


# Ζεύς

*The Angel of Cycles and Solutions will help us get back on track.* In the old schools this angel was known as Jupiter (Zeus in the Greek Mysteries) and was thought of as the personification of cyclic law, the Causal Power of expansion, and the angel of miracles.

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# Zeus

For other uses, see Zeus (disambiguation).

<b>Zeus</b>	
God of the sky, lightning, thunder, law, order, justice	
	
The <i>Jupiter de Smyrne</i> , discovered in Smyrna in 1680 <sup>[1]</sup>	
<b>Abode</b>	Mount Olympus
<b>Symbol</b>	Thunderbolt, eagle, bull, and oak
<b>Consort</b>	Hera and various others
<b>Parents</b>	Cronus and Rhea
<b>Siblings</b>	Hestia, Hades, Hera, Poseidon, Demeter
<b>Children</b>	Aeacus, Ares, Athena, Apollo, Artemis, Aphrodite, Dardanus, Dionysus, Hebe, Hermes, Heracles, Helen of Troy, Hephaestus, Perseus, Minos, the Muses, the Graces
<b>Roman equivalent</b>	Jupiter <sup>[2]</sup>

**Zeus** (Ancient Greek: Ζεύς, *Zeús*; Modern Greek: Δίας, *Días*; English pronunciation <sup>[3]</sup> or <sup>[3]</sup> or <sup>[3]</sup> or <sup>[3]</sup>) is the "Father of Gods and men" (πατήρ ἀνδρῶν τε θεῶν τε, *patḗr andrōn te theōn te*)<sup>[4]</sup> who rules the Olympians of Mount Olympus as a father rules the family according to the ancient Greek religion. He is the god of sky and thunder in Greek mythology. Zeus is etymologically cognate with and, under Hellenic influence, became particularly closely identified with Roman Jupiter.

Zeus is the child of Cronus and Rhea, and the youngest of his siblings. In most traditions he is married to Hera, although, at the oracle of Dodona, his consort is Dione: according to the *Iliad*, he is the father of Aphrodite by Dione.<sup>[5]</sup> He is known for his erotic escapades. These resulted in many godly and heroic offspring, including Athena, Apollo and Artemis, Hermes, Persephone (by Demeter), Dionysus, Perseus, Heracles, Helen of Troy, Minos, and the Muses (by Mnemosyne); by Hera, he is usually said to have fathered Ares, Hebe and Hephaestus.

As Walter Burkert points out in his book, *Greek Religion*, "Even the gods who are not his natural children address him as Father, and all the gods rise in his presence."<sup>[6]</sup> For the Greeks, he was the King of the Gods, who oversaw the universe. As Pausanias observed, "That Zeus is king in heaven is a saying common to all men".<sup>[7]</sup> In Hesiod's *Theogony* Zeus assigns the various gods their roles. In the *Homeric Hymns* he is referred to as the chieftain of the gods.

His symbols are the thunderbolt, eagle, bull, and oak. In addition to his Indo-European inheritance, the classical "cloud-gatherer" (Greek: Νεφεληγερέτα, *Nephelēgereta*) also derives certain iconographic traits from the cultures of the Ancient Near East, such as the scepter. Zeus is frequently depicted by Greek artists in one of two poses: standing, striding forward, with a thunderbolt leveled in his raised right hand, or seated in majesty.

## Name

The god's name in the nominative is Ζεύς *Zeús* /zdeús/. It is inflected as follows: vocative: Ζεῦ *Zeû*; accusative: Δία *Día*; genitive: Διός *Diós*; dative: Δί *Dií*. Diogenes Laertius quotes Pherecydes of Syros as spelling the name, Ζάς.

*Zeus* is the Greek continuation of *\*Dǵ̑̌eus*, the name of the Proto-Indo-European god of the daytime sky, also called *\*Dyeus ph<sub>2</sub>tēr* ("Sky Father").<sup>[8]</sup> The god is known under this name in the Rigveda (Vedic Sanskrit *Dyaus/Dyaus Pita*), Latin (compare *Jupiter*, from *Iuppiter*, deriving from the Proto-Indo-European vocative *\*dyeu-ph<sub>2</sub>tēr*), deriving from the root *\*dyeu-* ("to shine", and in its many derivatives, "sky, heaven, god"). *Zeus* is the only deity in the Olympic pantheon whose name has such a transparent Indo-European etymology.

The earliest attested forms of the name are the Mycenaean Greek 𐀀𐀃, *di-we* and 𐀀𐀃𐀆, *di-wo*, written in the Linear B syllabic script.

## Zeus in myth



Zeus, at the Getty Villa, A.D. 1 - 100 by unknown.



The Chariot of Zeus, from an 1879 *Stories from the Greek Tragedians* by Alfred Church.

## Birth

Cronus sired several children by Rhea: Hestia, Demeter, Hera, Hades, and Poseidon, but swallowed them all as soon as they were born, since he had learned from Gaia and Uranus that he was destined to be overcome by his own son as he had overthrown his own father—an oracle that Rhea was to hear and avert.

When Zeus was about to be born, Rhea sought Gaia to devise a plan to save him, so that Cronus would get his retribution for his acts against Uranus and his own children. Rhea gave birth to Zeus in Crete, handing Cronus a rock wrapped in swaddling clothes, which he promptly swallowed.



"Cave of Zeus", Mount Ida (Crete).

## Infancy

Rhea hid Zeus in a cave on Mount Ida in Crete. According to varying versions of the story:

1. He was then raised by Gaia.
2. He was raised by a goat named Amalthea, while a company of Kouretes— soldiers, or smaller gods— danced, shouted and clashed their spears against their shields so that Cronus would not hear the baby's cry (see cornucopia). According to some versions of this story he was reared by Amalthea in a cave called **Dictaëon Andron** (Psychro Cave) in Lasithi plateau.
3. He was raised by a nymph named Adamanthea. Since Cronus ruled over the Earth, the heavens and the sea, she hid him by dangling him on a rope from a tree so he was suspended between earth, sea and sky and thus, invisible to his father.
4. He was raised by a nymph named Cynosura. In gratitude, Zeus placed her among the stars.
5. He was raised by Melissa, who nursed him with goat's-milk and honey.
6. He was raised by a shepherd family under the promise that their sheep would be saved from wolves.

## King of the gods

After reaching manhood, Zeus forced Cronus to disgorge first the stone (which was set down at Pytho under the glens of Parnassus to be a sign to mortal men, the Omphalos) then his siblings in reverse order of swallowing. In some versions, Metis gave Cronus an emetic to force him to disgorge the babies, or Zeus cut Cronus' stomach open. Then Zeus released the brothers of Cronus, the Gigantes, the Hecatonchires and the Cyclopes, from their dungeon in Tartarus, killing their guard, Campe.

As a token of their appreciation, the Cyclopes gave him thunder and the thunderbolt, or lightning, which had previously been hidden by Gaia. Together, Zeus and his brothers and sisters, along with the Gigantes, Hecatonchires and Cyclopes overthrew Cronus and the other Titans, in the combat called the Titanomachy. The defeated Titans were then cast into a shadowy underworld region known as Tartarus. Atlas, one of the titans that fought against Zeus, was punished by having to hold up the sky.

After the battle with the Titans, Zeus shared the world with his elder brothers, Poseidon and Hades, by drawing lots: Zeus got the sky and air, Poseidon the waters, and Hades the world of the dead (the underworld). The ancient Earth, Gaia, could not be claimed; she was left to all three, each according to their capabilities, which explains why Poseidon was the "earth-shaker" (the god of earthquakes) and Hades claimed the humans that died (see also Penthus).

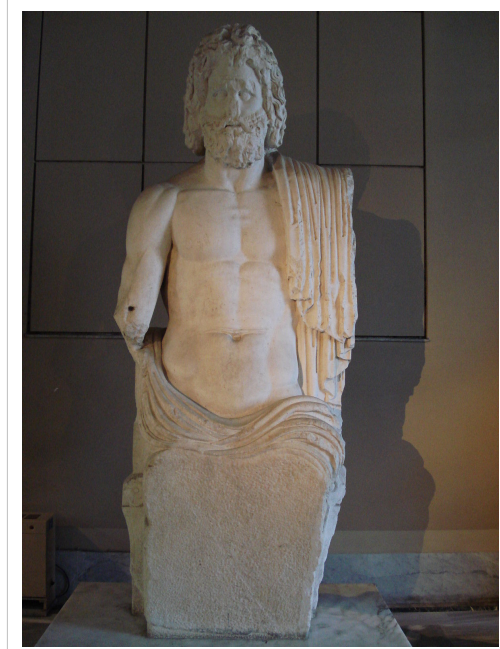
Gaia resented the way Zeus had treated the Titans, because they were her children. Soon after taking the throne as king of the gods, Zeus had to fight some of Gaia's other children, the monsters Typhon and Echidna. He vanquished Typhon and trapped him under Mount Etna, but left Echidna and her children alive.

## Zeus and Hera

Main article: Hera

Zeus was brother and consort of Hera. By Hera, Zeus sired Ares, Hebe and Hephaestus, though some accounts say that Hera produced these offspring alone. Some also include Eileithyia and Eris as their daughters. The conquests of Zeus among nymphs and the mythic mortal progenitors of Hellenic dynasties are famous. Olympian mythography even credits him with unions with Leto, Demeter, Dione and Maia. Among mortals were Semele, Io, Europa and Leda (for more details, see below) and with the young Ganymede (although he was mortal Zeus granted him eternal youth and immortality).

Many myths render Hera as jealous of his amorous conquests and a consistent enemy of Zeus' mistresses and their children by him. For a time, a nymph named Echo had the job of distracting Hera from his affairs by talking incessantly, and when Hera discovered the deception, she cursed Echo to repeat the words of others.



Colossal seated Marnas from Gaza portrayed in the style of Zeus. Roman period Marnas<sup>[9]</sup> was the chief divinity of Gaza (Istanbul Archaeology Museum).

## Consorts and children

### Divine offspring

Mother	Children
Aega	Aegipan <sup>[10]</sup>
Ananke or Themis	Moirai/Fates <sup>1</sup> 1. Atropos 2. Clotho 3. Lachesis
Aphrodite	Tyche <sup>6</sup> (possibly)
Demeter	Persephone
Dione or Thalassa	Aphrodite
Eris	Limos
Eurynome/Eurydome/ Eurymedusa/Euanthe	Charites/Graces <sup>2</sup> 1. Aglaea 2. Euphrosyne 3. Thalia
Gaia	1. Manes
Hera	1. Ares <sup>3</sup> 2. Eileithyia 3. Eris 4. Hebe <sup>3</sup> 5. Hephaestus <sup>3</sup> 6. Angelos
Leto	1. Apollo 2. Artemis
Maia	Hermes
Metis	Athena <sup>4</sup>
Mnemosyne	1. Muses (Original three) 1. Aoide 2. Melete 3. Mneme 2. Muses (Later nine) 1. Calliope 2. Clio 3. Euterpe 4. Erato 5. Melpomene 6. Polyhymnia 7. Terpsichore 8. Thalia 9. Urania
Nemesis	Helen of Troy (possibly)
Persephone	1. Zagreus 2. Melinoe

Selene	<ol style="list-style-type: none"> <li>1. Ersa</li> <li>2. Nemean Lion</li> <li>3. Pandia</li> </ol>
Thalia	Palici
Themis	<ol style="list-style-type: none"> <li>1. Astraea</li> <li>2. Nymphs of Eridanos</li> <li>3. Nemesis</li> <li>4. Horae <ol style="list-style-type: none"> <li>1. First Generation <ol style="list-style-type: none"> <li>1. Auxo</li> <li>2. Carpo</li> <li>3. Thallo</li> </ol> </li> <li>2. Second Generation <ol style="list-style-type: none"> <li>1. Dike</li> <li>2. Eirene</li> <li>3. Eunomia</li> </ol> </li> <li>3. Third generation <ol style="list-style-type: none"> <li>1. Pherusa</li> <li>2. Euporie</li> <li>3. Orthosie</li> <li>4. Adikia</li> </ol> </li> </ol> </li> </ol>
Eos	1. Carae
Unknown mother	Aletheia
Unknown mother	Ate
Unknown mother	Caerus
Unknown mother	Litae

### Semi-divine/mortal offspring

Mother	Children
Aegina	<ol style="list-style-type: none"> <li>1. Aeacus</li> <li>2. Damocrateia<sup>[11]</sup></li> </ol>
Alcmene	Heracles
Antiope	<ol style="list-style-type: none"> <li>1. Amphion</li> <li>2. Zethus</li> </ol>
Anaxithea	Olenus
Asterope, Oceanid	Acragas
Callisto	Arcas
Calyce	Aethlius (possibly)
Callirhoe (daughter of Achelous)	no known offspring
Carme	Britomartis
Cassiopeia	Atymnius
Chaldene	<ol style="list-style-type: none"> <li>1. Solymus</li> <li>2. Milye</li> </ol>
Danaë	Perseus
Dia	Pirithous

Elara	1. Tityos
Electra	1. Dardanus 2. Iasion 3. Harmonia
Europa	1. Minos 2. Rhadamanthus 3. Sarpedon 4. Alagonia 5. Carnus 6. Dodon <sup>[12]</sup>
Eurymedousa	Myrmidon
Euryodeia	Arcesius
Himalia	1. Kronios 2. Spartaos 3. Kytos
Idaea, nymph	Cres
Iodame	Thebe
Io	1. Epaphus 2. Keroessa
Isonoe	Orchomenus
Lamia	1. Achilleus <sup>[13]</sup> 2. Herophile
Laodamia	Sarpedon
Leda	1. Pollux 2. Helen of Troy <sup>5</sup>
Maera	Locrus
Niobe	1. Argus 2. Pelasgus
Othreis	Meliteus
Pandora	1. Graecus 2. Latinus
Phthia (daughter of Phoroneus)	Achaeus (possibly)
Plouto	Tantalus
Podarge	1. Balius 2. Xanthus
Protogeneia	1. Aethlius (possibly) 2. Opus
Pyrrha	Hellen
Semele	Dionysus
Taygete	Lacedaemon
Thyia	1. Magnes 2. Makednos
Torrhebia	Carius
Nymph African	Iarbas



Nymph Samothracian	Saon (possibly)
Nymph Sithnid	Megarus
Unknown mother	1. Calabrus 2. Geraestus 3. Taenarus
Unknown mother	Corinthus
Unknown mother	Crinacus

<sup>1</sup>The Greeks variously claimed that the Moires/Fates were the daughters of Zeus and the Titaness Themis or of primordial beings like Chaos, Nyx, or Ananke.

<sup>2</sup>The Charites/Graces were usually considered the daughters of Zeus and Eurynome but they were also said to be daughters of Dionysus and Aphrodite or of Helios and the naiad Aegle.

<sup>3</sup>Some accounts say that Ares, Hebe and Hephaestus were born parthenogenetically.

<sup>4</sup>According to one version, Athena is said to be born parthenogenetically.

<sup>5</sup>Helen was either the daughter of Leda or Nemesis.

<sup>6</sup>Tyche is usually considered a daughter of Aphrodite and Hermes.

## Roles and epithets

Zeus played a dominant role, presiding over the Greek Olympian pantheon. He fathered many of the heroes and was featured in many of their local cults. Though the Homeric "cloud collector" was the god of the sky and thunder like his Near-Eastern counterparts, he was also the supreme cultural artifact; in some senses, he was the embodiment of Greek religious beliefs and the archetypal Greek deity.

Aside from local epithets that simply designated the deity to doing something random at some particular place, the epithets or titles applied to Zeus emphasized different aspects of his wide-ranging authority:

- **Zeus Olympios** emphasized Zeus's kingship over both the gods in addition to his specific presence at the Panhellenic festival at Olympia.
- **Zeus Panhellenios** ("Zeus of all the Hellenes"), to whom Aeacus' famous temple on Aegina was dedicated.
- **Zeus Xenios, Philoxenon** or **Hospites**: Zeus was the patron of hospitality (*xenia*) and guests, ready to avenge any wrong done to a stranger.
- **Zeus Horkios**: Zeus he was the keeper of oaths. Exposed liars were made to dedicate a statue to Zeus, often at the sanctuary of Olympia.
- **Zeus Agoraeus**: Zeus watched over business at the agora and punished dishonest traders.
- **Zeus Aegiduchos** or **Aegiochos**: Zeus was the bearer of the Aegis with which he strikes terror into the impious and his enemies.<sup>[15][16][17]</sup> Others derive this epithet from αἴξ ("goat") and οχή and take it as an allusion to the legend of Zeus' suckling at the breast of Amalthea.<sup>[18]</sup>



Roman marble colossal head of Zeus, 2nd century AD (British Museum)<sup>[14]</sup>

Additional names and epithets for Zeus are also:

- **Zeus Meilichios** ("easy-to-be-entreated"): Zeus subsumed an archaic chthonic *daimon* propitiated in Athens, Meilichios.
- **Zeus Tallaios** ("solar Zeus"): the Zeus that was worshiped in Crete.
- **Zeus Labrandos**: he was worshiped at Caria. His sacred site was Labranda and he was depicted holding a double-edged axe (labrys-labyrinth). He is connected with the Hurrian god of sky and storm Teshub.
- **Zeus Naos** and **Bouleus**: forms of Zeus worshipped at Dodona, the earliest oracle. His priests, the Selloi, are sometimes thought to have given their name to the Hellenes.
- **Zeus Geōrgos** (*Ζεὺς Γεωργός* - "earth worker", "farmer"), *the god of crops and harvest, in Athens.*
- **Kasios**: the Zeus of Mount Kasios in Syria
- **Ithomatas**: the Zeus of Mount Ithome in Messenia
- **Astrapios** ("lightning")
- **Brontios** ("thunderer")
- **Diktaios**: local epithet of Zeus on Crete since the Mycenaean times, pertaining to the Dikte mountain range
- **Bottiaeus**: epithet of Zeus at Antioch, according to Libanius

## Cults of Zeus

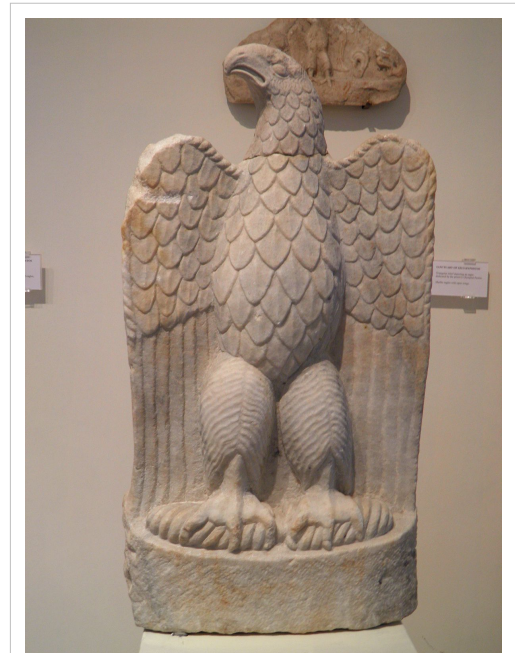
### Panhellenic cults

The major center where all Greeks converged to pay honor to their chief god was Olympia. Their quadrennial festival featured the famous Games. There was also an altar to Zeus made not of stone, but of ash, from the accumulated remains of many centuries' worth of animals sacrificed there. Outside of the major inter-polis sanctuaries, there were no modes of worshipping Zeus precisely shared across the Greek world. Most of the titles listed below, for instance, could be found at any number of Greek temples from Asia Minor to Sicily. Certain modes of ritual were held in common as well: sacrificing a white animal over a raised altar, for instance.

### Zeus Velchanos

With one exception, Greeks were unanimous in recognizing the birthplace of Zeus as Crete. Minoan culture contributed many essentials of ancient Greek religion: "by a hundred channels the old civilization emptied itself into the new", Will Durant observed,<sup>[19]</sup> and Cretan Zeus retained his youthful Minoan features. The local child of the Great Mother, "a small and inferior deity who took the roles of son and consort",<sup>[20]</sup> whose Minoan name the Greeks Hellenized as Velchanos, was in time assumed as an epithet by Zeus, as transpired at many other sites, and he came to be venerated in Crete as **Zeus Velchanos** ("boy-Zeus") often simply the *Kouros*.

In Crete, Zeus was worshipped at a number of caves at Knossos, Ida and Palaikastro. In the Hellenistic period a small sanctuary dedicated to Zeus Velchanos was founded at the Hagia Triada site of a long-ruined Minoan palace. Broadly contemporary coins from Phaistos show the form under which he was worshiped: a youth sits among the branches of a tree, with a cockerel on his knees.<sup>[21]</sup> On other Cretan coins Velchanos is represented as an eagle and in association with a goddess celebrating a mystic marriage.<sup>[22]</sup> Inscriptions at Gortyn and Lyttos record a *Velchania*



Marble eagle from the sanctuary of *Zeus Hysistos*,  
Archaeological Museum of Dion.

festival, showing that Velchanios was still widely venerated in Hellenistic Crete.<sup>[23]</sup>

The stories of Minos and Epimenides suggest that these caves were once used for incubatory divination by kings and priests. The dramatic setting of Plato's *Laws* is along the pilgrimage-route to one such site, emphasizing archaic Cretan knowledge. On Crete, Zeus was represented in art as a long-haired youth rather than a mature adult, and hymned as *ho megas kouros* "the great youth". Ivory statuettes of the "Divine Boy" were unearthed near the Labyrinth at Knossos by Sir Arthur Evans.<sup>[24]</sup> With the Kouretes, a band of ecstatic armed dancers, he presided over the rigorous military-athletic training and secret rites of the Cretan *paideia*.

The myth of the death of Cretan Zeus, localised in numerous mountain sites though only mentioned in a comparatively late source, Callimachus,<sup>[25]</sup> together with the assertion of Antoninus Liberalis that a fire shone forth annually from the birth-cave the infant shared with a mythic swarm of bees, suggests that Velchanos had been an annual vegetative spirit.<sup>[26]</sup> The Hellenistic writer Euhemerus apparently proposed a theory that Zeus had actually been a great king of Crete and that posthumously his glory had slowly turned him into a deity. The works of Euhemerus himself have not survived, but Christian patristic writers took up the suggestion.

### Zeus Lykaios

For more details on this topic, see Lykaia.

The epithet **Zeus Lykaios** ("wolf-Zeus") is assumed by Zeus only in connection with the archaic festival of the Lykaia on the slopes of Mount Lykaion ("Wolf Mountain"), the tallest peak in rustic Arcadia; Zeus had only a formal connection<sup>[27]</sup> with the rituals and myths of this primitive rite of passage with an ancient threat of cannibalism and the possibility of a werewolf transformation for the ephebes who were the participants.<sup>[28]</sup> Near the ancient ash-heap where the sacrifices took place<sup>[29]</sup> was a forbidden precinct in which, allegedly, no shadows were ever cast.<sup>[30]</sup>

According to Plato,<sup>[31]</sup> a particular clan would gather on the mountain to make a sacrifice every nine years to Zeus Lykaios, and a single morsel of human entrails would be intermingled with the animal's. Whoever ate the human flesh was said to turn into a wolf, and could only regain human form if he did not eat again of human flesh until the next nine-year cycle had ended. There were games associated with the Lykaia, removed in the fourth century to the first urbanization of Arcadia, Megalopolis; there the major temple was dedicated to Zeus Lykaios.

### Additional cults of Zeus

Although etymology indicates that Zeus was originally a sky god, many Greek cities honored a local Zeus who lived underground. Athenians and Sicilians honored **Zeus Meilichios** ("kindly" or "honeyed") while other cities had **Zeus Chthonios** ("earthy"), **Zeus Katachthonios** ("under-the-earth") and **Zeus Plousios** ("wealth-bringing"). These deities might be represented as snakes or in human form in visual art, or, for emphasis as both together in one image. They also received offerings of black animal victims sacrificed into sunken pits, as did chthonic deities like Persephone and Demeter, and also the heroes at their tombs. Olympian gods, by contrast, usually received white victims sacrificed upon raised altars.

In some cases, cities were not entirely sure whether the *daimon* to whom they sacrificed was a hero or an underground Zeus. Thus the shrine at Lebadaea in Boeotia might belong to the hero Trophonius or to **Zeus Trephonius** ("the nurturing"), depending on whether you believe Pausanias, or Strabo. The hero Amphiaraus was



Laurel-wreathed head of Zeus on a gold stater, Lampsacus, c 360-340 BC (Cabinet des Médailles).

honored as **Zeus Amphiaraus** at Oropus outside of Thebes, and the Spartans even had a shrine to **Zeus Agamemnon**.

### Non-panhellenic cults

In addition to the Panhellenic titles and conceptions listed above, local cults maintained their own idiosyncratic ideas about the king of gods and men. With the epithet **Zeus Aetnaeus** he was worshiped on Mount Aetna, where there was a statue of him, and a local festival called the Aetnaea in his honor.<sup>[32]</sup> Other examples are listed below. As **Zeus Aeneius** or **Zeus Aenesius**, he was worshiped in the island of Cephalonia, where he had a temple on Mount Aenos.<sup>[33]</sup>

### Oracles of Zeus

Although most oracle sites were usually dedicated to Apollo, the heroes, or various goddesses like Themis, a few oracular sites were dedicated to Zeus.

#### The Oracle at Dodona

The cult of Zeus at Dodona in Epirus, where there is evidence of religious activity from the second millennium BC onward, centered on a sacred oak. When the *Odyssey* was composed (circa 750 BC), divination was done there by barefoot priests called *Selloi*, who lay on the ground and observed the rustling of the leaves and branches.<sup>[34]</sup> By the time Herodotus wrote about Dodona, female priestesses called *peleiades* ("doves") had replaced the male priests.

Zeus' consort at Dodona was not Hera, but the goddess Dione — whose name is a feminine form of "Zeus". Her status as a titaness suggests to some that she may have been a more powerful pre-Hellenic deity, and perhaps the original occupant of the oracle.

#### The Oracle at Siwa

The oracle of Ammon at the Siwa Oasis in the Western Desert of Egypt did not lie within the bounds of the Greek world before Alexander's day, but it already loomed large in the Greek mind during the archaic era: Herodotus mentions consultations with Zeus Ammon in his account of the Persian War. Zeus Ammon was especially favored at Sparta, where a temple to him existed by the time of the Peloponnesian War.<sup>[35]</sup>

After Alexander made a trek into the desert to consult the oracle at Siwa, the figure arose in the Hellenistic imagination of a Libyan Sibyl.

### Zeus and foreign gods

Zeus was identified with the Roman god Jupiter and associated in the syncretic classical imagination (see *interpretatio graeca*) with various other deities, such as the Egyptian Ammon and the Etruscan Tinia. He, along with Dionysus, absorbed the role of the chief Phrygian god Sabazios in the syncretic deity known in Rome as Sabazius. The Seleucid ruler Antiochus IV Epiphanes erected a statue of Zeus Olympios in the Judean Temple in Jerusalem.<sup>[36]</sup> Hellenizing Jews referred to this statue as Baal Shamen (in English, Lord of Heaven).<sup>[37]</sup>



Roman cast terracotta of ram-horned *Jupiter Ammon*, 1st century AD (Museo Barracco, Rome).

## Zeus in philosophy

In Neoplatonism, Zeus' relation to the gods familiar from mythology is taught as the Demiurge or Divine Mind. Specifically within Plotinus' work the *Enneads*<sup>[38]</sup> and the *Platonic Theology* of Proclus.

## Zeus in the Bible

Zeus is mentioned in the Bible two times: First is in Acts 14:8-13: When the people living in Lystra, saw Apostle Paul heal a lame man, they considered Paul and his partner Barnabas to be gods, identifying Paul with Hermes and Barnabas with Zeus, even trying to offer sacrifices with the crowd to them. Two ancient inscriptions discovered in 1909 from close of Lystra testify to the worship of these two gods in that city.<sup>[39]</sup> One of the inscriptions refers to the "priests of Zeus," and the other mentions "Hermes Most Great" and "Zeus the sun-god."<sup>[40]</sup>

Another occurrence is in Acts 28:11: the name of the ship in which the prisoner Paul set sail from the island of Malta bore the figurehead "Sons of Zeus" aka Castor and Pollux.

Apocryphal book of 2 Maccabees 6:1, 2 talks of King Antiochus IV (Epiphanes), who in his attempt to stamp out the Jewish religion, directed that the temple at Jerusalem be profaned and rededicated to Zeus (Jupiter Olympius).<sup>[41]</sup>

## In modern culture

Depictions of Zeus as a bull, the form he took when raping Europa, are found on the Greek 2-euro coin and on the United Kingdom identity card for visa holders. Mary Beard, Professor of Classics at Cambridge University, has criticised this for its apparent celebration of rape.<sup>[42]</sup>

## Miscellany on Zeus

- Zeus is sometimes depicted as a middle-aged man with strong muscular arms. His facial hair can be a full beard and mustache to just stubble.
- Zeus turned Pandareus to stone for stealing the golden dog which had guarded him as an infant in the holy Dictaeon Cave of Crete.
- Zeus killed Salmoneus with a thunderbolt for attempting to impersonate him, riding around in a bronze chariot and loudly imitating thunder.
- Zeus turned Periphas into an eagle, making him the king of birds.
- At the marriage of Zeus and Hera, a nymph named Chelone refused to attend. Zeus transformed her into a tortoise (chelone in Greek).
- Zeus, with Hera, turned King Haemus and Queen Rhodope into mountains (the Balkan mountains, or Stara Planina, and Rhodope mountains, respectively) for their vanity.
- Zeus condemned Tantalus to eternal torture in Tartarus for trying to trick the gods into eating the flesh of his butchered son Pelops.
- Zeus condemned Ixion to be tied to a fiery wheel for eternity as punishment for attempting to violate Hera.
- Zeus sank the Telchines beneath the sea.
- Zeus blinded the seer Phineus and sent the Harpies to plague him as punishment for revealing the secrets of the gods.
- Zeus rewarded Tiresias with a life three times the norm as reward for ruling in his favour when he and Hera contested which of the sexes gained the most pleasure from the act of love.
- Zeus punished Hera by having her hung upside down from the sky when she attempted to drown Heracles in a storm.
- Of all the children Zeus spawned, Heracles was often described as his favorite. Indeed, Heracles was often called by various gods and people as "the favorite son of Zeus", Zeus and Heracles were very close and in one story, where a tribe of earth-born Giants threatened Olympus and the Oracle at Delphi decreed that only the combined

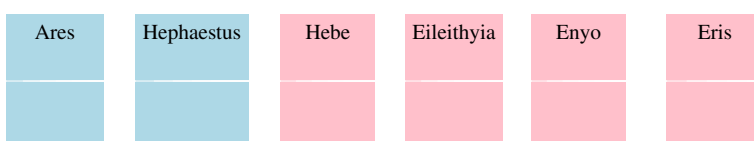
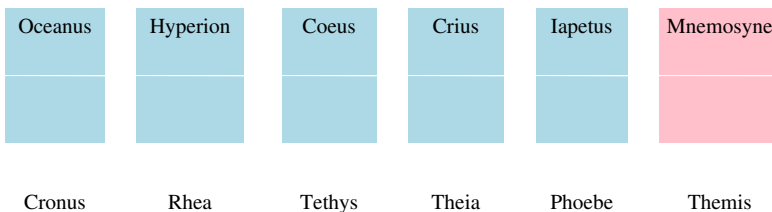
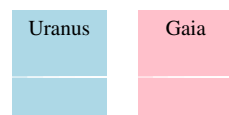
efforts of a lone god and mortal could stop the creature, Zeus chose Heracles to fight by his side. They proceeded to defeat the monsters.

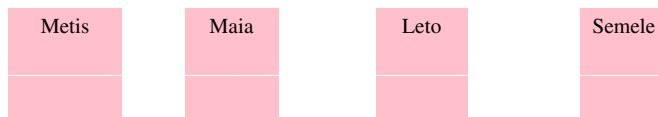
- Athena has at times been called his favorite daughter and adviser.
- His sacred bird was the Golden Eagle, which he kept by his side at all times. Like him, the eagle was a symbol of strength, courage, and justice.
- His favourite tree was the oak, symbol of strength. Olive trees were also sacred to him.
- Zelus, Nike, Cratos and Bia were Zeus' retinue.
- Zeus condemned Prometheus to having his liver eaten by a giant eagle for giving the Flames of Olympus to the mortals.
- When Hera gave birth to Hephaestus, Zeus threw him off the top of Mount Olympus because of his repulsive appearance.

## Genealogy of the Olympians in Greek mythology

### Genealogy of the Olympians in Greek mythology

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## Argive genealogy in Greek mythology

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## Argive genealogy in Greek mythology

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- [1] The sculpture was presented to Louis XIV as Aesculapius but restored as Zeus, ca. 1686, by Pierre Granier, who added the upraised right arm brandishing the thunderbolt. Marble, middle 2nd century CE. Formerly in the 'Allée Royale', (Tapis Vert) in the Gardens of Versailles, now conserved in the Louvre Museum ( Official on-line catalog ([http://cartelfr.louvre.fr/cartelfr/visite?srv=car\\_not\\_frame&idNotice=27483](http://cartelfr.louvre.fr/cartelfr/visite?srv=car_not_frame&idNotice=27483)))
- [2] *Larousse Desk Reference Encyclopedia*, The Book People, Haydock, 1995, p. 215.
- [3] entry "Zeus"
- [4] Hesiod, *Theogony* 542 and other sources.
- [5] There are two major conflicting stories for Aphrodite's origins: Hesiod (*Theogony*) claims that she was "born" from the foam of the sea after Cronos castrated Uranus, thus making her Uranus' daughter; but Homer (*Iliad*, book V) has Aphrodite as daughter of Zeus and Dione. According to Plato (*Symposium* 180e), the two were entirely separate entities: *Aphrodite Ourania* and *Aphrodite Pandemos*.
- [6] *Iliad*, book 1.503; 533
- [7] Pausanias, 2. 24.2.
- [8] R. S. P. Beekes, *Etymological Dictionary of Greek*, Brill, 2009, p. 499.
- [9] ; Johannes Hahn: Gewalt und religiöser Konflikt (<http://www.plekos.uni-muenchen.de/2004/rhahn.html>); The Holy Land and the Bible ([http://philologos.org/\\_eb-thlatb/chap08.htm#mosue](http://philologos.org/_eb-thlatb/chap08.htm#mosue))
- [10] Hyginus, *Fabulae* 155
- [11] Scholia on Pindar, Olympian Ode 9, 107
- [12] Stephanus of Byzantium, s. v. *Dōdōne*, with a reference to Acestodorus
- [13] At the Internet Archive.  
At [khazarzar.skeptik.net](http://khazarzar.skeptik.net).
- [14] The bust below the base of the neck is eighteenth century. The head, which is roughly worked at back and must have occupied a niche, was found at Hadrian's Villa, Tivoli and donated to the British Museum by John Thomas Barber Beaumont in 1836. BM 1516. (British Museum, *A Catalogue of Sculpture in the Department of Greek and Roman Antiquities*, 1904).
- [15] Homer, *Iliad* i. 202, ii. 157, 375, &c.
- [16] Pindar, *Isthmian Odes* iv. 99
- [17] Hyginus, *Poetical Astronomy* ii. 13
- [18] Spanh. *ad Callim. hymn. in Jov*, 49
- [19] Durant, *The Life of Greece (The Story of Civilization Part II*, New York: Simon & Schuster) 1939:23.
- [20] Rodney Castleden, *Minoans: Life in Bronze-Age Crete*, "The Minoan belief-system" (Routledge) 1990:125
- [21] Pointed out by Bernard Clive Dietrich, *The Origins of Greek Religion* (de Gruyter) 1973:15.
- [22] A.B. Cook, *Zeus* Cambridge University Press, 1914, I, figs 397, 398.
- [23] Dietrich 1973, noting Martin P. Nilsson, *Minoan-Mycenaean Religion, and Its Survival in Greek Religion* 1950:551 and notes.
- [24] "Professor Stylianos Alexiou reminds us that there were other divine boys who survived from the religion of the pre-Hellenic period — Linos, Ploutos and Dionysos — so not all the young male deities we see depicted in Minoan works of art are necessarily Velchanos" (Castleden 1990:125
- [25] Richard Wyatt Hutchinson, *Prehistoric Crete*, (Harmondsworth: Penguin) 1968:204, mentions that there is no classical reference to the death of Zeus (noted by Dietrich 1973:16 note 78).
- [26] "This annually reborn god of vegetation also experienced the other parts of the vegetation cycle: holy marriage and annual death when he was thought to disappear from the earth" (Dietrich 1973:15).
- [27] In the founding myth of Lycaon's banquet for the gods that included the flesh of a human sacrifice, perhaps one of his sons, Nyctimus or Arcas Zeus overturned the table and struck the house of Lyceus with a thunderbolt; his patronage at the Lykaia can have been little more than a formula.
- [28] A morphological connection to *lyke* "brightness" may be merely fortuitous.
- [29] Modern archaeologists have found no trace of human remains among the sacrificial detritus, Walter Burkert, "Lykaia and Lykaion", *Homo Necans*, tr. by Peter Bing (University of California) 1983, p. 90.
- [30] Pausanias 8.38.
- [31] *Republic* 565d-e
- [32] Schol. *ad Pind. Ol.* vi. 162
- [33] Hesiod, according to a scholium on Apollonius of Rhodes' *Argonautika*, ii. 297
- [34] *Odyssey* 14.326-7
- [35] Pausanias 3.18.
- [36] 2 Maccabees 6:2
- [37] David Syme Russel. *Daniel*. (Louisville, Kentucky: Westminster John Knox Press, 1981) 191.
- [38] In Fourth Tractate 'Problems of the Soul' The Demiurge is identified as Zeus.10."When under the name of Zeus we are considering the Demiurge we must leave out all notions of stage and progress, and recognize one unchanging and timeless life."
- [39] The translation of Hermes (<http://www.searchgodsword.org/enc/isb/view.cgi?number=T5958>)
- [40] The International Standard Bible Encyclopaedia, edited by J. Orr, 1960, Vol. III, p. 1944.



[41] 2 Maccabees 6:1,2 ([http://st-takla.org/pub\\_Deuterocanon/](http://st-takla.org/pub_Deuterocanon/)

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[42] *A Point of View: The euro's strange stories* (<http://www.bbc.co.uk/news/magazine-15790507>), BBC, retrieved 20/11/2011

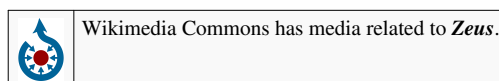
[43] [http://en.wikipedia.org/w/index.php?title=Template:Genealogy\\_of\\_the\\_Olympians\\_in\\_Greek\\_mythology&action=edit](http://en.wikipedia.org/w/index.php?title=Template:Genealogy_of_the_Olympians_in_Greek_mythology&action=edit)

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- Theoi Project, Zeus (<http://www.theoi.com/Olympios/Zeus.html>) summary, stories, classical art
- Theoi Project, Cult Of Zeus (<http://www.theoi.com/Cult/ZeusCult.html>) cult and statues
- Photo: Pagans Honor Zeus at Ancient Athens Temple (<http://news.nationalgeographic.com/news/2007/01/070122-pagans-athens.html>) from National Geographic

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