words and put her in his own belly, as Gaia Earth and starry Ouranos Heaven advised. For they advised him so, to the end that no other should hold royal sway over the eternal gods in place of Zeus; for very wise children were destined to be born of her, first the maiden bright-eyed Tritogeneia, equal to her father in strength and in wise understanding; but afterwards she was to bear a son of overbearing spirit, king of gods and men. But Zeus put her into his own belly first, that the goddess might devise for him both good and evil. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt: But she straightway conceived Pallas Athene: There the goddess Athena received that [her arms] whereby she excelled in strength all the deathless ones who dwell in Olympus, she who made the host-scaring weapon of Athena. And with it [Zeus gave her birth, arrayed in arms of war. But Hera without union with Zeus--for she was very angry and quarrelled with her mate--bare famous Hephaistos, who is skilled in crafts more than all the Ouraniones Heavenly Ones. Conway Greek lyric C5th B. Then was it too the great god Hyperionides [Helios the sun], giver of light to mortal men, this task to his beloved sons [i. Yet for these men Zeus brought the saffron cloud, and rained flood of gold, and the grey-eyed goddess herself endowed them the gift of skill, that of all men on earth, their hands in craft excelling have the mastery. And the roads carried their worked images of life and movement, and widespread was their renown. Aldrich Greek mythographer C2nd A. When she was pregnant, Zeus took the precaution of swallowing her, because she had said that, after giving birth to the daughter presently in her womb, she would bear a son who would gain the lordship of the sky. In fear of this he swallowed her. When it came time for the birth, Prometheus or Hephaistos, according to some by the river Triton struck the head of Zeus with an axe, and from his crown Athena sprang up, clad in her armour. Jones Greek geographer C1st B. Jones Greek travelogue C2nd A. Fairbanks Greek rhetorician C3rd A. These, wonder-struck beings are gods and goddesses, for the decree has gone forth that not even the Nymphai may leave the heavens, but that they, as well as the Potamoi Rivers from which they are sprung, must be at hand; and they shudder at the sight of Athena, who at this moment has just burst forth fully armed from the head of Zeus, through the devices of Hephaistos, as the axe tells us. As for the material of her panoply, no one could guess it; for as many as are the colours of the rainbow, which changes its light now to one hue and now another, so many are the colours of her armour. Hephaistos seems at a loss to know by what gift he may gain the favour of the goddess; for his lure is spent in advance because her armour was born with her. Two peoples are already sacrificing to Athena on the acropolis of two cities, the Athenians and the Rhodians, one on the land and one on the sea, [sea-born] and earth-born men; the former offer fireless sacrifices that are incomplete, but the people of Athens offer fire, as you see yonder, and the savour of burnt flesh. The smoke is represented as fragrant and as rising with the savour of the offerings. Accordingly the goddess has come to the Athenians as to men of superior wisdom who make excellent sacrifices. For the Rhodians, however, as we are told, gold flowed down from heaven and filled their houses and their narrow streets, when Zeus caused a cloud to break over them, because they also gave heed to Athena. The divinity Ploutos Wealth also stands on their acropolis, and he is represented as a winged being who has descended from the clouds, and as golden because of the substance in which he has been made manifest. Conybeare Greek biography C1st to 2nd A. For the Libyans have a saying that the Goddess is the daughter of Poseidon and Lake Tritonis, and for this reason has blue eyes like Poseidon. Both girls cultivated the military life, which once led them into contentious dispute. As Pallas was about to give Athene a whack, Zeus skittishly held out the aegis, so that she glanced up to protect herself, and thus was wounded by Athene and fell. Extremely

saddened by what had happened to Pallas, Athene fashioned a wooden likeness of her, and round its breast tied the aegis which had frightened her, and set the statue beside Zeus and paid it honour. Later on, Elektra, after her seduction, sought refuge at this statue, whereupon Zeus threw both her and the palladium into the Ilian land. Its name, some say, is derived from Alalkomeneos, an aboriginal, by whom Athena was brought up. Here too [in Alalkomenai] there flows a river, a small torrent. They call it Triton, because the story is that beside a river Triton Athena was reared, the implication being that the Triton was this and not the river in Libya, which flows into the Libyan sea out of lake Tritonis. Evelyn-White Greek epic C7th to 4th B. Yet there are three hearts that she cannot bend nor yet ensnare. First is the daughter of Zeus who holds the aegis, bright-eyed Athene; for she has no pleasure in the deeds of golden Aphrodite, but delights in wars and in the work of Ares, in strifes and battles and in preparing famous crafts. Nor does laughter-loving Aphrodite ever tame in love Artemis. Of these three Aphrodite cannot bend or ensnare the hearts. But of all others there is nothing among the blessed gods or among mortal men that has escaped Aphrodite. Greek Lyric V B. Melville Roman epic C1st B. Grant Roman mythographer C2nd A. On Atlas, who had been their leader, he put the vault of the sky; even now he is said to hold up the sky on his shoulders. Herakles first sent an arrow at Alkyoneus, who by falling to the earth recovered somewhat. Athena advised Herakles to drag him outside of Pallene, which he did, and Alkyoneus thereupon died. In the course of the battle. She stripped off the skin of Pallas and used it to protect her own body during the battle. According to their account, when the battle of the gods and Gigantes took place the goddess drove the chariot and horses against Enkelados. Way Greek epic C4th A. Minerva, however, snatched its twisted form and threw it to the stars, and fixed it at the very pole of heaven. And so to this day it appears with twisted body, as if recently transported to the stars. It is an epithet of Athena; from brandishing pallein the spear, or from having killed Pallas, one of the Gigantes. Celoria Greek mythographer C2nd A. There grew out of him numerous heads and hands and wings, while from his thighs came huge coils of snakes. He emitted all kinds of roars and nothing could resist his might. Typhon felt an urge to usurp the rule of Zeus and not one of the gods could withstand him as he attacked. In panic they fled to Aigyptos Egypt, all except Athena and Zeus, who alone were left. Typhon hunted after them, on their track. When they fled they had changed themselves in anticipation into animal forms. Mozley Roman epic C1st A. Evelyn-White Greek epic C7th or 6th B. Oldfather Greek historian C1st B. And because of the time they had spent together and their intimacy they all loved this island above any other, and each one of them received for her portion a territory, Athene receiving hers in the region of Himera. Artemis received from the gods the island of Syrakouse. They are said to be daughters of Damophon, but those inclining to a more religious interpretation hold that they are Athena and Artemis gathering the flowers with Persephone. Pandora, the first woman,] as the son of Kronos [Zeus] willed. And the goddess bright-eyed Athene girded and clothed her with silvery raiment, and down from her head she spread with her hands a brodered veil, a wonder to see; and she, Pallas Athene, put about her head lovely garlands, flowers of new-grown herbs. Also she put upon her head a crown of gold which the very famous Limping God [Hephaistos] made himself and worked with his own hands as a favour to Zeus his father. But when he had made the beautiful evil to be the price for the blessing, he brought her out, delighting in the finery which the bright-eyed daughter [Athena] of a mighty father had given her, to the place where the other gods and men were. And wonder took hold of the deathless gods and mortal men when they saw that which was sheer guile, not to be withstood by men. And he charged Hermes the guide, Argeiphontes, to put in her a shameless mind and a deceitful nature. And they obeyed the lord Zeus the son of Kronos. Forthwith the famous Lamé God moulded clay in the likeness of a modest maid, as the son of Kronos purposed. And the goddess bright-eyed Athene girded and clothed her, and the divine Kharites Graces and queenly Peitho Persuasion put necklaces of gold upon her, and the rich-haired Horai Hours crowned her head with spring flowers. And Pallas Athene bedecked her form with all manners of finery. And he called this woman Pandora All-Gifts, because all they who dwelt on Olympos gave each a gift, a plague to men who eat bread. Minerva [Athene] gave it life, and the rest of the gods each gave some other gift. Because of this they named her Pandora. Pyrrha Fire was her daughter, and was said to be the first mortal born. For this reason they worship both Athena. Moreover their old coins have as device a trident and a face of Athena. Fowler Greek philosopher C4th B. The strife of the gods who contended over her [i. Athena and Poseidon]

and their judgement testify to the truth of our statement. Frazer Greek mythographer C2nd A. In his time, they say, the gods resolved to take possession of cities in which each of them should receive his own peculiar worship. So Poseidon was the first that came to Attika, and with a blow of his trident on the middle of the acropolis, he produced a sea which they now call Erekhtheis. After him came Athena, and, having called on Kekrops to witness her act of taking possession, she planted an olive tree, which is still shown in the Pandrosion. But when the two strove for possession of the country, Zeus parted them and appointed arbiters, not, as some have affirmed, Kekrops and Kranaus, nor yet Erysikhthon, but the twelve gods dodekathēoi. And in accordance with their verdict the country was adjudged to Athena, because Kekrops bore witness that she had been the first to plant the olive. Athena, therefore, called the city Athens after herself, and Poseidon in hot anger flooded the Thriasian plain and laid Attika under the sea. Trypanis Greek poet C3rd B. Athena is represented displaying the olive plant, and Poseidon the wave.

3: Athena, Goddess of Wisdom and Artistry in Greek Mythology | Owlcation

*Athena (World Mythology) [Blake A. Hoena] on www.enganchecubano.com *FREE* shipping on qualifying offers. Provides the story of Athena and her importance in Greek mythology, including her connection to such figures as Jason and Odysseus.*

See Article History Alternative Titles: Athene, Pallas Athena, also spelled Athene, in Greek religion, the city protectress, goddess of war, handicraft, and practical reason, identified by the Romans with Minerva. She was essentially urban and civilized, the antithesis in many respects of Artemis, goddess of the outdoors. Athena was probably a pre-Hellenic goddess and was later taken over by the Greeks. Yet the Greek economy, unlike that of the Minoans, was largely military, so that Athena, while retaining her earlier domestic functions, became a goddess of war. The Varvakeion, a Roman marble copy c. There was an alternative story that Zeus swallowed Metis, the goddess of counsel, while she was pregnant with Athena, so that Athena finally emerged from Zeus. Being the favourite child of Zeus, she had great power. She was thought to have had neither consort nor offspring. She may not have been described as a virgin originally, but virginity was attributed to her very early and was the basis for the interpretation of her epithets Pallas and Parthenos. As a war goddess Athena could not be dominated by other goddesses, such as Aphrodite, and as a palace goddess she could not be violated. Also in the Iliad, Zeus, the chief god, specifically assigned the sphere of war to Ares, the god of war, and Athena. In the Iliad, Athena was the divine form of the heroic, martial ideal: The qualities that led to victory were found on the aegis, or breastplate, that Athena wore when she went to war: As the guardian of the welfare of kings, Athena became the goddess of good counsel, of prudent restraint and practical insight, as well as of war. She was widely worshipped, but in modern times she is associated primarily with Athens, to which she gave her name. Her birth and her contest with Poseidon, the sea god, for the suzerainty of the city were depicted on the pediments of the Parthenon, and the great festival of the Panathenaea, in July, was a celebration of her birthday. She was also worshipped in many other cities, notably in Sparta. Athena became the goddess of crafts and skilled peacetime pursuits in general. She was particularly known as the patroness of spinning and weaving. That she ultimately became allegorized to personify wisdom and righteousness was a natural development of her patronage of skill. Athena was customarily portrayed wearing body armour and a helmet and carrying a shield and a lance. Learn More in these related Britannica articles:

4: The Goddess Athena

Athena, also spelled Athene, in Greek religion, the city protectress, goddess of war, handicraft, and practical reason, identified by the Romans with Minerva. She was essentially urban and civilized, the antithesis in many respects of Artemis, goddess of the outdoors.

She was supposed, as already related, to have issued from the head of Zeus himself, clad in armour from head to foot. The miraculous advent of this maiden goddess is beautifully described by Homer in one of his hymns: This brave, dauntless maiden, so exactly the essence of all that is noble in the character of "the father of gods and men," remained throughout chaste in word and deed, and kind at heart, without exhibiting any of those failings which somewhat mar the nobler features in the character of Zeus. This direct emanation from his own self, justly his favourite child, his better and purer counterpart, received from him several important prerogatives. She was permitted to hurl the thunderbolts, to prolong the life of man, and to bestow the gift of prophecy; in fact Athena was the only divinity whose authority was equal to that of Zeus himself, and when he had ceased to visit the earth in person she was empowered by him to act as his deputy. It was her especial duty to protect the state and all peaceful associations of mankind, which she possessed the power of defending when occasion required. She encouraged the maintenance of law and order, and defended the right on all occasions, for which reason, in the Trojan war she espouses the cause of the Greeks and exerts all her influence on their behalf. The Areopagus, a court of justice where religious causes and murders were tried, was believed to have been instituted by her, and when both sides happened to have an equal number of votes she gave the casting-vote in favour of the accused. She was the patroness of learning, science, and art, more particularly where these contributed directly towards the welfare of nations. She presided over all inventions connected with agriculture, invented the plough, and taught mankind how to use oxen for farming purposes. She also instructed mankind in the use of numbers, trumpets, chariots, etc. She also taught the Greeks how to build the wooden horse by means of which the destruction of Troy was effected. Picture of Athena The safety of cities depended on her care, for which reason her temples were generally built on the citadels, and she was supposed to watch over the defence of the walls, fortifications, harbours, etc. A divinity who so faithfully guarded the best interests of the state, by not only protecting it from the attacks of enemies, but also by developing its chief resources of wealth and prosperity, was worthily chosen as the presiding deity of the state, and in this character as an essentially political goddess she was called Athena-Polias. The fact of Athena having been born clad in armour, which merely signified that her virtue and purity were unassailable, has given rise to the erroneous supposition that she was the presiding goddess of war; but a deeper study of her character in all its bearings proves that, in contradistinction to her brother Ares, the god of war, who loved strife for its own sake, she only takes up arms to protect the innocent and deserving against tyrannical oppression. It is true that in the Iliad we frequently see her on the battlefield fighting valiantly, and protecting her favourite heroes; but this is always at the command of Zeus, who even supplies her with arms for the purpose, as it is supposed that she possessed none of her own. A marked feature in the representations of this deity is the aegis, that wonderful shield given to her by her father as a further means of defence, which, when in danger, she swung so swiftly round and round that it kept at a distance all antagonistic influences; hence her name Pallas, from pallo, I swing. In addition to the many functions which she exercised in connection with the state, Athena presided over the two chief departments of feminine industry, spinning and weaving. In the latter art she herself displayed unrivalled ability and exquisite taste. She wove her own robe and that of Hera, which last she is said to have embroidered very richly; she also gave Jason a cloak wrought by herself, when he set forth in quest of the Golden Fleece. Being on one occasion challenged to a contest in this accomplishment by a mortal maiden named Arachne, whom she had instructed in the art of weaving, she accepted the challenge and was completely vanquished by her pupil. Angry at her defeat, she struck the unfortunate maiden on the forehead with the shuttle which she held in her hand; and Arachne, being of a sensitive nature, was so hurt by this indignity that she hung herself in despair, and was changed by Athena into a spider. This goddess is said to have invented the flute, upon which she played with considerable talent, until one day, being laughed at by

the assembled gods and goddesses for the contortions which her countenance assumed during these musical efforts, she hastily ran to a fountain in order to convince herself whether she deserved their ridicule. Finding to her intense disgust that such was indeed the fact, she threw the flute away, and never raised it to her lips again. Arachne turned into a spider

Athena is usually represented fully draped; she has a serious and thoughtful aspect, as though replete with earnestness and wisdom; the beautiful oval contour of her countenance is adorned by the luxuriance of her wealth of hair, which is drawn back from the temples and hangs down in careless grace; she looks the embodiment of strength, grandeur, and majesty; whilst her broad shoulders and small hips give her a slightly masculine appearance. When represented as the war-goddess she appears clad in armour, with a helmet on her head, from which waves a large plume; she carries the aegis on her arm, and in her hand a golden staff, which possessed the property of endowing her chosen favourites with youth and dignity. Athena was universally worshipped throughout Greece, but was regarded with special veneration by the Athenians, she being the guardian deity of Athens. Her most celebrated temple was the Parthenon, which stood on the Acropolis at Athens, and contained her world-renowned statue by Phidias, which ranks second only to that of Zeus by the same great artist. This colossal statue was 9 feet high, and was composed of ivory and gold; its majestic beauty formed the chief attraction of the temple. It represented her standing erect, bearing her spear and shield; in her hand she held an image of Nike, and at her feet there lay a serpent. The tree sacred to her was the olive, which she herself produced in a contest with Poseidon. The olive-tree thus called into existence was preserved in the temple of Erectheus, on the Acropolis, and is said to have possessed such marvellous vitality, that when the Persians burned it after sacking the town it immediately burst forth into new shoots. The principal festival held in honour of this divinity was the Panathenaea. The owl, cock, and serpent were the animals sacred to her, and her sacrifices were rams, bulls, and cows.. Such stories serve as a doorway to enter the world of the Ancient Greeks and Romans. The names of so many of the heroes and characters are known today through movies and games but the actual story about such characters are unknown. Reading a myth story about Pallas Athena is the easy way to learn about the history and stories of the classics. Learn about the the gods and goddesses of Ancient Greece and Rome that are available on this website.

5: ATHENA MYTHS 1 GENERAL - Greek Mythology

Athena, Athenian red-figure lekythos C5th B.C., Museum of Fine Arts Boston ATHENE (Athena) was the Olympian goddess of wisdom and good counsel, war, the defence of towns, heroic endeavour, weaving, pottery and various other crafts.

Athena, Athenian red-figure lekythos C5th B. She was depicted as a stately woman armed with a shield and spear, and wearing a long robe, crested helm, and the famed aegis--a snake-trimmed cape adorned with the monstrous visage of the Gorgon Medousa Medusa. COM This site contains a total of 9 pages describing the goddess, including general descriptions, mythology, and cult. The content is outlined in the Index of Athena Pages left column or below. According to Hesiod Theog. Others relate, that Prometheus or Hermes or Palamaon assisted Zeus in giving birth to Athena, and mentioned the river Triton as the place where the event took place. Other traditions again relate, that Athena sprang from the head of Zeus in full armour, a statement for which Stesichorus is said to have been the most ancient authority. All these traditions, however, agree in making Athena a daughter of Zeus; but a second set regard her as the daughter of Pallas, the winged giant, whom she afterwards killed on account of his attempting to violate her chastity, whose skin she used as her aegis, and whose wings she fastened to her own feet. A third tradition carries us to Libya, and calls Athena a daughter of Poseidon and Tritonis. Athena, says Herodotus iv. This passage shows more clearly than any other the manner in which genuine and ancient Hellenic myths were transplanted to Libya, where they were afterwards regarded as the sources of Hellenic ones. Respecting this Libyan Athena, it is farther related, that she was educated by the rivergod Triton, together with his own daughter Pallas. In Libya she was also said to have invented the flute; for when Perseus had cut off the head of Medusa, and Stheno and Euryale, the sisters of Medusa, lamented her death, while plaintive sounds issued from the mouths of the serpents which surrounded their heads, Athena is said to have imitated these sounds on a reed. The connexion of Athena with Triton and Tritonis caused afterwards the various traditions about her birth-place, so that wherever there was a river or a well of that name, as in Crete, Thessaly, Boeotia, Arcadia, and Egypt, the inhabitants of those districts asserted that Athena was born there. It is from such birth-places on a river Triton that she seems to have been called Tritonis or Tritogeneia Paus. The connexion of Athena with Triton naturally suggests, that we have to look for the most ancient seat of her worship in Greece to the banks of the river Triton in Boeotia, which emptied itself into lake Copais, and on which there were two ancient Pelasgian towns, Athenae and Eleusis, which were according to tradition swallowed up by the lake. From thence her worship was carried by the Minyans into Attica, Libya, and other countries. We must lastly notice one tradition, which made Athena a daughter of Itonius and sister of Iodama, who was killed by Athena Paus. These various traditions about Athena arose, as in most other cases, from local legends and from identifications of the Greek Athena with other divinities. The common notion which the Greeks entertained about her, and which was most widely spread in the ancient world, is, that she was the daughter of Zeus, and if we take Metis to have been her mother, we have at once the clue to the character which she bears in the religion of Greece ; for, as her father was the most powerful and her mother the wisest among the gods, so Athena was a combination of the two, that is, a goddess in whom power and wisdom were harmoniously blended. From this fundamental idea may be derived the various aspects under which she appears in the ancient writers. She seems to have been a divinity of a purely ethical character, and not the representative of any particular physical power manifested in nature; her power and wisdom appear in her being the protectress and preserver of the state and of social institutions. Everything, therefore, which gives to the state strength and prosperity, such as agriculture, inventions, and industry, as well as everything which preserves and protects it from injurious influence from without, such as the defence of the walls, fortresses, and harbours, is under her immediate care. As the protectress of agriculture, Athena is represented as the inventor of the plough and rake: Allusions to this feature of her character are contained in the epithets boudeia, boarmia, agripha, hippia, or chalinitis. Besides the inventions relating to agriculture, others also connected with various kinds of science, industry, and art, are ascribed to her, and all her inventions are not of the kind which men make by chance or accident, but such as

require thought and meditation. We may notice the invention of numbers Liv. She was further believed to have invented nearly every kind of work in which women were employed, and she herself was skilled in such work: As the patron divinity of the state, she was at Athens the protectress of the phratries and houses which formed the basis of the state. The festival of the Apaturia had a direct reference to this particular point in the character of the goddess. She also maintained the authority of the law, and justice, and order, in the courts and the assembly of the people. This notion was as ancient as the Homeric poems, in which she is described as assisting Odysseus against the lawless conduct of the suitors. She was believed to have instituted the ancient court of the Areiopagus, and in cases where the votes of the judges were equally divided, she gave the casting one in favour of the accused. As Athena promoted the internal prosperity of the state, by encouraging agriculture and industry, and by maintaining law and order in all public transactions, so also she protected the state from outward enemies, and thus assumes the character of a warlike divinity, though in a very different sense from Ares, Eris, or Enyo. According to Homer II. She does not love war for its own sake, but simply on account of the advantages which the state gains in engaging in it; and she therefore supports only such warlike undertakings as are begun with prudence, and are likely to be followed by favourable results. As the prudent goddess of war, she is also the protectress of all heroes who are distinguished for prudence and good counsel, as well as for their strength and valour, such as Heracles, Perseus, Bellerophontes, Achilles, Diomedes, and Odysseus. In the war of Zeus against the giants, she assisted her father and Heracles with her counsel, and also took an active part in it, for she buried Enceladus under the island of Sicily, and slew Pallas. In the Trojan war she sided with the more civilised Greeks, though on their return home she visited them with storms, on account of the manner in which the Locrian Ajax had treated Cassandra in her temple. As a goddess of war and the protectress of heroes, Athena usually appears in armour, with the aegis and a golden staff, with which she bestows on her favourites youth and majesty. The character of Athena, as we have here traced it, holds a middle place between the male and female, whence she is called in an Orphic hymn xxxi. Teiresias was deprived of his sight for having seen her in the bath Callim. For this reason, the ancient traditions always describe the goddess as dressed; and when Ovid Heroid. Her statue also was always dressed, and when it was carried about at the Attic festivals, it was entirely covered. But, notwithstanding the common opinion of her virgin character, there are some traditions of late origin which describe her as a mother. Thus, Apollo is called a son of Hephaestus and Athena -- a legend which may have arisen at the time when the Ionians introduced the worship of Apollo into Attica, and when this new divinity was placed in some family connexion with the ancient goddess of the country. Lychnus also is called a son of Hephaestus and Athena. Athena was worshipped in all parts of Greece, and from the ancient towns on the lake Copais her worship was introduced at a very early period into Attica, where she became the great national divinity of the city and the country. At Lindus in Rhodes her worship was likewise very ancient. Among the things sacred to her we may mention the owl, serpent, cock, and olive-tree, which she was said to have created in her contest with Poseidon about the possession of Attica. At Corone in Messenia her statue bore a crow in its hand. The sacrifices offered to her consisted of bulls, whence she probably derived the surname of taurobolos Suid. In Ilion, Locrian maidens or children are said to have been sacrificed to her every year as an atonement for the crime committed by the Locrian Ajax upon Cassandra; and Suidas s. Respecting the great festivals of Athena at Athens, see Dict. Athena was frequently represented in works of art; but those in which her figure reached the highest ideal of perfection were the three statues by Pheidias. The first was the celebrated colossal statue of the goddess, of gold and ivory, which was erected on the acropolis of Athens; the second was a still greater bronze statue, made out of the spoils taken by the Athenians in the battle of Marathon; the third was a small bronze statue called the beautiful or the Lemnian Athena, because it had been dedicated at Athens by the Lemnians. The first of these statues represented the goddess in a standing position, bearing in her hand a Nike four cubits in height. The shield stood by her feet; her robe came down to her feet, on her breast was the head of Medusa, in her right hand she bore a lance, and at her feet there lay a serpent. We still possess a great number of representations of Athena in statues, colossal busts, reliefs, coins, and in vase-paintings. Among the attributes which characterise the goddess in these works of art, we mention -- 1. The helmet, which she usually wears on her head, but in a few instances carries in her hand. It is usually ornamented in the most beautiful manner with

griffins, heads of rams, horses, and sphinxes. The round Argolic shield. Objects sacred to her, such as an olive branch, a serpent, an owl, a cock, and a lance. Her garment is usually the Spartan tunic without sleeves, and over it she wears a cloak, the peplus, or, though rarely, the chlamys. The general expression of her figure is thoughtfulness and earnestness; her face is rather oval than round, the hair is rich and generally combed backwards over the temples, and floats freely down behind. The whole figure is majestic, and rather strong built than slender: Dictionary of Greek and Roman Biography and Mythology. Evelyn-White Greek epic C7th to 4th B. Dread is she, and with Ares she loves the deeds of war, the sack of cities and the shouting and the battle. It is she who saves the people as they go to war and come back. Hail, goddess, and give us good fortune and happiness! From his awful head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: And wise Zeus was glad. Hail to you, daughter of Zeus who holds the aegis! Taylor Greek hymns C3rd B. O warlike Pallas, whose illustrious kind, ineffable, and effable we find: Female and male, the arts of war are thine, O much-formed, Drakaina She-Dragon, inspired divine: Tritogeneia, of splendid mien, purger of evils, all-victorious queen. Jones Greek travelogue C2nd A. For the Libyans have a saying that the goddess is the daughter of Poseidon. Way Greek epic C4th A. From her immortal armour flashed around the hovering lightnings; fearful serpents breathed fire from her shield invincible; the crest of her great helmet swept the clouds. Thereat fell each on other: Fairbanks Greek rhetorician C3rd A. Melville Roman epic C1st B. Walsh Roman novel C2nd A. Each maiden representing a goddess was accompanied by her own escort. The girl whose appearance in arms had revealed her as Minerva [Athene] was protected by two boys who were the comrades in arms of the battle-goddess, Terror [Deimos, Terror] and Metus [Phobos, Fear]; they pranced about with swords unsheathed, and behind her back a flutist played a battle-tune in the Dorian mode. He mingled shrill whistling notes with deep droning chords like a trumpet-blast, stirring the performers to lively and supple dancing.

6: Goddess Athena, ancient Greek goddess Athena

Athena was the greek goddess of mythology, wisdom and crafts. She was also noted as a good strategist, and a "Father's Daughter". She was a stately and beautiful warrior goddess, the only Olympian goddess portrayed wearing armor.

A virgin deity, she was also "somewhat paradoxically" associated with peace and handicrafts, especially spinning and weaving. Majestic and stern, Athena surpassed everybody in both of her main domains. In fact, even Ares feared her; and all Greek heroes asked her for help and advice. The Ancient Greeks debated whether she got her name after the city or the other way around. Modern scholars usually agree that the former was the case. Portrayal and Symbolism In art and literature, Athena is usually depicted as a majestic lady, with a beautiful, but stern face, unsmiling full lips, grey eyes and a graceful build, emanating power and authority. She is always regally clad in either a chiton or a full armor. In the former case, she is sometimes represented with a spindle. In the latter case, she wears an elaborately crested Corinthian helmet and holds a long spear in one hand and an aegis in the other. Epithets Athena was one of the most important Olympian gods and she had many functions. Unsurprisingly, she was known under many different epithets. When the time came, Zeus started feeling tremendous headaches. Zeus was delighted and full of pride. Her name was Pallas and she was all but her equal in the art of war. However, one day, as they were practicing some martial exercises, Athena accidentally killed her friend. Consequently, she never had any children. Some say that Erichthonius was an exception, but, in fact, Athena was only his foster-mother. True, Hephaestus did try to violate her, but she fought him off, so he spilled his semen over the Earth, after which Gaea was impregnated. When Erichthonius was born, Athena took him under her wing, just like she would do afterward with another cult hero, Heracles. Athena, the Patron of Athens Poseidon and Athena had a much-publicized quarrel over who deserves to be the patron of the most prosperous Ancient Greek city, Athens. Poseidon claimed that the city would benefit more from him than Athena and to prove this, he struck his trident into a rock, creating a seawater stream which welled up in the Temple of Erechtheion on the north side of the Acropolis. Smart as she was, Athena did nothing spectacular: However, the first king of Athens, Cecrops, who was the judge of the contest realized that the olive tree was much more beneficial, since it gave the Athenians fruit, oil and wood. As much as she was the women counterpart of Ares as a war goddess, she was also the female equivalent of Hephaestus when it came to arts and crafts. Homer says that Athena fashioned ornate and luxuriously embroidered robes for Hera and herself. Some even say that she combined her two main interests to invent the war chariot and even the warship. However, the most famous myth which connects Athena with handicrafts is the story of Arachne, a mortal craftswoman who boasted that she was more skillful than Athena herself. Athena offered her a chance to repent, but after Arachne refused, she challenged her to a weaving duel. The goddess fashioned a beautiful tapestry which illustrated the gruesome fate of the mortals who had the hubris of challenging the gods. Arachne, on the other hand, chose for a subject the stories of the mortals unjustly victimized by the gods. As such, Arachne is doomed to weave ever since. Most famously, she guided Odysseus during his ten-year-long journey back to Ithaca.

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The most famous representation of Athena in the ancient world was undoubtedly the monumental gold and ivory statue of the goddess by Pheidias which resided in the Parthenon of Athens and was over 12 m high.

Wisdom, courage, and crafts
Symbols: Owl, serpent, armor, olive tree, shield, and the spear
Parents: Zeus father and Metis mother
Children: Mount Olympus
Roman name: Minerva
Athena is a goddess in Greek mythology and one of the Twelve Olympians. She is most famous for being the patron god of the city of Athens. Athena also helped many of the Greek heroes such as Hercules and Odysseus on their adventures. How was Athena usually pictured? Athena was often depicted as a warrior goddess armed with a spear, a shield, and a helmet. Sometimes she would be wearing a cloak or shield Aegis adorned with the head of the monster Medusa. What powers and skills did she have? Like all the Olympians, Athena was an immortal goddess and could not die. She was one of the most intelligent and wisest of the Greek gods. She was also good at war strategy and giving heroes courage. She invented the ship, chariot, plow, and rake. She also invented many of the skills used by women in Ancient Greece such as weaving and pottery. Although Zeus was married to Metis he feared her power. He promptly swallowed Metis and considered the problem solved. Unknown to Zeus, Metis was already pregnant with Athena. She birthed Athena inside of Zeus and made her a helmet, shield, and spear. She was full-grown and armed with a spear and shield. Protector of the City of Athens Athena became the patron goddess of the city of Athens after winning a contest with the god Poseidon. Each god presented the city with a gift. Poseidon invented the horse and presented it to the city. Athena invented the olive tree and gave it to the city. While both gifts were useful, the people of the city decided the olive tree was more valuable and Athena became their patron. The people of Athens honored Athena by building a large acropolis in the center of the city. At the top of the acropolis they constructed a beautiful temple to Athena called the Parthenon. Helping out Heroes Athena is famous in Greek mythology for helping out heroes on their adventures. She helped Hercules achieve his twelve labors, Perseus figure out how to defeat Medusa, Odysseus on his adventures in the Odyssey, and Jason in building his magical ship the Argo. Legend of Arachne Athena invented the craft of weaving and was considered the greatest weaver in Greek mythology. This angered Athena who visited Arachne and challenged her to a weaving contest. As the contest began, Athena wove a picture of how the gods punished mortals for claiming to be their equals. Arachne then wove a picture of how the gods interfered and played with the lives of mortals. She then cursed Arachne and turned her into a spider. She is pictured on the state seal of California. Athena represented the more glorious aspects of war such as courage, strategy, and discipline. Her other names and titles include "protector of the city", "Pallas", "goddess of council", and "gray eyes. Listen to a recorded reading of this page: Your browser does not support the audio element. For more about Ancient Greece:

8: ATHENA (Athene) - Greek Goddess of Wisdom, War & Crafts (Roman Minerva)

Greek Goddess of Wisdom and War. Athena, also referred to as Athene, is a very important goddess of many things. She is goddess of wisdom, courage, inspiration, civilization, law and justice, strategic warfare, mathematics, strength, strategy, the arts, crafts, and skill.

Athena Greek Goddess of Wisdom and War Athena, also referred to as Athene, is a very important goddess of many things. She is goddess of wisdom, courage, inspiration, civilization, law and justice, strategic warfare, mathematics, strength, strategy, the arts, crafts, and skill. She is known most specifically for her strategic skill in warfare and is often portrayed as companion of heroes and is the patron goddess of heroic endeavour. Athena was born from Zeus after he experienced an enormous headache and she sprang fully grown and in armour from his forehead. She has no mother but one of the most commonly cited stories is that Zeus lay with Metis, the goddess of crafty thought and wisdom, and then swallowed her whole as he feared she will give birth to a child more powerful than him because of a prophecy "but she had already conceived. She was the daughter of Zeus; no mother bore her. In the Odyssey, she was angry and unforgiving. In the course of the Trojan War, she struck Ajax with madness. Known for protecting civilized life, she was the Goddess of the City. According to some sources, Athena was praised for her compassion and generosity. Athena was a patron of the arts and crafts, especially when it came to spinning and weaving. In later poetry, Athena embodied wisdom and rational thought. Athena served as a guardian of Athens, where the Parthenon served as her temple. Zeus trusted her to wield the aegis and his thunderbolt. Her most important festival was the Panathenaea, which was celebrated annually at Athens. She turned the weaver Arachne into a spider after the mortal woman insulted Athena and the Olympian gods. Athena reared Erichonius, son of Hephaestus. He was half man, half serpent. Athena put the infant in a chest and gave it to others to watch over, forbidding them to open it. When they did, she drove them mad as punishment. She is one of three virgin goddesses; the other two were Hestia and Artemis. Athena invented the flute, but she never played it. Hermes and Athena went to the aid of Perseus in his quest to kill Medusa. Looking directly at Medusa would turn any man to stone, so Athena provided Perseus with her polished shield. Using it, he was able to see Medusa as if looking in a mirror. The sacred image of Athena, a wood statue called the Palladium, protected the Trojans as long as they had it. Odysseus and Diomedes executed a plan to steal the image, greatly encouraging the Greeks in their hopes to end the long-suffering war. Athena helped Hercules when, as a part of his penance, he was required to drive away the Stymphalian birds. She got them moving, and Hercules shot them.

9: Athena by Blake Hoena

Athena (Ἐϑῆρα Ἀθήνη), or Pallas Athena (παῖς Πᾶλλης), in Greek religion and mythology, one of the most important Olympian www.enganchecubano.coming to myth, after Zeus seduced Metis he learned that any son she bore would overthrow him, so he swallowed her alive.

Contact us Goddess Athena Goddess Athena was the mythological goddess of wisdom, but also the poetic symbol of reason and purity. Admired and celebrated, Athena really had a significant role in the Greek mythology and in the lives of the Athenians and all Greeks. This fact has been quite advanced for that time. The Symbol of Goddess Athena is the owl, a bird also associated with wisdom and intelligence. Athena keeps being an endless inspiration for artists of all kind and became a Roman Goddess as well, named Minerva. Since the antiquity, many artists have included Goddess Athens in their plays and paintings, denoting her importance and dual role in the lives of people. The patron deity of the city of Athens was also the creator of the olive tree and desire for peace. Goddess Athena was admired all over Greece, but her timeless home has always been Athens. Goddess Athena won in the competition with Poseidon over the patronage of the city state of Athens. Poseidon hit the ground with his trident and running water came out, while Athena offered an olive tree as a symbol of peace and prosperity. There are two more temples dedicated to her at the Acropolis – the Athena Nike and the Erechtheum. The birth of Athena The myth says Athena was born as an adult, by no mother: Some would say that her birth marked the end of all headaches, since Zeus suffered a lot after swallowing his first wife, Metis. Hesiod offers a detailed version of this myth: The role of Goddess Athena as warrior and protector The myth also says that Athena was born fully armed, and thus, was considered the goddess-warrior. Despite this she always preferred wisdom over fight. She was also very self-sufficient, very sweet and friendly to sincere people. The Greek myths and stories related to Athena are endless, charming and intriguing. But more than that, they are fascinating and sometimes funny, since the ancient Greeks were not deprived of wittiness and humor. Athena protected and helped Perseus in his impossible task, to kill the Gordon Medusa. Athena placed the face of Medusa on her breast plate. Athena was also an ally of many big heroes, namely Odysseus and Heracles Hercules. For Odysseus she was always there, as testified in the Odyssey. He had some doubts and Athena responded:

Physics of high energy density. Dave McKean ; Dave McKean ; Neil Gaiman Dave McKean ; written by Neil Gaiman, illustrated and designed by 98th Indian Science Congress-2011 Edit in browser asp net Ford festiva service manual The Ideology of Imagination Lesson 26: words weve adopted Introduction : (much more than a few words about jazz U2022/tVEGGIE SOUP Best Spiritual Reading Ever Beginnings of science, biologically and psychologically considered THE BIBLE IN STORY AND SONG A summer on Thirteenth Street Burnished Beauty (White Orchid Books) All-Wheel and Four-Wheel-Drive Vehicle Systems Adaptive control tutorial petros ioannou Lets Draw a Frog With Ovals (Lets Draw With Shapes) Alok ranjan geography notes english Tolerance and faith Mexico (Worlds Political Hot Spots) Heart of an Apostle The Pension Grillparzer Eglwysi Cymru Au Trysorau Evolution With a Twist Computational Continuum Mechanics Museums and the paradox of change Montaigne and the Ethics of Skepticism Rendering with mental ray 3ds Max Ecceity, smash and grab, the expanded I and moment Chris Kraus Puedo Ser Bombero (I Can Be a Firefighter): I Can Be Books (I Can Be Books) Condoleezza Rice (Blue Banner Biographies) An Old Mans Summer Esther M. Friesner; Outline and studies to accompany Myers ancient history Using technology to transform the value chain Philadelphia County, Pennsylvania, land records, 1706-1713 De Vloek van de Faracs. Habit And Its Importance In Education Driven to the Limit The Early Years Electrons and Ions in Liquid Helium (International Series of Mongraphs on Physics) Statehood process of the fifty states Garrine P. Laney