[Template:Redirect](/wiki/Template:Redirect" \o "Template:Redirect) [Template:About](/wiki/Template:About) [Template:Infobox deity](/wiki/Template:Infobox_deity) [Template:Special characters](/wiki/Template:Special_characters)

**Dionysus** ([Template:IPAc-en](/wiki/Template:IPAc-en); [Template:Lang-grc-gre](/wiki/Template:Lang-grc-gre), *Dionysos*) is the god of the grape harvest, winemaking and wine, of ritual madness, fertility,[[1]](#cite_note-1)[[2]](#cite_note-2) theatre and religious ecstasy in [Greek mythology](/wiki/Greek_mythology). Alcohol, especially [wine](/wiki/Wine), played an important role in Greek culture with Dionysus being an important reason for this lifestyle.[[3]](#cite_note-3) His name, thought to be a [theonym](/wiki/Theonym) in [Linear B](/wiki/Linear_B) tablets as *di-wo-nu-so* ([KH](/wiki/Chania) Gq 5 inscription),<ref name=KHGq5/> shows that he may have been worshipped as early as c. 1500–1100 BC by [Mycenean Greeks](/wiki/Mycenaean_civilization); other traces of the Dionysian-type cult have been found in ancient [Minoan Crete](/wiki/Minoan_Crete).[[4]](#cite_note-4) His origins are uncertain, and his cults took many forms; some are described by ancient sources as Thracian, others as Greek.[[5]](#cite_note-5)[[6]](#cite_note-6)[[7]](#cite_note-7) In some cults, he arrives from the east, as an Asiatic foreigner; in others, from [Ethiopia](/wiki/Ethiopia) in the South. He is a god of [epiphany](/wiki/Theophany), "the god that comes", and his "foreignness" as an arriving outsider-god may be inherent and essential to his cults. He is a major, popular figure of [Greek mythology](/wiki/Greek_mythology) and [religion](/wiki/Ancient_Greek_religion), and is included in some lists of the [twelve Olympians](/wiki/Twelve_Olympians). Dionysus was the last god to be accepted into Mt. Olympus. He was the youngest and the only one to have a mortal mother.[[8]](#cite_note-8) His festivals were the driving force behind the development of [Greek theatre](/wiki/Greek_theatre). Modern scholarship categorises him as a [dying-and-rising god](/wiki/Dying-and-rising_god).[[9]](#cite_note-9)[[10]](#cite_note-10) The earliest cult images of Dionysus show a mature male, bearded and robed. He holds a [fennel](/wiki/Ferula) staff, tipped with a pine-cone and known as a [*thyrsus*](/wiki/Thyrsus). Later images show him as a beardless, sensuous, naked or half-naked androgynous youth: the literature describes him as womanly or "man-womanish".[[11]](#cite_note-11) In its fully developed form, his central cult imagery shows his triumphant, disorderly arrival or return, as if from some place beyond the borders of the known and civilized. His procession *(*[*thiasus*](/wiki/Thiasus)*)* is made up of wild female followers ([maenads](/wiki/Maenads)) and bearded [satyrs](/wiki/Satyrs) with [erect penises](/wiki/Ithyphallic). Some are armed with the *thyrsus*, some dance or play music. The god himself is drawn in a chariot, usually by exotic beasts such as lions or tigers, and is sometimes attended by a bearded, drunken [Silenus](/wiki/Silenus). This procession is presumed to be the cult model for the human followers of his [Dionysian Mysteries](/wiki/Dionysian_Mysteries). In his [Thracian](/wiki/Thrace) mysteries, he wears the *bassaris* or [fox](/wiki/Fox)-skin, symbolizing a new life. Dionysus is represented by city religions as the protector of those who do not belong to conventional society and thus symbolizes everything which is chaotic, dangerous and unexpected, everything which escapes human reason and which can only be attributed to the unforeseeable action of the gods.[[12]](#cite_note-12) Also known as **Bacchus** ([Template:IPAc-en](/wiki/Template:IPAc-en) or [Template:IPAc-en](/wiki/Template:IPAc-en); [Template:Lang-el](/wiki/Template:Lang-el), *Bakkhos*), the name adopted by the [Romans](/wiki/Ancient_Rome)[[13]](#cite_note-13) and the frenzy he induces, *bakkheia*. His *thyrsus* is sometimes wound with ivy and dripping with honey. It is a beneficent wand but also a weapon, and can be used to destroy those who oppose his cult and the freedoms he represents. He is also called **Eleutherios** ("the liberator"), whose wine, music and ecstatic dance frees his followers from self-conscious fear and care, and subverts the oppressive restraints of the powerful. Those who partake of his mysteries are possessed and empowered by the god himself.[[14]](#cite_note-14) His cult is also a "cult of the souls"; his maenads feed the dead through blood-offerings, and he acts as a divine communicant between the living and the dead.[[15]](#cite_note-15) In Greek mythology, he is presented as a son of [Zeus](/wiki/Zeus) and the mortal [Semele](/wiki/Semele), thus semi-divine or [heroic](/wiki/Hero): and as son of Zeus and [Persephone](/wiki/Persephone) or [Demeter](/wiki/Demeter), thus both fully divine, part-[chthonic](/wiki/Chthonic) and possibly identical with [Iacchus](/wiki/Iacchus) of the [Eleusinian Mysteries](/wiki/Eleusinian_Mysteries). Some scholars believe that Dionysus is a [syncretism](/wiki/Syncretism) of a local Greek nature deity and a more powerful god from [Thrace](/wiki/Thrace) or [Phrygia](/wiki/Phrygia) such as [Sabazios](/wiki/Sabazios) or [Zalmoxis](/wiki/Zalmoxis).

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## Names[[edit](/index.php?title=(none)&action=edit&section=1)]

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

[360px|thumb|right|Marble sarcophagus with the Triumph of Dionysos and the Seasons. Roman ca. AD 260–270](/wiki/File:Dionysus_Sarcophagus.jpg)

The *dio-* element has been associated since antiquity with *Zeus* ([genitive](/wiki/Genitive) *Dios*). The earliest attested form of the name is [Mycenaean Greek](/wiki/Mycenaean_Greek) [Template:Lang](/wiki/Template:Lang), *di-wo-nu-so*, written in [Linear B](/wiki/Linear_B) syllabic script, presumably for /Diwo(h)nūsoio/. This is attested on two tablets that had been found at [Mycenaean](/wiki/Mycenaean_Greece) [Pylos](/wiki/Pylos) and dated to the 12th or 13th century BC, but at the time, there could be no certainty on whether this was indeed a [theonym](/wiki/Theonym).[[16]](#cite_note-16)[[17]](#cite_note-17) But the 1989–90 Greek-Swedish Excavations at [Kastelli Hill](/wiki/Kastelli_Hill), Chania, unearthed, inter alia, four artefacts bearing Linear B inscriptions; among them, the inscription on item KH Gq 5 is thought to confirm Dionysus's early worship.<ref name=KHGq5>[Template:Cite web](/wiki/Template:Cite_web) [Template:Cite web](/wiki/Template:Cite_web) [Template:Cite web](/wiki/Template:Cite_web) [Template:Cite web](/wiki/Template:Cite_web)</ref>

Later variants include [*Template:Lang*](/wiki/Template:Lang) and [*Template:Lang*](/wiki/Template:Lang) in Boeotia; [*Template:Lang*](/wiki/Template:Lang) in Thessaly; [*Template:Lang*](/wiki/Template:Lang) and [*Template:Lang*](/wiki/Template:Lang) in Ionia; and [*Template:Lang*](/wiki/Template:Lang) in Aeolia, besides other variants. A [*Template:Lang*](/wiki/Template:Lang) prefix is found in other names, such as that of the [Dioscures](/wiki/Dioscures), and may derive from *Dios*, the genitive of the name of [Zeus](/wiki/Zeus).[[18]](#cite_note-18) The second element [*Template:Lang*](/wiki/Template:Lang) is associated with Mount [Nysa](/wiki/Nysa_(mythology)), the birthplace of the god in Greek mythology, where he was nursed by nymphs (the [Nysiads](/wiki/Nysiads)),[[19]](#cite_note-19) but according to [Pherecydes of Syros](/wiki/Pherecydes_of_Syros), [*Template:Lang*](/wiki/Template:Lang) was an archaic word for "tree".[[20]](#cite_note-20) [R. S. P. Beekes](/wiki/Robert_S._P._Beekes) has suggested a [Pre-Greek](/wiki/Pre-Greek) origin of the name.[[21]](#cite_note-21) The cult of Dionysus was closely associated with trees, specifically the [fig tree](/wiki/Fig_tree), and some of his [bynames](/wiki/Epithet) exhibit this, such as [*Template:Lang*](/wiki/Template:Lang) "he in the tree" or [*Template:Lang*](/wiki/Template:Lang), "he of the tree". Peters suggests the original meaning as "he who runs among the trees", or that of a "runner in the woods". Janda (2010) accepts the etymology but proposes the more cosmological interpretation of "he who impels the (world-)tree". This interpretation explains how *Nysa* could have been re-interpreted from a meaning of "tree" to the name of a mountain: the [axis mundi](/wiki/Axis_mundi) of [Indo-European mythology](/wiki/Indo-European_mythology) is represented both as a [world-tree](/wiki/World-tree) and as a [world-mountain](/wiki/World-mountain).[[22]](#cite_note-22)

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

Dionysus was variably known with the following [epithets](/wiki/Epithet):

**Acratophorus**, ("giver of unmixed wine"), at [Phigaleia](/wiki/Phigaleia) in [Arcadia](/wiki/Arcadia).[[23]](#cite_note-23) **Acroreites** at [Sicyon](/wiki/Sicyon).[[24]](#cite_note-24) **Adoneus** ("ruler") in his Latinised, Bacchic cult.[Template:Citation needed](/wiki/Template:Citation_needed)[[25]](#cite_note-25) **Aegobolus** ("goat killer") at Potniae, in [Boeotia](/wiki/Boeotia).[[26]](#cite_note-26) [**Aesymnetes**](/wiki/Dionysus_Aesymnetes) ("ruler" or "lord") at Aroë and [Patrae](/wiki/Patras) in [Achaea](/wiki/Achaea).

**Agrios** ("wild"), in [Macedonia](/wiki/Macedon).

**Briseus** ("he who prevails") in [Smyrna](/wiki/Smyrna).[[27]](#cite_note-27)[[28]](#cite_note-28) **Bromios** ("Roaring" as of the wind, primarily relating to the central death/resurrection element of the myth,[[29]](#cite_note-29) but also to the god's famous transformations into lion and bull.[[30]](#cite_note-30) Also refers to the "boisterousness" of those who imbibe spirits, and is cognate with the "roar of thunder", although this aspect is corollary in that it is a reference to the god's parentage, not his innate qualities.)

**Chthonios** ("the subterranean")[[31]](#cite_note-31) **Dendrites** ("he of the trees"), as a fertility god.

[**Dithyrambos**](/wiki/Dithyrambos), form of address used at his festivals, referring to his premature birth.

**Eleutherios** ("the liberator"), an epithet for both Dionysus and [Eros](/wiki/Eros_(god)).

**Endendros** ("he in the tree").[[32]](#cite_note-32) [**Enorches**](/wiki/Enorches) ("with balls,"[[33]](#cite_note-33) with reference to his fertility, or "in the testicles" in reference to Zeus' sewing the baby Dionysus into his thigh, i.e., his testicles).[[34]](#cite_note-34) used in [Samos](/wiki/Samos) and [Lesbos](/wiki/Lesbos).

**Erikryptos** ("completely hidden"), in Macedonia.

**Euius** (**Euios**), in [Euripides'](/wiki/Euripides) play, [*The Bacchae*](/wiki/The_Bacchae).

[**Iacchus**](/wiki/Iacchus), possibly an epithet of Dionysus and associated with the [Eleusinian Mysteries](/wiki/Eleusinian_Mysteries). In [Eleusis](/wiki/Eleusis), he is known as a son of [Zeus](/wiki/Zeus) and [Demeter](/wiki/Demeter). The name "Iacchus" may come from the Ιακχος (*Iakchos*), a hymn sung in honor of Dionysus.

**Liknites** ("he of the winnowing fan"), as a fertility god connected with the [mystery religions](/wiki/Greco-Roman_mysteries). A winnowing fan was used to separate the chaff from the grain.

**Lyaeus**, or **Lyaios** (Λυαῖος, "deliverer", literally "loosener"), one who releases from care and anxiety.[[35]](#cite_note-35) **Melanaigis** ("of the black goatskin") at the [Apaturia](/wiki/Apaturia) festival.

**Morychus** (Μόρυχος, "smeared") in Sicily, because his icon was smeared with wine [lees](/wiki/Lees_(fermentation)) at the vintage.[[36]](#cite_note-36)[[37]](#cite_note-37) **Oeneus**, as god of the [wine press](/wiki/Wine_press).

[**Pseudanor**](/wiki/Pseudanor) (literally "false man", referring to his feminine qualities), in [Macedonia](/wiki/Macedon).

In the Greek [pantheon](/wiki/Pantheon_(gods)), Dionysus (along with [Zeus](/wiki/Zeus)) absorbs the role of [Sabazios](/wiki/Sabazios), a [Thracian](/wiki/Thracians)/[Phrygian](/wiki/Phrygia) deity. In the [Roman pantheon](/wiki/Roman_mythology), Sabazius became an alternative name for Bacchus.[[38]](#cite_note-38)

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

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

[thumb|upright=2|Birth of Dionysus, on a small sarcophagus that may have been made for a child (](/wiki/File:Roman_-_Sarcophagus_Depicting_the_Birth_of_Dionysus_-_Walters_2333.jpg)[Walters Art Museum](/wiki/Walters_Art_Museum))[[39]](#cite_note-39) Dionysus had a strange birth that evokes the difficulty in fitting him into the [Olympian pantheon](/wiki/Olympian_gods). His mother was a mortal woman, [Semele](/wiki/Semele), the daughter of king [Cadmus](/wiki/Cadmus) of [Thebes](/wiki/Ancient_Thebes_(Boeotia)), and his father was [Zeus](/wiki/Zeus), the king of the gods. Zeus' wife, [Hera](/wiki/Hera), discovered the affair while Semele was pregnant. Appearing as an old [crone](/wiki/Crone) (in other stories a nurse), Hera befriended Semele, who confided in her that Zeus was the actual father of the baby in her womb. Hera pretended not to believe her, and planted seeds of doubt in Semele's mind. Curious, Semele demanded of Zeus that he reveal himself in all his glory as proof of his godhood.

Though Zeus begged her not to ask this, she persisted and he agreed. Therefore, he came to her wreathed in bolts of lightning; mortals, however, could not look upon an undisguised god without dying, and she perished in the ensuing blaze. Zeus rescued the unborn Dionysus by sewing him into his thigh. A few months later, Dionysus was born on Mount Pramnos in the island of [Ikaria](/wiki/Ikaria), where Zeus went to release the now-fully-grown baby from his thigh. In this version, Dionysus is born by two "mothers" (Semele and Zeus) before his birth, hence the epithet *dimētōr* (of two mothers) associated with his being "twice-born".

In the Cretan version of the same story, which [Diodorus Siculus](/wiki/Diodorus_Siculus) follows,[[40]](#cite_note-40) Dionysus was the son of Zeus and [Persephone](/wiki/Persephone), the queen of the [Greek underworld](/wiki/Greek_underworld). Diodorus' sources equivocally identified the mother as Demeter.[[41]](#cite_note-41) A jealous Hera again attempted to kill the child, this time by sending [Titans](/wiki/Titan_(mythology)) to rip Dionysus to pieces after luring the baby with toys. It is said that he was mocked by the Titans who gave him a thyrsus (a fennel stalk) in place of his rightful sceptre.[[42]](#cite_note-42) Zeus turned the Titans into dust with his thunderbolts, but only after the Titans ate everything but the heart, which was saved, variously, by [Athena](/wiki/Athena), [Rhea](/wiki/Rhea_(mythology)), or [Demeter](/wiki/Demeter). Zeus used the heart to recreate him in his [thigh](/wiki/Thigh), hence he was again "the twice-born". Other versions claim that Zeus recreated him in the womb of Semele, or gave Semele the heart to eat to impregnate her.

The rebirth in both versions of the story is the primary reason why Dionysus was worshipped in [mystery religions](/wiki/Greco-Roman_mysteries), as his death and rebirth were events of mystical reverence. This narrative was apparently used in several Greek and Roman cults, and variants of it are found in [Callimachus](/wiki/Callimachus) and [Nonnus](/wiki/Nonnus), who refer to this Dionysus with the title [Zagreus](/wiki/Zagreus), and also in several fragmentary poems attributed to [Orpheus](/wiki/Orpheus).[Template:Citation needed](/wiki/Template:Citation_needed)

The myth of the dismemberment of Dionysus by the Titans, is alluded to by [Plato](/wiki/Plato) in his [Phaedo](/wiki/Phaedo) (69d) in which Socrates claims that the initiations of the Dionysian Mysteries are similar to those of the philosophic path. Late Neo-Platonists such as [Damascius](/wiki/Damascius) explore the implications of this at length.[[43]](#cite_note-43)

### Infancy at Mount Nysa[[edit](/index.php?title=(none)&action=edit&section=6)]

[thumb|250px|](/wiki/File:Hermes_di_Prassitele,_at_Olimpia,_front.jpg)[*Hermes and the Infant Dionysus*](/wiki/Hermes_and_the_Infant_Dionysus) by [Praxiteles](/wiki/Praxiteles), ([Archaeological Museum of Olympia](/wiki/Archaeological_Museum_of_Olympia)). According to the myth, Zeus gave the infant Dionysus to the care of [Hermes](/wiki/Hermes). One version of the story is that Hermes took the boy to King [Athamas](/wiki/Athamas) and his wife [Ino](/wiki/Ino_(Greek_mythology)), Dionysus' aunt. Hermes bade the couple to raise the boy as a girl, to hide him from Hera's wrath.[[44]](#cite_note-44) Another version is that Dionysus was taken to the rain-[nymphs](/wiki/Nymph) of [Nysa](/wiki/Nysa_(mythology)), who nourished his infancy and childhood, and for their care Zeus rewarded them by placing them as the [Hyades](/wiki/Hyades_(mythology)) among the stars (see [Hyades star cluster](/wiki/Hyades_(star_cluster))). Other versions have Zeus giving him to Rhea, or to Persephone to raise in the Underworld, away from Hera. Alternatively, he was raised by [Maro](/wiki/Maron_(mythology)).

Dionysus in Greek mythology is a god of foreign origin, and while Mount Nysa is a mythological location, it is invariably set far away to the east or to the south. The [Homeric hymn](/wiki/Homeric_hymn) to Dionysus places it "far from Phoenicia, near to the Egyptian stream". Others placed it in Anatolia, or in [Libya](/wiki/Ancient_Libya) ("away in the west beside a great ocean"), in Ethiopia (Herodotus), or [Arabia](/wiki/Arabia) (Diodorus Siculus).

According to [Herodotus](/wiki/Herodotus): [Template:Quote](/wiki/Template:Quote)

The [*Bibliotheca*](/wiki/Bibliotheca_(Pseudo-Apollodorus)) seems to be following Pherecydes, who relates how the infant Dionysus, god of the grapevine, was nursed by the rain-nymphs, the [Hyades](/wiki/Hyades_(mythology)) at Nysa.

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

[thumb|180px|left|](/wiki/File:Exekias_Dionysos_Staatliche_Antikensammlungen_2044_n2.jpg)[Kylix](/wiki/Kylix_(drinking_cup)) (6th century BC) depicting Dionysus among the sailors transformed to dolphins after attempting to kidnap him

When Dionysus grew up, he discovered the culture of the vine and the mode of extracting its precious juice; but Hera struck him with madness, and drove him forth a wanderer through various parts of the earth. In [Phrygia](/wiki/Phrygia) the goddess [Cybele](/wiki/Cybele), better known to the Greeks as Rhea, cured him and taught him her religious rites, and he set out on a progress through Asia teaching the people the cultivation of the vine. The most famous part of his wanderings is his expedition to [India](/wiki/India), which is said to have lasted several years. According to a legend, when [Alexander the Great](/wiki/Alexander_the_Great) reached a city called Nysa near the [Indus river](/wiki/Indus_river), the locals said that their city was founded by Dionysus in the distant past and their city was dedicated to the god Dionysus.[[45]](#cite_note-45) Returning in triumph he undertook to introduce his worship into Greece, but was opposed by some princes who dreaded its introduction on account of the disorders and madness it brought with it (e.g. [Pentheus](/wiki/Pentheus) or [Lycurgus](/wiki/Lycurgus_of_Thrace)).

[thumb|250px|North African Roman mosaic: Panther-Dionysus scatters the pirates, who are changed to dolphins, except for](/wiki/File:Neptune_et_les_pirates.jpg) [Acoetes](/wiki/Acoetes), the helmsman. ([Bardo National Museum](/wiki/Bardo_National_Museum)) Dionysus was exceptionally attractive. One of the [Homeric hymns](/wiki/Homeric_hymns) recounts how, while disguised as a mortal sitting beside the seashore, a few sailors spotted him, believing he was a prince. They attempted to kidnap him and sail him far away to sell for ransom or into slavery. They tried to bind him with ropes, but no type of rope could hold him. Dionysus turned into a fierce lion and unleashed a bear on board, killing those he came into contact with. Those who jumped off the ship were mercifully turned into dolphins. The only survivor was the helmsman, [Acoetes](/wiki/Acoetes), who recognized the god and tried to stop his sailors from the start.[[46]](#cite_note-46) In a similar story, Dionysus desired to sail from [Icaria](/wiki/Icaria) to [Naxos](/wiki/Naxos_(island)). He then hired a [Tyrrhenian](/wiki/Tyrrhenians) pirate ship. However, when the god was on board, they sailed not to Naxos but to Asia, intending to sell him as a slave. So Dionysus turned the mast and oars into snakes, and filled the vessel with ivy and the sound of flutes so that the sailors went mad and, leaping into the sea, were turned into dolphins.

### Other stories[[edit](/index.php?title=(none)&action=edit&section=8)]

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

Dionysus discovered that his old school master and foster father, [Silenus](/wiki/Silenus), had gone missing. The old man had been drinking, and had wandered away drunk, and was found by some peasants, who carried him to their king (alternatively, he passed out in Midas' rose garden). [Midas](/wiki/Midas) recognized him, and treated him hospitably, entertaining him for ten days and nights with politeness, while Silenus entertained Midas and his friends with stories and songs. On the eleventh day, he brought Silenus back to Dionysus. Dionysus offered Midas his choice of whatever reward he wanted.

Midas asked that whatever he might touch should be changed into gold. Dionysus consented, though was sorry that he had not made a better choice. Midas rejoiced in his new power, which he hastened to put to the test. He touched and turned to gold an oak twig and a stone. Overjoyed, as soon as he got home, he ordered the servants to set a feast on the table. Then he found that his bread, meat, and wine turned to gold. Later, when his daughter embraced him, she too turned to gold.

Upset, Midas strove to divest himself of his power (the [Midas Touch](/wiki/Midas_Touch)); he hated the gift he had coveted. He prayed to Dionysus, begging to be delivered from starvation. Dionysus heard and consented; he told Midas to wash in the river [Pactolus](/wiki/Pactolus). He did so, and when he touched the waters the power passed into them, and the river sands changed into gold. This was an [etiological myth](/wiki/Etiological_myth) that explained why the sands of the Pactolus were rich in gold.

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

[thumb|350px|Pentheus torn apart by Agave and Ino. Attic red-figure *lekanis* (cosmetics bowl) lid, c. 450-425 BCE (Louvre)](/wiki/File:Death_Pentheus_Louvre_G445.jpg) In the play, [*The Bacchae*](/wiki/The_Bacchae), written by [Euripides](/wiki/Euripides), Dionysus returns to his birthplace, [Thebes](/wiki/Thebes_(Greece)), which is ruled by his cousin [Pentheus](/wiki/Pentheus). Dionysus wants to exact revenge on Pentheus and the women of Thebes (his aunts [Agave](/wiki/Agave_(mythology)), [Ino](/wiki/Ino_(Greek_mythology)) and [Autonoe](/wiki/Autonoe)) for not believing his mother Semele's claims of being impregnated by Zeus, and for denying Dionysus's divinity (and therefore not worshiping him).

Dionysus slowly drives Pentheus mad, lures him to the woods of [Mount Cithaeron](/wiki/Mount_Cithaeron), and then convinces him to spy/peek on the [Maenads](/wiki/Maenads) (female worshippers of Dionysus, who often experienced divine ecstasy). The Maenads are in an insane frenzy when Pentheus sees them (earlier in the play they had ripped apart a herd of cattle), and they catch him but mistake him for a wild animal. Pentheus is torn to shreds, and his mother (Agave, one of the Maenads), not recognizing her own son because of her madness, brutally tears his limbs off as he begs for his life.

As a result of their acts the women are banished from Thebes, ensuring Dionysus's revenge.

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

When King [Lycurgus](/wiki/Lycurgus_of_Thrace) of [Thrace](/wiki/Thrace) heard that Dionysus was in his kingdom, he imprisoned Dionysus' followers, the [Maenads](/wiki/Maenad). Dionysus fled and took refuge with [Thetis](/wiki/Thetis), and sent a [drought](/wiki/Drought) which stirred the people into revolt. Dionysus then drove King Lycurgus insane and had him slice his own son into pieces with an axe in the belief that he was a patch of ivy, a plant holy to Dionysus. An [oracle](/wiki/Oracle) then claimed that the land would stay dry and barren as long as Lycurgus was alive. His people had him [drawn and quartered](/wiki/Drawn_and_quartered). Following the death of the king, Dionysus lifted the curse. This story was told in Homer's epic, *Iliad* 6.136-7. In an alternative version, sometimes shown in art, Lycurgus tries to kill Ambrosia, a follower of Dionysus, who was transformed into a vine that twined around the enraged king and restrained him, eventually killing him.[[47]](#cite_note-47)

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

A better-known story is that of his descent to Hades to rescue his mother Semele, whom he placed among the stars.[[48]](#cite_note-48) Dionysus feared for his mother, whom he had not seen since birth. He bypassed the god of death, known as Thanatos, thus successfully returning Semele to Mount Olympus. Out of the twelve Olympians, he was of the few that could restore the deceased from the underworld back to life.[[49]](#cite_note-49) He made the descent from a reputedly bottomless pool on the coast of the [Argolid](/wiki/Argolid) near the prehistoric site of [Lerna](/wiki/Lerna). He was guided by [Prosymnus](/wiki/Prosymnus) or Polymnus, who requested, as his reward, to be Dionysus' lover. Prosymnus died before Dionysus could honor his pledge, so in order to satisfy Prosymnus' shade, Dionysus fashioned a [phallus](/wiki/Phallus) from an olive branch and sat on it at Prosymnus' tomb.[[50]](#cite_note-50) This story survives in full only in Christian sources whose aim was to discredit pagan mythology. It appears to have served as an explanation of the secret objects that were revealed in the [Dionysian Mysteries](/wiki/Dionysian_Mysteries).[[51]](#cite_note-51)

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

Another myth according to [Nonnus](/wiki/Nonnus) involves [Ampelos](/wiki/Ampelos), a [satyr](/wiki/Satyr), who was loved by Dionysus.[[52]](#cite_note-52) Foreseen by Dionysus, the youth was killed in an accident riding a bull maddened by the sting of an [Ate's](/wiki/Atë) gadfly. The [Fates](/wiki/Moirai) granted Ampelos a second life as a vine, from which Dionysus squeezed the first wine.[[53]](#cite_note-53)

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

Young Dionysus was also said to have been one of the many famous pupils of the [centaur](/wiki/Centaur) [Chiron](/wiki/Chiron). According to Ptolemy Chennus in the Library of Photius, "Dionysus was loved by Chiron, from whom he learned chants and dances, the bacchic rites and initiations."[[54]](#cite_note-54)

#### Secondary myths[[edit](/index.php?title=(none)&action=edit&section=15)]

[thumb|300px|](/wiki/File:Titian_Bacchus_and_Ariadne.jpg)[*Bacchus and Ariadne*](/wiki/Bacchus_and_Ariadne) by [Titian](/wiki/Titian), at the [National Gallery](/wiki/National_Gallery_(London)) in London.

When [Hephaestus](/wiki/Hephaestus) bound [Hera](/wiki/Hera) to a magical chair, Dionysus got him drunk and brought him back to Olympus after he passed out.

A third descent by Dionysus to Hades is invented by [Aristophanes](/wiki/Aristophanes) in his comedy [*The Frogs*](/wiki/The_Frogs). Dionysus, as patron of the Athenian dramatic festival, the *Dionysia*, wants to bring back to life one of the great tragedians. After a competition [Aeschylus](/wiki/Aeschylus) is chosen in preference to [Euripides](/wiki/Euripides).

When [Theseus](/wiki/Theseus) abandoned [Ariadne](/wiki/Ariadne) sleeping on Naxos, Dionysus found and married her. She bore him a son named Oenopion, but he committed suicide or was killed by [Perseus](/wiki/Perseus). In some variants, he had her crown put into the heavens as the constellation Corona; in others, he descended into [Hades](/wiki/Hades) to restore her to the gods on Olympus. Another different account claims Dionysus ordered Theseus to abandon Ariadne on the island of Naxos for he had seen her as Theseus carried her onto the ship and had decided to marry her.

[Psalacantha](/wiki/Psalacantha), a nymph, failed at winning the love of Dionysus as his main love interest at the moment was Ariadne, and ended up being changed into a plant.

Callirrhoe was a [Calydonian](/wiki/Calydon) woman who scorned [Coresus](/wiki/Coresus), a priest of Dionysus, who threatened to afflict all the women of Calydon with insanity (see [Maenad](/wiki/Maenad)). The priest was ordered to sacrifice Callirhoe but he killed himself instead. Callirhoe threw herself into a well which was later named after her.

### Consorts and children[[edit](/index.php?title=(none)&action=edit&section=16)]

[Template:Greek myth](/wiki/Template:Greek_myth) [Template:Colbegin](/wiki/Template:Colbegin)

1. [Aphrodite](/wiki/Aphrodite)
   1. [Charites](/wiki/Charites) (Graces)
      1. [Pasithea](/wiki/Pasithea)
      2. [Euphrosyne](/wiki/Euphrosyne_(mythology))
      3. [Thalia](/wiki/Thalia_(Grace))
   2. [Priapus](/wiki/Priapus)
   3. [Hymenaios](/wiki/Hymenaios)
2. [Ariadne](/wiki/Ariadne)
   1. [Oenopion](/wiki/Oenopion)
   2. [Staphylus](/wiki/Staphylus)
   3. [Thoas](/wiki/Thoas_(Tauri_king))
   4. [Peparethus](/wiki/Peparethus)
   5. Phanus
   6. Eurymedon
   7. Euanthes
   8. Latramys
   9. Tauropolis
   10. Ceramus
3. [Circe](/wiki/Circe)
   1. [Comus](/wiki/Comus)
4. [Aura](/wiki/Aura_(mythology))
   1. [Iacchus](/wiki/Iacchus)
   2. twin of Iacchus, killed by Aura instantly upon birth
5. [Nicaea](/wiki/Nicaea_(mythology))
   1. [Telete](/wiki/Telete)
6. Araethyrea or [Chthonophyle](/wiki/Chthonophyle) (or again Ariadne)
   1. [Phlias](/wiki/Phlias)
7. [Physcoa](/wiki/Physcoa)
   1. Narcaeus
8. [Pallene](/wiki/Pallene_(mythology))
9. [Carya](/wiki/Carya_(daughter_of_Dion))
10. Percote
    1. Priapus (possibly)[[55]](#cite_note-55)# Chione, [Naiad](/wiki/Naiad) nymph
    2. Priapus (possibly)[[56]](#cite_note-56)# Alexirrhoe
    3. [Carmanor](/wiki/Carmanor)
11. [Alphesiboea](/wiki/Alphesiboea)
    1. Medus
12. [Nyx](/wiki/Nyx_(mythology))
    1. [Phthonus](/wiki/Phthonus)
13. [Althaea](/wiki/Althaea_(mythology))
    1. [Deianira](/wiki/Deianira)
14. unnamed
    1. Thysa[[57]](#cite_note-57)[Template:Colend](/wiki/Template:Colend)

## Parallels with Christianity[[edit](/index.php?title=(none)&action=edit&section=17)]

[Template:Main](/wiki/Template:Main) The earliest discussions of mythological parallels between Dionysus and the figure of [the Christ](/wiki/Jesus) in [Christian theology](/wiki/Christian_theology) can be traced to [Friedrich Hölderlin](/wiki/Friedrich_Hölderlin), whose identification of Dionysus with Christ is most explicit in *Brod und Wein* (1800–1801) and *Der Einzige* (1801–1803).[[58]](#cite_note-58) Theories regarding such parallels were popular in the 19th century. Some modern scholars such as [Martin Hengel](/wiki/Martin_Hengel), [Barry Powell](/wiki/Barry_B._Powell), [Robert M. Price](/wiki/Robert_M._Price), and Peter Wick, among others, argue that Dionysian religion and Christianity have notable parallels. They point to the symbolism of wine and the importance it held in the mythology surrounding both Dionysus and Jesus Christ;[[59]](#cite_note-59)[[60]](#cite_note-60) though, Wick argues that the use of wine symbolism in the [Gospel of John](/wiki/Gospel_of_John), including the story of the [Marriage at Cana](/wiki/Marriage_at_Cana) at which Jesus turns water into wine, was intended to show Jesus as superior to Dionysus.[[61]](#cite_note-61) Scholars of [comparative mythology](/wiki/Comparative_mythology) identify both Dionysus and Jesus with the [dying-and-returning god](/wiki/Life-death-rebirth_deity) mythological [archetype](/wiki/Archetype).<ref name=Burkert>Burkert, Walter, *Greek Religion*, 1985 pp. 64, 132</ref> There are differences in the details of the event while the resurrection of Christ was placed in a specific historical and geographical context. Moreover, it has been noted that the details of Dionysus death and rebirth are starkly different both in content and symbolism from Jesus, with Dionysus being (in the most common myth) torn to pieces and eaten by the [titans](/wiki/Titan_(mythology)) and "eventually restored to a new life" from the heart that was left over.[[62]](#cite_note-62)[[63]](#cite_note-63) Other elements, such as the celebration by a ritual meal of bread and wine, also have parallels.<ref name=Powell/> Powell, in particular, argues precursors to the Catholic notion of [transubstantiation](/wiki/Transubstantiation) can be found in Dionysian religion.<ref name=Powell/>

Another parallel can be seen in [*The Bacchae*](/wiki/The_Bacchae) where Dionysus appears before King Pentheus on charges of claiming divinity which is compared to the New Testament scene of Jesus being interrogated by Pontius Pilate.[[61]](#cite_note-61)<ref name=Powell>Powell, Barry B., *Classical Myth* Second ed. With new translations of ancient texts by Herbert M. Howe. Upper Saddle River, New Jersey: Prentice-Hall, Inc., 1998.</ref>[[64]](#cite_note-64) However several scholars dispute this parallel, since while Jesus, during the trial before Pilate, did not affirm openly he was a god nor asked for any honor, Dionysus was arrested by Pentheus after making the women of Thebes mad and complaining about the fact that the city of Thebes, and its king, have refused to honor him. Moreoever, the confrontation of Dionysus and Pentheus also ends with Pentheus dying, torn into pieces by the mad women, including his mother. The details of the story, including its resolution, make the Dionysus story radically different than the one of Jesus, except for the parallel of the arrest, which is a detail that appears in many biographies as well.[[65]](#cite_note-65) Few sources reject some of the parallels between the cult of Dionysus and Christ, asserting that the similarities are superficial, often general and universal parallels found in many stories, both historical and mythical, and that the symbolism represented by the similar themes are radically different.[[63]](#cite_note-63)[[66]](#cite_note-66)[[67]](#cite_note-67)[[68]](#cite_note-68)

## Symbolism[[edit](/index.php?title=(none)&action=edit&section=18)]

[thumb|](/wiki/File:Satyr_Bacchus_Petit_Palais_ADUT00240.jpg)[Satyr](/wiki/Satyr) giving a [grapevine](/wiki/Grapevine) to Bacchus as a child; [cameo glass](/wiki/Cameo_glass), first half of the 1st century AD; from Italy

The [bull](/wiki/Bull_(mythology)), [serpent](/wiki/Serpent_(symbolism)), [tiger](/wiki/Tiger), [ivy](/wiki/Ivy), and [wine](/wiki/Wine) are characteristic of Dionysian atmosphere. Dionysus is also strongly associated with [satyrs](/wiki/Satyr), [centaurs](/wiki/Centaur), and [sileni](/wiki/Silenus). He is often shown riding a [leopard](/wiki/Leopard), wearing a leopard skin, or in a chariot drawn by [panthers](/wiki/Panther_(legendary_creature)), and may also be recognized by the [thyrsus](/wiki/Thyrsus) he carries. Besides the [grapevine](/wiki/Vitis) and its wild barren alter-ego, the toxic ivy plant, both sacred to him, the [fig](/wiki/Ficus) was also his symbol. The [pinecone](/wiki/Pinecone) that tipped his thyrsus linked him to [Cybele](/wiki/Cybele). Dionysus had two extreme natures to his personality. For instance, he could shift from bringing bliss and relaxation, which then often transitioned into bitterness and fury. Dionysus personified the nature of wine. When used reasonably it can be pleasant, however, if misused it can provoke negative effects.[[69]](#cite_note-69) The [Dionysia](/wiki/Dionysia) and [Lenaia](/wiki/Lenaia) festivals in [Athens](/wiki/Athens) were dedicated to Dionysus. On numerous vases (referred to as Lenaia vases), the god is shown participating in the ritual sacrifice as a masked and clothed pillar (sometimes a pole, or tree is used), while his worshipers eat bread and drink wine. Initiates worshipped him in the [Dionysian Mysteries](/wiki/Dionysian_Mysteries), which were comparable to and linked with the [Orphic Mysteries](/wiki/Orphic_Mysteries), and may have influenced [Gnosticism](/wiki/Gnosticism)[Template:Citation needed](/wiki/Template:Citation_needed). Orpheus was said to have invented the [Mysteries of Dionysus](/wiki/Dionysian_Mysteries).[[70]](#cite_note-70) Dionysus was another god of resurrection and he was strongly linked to the bull. In a cult hymn from [Olympia](/wiki/Olympia,_Greece), at a festival for Hera, Dionysus is invited to come as a bull; "with bull-foot raging." [Walter Burkert](/wiki/Walter_Burkert) relates, "Quite frequently [Dionysus] is portrayed with bull horns, and in [Kyzikos](/wiki/Kyzikos) he has a tauromorphic image," and refers also to an archaic myth in which Dionysus is slaughtered as a bull calf and impiously eaten by the [Titans](/wiki/Titan_(mythology)).<ref name=Burkert/> In the Classical period of Greece, the bull and other animals identified with deities were separated from them as their *agalma*, a kind of heraldic show-piece that concretely signified their numinous presence.<ref name=Burkert/>

## Bacchus and the Bacchanalia[[edit](/index.php?title=(none)&action=edit&section=19)]

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

[thumb|180px|left|](/wiki/File:Bacchusbycaravaggio.jpeg)[*Bacchus*](/wiki/Bacchus_(Caravaggio)) by [Caravaggio](/wiki/Michelangelo_Merisi) [thumb|right|Bronze head of Dionysus, 50 BC -50 AD, in the](/wiki/File:Bronze_Head_of_Dionysos.JPG) [British Museum](/wiki/British_Museum)[[71]](#cite_note-71)</blockquote> A [mystery cult](/wiki/Mystery_cult) to Bacchus was brought to [Rome](/wiki/Rome) from the [Greek culture of southern Italy](/wiki/Magna_Graecia) or by way of Greek-influenced [Etruria](/wiki/Etruria). It was established c.200 BC in the [Aventine](/wiki/Aventine_Hill) grove of [Stimula](/wiki/Semele#Semele_in_Roman_culture) by a [priestess](/wiki/Paculla_Annia) from [Campania](/wiki/Campania), near the [temple](/wiki/Aventine_Triad) where [Liber Pater](/wiki/Liber_Pater) ("The Free Father") had a State-sanctioned, popular cult. Liber was a native Roman god of wine, fertility, and prophecy, patron of Rome's [plebeians](/wiki/Plebeian) (citizen-commoners) and a close equivalent to Bacchus-Dionysus *Eleutherios*.

In Livy's account, the new Bacchic mysteries were originally restricted to women and held only three times a year; but were corrupted by the Etruscan-Greek version, and thereafter drunken men and women of all ages and social classes cavorted in a sexual free-for-all five times a month. Livy relates their various outrages against Rome's civil and religious laws and morality; a secretive, subversive and potentially revolutionary counter-culture. The cult was suppressed by the State with great ferocity; of the 7,000 arrested, most were executed. Modern scholarship treats much of Livy's account with skepticism; more certainly, a Senatorial edict, the [*Senatus consultum de Bacchanalibus*](/wiki/Senatus_consultum_de_Bacchanalibus) was distributed throughout Roman and allied Italy. It banned the former Bacchic cult organisations. Each meeting must seek prior senatorial approval through a [praetor](/wiki/Praetor). No more than three women and two men were allowed at any one meeting, Those who defied the edict risked the death penalty.

Bacchus was conscripted into the official Roman pantheon as an aspect of Liber, and his festival was inserted into the [Liberalia](/wiki/Liberalia). In Roman culture, Liber, Bacchus and Dionysus became virtually interchangeable equivalents. Bacchus was [euhemerised](/wiki/Euhemerism) as a wandering hero, conqueror and founder of cities. He was a patron deity and founding hero at [Leptis Magna](/wiki/Leptis_Magna), birthplace of the emperor [Septimius Severus](/wiki/Septimius_Severus), who promoted his cult. In some Roman sources, the ritual procession of Bacchus in a tiger-drawn chariot, surrounded by maenads, satyrs and drunks, commemorates the god's triumphant return from the conquest of India, the historical prototype for the [Roman Triumph](/wiki/Roman_Triumph).

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

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

[200px|thumb|right| "](/wiki/File:Michelangelo_Bacchus.jpg)[Bacchus](/wiki/Bacchus_(Michelangelo))" by [Michelangelo](/wiki/Michelangelo) (1497)

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

The god appeared on many [kraters](/wiki/Krater) and other wine vessels from [classical Greece](/wiki/Ancient_Greece). His iconography became more complex in the Hellenistic period, between severe archaising or [Neo Attic](/wiki/Neo_Attic) types such as the Dionysus Sardanapalus and types showing him as an indolent and androgynous young man and often shown [nude](/wiki/Nude) (see the [Dionysus and Eros](/wiki/File:Dionysus_and_Eros.jpg), [Naples Archeological Museum](/wiki/Naples_National_Archaeological_Museum)). The 4th-century [Lycurgus Cup](/wiki/Lycurgus_Cup) in the [British Museum](/wiki/British_Museum) is a spectacular [cage cup](/wiki/Cage_cup) which changes colour when light comes through the glass; it shows the bound King [Lycurgus](/wiki/Lycurgus_(Thrace)) being taunted by the god and attacked by a satyr.

Elizabeth Kessler has theorized that a mosaic appearing on the [triclinium](/wiki/Triclinium) floor of the House of Aion in [Nea Paphos](/wiki/Nea_Paphos), Cyprus, details a monotheistic worship of Dionysus.[[72]](#cite_note-72) In the mosaic, other gods appear but may only be lesser representations of the centrally imposed Dionysus.

### Modern views[[edit](/index.php?title=(none)&action=edit&section=22)]

Dionysus has remained an inspiration to artists, philosophers and writers into the [modern era](/wiki/Modern_era). In [*The Birth of Tragedy*](/wiki/The_Birth_of_Tragedy) (1872), the German philosopher [Friedrich Nietzsche](/wiki/Friedrich_Nietzsche) proposed that a tension between [Apollonian and Dionysian](/wiki/Apollonian_and_Dionysian) aesthetic principles underlay the development of [Greek tragedy](/wiki/Greek_tragedy); Dionysus represented what was unrestrained chaotic and irrational, while Apollo represented the rational and ordered. Nietzsche claimed that the oldest forms of Greek Tragedy were entirely based on suffering of Dionysus. In Nietzsche's 1886 work [*Beyond Good and Evil*](/wiki/Beyond_Good_and_Evil), and later works [*The Twilight of the Idols*](/wiki/The_Twilight_of_the_Idols), [*The Antichrist*](/wiki/The_Antichrist_(book)) and [*Ecce Homo*](/wiki/Ecce_Homo), Dionysus is conceived as the embodiment of the unrestrained [will to power](/wiki/Will_to_power).

In *The Hellenic Religion of the Suffering God* (1904), and *Dionysus and Early Dionysianism* (1921), the poet [Vyacheslav Ivanov](/wiki/Vyacheslav_Ivanov_(poet)) elaborates the theory of [Dionysianism](/wiki/Dionysianism), tracing the origins of literature, and [tragedy](/wiki/Tragedy) in particular, to ancient Dionysian mysteries.

[Károly Kerényi](/wiki/Károly_Kerényi) characterizes Dionysus as representative of the psychological life force (Greek *Zoê*).[[73]](#cite_note-73) Other psychological interpretations place Dionysus' [emotionality](/wiki/Emotionality) in the foreground, focusing on the [joy](/wiki/Happiness), [terror](/wiki/Terror) or [hysteria](/wiki/Hysteria) associated with the god.[[74]](#cite_note-74)[[75]](#cite_note-75)[[76]](#cite_note-76)[[77]](#cite_note-77)[[78]](#cite_note-78) [Walt Disney](/wiki/Walt_Disney) uses a modernised version of [Silenus](/wiki/Silenus#Evolution_of_the_character), Dionysus or Bacchus in the "[Pastoral](/wiki/Pastoral)" segment of the animated film [*Fantasia*](/wiki/Fantasia_(1940_film)). [thumb|||Bacchus by](/wiki/File:Paulus_Bor_-_Bacchus_-_WGA02449.jpg) [Paulus Bor](/wiki/Paulus_Bor). In [CS Lewis'](/wiki/CS_Lewis) [Prince Caspian](/wiki/Prince_Caspian) (part of [*The Chronicles of Narnia*](/wiki/The_Chronicles_of_Narnia)), Bacchus is a dangerous-looking, androgynous young boy who helps Aslan awaken the spirits of the Narnian trees and rivers. [Rick Riordan's](/wiki/Rick_Riordan) series of books [*Percy Jackson & The Olympians*](/wiki/Percy_Jackson_&_The_Olympians) presents Dionysus as an uncaring, childish and spoiled god.[Template:Citation needed](/wiki/Template:Citation_needed)

## Names originating from ''Dionysus''[[edit](/index.php?title=(none)&action=edit&section=23)]

* Dion (also spelled Deion, Deon and Dionne)
* Denise
* [Dennis](/wiki/Dennis), Denis or Denys (including the derivative surnames Denison and Dennison), Denny, Dennie
* Denis ([Croatian](/wiki/Croatian_language)), Dionis, Dionisie ([Romanian](/wiki/Romanian_language))
* Dénes ([Hungarian](/wiki/Hungarian_language))
* Dionisio/Dyonisio ([Spanish](/wiki/Spanish_language)), Dionigi ([Italian](/wiki/Italian_language))
* Διονύσιος, Διονύσης, Νιόνιος (Dionysios, Dionysis, Nionios [Modern Greek](/wiki/Greek_language))
* Deniska (diminutive of Russian Denis, itself a derivative of the Greek)
* Dionísio (Portuguese)
* Dionizy (Polish)
* Deniz (Turkish)
* Dzianis (Belarusian)

## Genealogy[[edit](/index.php?title=(none)&action=edit&section=24)]

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

<gallery class="center"> File:John Reinhard Weguelin – Bacchus and the Choir of Nymphs (1888).jpg|*Bacchus and the Choir of Nymphs* (1888)  
by [John Reinhard Weguelin](/wiki/John_Reinhard_Weguelin) File:Dionysos satyr Altemps Inv8606.jpg|The [*Ludovisi Dionysus*](/wiki/Ludovisi_Dionysus) with panther, satyr and grapes on a vine ([Palazzo Altemps](/wiki/National_Roman_Museum#Palazzo_Altemps), [Rome](/wiki/Rome)) File:Dionysos\_on\_a\_cheetah,\_Pella,\_Greece.jpg|Dionysos riding a cheetah, 4th-century BC [mosaic](/wiki/Mosaic) from [Pella](/wiki/Pella) File:Dionysos Sardanapalus.jpg|Statue of [Dionysus (Sardanapalus)](/wiki/Dionysus_Sardanapalus) ([Museo Palazzo Massimo Alle Terme](/wiki/National_Roman_Museum), Rome) File:Dionysos kantharos BM B589.jpg|Dionysus extending a drinking cup *(*[*kantharos*](/wiki/Kantharos)*)*, late 6th century BC File:Drinking Bacchus WGAREG001.jpg|Drinking Bacchus (1623) [Guido Reni](/wiki/Guido_Reni) File:Remich Statue of Dionysus.JPG|Statue of Dionysus in [Remich](/wiki/Remich) [Luxembourg](/wiki/Luxembourg) File:Fane Table.jpg|A Bacchus themed table. The top was made in Florence (c.1736) and the gilded wood base in Britain or Ireland, c.1736-1740. </gallery>

## See also[[edit](/index.php?title=(none)&action=edit&section=26)]

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

* [Apollonian and Dionysian](/wiki/Apollonian_and_Dionysian)
* [Ascolia](/wiki/Ascolia)
* [Bacchanalia](/wiki/Bacchanalia)
* [Bacchic art](/wiki/Bacchic_art)
* [Dionysian Mysteries](/wiki/Dionysian_Mysteries)
* [Orgia](/wiki/Orgia)
* [Theatre of Dionysus](/wiki/Theatre_of_Dionysus)

## Notes[[edit](/index.php?title=(none)&action=edit&section=27)]

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## External links[[edit](/index.php?title=(none)&action=edit&section=30)]

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* [Theoi Project, Dionysos](http://www.theoi.com/Olympios/Dionysos.html) myths from original sources, cult, classical art
* [Ca 2000 images of Bacchus at the Warburg Institute's Iconographic Database](http://warburg.sas.ac.uk/vpc/VPC_search/subcats.php?cat_1=5&cat_2=89)
* [Iconographic Themes in Art: Bacchus | Dionysos](https://web.archive.org/web/20110513104726/http://www.xs4all.nl/~schuffel/english/bacchus/) [Treatise on the Bacchic Mysteries](http://www.prometheustrust.co.uk/html/7_-_oracles.html)

[Template:Greek myth (Olympian)](/wiki/Template:Greek_myth_(Olympian)) [Template:Greek religion](/wiki/Template:Greek_religion) [Template:Dacia topics](/wiki/Template:Dacia_topics)

[Template:Authority control](/wiki/Template:Authority_control)

[Category:Dionysus](/wiki/Category:Dionysus) [Category:Chthonic beings](/wiki/Category:Chthonic_beings) [Category:Dacian gods](/wiki/Category:Dacian_gods) [Category:History of wine](/wiki/Category:History_of_wine)