

Classical Mythology Exam Review

Dr. Conor Whately

The exam is to be held on Wednesday, December 5, at 1:30-4:30pm, in 4M31.

- The first section of the exam will consist of a host of short answer questions for which you might, for example, have to match points from two columns, or answer multiple choice questions. This will occupy 40% of the exam.
- The second section of the exam will consist of quotations and images, ancient and modern, which will test your basic familiarity of the myths and texts we have covered. You will have to identify the various references included in the passages/images, and in some cases explain them. This will occupy 40% of the exam.
- The third section of the exam will consist of long answer questions. You might, for example, be given a scenario and be asked to find a solution using examples from myth. This will occupy 20% of the exam.

NOTE:

- Ultimately, the exam is not cumulative, as you can see below
- use your lecture notes and the slides
- use theoi.com to fill in the pieces
- be prepared to be asked about the course readings (Homer's *Odyssey*, Ovid's *Metamorphoses*)

Select Key Topics

Dionysus

THE GOD DIONYSUS	
Parents	Zeus and Semele
Wife	Ariadne
God of	Wine, festivity, madness
Home	Mount Olympus
Symbol	Thyrsus (pine-cone staff)
Sacred Animals	Panther, bull, serpent
Sacred Plants	Grapevine, ivy, bindweed
Retinue	Silenus, Satyrs, Maenads
Other Names	Bacchus, Lyaeus
Roman Name	Liber

- Bacchae or Maenads: female followers
- Satyrs: human + horse/goat
- Bacchus: Dionysus

Myth of Dionysus' birth, his historical origins, his nature, and his worship - Semele

- Olympian god of wine, vegetation, pleasure, festivity, madness and wild frenzy.
- Depicted as either an older, bearded god or an effeminate, long-haired youth.
- His attributes included the thyrsos (a pine-cone tipped staff), a drinking cup and a crown of ivy.
- Usually accompanied by a troop of Satyrs and Mainades (wild female devotees).
- Dionysos was a son of Zeus and the princess Semele of Thebes.
- Semele was the daughter of Cadmus.
- During the course of her pregnancy, the god's jealous wife Hera tricked Semele into asking Zeus to appear before her in his full glory.
- Bound by oath, the god was forced to comply and she was consumed by the heat of his lightning-bolts.
- Zeus recovered their unborn child from her body, sewed him up in his own thigh, and carried him to term.
- After his birth from the thigh of Zeus, Dionysos was first entrusted to the care of Seilenos (Silenus) and the nymphs of Mount Nysa.
- And later to his aunt Ino, Semele's sister, and her husband Athamas.
- Hera was enraged when she learned of the boy's location and drove the couple mad, causing them to kill both their children and themselves.

Dionysus and his worship in Euripides' Bacchae

- The Bacchae is an ancient Greek tragedy, written by the Athenian playwright Euripides.
- The play begins before the palace at Thebes, with Dionysus telling the story of his birth and his reasons for visiting the city.
- Dionysus explains he is the son of a mortal woman, Semele, and a god, Zeus.
- Some in Thebes, he notes, don't believe this story.
- In fact, Semele's sisters, Autonoe, Agave, and Ino, claim it is a lie intended to cover up the fact that Semele became pregnant by some mortal.
- Dionysus reveals that he has driven the women of the city mad, including his three aunts, and has led them into the mountains to observe his ritual festivities.
- He has disguised himself as a mortal for the time being, but he plans to vindicate his mother by appearing before all of Thebes as a god, the son of Zeus, and establishing his permanent cult of followers.
- Dionysus exits to the mountains, and the chorus (composed of the titular Bacchae) enters.
- They perform a choral ode in praise of Dionysus.
- Then Tiresias, the blind and elderly seer, appears.

- He calls for Cadmus, the founder and former king of Thebes.
- The two old men start out to join the revelry in the mountains when Cadmus' petulant young grandson Pentheus, the current king, enters.
- Disgusted to find the two old men in festival dress, he scolds them and orders his soldiers to arrest anyone engaging in Dionysian worship, including the mysterious "foreigner" who has introduced this worship. Pentheus intends to have him stoned to death.
- The guards soon return with Dionysus himself in tow.
- Pentheus questions him, both skeptical of and fascinated by the Dionysian rites.
- Dionysus's answers are cryptic.
- Infuriated, Pentheus has Dionysus taken away and chained to an angry bull in the palace stable, But the god now shows his power.
- He breaks free and razes the palace with an earthquake and fire.
- Dionysus and Pentheus are once again at odds when a herdsman arrives from the top of Mount Cithaeron, where he had been herding his grazing cattle.
- He reports that he found women on the mountain behaving strangely: wandering the forest, suckling animals, twining snakes in their hair, and performing miraculous feats.
- The herdsmen and the shepherds made a plan to capture one particular celebrant, Pentheus' mother.
- But when they jumped out of hiding to grab her, the Bacchae became frenzied and pursued the men.
- The men escaped, but their cattle were not so fortunate, as the women fell upon the animals, ripping them to shreds with their bare hands.
- The women carried on, plundering two villages that were further down the mountain, stealing bronze, iron and even babies.
- When villagers attempted to fight back, the women drove them off using only their ceremonial staffs of fennel.
- They then returned to the mountain top and washed up, as snakes licked them clean.
- Dionysus, still in disguise, persuades Pentheus to forgo his plan to defeat and massacre the women with an armed force.
- He says it would be better first to spy on them, while disguised as a female Maenad to avoid detection.
- Dressing Pentheus in this fashion, giving him a thyrsus and fawn skins, Dionysus leads him out of the house.
- At this point, Pentheus seems already crazed by the god's power, as he thinks he sees two suns in the sky, and believes he now has the strength to rip up mountains with his bare hands.
- He has also begun to see through Dionysus' mortal disguise, perceiving horns coming out of the god's head; they exit to Cithaeron.
- A messenger arrives to report that once the party reached Mount Cithaeron, Pentheus wanted to climb an evergreen tree to get a better view and the stranger used divine power to bend down the tall tree and place the king

in its highest branches.

- Then Dionysus, revealing himself, called out to his followers and pointed out the man in the tree.
- This drove the Maenads wild; led by Agave, his mother, they forced the trapped Pentheus down from the tree top, ripped off his limbs and his head, and tore his body into pieces.
- After the messenger has relayed this news, Agave arrives, carrying her son's bloodied head.
- In her god-maddened state, she believes it is the head of a mountain lion; she proudly displays it to her father, Cadmus, and is confused when he does not delight in her trophy, but is horrified by it.
- Agave then calls out for Pentheus to come marvel at her feat, and nail the head above her door so she can show it to all of Thebes.
- But now the madness begins to wane, and Cadmus forces her to recognize that she has destroyed her own son.
- As the play ends, the corpse of Pentheus is reassembled as well as is possible, the royal family devastated and destroyed.
- Agave and her sisters are sent into exile, and Dionysus decrees that Cadmus and his wife Harmonia will be turned into snakes and leads a barbarian horde to plunder the cities of Hellas.

Dionysus & Apollo

- These two gods can be seen as representing rational (Apollonian) and irrational (Dionysian).
- Dionysus and Apollo are both the sons of Zeus and are gods of the creative arts in the Greek tradition.
- Apollo is the god of the sun, of rational thinking and order, and appeals to logic, prudence and purity.
- Dionysus is the god of wine and dance, of irrationality and chaos, and appeals to emotions and instincts.
- Apollo was associated with the Sun; he was the god of light, though his association with light, Apollo comes to represent justice, prophecy, and mental and moral purity, and is the god of healing.
- Because of his own salvation and stories about bringing Semele back to life, Dionysus is associated with death and resurrection.
- Apollo, like Dionysus, inspired poetry and music; unlike Dionysus, however, Apollo's poetry and music are elevated and orderly. He is sober, elegant, and eloquent; he plays the lyre; he is never ecstatic.
- More to add...?

Dionysus & Ariadne

- Ariadne was the immortal wife of the wine-god Dionysus.
- Ariadne, a daughter of King Minos of Krete (Crete), assisted Theseus in his quest to slay the Minotauros (Minotaur) and then fled with the hero

aboard his ship.

- When they landed on the island of Naxos Theseus abandoned her as she slept.
- It was then that Dionysos discovered her and made her his wife.
- More to add...?

Midas, Silenus, the Golden Touch

- more of something here.

Pan and Echo

- Pan was the god of shepherds and hunters, and of the meadows and forests of the mountain wilds.
- Pan was depicted as a man with the horns, legs and tail of a goat, a thick beard, snub nose and pointed ears.
- He often appears in scenes of the company of Dionysos.
- Pan loved Echo, but she did not love him back.
-

Echo & Narcissus

- more of something here.

Artemis

THE GODDESS ARTEMIS	
Parents	Zeus and Leto
Goddess of	Hunting, wild animals, children
Home	Mount Olympus
Symbols	Bow and arrows
Sacred Animals	Deer, bear
Retinue	Nymphs
Other Names	Phoebe
Roman Name	Diana

Births of Artemis and Apollo

- Artemis' mother Leto was hounded throughout her pregnancy by the jealous goddess Hera.
- She eventually found refuge on the floating island of Delos.
- There she gave birth to Artemis who assisted her mother as midwife with the birth of her younger twin-brother Apollon.

Niobe & her children

- Artemis and Apollon slew the seven sons and seven daughters of Niobe as punishment for her arrogant boasts that she was superior in motherhood to their own mother Leto.
- Niobe A queen of Thebes in Boiotia (central Greece).
- They killed them because Niobe likened herself to Leto of the fair-colouring and said Leto had borne only two, she herself had borne many.

Actaeon

- Artemis transformed the hunter Aktaeon into a stag, to be torn apart by his own hounds, as punishment for spying on her whilst she bathed.
- Actaeon saw Artemis bathing.
- They say that the goddess changed him on the spot into a deer, and drove his fifty hunting dogs into a frenzy so that they unintentionally ate him.
- When he was no more, they looked for their master with great howls and bays, coming in the course of their search to Kheiron's cave.

Callisto & Arcas

- more of something here.

Orion

- Orion was a handsome giant granted the ability to walk on water by his father Poseidon.
- He served King Oenopion of Chios as huntsman for a time, but was blinded and exiled from the island after raping the king's daughter Merope.
- Orion then travelled across the sea to Lemnos to petition the god Hephaestus for help in recovering his sight.
- Lending him his assistant Kedalion (Cedalion), the god directed the giant to the rising place of the sun where Helios restored his vision.
- Upon returning to Greece, Orion sought out Oinopion to exact his revenge but the king hid himself away in an underground, bronze chamber.
- The giant then retired to the island of Delos or Crete where he became a hunting companion of the goddess Artemis.
- He desired to marry Artemis but her brother Apollo tricked the goddess into shooting him with an arrow as he was swimming far out at sea.
- After his death he was placed amongst the stars as the constellation Orion.

character, appearance, and origins of Artemis

- more of something here.

Artemis vs. Aphrodite in Euripides' Hippolytus.

- Hippolytus is an Ancient Greek tragedy by Euripides, based on the myth of Hippolytus, son of Theseus.
- The summary of the play:
 - Theseus, the king of Athens, is serving a year's voluntary exile after having murdered a local king and his sons.
 - His illegitimate son is Hippolytus, whose birth is the result of Theseus's rape of the Amazon Hippolyta.
 - Hippolytus has been trained since childhood by the king of Troezen, Pittheus.
 - At the opening of the play Aphrodite, Goddess of love, explains that Hippolytus has sworn chastity and refuses to revere her.
 - Instead, he honours the Goddess of the hunt, Artemis. This has led her to initiate a plan of vengeance on Hippolytus.
 - When Hippolytus went to Athens two years previously Aphrodite inspired Phaedra, Hippolytus' stepmother, to fall in love with him.
 - Hippolytus appears with his followers and shows reverence to a statue of Artemis, a chaste goddess; a servant warns him about slighting Aphrodite, but Hippolytus refuses to listen.
 - The chorus, consisting of young married women of Troezen, enters and describes how Theseus's wife, Phaedra has not eaten or slept in three days.
 - Phaedra, sickly, appears with her nurse. After an agonizing discussion, Phaedra finally confesses why she is ill: she loves Hippolytus.
 - The nurse and the chorus are shocked. Phaedra explains that she must starve herself and die with her honour intact.
 - However, the nurse quickly retracts her initial response and tells Phaedra that she has a magical charm to cure her.
 - However, in an aside she reveals different plans.
 - The nurse, after making Hippolytus swear not to tell anyone, informs Hippolytus of Phaedra's desire and suggests that Hippolytus consider yielding to her.
 - He reacts with a furious tirade and threatens to tell his father, Theseus, everything as soon as he arrives.
 - Phaedra realizes disaster has fallen. After making the chorus swear secrecy, she goes inside and hangs herself.
 - Theseus returns and discovers his wife's dead body.
 - Because the chorus is sworn to secrecy, they cannot tell Theseus why she killed herself.
 - Theseus discovers a letter on Phaedra's body, which falsely asserts that she was raped by Hippolytus.
 - Enraged, Theseus curses his son either to death or at least exile.
 - To execute the curse, Theseus calls upon his father, the god Poseidon, who has promised to grant his son three wishes.
 - Hippolytus enters and protests his innocence but cannot tell the truth

- because of the binding oath that he swore.
- Taking his wife’s letter as proof, Theseus exiles his son.
- The chorus sings a lament for Hippolytus.
- A messenger enters and describes a gruesome scene to Theseus; as Hippolytus got in his chariot to leave the kingdom, a bull roared out of the sea, frightening his horses, which dashed his chariot among the rocks, dragging Hippolytus behind.
- Hippolytus seems to be dying. The messenger protests Hippolytus’ innocence, but Theseus refuses to believe him.
- Theseus is glad that Hippolytus is suffering and about to die.
- But then the goddess, Artemis, appears and rages at Theseus for killing his own son; she brutally tells him the truth: there was no rape, Phaedra had lied, his son was innocent.
- Theseus is painfully devastated by this revelation.
- Hippolytus is carried in physically battered and barely clinging to life.
- In the last moments of the play, Hippolytus forgives his father, kind words are exchanged between father and son, and then Hippolytus dies.
- In this play:
 - all characters, the humans and gods, have imperfections and can be jealous and brutal in vengeance.
 - They all have blindnesses that keep them from seeing and understanding others with empathy and these blindnesses result in tragedy.
 - The play presents two goddesses who represent two aspects of the human spirit in conflict: One aspect is love, represented by Aphrodite and personified by Phaedra.
 - The second aspect is what the play refers to as *sophrosyne*, which is represented by Artemis and personified by Hippolytus.
 - *Sophrosyne* can be defined in part as being chaste, pure, clear-headed and untainted by sexual desire.

Apollo

THE GOD APOLLO	
Parents	Zeus and Leto
God of	Music, prophecy, healing, archery
Home	Mount Olympus
Symbols	Lyre, bow
Sacred Animals	Swan, raven
Sacred Plants	Laurel, larkspur, cypress
Retinue	Muses
Other Names	Phoebus
Roman Name	Apollo

Apollo & Delphi

- Python was a monstrous dragon-serpent set by Gaia to guard the sacred oracle of Delphi.
- According to some, the creature was born from the rotting slime left behind by the Great Deluge.
- When the god Apollo laid claim to the shrine, he slew Python with a volley of a hundred arrows.
- The oracle and festival of Delphi were afterwards named Pytho and Pythian from the rotting (pythô) corpse of the beast.
- Some say Apollon slew the monster to avenge his mother Leto who had been relentlessly pursued by the dragon during her long pregnancy.

Pythia

- more of something here.

Cassandra

- Cassandra, was a daughter of King Priam and of Queen Hecuba of Troy in Greek mythology.
- She was admired by the god Apollo, and he offered her the gift to see the future in order to win her heart.
- Cassandra agreed to be his lover in return to his gift, but after receiving the gift, she went back on her word and refused him.
- Apollo was angered that she lied to and deceived him, but since he couldn't take back a gift already given, he cursed her that though she would see the future accurately, nobody would ever believe her prophecies.
- Thus, Cassandra was cursed to utter prophecies that were true but that no one believed.

Daphne

- Daphne was a Naiad-nymph of the river Ladon of Arkadia or the Peneios (Peneus) in Thessalia.
- She was loved by the god Apollo who pursued her until she grew exhausted and cried out to Gaia for help.
- The goddess transformed into a laurel tree which Apollo then adopted as his sacred plant.

Coronis

- more of something here.
a. Asclepius
– more of something here.

Alcestis of Euripides

- more of something here.

Apollo and Marsyas

- marsyas was a Phrygian Satyr who invented the music of the flute.
- He found the very first flute which had been crafted but cast away by the goddess Athena who had been displeased by the bloating of the cheeks.
- Marsyas later challenged the god Apollo to a musical contest but lost when the god demanded they play their instruments upside-down in the second round, a feat ill-suited to the flute.
- As punishment for his hubris, Apollo had Marsyas tied to a tree and flayed alive.
- The rustic gods then transformed him into a stream.

Apollo and Pan

- The story of Marsyas' contest with Apollon is sometimes told of the Arkadian god Pan.

Nature of Apollo

- more of something here.

Underworld

Ovid's Metamorphoses

- something

Orpheus & Eurydice

- something

Accounts of the underworld (Homer, Vergil, Plato)

- something

The sinners

- something

Geography – Tartarus, Elysian fields

Heroes/Sagas

The hero is saga & folktale

- something

Bellerophon

- something

Meleager

- something

Atalanta

- something

Gilgamesh & Enkidu

- **Gilgamesh**, king of the Sumerian city-state of Uruk, who was two-thirds god and one-third man.
- He was physically beautiful, immensely strong, and very wise, but he was a cruel despot.
- He lorded over his subjects, raped women, accomplished his building projects with forced labor, and his exhausted subjects groaned under his oppression.
- So basically, the gods heard his subjects' pleas and decided to keep Gilgamesh in check by creating a wild man named **Enkidu**, who was as magnificent as Gilgamesh.
- Enkidu became Gilgamesh's great friend, and Gilgamesh's heart was shattered when Enkidu died of an illness inflicted by the gods. Gilgamesh then traveled to the edge of the world and learned about the days before the deluge and other secrets of the gods, and he recorded them on stone tablets.
- The summary of the epic poem:
 - The epic begins with Enkidu. He lives with the animals, suckling at their breasts, grazing in the meadows, and drinking at their watering places. A hunter discovers him and sends a temple prostitute into the wilderness to tame him.
 - When Enkidu sleeps with the woman, the animals reject him since he is no longer one of them; now, he is part of the human world.
 - Then the harlot teaches him everything he needs to know to be a man.
 - Enkidu is outraged by what he hears about Gilgamesh's excesses, so he travels to Uruk to challenge him.

- When he arrives, Gilgamesh is about to force his way into a bride’s wedding chamber.
- Enkidu steps into the doorway and blocks his passage and the two men wrestle fiercely for a long time, and Gilgamesh finally prevails.
- After that, they become friends and set about looking for an adventure to share.
- Gilgamesh and Enkidu decide to steal trees from a distant cedar forest forbidden to mortals.
- But a terrifying demon named **Humbaba**, the devoted servant of **Enlil**, the god of earth, wind, and air, guards it.
- The two heroes make the perilous journey to the forest, and, standing side by side, fight with the monster.
- With assistance from **Shamash** the sun god, they kill him.
- Then they cut down the forbidden trees, fashion the tallest into an enormous gate, make the rest into a raft, and float on it back to Uruk.
- Upon their return, **Ishtar**, the goddess of love, is overcome with lust for Gilgamesh, but Gilgamesh spurns her.
- Enraged, the goddess asks her father, **Anu**, the god of the sky, to send the *Bull of Heaven* to punish him.
- The bull comes down from the sky, bringing with him seven years of famine.
- Gilgamesh and Enkidu wrestle with the bull and kill it.
- The gods meet in council and agree that one of the two friends must be punished for their transgression, and they decide Enkidu is going to die.
- He takes ill, suffers immensely, and shares his visions of the underworld with Gilgamesh.
- When he finally dies, Gilgamesh is heartbroken.
- Gilgamesh can’t stop grieving for Enkidu, and he can’t stop brooding about the prospect of his own death.
- Exchanging his kingly garments for animal skins as a way of mourning Enkidu, he sets off into the wilderness, determined to find Utnapishtim, a sage that survived the Great Flood (think of him as the Mesopotamian Noah).
- After the flood, the gods had granted Utnapishtim eternal life, and Gilgamesh hopes that Utnapishtim can tell him how he might avoid death too.
- Gilgamesh’s journey takes him to the twin-peaked mountain called Mashu, where the sun sets into one side of the mountain at night and rises out of the other side in the morning.
- Utnapishtim lives beyond the mountain, but the two scorpion monsters that guard its entrance refuse to allow Gilgamesh into the tunnel that passes through it.
- Gilgamesh pleads with them, and they relent.
- After a harrowing passage through total darkness, Gilgamesh emerges into a beautiful garden by the sea.

- There he meets **Siduri**, a veiled tavern keeper, and tells her about his quest; she warns him that seeking immortality is futile and that he should be satisfied with the pleasures of this world.
- However, when she can't turn him away from his purpose, she directs him to **Urshanabi**, the ferryman.
- Urshanabi takes Gilgamesh on the boat journey across the sea and through the *Waters of Death* to Utnapishtim.
- Utnapishtim tells Gilgamesh the story of the flood—how the gods met in council and decided to destroy humankind.
- **Ea**, the god of wisdom, warned Utnapishtim about the gods' plans and told him how to fashion a gigantic boat in which his family and the seed of every living creature might escape.
- When the waters finally receded, the gods regretted what they'd done and agreed that they would never try to destroy humankind again.
- Utnapishtim was rewarded with eternal life.
- Men would die, but humankind would continue.
- When Gilgamesh insists that he be allowed to live forever, Utnapishtim gives him a test: if you think you can stay alive for eternity, he says, surely you can stay awake for a week.
- Gilgamesh tries and immediately fails.
- So Utnapishtim orders him to clean himself up, put on his royal garments again, and return to Uruk where he belongs.
- Just as Gilgamesh is departing, however, Utnapishtim's wife convinces him to tell Gilgamesh about a miraculous plant that restores youth.
- Gilgamesh finds the plant and takes it with him, planning to share it with the elders of Uruk.
- But a snake steals the plant one night while they are camping.
- As the serpent slithers away, it sheds its skin and becomes young again.
- When Gilgamesh returns to Uruk, he is empty-handed but reconciled at last to his mortality.
- He knows that he can't live forever but that humankind will.
- Now he sees that the city he had repudiated in his grief and terror is a magnificent, enduring achievement—the closest thing to immortality to which a mortal can aspire.

Humbaba,

- But a terrifying demon named **Humbaba**, the devoted servant of **Enlil**, the god of earth, wind, and air, guards it.

Ishtar and the bull of heaven

- Upon their return, **Ishtar**, the goddess of love, is overcome with lust for Gilgamesh, but Gilgamesh spurns her.
- Enraged, the goddess asks her father, **Anu**, the god of the sky, to send

the *Bull of Heaven* to punish him.

Utnapishtim

- Utnapishtim is a character in the Epic of Gilgamesh who is tasked by Ea to abandon his worldly possessions and create a giant ship to be called Preserver of Life.
- He was also tasked with bringing his wife, family, and relatives along with the craftsmen of his village, baby animals, and grains.

Perseus

- He was the son of the Argive princess Danae who was locked away in a bronze chamber by her father Acrisius who lived in fear of a prophecy that he would one day be killed by her son.
- The god Zeus, however, infiltrated her prison in the guise of a golden shower and impregnated her.
- When Acrisius discovered the child, he placed the two in a chest and set them adrift at the sea.
- They were carried safely to the island of Seriphos where they were offered refuge by the kindly, fisherman Diktys.
- He is a kind fisherman whose brother, Polydectes, is the cruel ruler of the area.
- Polydectes soon wants to get rid of Perseus and marry Danaë, so he comes up with a plan to kill the young man: he convinces Perseus to go kill Medusa, the horrible Gorgon—an impossible feat for a mortal.
- The gods favor Perseus, however: he receives a mirrored shield from Athena, a magic sword from Hermes, and information on the location of the nymphs of the North—the only ones who know how to kill the Gorgon—from the Graiae, three supernatural gray sisters with only one eye among them. Perseus craftily steals the eye the Graiae share and refuses to return it until they help him.

Graiae

- Graeae were two, some say three, sea hags (old women) who personified the white foam of the sea.
- They were grey-haired from birth and shared amongst themselves a single, detachable eye and tooth.
- The hero Perseus stole these when he was searching for the Medusa, compelling the hags to reveal the location of their sister.

Medusa – gorgons

- He eventually reaches the mystical land of the Hyperborean nymphs, who give him winged sandals that allow him to fly, a wallet that expands to

hold anything, and a cap that makes its wearer invisible.

- With these, Hermes' sword, and Athena's mirrored shield—which enables him to avoid looking directly at the Gorgons, which would turn him to stone—he creeps into the Gorgons' cave while they are sleeping.
- The two gods point out Medusa, the only mortal one.
- While looking at her in the mirror, Perseus chops off her head and puts it in the magic wallet, then begins to fly home.

Andromeda

- Along the way, he comes upon Andromeda, a princess who has been chained to a rock because her mother, Cassiopeia, has offended the gods.
- A sea serpent is about to eat Andromeda, but Perseus cuts off its head and takes Andromeda as his wife.
- He returns home to find that Polydectes has driven his mother and Dictys into hiding.
- Perseus goes to Polydectes' palace where all the evil men of the kingdom are gathered.
- He marches into the meeting and reveals Medusa's head, turning all the men to stone.
- He lives happily ever after but only after unwittingly fulfilling the prophecy of the Oracle: while participating in a discus-throwing contest, Perseus accidentally hits and kills a spectator, who is, unbeknownst to him, his grandfather Acrisius.

Jason & Medea

Golden Fleece

- more of something here.

Jason, Aeson, & Pelias

- more of something here.

Voyage of the Argonauts

- more of something here.

Hypsipyle, Harpies, clashing rocks, etc.

- more of something here.

Colchis – deeds & the dragon/serpent

- more of something here.

The return

- more of something here.

Medea scorned

- more of something here.

Heracles

Amphitryon, Alcmena, Zeus

- more of something here.

Madness of Heracles

- more of something here.

12 labours/athloi

- more of something here.

Heracles the avenger

- more of something here.

The death of Heracles – Nessus, Deianira, Iole

- more of something here.

Theseus

Labours of Theseus (6)

- more of something here.

Bull of Marathon

- more of something here.

Pasiphae

- more of something here.

King Minos & the Minotaur

- more of something here.

Daedalus & Icarus

- more of something here.

Theseus & Ariadne

- more of something here.

Other myths of Theseus

- more of something here.

Oedipus & Thebes

Oedipus, Laius, Jocasta/Iocasta

- more of something here.

The Sphinx & the riddle

- more of something here.

Antigone

- more of something here.

Trojan War & the Odyssey

Sack of Troy – death of Achilles, wooden horse

- more of something here. ### The Aeneid – Aeneas' escape from Troy
- more of something here. ### Agamemnon, Clytemnestra, Iphigenia
- more of something here. ### Orestes, Electra
- more of something here. ### Odyssey – life of Odysseus
- more of something here. ### Final episode of Netflix's Troy – reception of the war
- more of something here.