

1: Dionysus - Wikipedia

The Wrath of Dionysus, foregrounding changing gender roles and issues of sexual identity, became a sensational and controversial best-seller soon after it hit Russian bookstores in Long before postmodernism suggested that gender was a social construct rather than a biological absolute.

Cadmus tries and fails. Apollo says he a pristine heifer will lead him to a place where he will establish a city. Immediately, a group of belligerent men emerge from the land and begin to kill each other. The five remaining men agree to live in peace, and Thebes is established. While hunting, his grandson, Actaeon, stumbles upon Diana bathing in her sacred grove. Semele gets Jupiter to promise her an unspecified gift. When she makes her request, Jupiter cannot go back on his word. He makes love to her with all his power. She cannot withstand it, and she dies. Jupiter brings their son, Bacchus, to full term in his thigh. Jupiter and Juno banter about which gender enjoys sex more. Jupiter says women do, and Juno says men do. They decide to ask Tiresias, who reportedly has experienced life as both a man and woman. Tiresias agrees with Jupiter. In her anger, Juno strikes Tiresias blind. Jupiter compensates Tiresias by giving him supernatural foresight. These cryptic words were born out when Narcissus, who had rejected all would-be lovers, fell in love with his own reflection. Pentheus tries to persuade his family and others not to worship Bacchus. No one is convinced, but Pentheus stands firm. Not even Acoetes, a convert to the worship of Bacchus, can change his mind. Pentheus threatens to make Acoetes into an example by killing him. Pentheus sets out for Mount Cithaeron to spy on the rites of Bacchus. When he arrives, his own aunt and mother mistake him for an animal and hunt him. His aunt, Autonoe, rips off his arms, and his mother tears off his head and lets out a shout of victory. Analysis This book begins auspiciously, with the founding of Thebes. However, divine revenge soon takes center stage. The gods punish nearly every major character for a crime, regardless of whether the crime was committed wittingly or unwittingly. Diana punishes Actaeon for accidentally stumbling upon her when she is naked. Juno punishes Semele for her love affair with Jupiter. She also punishes Tiresias with blindness for agreeing with Jupiter. And Bacchus punishes Pentheus for failing to worship him. Ovid outdoes Virgil, whose sole villain was Juno. Diana, Juno, and Bacchus. Each act of revenge is accompanied by an ironic twist at the expense of the victim. Actaeon, a hunter, becomes the hunted. Semele is killed by sex, the very act that drew her and Jupiter together. Tiresias extensive knowledge causes his blindness. Narcissus, who has rejected all suitors, is rejected by himself. He becomes both the object and the subject of spurned love. First, his threat to kill Acoetes is turned against him when he himself is killed for impiety. Finally, despite his refusal to worship Bacchus, Pentheus becomes a central figure in a worship rite, as he is sacrificed at the hands of his mother and aunt.

2: DIONYSUS MYTHS 7 WRATH - Greek Mythology

The Wrath of Dionysus is translated well and has just enough notes to explain what is not available to the late-twentieth-century reader. Louise Reynolds should be commended for bringing us this work by Evdokia Nagrodskaya, a writer unknown to English-speaking audiences and even to contemporary Russians."

Greek-Roman Myth - Dionysus was born several millenia ago to the Olympian sky-god Zeus and the mortal princess Semele, who was the daughter of King Cadmus of Thebes and his wife, the goddess Harmonia. Zeus became enamored of Semele and mated with her, unknown to his wife Hera. Hera eventually found out the truth and disguised as a human, convinced Semele to ask a certain boon of Zeus when next he came to her. Semele died from fright, but Zeus was able to save the child created from their union. Zeus then entrusted the baby to his son Hermes upon which the speedster-god conveyed him to Ino and Athamas, who were the sister and brother-in-law of Semele. Ino was later transformed into the sea-goddess Leucothea by Zeus in gratitude for raising his son and during the travels of King Odysseus after the Trojan War she helped and advised him on his journey after he incurred the wrath of Neptune. Upon coming of age, Dionysus, aware of his true lineage, attempted to spread his worship among the Grecian peoples by first starting with the kingdom of Thebes, the land of his birth. Thebes was then ruled by his cousin Pentheus. When Dionysus made assertions of being both the son of Zeus and a god, he was ridiculed by Pentheus and soon after several altercations, was driven from the city. Dionysus formed a band of followers among the Theban women and placed them under a spell where they became devoid of rational thought, and afterwards returned to Thebes to punish those who had denied his godhood and that he was the son of a god. To punish Pentheus, Dionysus lured his cousin to the wilds where subsequently he was killed by the Maenads women under Dionysus spell and then mutilated by his mother, Agave. Because of the powers he exerted at Thebes and other places he came upon to indoctrinate his worship, Dionysus became known throughout Greece as the god of ecstasy and revelry. Dionysus was the only member of the Olympian ruling council who was born of a mortal woman -- all the other members were borne from full immortal heritages. Dionysus once took to wife the human princess Ariadne, daughter of King Minos of Crete. After helping the hero Theseus, who was a son of Neptune, escape from the Labyrinth after he killed the monstrous Minotaur, Ariadne left Crete with Theseus as his lover. However, Theseus eventually abandoned her on the island of Naxos while on the way to Athens. Ariadne was then approached by the love-goddess Venus who informed her that she would marry a god. Indeed, Dionysus took Ariadne as his wife and lived happily with her on Olympus until the day she died. Incredible Hercules fb - Dionysus was present when Hephaestus paraded Aphrodite and Ares around in Olympus caught in a net after catching them together in bed. Thor Annual 5 - Dionysus was present as Hercules attempted to convince Zeus into launching a war against Asgard. Without access to his wine, Dionysus began to age into an old man. Consulting an oracle, he was told that four men would wash up upon a river to help him. Blood Oath 2 - When Thor and the Warriors Three appeared at the river, Dionysus greeted them, and led them to the pig, even though they intended to take the pig for themselves. Blood Oath - Thor managed to fight Hercules to a standstill, and he gave up custody of the pig. With his wine back, Dionysus regained his youth and permitted Thor and the Warriors Three to take the pig, also giving them an enchanted cloth which shrank objects placed inside. Avengers I - Dionysus was among those Olympians who served Zeus in his attempt to punish the Avengers for injuries Hercules had suffered from the Masters of Evil. Disguised as a human vendor, Dionysus sold the She-Hulk an Italian ice which was laced with the Elixir of Frenzy, and set her against her fellow Avengers. Captain Marvel blasted Dionysus with energy, and he seemed to fall unconscious. Druid examined Dionysus where he fell, but realized too late that he was not unconscious, and Dionysus strangled Dr. Druid until he was unconscious. The She-Hulk then attacked Dionysus, hurling him through the air. Before she could strike another blow, Dionysus produced a potion which he blew into her face, knocking her unconscious. He attempted to face her in physical combat, but the She-Hulk proved far more powerful than he, and struck him down with a pillar. Avengers I - Dionysus was present when Zeus forbade all Olympians from interfering with the earth in the future. Hercules attempted to talk him out of it, but Dionysus created a servant, Butcher T. Washington to deal

with him. Washington nearly slew Hercules, but at the last moment, Dionysus saved him, and returned Butcher T. Washington and the warhead to Earth. Dionysus found him to be a truly incredible drinker. Hercules III 4 - Dionysus joined with the Olympian pantheon as they convened a board meeting on Earth at the Olympus Group, assuming the appearances of mortal businessmen in an attempt to maintain some connection with humanity. Zeus had gathered them to confront Hera for manipulating Hercules into appearing on a reality television show as part of an attempt to gain revenge upon him, but he wound up being jeered at by his own family for his many infidelities. Dionysus was so annoyed that he voted against his father. Olympus plummeted to Earth, where he landed unconscious on Christmas Mountain, Wisconsin. He was found by agents of A. Journey Into Mystery I fb - Mephisto spoke with Dionysus in the Infinite Embassy where various godheads had gathered to speak of the threat of the Asgardian fear god, the Serpent. He drank like he wanted to forget and when Hercules woke up early in the morning while others still wanted to sleep he was kicked out and sent back to his wife Hebe.

3: Dionysus (Olympian god)

The wrath of Dionysus: a novel User Review - Not Available - Book Verdict. First published in , this rather melodramatic novel is not likely to strike contemporary readers of its first English translation as powerfully as it did its original Russian audience.

Dionysus and Bacchantes, Athenian black-figure neck amphora C6th B. The first "Wrath" page contains stories of a similar theme including Lykourgos Lycurgus , the Tyrrhenian pirates and the Minyades. The three were also nurses of Dionysos, and later or alternatively received the blessings of the god. When the god was introducing his cult to Greece, Pentheus denied his divinity, tried to prevent his subjects from honouring him, and even went so far as to try to have him apprehended. Selected passages are quoted below the work is not quoted in its entirety. Buckley Greek tragedy C5th B. In the land of Hellas, I have first excited Thebes to my cry, fitting a fawn-skin to my body and taking a thyrsos in my hand, a weapon of ivy. I have goaded them [the daughters of Kadmos] from the house in frenzy, and they dwell in the mountains, out of their wits; and I have compelled them to wear the outfit of my mysteries orgia. And all the female offspring of Thebes, as many as are women, I have driven maddened from the house, and they, mingled with the daughters of Kadmos, sit on roofless rocks beneath green pines. For this city must learn, even if it is unwilling, that it is not initiated into my Bakkheuma Bacchic rites , and that I plead the case of my mother, Semele, in appearing manifest to mortals as a divinity whom she bore to Zeus. And when I have set matters here right, I will move on to another land, revealing myself. But if ever the city of Thebes should in anger seek to drive the the Bakkhai down from the mountains with arms, I, the general of the Mainaides, will join battle with them. On which account I have changed my form to a mortal one and altered my shape into the nature of a man. My sacred band [of women Bakkhai]. I myself will go to the folds of Kithairon, where the Bakkhai are, to share in their dances. I happened to be at a distance from this land, when I heard of strange evils throughout this city, that the women have left our homes in contrived Bakkhic rites, and rush about in the shadowy mountains, honoring with dances this new deity Dionysos, whoever he is. I hear that mixing-bowls stand full in the midst of their assemblies, and that they each creep off different ways into secrecy to serve the beds of men, on the pretext that they are Mainades worshipping; but they consider Aphrodite [sex] before Bakkhos. As many of them as I have caught, servants keep in the public strongholds with their hands bound, and as many as are absent I will hunt from the mountains, I mean Ino and Agaue, who bore me to Ekhion, and Autonoe, the mother of Aktaion. And having bound them in iron fetters, I will soon stop them from this ill-working revelry. And they say that some stranger has come [Dionysos disguised as the mortal leader of the band], a sorcerer, a conjuror from the Lydian land, fragrant in hair with golden curls, having in his eyes the wine-dark graces of Aphrodite. He is with the young girls day and night, alluring them with joyful mysteries. If I catch him within this house, I will stop him from making a noise with the thyrsos and shaking his hair, by cutting his head off. That one claims that Dionysos is a god, claims that he was once stitched into the thigh of Zeus--Dionysos, who was burnt up with his mother by the flame of lightning, because she had falsely claimed a marriage with Zeus. Is this not worthy of a terrible death by hanging, for a stranger to insult me with these insults, whoever he is? I will seek the punishment of this teacher of your folly [Dionysos in disguise]. Let someone go quickly to the seat where he watches the flights of birds, upset and overturn it with levers, turning everything upside down; and release his garlands to the winds and storms. In this way I will especially wound him. And some of you hunt throughout the city for this effeminate stranger, who introduces a new disease to women and pollutes our beds. If you catch him, bring him here bound, so that he might suffer as punishment a death by stoning, having seen a bitter Bacchic revelry Bakkheusis in Thebes. Pentheus, we are here, having caught this prey for which you sent us, nor have we set out in vain. This beast was docile in our hands and did not withdraw in flight, but yielded not unwillingly. He did not turn pale or change the wine-dark complexion of his cheek, but laughed and allowed us to bind him and lead him away. He remained still, making my work easy. And the Bakkhai whom you shut up, whom you carried off and bound in the chains of the public prison, are set loose and gone, and are gamboling in the meadows, invoking Bromios as their god. Of their own accord, the chains were

loosed from their feet and keys opened the doors without human hand. This man has come to Thebes full of many wonders. You must take care of the rest. Release his hands, for caught in the nets he is not so swift as to escape me. First then tell me who your family is. Why do you bring these rites to Hellas? Dionysos, the child of Zeus, sent me. Is there a Zeus who breeds new gods there? No, but the one who married Semele here. Did you come here first, bringing the god? All the barbarians celebrate these rites. Yes, for they are far more foolish than Hellenes. In this at any rate they are wiser; but their laws are different. Do you perform the rites hiera by night or by day? Mostly by night; darkness conveys awe. This is treacherous towards women, and unsound. You must pay the penalty for your evil contrivances. And you for your ignorance and impiety toward the god. Tell me what I must suffer; what harm will you do to me? First I will cut off your delicate hair. Next give me this thyrsos from your hands. We will guard your body within, in prison. The god himself will release me, whenever I want. Yes, when you call him, standing among the Bakkhai. Even now he see my sufferings from close by. He is not visible to my eyes. Near me; but you, being impious, do not see him. Seize him; he insults me and Thebes! I warn you not to bind me, since I am in my senses and you are not. And I, more masterful than you, bid them to bind you. You do not know why you live, or what you are doing, or who you are. I am Pentheus, son of Ekhion and Agave. You are well-suited to be miserable in your name [a pun on his name, penthos was Greek word for misery]. Shut him up near the horse stable, so that he may see only darkness. Dance there; and as for these women whom you have led here as accomplices to your crimes, we will either sell them or, stopping their hands from this noise and beating of skins, I will keep them as slaves at the loom. I will go, for I need not suffer that which is not necessary. But Dionysos, who you claim does not exist, will pursue you for these insults. For in injuring us, you put him in bonds. I saved myself easily, without trouble. Did he not tie your hands in binding knots? In this too I mocked him, for, thinking to bind me, he neither touched nor handled me, but fed on hope. He found a bull by the stable where he took and shut me up, and threw shackles around its knees and hooves, breathing out fury, dripping sweat from his body, gnashing his teeth in his lips. But I, being near, sitting quietly, looked on. When Pentheus saw this, thinking that the house was burning, he ran here and there, calling to the slaves to bring water, and every servant was at work, toiling in vain. Then he let this labor drop, as I had escaped, and snatching a dark sword rushed into the house. Then Bromios, so it seems to me--speak my opinion--created a phantom phasma in the courtyard. Pentheus rushed at it headlong, stabbing at the shining air, as though slaughtering me. Besides this, Bakkhos inflicted other damage on him: From fatigue, dropping his sword, he is exhausted. For he, a man, dared to join battle with a god. Now I have quietly left the house and come to you, with no thought of Pentheus. But I think--at any rate I hear the tramping of feet inside--he will soon come to the front of the house. What will he say after this? I shall easily bear him, even if he comes boasting greatly. For it is the part of a wise man to practice restrained good temper. I have suffered terrible things; the stranger, who was recently constrained in bonds, has escaped me. Here is the man. How do you appear in front of my house, having come out? How have you escaped your chains and come outside? Did I not say--or did you not hear--that some one would deliver me? Enter a messenger Messenger: Pentheus, ruler of this land of Thebes, I have come from Kithairon. Having seen the holy Bakkhai, who goaded to madness have darted from this land with their fair feet, I have come to tell you and the city, lord, that they are doing terrible things, beyond marvel. Speak, as you will have immunity from me in any case. For it is not right to be angry with the just.

4: Yevdokiya Nagrodskaya - Wikipedia

The wrath of Dionysus: a novel. [Е Nagrodskaii, ai, j; Louise McReynolds] -- A novel on a liberated woman in Russia, a book which was considered avant garde for its day. The heroine is Tatiana Kuznetsova, an artist torn between art and marriage, who ends up as a single.

Dionysus and his followers could not be bound by fetters. Word soon got around and Hera quickly assumed who was responsible. When Zeus visited her again, she made him promise to grant her one wish. She went so far as to make him swear on the River Styx that he would grant her request. Zeus was madly in love and agreed. She then asked him to show her his true form. He appeared in his true form and Semele was instantly burnt to a crisp by the sight of his glory. Zeus managed to rescue the fetal Dionysus and stitched him into his thigh until he would be ready to be born. His birth from Zeus conferred immortality upon him. Dionysus wandered the world actively spreading his cult. He was accompanied by the Maenads, wild women, flush with wine, shoulders draped with a fawn skin, carrying rods tipped with pine cones. While other gods had temples to be worshipped at, the followers of Dionysus worshipped him in the woods. Even though he had never seen Semele, he was concerned for her. Eventually, he journeyed into the underworld to find her. He faced down Thanatos and brought her back to Mount Olympus. One was rebirth after death; his dismemberment by the Titans and his return to life was symbolically echoed in viticulture, where the vines must be pruned back sharply, and then become dormant in winter for them to bear fruit. Another concept was that under the influence of wine, one could feel possessed by a greater power. The festival for Dionysus was held in the spring when vines would start bearing leaves. Most of the great Greek plays were initially written to be performed at the feast of Dionysus. All participants, writers, actors, spectators, were regarded as sacred servants of Dionysus during the festival.

5: "The Grapes of Dionysus's Wrath: An Analysis of the Principal Character" by Nikolai M. Leffner '15

I am constantly amazed at how fast feminism seems to have moved in Russian intellectual culture in the early part of the 20th century. This book was one of the first to really push the boundaries of gender identity.

This page contains stories of the wrath of the god, most of which were connected with the introduction of his cult into Greece. The most famous of these myths include the attack of Lykourgos Lycurgus, metamorphosis of the Tyrrhenian pirates and punishment of the Minyades. The other major story of this cycle--the impiety of King Pentheus of Thebes--is described on the second "Wrath" page. The three were also nurses of Dionysos, and later or alternatively earned the favour of the god. He drove Dionysos and his nurses fleeing from their home on Mount Nysa to seek the refuge with the gods of the sea. For this he was punished with madness, driven to hack apart his own wife and child in the belief they were spreading vines, and later driven from his home was devoured by wild beasts on Mt Pangaion. For their blasphemy Dionysos transformed the three into night-loving bats. When the god was introducing his cult to Greece, Pentheus denied his divinity, tried to prevent his subjects from honouring him, and even went so far as to try to have him apprehended. In retaliation the god inflicted the Argive women with madness, forcing them to roam like wild beasts in the hills. They were struck with madness, and rambled through the hills like wild beasts according to some they were thus inflicted by Hera for an other offence. They planned to violate the pretty boy and then sell him into slavery, despite the warnings of their helmsman who recognised him for a god. In anger Dionysos filled their ship with spreading vines and phantom beasts, and when the pirates leapt into the sea transformed them into dolphins. They rose against him and tore him limb from limb in an act of Bacchic sparagmos. Dionysos was furious and transformed the transgressors into trees. In the usual version of the story, it was Apollon who punished the king. Dionysos in wrath transformed herself into a pany flower. The girl later got her father drunk and slew him before the altar of the god. The god inflicted him with a fit of drunkenness and he raped his own daughter. A plague followed, in which the Syracusans were told to sacrifice the impious man. His own daughter then led him to the altar and slew him. Melville Roman epic C1st B. Lattimore Greek epic C8th B. But the gods who live at their ease were angered with Lykourgos and the son of Kronos [Zeus] struck him to blindness, nor did he live long afterwards, since he was hated by all the immortals. The reference to the Nyseian hill and the nurses of Dionysos suggests that Homer placed the story in Boiotia while the god was still a child - contrary to subsequent accounts of the myth in which Dionysos is a youth visiting Thrake. This lost drama told the story of Lykourgos and the god Dionysos. Smyth Greek tragedy C5th B. According to Smyth L. The satyric play of the Lycurgean trilogy. Aeschylus, Fragment 56 Lycurgus from Athenaeus, Deipnosophists Aldrich Greek mythographer C2nd A. Now Lykourgos, son of Dryas and king of the Edonians, who lived beside the Strymon River, was the first to show his hybris to Dionysos by expelling him. Later on, the Bakkhai were suddenly set free, and Dionysos caused Lykourgos to go mad. In this state, thinking he was cutting a vine-branch, Lykourgos killed his son Dryas by cutting off his arms and legs with an axe. Then he regained his senses. When his land remained barren, the god [Apollon] made an oracular pronouncement to the effect that, if Lykourgos were to die, there would again be fertile crops. When the Edonians heard this, they took Lykourgos to Mount Pangaion and bound him, and there in accordance with the will of Dionysos, he was destroyed by his horses and died. Jones Greek travelogue C2nd A. Grant Roman mythographer C2nd A. When he denied that Liber [Dionysos] was a god, and had drunk wine, and in drunkenness tried to violate his mother, he then tried to cut down the vines, because he said wine was a bad medicine in that it affected the mind. Under madness sent by Liber [Dionysos] he killed his wife and son. Liber threw Lycurgus himself to his panthers on Rhodope, a mountain of Thrace, over which he ruled. He is said to have cut off one foot thinking it was a vine. Lycurgus, son of Dryas, killed himself in madness sent by Liber [Dionysos]. These, Pherecydes the Athenian [mythographer C5th BC] says, are the nurses of Liber [Dionysos], seven in number, who earlier were nymphae called Dodonidae. Their names are as follows: They are said to have been put to flight by Lycurgus and all except Ambrosia took refuge with Thetis, as Asclepiades [poet C3rd B. Miller Roman tragedy C1st A. Evelyn-White Greek epic C7th to 4th B. Presently

there came swiftly over the sparkling sea Tyrsenoi pirates on a well--decked ship--a miserable doom led them on. When they saw him they made signs to one another and sprang out quickly, and seizing him straightway, put him on board their ship exultingly; for they thought him the son of heaven-nurtured kings. They sought to bind him with rude bonds, but the bonds would not hold him, and the withes fell far away from his hands and feet: Then the helmsman understood all and cried out at once to his fellows and said: What god is this whom you have taken and bind, strong that he is? Not even the well-built ship can carry him. Surely this is either Zeus or Apollon who has the silver bow, or Poseidon, for he looks not like mortal men but like the gods who dwell on Olympos. Come, then, let us set him free upon the dark shore at once: As for this fellow we men will see to him: I reckon he is bound for Aigyptos Egypt or for Kypros or to the Hyperboreoi or further still. But in the end he will speak out and tell us his friends and all his wealth and his brothers, now that providence has thrown him in our way. But soon strange things were seen among them. First of all sweet, fragrant wine ran streaming throughout all the black ship and a heavenly smell arose, so that all the seamen were seized with amazement when they saw it. And all at once a vine spread out both ways along the top of the sail with many clusters hanging down from it, and a dark ivy-plant twined about the mast, blossoming with flowers, and with rich berries growing on it; and all the thole-pins were covered with garlands. When the pirates saw all this, then at last they bade the helmsman to put the ship to land. But the god changed into a dreadful lion there on the ship, in the bows, and roared loudly: And so the sailors fled into the stern and crowded bemused about the right-minded helmsman, until suddenly the lion sprang upon the master and seized him; and when the sailors saw it they leapt out overboard one and all into the bright sea, escaping from a miserable fate, and were changed into dolphins. But on the helmsman Dionysos had mercy and held him back and made him altogether happy, saying to him: But when they had him on board, they sailed past Naxos and headed for Asia where they planned to sell him. He thereupon changed the mast and the oars into snakes, and filled the boat with ivy and the sound of flutes. The men went mad and dove into the sea, where they became dolphins. With events like these, men learned that Dionysos was a god, and they began to honour him. Fairbanks Greek rhetorician C3rd A. Dionysos steers the former, on board the latter are Tyrrhenians, pirates who ravage their own sea. The one is a sacred ship; in it Dionysos revels and the Bakkhai cry out in response to him, and orgiastic music resounds over the sea, which yields its broad surface to Dionysos as readily as does the land of the Lydians; on the other ship they go mad and forget to row and already the hands of many of them are gone. What does the painting mean? Tyrrhenian sailors, my boy, are lying in wait for Dionysos, as word has come to them that he is effeminate and a vagabond and a mine of gold so far as his ship is concerned, because of the wealth it carries, and that he is accompanied only by Lydian women and Satyroi and fluteplayers, and an aged narthex-bearer [i. Seilenos], and Maronian wine, and by Maron himself. Hearing that Panes sail with him in the form of goats, they planned to carry off the Bakkhai for themselves and to turn over to the Pans she-goats, such as are raised in the land of the Tyrrhenians. Now the pirate ship sails with warlike mien; for it is equipped with prow-beams and beak, and on board are grappling-irons and spears and poles armed with scythes. As for the ship of Dionysos, it has a weird appearance in other respects, and it looks as if it were covered with scales at the stern, for cymbals [i. Dionysos is devoted to this animal because it is the most exciteable of animals and leaps lightly like a Bakkhe. At any rate you see the very creature before you; it sails with Dionysos and leaps against the Tyrrhenians without waiting for his bidding. And the thyrsos here has grown in the midst of the ship and serves as a mast, and sails dyed purple are attached to it, gleaming as they belly out in the wind, and woven in them are golden Bakkhai on Mount Tmolos and Dionysiac scenes from Lydia. That the ship seems to be embowered with vine and ivy and that clusters of grapes swing above it is indeed a marvel, but more marvelous is the fountain of wine, for the hollow ship pours forth the wine and lets it drain away. But let us turn to the Tyrrhenians while they still remain; for under the maddening power of Dionysos the forms of dolphins are creeping over the Tyrrhenians--not at all the dolphins we know, however, nor yet those native to the sea. One of the men has dark sides, one a slippery breast, on the back of one a fin is growing, one is growing a tail, the head of one is gone but that of another is left, the hand of one is melting away, while another laments over his vanishing feet. Dionysos on the prow of his ship laughs at the scene and shouts orders to the Tyrrhenians as fishes in shape instead of men, and as good in character instead of bad. When they

had taken him on and wished to debauch him because of his beauty, Acoetes, the pilot, restrained them, and suffered at their hands. Liber [Dionysos], seeing that their purpose remained the same, changed the oars to thyrsi, the sails to vine-leaves, the ropes to ivy; then lions and panthers leapt out. When they saw them, in fear they cast themselves into the sea, and even in the sea he changed them to a sort of beast. For whoever leaped overboard was changed into dolphin shape, and from this dolphins are called Tyrrhenians, and the sea Tyrrhenian. They were twelve in number with the following names: The last was the pilot, whom Liber [Dionysos] saved out of kindness. Both our writers and many Greek ones, in books on the genealogy of the gods, have said that he was reared by them. But, to return to the subject at hand, the shipmates, tempted by love of gain, were going to turn the ship off course, when Liber, suspecting their plan, bade his companions chant a melody. The Tyrrhenians were so charmed by the unaccustomed sounds that they were seized by desire even in their dancing, and unwittingly cast themselves into the sea, and were there made dolphins. Pentheus, with terrible anger in his eyes, glared at the man, and hardly could delay his punishment. I learnt as well the art of helmsmanship. One day, making for Delos, I put in to Chios; we rowed shrewdly to the shore; a light leap, and I stood on the wet sand. We spent the night there; in the first red glow of dawn I rose and sent my men for water, along a track that led them to a spring.

6: The Wrath of Dionysus

"The Wrath of Dionysus" might hold contemporary interest for what it tells us about the sexual misconceptions of early 20th-century middle-class Russia if it weren't so badly written and improbably inhabited.

Etymology[edit] The dio- element has been associated since antiquity with Zeus genitive Dios. This is attested on two tablets that had been found at Mycenaean Pylos and dated to the 12th or 13th century BC, but at the time, there could be no certainty on whether this was indeed a theonym. A Dio- prefix is found in other names, such as that of the Dioscures , and may derive from Dios, the genitive of the name of Zeus. Rouse writes "It need hardly be said that these etymologies are wrong". Beekes has suggested a Pre-Greek origin of the name. Peters suggests the original meaning as "he who runs among the trees", or that of a "runner in the woods". Janda accepts the etymology but proposes the more cosmological interpretation of "he who impels the world- tree". This interpretation explains how Nysa could have been re-interpreted from a meaning of "tree" to the name of a mountain: Acratophorus, "giver of unmixed wine" , at Phigaleia in Arcadia. Agrios "wild" , in Macedonia. Bassareus, a Thracian name for Dionysus, which derives from bassaris or "fox-skin", which item was worn by his cultists in their mysteries. Dithyrambos , used at his festivals, referring to his premature birth. Eleutherios "the liberator" , an epithet shared with Eros. Endendros "he in the tree". Erikryptos "completely hidden" , in Macedonia. Iacchus , a possible epithet of Dionysus, associated with the Eleusinian Mysteries. In Eleusis , he is known as a son of Zeus and Demeter. Liknites "he of the winnowing fan" , as a fertility god connected with mystery religions. A winnowing fan was used to separate the chaff from the grain. Pseudanor literally "false man", referring to his feminine qualities , in Macedonia. In the Roman pantheon , Sabazius became an alternative name for Bacchus. Appearing as an old crone in other stories a nurse , Hera befriended Semele, who confided in her that Zeus was the actual father of the baby in her womb. Curious, Semele demanded of Zeus that he reveal himself in all his glory as proof of his godhood. Birth of Dionysus, on a small sarcophagus that may have been made for a child Walters Art Museum [48] Though Zeus begged her not to ask this, she persisted and he agreed. Therefore, he came to her wreathed in bolts of lightning; mortals, however, could not look upon an undisguised god without dying, and she perished in the ensuing blaze. Zeus rescued the unborn Dionysus by sewing him into his thigh. A few months later, Dionysus was born on Mount Pramnos in the island of Ikaria , where Zeus went to release the now-fully-grown baby from his thigh. It is said that he was mocked by the Titans who gave him a thyrsus a fennel stalk in place of his rightful sceptre. Zeus used the heart to recreate him in his thigh , hence he was again "the twice-born". His rebirth is the primary reason for the worship of Dionysus in several mystery religions. Variants of the narrative are found in Callimachus and Nonnus , who refer to this Dionysus with the title Zagreus , and also in several fragmentary poems attributed to Orpheus. Late Neo-Platonists such as Damascius explore the implications of this at length. According to the myth, Zeus gave the infant Dionysus to the care of Hermes. Other versions have Zeus giving him to Rhea, or to Persephone to raise in the Underworld, away from Hera. Alternatively, he was raised by Maro. Others placed it in Anatolia, or in Libya "away in the west beside a great ocean" , in Ethiopia Herodotus , or Arabia Diodorus Siculus. As it is, the Greek story has it that no sooner was Dionysus born than Zeus sewed him up in his thigh and carried him away to Nysa in Ethiopia beyond Egypt ; and as for Pan , the Greeks do not know what became of him after his birth. It is therefore plain to me that the Greeks learned the names of these two gods later than the names of all the others, and trace the birth of both to the time when they gained the knowledge. When Dionysus grew up, he discovered the culture of the vine and the mode of extracting its precious juice, being the first to do so; [55] but Hera struck him with madness, and drove him forth a wanderer through various parts of the earth. In Phrygia the goddess Cybele , better known to the Greeks as Rhea, cured him and taught him her religious rites, and he set out on a progress through Asia teaching the people the cultivation of the vine. The most famous part of his wanderings is his expedition to India , which is said to have lasted several years. According to a legend, when Alexander the Great reached a city called Nysa near the Indus river , the locals said that their city was founded by Dionysus in the distant past and their city was dedicated to the god Dionysus. North African Roman mosaic: Panther-Dionysus scatters the

pirates, who are changed to dolphins, except for Acoetes, the helmsman; 2nd century AD Bardo National Museum Dionysus was exceptionally attractive. The Homeric Hymn 7 to Dionysus recounts how, while disguised as a mortal sitting beside the seashore, a few sailors spotted him, believing he was a prince. They attempted to kidnap him and sail him far away to sell for ransom or into slavery. They tried to bind him with ropes, but no type of rope could hold him. Dionysus turned into a fierce lion and unleashed a bear on board, killing those he came into contact with. Those who jumped off the ship were mercifully turned into dolphins. The only survivor was the helmsman, Acoetes, who recognized the god and tried to stop his sailors from the start. He then hired a Tyrrhenian pirate ship. However, when the god was on board, they sailed not to Naxos but to Asia, intending to sell him as a slave. So Dionysus turned the mast and oars into snakes, and filled the vessel with ivy and the sound of flutes so that the sailors went mad and, leaping into the sea, were turned into dolphins. Midas recognized him, and treated him hospitably, entertaining him for ten days and nights with politeness, while Silenus entertained Midas and his friends with stories and songs. On the eleventh day, he brought Silenus back to Dionysus. Dionysus offered Midas his choice of whatever reward he wanted. Midas asked that whatever he might touch should be changed into gold. Dionysus consented, though was sorry that he had not made a better choice. Midas rejoiced in his new power, which he hastened to put to the test. He touched and turned to gold an oak twig and a stone. Overjoyed, as soon as he got home, he ordered the servants to set a feast on the table. Then he found that his bread, meat, and wine turned to gold. Later, when his daughter embraced him, she too turned to gold. Upset, Midas strove to divest himself of his power the Midas Touch; he hated the gift he had coveted. He prayed to Dionysus, begging to be delivered from starvation. Dionysus heard and consented; he told Midas to wash in the river Pactolus. He did so, and when he touched the waters the power passed into them, and the river sands changed into gold. This was an etiological myth that explained why the sands of the Pactolus were rich in gold. Pentheus[edit] Pentheus torn apart by Agave and Ino. Attic red-figure lekane cosmetics bowl lid, c. Pentheus, his mother Agave, and his aunts Ino and Autonoe do not believe that Dionysus is a son of Zeus. Despite the warnings of the blind prophet Tiresias, they deny him worship; instead, they arraign him for causing madness among the women of Thebes. Dionysus uses his divine powers to drive Pentheus insane, then invites him to spy on the ecstatic rituals of the Maenads, in the woods of Mount Cithaeron. Pentheus, hoping to witness a sexual orgy, hides himself in a tree. The Maenads spot him; maddened by Dionysus, they take him to be a mountain-dwelling lion, and attack him with their bare hands. Agave mounts his head on a pike, and takes the trophy to her father, Cadmus. Dionysus arrives in his true, divine form, banishes Agave and her sisters, and transforms Cadmus and his wife Harmonia into serpents. Only Tiresias is spared. Dionysus fled and took refuge with Thetis, and sent a drought which stirred the people into revolt. Dionysus then drove King Lycurgus insane and had him slice his own son into pieces with an axe in the belief that he was a patch of ivy, a plant holy to Dionysus. An oracle then claimed that the land would stay dry and barren as long as Lycurgus was alive. His people had him drawn and quartered. Following the death of the king, Dionysus lifted the curse. In an alternative version, sometimes shown in art, Lycurgus tries to kill Ambrosia, a follower of Dionysus, who was transformed into a vine that twined around the enraged king and restrained him, eventually killing him. He has a light beard, is semi-nude and carries a drinking horn. There is a barrel of wine next to him. It appears to have served to explain the secret objects of the Dionysian Mysteries. As related by Ovid, Ampelus became the constellation Vindemitor, or the "grape-gatherer": The origin of that constellation also can be briefly told. While he rashly culled the gaudy grapes upon a branch, he tumbled down; Liber bore the lost youth to the stars. The Fates granted Ampelus a second life as a vine, from which Dionysus squeezed the first wine. According to Ptolemy Chennus in the Library of Photius, "Dionysus was loved by Chiron, from whom he learned chants and dances, the bacchic rites and initiations. When Hephaestus bound Hera to a magical chair, Dionysus got him drunk and brought him back to Olympus after he passed out. When Theseus abandoned Ariadne sleeping on Naxos, Dionysus found and married her. She bore him a son named Oenopion, but he committed suicide or was killed by Perseus. In some variants, he had her crown put into the heavens as the constellation Corona; in others, he descended into Hades to restore her to the gods on Olympus. Another different account claims Dionysus ordered Theseus to abandon Ariadne on the island of Naxos for he had seen her as Theseus carried her onto

THE WRATH OF DIONYSUS pdf

the ship and had decided to marry her. Dionysus, as patron of the Athenian dramatic festival, the Dionysia, wants to bring back to life one of the great tragedians. After a competition Aeschylus is chosen in preference to Euripides.

7: THE WRATH OF DIONYSUS by Evdokia Nagrodskaja | Kirkus Reviews

Dionysus was the Olympian god of wine, vegetation, pleasure, festivity, madness and frenzy. This page contains stories of the wrath of the god, most of which were connected with the introduction of his cult into Greece.

8: DIONYSUS MYTHS 6 WRATH - Greek Mythology

the wrath of dionysus a novel download the wrath of dionysus pdf dionysus - wikipedialist of greek mythological figures - wikipediarobert graves "the greek myths - 24grammata.

9: The Wrath of Dionysus: A Novel by Evdokia Nagrodskaja

The themes of The Wrath of Dionysus sound so contemporary that it may surprise readers to find them in a Russian novel published more than 80 years ago. -Publishers Weekly Evdokia Nagrodskaja's novel The Wrath of Dionysus, with its theme of gender roles and sexual identity, became a sensational and controversial bestseller soon after it hit.

Autodesk autocad 2015 tutorial Raspberry pi 3 introduction An introduction to programming using java dos reis Power and stability The Great Canadian Stripper Shortage 31 days of prayer ruth myers A Dynamic Reading of the Holy Spirit in Luke-Acts (Journal for the Study of the New Testament Supplement) Marcel Duchamp: The Bride stripped bare by her bachelors, even. V. 2. Emperor and exile, 1900-1941. North Wakashan Comparative Root List Complete series 6 study book Knox United Church, Lancaster Village, Glengarry County Born of darkness lara adrian Family, kinship, community, and civil society Shiloh Baptist Church (old site) Crossing cultural borders Alice Walker by Erin Huskey Other trauma-related disorders and complications John Ciardi, a bibliography. Electronic data processing and computers for commercial students Hermeneutics of original argument Nicolson, M. and Mohler, N. M. The scientific background of Voyage to Laputa. You can keep a wireless connection to your baby from work Let me introduce you to . Questions of Anthropology (London School of Economics Monographs on Social Anthropology) Binligual chinese english book Methods doing social research 4th edition Scotlands Black Death Padi enriched air diver manual german Aptitude questions for mechanical engineering Ansi c programming by balaguruswamy latest Homily 2: against the false prophets (Ezekiel 13:1-19) Discovering psychology 4th edition Sourcebook on French law Benefit finding among children and adolescents with diabetes Vicki S. Helgeson, Lindsey Lopez, and Consta The international catalogue of catalogues Index to Transactions, volumes LXXXIV to LXXXIX (1921-1934) Doing activities with children Sabirabad : the childrens republic Jeremy Bentham to the National convention of France