

פריאפוס

מיסטיקה | לולאת האל | עמוד 8

tomerpersico.com/tag/מיסטיקה/page/8/ Translate this page

פריאפוס (Priapus) היה אל הפריון (והשמירה) אצל היוונים והרומאים. סימן ההיכר שלו היה פאלוס אדיר שפרץ זקור תמידית מתוך חלציו. כך אנחנו מוצאים אמרות חריפות מאוד על אוננות כבר ...

<http://tomerpersico.com/tag/%D7%9E%D7%99%D7%A1%D7%98%D7%99%D7%A7%D7%94/page/8/>

בריאבוס

Priapus - Glossaries - Translation Deals

www.translation-deals.com/glossaries/game/67870/Priapus.html

File info; Tell a friend; Share; Report broken. Full screen. Priapus. Priapus. בריאבוס

Visited: 1. Added: 29 August 2014. Added by: Translation_Deals_Team.

Bible and Quran - Yahoo Groups

<https://groups.yahoo.com/.../133324> Translate this page Yahoo! Groups

May 20, 2012 - >>Worship of Priapus all are women >> >> عيادة برياوس كلهم نساء >> Priapuis also recognized as a saint in Ecclesiastical Catholic >> >> ... בריאבוס

قصة الحضارة -> حياة اليونان -> نهضة بلاد اليونان -> آلهة اليونان ...

www.civilizationstory.com/page.php?pageNumber... Translate this page

وكانت أخط ناحية من نواحي مراسم الإخصاب تظهر في الجهود التي انتشرت فيها الحضارة اليونانية الصبغة والحضارة اليونانية، والتي كان يُعبد فيها برياوس Priapus الذي ...

پریایوس

کتابخانه اینترنتی تبیان - فرهنگ اساطیر یونانی - کانون ...

library.tebyan.net/newindex.aspx?pid=102834... Translate this page

پریایوس Priapus ، فرزند دیونوسوس و آفرودیته؛ خدای حاصلخیزی باغها. قدی کوچک و خمیده، و آلتی بزرگ داشت، و به قدری زشت بود که مادر طردش کرد. عاشق یک پری به نام ...

فرهنگ اساطیر یونان باستان : پ | اسطوره ها و افسانه ها

myth.tarikhema.ir/.../فرهنگ-اساطیر-یونان-باستان-پ/ Translate this page

پریایوس Priapus ، فرزند دیونوسوس و آفرودیته؛ خدای حاصلخیزی باغها. + "پرسئوس" + "پرسئس" + "پرسفونه" + "پرومتئوس" + "پرومته" + "پریابوس" + "پلئوس" + ...

Πρίαπος

Definition from Wiktionary, the free dictionary

Contents

- 1 Ancient Greek
 - 1.1 Pronunciation
 - 1.2 Proper noun
- 2 Greek
 - 2.1 Etymology
 - 2.2 Proper noun

Ancient Greek

Pronunciation

- (5th BC Attic): IPA: /pri̯ápos/
- (1st BC Egyptian): IPA: /priːapos/
- (4th AD Koine): IPA: /priápos/
- (10th AD Byzantine): IPA: /priápos/
- (15th AD Constantinopolitan): IPA: /priápos/

Proper noun

Πρίαπος • (Priápos) (*genitive Πρίαπου*) *m*, *second declension*

- Priapus
-

Greek

Etymology

From Ancient Greek Πρίαπος (*Priápos*), the origin of his name is unknown. The name may have originated from the Hellespont, the birthplace of his cult.

Proper noun

Πρίαπος • (Πρίαπος) *m*

1. (*Greek mythology*) Priapus, an ithyphallic fertility god; guardian of gardens and vineyards.

Retrieved from "http://en.wiktionary.org/w/index.php?title=Πρίαπος&oldid=28068927"

Categories: Ancient Greek lemmas | Ancient Greek proper nouns

| Ancient Greek second declension proper nouns | Greek terms derived from Ancient Greek | Greek lemmas

| Greek proper nouns | el:Greek deities

-
- This page was last modified on 4 August 2014, at 06:56.
 - Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy.

Priapus

For the ancient city in Asia Minor, see Karabiga.

In Greek mythology, **Priapus** (/praɪˈeɪpəs/^[1]; Greek: Πρίαπος, *Priapos*), was a minor rustic fertility god, protector of livestock, fruit plants, gardens and male genitalia. Priapus is marked by his oversized, permanent erection, which gave rise to the medical term priapism. He became a popular figure in Roman erotic art and Latin literature, and is the subject of the often humorously obscene collection of verse called the *Priapeia*.



Priapus depicted with the attributes of Mercury in a fresco found at Pompeii

1 Relationship with other deities

Priapus was described as the son of Aphrodite by Dionysus, or the son of Dionysus and Chione,^[2] perhaps as the father or son of Hermes,^[3] and the son of Zeus or Pan, depending on the source.^[4] According to legend, Hera cursed him with impotence, ugliness and foul-mindedness while he was still in Aphrodite's womb, in revenge for the hero Paris having the temerity to judge Aphrodite more beautiful than Hera.^[5] The other gods refused to allow him to live on Mount Olympus and threw him down to Earth, leaving him on a hillside. He was eventually found by shepherds and was brought up by them.

Priapus joined Pan and the satyrs as a spirit of fertility and growth, though he was perennially frustrated by his impotence. In a ribald anecdote told by Ovid,^[6] he attempted to rape the goddess Hestia but was thwarted by an ass, whose braying caused him to lose his erection at the critical moment and woke Hestia. The episode gave him a lasting hatred of asses and a willingness to see them destroyed in his honour.^[7] The emblem of his lustful nature was his permanent erection and his giant penis. Another myth states that he pursued the nymph Lotis until the gods took pity on her and turned her into a lotus plant.^[8]

2 Worship and attributes

The first extant mention of Priapus is in the eponymous comedy *Priapus*, written in the 4th century BC by Xenarchus. Originally worshipped by Greek colonists in Lampsacus in Asia Minor, the cult of Priapus spread to mainland Greece and eventually to Italy during the 3rd century BC.^[9] Lucian (*De saltatione*) tells that in Bithynia Priapus was accounted as a warlike god, a rustic tutor to the infant Ares, “who taught him dancing first and war

only afterwards,” Karl Kerényi observed.^[10] Arnobius is aware of the importance accorded Priapus in this region near the Hellespont.^[11] Also, Pausanias notes:

This god is worshipped where goats and sheep pasture or there are swarms of bees; but by the people of Lampsacus he is more revered than any other god, being called by them a son of Dionysus and Aphrodite.^[12]

In later antiquity, his worship meant little more than a cult of sophisticated pornography.^[13]

Outside his “home” region in Asia Minor, Priapus was regarded as something of a joke by urban dwellers. However, he played a more important role in the countryside, where he was seen as a guardian deity. He was regarded as the patron god of sailors and fishermen and others in need of good luck, and his presence was believed to avert the evil eye.^[14]

Priapus does not appear to have had an organized cult and was mostly worshiped in gardens or homes, though there are attestations of temples dedicated to the god. His sacrificial animal was the ass, but agricultural offerings (such as fruit, flowers, vegetables and fish) were also very common.^[9]

Long after the fall of Rome and the rise of Christianity, Priapus continued to be invoked as a symbol of health and fertility. The 13th century Lanercost Chronicle, a history of northern England and Scotland, records a “lay Cistercian brother” erecting a statue of Priapus (*simulacrum Priapi statuere*) in an attempt to end an outbreak of cattle disease.^[15]

In the 1980s, D. F. Cassidy founded the St. Priapus Church as a modern church centred on worship of the phallus.^{[16][17]}

3 Depictions



Gallo-Roman bronze statuette (ca 1st century CE) of Priapus (or a *Genius cucullatus*?) discovered in Picardy, northern France, made in two parts, with the top section concealing a giant phallus.

Priapus' iconic attribute was his **priapism** (permanently erect penis); he probably absorbed some pre-existing ithyphallic deities as his cult developed. He was represented in a variety of ways, most commonly as a misshapen gnome-like figure with an enormous erect phallus. Statues of Priapus were common in ancient Greece and Rome, standing in gardens or at doorways and crossroads. To propitiate Priapus, the traveller would stroke the statue's penis as he passed by. The Athenians often conflated Priapus with **Hermes**, the god of boundaries, and depicted a hybrid deity with a winged helmet, sandals, and huge erection.^[8]

Statues of Priapus were often hung with signs bearing epigrams, collected in *Priapeia* (treated below), which threatened sexual assault towards transgressors of the boundaries that he protected:

Another example comes from the works of **Martial** (6.73):

*Non rudis indocta fecit me falce colonus:
 Dispensatoris nobile cernis opus.
 Nam Caeretani cultor ditissimus agri
 Hos Hilarus colles et iuga laeta tenet.
 Adspice, quam certo videar non ligneus ore,*

*Nec devota focus inguinis arma
 geram:*

Sed mihi perpetua nunquam moritura cupresso

*Phidiaci rigeat mentala digna
 manu.*

Vicini, moneo, sanctum celebrate Priapum,

Et bis septenis parcite iugeribus.

I am not hewn from fragile elm, nor is my member which stands stiff with a rigid shaft made from just any old wood. It is begotten from everlasting cypress, which fears not the passage of a hundred celestial ages nor the decay of advanced years. Fear this, evil doer, whoever you are. If your thieving rod harms the smallest shoots of this here vine, like it or not, this cypress rod will penetrate [i.e. sodomize] and plant a fig in you.^[19]

A number of Roman paintings of Priapus have survived. One of the most famous images of Priapus is that from the House of the Vettii in Pompeii. A fresco depicts the god weighing his phallus against a large bag of coins. In nearby Herculaneum, an excavated snack bar has a painting of Priapus behind the bar, apparently as a good-luck symbol for the customers.

4 In literature

Main article: [Priapeia](#)

Priapus was a frequent figure in Latin erotic or mythological verse, including the anonymous collection of poems called the *Priapeia*, several of which are “spoken” by him in the first person.

In Ovid's *Fasti*,^[20] the nymph Lotis fell into a drunken slumber at a feast, and Priapus seized this opportunity to advance upon her. With stealth he approached, and just before he could embrace her, Silenus's donkey alerted the party with “raucous braying”. Lotis awoke and pushed Priapus away, but her only true escape was to be transformed into the lotus tree. To punish the donkey for spoiling his opportunity, Priapus bludgeoned it to death with his gargantuan phallus. In later versions of the story, Lotis is replaced with the virginal goddess Hestia. Ovid's anecdote served to explain why donkeys were sacrificed to Priapus in the city of Lampsacus on the Hellespont, where he was worshipped among the offspring of Hermes.^[21]

Priapus is repeatedly mentioned in Petronius's *Satyricon*. William Arrowsmith, in the introduction and notes to his translation of the work, draws parallels between his hounding of the protagonist and that of Poseidon in Homer's *Odyssey*.

Priapus is mentioned in Geoffrey Chaucer's "*The Merchant's Tale*", part of *The Canterbury Tales*. During a description of a garden that the protagonist, Januarie, creates, Priapus is invoked in his form as God of gardens:

Ne Priapus ne myghte nat suffice,
 Though he be God of gardyns, for to telle
 The beautee of the gardyn and the welle,
 That stood under a laurer alwey grene.^[1]
 (Priapus might not suffice,
 Though he be god of gardens, to tell
 Of the beauty of the garden and the well
 That stood under the laurel, always green.)

1. ^ G. Chaucer, *The Merchant's Prologue and Tale*, (Cambridge University Press, Cambridge, 2006), p63

Priapus serves to remind the reader, or listening audience, that Januarie's intentions are driven by lust and not love.

Priapus is mentioned in William Carlos Williams's poem "Paterson". Priapus is also mentioned in John Steinbeck's *East of Eden*: "She conducted her house like a cathedral dedicated to a sad but erect Priapus."

T.S. Eliot refers to Priapus in his poem "Mr. Appolinax" (published in *Prufrock and Other Observations*, 1920): "When Mr. Apollinax visited the United States / His laughter tinkled among the teacups. / I thought of Fragilion, that shy figure among the birch-trees, / And of Priapus in the shrubbery / Gaping at the lady in the swing."

Priapus is also mentioned in Vladimir Nabokov's *Invitation to a Beheading*: "Or when you, with eyes closed tight, devouring a spurting peach and then, having finished, but still swallowing, with your mouth still full, you cannibal, your glazed eyes wandered, your fingers were spread, your inflamed lips were all glossy, your chin trembled, all covered with drops of the cloudy juice, which trickled down onto your bared bosom, while the Priapus who had nourished you suddenly, with a convulsive oath, turned his back to me, who had entered the room at the wrong moment."

Priap[us] is mentioned as well in Nabokov's *Lolita*: "She was the loveliest nymphet green-red-blue Priap himself could think up".

5 Patron of merchant sailing

Priapus' role as a patron god for merchant sailors in ancient Greece and Rome is that of a protector and navigational aide. Recent shipwreck evidence contains apotropaic items carried onboard by mariners in the forms of a terracotta phallus, wooden Priapus figure, and bronze sheath from a military ram. Coinciding with the use of wooden Priapic markers erected in areas of dangerous passage or particular landing areas for sailors, the

function of Priapus is much more extensive than previously thought.^[22]

Although Priapus is commonly associated with the failed attempts of rape against the nymphs Lotis and Vesta in Ovid's comedy *Fasti*^[23] and the rather flippant treatment of the deity in urban settings, Priapus' protection traits can be traced back to the importance placed on the phallus in ancient times (particularly his association with fertility and garden protection).^[22] In Greece, the phallus was thought of to have a mind of its own, animal-like, separate from the mind and control of the man.^[24] The phallus is also associated with "possession and territorial demarcation" in many cultures, attributing to Priapus' other role as a navigational deity.^[22]

6 Modern derivations

6.1 Medical terminology

The medical condition priapism derives its name from Priapus, alluding to the god's permanently engorged penis.

6.2 Natural history

- The group of worm-like marine burrowing animals known as the Priapulidea, literally "penis worms", also derives its name from Priapus.
- *Mutinus caninus*, a woodland fungus, draws its first name from Priapus's Roman name, due to its phallic shape.

6.3 In popular culture

- It has been suggested by some scholars that the modern popular garden gnome is a descendant of Priapus.^[25]
- The *Marvel Comics* series *Terror Inc.* featured a villain character, Priapus, possibly based on the god.
- In Sherrilyn Kenyon's *Fantasy Lover*, Priapus is Julian's half-brother, who cursed him to live in the book and only come out to be someone's lover from full moon to full moon.
- In Sinclair Ross's *As for Me and My House*, Paul names his horse Priapus I (Pg. 140).
- North Carolina-based grindcore band Priapus takes their name from this god.
- Doujinshi artist Mentaiko wrote a doujinshi comic inspired by the Priapus mythos.

7 See also

- Sexuality in ancient Rome
- Karabiga, Turkey, formerly known as Priapus
- Richard Payne Knight

8 References

8.1 Notes

- [1] “Priapus”. Collins Dictionary. n.d. Retrieved 24 September 2014.
- [2] Scholia on Theocritus, 1. 21
- [3] Kerényi, *Gods of the Greeks*, 1951, p. 175, noting G. Kaibel, *Epigrammata graeca ex lapidibus collecta*, 817, where the other god’s name, both father and son of Hermes, is obscured; Hyginus (*Fabulae* 160) makes Hermes the father of Pan.
- [4] “Priapus”. *The Oxford Companion to World Mythology*. David Leeming. Oxford University Press, 2004.
- [5] An elaboration on a *scholium* on Apollonius of Rhodes’ *Argonautica* i. Kerényi remarks of the jealousy of Hera in this case, “a cheap theme, and certainly not an ancient one” (Kerényi 1951, p.176).
- [6] Ovid, *Fasti*, vi.319ff
- [7] “Priapus.” *Who’s Who in Classical Mythology*, Routledge. 2002.
- [8] “Priapus.” *Bloomsbury Dictionary of Myth*. 1996.
- [9] Robert Christopher Towneley Parker. “Priapus”. *The Oxford Classical Dictionary*. Ed. Simon Hornblower and Anthony Spawforth. Oxford University Press 2003.
- [10] Kerényi, *Gods of the Greeks*, 1951, p. 154, also pp. 175-77. .
- [11] In ridiculing the literal aspects of pagan gods given human form, he mentions “the Hellespontian Priapus bearing about among the goddesses, virgin and matron, those parts ever prepared for encounter.” (Arnobius, *Seven Books against the Heathen* III.10 (on-line text).
- [12] Pausanias, *Description of Greece* 9.31.2.
- [13] Mark P.O. Morford, Robert J. Lenardon, Michael Sham. (2011, 9th ed.). “Classical Mythology” (New York, NY.: Oxford University Press) ISBN 978-0-19-539770-3
- [14] “Priapus.” Encyclopædia Britannica. 2007
- [15] Yves Bonnefoy, *Roman and European Mythologies*, pp. 139-142. University of Chicago Press, 1992. ISBN 0-226-06455-7
- [16] J. Gordon Melton (1996, 5th ed.). *Encyclopedia of American Religions* (Detroit, Mich.: Gale) ISBN 0-8103-7714-4 p. 952.

- [17] Andy Nyberg, “St. Priapus Church: The Organized Religion”, *The Advocate*, Sep. 1983, pp. 35–37.
- [18] Craig A. Williams, *Roman Homosexuality: Ideologies of Masculinity in Classical Antiquity*, p. 21. Oxford University Press US, 1999. ISBN 0-19-512505-3
- [19] Quoted in Eric Csapo, *Theories of Mythology*, p. 168. Blackwell Publishing, 2005. ISBN 0-631-23248-6
- [20] *Fasti*, 6.319ff.
- [21] Hyginus, *Fabulae*, 160.
- [22] Neilson III, Harry R. 2002. “A terracotta phallus from Pisa Ship E: more evidence for the Priapus deity as protector of Greek and Roman navigators.” *The International Journal of Nautical Archaeology* 31.2: 248-253.
- [23] Fantham, Elaine. 1983. “Sexual Comedy in Ovid’s *Fasti*: Sources and Motivation.” *Harvard Studies in Classical Philology* 87: 185.
- [24] Csapo, Eric. 1997. “Riding the Phallus for Dionysus: Iconology, Ritual, and Gender-Role De/Construction.” *Phoenix* 51.3/4: 260.
- [25] Peter D. Arnott, *An Introduction to the Roman World*. London: MacMillan, 1970; Judith Harris, *Pompeii Awakened: A Story of Rediscovery*. I.B.Tauris, 2007, p. 117. ISBN 1-84511-241-5. Hugh Lloyd-Jones, *Greek in a Cold Climate*. Rowman & Littlefield, 1991, p. 64. ISBN 0-389-20967-8.

8.2 Bibliography

- Brown, Emerson, Jr. “Hortus Inconclusus: The Significance of Priapus and Pyramus and Thisbe in the Merchant’s Tale”. *Chaucer Review* 4.1 (1970): 31-40.
- “Priapus and the Parlement of Foulys”. *Studies in Philology* 72 (1975): 258-74.
- Coronato, Rocco. “The Emergence of Priapism in the Two Gentlemen of Verona”. In *Proteus: The Language of Metamorphosis*, ed. Carla Dente, George Ferzoco, Miriam Gill and Marina Spunta. Aldershot: Ashgate, 2005, chapter 8, 93-101.
- Delord, Frédéric. "Priapus". 2009. In *A Dictionary of Shakespeare’s Classical Mythology* (2009-), ed. Yves Peyré.
- "'O, the difference of man and man!' (IV.ii.26): Références et différences génitales dans King Lear” in *Autour de King Lear*, ed. A. Lafont and M.-C. Munoz, with F. Delord. Montpellier: IRCL, February 2009.
- *Érubescences et turgescences dans l’imaginaire shakespearien et la culture de la Renaissance*, thèse dactylographiée (Ph.D). Montpellier : Université Montpellier III – Paul Valéry, 2008.

- Franz, David O. “Leud Priapians and Renaissance Pornography”. *Studies in English Literature 1500-1900* 12, n°1 (winter 1972): 157-72.
- Morel, Philippe. “Priape à la Renaissance: Les guirlandes de Giovanni da Udine à la Farnésine”. *Revue de l'Art* 69 (1985): 13-28.
- Peyré, Yves. “Priape dénaturé: Remarques sur les Apotheseos...Deorum Libri Tres de Georges Pic-tor et leur adaptation anglaise par Stephen Batman”. *Influences latines en Europe* (Cahiers de l'Europe Classique et Néo-Latine). Toulouse: Travaux de l'Université de Toulouse - Le Mirail, A.23 (1983): 61-87.

9 External links

The dictionary definition of Priapus at Wiktionary

- Britannica Online Encyclopedia
- Dictionary of Greek and Roman Biography and Mythology
- Priapos: Greek & Mysian God of Gardens and Fer-tility – Theoi Project

10 Text and image sources, contributors, and licenses

10.1 Text

- **Priapus** *Source:* <http://en.wikipedia.org/wiki/Priapus?oldid=640506153> *Contributors:* Damian Yerrick, Malcolm Farmer, Tucci528, Olivier, Theanthrope, Ihcocyc, Jebba, Susurrus, RodC, Dcoetzee, Andrewman327, Judzillah, Itai, Samsara, Renato Caniatti, Wetman, Jerzy, Robbot, ChrisO, Mervyn, Somercet, Barbara Shack, Bacchiad, OldakQuill, Demonslave, Fuper, CALR, Dbachmann, Paul August, Aranel, Art LaPella, Infocidal, Pschemp, Jumbuck, Anna nym, Mithent, Arthens, Hydriotaphia, Atlant, SeanDuggan, DreamGuy, Ghirlandajo, Angr, Simetrical, Camw, Waldir, Zeromacnoo, Rjwilmsi, FlaBot, SchuminWeb, Margosbot, Nihiltres, Satanael, YurikBot, Hairy Dude, RussBot, Tavisli, NawlinWiki, Morgan Leigh, Lt-wiki-bot, Andargor, Sotakeit, CapitalLetterBeginning, SmackBot, Tbonnie, Rastapopoulos, Lamerc, NCurse, Can't sleep, clown will eat me, Artemisboy, Fuhghettaboutit, Bejnar, Paul 012, SashatoBot, Gobonobo, The Man in Question, Silverthorn, Neddyseagoon, Vince In Milan, JoeBot, Shoeofdeath, Gil Gamesh, Courcelles, Psychofarm, JForget, Ilikefood, Drinibot, CWY2190, Lgh, Henrywhorwood, Cydebot, QueenE92, Thijs!bot, GentlemanGhost, Marek69, Kemamu, JHFTC, 1927 Orchestra, Bookworm857158367, Tempest115, MikeLynch, JAnDbot, Cynwolfe, Ty580, .anacondabot, T@nn, Avicennasis, J.delanoy, Jerry, Shawn in Montreal, SJP, Perel, 28bytes, VolkovBot, TXiKiBoT, Abyca, Hqb, Monty845, Austriacus, Gerakibot, Vanished user ojwejuerijaksk344d, Xofasil, Anakin101, Dimboukas, Theroachyjay, ImageRemovalBot, The Thing That Should Not Be, Keraunoscopia, TheOldJacobite, Black Platypus, EncyclopediaUpdaticus, Olliekamm, Catalographer, Thingg, Prettypookie, XLinkBot, Skarebo, Good Olfactory, Abakhda1, Gggh, Addbot, Landon1980, NjardarBot, Ccacsms, Priapusman, Tide rolls, Lightbot, Quantumobserver, Ben Ben, Luckas-bot, Yobot, AnomieBOT, Eleph23, Goobognes, ArthurBot, Anonymous from the 21st century, ProtectionTaggingBot, Omnipaedista, Non-Dairy Creamer, D'ohBot, Phlyaristis, Kellyg1, Kibi78704, Theo10011, DARTH SIDIOUS 2, Beyond My Ken, DASHBot, Qdiderot, RobinGoodFellov1, Bettymnz4, Sp33dyphil, Thecheesykid, ZéroBot, Susfele, Mrbobertguyman, ElationAviation, Completefailure, JonD93, Annabethia, ClueBot NG, Rushton2010, Timusuke, Leadthepresentwithfriendlyhand, Helpful Pixie Bot, Vanilla scarf, Davidiad, Darner69, LonelyBoy2012, Jamesx12345, MnHumanist2013, DavidLeighEllis, XxNigerianPrinceX, Almightylustgod and Anonymous: 170

10.2 Images

- **File:Commons-logo.svg** *Source:* <http://upload.wikimedia.org/wikipedia/en/4/4a/Commons-logo.svg> *License:* ? *Contributors:* ? *Original artist:* ?
- **File:Musée_Picardie_Archéo_03.jpg** *Source:* http://upload.wikimedia.org/wikipedia/commons/0/0e/Mus%C3%A9_Picardie_Arch%C3%A9o_03.jpg *License:* Public domain *Contributors:* Own work *Original artist:* Vassil
- **File:Pompeya_erótica5.jpg** *Source:* http://upload.wikimedia.org/wikipedia/commons/1/15/Pompeya_er%C3%B3tica5.jpg *License:* Public domain *Contributors:* Own work *Original artist:* Fer.filol
- **File:Priapus.ogg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/e/ee/Priapus.ogg> *License:* CC BY-SA 3.0 *Contributors:* Wikipedia *Original artist:* Theroachyjay
- **File:She-wolf_suckles_Romulus_and_Remus.jpg** *Source:* http://upload.wikimedia.org/wikipedia/commons/6/6a/She-wolf_suckles_Romulus_and_Remus.jpg *License:* Public domain *Contributors:* Own book scan from Emmanuel Müller-Baden (dir.), *Bibliothek des allgemeinen und praktischen Wissens*, I, Deutsches Verlaghaus Bong & Co, Berlin-Leipzig-Wien-Stuttgart, 1904. Image copied from <de:Bild:Kapitolinische-woelfin 1b-640x480.jpg> *Original artist:* Benutzer:Wolpertinger on WP de
- **File:Sound-icon.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/4/47/Sound-icon.svg> *License:* LGPL *Contributors:* Derivative work from Silsor's versio *Original artist:* Crystal SVG icon set

10.3 Content license

- Creative Commons Attribution-Share Alike 3.0