

The Goddess Queen was a great novella focused on Hera at the start up of the council. The original six had just won the war against the Titans and decided to be better rulers than their creators. The original six had just won the war against the Titans and decided to be better rulers than their creators.

Zeus Goddess of childbirth In Theogony and other sources, she is described as a daughter of Hera by Zeus. Zeus A war goddess She was responsible with the destruction of cities and an attendant of Ares, though Homer equates Enyo with Eris. Hera prayed to Gaia to give her a son as strong as Zeus, then slapped the ground and became pregnant. Gaia, angry at the destruction of the Giants, slanders Zeus to Hera. So Hera goes to Cronus and he gives Hera two eggs smeared with his own semen, telling her to bury them, and that from them would be born one who would overthrow Zeus. Hera, angry at Zeus, buries the eggs in Cilicia "under Arimon", but when Typhon is born, Hera, now reconciled with Zeus, informs him. From Vulci , Etruria. Hera is the stepmother and enemy of Heracles. The name Heracles means "Glory of Hera". Hera, after requesting Zeus to swear an oath to that effect, descended from Olympus to Argos and made the wife of Sthenelus son of Perseus give birth to Eurystheus after only seven months, while at the same time preventing Alcmena from delivering Heracles. Hera thus punishes Galanthis by turning her into a weasel. The witches were successful in preventing the birth until Historis , daughter of Tiresias, thought of a trick to deceive the witches. Like Galanthis, Historis announced that Alcmena had delivered her child; having been deceived, the witches went away, allowing Alcmena to give birth. One account of the origin of the Milky Way is that Zeus had tricked Hera into nursing the infant Heracles: He had previously wounded her severely in the breast. When Heracles reached adulthood, Hera drove him mad , which led him to murder his family and this later led to him undertaking his famous labours. Hera assigned Heracles to labour for King Eurystheus at Mycenae. When he fought the Lernaean Hydra , she sent a crab to bite at his feet in the hopes of distracting him. Later Hera stirred up the Amazons against him when he was on one of his quests. When Heracles took the cattle of Geryon , he shot Hera in the right breast with a triple-barbed arrow: Afterwards, Hera sent a gadfly to bite the cattle, irritate them and scatter them. Hera then sent a flood which raised the water level of a river so much that Heracles could not ford the river with the cattle. He piled stones into the river to make the water shallower. When he finally reached the court of Eurystheus, the cattle were sacrificed to Hera. Eurystheus also wanted to sacrifice the Cretan Bull to Hera. She refused the sacrifice because it reflected glory on Heracles. The bull was released and wandered to Marathon, becoming known as the Marathonian Bull. Some myths state that in the end, Heracles befriended Hera by saving her from Porphyriion , a giant who tried to rape her during the Gigantomachy , and that she even gave her daughter Hebe as his bride. Apollo and Artemis[edit] When Hera discovered that Leto was pregnant and that Zeus was the father, she convinced the nature spirits to prevent Leto from giving birth on terra-firma , the mainland, any island at sea, or any place under the sun. Alternatively, Hera kidnapped Eileithyia , the goddess of childbirth, to prevent Leto from going into labor. The other gods bribed Hera with a beautiful necklace nobody could resist and she finally gave in. Later Tityos attempted to rape Leto at the behest of Hera. He was slain by Artemis and Apollo. Hera saw a lone thundercloud and raced down in an attempt to catch Zeus with a mistress. Zeus saw her coming and transformed his new bride Io into a little snow-white cow. However, Hera was not fooled and demanded that Zeus give her the heifer as a present. Zeus could not refuse his queen without drawing suspicion so he had to give her the beautiful heifer. Argus was a loyal servant to Hera and he has immense strength and one hundred eyes all over his body. It was not possible to go past Argus since he never closed more than half his eyes at any time. Eventually Io made it to Egypt , the Egyptians worshiped the snow-white heifer and named her the Egyptian goddess Isis. Hera permitted Zeus to change Io back into her human form, under the condition that he never look at her again. Judgement of Paris This is one of the many works depicting the event. Hera is the goddess in the center, wearing the crown. She was annoyed at this, so she threw from the door a gift of her own: The goddesses quarreled bitterly over it, and none of the other gods would venture an opinion favoring one, for fear of earning the enmity of the other two. They chose to place the matter before Zeus, who, not

wanting to favor one of the goddesses, put the choice into the hands of Paris , a Trojan prince. After bathing in the spring of Mount Ida where Troy was situated, they appeared before Paris to have him choose. The goddesses undressed before him, either at his request or for the sake of winning. Still, Paris could not decide, as all three were ideally beautiful, so they resorted to bribes. Hera offered Paris political power and control of all of Asia , while Athena offered wisdom, fame, and glory in battle, and Aphrodite offered the most beautiful mortal woman in the world as a wife, and he accordingly chose her. The Iliad[edit] Hera plays a substantial role in The Iliad , appearing in a number of books throughout the epic poem. Throughout the epic Hera makes many attempts to thwart the Trojan army. In books 1 and 2, Hera declares that the Trojans must be destroyed. Hera persuades Athena to aid the Achaeans in battle and she agrees to assist with interfering on their behalf. Diomedes called for his soldiers to fall back slowly. Hera encouraged Diomedes to attack Ares and he threw his spear at the god. Olympus , forcing the Trojans to fall back. In book 8, Hera tries to persuade Poseidon to disobey Zeus and help the Achaean army. Determined to intervene in the war, Hera and Athena head to the battlefield. However, seeing the two flee, Zeus sent Iris to intercept them and make them return to Mt. Olympus or face grave consequences. After prolonged fighting, Hera sees Poseidon aiding the Greeks and giving them motivation to keep fighting. In book 14 Hera devises a plan to deceive Zeus. Zeus set a decree that the gods were not allowed to interfere in the mortal war. Hera is on the side of the Achaeans, so she plans a Deception of Zeus where she seduces him, with help from Aphrodite, and tricks him into a deep sleep, with the help of Hypnos , so that the Gods could interfere without the fear of Zeus. Hephaestus sets the battlefield ablaze, causing the river to plead with Hera, promising her he will not help the Trojans if Hephaestus stops his attack. Hephaestus stops his assault and Hera returns to the battlefield where the gods begin to fight amongst themselves. When Hera discovered the deception, she cursed Echo to only repeat the words of others hence our modern word " echo ". When he was compelled to do so, having sworn by Styx [77] his thunder and lightning destroyed Semele. In another version, Dionysus was originally the son of Zeus by either Demeter or Persephone. Hera sent her Titans to rip the baby apart, from which he was called Zagreus "Torn in Pieces". Zeus rescued the heart; or, the heart was saved, variously, by Athena , Rhea , or Demeter. Certain versions imply that Zeus gave Semele the heart to eat to impregnate her. Hera tricked Semele into asking Zeus to reveal his true form, which killed her. Dionysus later managed to rescue his mother from the underworld and have her live on Mount Olympus. Lamia Lamia was a queen of Libya , whom Zeus loved. Hera turned her into a monster and murdered their children. Lamia was cursed with the inability to close her eyes so that she would always obsess over the image of her dead children. Zeus gave her the gift to be able to take her eyes out to rest, and then put them back in. Lamia was envious of other mothers and ate their children. The wrathful goddess turned her into a crane and proclaimed that her bird descendants should wage eternal war on the Pygmy folk. The oxen which were to pull her cart were overdue and her sons, Biton and Cleobis , pulled the cart the entire way 45 stadia , 8 kilometers. Cydippe was impressed with their devotion to her and Hera so asked Hera to give her children the best gift a god could give a person. Hera ordained that the brothers would die in their sleep. He was then transformed into a woman. As a woman, Tiresias became a priestess of Hera, married and had children, including Manto. After seven years as a woman, Tiresias again found mating snakes; depending on the myth, either she made sure to leave the snakes alone this time, or, according to Hyginus , trampled on them and became a man once more. Zeus claimed it was women; Hera claimed it was men. When Tiresias sided with Zeus, Hera struck him blind. An alternative and less commonly told story has it that Tiresias was blinded by Athena after he stumbled onto her bathing naked. His mother, Chariclo , begged her to undo her curse, but Athena could not; she gave him prophecy instead. Chelone At the marriage of Zeus and Hera, a nymph named Chelone was disrespectful or refused to attend. Zeus thus, turned her into a tortoise. She later convinced Jason and Medea to kill Pelias. The Golden Fleece was the item that Jason needed to get his mother freed. Ixion When Zeus had pity on Ixion and brought him to Olympus and introduced him to the gods, instead of being grateful, Ixion grew lustful for Hera. Zeus found out about his intentions and made a cloud in the shape of Hera, who was later named Nephele , and tricked Ixion into coupling with it and from their union came Centaurus. So Ixion was expelled from Olympus and Zeus ordered Hermes to bind Ixion to a winged fiery wheel that was always spinning. Therefore, Ixion was bound to a burning solar wheel for all

eternity, at first spinning across the heavens, but in later myth transferred to Tartarus.

Chapter 2 : Hera - Wikipedia

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Isis was born on the first day between the first years of creation, and was adored by her human followers. Unlike the other Egyptian goddesses, the goddess Isis spent time among her people, teaching women how to grind corn and make bread, spin flax and weave cloth, and how to tame men enough to live with them an art form on which many of us would welcome a refresher course! Isis taught her people the skills of reading and agriculture and was worshipped as the goddess of medicine and wisdom. More than any other of the ancient Egyptian goddesses, Isis embodied the characteristics of all the lesser goddesses that preceded her. Isis became the model on which future generations of female deities in other cultures were to be based. The goddess Isis, a moon goddess, gave birth to Horus, the god of the sun. Together, Isis and Horus created and sustained all life and were the saviors of their people. Isis became the most powerful of the gods and goddesses in the ancient world. Ra, the God of the Sun, originally had the greatest power. But Ra was uncaring, and the people of the world suffered greatly during his reign. The goddess Isis tricked him by mixing some of his saliva with mud to create a poisonous snake that bit him, causing him great suffering which she then offered to cure. Isis informed Ra that, for the cure to work, she would have to speak his secret name which was the source of his power over life and death. Reluctantly, he whispered it to her. When Isis uttered his secret name while performing her magic, Ra was healed. But the goddess Isis then possessed his powers of life and death, and quickly became the most powerful of the Egyptian gods and goddesses, using her great powers to the benefit of the people. Isis was called the Mother of Life, but she was also known as the Crone of Death. Her best known story illustrates why she is simultaneously known as a creation goddess and a goddess of destruction. Isis was the Goddess of the Earth in ancient Egypt and loved her brother Osiris. When they married, Osiris became the first King of Earth. Their brother Set, immensely jealous of their powers, murdered Osiris so he could usurp the throne. Set did this by tricking Osiris into stepping into a beautiful box made of cedar, ebony and ivory that he had ordered built to fit only Osiris. Set then sealed it up to become a coffin and threw it into the river. The river carried the box out to sea; it washed up in another country, resting in the upper boughs of a tamarisk tree when the waters receded. As time passed, the branches covered the box, encapsulating the god in his coffin in the trunk of the tree. In a state of inconsolable grief, Isis tore her robes to shreds and cut off her beautiful black hair. When she finally regained her emotional balance, Isis set out to search for the body of her beloved Osiris so that she might bury him properly. The search took Isis to Phoenicia where she met Queen Astarte. Fond of the young boy, Isis decided to bestow immortality on him. As she was holding the royal infant over the fire as part of the ritual, the Queen entered the room. Seeing her son smoldering in the middle of the fire, Astarte instinctively but naively grabbed the child out of the flames, undoing the magic of Isis that would have made her son a god. As she listened to the story, Astarte realized that the body was hidden in the fragrant tree in the center of the palace and told Isis where to find it. Sheltering his broken body in her arms, the goddess Isis carried the body of Osiris back to Egypt for proper burial. There she hid it in the swamps on the delta of the Nile river. Unfortunately, Set came across the box one night when he was out hunting. Infuriated by this turn of events and determined not to be outdone, he murdered Osiris once again. The goddess Isis searched and searched, accompanied by seven scorpions who assisted and protected her. Each time she found new pieces she rejoined them to re-form his body. But Isis could only recover thirteen of the pieces. The fourteenth, his penis, had been swallowed by a crab, so she fashioned one from gold and wax. Then inventing the rites of embalming, and speaking some words of magic, Isis brought her husband back to life. Magically, Isis then conceived a child with Osiris, and gave birth to Horus, who later became the Sun God. His spirit, however, frequently returned to be with Isis and the young Horus who both remained under his watchful and loving eye. There are many other variations of this myth. In others the goddess consumed the dismembered parts she found and brought Osiris back to life, reincarnating him as her son Horus. In one of the most beautiful renditions, Isis turns into a sparrowhawk and hovers over the body of Osiris, fanning life back

into him with her long wings. Regardless of the differences, each version speaks of the power over life and death that the goddess Isis symbolizes. The Egyptian goddess Isis played an important role in the development of modern religions, although her influence has been largely forgotten. She was worshipped throughout the Greco-Roman world. During the fourth century when Christianity was making its foothold in the Roman Empire, her worshippers founded the first Madonna cults in order to keep her influence alive. Some early Christians even called themselves Pastophori, meaning the shepherds or servants of Isis. The influence of Isis is still seen in the Christian ikons of the faithful wife and loving mother. Indeed, the ancient images of Isis nursing the infant Horus inspired the style of portraits of mother and child for centuries, including those of the "Madonna and Child" found in religious art. The power of the goddess Isis in the "public arena" was also profound. Her role as a guide to the Underworld, was often portrayed with winged arms outstretched in a protective position. The image of the wings of Isis was incorporated into the Egyptian throne on which the pharaohs would sit, the wings of Isis protecting them. One of her important symbols was the throne. In the temples on The Nile she is often depicted with a throne balanced on her head since She was the supreme king-maker. Her son, Horus, was the patron and protector of the pharaohs. The Pharaoh was considered to be the embodiment of Horus while alive and of Osiris once he was deceased. The ancient Egyptian goddess Isis has many gifts to share with modern women. Isis embodies the strengths of the feminine, the capacity to feel deeply about relationships, the act of creation, and the source of sustenance and protection. At times Isis could be a clever trickster empowered by her feminine wiles rather than her logic or brute strength, but it is also the goddess Isis who shows us how we can use our personal gifts to create the life we desire rather than simply opposing that which we do not like. The myths of Isis and Osiris caution us about the need for occasional renewal and reconnection in our relationships. Isis also reminds us to acknowledge and accept the depths of our emotions.

Chapter 3 : HERA - Greek Goddess of Marriage, Queen of the Gods (Roman Juno)

The Goddess Queen Werewolf. Auriana Peters is a beautiful, caring and smart girl. She was abused since she was just 7 yrs. old. Her parents died saving her from.

Evelyn-White Greek epic C7th or 6th B. Elsewhere he gives the usual account where her mother is Demeter. Aldrich Greek mythographer C2nd A. A divine dispute ensued over which god should possess him, with the result that he was awarded to Zeus and Gaia in life, and to Persephone in death. Pseudo-Hyginus, Fabulae trans. Grant Roman mythographer C2nd A. She took it up thoughtfully and began to fashion a man. While she was pondering on what she had done, Jove [Zeus] came up; Cura asked him to give the image life, and Jove readily grant this. When Cura wanted to give it her name, Jove forbade, and said that his name should be given it. But while they were disputing about the name, Tellus [Gaia] Earth arose and said that it should have her name, since she had given her own body. They took Saturnus [Kronos Cronus] for judge; he seems to have decided for them: Jove, since you gave him life [text missing, presumably he was given control of the fate of men] let her [Persephone] receive his body [after death]; since Cura fashioned him; let her [Gaia] posses him as long as he lives, but since there is controversy about his name, let him be called homo, since he seems to be made from humus. Taylor Greek hymns C3rd B. Eubouleos [Dionysos-Zagreos], whom the leaves of vines adorn, of Zeus and Persephoneia occultly born in beds ineffable. Orphic Hymn 71 to Melinoe: Hence, partly black thy limbs and partly white, from Plouton dark, from Zeus ethereal bright. She bore him a son, the godling Zagreus, who, when Zeus placed him upon the throne of heaven, was attacked and dismembered by the Titanes. His heart was recovered and he was reborn through Semele as the god Dionysos. An infernal goddess named Melinoe probably Hekate was also said to have been born from their union. Orphic Hymn 30 to Dionysus trans. Oldfather Greek historian C1st B. For according to them there was born of Zeus and Persephone a Dionysos who is called by some Sabazios Sabazius and whose birth and sacrifices and honours are celebrated at night and in secret, because of the disgraceful conduct which is a consequence of the gatherings. When she was made pregnant by this [with the god Dionysos]. Melville Roman epic C1st B. Rouse Greek epic C5th A. This was a son born to Zeus in dragonbed by Persephoneia, the consort of the blackrobed king of the underworld [Haides]; when Zeus put on a deceiving shape of many coils, as a gentle drakon twining around her in lovely curves, and ravished the maidenhood of unwedded Persephoneia; though she was hidden when all that dwelt in Olympos were bewitched by this one girl, rivals in love for the marriageable maid, and offered their dowrs for an unsmirched bridal. Hermes had not yet gone to the bed of Peitho, and he offered his rod as gift to adorn her chamber. Apollon produced his melodious harp as a marriage-gift. Ares brought spear and cuirass for the wedding, and shield as bride-gift. Lemnian Hephaistos Hephaestus held out a curious necklace of many colours, new made and breathing still of the furnace, poor hobbler! For he had already, though unwilling, rejected his former bride Aphrodite, when he spied her rioting with Ares. And father Zeus was much more bewitched by Persephoneia. When Zeus spied the virgin beauty of her shape, his eye ran ahead of him to guide all the Erotes Loves , and could not have enough of Persephone; in his heart storms of unsleeping passion raged without ceasing, and gradually a greater furnace of the Paphian [Aphrodite] was kindled from a small spark; the gaze of lovemaddened Zeus was enslaved by the lovely breast of the goddess. Once she was amusing herself with a resplendent bronze plate, which reflected her face like a judge of beauty; and she confirmed the image of her shape by this free voiceless herald, testing the unreal form in the shadow of the mirror, and smiling at the mimic likeness. Thus Persephone gazed in the selfgraved portrait of her face, and beheld the self-impressed aspect of a false Persephoneia. Once in the scorching steam of thirsty heat, the girl would cease the loomtoilling labours of her shuttle at midday to shun the tread of the parching season, and wipe the running sweat from her face; she loosed the modest bodice which held her breast so tight, and moistened her skin with a refreshing bath, floating in the cool running stream, and left behind her threads fixt on the loom of Pallas [Athena]. But she could not escape the allseeing eye of Zeus. He gazed at the whole body of Persephoneia, uncovered in her bath. The ruler of the universe, the charioteer of heaven, bowed his neck to desire--for all his greatness no thunderbolts, no lightnings helped him against

Aphrodite in arms: Then Deo lost the brightness of her rosy face, her swelling heart was lashed by sorrows. She untied the fruitful frontlet [a wreath of corn-ears] from her head, and shook loose the long locks of hair over her neck, trembling for her girl; the cheeks of the goddess were moistened with self-running tears, in her sorrow that so many wooers had been stung with one fiery shot for a struggle of rival wooing, by maddening Eros Love, all contending together for their loves. Then Deo [Demeter] lost the brightness of her rosy face, her swelling heart was lashed by sorrows. She hastened with quick foot to the house of Astraios Astraeus the god of prophecy [or more specifically astrology]. She laid her left hand on the knees of the kindly ancient, and with her right touched his deepflowing beard in supplication. Nor did old Astraios refuse. He learnt the details of the day when her only child was new born, and the exact time and veritable course of the season which gave her birth; then he bent the turning fingers of his hands and measured the moving circle of the ever-recurring number counting from hand to hand in double exchange [reckoning the number of days in the years of her life on his fingers]. He called to a servant, and Asterion lifted a round revolving sphere, the shape of the sky, the image of the universe, and laid it upon the lid of a chest. Here the ancient got to work. He turned it upon its pivot, and directed this gaze round the circle of the Zodiac, scanning in this place and that the planets and fixt stars. When he had noticed everything and reckoned the circuit of the stars, he put away the ever-revolving sphere in its roomy box, the sphere with its curious surface; and in answer to the goddess he mouthed out a triple oracle of prophetic sound: You will see before marriage a false and secret bedfellow come unforeseen, a half-monster cunning-minded: But when Demeter Sicklebearer heard the hope of coming fruits, and how one uninvited and unbetrothed was to ravish her beloved maiden girl, she groaned and smiled at once, and hastening by the paths of high heaven with despondent step. Then beside the drakon-manger she balanced the curved yoke over the two necks of the monsters, and fastened the untamed crawlers with the yokestrap, pressing their jaws about the crooktooth bit. So goldenbrown Deo in that grim car conveyed her girl hidden in a black veil of cloud. Boreas the North-Wind roared like thunder against the passage of the wagon, but she whistled him down with her monster-driving whip, guiding the light wings of the quick drakons as they sped horselike along the course of the wind, through the sky and round the back-reaching cape of the Libyan Ocean. Looking for a stony harbourage, she alighted among the Pelorian cliffs of Threepeak Sikelia Sicily near the Adriatic shores, where the restless briny flood is driven towards the west and bends round like a sickle, bringing the current in a curve to southwest from the north. And in the place where that River [Anapos] had often bathed the maiden Kyane Cyane. The goddess passed through the dark hall, and concealed her daughter well-secured in this hollow rock. Then she loosed the drakones dragons from the winged car; one she placed by the jutting rock on the right of the door, one on the left beside the stone-pointed barrier of the entry, to protect Persephoneia unseen. There also she left Kalligeneia, her own fond nurse, with her baskets, and all that cleverhand Pallas [Athena] gives to make womankind sweat over their wool-spinning. Then she left her rounded chariot for the Nymphai to watch, in their lonely home among the rocks, and cut the air with her feet. The girl busied herself in carding fleeces of wool under the sharp teeth of the iron comb. She packed the wool on the distaff, and twirling spindle with many a twist and jerk ran round and around in dancing step, as the threads were spun and drawn through the fingers. She fixed the first threads of the warp which begins the cloth, and gave them a turn round the beam, moving from end to end to and fro with unresting feet. She wove away, plying the rod and pulling the bobbin along through the threads, while she sang over the cloth to her cousin Athena the clever webster. You could not find how to escape your mating! By this marriage with the heavenly drakon, the womb of Persephone swelled with living fruit, and she bore Zagreus the horned baby, who by himself climbed upon the heavenly throne of Zeus and brandished lightning in his little hand, and newly born, lifted and carried thunderbolts in his tender fingers. What made me angrier still, was that Kronides Cronides gave the starry heaven to Semele for a bridegift,--and Tartaros Tartarus to Persephoneia! Heaven is reserved for Apollon, Hermes lives in heaven--and you have this abode full of gloom! What good was it that he put on the deceiving shape of a serpent, and ravished the girdle of your inviolate maidenhood, if after bed he was to destroy your babe? For Zeus, it seems, had intercourse with Persephone, and she gave birth to Dionysos Khthonios Chthonius. But when Persephone got a glimpse of Adonis, she refused to return him. When the matter was brought to Zeus for arbitration, he divided the year into three parts and decreed that

Adonis would spend one third of the year by himself, one third with Persephone, and the rest with Aphrodite. Calliope, the judge appointed by Jove, decided that each should possess him half of the year. Jones Greek geographer C1st B. Mair Greek poet C3rd A. For she had said that she was nobler of form and more excellent in beauty than dark-eyed Persephone and she boasted that Aidoneus would return to her and banish the other from his halls: And from the earth spray the weak herb that bears her name. Greek Elegiac Greek elegy C6th B. But even from there the hero Sisyphos returned to the light of the sun by his cleverness. Diodorus Siculus, Library of History 4. Now by these regions filled with fear, by this huge Chaos, these vast silent realms, reweave, I implore, the fate unwound too fast of my Eurydice. To you are owed ourselves and all creation; a brief while we linger; then we hasten, late or soon to one abode; here on road leads us all; here in the end is home; over humankind your kingdom keeps the longest sovereignty. She too, when ripening years reach their due term, shall own your rule. The favour that I ask is but to enjoy her love; and, if fate will not reprieve her, my resolve is clear not to return: She was among the recent ghosts and, limping from her wound, came slowly forth; and Rhodopeius [Orpheus] took his bride and with her this compact that, till he reach the world above and leave Valles Avernae [Valleys of Hell], he look not back or else the gift would fail. The track climbed upwards, steep and indistinct, through the hushed silence and the murky gloom; and now they neared the edge of the bright world, and, fearing lest she faint, longing to look, he turned his eyes--and straight she slipped away. He stretched his arms to hold her--to be held--and clasped, poor soul, naught but the yielding air. And she, dying again, made no complaint for what complaint had she save she was loved? He longed, he begged, in vain to be allowed to cross the stream of Styx a second time. The ferryman [Kharon Charon] repulsed him. When his day to die came. Kore Core [Persephone], however sent her back, or, according to some, Herakles battled Hades and brought her back up to Admetos. He was, however, captured by the infernal gods and subjected to eternal torment. Plato, Republic c-d trans. Shorey Greek philosopher C4th B. Helene and Persephone], nor that any other child of a god and hero would have brought himself to accomplish the terrible and impious deeds that they now falsely relate of him. Now Peirithoos remained fast there for all time, but Herakles led Theseus back up. When they saw Herakles they stretched forth their hands as if to rise up with the help of his strength.

Chapter 4 : OSHUN THE AFRICAN GODDESS OF BEAUTY, LOVE, PROSPERITY, ORDER, AND FERT

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She was the eldest of the fifty Nereides. Being the personification of the sea, she is loud moaning and mother to all sea creatures such as seals, dolphin, and fish. Amphitrite flees from Poseidon When Poseidon first wanted to marry Amphitrite, she fled from his advances and hid away in the Ocean stream at the far ends of the earth near Atlas. She wanted to keep her virginity. Ultimately, the dolphin god Delphin tracked her down and spoke on behalf of Poseidon. She returned and wedded the sea God. You see Amphitrite shown on Greek vases as a young woman. Her hand is in a pinching gesture. At other times, she is shown holding a fish. In mosaic art, she is shown riding beside her husband Poseidon in the chariot. This chariot is drawn by horses with fish-like tail. Parents of Amphitrite In many pictures, we see her hair enclosed in a net, showing her queenly status. At times, there are crab-like claws on her forehead. She is the child of Nereus and Doris. He was the eldest born of Pontus the sea and Gaia the earth. Amphitrite was the leader of the fifty Nereids who possessed shapeshifting properties. She could prophesy the future. Poseidon is the protector of the sea. He is the god of all aquatic creatures. Once his father Cronus died, he drew lots with his brothers Zeus and Hades to see who would get which part of the world. He got domain over the sea and married the granddaughter of Oceanus, Amphitrite. However, Poseidon had at one time desired Demeter. To distract him, she asked him to make the most beautiful creature in the world. He made several things in his attempt to make something wonderful. He made the first horse but he spent his energy in making all these creatures. Ultimately, his love for Demeter was spent. His weapon is a trident and he could make the earth shake causing earthquakes. In power, he was second only to Zeus. Origin of the name The name Amphitrite is a compound formed from the words amphi and tris meaning the surrounding third. This is probably a reference to the sea. The meaning of the third as a reference to the sea is not clear. Amphitrite is probably the same as the primordial sea-goddess Thalassa. She is symbolized by the dolphin and fish. Her Roman equivalent is Salacia – the salty one. Most of the time, Amphitrite was associated with the sea and the creatures in it such as the fish and the dolphin. She never seemed to spend her time with her husband Poseidon. Only at the time of worship, she is shown in attendance with her husband. Other places where she appears are in the works of art and literature. Pindar, one of the nine lyrical poets of ancient Greece, described Poseidon as the dominant god of the sea, husband to Amphitrite who was the goddess of the golden spindle. Other poets did not give her much importance and she faded into being a metaphor relating to the sea. Towards the end, Amphitrite seems to lose importance and becomes just a personification of the sea more than being a goddess representing anything substantial. This is probably due to the works of poets who did not make anything out of the goddess figure. Another version of the tale Eustathius of Thessalonica Archbishop and scholar mentions that the Poseidon saw Amphitrite dancing with other Nereids at Naxos. He carried her off but she escaped and sought refuge from Atlas. In all the depictions of Amphitrite, she is seated beside her husband Poseidon on the throne or she is riding the chariot with him. Her queenly attributes stand out in all the depictions. She had two children with Poseidon. One is Triton who is a merman. The other is Rhode. She also gave birth to plenty of fish and dolphins. Her importance is seen in the Homeric Hymn, in which she is given the prominence of an important deity. She is present at the birth of Apollo, along with other important gods and goddesses such as Themis, Rhea, and Dione.

Chapter 5 : Talanji will become the goddess queen? - Page 2

The latest Tweets from Goddess Queen (@PromiseRW). Dying Sucks Fuck Cancer #OvarianCancerAwareness. Georgia, USA.

This area of my site is dedicated to unravelling the origins and meanings behind these ancient figures. This listing will be useful to you if you are choosing a name for your daughter or for businesses and organisations searching for a name that will encapsulate the nature of their product, ethos or mission statement. It is also a great resource for discovering the main features of the Goddesses and as a navigational tool to find more in-depth information contained within this site about the individual Goddesses. No man could resist Aphrodite when she wore her magic girdle. Her name means foam born or raised from foam as she was birthed from the churning sea. Other common spellings of her name are Aranhod and Arianrod. Bast was a very sensual Goddess who enjoyed music, dance and perfume. Her name comes from the bas jars used to store perfumes and ointments. Other versions of this Goddess names include: Bastet, Baset, Ubasti and Pasht. She was also keeper of the cauldron. She was also the devoted mother of Persephone. She later took over from Luna as the Roman Goddess of the moon, responsible for fertility and childbirth. The name Diana means "heavenly divine," reflecting her celestial role. Her name also often appears as Irene. She was also an ancient fertility Goddess. Her name translates as "great lady under the earth. Her name comes from the ancient Norse word for lady or mistress. There are several variations of the spellings of this Goddess name including: Freyja, Freyr and Freyja. Her name means "beloved" in ancient Norse and is derived from fri "to love. She is the primordial mother and a personification of Mother Earth. She gave birth to the Titans. Her name is also spelt Gaeo. Her name translates as "house of Horus". She was one of the daughters of Zeus and Hera. Her role was to serve the nectar and ambrosia to the Gods and Goddesses that prevented them from aging. She is closely associated with magic and witchcraft. Her name is said to be derived from the Greek word hekas meaning "far off" describing her unworldly, shamanic nature. Also known as Hecate. Her name is derived from the word kel, meaning "to conceal. The meaning of her Goddess name has been lost. Her name comes from the Greek word estia meaning "she that dwells or tarries. Inanna was the personification of the morning and evening star. Her beautiful name means "lady of the sky. Her name means she who renews and has several alternative spellings including Indun, Iduna and Idhunna. Her name means rainbow in her native language. She protected the finances of the citizens of Rome. Her name is mystery, it speaks of a contradictory role for this Goddess, before her alignment to the matronly, Greek Goddess, Hera. Her name means the "black one. She prevented the creation from reverting to chaos and judged the deeds of the dead with her feather. Her name is linked to the Latin word mens which means "intellect," suggesting the intelligence and inventiveness of this ancient Goddess. She was queen of phantoms, demons, shape-shifters and patroness of priestesses and Witches. Her name means "great queen" in the old Irish language. Her name speaks of her priestess role as it means "lady of the temple enclosure. The early Christians took her fertility symbols of eggs and hares and incorporated them into the Easter celebrations. She was also none as Kore reflecting the Maiden aspect of this Goddess. She is the one who through wisdom, brings order out of chaos. Her Goddess name means "she who scibes. She also had the gift of prophecy. Her name simply means "law of nature" or "divine nature. Her Goddess name has become synonymous with her role as the woman who all men desire.

Chapter 6 : PERSEPHONE - Greek Goddess of Spring, Queen of the Underworld (Roman Proserpina)

The birth of the queen of the gods is placed in Samos, while others say in Stymlia or Euboea. Hera's fate was no different from that of her brothers.

Inanna[edit] Ancient Akkadian cylinder seal depicting the goddess Inanna resting her foot on the back of a lion while Ninshubur stands in front of her paying obeisance, c. Inanna Inanna was the Sumerian goddess of love and war. Despite her association with mating and fertility of humans and animals, Inanna was not a mother goddess, and is rarely associated with childbirth. In several myths, Inanna is described as being the daughter of Nanna , the ancient Sumerian god of the Moon. In Akkad to the north, she was worshipped later as Ishtar. In the Sumerian Descent of Inanna, when Inanna is challenged at the outermost gates of the underworld, she replies: Bruce describes a transformation from a Venus as a male deity to Ishtar, a female goddess by the Akkadians. Astarte is the name of a goddess as known from Northwestern Semitic regions, cognate in name, origin and functions with the goddess Ishtar in Mesopotamian texts. Astarte riding in a chariot with four branches protruding from roof, on the reverse of a Julia Maesa coin from Sidon According to scholar Mark S. Her symbols were the lion , the horse , the sphinx , the dove , and a star within a circle indicating the planet Venus. Pictorial representations often show her naked. Astarte was accepted by the Greeks under the name of Aphrodite. Asherah was worshipped in ancient Israel as the consort of El and in Judah as the consort of Yahweh and Queen of Heaven the Hebrews baked small cakes for her festival: The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. The children gather wood, the fathers light the fire, and the women knead the dough and make cakes of bread for the Queen of Heaven. They pour out drink offerings to other gods to provoke me to anger. Then all the men who knew that their wives were burning incense to other gods, along with all the women who were presentâ€”a large assemblyâ€”and all the people living in Lower and Upper Egypt, said to Jeremiah, "We will not listen to the message you have spoken to us in the name of the LORD! We will certainly do everything we said we would: We will burn incense to the Queen of Heaven and will pour out drink offerings to her just as we and our fathers, our kings and our officials did in the towns of Judah and in the streets of Jerusalem. At that time we had plenty of food and were well off and suffered no harm. But ever since we stopped burning incense to the Queen of Heaven and pouring out drink offerings to her, we have had nothing and have been perishing by sword and famine. Some biblical scholars[who? Bruce , an evangelical Biblical scholar differentiates between Astarte and Asherah as two distinct feminine deities. As per the Greek historian Herodotus , writing in the fifth century BC, Isis was the only goddess worshiped by all Egyptians alike, [21] and whose influence was so widespread by that point, that she had become completely syncretic with the Greek goddess Demeter. The goddess herself responds to his prayer, delivering a lengthy monologue in which she explicitly identifies herself as both the Queen of Heaven and Isis. Then with a weeping countenance, I made this orison to the puissant Goddess, saying: O blessed Queen of Heaven Thus the divine shape breathing out the pleasant spice of fertile Arabia, disdained not with her divine voice to utter these words unto me: Behold Lucius I am come, thy weeping and prayers has moved me to succor thee. I am she that is the natural mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of powers divine, Queen of Heaven

Chapter 7 : The Goddess Queen (Goddess Test #A) by Aimee Carter

Read "The Goddess Queen: The Rys Chronicles Book II" by Tracy Falbe with Rakuten Kobo. The Kezanada agents of Queen Onja stalk Shan with enchanted weapons. Dreibrand Veta's growing list of victories has incr.

I could see where she was coming from. All she wanted was respect and loyalty. This short story, novella, whatever you want to call it, sort of felt like Fairest from the Cinder series by Marrison Meyer. But I loved how there was a point to the story, and there was some background on Calliope. Zeus was a complete jerk to her and I see why she was the way she was. I think she could have handled it better though. She should have just told Hades fully how she felt from the beginning and never married Zeus. Sad for her but she was in pain. Aug 13, Danielle rated it it was amazing. This story really makes you feel for Hera. You see how bad Zeus actually is. Things get so twisted between them and you can see how it all starts. Jul 13, Lisa Ottone rated it it was amazing. Zeus is a jerk. I think other readers will agree. We get to know Hera from the beginning, when she was fairly innocent although slightly self-absorbed and had a good heart. Zeus really has two personalities. The one he portrays to the council is righteous and respected, while he secretly lies. Zeus is a jerk. The one he portrays to the council is righteous and respected, while he secretly lies to and plays sadistic games with Hera. Her heart is broken again and again and she becomes bitter and jaded. I got slightly annoyed because I felt like I was backtracking by having to read this book, but I really enjoyed the history of the other characters. It was interesting to see what made her the way she was, and learn why she would hate someone she never met so much. I really like Kate because she is so kind, but she did get on my nerves after a while because she is also so self-loathing.

Chapter 8 : Persephone, Greek Goddess of Innocence and Queen of the Underworld

The Goddess Queen (The Rys Chronicles Book 2) - Kindle edition by Tracy Falbe. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading The Goddess Queen (The Rys Chronicles Book 2).

Isis was initially an obscure goddess who lacked her own dedicated temples, but she grew in importance as the dynastic age progressed, until she became one of the most important deities of ancient Egypt. Her cult subsequently spread throughout the Roman Empire, and Isis was worshipped from England to Afghanistan. She is still revered by pagans today. As mourner, she was a principal deity in rites connected with the dead; as magical healer, she cured the sick and brought the deceased to life; and as mother, she was a role model for all women. Occasionally she was represented as a scorpion, a bird, a sow, or a cow. There are no references to Isis before the 5th dynasty c. 2400 bce, but she is mentioned many times in the Pyramid Texts c. 2400. Later, as ideas of the afterlife became more democratic, Isis was able to extend her help to all dead Egyptians. The priests of Heliopolis, followers of the sun god Re, developed the myth of Isis. This told that Isis was the daughter of the earth god Geb and the sky goddess Nut and the sister of the deities Osiris, Seth, and Nephthys. Married to Osiris, king of Egypt, Isis was a good queen who supported her husband and taught the women of Egypt how to weave, bake, and brew beer. But Seth was jealous, and he hatched a plot to kill his brother. Seth trapped Osiris in a decorated wooden chest, which he coated in lead and threw into the Nile. With his brother vanished, Seth became king of Egypt. But Isis could not forget her husband, and she searched everywhere for him until she eventually discovered Osiris, still trapped in his chest, in Byblos. She brought his body back to Egypt, where Seth discovered the chest and, furious, hacked his brother into pieces, which he scattered far and wide. Using her magical powers, she was able to make Osiris whole; bandaged, neither living nor dead, Osiris had become a mummy. Nine months later Isis bore him a son, Horus. Osiris was then forced to retreat to the underworld, where he became king of the dead. Isis hid with Horus in the marshes of the Nile delta until her son was fully grown and could avenge his father and claim his throne. She defended the child against attacks from snakes and scorpions. In one episode Isis took pity on Seth and was in consequence beheaded by Horus the beheading was reversed by magic. Eventually she and Horus were reconciled, and Horus was able to take the throne of Egypt. Isis was the perfect traditional Egyptian wife and mother content to stay in the background while things went well, but able to use her wits to guard her husband and son should the need arise. The shelter she afforded her child gave her the character of a goddess of protection. But her chief aspect was that of a great magician, whose power transcended that of all other deities. Several narratives tell of her magical prowess, far stronger than the powers of Osiris and Re. She was frequently invoked on behalf of the sick, and, with the goddesses Nephthys, Neith, and Selket, she protected the dead. Isis became associated with various other goddesses, including Bastet, Nut, and Hathor, and thus her nature and her powers became increasingly diverse. Isis nursing Horus, calcite and bronze sculpture from Egypt, c. 250. Other important temples, including the island temple of Philae, were built during Greco-Roman times when Isis was dominant among Egyptian goddesses. Several temples were dedicated to her in Alexandria, where she became the patroness of seafarers. From Alexandria her cult spread to Greece and Rome. Images of Isis nursing the baby Horus may have influenced the early Christian artists who depicted the Virgin Mary with the baby Jesus.

Chapter 9 : DISFIGURING THE GODDESS - QUEEN KINGDOM LYRICS

Persephone, Athenian red-figure bell krater C5th B.C., Metropolitan Museum of Art PERSEPHONE was the goddess queen of the underworld, wife of the god Hades (Hades). She was also the goddess of spring growth, who was worshipped alongside her mother Demeter in the Eleusinian Mysteries.

She does, have a malevolent and tempestuous temper, although it is difficult to anger her. In her form as the mother of salt waters, she is known as Yemaya. She is known for healing the sick, cheering the sad, bringing music, song and dance, as well as bringing fertility and prosperity. She is the protector of the poor, the mother of all orphans, she is the one who brings them what they need in this life through periods of weakness or strength. Like Queen Isis of the Ancient Egyptian Kemetic Pantheon, Oshun was taught the art of divination with the cowrie shells, cards, tarots, visions, possessions, songs, chants and meditations by her father Obatala, the first of the created gods. Like Isis, She brought the teaching of divinations, mysticism, agriculture and culture to humans. She is known as the mother of the fishes of the seas and the birds of the forest. Isis used to be represented as the mother of the fishes and the Queen of the seas. Oshun is the essence of love, sweetness and good cheer, beauty and flowing joy. Among the Yorubas of West Africa, She is also known as Yalode-the mother of things outside the home or the mother of wealth, due to her business acumen. Possession of her devotees is one of her principal manifestation and in such states, devotees are filled with clarity, confidence, joy, love, bliss and laughter. Yet, they are filled at the same times with the terrible aspects of her power which activates to fight injustice against humanity and irreverence against the gods. Her manifestations of love include being the source of all fresh waters, all warmth, all knowledge, all culture, all society, all motherhood, prosperity, fertility of the land and the water. Food offerings could include sweet things such as fresh water, honey, mead, white wine, oranges, sweets, or pumpkins, as well as essential oils and incense. Osun the Queen of Witches: Oshun Ibu Ikole " Oshun the Vulture. Her symbols include the vulture, and the mortar and pestle both of which are symbols of witchcraft. Witchcraft in Africa is a high science practised by a few who are fortunate enough to have the time and resources to acquire that science of life. The science is so powerful that the adepts are reputed to have powers over life and death and the ability to deliver their will and affect reality as they wish. We cannot comment other than to ask those who make accusations to take a look at their inner most thoughts ensure that those thoughts are sincere. The craft is a neutral science that can be deployed to serve what ever ends. But a disciplined and well educated practitioner of the craft is a great help to whatever community he or she lives in. For she carries on the beneficence of her chief goddess, Osun, quietly, loyally and anonymously waxing love and judicious judgement in line with the omni-potent and the omni-present will of the beloved lady, blessed Osun. Oshun is a particularly sensuous goddess and has been associated with many lover and husbands. In her form of the diviner She is the wife or lover of Orunmila, the first prophet of Ifa divination. He bequeathed unto Her the secret of divination and mysticism just like Kemetic Father Ra s bequeathed unto daughter Isis the secret of divination and mysticism. As such Oshun has the key and the secrets of Ifa, the fount of sacred wisdom. Oshun is then a synonym for Wisdom. It goes as follows: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: See King James Version. With Oshun there are no sensual repressions and inhibitions. She is an independent woman, a matri-focal and androgynous matriarch. Lover of many accomplished princes and gods, Her symbolism recalls days of strong women principalities who were rich, powerful knowledge enough to have many men dangling by her strings. She is also the sexual partner of Shango, and Ogun. She was at one time the wife of Shango, the storm god, as was Oya, the goddess of the winds and tempests. There are many interesting stories about the romantic, passionate inter rivalry that existed between Oshun and Oya. In fact a certain confluence of two rivers at a rapid in one of the western state of Nigeria is named after Osun and Oya due to the intimidating turbulence that marks the point of intersection. Her best day of the week is Saturday and her favourite number is 5.