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Strong's Greek: 2246. ἥλιος (hélíos) -- the sun - Bible Hub

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Original Word: ἥλιος, ου, ό. Part of Speech: Noun, Masculine Transliteration: **hélíos**.

Phonetic Spelling: (hay'-lee-os) Short Definition: the sun, sunlight

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Helios (/ˈhiːliˌɒs/; Ancient Greek: ἥλιος **Hēlios**; Latinized as Helius; Ἠέλιος in Homeric Greek) was the personification of the Sun in Greek mythology. He is the ...

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deity-of-the-week.blogspot.com/2012/02/helios.html ▼

Feb 7, 2012 - **Helios** - ἥλιος. Homeric Hymn 31 to Helius (trans. Evelyn-White) (Greek epic C7th - 4th B.C.) : "And now, O Mousa Kalliope, daughter of Zeus, ...

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هَلِيُوس

<http://www.geonames.de/mythology.html>

Helios

For other uses, see [Helios \(disambiguation\)](#).
“Helius” redirects here. For crane fly, see [Helius \(insect\)](#).
“Pyrois” redirects here. For the moth, see [Pyrois \(moth\)](#).

Helios (/ˈhiːliˌɒs/; Ancient Greek: ἥλιος *Hēlios*; Latinized as *Helius*; Ἡέλιος in Homeric Greek) was the personification of the Sun in Greek mythology. He is the son of the Titan Hyperion with various mothers (Theia (Hesiod) or Euryphaessa (Homeric Hymn 31)) and brother of the goddesses Selene, the moon, and Eos, the dawn.

Helios was described as a handsome god crowned with the shining aureole of the Sun, who drove the chariot of the sun across the sky each day to earth-circling Oceanus and through the world-ocean returned to the East at night. In the Homeric hymn to Helios, Helios is said to drive a golden chariot drawn by steeds (*HH* 31.14–15); and Pindar speaks of Helios’s “fire-darting steeds” (*Olympian Ode* 7.71). Still later, the horses were given fiery names: Pyrois, Aeos, Aethon, and Phlegon.

As time passed, Helios was increasingly identified with the god of light, Apollo. However, in spite of their syncretism, they were also often viewed as two distinct gods (Helios was a Titan, whereas Apollo was an Olympian). The equivalent of Helios in Roman mythology was Sol, specifically Sol Invictus.

1 Names

The Greek ἥλιος is the inherited word for the Sun, from Proto-Indo-European **sól₂w̑*, cognate with Latin *sol*, Sanskrit *surya*, Old English *swegl*, Old Norse *sól*, Welsh *haul*, etc.^[1]

The female offspring of Helios were called *Heliades*. The Greek sun god had various bynames or epithets, which over time in some cases came to be considered separate deities associated with the Sun. Most notably, Helios is closely associated with, and sometimes consciously identified with, Apollo.

Diodorus Siculus of Sicily reported that the Chaldeans called Cronus (Saturn) by the name Helios, or the sun, and he explained that this was because Saturn was the most conspicuous of the planets.^[2]

Among these is Hyperion (*superus*, “high up”), *Elektor* (of uncertain derivation, often translated as “beaming” or “radiant”; especially in the combination *elektor Hy-*

perion), Phaëton “the radiant”, *Hekatos* (of Apollo, also *Hekatebolos* “far-shooter”, i.e. the sun’s rays considered as arrows).

2 Greek mythology



Helios in his chariot, early 4th century BC, Athena's temple, Ilion

The best known story involving Helios is that of his son Phaëton, who attempted to drive his father’s chariot but lost control and set the earth on fire.

Helios was sometimes characterized with the epithet **Helios Panoptes** (“the all-seeing”). In the story told in the hall of Alcinous in the *Odyssey* (viii.300ff.), Aphrodite, the consort of Hephaestus, secretly beds Ares, but all-seeing Helios spies on them and tells Hephaestus, who ensnares the two lovers in nets invisibly fine, to punish them.

In the *Odyssey*, Odysseus and his surviving crew land on Thrinacia, an island sacred to the sun god, whom Circe names Hyperion rather than Helios. There, the sacred red cattle of the Sun were kept:

You will now come to the Thrinacian island, and here you will see many herds of cattle and flocks of sheep belonging to the sun-god. There will be seven herds of cattle and seven flocks of sheep, with fifty heads in each flock. They do not breed, nor do they become fewer in

number, and they are tended by the goddesses *Phaethusa* and *Lampetia*, who are children of the sun-god *Hyperion* by *Neaera*. Their mother when she had borne them and had done suckling them sent them to the *Thrinacian* island, which was a long way off, to live there and look after their father's flocks and herds.^[3]

Though *Odysseus* warns his men, when supplies run short they impiously kill and eat some of the cattle of the Sun. The guardians of the island, *Helios'* daughters, tell their father about this. *Helios* appeals to *Zeus* telling them to dispose of *Odysseus'* men or he will take the Sun and shine it in the Underworld. *Zeus* destroys the ship with his lightning bolt, killing all the men except for *Odysseus*.



Solar Apollo with the radiant halo of Helios in a Roman floor mosaic, El Djem, Tunisia, late 2nd century

In one Greek vase painting, *Helios* appears riding across the sea in the cup of the *Delphic* tripod which appears to be a solar reference. *Athenaeus* in *Deipnosophistae* relates that, at the hour of sunset, *Helios* climbed into a great golden cup in which he passes from the *Hesperides* in the farthest west to the land of the *Ethiops*, with whom he passes the dark hours. While *Heracles* traveled to *Erytheia* to retrieve the cattle of *Geryon*, he crossed the *Libyan* desert and was so frustrated at the heat that he shot an arrow at *Helios*, the Sun. Almost immediately, *Heracles* realized his mistake and apologized profusely, in turn and equally courteous, *Helios* granted *Heracles* the golden cup which he used to sail across the sea every night, from the west to the east because he found *Heracles'* actions immensely bold. *Heracles* used this golden cup to reach *Erytheia*.^[4]

By the *Oceanid* *Perse*, *Helios* became the father of *Aeëtes*, *Circe* and *Pasiphaë*. His other children are *Phaethusa* (“radiant”) and *Lampetia* (“shining”).^[5]

3 Helios and Apollo

Helios is sometimes identified with *Apollo*: “Different names may refer to the same being,” *Walter Burkert* ob-

serves, “or else they may be consciously equated, as in the case of *Apollo* and *Helios*.”^[6]

In *Homer*, *Apollo* is clearly identified as a different god, a plague-dealer with a silver (not golden) bow and no solar features.

The earliest certain reference to *Apollo* identified with *Helios* appears in the surviving fragments of *Euripides'* play *Phaethon* in a speech near the end (fr 781 N²), *Clymene*, *Phaethon's* mother, laments that *Helios* has destroyed her child, that *Helios* whom men rightly call *Apollo* (the name *Apollo* is here understood to mean *Apollon* “Destroyer”).

By *Hellenistic* times *Apollo* had become closely connected with the Sun in cult. His epithet *Phoebus*, *Phoibos* “shining”, drawn from *Helios*, was later also applied by *Latin* poets to the sun-god *Sol*.



Coin of Roman Emperor Constantine I depicting Sol Invictus/Apollo with the legend SOLI INVICTO COMITI, c. 315 AD.

The identification became a commonplace in philosophical texts and appears in the writing of *Parmenides*, *Empedocles*, *Plutarch* and *Crates of Thebes* among others, as well as appearing in some *Orphic* texts. *Pseudo-Eratosthenes* writes about *Orpheus* in *Catasterismi*, section 24:

“But having gone down into *Hades* because of his wife and seeing what sort of things were there, he did not continue to worship *Dionysus*, because of whom he was famous, but he thought *Helios* to be the greatest of the gods, *Helios* whom he also addressed as *Apollo*. Rousing himself each night toward dawn and climbing the mountain called *Pangaion*, he would await the sun's rising, so that he might see it first. Therefore *Dionysus*, being angry with him, sent the *Bassarides*, as *Aeschylus* the tragedian says; they tore him apart and scattered the limbs.”^[7]

Dionysus and *Asclepius* are sometimes also identified with this *Apollo Helios*.^[8]

Classical Latin poets also used *Phoebus* as a byname for the sun-god, whence come common references in later *European* poetry to *Phoebus* and his car (“chariot”) as a metaphor for the sun. But in particular instances in

myth, Apollo and Helios are distinct. The sun-god, the son of Hyperion, with his sun chariot, though often called *Phoebus* (“shining”) is not called *Apollo* except in purposeful non-traditional identifications.^[9]

Despite these identifications, Apollo was never actually described by the Greek poets driving the chariot of the sun, although it was common practice among Latin poets. Therefore, Helios is still known as the 'sun god' – the one who drives the sun chariot across the sky each day.

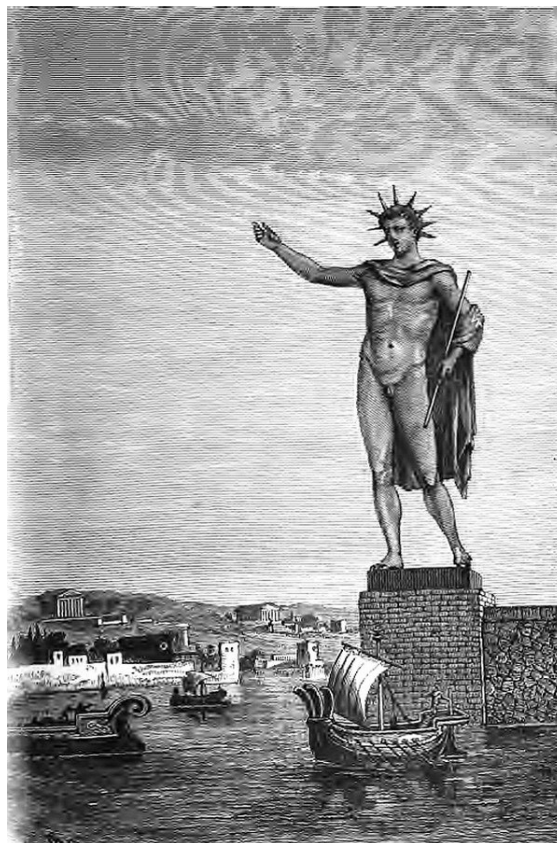


Bust of Alexander the Great as Helios (Musei Capitolini)

4 Cult of Helios

L.R. Farnell assumed “that sun-worship had once been prevalent and powerful among the people of the pre-Hellenic culture, but that very few of the communities of the later historic period retained it as a potent factor of the state religion.”^[10] Our largely Attic literary sources tend to give us an unavoidable Athenian bias when we look at ancient Greek religion, and “no Athenian could be expected to worship Helios or Selene,” J. Burnet observes, “but he might think them to be gods, since Helios was the great god of Rhodes and Selene was worshiped at Elis and elsewhere.”^[11] James A. Notopoulos considers Burnet’s an artificial distinction: “To believe in the existence of the gods involves acknowledgment through worship, as *Laws* 87 D, E shows” (note, p. 264).^[12] Aristophanes’ *Peace* (406-413) contrasts the

worship of Helios and Selene with that of the more essentially Greek **Twelve Olympians**, as the representative gods of the **Achaemenid Persians**; all the evidence shows that Helios and Selene were minor gods to the Greeks.^[13]



Colossus of Rhodes

“The island of **Rhodes** is almost the only place where Helios enjoys an important cult”, Burkert asserts (p 174), instancing a spectacular rite in which a **quadriga**, a chariot drawn by four horses, is driven over a precipice into the sea, with its overtones of the plight of **Phaethon** noted. There annual gymnastic tournaments were held in his honor. The **Colossus of Rhodes** was dedicated to him. Helios also had a significant cult on the **acropolis of Corinth** on the Greek mainland.^[14]

The tension between the mainstream traditional religious veneration of Helios, which had become enriched with ethical values and poetical symbolism in Pindar, Aeschylus and Sophocles,^[15] and the Ionian proto-scientific examination of Helios the Sun, a phenomenon of the study Greeks termed *meteora*, clashed in the trial of **Anaxagoras**^[16] c. 450 BC, a forerunner of the culturally traumatic trial of Socrates for irreligion, in 399 BC.

In Plato’s *Republic* (516 B), Helios, the Sun, is the symbolic offspring of the idea of the Good.

5 Usil, the Etruscan Helios

The Etruscan god of the Sun, equivalent to Helios, was *Usil*. His name appears on the bronze liver of Piacenza, next to *Tiur*, the moon.^[17] He appears, rising out of the sea, with a fireball in either outstretched hand, on an engraved Etruscan bronze mirror in late Archaic style, formerly on the Roman antiquities market.^[18] On Etruscan mirrors in Classical style, he appears with a halo.

6 Helios Megistos

In Late Antiquity a cult of *Helios Megistos* (“Great Helios”) (Sol Invictus) drew to the image of Helios a number of syncretic elements, which have been analysed in detail by Wilhelm Fauth by means of a series of late Greek texts, namely:^[19] an Orphic *Hymn to Helios*; the so-called Mithras Liturgy, where Helios rules the elements; spells and incantations invoking Helios among the Greek Magical Papyri; a *Hymn to Helios* by Proclus; Julian's *Oration to Helios*, the last stand of official paganism; and an episode in Nonnus' *Dionysiaca*.

7 Consorts and children

7.1 Notes

- Listed above are the most common versions of the myths considering mothers of Helios' children; other ones are known as well, for instance:
 - Rhode^[46] or the Nereid Prote^[47] were possible mothers of Phaethon
 - Ephyra, of Aeetes^[48]
 - Antiope, of Aeetes and Aloeus^[49]
 - Asterope, of Aeetes and Circe^[50]
 - Crete, of Pasiphae^[51]
 - Hyrmine, of Augeas^[52]
- According to Ovid's *Metamorphoses*, Clytie, sister of Leucothoe, also loved Helios, but didn't have her feelings answered^[53]
- Anaxibia, an Indian Naiad, was lusted after by Helios according to Pseudo-Plutarch^[54]

8 Horses of Helios

Some lists, cited by Hyginus, of the names of horses that pulled Helios' chariot, are as follows.

According to Eumelus of Corinth – Eous; by him the sky is turned. Aethiops, as if faming, parches the grain.

These trace-horses are male. The female are yoke-bearers: Bronte, whom we call Thunder, and Sterope, whom we call Lightning.

According to Homer, the names are : Abraxas, *Ther-beeo.

According to Ovid: Pyrois, Eous, Aethon, and Phlegon".^[55]

9 Epithets

- Terpsimbrotos

10 See also

- Amshuman
- Black Sun (mythology)
- Five Suns (mythology)
- Guaraci
- Heliopolis (ancient)
- Piltzintecuhtli (mythology)
- Sol (mythology)

11 Notes

- [1] *helios*. *Online Etymology Dictionary*.
- [2] Noted in “epiphanestaton” — the most conspicuous (II. 30. 3-4). See also Franz Boll - Kronos-Helios, *Archiv fuer Religionswissenschaft* XIX (1919), p. 344.
- [3] Homer, *Odyssey* xii.127–137.
- [4] Noted in Kerényi 1951:191, note 595.
- [5] Theoi Project: Lampetia and Phaethusa
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13 Further reading

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14 External links

- Theoi Project, Helios references to the god in classical literature and art
- Greek Mythology Link, Helios summary of Helios myths

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