[Template:About](/wiki/Template:About" \o "Template:About) [Template:Redirect10](/wiki/Template:Redirect10) [Template:Pp-pc1](/wiki/Template:Pp-pc1) [Template:Infobox deity](/wiki/Template:Infobox_deity) [Template:Contains special characters](/wiki/Template:Contains_special_characters) [Template:Ancient Greek religion](/wiki/Template:Ancient_Greek_religion)

**Athena** ([Template:IPAc-en](/wiki/Template:IPAc-en); [Attic Greek](/wiki/Attic_Greek): [Template:Lang](/wiki/Template:Lang), *Athēnā*, or [Template:Lang](/wiki/Template:Lang), *Athēnaia*; [Epic](/wiki/Epic_Greek): [Template:Lang](/wiki/Template:Lang), *Athēnaiē*; [Doric](/wiki/Doric_Greek): [Template:Lang](/wiki/Template:Lang), *Athānā*) or **Athene** ([Template:IPAc-en](/wiki/Template:IPAc-en); [Ionic](/wiki/Ionic_Greek): [Template:Lang](/wiki/Template:Lang), *Athēnē*), often given the [epithet](/wiki/Epithet) **Pallas** ([Template:IPAc-en](/wiki/Template:IPAc-en); [Template:Lang](/wiki/Template:Lang)), is the goddess of wisdom, courage, inspiration, civilization, law and justice, mathematics, strength, war strategy, the arts, crafts, and skill in [ancient Greek](/wiki/Ancient_Greece) [religion](/wiki/Hellenistic_religion) and [mythology](/wiki/Greek_mythology). [Minerva](/wiki/Minerva) is the [Roman goddess](/wiki/Roman_god) [identified with](/wiki/Interpretatio_graeca) Athena.[[1]](#cite_note-1) Athena is known for her calm temperament, as she moves slowly to anger. She is noted to have only fought for just reasons, and would not fight without a purpose.[[2]](#cite_note-2) Athena is portrayed as a shrewd companion of [heroes](/wiki/Hero) and is the patron [goddess](/wiki/Goddess) of heroic endeavour. She is the [virgin](/wiki/Virginity) patroness of [Athens](/wiki/Athens). The Athenians founded the [Parthenon](/wiki/Parthenon) on the [Acropolis](/wiki/Acropolis) of her namesake city, Athens (Athena Parthenos), in her honour.[[1]](#cite_note-1) Veneration of Athena was so persistent that archaic myths about her were recast to adapt to cultural changes.[Template:Citation needed](/wiki/Template:Citation_needed) In her role as a protector of the city ([*polis*](/wiki/Polis)), many people throughout the Greek world worshipped Athena as *Athena Polias* (Ἀθηνᾶ Πολιάς "Athena of the city"). While the city of Athens and the goddess Athena essentially bear the same name (*Athena* the goddess, *Athenai* the city), it is not known which of the two words is derived from the other.[[3]](#cite_note-3)

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## Etymology of the name and origins of her cult[[edit](/index.php?title=(none)&action=edit&section=1)]

Athena is associated with [Athens](/wiki/Athens), a plural name, because it was the place where she presided over her sisterhood, the *Athenai*, in earliest times. [Mycenae](/wiki/Mycenae) was the city where the Goddess was called Mykene, and Mycenae is named in the plural for the sisterhood of females who tended her there. At [Thebes](/wiki/Thebes_(Greece)) she was called Thebe, and the city again a plural, Thebae (or Thebes, where the ‘s’ is the plural formation). Similarly, at Athens she was called Athena, and the city Athenae (or Athens, again a plural).[[4]](#cite_note-4) Athena had a special relationship with [Athens](/wiki/Athens), as is shown by the etymological connection of the names of the goddess and the city. According to mythical lore, she competed with Poseidon and she won by creating the olive tree; the Athenians would accept her gift and name the city after her. In history, the citizens of Athens built a statue of Athena as a temple to the goddess, which had piercing eyes, a helmet on her head, attired with an [aegis](/wiki/Aegis) or [cuirass](/wiki/Cuirass), and an extremely long spear. It also had a crystal shield with the head of the [Gorgon](/wiki/Gorgon) on it. A large snake accompanied her and she held [Nike](/wiki/Nike_(mythology)), the goddess of victory, in her hand.

In a [Mycenean](/wiki/Mycenea) fresco, there is a composition of two women extending their hands towards a central figure who is covered by an enormous figure-eight shield and could also depict the war-goddess with her [palladium](/wiki/Palladium_(classical_antiquity)), or her palladium in an aniconic representation. Therefore, Mylonas believes that Athena was a Mycenaean creation.[[5]](#cite_note-5) On the other hand, Nilsson claims that she was the goddess of the palace who protected the king, and that the origin of Athena was the [Minoan](/wiki/Minoan_civilization) domestic snake-goddess.[[6]](#cite_note-6) In the so-called Procession-fresco in [Knossos](/wiki/Knossos) which was reconstructed by the Mycenaeans, two rows of figures carrying vessels, seem to meet in front of a central figure, which is probably the Minoan palace goddess “Atano”.[[7]](#cite_note-7) In [Mycenaean Greek](/wiki/Mycenaean_Greek), at [Knossos](/wiki/Knossos) a single inscription [Template:Lang](/wiki/Template:Lang) *A-ta-na po-ti-ni-ja* /Athana potniya/ appears in the [Linear B](/wiki/Linear_B) tablets from the Late Minoan II-era "Room of the Chariot Tablets"; these comprise the earliest Linear B archive anywhere.[[8]](#cite_note-8)[[9]](#cite_note-9) Although *Athana potniya* often is translated *Mistress Athena*, it literally means "the [*Potnia*](/wiki/Potnia) of At(h)ana", which perhaps, means *the Lady of Athens*;[[10]](#cite_note-10) any connection to the city of Athens in the Knossos inscription is uncertain.[[11]](#cite_note-11) We also find *A-ta-no-dju-wa-ja* ([KO](/wiki/Kophinas) Za 1 inscription, line 1), in [Linear A](/wiki/Linear_A) [Minoan](/wiki/Minoan_language); the final part being regarded as the Linear A Minoan equivalent of the Linear B Mycenaean *di-u-ja* or *di-wi-ja* (*Diwia*, "divine"). *Divine* Athena also was a weaver and the deity of crafts (see [*dyeus*](/wiki/Dyeus)).[[12]](#cite_note-12) Whether her name is attested in [Eteocretan](/wiki/Eteocretan) or not will have to wait for decipherment of [Linear A](/wiki/Linear_A).

Apart from these Creto-Greek attributions, [Günther Neumann](/wiki/Günther_Neumann) has suggested that Athena’s name is possibly of [Lydian](/wiki/Lydian_language) origin;[[13]](#cite_note-13) it may be a compound word derived in part from [Tyrrhenian](/wiki/Tyrrhenian_languages) *ati*, meaning *mother* and the name of the [Hurrian](/wiki/Hurrian) goddess [Hannahannah](/wiki/Hannahannah) shortened in various places to *Ana*.[Template:Citation needed](/wiki/Template:Citation_needed)

In his dialogue [*Cratylus*](/wiki/Cratylus_(dialogue)), the Greek philosopher [Plato](/wiki/Plato) (428–347 BC), gives the etymology of Athena’s name, based on the views of the ancient Athenians and his own etymological speculations:

[Template:Quote](/wiki/Template:Quote)

Thus for Plato her name was to be derived from Greek [Template:Lang](/wiki/Template:Lang), *Atheonóa* — which the later Greeks rationalised as from the deity’s (θεός *theos*) mind (νοῦς *nous*).

Plato also noted that the citizens of [Sais](/wiki/Sais) in Egypt worshipped a goddess whose Egyptian name was [Neith](/wiki/Neith),[[14]](#cite_note-14) and which was identified with Athena.[[15]](#cite_note-15) Neith was the war goddess and huntress deity of the Egyptians since the ancient Pre-Dynastic period, who was also identified with [weaving](/wiki/Weaving). In addition, ancient Greek myths reported that Athena had visited many mythological places such as Libya's Triton River in North Africa and the [Phlegraean plain](/wiki/Phlegra_(mythology)).[[16]](#cite_note-16) Scholar [Martin Bernal](/wiki/Martin_Bernal) created the controversial[[17]](#cite_note-17) [Black Athena](/wiki/Black_Athena) theory to explain this associated origin by claiming that the conception of Neith was brought to Greece from Egypt, along with "an enormous number of features of civilization and culture in the third and second millennia".[[18]](#cite_note-18) The connection with Neith was later rejected by other scholars in view of formal difficulties.[[19]](#cite_note-19) [R. S. P. Beekes](/wiki/Robert_S._P._Beekes) has suggested a [Pre-Greek](/wiki/Pre-Greek) origin of the name.[[20]](#cite_note-20) Some authors[Template:Citation needed](/wiki/Template:Citation_needed) believe that, in early times, Athena was either an [owl](/wiki/Owl) herself or a [bird goddess](/wiki/Bird_goddess) in general: In the third Book of the [*Odyssey*](/wiki/Odyssey), she takes the form of a [sea-eagle](/wiki/Sea_eagle_(bird)). These authors argue that she dropped her prophylactic owl-mask before she lost her wings. “Athena, by the time she appears in art,” Jane Ellen Harrison had remarked, “has completely shed her animal form, has reduced the shapes she once wore of snake and bird to attributes, but occasionally in [black-figure vase-paintings](/wiki/Black_figure_pottery) she still appears with wings.”[[21]](#cite_note-21) Some Greek authors[Template:Who](/wiki/Template:Who) have derived natural symbols from the etymological roots of Athena’s names to be aether, air, earth, and moon. This was one of the primary developments of scholarly exploration in the ancient world.[[22]](#cite_note-22) Miriam Robbins Dexter has suggested that, at least at some point in her history, Athena has been a [solar deity](/wiki/Solar_deity).[[23]](#cite_note-23) Athena bears traits common with [Indo-European](/wiki/Indo-European) solar goddesses, such as the possession of a mirror and the invention of weaving (for instance, the Baltic [Saule](/wiki/Saulė) possesses both these characteristics), and her association with Medusa (herself also suspected of being the remnants of a solar goddess) adds solar iconography to her cultus. Additionally, she is also equated with the Celtic [Sulis](/wiki/Sulis),[Template:Clarify](/wiki/Template:Clarify) a deity whose name is derived from the common proto-Indo-European root for many solar deities. Though the sun in Greek myth is personified as the male [Helios](/wiki/Helios), several relictual solar goddesses are known, such as [Alectrona](/wiki/Alectrona).

## Cult and patronages[[edit](/index.php?title=(none)&action=edit&section=2)]

[thumb|right|Athenian](/wiki/File:Tétradrachme_athénien_représentant_Athéna.jpg) [tetradrachm](/wiki/Tetradrachm) representing the goddess Athena. [thumb|A new](/wiki/File:Peplos_scene_BM_EV.JPG) [*peplos*](/wiki/Peplos) was woven for Athena and ceremonially brought to dress her [cult image](/wiki/Cult_image) ([British Museum](/wiki/British_Museum)).

Athena as the goddess of philosophy became an aspect of her [cult](/wiki/Cult_(religious_practice)) in Classical Greece during the late 5th century BC.[[24]](#cite_note-24) She is the patroness of various crafts, especially of [weaving](/wiki/Weaving), as *Athena Ergane*, and was honored as such at festivals such as [Chalceia](/wiki/Chalceia). The metalwork of weapons also fell under her patronage. She led battles ([*Athena Promachos*](/wiki/Athena_Promachos) or the warrior maiden [*Athena Parthenos*](/wiki/Athena_Parthenos))[[25]](#cite_note-25) as the disciplined, strategic side of war, in contrast to her brother [Ares](/wiki/Ares), the patron of violence, bloodlust and slaughter—"the raw force of war".[[26]](#cite_note-26) Athena is the goddess of knowledge, purity, arts, crafts, learning, justice and wisdom. She represents intelligence, humility, consciousness, cosmic knowledge, creativity, education, enlightenment, the arts, eloquence and power. She stands for Truth, Justice, and Moral values. She plays a tough, clever and independent role. Not only was this version of Athena the opposite of Ares in combat, it was also the polar opposite of the serene earth goddess version of the deity, *Athena Polias*.[[25]](#cite_note-25) Athena appears in Greek mythology as the patron and helper of many heroes, including [Odysseus](/wiki/Odysseus), [Jason](/wiki/Jason), and [Heracles](/wiki/Heracles). In [Classical Greek](/wiki/Classical_Greek) myths, she never consorts with a lover, nor does she ever marry,[[27]](#cite_note-27) earning the title *Athena Parthenos* (Athena the Virgin). A remnant of archaic myth depicts her as the adoptive mother of [Erechtheus](/wiki/Erechtheus)/[Erichthonius](/wiki/Erichthonius_of_Athens) through the foiled rape by [Hephaestus](/wiki/Hephaestus).[[28]](#cite_note-28) Other variants relate that Erichthonius, the serpent that accompanied Athena, was born to [Gaia](/wiki/Gaia_(mythology)): when the rape failed, the semen landed on Gaia and impregnated her. After Erechthonius was born, Gaia gave him to Athena.

Though Athena is a goddess of war strategy, she disliked fighting without purpose and preferred to use wisdom to settle predicaments.[[29]](#cite_note-29) The goddess approved of fighting only for a reasonable cause or to resolve conflict. She encouraged everyone to use intuitive wisdom rather than anger or violence. As patron of Athens she fought in the Trojan war on the side of the Achaeans.

## Attributes and epithets[[edit](/index.php?title=(none)&action=edit&section=3)]

[thumb|left|upright=1.1|Marble Greek copy signed "Antiokhos", a 1st-century BC variant of](/wiki/File:Athena_Parthenos_Altemps_Inv8622.jpg) [Phidias'](/wiki/Phidias) 5th century [*Athena Promachos*](/wiki/Athena_Promachos) that stood on the [Acropolis](/wiki/Acropolis) [thumb|right|Bust of the "Velletri Pallas" type, copy after a votive statue of Kresilas in Athens (c.](/wiki/File:Bust_Athena_Velletri_Glyptothek_Munich_213.jpg)[Template:Nbsp](/wiki/Template:Nbsp)425 BC) [thumb|upright=0.9|A](/wiki/File:Littleowl.jpg) [little Owl](/wiki/Little_Owl), sacred bird of the Goddess ([Owl of Athena](/wiki/Owl_of_Athena)) [Template:See also](/wiki/Template:See_also) Athena's [epithets](/wiki/Epithet) include [Template:Lang](/wiki/Template:Lang), **Atrytone** (= the unwearying), [Template:Lang](/wiki/Template:Lang), **Parthénos** (= virgin), and [Template:Lang](/wiki/Template:Lang), **Promachos** (the First Fighter, i.e., *she who fights in front*).

In poetry from Homer, an oral tradition of the 8th or 7th century BC, onward, Athena's most common [epithet](/wiki/Epithets_in_Homer) is **Glaukopis** ([Template:Lang](/wiki/Template:Lang)), which usually is translated as, *bright-eyed* or *with gleaming eyes*.[[30]](#cite_note-30) The word is a combination of *glaukos* ([Template:Lang](/wiki/Template:Lang), meaning *gleaming*, *silvery*, and later, *bluish-green* or *gray*)[[31]](#cite_note-31) and *ops* ([Template:Lang](/wiki/Template:Lang), *eye*, or sometimes, *face*).[[32]](#cite_note-32) It is interesting to note that *glaux* ([Template:Lang](/wiki/Template:Lang),[[33]](#cite_note-33) "little owl")[[34]](#cite_note-34) is from the same root, presumably according to some, because of the bird's own distinctive eyes. The bird which sees well in the night is closely associated with the goddess of [wisdom](/wiki/Wisdom): in archaic images, Athena is frequently depicted with an [owl](/wiki/Owl_of_Athena) (or "owl of Athena" and later under the [Roman Empire](/wiki/Roman_Empire), "owl of [Minerva](/wiki/Minerva)") perched on her hand. This pairing evolved in tandem so that even today the owl is a symbol of perspicacity and erudition.[[1]](#cite_note-1) Unsurprisingly, the owl became a sort of Athenian mascot. The [olive](/wiki/Olive) tree is likewise sacred to her. In earlier times, Athena may well have been a [bird goddess](/wiki/Bird_goddess), similar to the unknown goddess depicted with owls, wings, and bird talons on the [Burney relief](/wiki/Burney_relief), a Mesopotamian terracotta relief of the early second millennium BC.[Template:Citation needed](/wiki/Template:Citation_needed)

Other epithets include: **Aethyia** under which she was worshiped in [Megara](/wiki/Megara).[[35]](#cite_note-35) The word *aethyia* ([Template:Lang](/wiki/Template:Lang)) signifies a *diver*, and figuratively, a *ship*, so the name must reference Athena teaching the art of shipbuilding or navigation.[[36]](#cite_note-36)[[37]](#cite_note-37) In a temple at Phrixa in [Elis](/wiki/Elis), which was reportedly built by Clymenus, she was known as **Cydonia**.[[38]](#cite_note-38) The various Athena subgroups, or cults, all branching from the central goddess herself often proctored various initiation rites of Grecian youth, for example, the passage into citizenship by young men and for women the elevation to the status of citizen wife. Her various cults were portals of a uniform socialization, even beyond mainland Greece.[[39]](#cite_note-39) In the [*Iliad*](/wiki/Iliad) (4.514), the [Homeric Hymns](/wiki/Homeric_Hymns), and in [Hesiod's](/wiki/Hesiod) [*Theogony*](/wiki/Theogony), Athena is given the curious epithet **Tritogeneia.** The meaning of this term is unclear; it could mean various things, including "[Triton](/wiki/Triton_(mythology))-born", perhaps indicating that the sea-deity was her parent according to some early myths.[[40]](#cite_note-40)[[41]](#cite_note-41) In Ovid's *Metamorphoses* Athena is occasionally referred to as "Tritonia".

Another possible meaning may be *triple-born* or *third-born*, which may refer to a triad or to her status as the third daughter of Zeus or the fact she was born from Metis, Zeus, and herself; various legends list her as being the first child after Artemis and Apollo, though other legends[[42]](#cite_note-42) identify her as Zeus' first child. The latter would have to be drawn from Classical myths, however, rather than earlier ones.

In her role as judge at [Orestes'](/wiki/Orestes_(mythology)) trial on the murder of his mother, [Clytemnestra](/wiki/Clytemnestra) (which he won), Athena won the epithet **Areia**. Other epithets were [Ageleia](/wiki/Ageleia) and [Itonia](/wiki/Itonia).

[thumb|Cult statue of Athena with the face of the Carpegna type (late 1st century BC to early 1st century AD), from the Piazza dell'Emporio, Rome](/wiki/File:Athena_Carpegna_Massimo.jpg)

Athena was given many other cult titles. She has the epithet **Ergane** as the patron of craftsmen and artisans. With the epithet [*Parthenos*](/wiki/Athena_Parthenos) ("virgin") she was especially worshipped in the festivals of the [Panathenaea](/wiki/Panathenaea) and [Pamboeotia](/wiki/Pamboeotia) where both militaristic and athletic displays took place.[[43]](#cite_note-43) With the epithet [*Promachos*](/wiki/Athena_Promachos) she led in battle (see [Promachos](/wiki/Promachos)). With the epithet **Polias** ("of the city"), Athena was the protector of not only Athens but also of many other cities, including [Argos](/wiki/Argos), [Sparta](/wiki/Sparta), [Gortyn](/wiki/Gortyn), [Lindos](/wiki/Lindos), and [Larisa](/wiki/Larisa).

She was given the epithet [**Hippeia**](/wiki/Hippeia) ("of the horses", "equestrian"), as the inventor of the [chariot](/wiki/Chariot), and was worshiped under this title at Athens, [Tegea](/wiki/Tegea) and [Olympia](/wiki/Olympia,_Greece). As Athena Hippeia she was given an alternative parentage: [Poseidon](/wiki/Poseidon) and Polyphe, daughter of [Oceanus](/wiki/Oceanus).[[44]](#cite_note-44)[[45]](#cite_note-45) In each of these cities her temple frequently was the major temple on the acropolis.[[46]](#cite_note-46) Athena often was equated with [Aphaea](/wiki/Aphaea), a local goddess of the island of [Aegina](/wiki/Aegina), located near [Athens](/wiki/Athens), once Aegina was under Athenian's power. The Greek historian [Plutarch](/wiki/Plutarch) (46–120 AD) also refers to an instance during the Parthenon's construction of her being called **Athena** [**Hygieia**](/wiki/Hygieia) ("healer", *health personified*):

[Template:Quote](/wiki/Template:Quote)

In classical times the [Plynteria](/wiki/Plynteria), or “Feast of Adorning”, was observed every May, it was a festival lasting five days. During this period the Priestesses of Athena, or “Plyntrides”, performed a cleansing ritual within “the Erecththeum”, the personal sanctuary of the goddess. Here Athena's statue was undressed, her clothes washed, and body purified.

In [Arcadia](/wiki/Arcadia), she was assimilated with the ancient goddess Alea and worshiped as [Athena Alea](/wiki/Athena_Alea).

## Mythology[[edit](/index.php?title=(none)&action=edit&section=4)]

### Birth[[edit](/index.php?title=(none)&action=edit&section=5)]

[thumb|upright=1.2|After he swallowed her pregnant mother,](/wiki/File:Amphora_birth_Athena_Louvre_F32.jpg) [Metis](/wiki/Metis_(mythology)), Athena is "born" from Zeus' forehead as he grasps the clothing of [Eileithyia](/wiki/Eileithyia) on the right; [black-figured](/wiki/Black-figure_pottery) [amphora](/wiki/Amphora), 550–525 BC, Louvre.

Although Athena appears before [Zeus](/wiki/Zeus) at [Knossos](/wiki/Knossos) — in [Linear B](/wiki/Linear_B), as [Template:Lang](/wiki/Template:Lang), *a-ta-na po-ti-ni-ja*, “Mistress Athena”[[47]](#cite_note-47) — in the Classical [Olympian pantheon](/wiki/Olympian_gods), Athena was remade as the favourite daughter of Zeus, born fully armed from his forehead.[[48]](#cite_note-48) The story of her birth comes in several versions. In the one most commonly cited, Zeus lay with Metis, the goddess of crafty thought and wisdom, but he immediately feared the consequences. It had been prophesied that Metis would bear children more powerful than the sire,[[49]](#cite_note-49) even Zeus himself. In order to prevent this, Zeus swallowed Metis.[[50]](#cite_note-50) He was too late: Metis had already conceived.

Eventually Zeus experienced an enormous headache; [Prometheus](/wiki/Prometheus), [Hephaestus](/wiki/Hephaestus), [Hermes](/wiki/Hermes), [Ares](/wiki/Ares), or Palaemon (depending on the sources examined) cleaved Zeus’ head with the double-headed [Minoan](/wiki/Minoan_civilization) [axe](/wiki/Axe), the [*labrys*](/wiki/Labrys). Athena leaped from Zeus’ head, fully grown and armed, with a shout — “and pealed to the broad sky her clarion cry of war. And Ouranos trembled to hear, and Mother Gaia…” ([Pindar](/wiki/Pindar), *Seventh Olympian Ode*). Plato, in the [*Laws*](/wiki/Laws_(dialogue)), attributes the cult of Athena to the culture of [Crete](/wiki/Crete), introduced, he thought, from Libya during the dawn of Greek culture. Classical myths thereafter note that [Hera](/wiki/Hera) was so annoyed at Zeus for having produced a child that she conceived and bore [Hephaestus](/wiki/Hephaestus) by [herself](/wiki/Parthenogenesis), but in Philostratus the Elder, Imagines [2. 27](https://archive.org/stream/imagines00philuoft#page/246/mode/2up) (trans. Fairbanks) (Greek rhetorician 3rd century AD) Hera "rejoices" at Athena's birth "as though Athena were her daughter also." In accordance with this mythological tradition, Plato, in [*Cratylus*](/wiki/Cratylus) (407B), gave the etymology of her name as signifying “the mind of god”, *theou noesis*. The Christian apologist of the 2nd century [Justin Martyr](/wiki/Justin_Martyr) takes issue with those pagans who erect at springs images of [Kore](/wiki/Persephone), whom he interprets as Athena:

“They said that Athena was the daughter of Zeus not from intercourse, but when the god had in mind the making of a world through a word ([*logos*](/wiki/Logos)) his first thought was Athena.”[[51]](#cite_note-51)

[thumb|*Atena farnese*, Roman copy of a Greek original from Phidias' circle, c.](/wiki/File:Atena_farnese,_copia_romana_da_orig._greco_della_cerchia_fidiaca,_forse_Pyrrhos_nel_430_ac_ca.,_6024,_01.JPG)[Template:Nbsp](/wiki/Template:Nbsp)430 AD, Museo Archeologico, Naples

#### Other tales[[edit](/index.php?title=(none)&action=edit&section=6)]

Some origin stories tell of Athena having been born outside of Olympus and raised by the god Triton. Fragments attributed by the Christian [Eusebius of Caesarea](/wiki/Eusebius_of_Caesarea) to the semi-legendary [Phoenician](/wiki/Phoenicia) historian [Sanchuniathon](/wiki/Sanchuniathon), which Eusebius thought had been written before the [Trojan war](/wiki/Trojan_war), make Athena instead the daughter of [Cronus](/wiki/Cronus), a king of [Byblos](/wiki/Byblos) who visited 'the inhabitable world' and bequeathed [Attica](/wiki/Attica) to Athena.[[52]](#cite_note-52) Sanchuniathon's account would make Athena the sister of Zeus and Hera, not Zeus' daughter.

### Pallas Athena[[edit](/index.php?title=(none)&action=edit&section=7)]

The tradition regarding Athena's parentage involves some of her more mysterious [epithets](/wiki/Epithet): Pallas, as in the ancient-Greek [Template:Lang](/wiki/Template:Lang) (also Pallantias) and Tritogeneia (also Trito, Tritonis, Tritoneia, Tritogenes). A distant archaic separate entity named Pallas is invoked as Athena's father, sister, foster sister, companion, or opponent in battle. One of these is [Pallas](/wiki/Pallas_(daughter_of_Triton)), a daughter of [Triton](/wiki/Triton_(mythology)) (a sea god), and a childhood friend of Athena.[[53]](#cite_note-53) In every case, Athena kills Pallas, accidentally, and thereby gains the name for herself. In one telling, they practice the arts of war together until one day they have a falling out. As Pallas is about to strike Athena, Zeus intervenes. With Pallas stunned by a blow from Zeus, Athena takes advantage and kills her. Distraught over what she has done, Athena takes the name Pallas for herself.

When Pallas is Athena's father, the events, including her birth, are located near a body of water named Triton or [Tritonis](/wiki/Lake_Tritonis). When Pallas is Athena's sister or foster-sister, Athena's father or foster-father is [Triton](/wiki/Triton_(mythology)), the son and herald of [Poseidon](/wiki/Poseidon). But Athena may be called the daughter of Poseidon and a nymph named Tritonis, without involving Pallas. Likewise, Pallas may be Athena's father or opponent, without involving Triton.[[54]](#cite_note-54) On this topic, Walter Burkert says "she is the Pallas of Athens, *Pallas Athenaie*, just as Hera of Argos is *Here Argeie*.[[55]](#cite_note-55) For the Athenians, Burkert notes, Athena was simply "the Goddess", *hē theós* (ἡ θεός), certainly an ancient title.

[thumb|](/wiki/File:Ac.parthenon5.jpg)[The Parthenon](/wiki/The_Parthenon), Temple of Athena Parthenos

### ''Athena Parthenos'': Virgin Athena[[edit](/index.php?title=(none)&action=edit&section=8)]

Athena never had a consort or lover and is thus known as [*Athena Parthenos*](/wiki/Athena_Parthenos), "Virgin Athena". Her most famous temple, the [Parthenon](/wiki/Parthenon), on the [Acropolis](/wiki/Acropolis,_Athens) in [Athens](/wiki/Athens) takes its name from this title. It is not merely an observation of her virginity, but a recognition of her role as enforcer of rules of sexual modesty and ritual mystery. Even beyond recognition, the Athenians allotted the goddess value based on this pureness of virginity as it upheld a rudiment of female behavior in the patriarchal society. Kerenyi's study and theory of Athena accredits her virginal epithet to be a result of the relationship to her father Zeus and a vital, cohesive piece of her character throughout the ages.[[56]](#cite_note-56) This role is expressed in a number of stories about Athena. [Marinus of Neapolis](/wiki/Marinus_of_Neapolis) reports that when Christians removed the statue of the Goddess from the [Parthenon](/wiki/Parthenon), a beautiful woman appeared in a dream to [Proclus](/wiki/Proclus), a devotee of Athena, and announced that the *"Athenian Lady"* wished to dwell with him.[[57]](#cite_note-57) [thumb|The](/wiki/File:Athena_Giustiniani.jpg) [*Athena Giustiniani*](/wiki/Athena_Giustiniani), a Roman copy of a Greek statue of Pallas Athena with her serpent, [Erichthonius](/wiki/Erichthonius_of_Athens)

#### Erichthonius[[edit](/index.php?title=(none)&action=edit&section=9)]

[Hephaestus](/wiki/Hephaestus) attempted to [rape](/wiki/Rape) Athena, but she eluded him. His [semen](/wiki/Semen) fell to the earth and impregnated the soil, and [Erichthonius](/wiki/Erichthonius_of_Athens) was born from the Earth, [Gaia](/wiki/Gaia_(mythology)). Athena then raised the baby as a foster mother.[[28]](#cite_note-28) Athena puts the infant Erichthonius into a small box (*cista*) which she entrusts to the care of three sisters, [Herse](/wiki/Herse), [Pandrosus](/wiki/Pandrosus), and [Aglaulus](/wiki/Aglaulus,_daughter_of_Cecrops) of Athens. The goddess does not tell them what the box contains, but warns them not to open it until she returns. One or two sisters opens the *cista* to reveal Erichthonius, in the form (or embrace) of a [serpent](/wiki/Serpent_(symbolism)). The serpent, or insanity induced by the sight, drives Herse and Aglaulus to throw themselves off the [Acropolis](/wiki/Acropolis,_Athens).[[58]](#cite_note-58) Jane Harrison (*Prolegomena*) finds this to be a simple cautionary tale directed at young girls carrying the *cista* in the [Thesmophoria](/wiki/Thesmophoria) rituals, to discourage them from opening it outside the proper context.

Another version of the myth of the Athenian maidens is told in [*Metamorphoses*](/wiki/Metamorphoses) by the Roman poet [Ovid](/wiki/Ovid) (43 BC[Template:Snds](/wiki/Template:Snds)17 AD); in this late variant [Hermes](/wiki/Hermes) falls in love with Herse. Herse, Aglaulus, and Pandrosus go to the temple to offer sacrifices to Athena. Hermes demands help from Aglaulus to seduce Herse. Aglaulus demands money in exchange. Hermes gives her the money the sisters have already offered to Athena. As punishment for Aglaulus's greed, Athena asks the goddess [Envy](/wiki/Invidia) to make Aglaulus jealous of Herse. When Hermes arrives to seduce Herse, Aglaulus stands in his way instead of helping him as she had agreed. He turns her to stone.[[59]](#cite_note-59) With this mythic origin, Erichthonius became the founder-[king of Athens](/wiki/King_of_Athens), and many beneficial changes to Athenian culture were ascribed to him. During this time, Athena frequently protected him.

#### Medusa and Tiresias[[edit](/index.php?title=(none)&action=edit&section=10)]

In a late myth, [Medusa](/wiki/Medusa), unlike her sister [Gorgons](/wiki/Gorgon), came to be viewed by the Greeks of the 5th century as a beautiful mortal that served as priestess in Athena's temple. Poseidon liked Medusa, and decided to rape her in the temple of Athena, refusing to allow her vow of chastity to stand in his way.[[60]](#cite_note-60) Upon discovering the desecration of her temple, Athena changed Medusa's form to match that of her sister Gorgons as punishment. Medusa's hair turned into snakes, her lower body was transformed also, and meeting her gaze would turn any living man to stone. In the earliest myths, there is only one Gorgon, but there are two snakes that form a belt around her waist.

In one version of the [Tiresias](/wiki/Tiresias) myth, Tiresias stumbled upon Athena bathing, and he was struck blind by her to ensure he would never again see what man was not intended to see. But having lost his eyesight, he was given a special gift—to be able to understand the language of the birds (and thus to foretell the future).

[thumb|Athena depicted on a coin of](/wiki/File:AttalusICorrected.jpg) [Attalus I](/wiki/Attalus_I), ruler of [Pergamon](/wiki/Pergamon); c.[Template:Nbsp](/wiki/Template:Nbsp)200 BC

### Lady of Athens[[edit](/index.php?title=(none)&action=edit&section=11)]

Athena competed with [Poseidon](/wiki/Poseidon) to be the patron deity of Athens, which was yet unnamed, in a version of one [founding myth](/wiki/Founding_myth). They agreed that each would give the Athenians one gift and that the Athenians would choose the gift they preferred. Poseidon struck the ground with his [trident](/wiki/Trident) and a salt water spring sprang up; this gave them a means of trade and water—Athens at its height was a significant sea power, defeating the [Persian](/wiki/Achaemenid_Empire) fleet at the [Battle of Salamis](/wiki/Battle_of_Salamis)—but the water was salty and not very good for drinking.[[61]](#cite_note-61) Athena, however, offered them the first domesticated [olive tree](/wiki/Olive_tree). The Athenians (or their king, [Cecrops](/wiki/Cecrops_I)) accepted the olive tree and with it the patronage of Athena, for the olive tree brought wood, oil, and food. [Robert Graves](/wiki/Robert_Graves) was of the opinion that "Poseidon's attempts to take possession of certain cities are political myths" which reflect the conflict between matriarchal and patriarchal religions.[[61]](#cite_note-61)

#### Other cult sites[[edit](/index.php?title=(none)&action=edit&section=12)]

Athena also was the patron goddess of several other Greek cities, notably Sparta, where the archaic cult of [Athena Alea](/wiki/Athena_Alea) had its sanctuaries in the surrounding villages of [Mantineia](/wiki/Mantineia) and, notably, [Tegea](/wiki/Tegea). In Sparta itself, the temple of Athena *Khalkíoikos* (Athena "of the Brazen House", often [latinized](/wiki/Latin) as *Chalcioecus*) was the grandest and located on the Spartan acropolis; presumably it had a roof of bronze. The forecourt of the Brazen House was the place where the most solemn religious functions in Sparta took place.

Tegea was an important religious center of ancient Greece,[[62]](#cite_note-62) containing the Temple of [Athena Alea](/wiki/Athena_Alea). The *temenos* was founded by [Aleus](/wiki/Aleus), [Pausanias](/wiki/Pausanias_(geographer)) was informed.[[63]](#cite_note-63) Votive bronzes at the site from the Geometric and Archaic periods take the forms of horses and deer; there are sealstone and [fibulae](/wiki/Fibula). In the Archaic period the nine villages that underlie Tegea banded together in a [synoecism](/wiki/Synoecism) to form one city.[[64]](#cite_note-64) Tegea was listed in [Homer's](/wiki/Homer) [Catalogue of Ships](/wiki/Catalogue_of_Ships) as one of the cities that contributed ships and men for the [Achaean assault on Troy](/wiki/War_of_Troy).

### Counselor[[edit](/index.php?title=(none)&action=edit&section=13)]

[thumb|Athena and Heracles on an](/wiki/File:Athena_Herakles_Staatliche_Antikensammlungen_2648.jpg) [Attic](/wiki/Attica) red-figure [kylix](/wiki/Kylix_(drinking_cup)), 480–470 BC

Later myths of the Classical Greeks relate that Athena guided [Perseus](/wiki/Perseus_(mythology)) in his quest to behead [Medusa](/wiki/Medusa_(mythology)). She instructed [Heracles](/wiki/Heracles) to skin the [Nemean Lion](/wiki/Nemean_Lion) by using its own claws to cut through its thick hide. She also helped Heracles to defeat the [Stymphalian Birds](/wiki/Stymphalian_Birds), and to navigate the underworld so as to capture [Cerberus](/wiki/Cerberus).

In [*The Odyssey*](/wiki/The_Odyssey), [Odysseus'](/wiki/Odysseus) cunning and shrewd nature quickly won Athena's favour. In the realistic epic mode, however, she largely is confined to aiding him only from *afar*, as by implanting thoughts in his head during his journey home from Troy. Her guiding actions reinforce her role as the "protectress of heroes" or as mythologian [Walter Friedrich Otto](/wiki/Walter_Friedrich_Otto) dubbed her the "goddess of nearness" due to her mentoring and motherly probing.[[65]](#cite_note-65) It is not until he washes up on the shore of an island where [Nausicaa](/wiki/Nausicaa) is washing her clothes that Athena arrives personally to provide more tangible assistance. She appears in Nausicaa's dreams to ensure that the princess rescues Odysseus and plays a role in his eventual escort to Ithaca.

Athena appears in disguise to Odysseus upon his arrival, initially lying and telling him that Penelope, his wife, has remarried and that he is believed to be dead; but Odysseus lies back to her, employing skillful prevarications to protect himself.[[66]](#cite_note-66) Impressed by his resolve and shrewdness, she reveals herself and tells him what he needs to know in order to win back his kingdom. She disguises him as an elderly man or beggar so that he cannot be noticed by the suitors or Penelope, and helps him to defeat the suitors.

Athena also appears to Odysseus's son Telemachos. Her actions lead him to travel around to Odysseus's comrades and ask about his father. He hears stories about some of Odysseus's journey. Athena's push for Telemachos's journey helps him grow into the man role, that his father once held.

She also plays a role in ending the resultant feud against the suitors' relatives. She instructs Laertes to throw his spear and to kill the father of Antinous, Eupeithes.

### Judgment of Paris[[edit](/index.php?title=(none)&action=edit&section=14)]

[Template:Main](/wiki/Template:Main) In one myth, all the gods and goddesses as well as various mortals were invited to the marriage of [Peleus](/wiki/Peleus) and [Thetis](/wiki/Thetis) (the eventual parents of [Achilles](/wiki/Achilles)). Only [Eris](/wiki/Eris_(mythology)), goddess of discord, was not invited. She was annoyed at this, so she arrived with a golden apple inscribed with the word καλλίστῃ (kallistēi, "for the fairest"), which she threw among the goddesses. Aphrodite, Hera, and Athena all claimed to be the fairest, and thus the rightful owner of the apple.

[thumb|bottom|Paris is awarding the apple to Aphrodite *Urteil des Paris* by](/wiki/File:Mengs,_Urteil_des_Paris.jpg) [Anton Raphael Mengs](/wiki/Anton_Raphael_Mengs), c.[Template:Nbsp](/wiki/Template:Nbsp)1857

The goddesses chose to place the matter before Zeus, who, not wanting to favor one of the goddesses, put the choice into the hands of Paris, a [Trojan](/wiki/Troy) prince. After bathing in the spring of [Mount Ida](/wiki/Mount_Ida) where Troy was situated, the goddesses appeared before Paris for his decision. The goddesses undressed before him to be evaluated, either at his request or by their own choice.

Still, Paris could not decide, as all three were ideally beautiful, so they resorted to bribes. Hera tried to bribe Paris with control over all [Asia](/wiki/Asia) and [Europe](/wiki/Europe), while Athena offered wisdom, fame and glory in battle, but Aphrodite came forth and whispered to Paris that if he were to choose her as the fairest he would have the most beautiful mortal woman in the world as a wife, and he accordingly chose her. This woman was [Helen](/wiki/Helen_of_Troy), who was, unfortunately for Paris, already married to King [Menelaus](/wiki/Menelaus) of [Sparta](/wiki/Sparta#Prehistory). The other two goddesses were enraged by this and through Helen's abduction by Paris they brought about the [Trojan War](/wiki/Trojan_War).

[thumb|The apple is being given to Paris in alternative interpretations](/wiki/File:Cornelis_Cornelisz._van_Haarlem_-_The_Judgment_of_Paris_-_WGA05252.jpg)[Template:Snds](/wiki/Template:Snds)[Cornelis van Haarlem](/wiki/Cornelis_van_Haarlem), 1628

Another interpretation is that the apple was being given to the man by the three goddesses, instead of to one of the goddesses. This is the interpretation mythologists and writers delving into more ancient Greek myths that date from before the classical period. The later interpretation is considered a variant interpretation of icons of great antiquity, to conform to the changes in the evolution of the Greek pantheon in myths.

It is suspected that the icons relate to a religious ritual in which a "king" was selected who would serve for a year (or a specified period) before being sacrificed and that the cycle would be renewed upon his death. [Robert Graves](/wiki/Robert_Graves) was a strong proponent of this theory and it is written about in many of his publications, such as [*The Greek Myths*](/wiki/The_Greek_Myths) and [*The White Goddess*](/wiki/The_White_Goddess). This also was suggested in the early versions of an extensive analysis of Greek mythology, [*The Golden Bough*](/wiki/The_Golden_Bough) by [James George Frazer](/wiki/James_George_Frazer). In a later editions Frazer completely revised the book and left out his research and discussion of these rituals in the abbreviated edition that is known by that title today.

These interpretations relate to a concept of a *Great Goddess*, a [*Mother Goddess*](/wiki/Mother_Goddess), and the religious worship of such a deity in very ancient Greek culture. It took a triad form, one phase being Athena along with Hera and Aphrodite and others in her matrilineal line (grandmother, mother, etc.) such as ([Gaia](/wiki/Gaia_(mythology)), [Rhea](/wiki/Rhea_(mythology)), [Hera](/wiki/Hera), [Metis](/wiki/Metis_(mythology))), and myths that arose through interpretations (or misinterpretations) of icons from earlier cultural periods. The apple would have been given to the "king" the three goddesses selected.

### Roman fable of Arachne[[edit](/index.php?title=(none)&action=edit&section=15)]

The [fable](/wiki/Fable) of [Arachne](/wiki/Arachne) is a late Roman addition to Classical [Greek mythology](/wiki/Greek_mythology)[[67]](#cite_note-67) but does not appear in the myth repertoire of the Attic vase-painters. Arachne's name means *spider*.[[68]](#cite_note-68) Arachne was the daughter of a famous dyer in [Tyrian purple](/wiki/Tyrian_purple) in Hypaipa of [Lydia](/wiki/Lydia), and a weaving student of Athena. She became so conceited of her skill as a weaver that she began claiming that her skill was greater than that of Athena herself.

Athena gave Arachne a chance to redeem herself by assuming the form of an old woman and warning Arachne not to offend the deities. Arachne scoffed and wished for a weaving contest, so she could prove her skill.

Athena wove the scene of her victory over [Poseidon](/wiki/Poseidon) that had inspired her patronage of Athens. According to Ovid's Latin narrative, Arachne's tapestry featured twenty-one episodes of the infidelity of the deities, including [Zeus](/wiki/Zeus) being unfaithful with [Leda](/wiki/Leda_(mythology)), with [Europa](/wiki/Europa_(mythical)), and with [Danaë](/wiki/Danaë). Athena admitted that Arachne's work was flawless, but was outraged at Arachne's offensive choice of subjects that displayed the failings and transgressions of the deities. Finally, losing her temper, Athena destroyed Arachne's tapestry and loom, striking it with her shuttle.

Athena then struck Arachne with her staff, which changed her into a spider. In some versions, the destruction of her loom leads Arachne to hang herself in despair; Athena takes pity on her, and transforms her into a spider. In the aforementioned version, Arachne weaved scenes of joy while Athena weaved scenes of horror.

The fable suggests that the origin of weaving lay in imitation of spiders and that it was considered to have been perfected first in [Asia Minor](/wiki/Anatolia).

### A changed status in classical mythology[[edit](/index.php?title=(none)&action=edit&section=16)]

In [classical Greek](/wiki/Classical_Greece) mythology the role of Athena changed as the pantheon became organized under the leadership of Zeus. In earlier mythology she is identified as a [parthenogenic](/wiki/Parthenogenesis) daughter of a goddess, but the classical myths fashion for her a peculiar "birth from the head of Zeus" that assigns a father for Athena and eliminates a mother for her, identifying the father as a deity who at one time was portrayed as her brother. Athens may have fallen in 404 BC but the cult of Athena was so dominant in the culture that it survived the transitions seen in the mythic roles of other goddesses, albeit with a juggling of "family" relationships.

J.J. Bachofen advocated that Athena was originally a maternal figure stable in her security and poise but was caught up and perverted by a patriarchal society; this was especially the case in Athens. The goddess adapted but could very easily be seen as a god. He viewed it as "motherless paternity in the place of fatherless maternity" where once altered, Athena's character was to be crystallized as that of a patriarch.[[69]](#cite_note-69) Whereas Bachofen saw the switch to paternity on Athena's behalf as an increase of power, Freud on the contrary perceived Athena as an "original mother goddess divested of her power". In this interpretation, Athena was demoted to be only Zeus's daughter, never allowed the expression of motherhood. Still more different from Bachofen's perspective is the lack of role permanency in Freud's view: Freud held that time and differing cultures would mold Athena to stand for what was necessary to them.[[70]](#cite_note-70) Some modern authors classify the changes as an "androgynous compromise" that allowed her traits and what she stood for to be attributed to male and female rulers alike over the course of history (such as [Marie de' Medici](/wiki/Marie_de'_Medici), [Anne of Austria](/wiki/Anne_of_Austria), [Christina of Sweden](/wiki/Christina_of_Sweden), and [Catherine the Great](/wiki/Catherine_the_Great)).[[71]](#cite_note-71)

## Classical art[[edit](/index.php?title=(none)&action=edit&section=17)]

[thumb|left|upright=1.4|Restoration of the](/wiki/File:NAMABG-Aphaia_Athena_statue.JPG) [polychrome](/wiki/Polychrome) decoration of the Athena statue from the [Aphaea](/wiki/Aphaea) temple at [Aegina](/wiki/Aegina), c.[Template:Nbsp](/wiki/Template:Nbsp)490 BC (from the exposition "Bunte Götter" by the Munich [Glyptothek](/wiki/Glyptothek)) [thumb|Classical mosaic from a villa at](/wiki/File:Mosaique_Athena_Gorgone_Museo_Pio-Clementino.jpg) [Tusculum](/wiki/Tusculum), now at [Museo Pio-Clementino](/wiki/Museo_Pio-Clementino), Vatican [thumb|Mythological scene with Athena (left) and](/wiki/Image:StonePaletteMythologicalScene.jpg) [Herakles](/wiki/Herakles) (right), on a [stone palette](/wiki/Stone_palette) of the [Greco-Buddhist art](/wiki/Greco-Buddhist_art) of [Gandhara](/wiki/Gandhara), [India](/wiki/India)

Classically, Athena is portrayed wearing a full-length [chiton](/wiki/Chiton_(costume)), and sometimes in armor, with her helmet raised high on the forehead to reveal the image of [Nike](/wiki/Nike_(mythology)). Her shield bears at its centre the aegis with the head of the gorgon (gorgoneion) in the center and snakes around the edge. It is in this standing posture that she was depicted in [Phidias's](/wiki/Phidias) famous lost [gold and ivory](/wiki/Chryselephantine) statue of her, 36 m tall, the [*Athena Parthenos*](/wiki/Athena_Parthenos) in the [Parthenon](/wiki/Parthenon). Athena also often is depicted with an [owl](/wiki/Owl) sitting on one of her shoulders.[[72]](#cite_note-72) The [*Mourning Athena*](/wiki/Mourning_Athena) is a relief sculpture that dates around 460 BC and portrays a weary Athena resting on a staff. In earlier, archaic portraits of Athena in [Black-figure pottery](/wiki/Black-figure_pottery), the goddess retains some of her Minoan-Mycenaean character, such as great bird wings although this is not true of archaic sculpture such as those of [Aphaean Athena](/wiki/Aphaean_Athena), where Athena has subsumed an earlier, invisibly numinous—[*Aphaea*](/wiki/Aphaea)—goddess with Cretan connections in her *mythos*.

Other commonly received and repeated types of Athena in sculpture may be found in [this list](/wiki/Category:Athena_types).

Apart from her attributes, there seems to be a relative consensus in late sculpture from the Classical period, the 5th century onward, as to what Athena looked like. Most noticeable in the face is perhaps the full round strong, chin with a high nose that has a high bridge as a natural extension of the forehead. The eyes typically are somewhat deeply set. The unsmiling lips are usually full, but the mouth is depicted fairly narrow, usually just slightly wider than the nose. The neck is somewhat long. The net result is a serene, serious, somewhat aloof, and very classical beauty.

## Post-classical culture[[edit](/index.php?title=(none)&action=edit&section=18)]

A brief summary of Athena's evolution of myriad motifs after her dominance in Greece may be seen as follows: The rise of Christianity in Greece largely ended the worship of Greek deities and polytheism in general, but she resurfaced in the Middle Ages as a defender of sagacity and virtue so that her warrior status was still intact. (She may be found on some family crests of nobility.) During the Renaissance she donned the mantle of patron of the arts and human endeavor and finally although not ultimately, Athena personified the miracles of freedom and republic during the French Revolution. (A statue of the goddess was centered on the Place de la Revolution in Paris.)[[1]](#cite_note-1) For over a century [a full-scale replica of the Parthenon](/wiki/Parthenon_(Nashville)) has stood in [Nashville, Tennessee](/wiki/Nashville,_Tennessee), which is known as *the Athens of the South*. In 1990, a gilded 41 feet (12.5 m) tall [replica of Phidias' statue](/wiki/Athena_Parthenos) of Athena Parthenos was added. The state [seal of California](/wiki/Seal_of_California) features an image of Athena (or Minerva) kneeling next to a brown grizzly bear.[[73]](#cite_note-73) [thumb|](/wiki/File:2005_Austria_10_Euro_60_Years_Second_Republic_front.jpg)[Euro coin commemorating 60 Years of the Second Republic of Austria](/wiki/Euro_gold_and_silver_commemorative_coins_(Austria)#2005_coinage), featuring [Athena Promachos](/wiki/Athena_Promachos)

Athena is a natural patron of universities: she is the symbol of the [Darmstadt University of Technology](/wiki/Darmstadt_University_of_Technology), in Germany, and the [Federal University of Rio de Janeiro](/wiki/Universidade_Federal_do_Rio_de_Janeiro), in Brazil. Her image can be found in the shields of the Faculty of Philosophy and Letters and the Faculty of Sciences of the [National Autonomous University of Mexico](/wiki/National_Autonomous_University_of_Mexico), where her owl is the symbol of the Faculty of Chemistry. Her helmet appears upon the shield of the U.S. Military Academy at West Point, New York. At [Bryn Mawr College](/wiki/Bryn_Mawr_College) in Pennsylvania a statue of Athena (a replica of the original bronze one in the arts and archaeology library) resides in the Great Hall. It is traditional at exam time for students to leave offerings to the goddess with a note asking for good luck, or to repent for accidentally breaking any of the college's numerous other traditions. Athena's owl also serves as the mascot of the college, and one of the college hymns is "Pallas Athena". Pallas Athena is the tutelary goddess of the international social fraternity [Phi Delta Theta](/wiki/Phi_Delta_Theta).[[74]](#cite_note-74) Her owl is also a symbol of the fraternity.[[74]](#cite_note-74) [Jean Boucher's](/wiki/Jean_Boucher_(artist)) statue of the seated skeptical thinker [Ernest Renan](/wiki/Ernest_Renan) caused great controversy when it was installed in Tréguier, [Brittany](/wiki/Brittany) in 1902. Renan's 1862 biography of Jesus had denied his divinity, and he had written the "[Prayer on the Acropolis](http://www.lexilogos.com/document/renan/acropolis.htm)" addressed to the goddess Athena. The statue was placed in the square fronted by the cathedral. Renan's head was turned away from the building, while Athena, beside him, was depicted raising her arm, which was interpreted as indicating a challenge to the church during an anti-clerical phase in French official culture. The installation was accompanied by a mass protest from local Roman Catholics and a religious service against the growth of [skepticism](/wiki/Skepticism) and [secularism](/wiki/Secularism).[[75]](#cite_note-75) Athena has been used numerous times as a symbol of a republic by different countries and appears on currency as she did on the ancient [drachma](/wiki/Drachma) of Athens. Athena (Minerva) is the subject of the $50 1915-S Panama-Pacific [commemorative coin](/wiki/Commemorative_coin). At 2.5 troy oz (78 g) gold, this is the largest (by [weight](/wiki/Weight)) coin ever produced by the [U.S. Mint](/wiki/United_States_Mint). This was the first $50 coin issued by the U.S. Mint and no higher was produced until the production of the $100 platinum coins in 1997. Of course, in terms of face-value in adjusted dollars, the 1915 is the highest denomination ever issued by the U.S. Mint.[Template:Citation needed](/wiki/Template:Citation_needed)

French car maker [Citroën](/wiki/Citroën) named the top line of its [DS](/wiki/Citroën_DS) models (pronounced Déesse in French, for Goddess) Pallas. It was voted the most beautiful car of all time by [*Classic & Sports Car*](/wiki/Classic_&_Sports_Car) magazine.[[76]](#cite_note-76)

## Genealogy[[edit](/index.php?title=(none)&action=edit&section=19)]

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## See also[[edit](/index.php?title=(none)&action=edit&section=20)]

[Template:Portal](/wiki/Template:Portal)

* [Athenaeum (disambiguation)](/wiki/Athenaeum_(disambiguation))
* [Palladium (mythology)](/wiki/Palladium_(mythology))

## Footnotes[[edit](/index.php?title=(none)&action=edit&section=21)]

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## External links[[edit](/index.php?title=(none)&action=edit&section=25)]

[Template:Wikiquote](/wiki/Template:Wikiquote) [Template:Commons category](/wiki/Template:Commons_category)

* [Theoi.com Cult of Athena](http://www.theoi.com/Cult/AthenaCult.html) —Extracts of classical texts
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* [Temples of Athena](http://www.goddess-athena.org/Museum/Temples/)

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