

Chapter 1 : Celebrating Spirituality Days A Year – Feast of Dionysus – Witches Of The Craft®

This page explains The Twelve Days of Dionysos, the celebration of the birth of the Bacchus, which begins on Christmas and continues for eleven more days. It is one of the major festivals of Hellenismos, the ancient Greek religion.

He possessed numerous shrines and temples throughout Greece and was widely worshipped as a fertility god. Phallic processions and contests held in his honour were quite common. In ancient Greek sculpture Dionysos was depicted in one of two forms. The oldest representations portray him as a mature, bearded god dressed in heavy robes and holding a thyrsos pine-cone tipped staff. In the Classical and Hellenistic eras, on the other hand, he was usually depicted as a pretty, effeminate youth holding a bunch of grapes. Sometimes he was shown drunk, leaning heavily on a companion. Dionysos was also frequently portrayed as an infant or child in the arms of Hermes or Seilenos. Godley Greek historian C5th B. I say, then, that Melampus acquired the prophetic art, being a discerning man, and that, besides many other things which he learned from Egypt, he also taught the Greeks things concerning Dionysos, altering few of them; for I will not say that what is done in Egypt in connection with the god [i. Osiris] and what is done among the Greeks originated independently: Nor again will I say that the Egyptians took either this or any other custom from the Greeks. But I believe that Melampus learned the worship of Dionysos chiefly from Kadmos of Tyre and those who came with Kadmos from Phoinikia [modern Lebanon] to the land now called Boiotia. They called them gods from the fact that, besides setting everything in order, they maintained all the dispositions. Then, after a long while, first they learned the names of the rest of the gods, which came to them from Egypt, and, much later, the name of Dionysos. Jones Greek travelogue C2nd A. In it is the house of Poulytion. This Dionysos they call Melpomenos Minstrel [i. After the precinct of Apollon is a building that contains earthen ware images, Amphiktyon, king of Athens, Dionysos Hestios Feasting or Of the Hearth and other gods. Here also is Pegasos of Eleutherai, who introduced the god [Dionysos] to the Athenians. Herein he was helped by the oracle at Delphoi, which called to mind that the god once dwelt in Athens in the days of Ikarios. The Eros Love standing with him and the Dionysos were made by Thymilos. The oldest sanctuary of Dionysos is near the theater. Within the precincts are two temples and two statues of Dionysos, the Eleuthereus Deliverer and the one Alkamenes made of ivory and gold. There are paintings here--Dionysos bringing Hephaistos up to heaven. Besides this picture there are also represented Pentheus and Lykourgos paying the penalty of their insolence to Dionysos, Ariadne asleep, Theseus putting out to sea, and Dionysos on his arrival to carry off Ariadne. He interpreted the dream as referring to Sophokles and his poetry, and down to the present day men are wont to liken to a Siren whatever is charming in both poetry and prose. Aiskhylos himself said that when a youth he slept while watching grapes in a field, and that Dionysos appeared and bade him write tragedy. When day came, in obedience to the vision, he made an attempt and hereafter found composing quite easy. On it legend says Seilenos rested when Dionysos came to the land [of Athens]. Streets, alleys, or long roads. Agyieus, a pillar set up in front of the door. Some say these pillars belong to Apollon, some to Dionysos, some to both. There would be some Attic speakers saying agyieis for the altars in front of the house, as Sophokles says when transferring Athenian customs to Troy: En Limnais Dionysios after Harpocraton s. Limnai is a place in Athens, where the [deity] honored [is] Dionysos. Dionysos Melpomenos Singer [i. The image at Eleutherai at the present day is a copy of the old one. A place in Attika, in which the Dionysia used to be held and they drank and snatched up many prostitutes. Shorey Greek philosopher C4th B. In addition to the performances held during the city Dionysia, plays were also performed at the Peiraios and in the demes. Lamb Greek philosopher C4th B. These tripods were prizes won by dramatic performances supported as a public service by Nikias and his brothers, and they were placed in the precincts of the temple of Dionysos. Athens]; and at our [the Spartans] colony of Tarenton, too, saw the whole city drunk at the Dionysia. But with us [the Spartans] no such thing is possible. At the Feast of Dionysus in Athens it was customary for revellers mounted on wagons to indulge in scurrilous language during the processions. Wilson Greek rhetorician C2nd to 3rd A. Foreigners also came to Athens for the festival. Sophokles in Tyros [calls him so]. A wineskin when heated becomes porous and when inflated it swells, but in the frost it is hardened and frozen. At a trumpet signal they would

drink. Ktesiphon was ridiculed for being fat and paunchy. An inflated wineskin was set forth in the festival of the Pitchers, on which those drinking in the competition would stand. The first one to finish his drink won, and got a wineskin. They drank a certain measure, a khoa, of wine [2. Also to bear a wineskin askophorein. In the Dionysiac processions, some things were done by the townspeople, but others had been assigned to the metics to do by the lawgivers. The creature [goat] appears to be a natural enemy of the vine. In any event an epigram appears addressed to a goat that goes like this: In the middle of the theatre they placed wineskins which were inflated and oiled and when they hopped onto these they slipped; just as Euboulos says in Damalia: Theoinion after Harpokration s. The Rural Dionysia [festival] used to be called [the] Theoinia, in which the clansmen made their sacrifices. For they used to call Dionysos Theoinos. Trypanis Greek poet C3rd B. Name of a festival in Athens. Name of a festival [of Dionysos] in Athens. A name of Dionysos. The priests [of the Lenaia festival of Dionysos]. Geraia after Harpokration s. Also [the] Venerable Women, those women consecrated to Dionysos. Conybeare Greek biography C1st to 2nd A. For when he saw them flocking to the theatre he imagined that they were going to listen to solos and compositions in the way of processional and rhythmic hymns, such as are sung in comedies and tragedies; but when he heard them dancing lascivious jigs to the rondos of a flute, and in the midst of the solemn and sacred music of Orpheus striking attitudes as the Horai Seasons , or as Nymphai, or as Bakkhai, he set himself to rebuke their proceedings, and said: And what do you mean by your saffron robes and your purple and scarlet raiment? Grant Roman mythographer C2nd A. Because of this, Father Liber [Dionysos] afflicted the daughters of the Athenians with alike punishment. They asked an oracular response from Apollo concerning this, and he told them they had neglected he deaths of Icarus and Erigone. At this reply they exacted punishment from the shepherds, and in honour of Erigone instituted a festival day of swinging [i. And so when these things happened as described, Apollo gave oracular response to them when they consulted him, saying that they should appease Erigone if they wanted to be free from the affliction. So since she hanged herself, they instituted a practice of swinging themselves on ropes with bars of wood attached, so that the one hanging could be moved by the wind. They instituted this as a solemn ceremony [i. It is the eighth month amongst the Athenians, sacred to Dionysos. It is so called because most things bloom anthein from the earth at that time. It was a particular festival amongst Athenians, celebrated on the twelfth [day] of [the] month Anthesterion. But Apollodoros says that Anthesteria is the name for the festival as a whole, celebrated in honour of Dionysos, with its component parts Pithoigia Jar-Opening , Khoai Pitchers , Khytroi Pots. Orestes arrived in Athens after the murder--it was a festival of Dionysos Lenaios, and since, having murdered his mother, he might not be able to drink with them, something along the following lines was contrived. Having set up pitchers of wine for each of the celebrants he ordered them to drink from it, with no common sharing between them; thus Orestes would not drink from the same bowl [as anyone else] but neither would be vexed by drinking alone. Hence the origin of the Athenian festival of the Pitchers. The opening of the jar. Xanthios, a Boiotian, challenged the Athenian king, Thymoites [to a fight]. When he did not accept, Melanthos, an expatriate Messenian from the stock of Periklymenos the son of Neleus, stood up to fight for the kingdom. While they were engaged in single combat, someone wearing a black goat-skin aegis appeared to Melanthos from behind Xanthios [assumed to be the god]. So [Melanthos] said that it was not right to come two against one. Dionysos of the Black Aegis Goat-skin. Stony places suitable for grazing goats, as Isaios [says]. Phelleus [was] a rough place, of this name, in Attika. Goats tend towards the rougher and more mountainous [terrain]. And [there is] a certain festival of Dionysos called Phellos. By the side of it is a Satyros of Parian marble made by Praxiteles. This Dionysos they call Patroios Paternal ; but the image of another, that they surname Dasyllios, they say was dedicated by Eukhenor, son of Koiranos, son of Polyidos. Jones Greek geographer C1st B.

Chapter 2 : Harvest (wine) – Witches Of The Craft®

DIONYSUS, CULT OF, the cult of the Greek god of wine and calendrierdelascience.com non-Jews of Alexandria and Rome alleged that the cult of Dionysus was widespread among Jews. Plutarch tarch gives a Bacchanalian interpretation to the Feast of Tabe.

The most important hymn, however, is number 30 XXIX To Bacchus in some versions of the Thomas Taylor translation , and it should be recited in addition to any of the others. If you use the Thomas Taylor translation of the hymns, the version we prefer, the numbering in the older editions is off by one increment; this problem has been corrected in the Prometheus Trust publication entitled Hymns and Initiations. Because so many people have the older numbering, we are providing those numbers designated as OTN, i. Bacchus This is the most important of the hymns to the God. Please visit the following link for help understanding the hymn as well as the Greek text and a very helpful transliteration: To Silenus, Satyrus, and the Priestesses of Bacchus. There is a folk tradition in Greece called the Twelve Days of Christmas. They become terribly excited during these holidays and cause all kinds of trouble until they are "polluted" by the Orthodox priests with holy water on the last of the Twelve Days, only for them to rise again next year at Christmas. Perhaps the most plausible explanation of the outward form, at least, of the uncanny creatures, is the theory connecting them with the masquerades that formed part of the winter festival of Dionysus and are still to be found in Greece at Christmastide. I say, this house is as dark as ignorance, though ignorance were as dark as hell; and I say, there was never man thus abused. I am no more mad than you are: What is the opinion of Pythagoras concerning wild fowl? That the soul of our grandam might haply inhabit a bird. What thinkest thou of his opinion? I think nobly of the soul, and no way approve his opinion. Remain thou still in darkness: But when I came, alas! A History of Greek Philosophy: The Earlier Presocratics and the Pythagoreans. Cambridge University Press, p. This can be resolved as follows: This identification is skilfully demonstrated in this quotation, supported by numerous citations, from the notes of a book by Vittorio D. Eriechepaius was identical with Dionysus Hesychius: Protonogus was one of the names of Phanes Damascius: An inscription of a statue of Aion at Eleusis Dittenberger: Sylloge Inscriptionum, 3rd ed. Aion was son of Kore, that is, the mother of Dionysus Epiphonius: Panarion, 51, 22, Macchioro, , Henry Holt and Co. So why do we celebrate the birthday on December 25th? The Christians decided to conceal the ancient holiday beneath the Christmas celebration for reasons of their own. Cambridge University Press London , pp. Around the basket is a snake, symbolic of Earth. Encircling the little God are the signs of the zodiac, representing the months of the year over which the Olympian Gods have dominion. If you have a sincere desire to learn more, please write: The story of the birth of the Gods: We know the various qualities and characteristics of the Gods based on metaphorical stories: The Nature of the Gods. How do we know there are Gods? The logo to the left is the principal symbol of this website. It is called the CESS logo, i. The image represents this idea: Throughout the pages of this website, you will find fascinating stories about our Gods. These narratives are known as mythology, the traditional stories of the Gods and Heroes. While these tales are great mystical vehicles containing transcendent truth, they are symbolic and should not be taken literally. A literal reading will frequently yield an erroneous result. The meaning of the myths is concealed in code. To understand them requires a key. For instance, when a God kills someone, this usually means a transformation of the soul to a higher level. Similarly, sexual union with a God is a transformation. An approach was developed to enable the student to easily approximate the Greek words. Consequently, the way we spell words is unique, as this method of transliteration is exclusive to this website. For more information, visit these three pages:

Chapter 3 : St. Dionysius Orthodox Church - Wikipedia

On The Knees Of The Gods Item Preview VI The Feast of Dionysus 42 VII Maia's Triumph 55 VIII In the Painted Porch 64 IX A Breakfast at the Piraeus

Dionysius of Vattaserril[edit] st. Vattasseril Thirumeni was a man of prayer, determination and dynamism. He was an advocate of sovereignty and autonomy of the Malankara Orthodox Syrian Church. He was an outstanding orator who was well aware of the importance of the vitality and Christian persuasiveness of the Bible when delivering the speeches to the faithful. Prayers and fasting were the pillars of his spiritual foundation. In addition to the liturgical hours of prayer, he spent much time in private prayers and silent meditations behind closed doors. In spite of his busy schedule, he was also able to focus on three to four lessons from the Holy Bible everyday. Despite of the many spiritual qualities he shared leadership qualities like domineering charisma and progressive mindedness. The church recognizes him as a living saint of his time on earth. Being a great guide and example of Christian monasticism, the legacy of Mar Dionysius survived through his successors as well as students including Catholicos of the East H. It is said that the metropolitan was inspired by the reformation movements that has happened during his time, but always kept an ardent position in his upbringings in faith, like Mary of Bethany Luke Mar Dionysius VI was exalted as a saint and confessor to the faithful. Thousands of believers visit the church to seek his blessings. History[edit] A congregation of the malankara orthodox church under the title st. George orthodox congregation was initiated in the year In the benevolent rulers of UAE granted the church land for construction of the church building. The cornerstone for the church was laid on April 20 by H. G Abraham mar seraphim in the presence of the diocesan metropolitian H. G youhanon mar demetrios. The construction began under the blessings of fr. All the church fathers of the malankara church had visited the construction site and blessed it. The church is a landmark in the history of the orthodox church of India. The church can accommodate up to 1, believers at a time. The Dh13 million project was funded by donations from members and local and international benefactors. Sister churches in other emirates have also been major contributors. G baselios paulose II catholicos of the east and malankara metropolitian. Large multitude of believers gathered for the holy consecration ceremony. The parish has about members and nearly people come together on all Fridays and Saturday evening to celebrate the Holy Qurbana. There are three active prayer groups with members. The Vicar and charity committee coordinate many charitable activities like sick-aid, education-aid, marriage-aid, house construction aid and many more. John Thomas mavelil

Chapter 4 : Dionysius Exiguus, On Easter, or, the Paschal Cycle ()

Dionysus riding panther, Greek mosaic from Pella C4th B.C., Pella Archaeological Museum. DIONYSOS (Dionysus) was the Olympian god of wine, vegetation, pleasure, festivity, madness and wild frenzy.

He was 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. He was usually accompanied by a troop of Satyrs and Mainades wild female devotees. 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. As punishment, the god inflicted him with madness causing him to murder his wife and son and mutilate himself with an axe. However, some shepherds, upon drinking the wine, thought they had been poisoned and killed him. The sorrowful god then set him amongst the stars as the constellation Bootes. The god infested their ship with phantoms of creeping vines and wild beasts, and in terror the men leapt overboard and were transformed into dolphins. His other attributes included a drinking-cup kantharos , fruiting grapevines and a panther. The god was usually clothed in a long robe chiton and cloak himation and crowned with a wreath of ivy-leaves. Below are some examples of his attributes as depicted in ancient Greek art: Pine-cone staff thyrsos ; 2. The god rode on the back of a panther or drove a chariot drawn by a pair of the beasts. His sacred plants were the grapevine, ivy, bindweed prickly ivy and pine tree. Devotees of the god wore wreaths of ivy and carried pine-cone tipped staffs. COM This site contains a total of 14 pages describing the god, including general descriptions, mythology, and cult. The content is outlined in the Index of Dionysus Pages left column or below. Cicero De Natura Deorum 3. The god was known as the "twice-born" for his mother was slain by the lightning-bolts of Zeus during the course of her pregnancy, but rescued by his father who carried him to term sown up inside his thigh. He married Ariadne, daughter of King Minos of Krete Crete , and their sons became kings and princes of the best wine-producing regions in ancient Greece. He is also called both by Greeks and Romans Bacchus Bakchos , that is, the noisy or riotous god, which was originally a mere epithet or surname of Dionysus, but does not occur till after the time of Herodotus. Ammon there entrusted the child to Nysa, the daughter of Aristaeus, and Athena likewise undertook to protect the boy. Others again represent him as a son of Zeus by Persephone or Iris, or describe him simply as a son of Lethe, or of Indus. The same diversity of opinions prevails in regard to the native place of the god, which in the common tradition is Thebes, while in others we find India, Libya, Crete, Dracenum in Samos, Naxos, Elis, Eleutherae, or Teos, mentioned as his birthplace. It is owing to this diversity in the traditions that ancient writers were driven to the supposition that there were originally several divinities which were afterwards identified under the one name of Dionysus. The common story, which makes Dionysus a son of Semele by Zeus, runs as follows: Hera, jealous of Semele, visited her in the disguise of a friend, or an old woman, and persuaded her to request Zeus to appear to her in the same glory and majesty in which he was accustomed to approach his own wife Hera. When all entreaties to desist from this request were fruitless, Zeus at length complied, and appeared to her in thunder and lightning. Semele was terrified and overpowered by the sight, and being seized by the fire, she gave premature birth to a child. Zeus, or according to others, Hermes Apollon. Mastaura , who took the child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Ino and Athamas into a state of madness, and Zeus, in order to save his child, changed him into a ram, and carried him to the nymphs of mount Nysa, who brought him up in a cave, and were afterwards rewarded for it by Zeus, by being placed as Hyades among the stars. The inhabitants of Brasiae, in Laconia, according to Pausanias iii. The chest was carried by the wind and waves to the coast of Brasiae. Semele was found dead, and was solemnly buried, but Dionysus was brought up by Ino, who happened at the time to be at Brasiae. The plain of Brasiae was, for this reason, afterwards called the garden of Dionysus. The traditions about the education of Dionysus, as well as about the personages who undertook it, differ as much as those about his parentage and birthplace. Mystis, moreover, is said to have instructed him in the mysteries Nonn. On mount Nysa, Bromie and Bacche too are called his nurses. Mount Nysa, from which the god was believed to have derived his name, was not only in Thrace and Libya, but

mountains of the same name are found in different parts of the ancient world where he was worshipped, and where he was believed to have introduced the cultivation of the vine. Hermes, however, is mixed up with most of the stories about the infancy of Dionysus, and he was often represented in works of art, in connexion with the infant god. When Dionysus had grown up, Hera threw him also into a state of madness, in which he wandered about through many countries of the earth. A tradition in Hyginus Poet. One of two asses he met there carried him across the water, and the grateful god placed both animals among the stars, and asses henceforth remained sacred to Dionysus. According to the common tradition, Dionysus first wandered through Egypt, where he was hospitably received by king Proteus. He now traversed all Asia. When he arrived at the Euphrates, he built a bridge to cross the river, but a tiger sent to him by Zeus carried him across the river Tigris. The most famous part of his wanderings in Asia is his expedition to India, which is said to have lasted three, or, according to some, even 52 years. He did not in those distant regions meet with a kindly reception everywhere, for Myrrhanus and Deriades, with his three chiefs Blemys, Orontes, and Oruandes, fought against him. But Dionysus and the host of Pans, Satyrs, and Bacchic women, by whom he was accompanied, conquered his enemies, taught the Indians the cultivation of the vine and of various fruits, and the worship of the gods; he also founded towns among them, gave them laws, and left behind him pillars and monuments in the happy land which he had thus conquered and civilized, and the inhabitants worshipped him as a god. Dionysus also visited Phrygia and the goddess Cybele or Rhea, who purified him and taught him the mysteries, which according to Apollodorus iii. With the assistance of his companions, he drove the Amazons from Ephesus to Samos, and there killed a great number of them on a spot which was, from that occurrence, called Panaema. According to another legend, he united with the Amazons to fight against Cronus and the Titans, who had expelled Ammon from his dominions. He is even said to have gone to Iberia, which, on leaving, he entrusted to the government of Pan. On his passage through Thrace he was ill received by Lycurgus, king of the Edones, and leaped into the sea to seek refuge with Thetis, whom he afterwards rewarded for her kind reception with a golden urn, a present of Hephaestus. All the host of Bacchantic women and Satyrs, who had accompanied him, were taken prisoners by Lycurgus, but the women were soon set free again. The country of the Edones thereupon ceased to bear fruit, and Lycurgus became mad and killed his own son, whom he mistook for a vine, or, according to others Serv. When this was done, his madness ceased, but the country still remained barren, and Dionysus declared that it would remain so till Lycurgus died. The Edones, in despair, took their king and put him in chains, and Dionysus had him torn to pieces by horses. After then proceeding through Thrace without meeting with any further resistance, he returned to Thebes, where he compelled the women to quit their houses, and to celebrate Bacchic festivals on mount Cithaeron, or Parnassus. Pentheus, who then ruled at Thebes, endeavoured to check the riotous proceedings, and went out to the mountains to seek the Bacchic women; but his own mother, Agave, in her Bacchic fury, mistook him for an animal, and tore him to pieces. After Dionysus had thus proved to the Thebans that he was a god, he went to Argos. As the people there also refused to acknowledge him, he made the women mad to such a degree, that they killed their own babes and devoured their flesh. According to another statement, Dionysus with a host of women came from the islands of the Aegean to Argos, but was conquered by Perseus, who slew many of the women. Afterwards, however, Dionysus and Perseus became reconciled, and the Argives adopted the worship of the god, and built temples to him. One of these was called the temple of Dionysus Cresius, because the god was believed to have buried on that spot Ariadne, his beloved, who was a Cretan. The last feat of Dionysus was performed on a voyage from Icaria to Naxos. He hired a ship which belonged to Tyrrhenian pirates; but the men, instead of landing at Naxos, passed by and steered towards Asia to sell him there. The god, however, on perceiving this, changed the mast and oars into serpents, and himself into a lion; he filled the vessel with ivy and the sound of flutes, so that the sailors, who were seized with madness, leaped into the sea, where they were metamorphosed into dolphins. In all his wanderings and travels the god had rewarded those who had received him kindly and adopted his worship: After he had thus gradually established his divine nature throughout the world, he led his mother out of Hades, called her Thyone, and rose with her into Olympus. The place, where he had come forth with Semele from Hades, was shown by the Troezenians in the temple of Artemis Soteira Paus. There is also a mystical story, that the body of Dionysus was cut up and thrown into a

cauldron by the Titans, and that he was restored and cured by Rhea or Demeter. Various mythological beings are described as the offspring of Dionysus; but among the women, both mortal and immortal, who won his love, none is more famous in ancient history than Ariadne. The extraordinary mixture of traditions which we have here had occasion to notice, and which might still be considerably increased, seems evidently to be made up out of the traditions of different times and countries, referring to analogous divinities, and transferred to the Greek Dionysus. We may, however, remark at once, that all traditions which have reference to a mystic worship of Dionysus, are of a comparatively late origin, that is, they belong to the period subsequent to that in which the Homeric poems were composed; for in those poems Dionysus does not appear as one of the great divinities, and the story of his birth by Zeus and the Bacchic orgies are not alluded to in any way: Dionysus is there simply described as the god who teaches man the preparation of wine, whence he is called the "drunken god" *mainomenos*, and the sober king Lycurgus will not, for this reason, tolerate him in his kingdom. As the cultivation of the vine spread in Greece, the worship of Dionysus likewise spread further; the mystic worship was developed by the Orphici, though it probably originated in the transfer of Phrygian and Lydian modes of worship to that of Dionysus. As far as the nature and origin of the god Dionysus is concerned, he appears in all traditions as the representative of some power of nature, whereas Apollo is mainly an ethical deity. Dionysus is the productive, overflowing and intoxicating power of nature, which carries man away from his usual quiet and sober mode of living. Wine is the most natural and appropriate symbol of that power, and it is therefore called "the fruit of Dionysus. Dionysus is, therefore, the god of wine, the inventor and teacher of its cultivation, the giver of joy, and the disperser of grief and sorrow. As the god of wine, he is also both an inspired and an inspiring god, that is, a god who has the power of revealing the future to man by oracles. Thus, it is said, that he had as great a share in the Delphic oracle as Apollo Eurip. The notion of his being the cultivator and protector of the vine was easily extended to that of his being the protector of trees in general, which is alluded to in various epithets and surnames given him by the poets of antiquity Paus. This character is still further developed in the notion of his being the promoter of civilization, a law-giver, and a lover of peace. As the Greek drama had grown out of the dithyrambic choruses at the festivals of Dionysus, he was also regarded as the god of tragic art, and as the protector of theatres. In later times, he was worshipped also as a *theos chthonios*, which may have arisen from his resemblance to Demeter, or have been the result of an amalgamation of Phrygian and Lydian forms of worship with those of the ancient Greeks. The orgiastic worship of Dionysus seems to have been first established in Thrace, and to have thence spread southward to mounts Helicon and Parnassus, to Thebes, Naxos, and throughout Greece, Sicily, and Italy, though some writers derived it from Egypt. Respecting his festivals and the mode of their celebration, and especially the introduction and suppression of his worship at Rome, see Dict. In the earliest times the Graces, or Charites, were the companions of Dionysus Pind. This circumstance is of great interest, and points out the great change which took place in the course of time in the mode of his worship, for afterwards we find him accompanied in his expeditions and travels by Bacchantic women. Sileni, Pans, satyrs, centaurs, and other beings of a like kind, are also the constant companions of the god. The temples and statues of Dionysus were very numerous in the ancient world. Among the sacrifices which were offered to him in the earliest times, human sacrifices are also mentioned. Subsequently, however, this barbarous custom was softened down into a symbolic scourging, or animals were substituted for men, as at Potniae. The animal most commonly sacrificed to Dionysus was a ram. Among the things sacred to him, we may notice the vine, ivy, laurel, and asphodel; the dolphin, serpent, tiger, lynx, panther, and ass; but he hated the sight of an owl.

Chapter 5 : Dionysus | Novelguide

"In this part of the city is also a sanctuary of Dionysus surnamed Calydonian, for the image of Dionysus too was brought from Calydon. When Calydon was still inhabited, among the Calydonians who became priests of the God was Coresus, who more than any other man suffered cruel wrongs because of love.

Institutiones hae cum stipendiis collaboraverunt: FAX E-mail: Affresco da Pompei, IX, 3, Museo Archeologico Nazionale, Napoli, n. Plutarch De Facie D ff. Quarrel at the Plutarchan symposium! This relative ignorance goes hand in hand with total unawareness of the Hebrew Bible, although it was available in a Greek translation already in the second century BCE: It would seem that our author is no exception to this rule. Beside a considerable number of references to Jews in historical contexts, in the tractate on superstition Plutarch refers to the Sabbath superst. It is a pleasure to be able to give here written evidence to a long friendship. I thank the organisers for the opportunity to deliver a version of this paper at the 8th International Congress of the International Plutarch Society in Coimbra in September and the participants in the ensuing discussion for their questions and suggestions. Studies Devoted to Professor Frederick E. However, both at the end of the above mentioned Table-Talk, and especially so in the next essay in the same tractate, Who the God of the Jews is quaest. In that Table-Talk4 a number of items concerning the Jews are unique to Plutarch. I will mention these in the order of their appearance and will then discuss them one by one. Already in the tractate on the abstinence from pork Plutarch mentions the Jewish prohibition to consume the esh of hares quaest. Now of course the swine is only the most famous in a long line of prohibited animals, fowl and sh, yet it is precisely the above-mentioned ignorance of Jewish customs that makes it the only known item from the long list of dietary laws6. In fact the only other ancient writer who provides us with accurate information about these laws other than the prohibition on pork is Porphyry, who correctly mentions the overall injunction against uncloven animals as well as against sh without scales7. On the contrary the most learned Pliny wrongly see Lev. Moreover, Porphyry, who polemicised against Christianity and was acquainted with the books of the Hebrew Bible in all prob- 4 For the most recent discussion see J. Plutarco, quaestiones convivales 4. One is astonished to find this elementary mistake repeated in a much-praised recent work, M. Christians, Muslims and Jews, London etc., Struthocamelos exhibuit in cenis aliquotiens, dicens praeceptum Iudaeis ut ederent. But to return to Plutarch, we cannot know for sure whether his information concerning the prohibition against hares derives from the same source as his other insights in the Table-Talk Who the God of the Jews is. Be this as it may, we shall turn now to that discussion and notice the other special knowledge displayed there by him. I shall mention these points one by one. Plutarch is alone in his reference to the Feast of Tabernacles D 11, only he mentions the Levites E, despite the wide-spread familiarity with the Sabbath he is the only author to refer to the drinking of wine on it A, he is the only pagan writer describing the garments of the High Priest A and nally only he knows of the Jewish prohibition on using honey in their sac-ri ces B. Unfortunately this Table-Talk breaks off before its end, and with it are lost also the last four discourses of the book: Though Plutarch 10 See on him and his position F. Whatever the exact relationship between Plutarch and this collection, it would not be helpful to regard it as independent of him. Otherwise Plutarch is correct in distinguishing the first day of Tabernacles from those that follow and in his description of the procession "the interpretation of the palm-branches carried in the procession as thyrsos is only to be expected in the present Dionysiac context. It is of course just an indication of the ignorance of the Greeks of the Hebrew Bible that this central institution of Judaism is never referred to outside our passage. Despite the great fame of the Temple of Jerusalem the Levites, who served it and acted as its choristers, musicians, gatekeepers and guardians of the threshold I Chron. Checking these details as against what we know from Jewish sources14 the High Priest indeed wore a very impressive mitre, a gold-embroidered robe reaching down to his feet and a great number of bells the exact number is the subject of later Rabbinic discussions was attached to his dress. It is only the description of the material of the robe as fawnskin that is manifestly false, and no doubt this modification was due, by Plutarch or by his source, to emphasise the Dionysiac similarities Also in regard of the cothurni Plutarch was in all probability wrong: To summarise this point: Plutarch was the only pagan known

to us to describe the garments of the Jewish High Priest and that on the whole he was well-informed. Simhat Torah, is anachronistic. Also his interpretation of the second festival as Hanukah, is not likely. For an extended discussion in Greek see Philo, *vita Mosis* 2. Most intriguing is the broken-off end of the description, where he mentions the penalty of exclusion of offenders from drinking wine for a certain period by a judge. As the passage stands it does not correspond to any known Jewish law or custom: Lacking, as we do, the end it is impossible to tell what the connection of this notice with any possibly existing Jewish custom might be. Moreover we cannot know what else may have got lost at the end of our discourse. Clearly, Plutarch had before him a well-informed source that seems to have left few if any traces elsewhere. Can we by philological reasoning discover with a fair degree of probability that source? I believe that the answer to that question is yes. For a work composed early in the second century, and one for which material may have been collected not necessarily with this aim in mind a long time earlier there may have been no dearth of informants who witnessed the Temple of Jerusalem and its practices, destroyed in 70 AD. Nevertheless there is no positive indication of an oral source, and the collection of facts, some of them hardly fitting into an eye-witness report, strongly militates against such a notion. It is not only a priori unlikely that our author perused for this dissertation a detailed Jewish source on Jewish religious practices that apparently left no other traces in his writings, but there are some positive indications that make it implausible for our treatise to have relied on such a source, above all the association of the Jewish religion with the Dionysiac cult, for sure a proposition utterly hateful to any Jew. If so, this notice could not derive from the source suggested at the conclusion of the present paper. Taking this speculation one step further one could imagine a notice that would have been interpreted as a sarcastic reference to the wine of the Eucharist. But there are other matters as well: In fact only a Greek, for whom the use of honey in sacrifices was part of his cult²² would have remarked on such a matter, while a Jew describing his own religion would have to go into extraordinary and quite unexpected detail indeed to include such a prohibition in his work. If a written Greek source, can we identify it? Before assuming that our source is an author otherwise not referred to by Plutarch it may repay to scan the authors quoted by him, and in the first place those, who are otherwise known to have written about the Jews or displayed an interest in them. We shall see that we can easily discard the rest, until we are left with one – in fact, a not unexpected suspect. Some authors known to Plutarch and also interested in Jews one can eliminate with relative ease. Two authors who had strong ties with Jews, and especially with Herod and his family were Asinius Pollio and Nicolaus of Damascus. Pollio, a major source of Plutarch in his late-Republican *Lives*²⁵ is well-known for his Jewish connections²⁶ and is in fact quoted on a matter of Jewish history. However, he is not known to have displayed interest in, let alone writing on, Jewish matters proper, nor were his Herodian contacts conducive to arouse such interests. Nicolaus of Damascus²⁰ See, e. No meat offering, which ye shall bring unto the Lord, shall be made with leaven: This should have been taken by S. This last matter was indeed connected with Herod and Palestine. Last to eliminate is Strabo. He dealt extensively with Jewish history in his lost historical work and refers to Jews and Palestine a number of times in his *Geography*²⁹ and he is of course quoted by Plutarch in the *Lives of Sulla, Lucullus and Caesar*. After the elimination of these we are left with two likely authors. We may safely disregard references in the *parallelata minora*³² and the *de musica*³³, but we are still left with a passage actually dealing with Dionysus. Nevertheless the likelihood that Plutarch perused his work on the Jews and that this left no traces elsewhere in his writings appears to me low. Still, Alexander is not entirely to be discarded as a possible source of Plutarch. We are left then with one author, however, who seems to fit the bill perfectly, Hecataeus of Abdera. Even disregarding the wrongly attributed composition *On the Jews*²⁸ M. Some of his notices on Jews may derive from other writings, see M. This conclusion was anticipated by S. Nevertheless, some particulars from this on the whole sympathetic account³⁹ appear to be of relevance for a quest for the source of Plutarch. In the remains of his composition Hecataeus allots considerable space to his description of the Temple and its worship, including the important role of the High Priest⁴⁰; he also mentioned that the Jews differed in their sacrifices from the other nations. One wonders especially about this last item – by and large Jewish animal sacrifices were not that much different from those of the Greeks: Remarkably, Plutarch here calls him a philosopher, while in the Archidamas anecdote he was labelled a sophist. But what seems to clinch the matter are two references to this

author in the *de Iside et Osiride*, no doubt coming from the work *On the Egyptians*. The first of these fragments deals with the meaning of the name Amoun. Of much more immediate interest is the without detailed argument. Despite occasional disagreement in details, aired above, I regard this feature of his commentary as the more significant. Here Hecataeus is quoted as an authority on the limitations of the Egyptians in drinking wine: It does not take an excessive imagination to assume that Hecataeus may have had something to say on Jewish wine-drinking on the Sabbath as well as on the limitations imposed on it - whatever he actually may have had in mind. Conceivably he also mentioned among the peculiarities of Jewish sacrifice their prohibition on using honey. His account of the High Priest and the Temple preserved in fragments may well have included a description of the garments of the High Priest and some information concerning the role of the Levites. Whether indeed all these details were included in his report or not, there can be little doubt that the only alternative to the present suggestion is to assume an otherwise unknown author on the Jews, used here by Plutarch though never mentioned by him elsewhere. To prefer such a suggestion would strain the limits of credulity.

Chapter 6 : Dionysus: Born of a Virgin on December 25th, Killed and Resurrected after Three Days

Dionysus-Bacchus, Greco-Roman marble statue, Palazzo Altemps National Roman Museum DIONYSOS was the Olympian god of wine and festivity. He possessed numerous shrines and temples throughout Greece and was widely worshipped as a fertility god.

Dionysus "Winter squalls are drained out of the sky. The violet season of flowering spring smiles. The black earth glitters under green lawns. Swelling plants pop open with tiny petals. Meadows laugh and suck the morning dew, while the rose unfolds. The shepherd in the hills happily blows the top notes of his pipe. The gathered goats over his white kids. Sailors race across the thrashing waves. Their canvas full of the harmless breeze. Drinkers acclaim the grape-giver Dionysus, capping their hair with flowering ivy". Dionysus, in Greek mythology is a god of wine and vegetation, who showed mortals how to cultivate grapevines and make wine. The most important festival, the Greater Dionysia, was held in Athens for five days each spring. It was for this celebration that the Greek dramatists Aeschylus, Sophocles, and Euripides wrote their great tragedies. Dionysus is the son of Zeus and Semele. He is the only god to have a mortal parent. The birth of Dionysus began when Zeus came to Semele in the night, invisible, felt only as a divine presence. Semele was pleased to be a lover of a god, even though she did not know which one. Word soon got around and Hera quickly assumed who was responsible. Hera went to Semele in disguise and convinced her that she should see her lover as he really was. When Zeus visited her again, she made him promise to grant her one wish. She went so far as to make him swear on the River Styx that he would grant her request. Zeus, was madly in love and agreed. She then asked him to show her his true form. Zeus, was unhappy, and knew what would happen, but having sworn he had no choice. He appeared in his true form and Semele was instantly burnt to a crisp by the sight of his glory. Zeus did manage to rescue Dionysus, and stitched him into his thigh to hold him until he was ready to be born. She was still jealous, and arranged for the Titans to kill him. The Titans ripped him into pieces, but luckily, Rhea brought him back to life. After this, Zeus arranged for his protection and brought him to the mountain nymphs to be raised. Once Dionysus had grown to a manhood, he decided to wander far and wide, including areas outside of Greece. He traveled everywhere to preach the culture of the vine. It was accepted most everywhere, except in his own country. He wandered around Asia, accompanied by a wild group of Satyrs and Maenads, involving himself in bizarre events. For example, he flayed alive the king of Damascus, and chased the Amazons to Ephesus where some of them took refuge in the Temple of Artemis. Next, Dionysus returned to Europe, and his grandmother Rhea purified him of the murders he had committed during his madness and initiated him in her Mysteries. He then visited Thebes, and there invited women to join his revels. Pentheus, king of Thebes, arrested him and all his Maenads, but went mad and locked up a bull instead of the god. The Maenads escaped and went raging up into the mountains. Pentheus tried to stop the frenzy, but wild with religious ecstasy and wine they tore Pentheus limb from limb. Finally, having established his worship, Dionysus ascended to heaven and joined Zeus and the other Olympians. Even though he had never seen Semele he was concerned for her" Bremmer Eventually, he journeyed into the underworld to find her. He faced down Thanatos and brought her back to Mount Olympus. In Greek world, Dionysus appeared almost everywhere. He can be seen in the art, drama and comedy. Greeks even built a theater in honor of him. Thus, tragedy was born, at first in the Orchestra of the Agora ancient market place, and then on the northern slope of Acropolis, in an area of 25 m. When tragedy was separated from religion, wooden and later stone scaffoldings were placed for the spectators in BC. The auditorium developed to have two landings which separated the 88 rows of seats into the three sections and 65 tiers with a seating capacity of spectators. The ancient circular orchestra was paved with marble, while marble thrones and honorary seats were installed in the 1st century AC. After that time, theater was used as an arena. The simple construction of the stage in the 5th century BC changed into a rectangular building with wings and proscenium in the 4th century BC. Dionysus also appeared in drama. An orchestra, or a dancing ground of Dionysus with an arrangement for spectators theatron was built in Athens, in the early sixth century. It became the great center for drama where plays by Aeschylus, Sophocles and Euripides were performed. Drama was produced at festivals, honoring Dionysus in

his theater under the presidency of his priest, by performers wearing masks and special dress. That is how tragedy which originally meant "goat song for Dionysus" began and quickly reached heights never surpassed. Any formal tragedy involves disaster: The hero is doomed. Tragedy deals with human suffering and the courage of a hero who resists the inevitable. Pathos, or melodrama, is acceptance submissively or without comprehension of misfortune. Aristotle, also notes the "tragic flaw" in the hero Patroklos. This defect of character and inability to understand a situation creates his resistance, and makes him to accept his fate. The audience identifies with the hero and feels pity or fear, but the catharsis of these feelings leaves the audience exalted. Greeks included Dionysus in art form too. He usually depicted as a bearded youth, wearing a crown of vines with grapes. Often he holds the thyrsus a wand - fertility symbol and a cup of wine. He is accompanied by Maenads. These female devotees, pictured with tambourines and swirling drapery, express physical abandonment. He is also associated with a goat-like deities Satyrs, Silenus, Pan who play pipes for the Bacchic rituals. Dionysus became one of the most important gods in everyday life. He became associated with several key concepts. One was rebirth after death. Here his dismemberment by the Tyrant and return to life is symbolically echoed in tending vines, where the vines must be pruned back sharply, and then become dormant in winter for them to bear fruit. The other is the idea that under the influence of wine, one could feel possessed by a greater power. Unlike the other gods, "Dionysus was not only outside his believers, but also within them. At these times a man might be greater than himself and do works he otherwise could not" Bonnefoy We can compare the festivals that was made in honor of Dionysus to our Easter. It become one of the most important events of the year. It is focus became the theater" Jung Most of the great Greek plays were initially written to be performed at the feast of Dionysus. All who took part - writers, actors, spectators - were regarded as sacred servants of Dionysus, during the festival. Dionysus died a horrible death among the cold monoliths, devilishly torn to pieces. He rose from the dead again and again, providing to his believers that the soul lives on forever after the body dies. Works Cited Bernard, Suzanne. Greek and Egyptian Mythologies. University of Chicago, Interpretations of Greek Mythology. Man and His Symbols. Myths and Modern Man. Wendell, Bane, and William Doty. Myths, Rites, and Symbols.

Chapter 7 : BACCHANALIA History

Based on the reviews here and guidebooks we expected an absolute feast of Roman ruins, mosaics and other historical artefacts. Yes there are some beautiful mosaics and extensive ruins of key buildings in this former city.

His name in Linear B tablets shows he was worshipped from c. He is a god of epiphany , "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 and religion, and is included in some lists of the twelve Olympians. His festivals were the driving force behind the development of Greek theater. The earliest cult images of Dionysus show a mature male, bearded and robed. He holds a fennel staff, tipped with a pine-cone and known as a thyrsus. Later images show him as a beardless, sensuous, naked or half-naked youth: His procession thiasus is made up of wild female followers maenads and ithyphallic, bearded satyrs. 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. This procession is presumed to be the cult model for the human followers of his Dionysian Mysteries. In his Thracian mysteries, he wears the bassaris or fox-skin, symbolizing a new life. He was also known as Bacchus pronounced: 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 the Liberator Eleutherios , 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 in his mysteries are possessed and empowered by the god himself. Some scholars believe that Dionysus is a syncretism of a local Greek nature deity and a more powerful god from Thrace or Phrygia such as Sabazios [9] or Zalmoxis. The dio- element has been associated since antiquity with Zeus genitive Dios: Peters suggests the original meaning as "he who runs among the trees", or that of a "runner in the woods". Janda accepts the etymology but proposes the more cosmological interpretation of "he who impels the world- tree. Agrios "wild" , in Macedonia. Bromios "the thunderer" or "he of the loud shout". Dendrites "he of the trees" , as a fertility god. Dithyrambos, form of address used at his festivals, referring to his premature birth. Eleutherios "the liberator" , an epithet for both Dionysus and Eros. Erikryptos "completely hidden" , in Macedonia. Iacchus, possibly an epithet of Dionysus and associated with the Eleusinian Mysteries; in Eleusis, he is known as a son of Zeus and Demeter. Liknites "he of the winnowing fan" , as a fertility god connected with the mystery religions. A winnowing fan was used to separate the chaff from the grain. Lyaeus "he who unties" or releases from care and anxiety. Melanaigis "of the black goatskin" at the Apaturia festival. Oeneus, as god of the wine press. Pseudanor "false man" , in Macedonia. In the Roman pantheon, Sabazius became an alternate name for Bacchus. He is often shown riding a leopard , wearing a leopard skin, or in a chariot drawn by panthers, and may also be recognized by the thyrsus he carries. Besides the grapevine and its wild barren alter-ego, the toxic ivy plant, both sacred to him, the fig was also his symbol. The pinecone that tipped his thyrsus linked him to Cybele. The Dionysia and Lenaia festivals in Athens were dedicated to Dionysus. Initiates worshipped him in the Dionysian Mysteries, which were comparable to and linked with Orphism , and may have influenced Gnosticism. Orpheus was said to have invented the Mysteries of Dionysus. In a cult hymn from Olympia, at a festival for Hera , Dionysus is invited to come as a bull; "with bull-foot raging. Subsequently, admission to the rites was extended to men and celebrations took place five times a month. The mystery-cult may have been seen as a threat to the political status quo. The notoriety of these festivals, where many kinds of crimes and political conspiracies were supposed to be planned, led to a decree by the Roman Senate in BCE " the so-called Senatus consultum de Bacchanalibus, inscribed on a bronze tablet discovered in Calabria , now in Vienna " by which the Bacchanalia were prohibited throughout all Italy except in special cases that required specific approval by the Senate. In spite of the severe punishment inflicted on those found in violation of this decree, the Bacchanalia were not stamped out, at any rate in the south of Italy, for a very long time. Dionysus is equated with both Bacchus and Liber also Liber Pater. Liber "the free one" was a god of male fertility, wine, and growth, whose female counterpart was Libera. His festival was the Liberalia, celebrated on March 17, but in some myths the

festival was also held on March 5. Mythology Birth Dionysus had a strange birth that evokes the difficulty in fitting him into the Olympian pantheon. His mother was a mortal woman, Semele, the daughter of king Cadmus of Thebes, and his father was Zeus, the king of the gods. Appearing as an old 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. 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 fetal Dionysus by sewing him into his thigh. A few months later, Dionysus was born on Mount Pramnos in the island of Ikaria, where Zeus went to release the now-fully-grown baby from his thigh. In the Cretan version of the same story, which Diodorus Siculus follows, [27] Dionysus was the son of Zeus and Persephone, the queen of the Greek underworld. It is said that he was mocked by the Titans who gave him a thyrsus a fennel stalk in place of his rightful sceptre. Zeus used the heart to recreate him in his 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 Greco-Roman mystery religions, 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 and Nonnus, who refer to this Dionysus with the title Zagreus, and also in several fragmentary poems attributed to Orpheus. The myth of the dismemberment of Dionysus by the titans, is alluded to by Plato in his *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 explore the implications of this at length. 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. 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. It is therefore plain to me that the Greeks learned the names of these two gods later than the names of all the others, and trace the birth of both to the time when they gained the knowledge. Childhood 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 the goddess 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, which is said to have lasted several years. 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. Dionysus was exceptionally attractive. One of the 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, who recognized the god and tried to stop his sailors from the start. He then hired a Tyrrhenian 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 Midas Once, Dionysus found his old school master and foster father, Silenus, missing. 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, daughter and wine turned to gold. Upset, Midas strove to divest himself of his power the 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. 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 that explained why the sands of the Pactolus were rich in gold. Pentheus Euripides composed a tragedy about the destructive nature of Dionysus in *The Bacchae*.

Chapter 8 : Dionysus, Cult of

The miracles of Dionysus are legendary, as is his role as the god of wine, echoed in the later Christian story of Jesus multiplying the jars of wine at the wedding feast of Cana (Jn). Concerning this miracle, biblical scholar Dr. A.J. Mattill remarks.

Third of the great festivals on which all males were required to make pilgrimages to the Temple at Jerusalem. The celebration of this festival begins on the fifteenth day of the seventh month Tishri. Originally it lasted seven days; but in the course of time its duration was extended to nine days. In the Bible it is variously styled image , "the Feast of Tabernacles" Lev. In later Hebrew literature image Aramaic, image is generally employed. That it was agricultural in origin is evident from the name the "Feast of Ingathering," from the ceremonies accompanying it, and from the season and occasion of its celebration: It was more particularly a thanksgiving for the fruit harvest comp. Connected with the possession of the land, it may have had a Canaanitish prototype see Judges I. Early, however, it appears as an Israelitish festival, celebrated yearly at Shiloh with dances by the maidens in the vineyards ib. Such even then was its prominence that it alone was celebrated at a central sanctuary, whereas the other festivals, it would seem from the absence of express statement regarding the question, were celebrated, if at all, at local shrines. In early times the festival had no fixed date. Under the early kings it was apparently celebrated in the eighth month. In this month the Temple was completed I Kings vi. This date is further confirmed by the report ib. As in I Sam. It is simply the "Feast of Ingathering," one of the three pilgrimage festivals, when all males are obligated to appear at the sanctuary xxiii. No more definite is the date in Deuteronomy, where the festival is called "the Feast of Tabernacles" xvi. Further particulars, however, are here added. The celebration is to take place only at the divinely chosen sanctuary. It is to be a joyous season, and, in the humanitarian spirit of Deuteronomy, the unfortunate and the dependent are to share in the festivity. The holiday is to last seven days as already presupposed in I Kings viii. The dwelling in booths is here taken for grantedâ€”presumably as an existing practise going back to the custom of living in booths during the fruit harvest, a custom which has survived to this day in Palestine. Further, it is ordained that every seventh yearâ€”the "year of release"â€”the Law is to be read to the assembled multitude xxxi. It is also assumed that the Feast of Booths was the season for bringing to Jerusalem the first-fruitsâ€”a command for which Deut. The older law contained in Lev. As in the latter, the festival bears the general dating "when ye have gathered in the fruits of the land" the beginning and end of the verse do not seem original ; its duration is likewise seven days; and it is to be a season of rejoicing. Unlike the Deuteronomic provision Deut. As a new provision occurs the command "And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook" Lev. The use to which these branches are to be put is not indicated; and this omission gave rise to divergent interpretations at a later time. The Sadducees and Karaites maintained that they were meant for building the booth, as would appear from Neh. Originally these branches may have been used in the festal dances Judges xxi. The dwelling in booths implied in Deuteronomy is in Leviticus expressly commanded. The booths themselves are, moreover, given a symbolic meaning, and are brought into relation with the wandering in the wildernessâ€”"that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. When the Deuteronomic reformation had made the Feast of Tabernacles a general Temple festival, a more exact date became necessary; and this need is supplied by Ezekiel xlv. He designates the holy day as the "feast" or the "feast of the Lord," and fixes the fifteenth of the month as the time for beginning its celebration. This date had already become customary, it appears I Kings viii. More definiteness is also introduced in the method of observance. The sacrifices that were formerly voluntary are now prescribedâ€”every day a burnt offering of seven bullocks and seven rams and a sin-offering of a he-goat; and with each bullock and each ram a meal-offering of an epha, and a hin of oil Ezek. The last stage of legal evolution appears in Lev. The date and duration of the festival are the same as in Ezekiel; the name, as in Deuteronomy. As in Ezekiel, the agricultural significance is altogether absent. Exact sacrificial prescriptions are given in Num. In addition to the daily regular offerings, there is to be a daily burnt

offering of two rams, fourteen lambs, and bullocks thirteen on the first day, twelve on the second day, and so diminishing by one daily on the other five days. In each case there is to be also the proper meal-offering of fine flour mixed with oil three-tenths to each bullock, two-tenths to each ram, and one-tenth to each lamb. As a sin-offering a he-goat is to be sacrificed daily. On the eighth day the sacrifices differ, consisting of a he-goat as a sin-offering, and a single bullock, a ram, and seven lambs as a burnt offering all of which are brought together with the meal-offering appropriate in each case. After the return from the Captivity occurs the first mention of a celebration of the festival in strict conformity with the Law. Mention of its observance is made in Ezra iii. Here it is said that the feast was observed in obedience to the command to dwell in booths. The people gathered "olive-branches, and branches of wild olive, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written," and they "made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim" ib. While no mention is here made of the sacrifices as in Ezra iii. The inference is that with the transfer of the festival to the Temple, the ancient practise had lost all significance, until revived with the historical meaning, and referred to the tents in which Israel had dwelt in the wilderness on this point see Cheyne, "Encyc. The place held by the festival in post-exilic times shows itself clearly in Zech. According to the author, Tabernacles is in the Messianic era to become a universal festival; and all the surrounding nations will make pilgrimages annually to Jerusalem to celebrate the feast there. Furthermore, the festival is here associated with the granting of rain an idea further developed in later literature see below the penalty to be visited on the nations who fail to come to Jerusalem being the withholding of rain. The festival continued to develop; and there were later added a number of features that are not described in the Biblical passages. The Law in Lev. The duty of dwelling in booths gave rise to much legislation as to what constituted a booth and what signified residence therein. Symbolic meanings were attached to the booth, the festal bouquet, and the other ceremonies. Practises, some perhaps of ancient origin, grew up, prominently the libation of water and the rejoicing connected therewith on the second evening of the festival. In the Book of Jubilees the origin of the feast is carried back to Abraham see ed. Abraham celebrates it with sacrifices deviating in character, however, from the Biblical precepts and by dwelling in booths, "for it is ordained forever regarding Israel that they should celebrate it and dwell in booths and set wreaths upon their heads and take leafy boughs and willows from the brook. And Abraham took branches of palm-trees and the fruit of good trees, and every day going around the altar with the branches seven times in the morning, he praised and gave thanks to his God for all things in joy. The description is strikingly at variance in a number of points with the later manner of celebration. The eighth day is not mentioned at all. Abraham is described as setting wreaths on his head a detail that is unique. The marching around the altar seven times was later customary only on the seventh day. Josephus speaks of Tabernacles as a "most holy and important feast" "Ant. On it the people "carry in their hands branches of myrtle and willow and a bough of the palm-tree with the addition of the pomecitron" ib. The feast is alluded to in John vii. In Philo and the Mishnah. Philo, unlike the other authorities, mentions none of the details of the celebration, and speaks of it as an agricultural feast of thanksgiving. Its duration is seven days, to which is added an eighth "as a seal. The eighth day he regards as the crowning of all the feasts of the year. As enumerated in the Mishnah Suk. The lulab was used every day of the seven, except on the Sabbath, unless the first day of the festival fell on a Sabbath. During the chanting of Ps. To such a practise, evidently, is reference made in Matt. It was to serve as a permanent place of dwelling for the seven days ib. The libation of water Suk. The custom may perhaps be traced to the very ancient practise of drawing and pouring out water at religious services as reported in I Sam. It is regarded as symbolic of rain, which, as has been seen, was already associated by Zechariah with the festival, and which is more clearly connected with it in later literature. So the statement is made R. The "four kinds" of plants are associated with the rain see Lulab , and God is made to say R. The practise is assigned an ancient origin in the Talmud see Yer. A golden pitcher holding three logs was filled by a priest with water from the Siloah, and brought through the water-gate, the multitude reciting Isa. Amid trumpet-blasts the water was poured simultaneously with a libation of wine into a tube in the altar, through which it flowed, mingling with the libation of wine, by an underground passage to the Kidron Suk. The Libation of Water. In the brilliantly

illuminated court of the women, before the assembled multitude occupying the double gallery erected by the priests and Levites, the most prominent Israelites took part in a torch-dance, reciting at the same time hymns and songs of praise. Meanwhile on the steps of the inner court stood the Levites singing Ps. The celebration continued till cockcrow, when the two priests at the Nicanor gate sounded the signal, and the crowd departed, facing about, however, at the eastern gate, when the priests recited, "Our forefathers in this place turned their backs on the altar of God and their faces to the east, worshiping the sun; but we turn to God" comp. Plutarch probably had in mind either this portion of the festivity or that connected with the lulab when he spoke of the festival as being one held in honor of Dionysus I. With the destruction of the Temple such practises as were bound up with the feast disappeared or weremodified to fit altered conditions. The sukkah and the lulab remained; the latter was, however, not to be used on the Sabbath, even when this was the first day. In the synagogue the season was distinguished by the liturgy. At the "Hallel" the lulab was waved as it had been in the Temple. Every day selections from the Torah were read. Thus on the first and second days Lev. For the intervening days the Scriptural selection is from Num.

Chapter 9 : Feast of the Gods - Unofficial Fantastica Wiki

On the 69th feast day of Mar Dionysius VI (24 February), he was canonized by the Episcopal Synod of Malankara Orthodox Church headed by H. H. Baselios MarThoma Mathews II, Catholicos of the East. St. Dionysius is the second Indian Saint to be canonized by the Malankara Orthodox Syrian Church.

A list of abbreviations used in the glossary can be found on this page: Within the precincts are two temples and two statues of Dionysus, the Eleuthereus Deliverer; ed. In revenge, he sent as a gift a golden chair with invisible fetters. When Hera sat down she was held fast, and Hephaestus refused to listen to any other of the Gods save Dionysus--in him he reposed the fullest trust--and after making him drunk Dionysus brought him to heaven. Guide to Greece, Attica Book I. The form Eleutherius is certainly used in the sense of the deliverer, and occurs also as the surname of Zeus ed. Agrios, Living-in -the -fields, hence wild, fierce, uncultured; rutilus, as opposed to urbanus. Pagan or Painim, i. Human sacrifices were offered in early times to the God as Agrionios Vide sup. This identification is supported in this quotation from the notes of a book by Vittorio D. Eriechpaius was identical with Dionysus Hesyehius: Protogonus was one of the names of Phanes Damascius: An inscription of a statue of Aion at Eleusis Dittenberger: Sylloge Inscriptionum, 3rd ed. Aion was son of Kore, that is, the mother of Dionysus Epiphonius: Panarion, 51, 22, Macchioro, , Henry Holt and Co. As part of the spoils of the war, Eurypylus, king of Thessaly, received the chest. Upon opening it, he went mad. In desperation, the Delphic Oracle was consulted. When Eurypylus presented the statue, a local oracle was fulfilled which declared that a foreign God would be offered by a foreign king. Eurypylus was freed of his madness; the people were also free of the obligation to human sacrifice and commenced the worship of Dionysos in honor of the event. The entire story found in Pausanias 7. Aithiopais - Anakreon, Frag. It is said that drinking its waters could cure any harm caused by a rabid dog, for which reason it is called Alyssus cure of madness. This epithet, which also has the general meaning of All-flourishing, and as such is applied by Aischylos ed. Aeschylus to Zeus Choephoroi, ; ed. The Libation Bearers, alludes to the kosmic spirit of life beauty, Antheus, blooming all around. Apollo; of Zeus, Hom. First he came into the light, and was named Dionysos, because he whirls along the limitless length of Olympos; but then he changed his name and took on forms of address of every sort from every source, as suits the alternating seasons. Jones numbers it as Pausanias 1. The greater part too of the city has a gradual elevation; but the remaining part extends to the river Alpheus. Near the river there are places for racing, which are separated from each other by myrtle, and other planted trees. Here too there are baths; and two temples of Bacchus, one which they call Polites, and the other Axites. Jones translates Axites as Giver of Increase. Please visit this page: