

Cultural depictions of ravens

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Common Ravens in the [Petrified Forest National Park, Arizona](#).

There are many references to [ravens](#) in legends and literature. Most of these refer to the widespread [common raven](#). Because of its black plumage, croaking call, and diet of [carrion](#), the raven has long been considered a bird of ill omen and of interest to creators of myths and legends.

French anthropologist [Claude Lévi-Strauss](#) proposed a [structuralist](#) theory that suggests the raven (like the [coyote](#)) obtained mythic status because it was a mediator animal between life and death.^[1] As a carrion bird, ravens became associated with the dead and with lost souls. For example:

- In Sweden, they are known as the ghosts of murdered persons.^[2]
- In many cultures, such as [Aboriginal](#) and [Native American](#) legends, the raven is believed to have originally been white.^[citation needed]

Contents

[hide]

- 1Official bird
- 2Symbolism and mythology by culture
 - 2.1Greco-Roman antiquity
 - 2.2Hebrew Bible and Judaism
 - 2.3Late antiquity and Christian Middle Ages
 - 2.4Germanic cultures and Viking Age
 - 2.5Insular Celtic traditions
 - 2.6England
 - 2.7Serbian Epic Poetry
 - 2.8Middle East / Islamic culture
 - 2.9Hindu / South Asia
 - 2.10Natives of the North American Pacific Northwest
 - 2.11Siberia, Northern Asia
- 3Modern literature

- 3.1 Music
- 3.2 Names
- 4 Film
- 5 Television
- 6 Miscellaneous
- 7 Depictions in art
- 8 See also
- 9 References
- 10 External links

Official bird[[edit](#)]

It is the [official bird](#) of the [Yukon](#) and of the city of [Yellowknife, Northwest Territories](#).

Symbolism and mythology by culture[[edit](#)]



"[The Twa Corbies](#)", Illustration by [Arthur Rackham](#) to *Some British Ballads*

The Raven has appeared in the mythology of many ancient people. Some of the more common stories are from those of Greek, Celtic, Norse, Pacific Northwest, and Roman mythology.

Greco-Roman antiquity[[edit](#)]

In [Greek mythology](#), ravens are associated with [Apollo](#), the god of prophecy. They are said to be a symbol of good luck, and were the god's messengers in the mortal world. According to the mythological narration, Apollo sent a white raven, or crow in some versions to spy on his lover, [Coronis](#). When the raven brought back the news that [Coronis](#) has been unfaithful to him, Apollo scorched the raven in his fury, turning the animal's feathers black. That's why all ravens are black today.

According to [Livy](#), the [Roman](#) general [Marcus Valerius Corvus](#) (c. 370-270 BC) had a raven settle on his helmet during a combat with a gigantic Gaul, which distracted the enemy's attention by flying in his face.^[a]

Hebrew Bible and Judaism[[edit](#)]



A raven on the coat-of-arms of the [Polish](#) aristocratic [Clan Ślepowron](#), to which [Kazimierz Pułaski](#) belonged

The raven (Hebrew: עֵרָב) is the first species of bird to be mentioned in the [Hebrew Bible](#),^[4] and ravens are mentioned on numerous occasions thereafter. In the [Book of Genesis](#), Noah releases a raven from the ark after the great flood to test whether the waters have receded (Gen. 8:6-7). According to the Law of Moses ravens are forbidden for food (Leviticus 11:15; Deuteronomy 14:14), a fact that may have colored the perception of ravens in later sources. In the [Book of Judges](#), one of Kings of the [Midianites](#) defeated by [Gideon](#) is called "[Orev](#)" (עֹרֵב) which means "Raven". In the [Book of Kings](#) 17:4-6, God commands the ravens to feed the prophet [Elijah](#). [King Solomon](#) is described as having hair as black as a raven in the [Song of Songs](#) 5:11. Ravens are an example of God's gracious provision for all his creatures in Psalm 147:9 and Job 38:41. (In the [New Testament](#) as well, ravens are used by [Jesus](#) as an illustration of God's provision in [Luke](#) 12:24.)

[Philo of Alexandria](#) (first century AD), who interpreted the Bible allegorically, stated that Noah's raven was a symbol of vice, whereas the dove was a symbol of virtue (Questions and Answers on Genesis 2:38).

In the [Talmud](#), the raven is described as having been only one of three beings on [Noah's Ark](#) that copulated during the flood and so was punished.^[5] The Rabbis believed that the male raven was forced to ejaculate his seed into the female raven's mouth as a means of reproduction.^[6]

[Pirke De-Rabbi Eliezer](#) (chapter 25) explains that the reason the raven Noah released from the ark did not return to him was that the raven was feeding on the corpses of those who drowned in the flood.^[7]

Late antiquity and Christian Middle Ages[\[edit\]](#)



The ravens on the [coat of arms of Lisbon](#) recall the story of [St. Vincent](#)'s ravens.

According to the legend of the fourth-century Iberian Christian [martyr](#) Saint [Vincent of Saragossa](#), after St. Vincent was executed ravens protected his body from being devoured by wild animals, until his followers could recover the body. His body was taken to what is now known as [Cape St. Vincent](#) in southern Portugal. A shrine was erected over his grave, which continued to be guarded by flocks of ravens. The Arab [geographer](#) [Al-Idrisi](#) noted this constant guard by ravens, for which the place was named by him كنيسة الغراب "Kanīṣah al-Ghurāb" (Church of the Raven). King [Afonso Henriques](#) (1139–1185) had the body of the saint exhumed in 1173 and brought it by ship to [Lisbon](#), still accompanied by the ravens. This transfer of the relics is depicted on the [coat of arms of Lisbon](#).

A raven is also said to have protected [Saint Benedict of Nursia](#) by taking away a loaf of bread poisoned by jealous monks after he blessed it.

In the legends about the German Emperor [Frederick Barbarossa](#), depicting him as [sleeping](#) along with his knights in a cave in the [Kyffhäuser](#) mountain in [Thuringia](#) or the [Untersberg](#) in Bavaria, it is told that when the ravens cease to fly around the mountain he will awake and restore Germany to its ancient greatness. According to the story, the Emperor's eyes are half closed in sleep, but now and then he raises his hand and sends a boy out to see if the ravens have stopped flying.^[8]

Germanic cultures and Viking Age[\[edit\]](#)

Further information: [Raven Banner](#)



An illustration from an 18th-century Icelandic manuscript depicting [Huginn and Muninn](#) sitting on the shoulders of [Odin](#).

To the [Germanic peoples](#), [Odin](#) was often associated with ravens. Examples include depictions of figures often identified as Odin appear flanked with two birds on a 6th-century [bracteate](#) and on a 7th-century helmet plate from [Vendel](#), Sweden. In later [Norse mythology](#), Odin is depicted as having two ravens [Huginn and Muninn](#) serving as his eyes and ears – Huginn being referred to as *thought* and Muninn as *memory*. Each day the ravens fly out from [Hliðskjálf](#) and bring Odin news from [Midgard](#).

The [Old English](#) word for a raven was *hræfn*; in [Old Norse](#) it was *hrafn*; the word was frequently used in combinations as a [kenning](#) for bloodshed and battle.

The raven was a common device used by the [Vikings](#). [Ragnar Lodbrok](#) had a [raven banner](#) called *Reafan*, embroidered with the device of a raven. It was said that if this banner fluttered, Lodbrok would carry the day, but if it hung lifeless the battle would be lost. King [Harald Hardrada](#) also had a raven banner, called *Landeythan* (land-waster). The bird also appears in the folklore of the [Isle of Man](#), a former [Viking](#) colony, and it is used as a symbol on their [coat of arms](#).

Insular Celtic traditions^[edit]

In [Irish mythology](#) ravens are associated with warfare and the battleground in the figures of [Badb](#) and [Morrigan](#). The goddess [Morrigan](#) alighted on the hero [Cú Chulainn](#)'s shoulder in the form of a raven after his death.^[9] Ravens were also associated with the [Welsh](#) god [Bran the Blessed](#) (the brother of [Branwen](#)), whose name translates to "raven." According to the *Mabinogion*, Bran's head was buried in the White Hill of London as a talisman against invasion.^{[10][11]} He is depicted as giant and the [King of the Britons](#) in tale known as the [Second Branch](#) of the *Mabinogi*. Several other characters in Welsh mythology share his name, and ravens figure prominently in the 12th or 13th century text *The Dream of Rhonabwy*, as the army of [King Arthur](#)'s knight [Owain](#).

England^[edit]

According to legend, the [Kingdom of England](#) will fall if [the ravens of the Tower of London](#) are removed.^[12] It had been thought that there have been at least six ravens in residence at the tower for centuries. It was said that [Charles II](#) ordered their removal following complaints from [John Flamsteed](#), the Royal Astronomer.^[13] However, they were not removed because Charles was then told of the legend. Charles, following the time of the [English Civil War](#), superstition or not, was not prepared to take the chance, and instead had the observatory moved to [Greenwich](#).



[Ravens in the Tower of London](#)

The earliest known reference to a Tower raven is a picture in the newspaper *The Pictorial World* in 1883.^[14] This and scattered subsequent references, both literary and visual, which appear in the late nineteenth to early twentieth century, place them near the monument commemorating those beheaded at the tower, popularly known as the "scaffold." This strongly suggests that the ravens, which are notorious for gathering at gallows, were originally used to dramatize tales of imprisonment and execution at the tower told to tourists by the [Yeomen Warders](#).^[15] There is evidence that the original ravens were donated to the tower by the [Earls of Dunraven](#),^[16] perhaps because of their association with the Celtic raven-god Bran.^[17] However wild ravens, which were once abundant in London and often seen around meat markets (such as nearby [Eastcheap](#)) feasting for scraps, could have roosted at the Tower in earlier times.^[18]

During the Second World War, most of the Tower's ravens perished through shock during bombing raids, leaving only a mated pair named "Mabel" and "Grip." Shortly before the Tower reopened to the public, Mabel flew away, leaving Grip despondent. A couple of weeks later, Grip also flew away, probably in search of his mate. The incident was reported in several newspapers, and some of the stories contained the first references in print to the legend that the [British Empire](#) would fall if the ravens left the tower.^[19] Since the Empire was dismantled shortly afterward, those who are superstitious might interpret events as a confirmation of the legend. Before the tower reopened to the public on 1 January 1946, care was taken to ensure that a new set of ravens was in place.^[16]

Serbian Epic Poetry[\[edit\]](#)

Ravens appear stock characters in several traditional [Serbian epic poems](#). Like in many other culture raven is associated with death, more specifically with an aftermath of a bloody or significant battle. Ravens often appear in pairs and play the role of harbingers of tragic news, usually announcing death of a hero or a group of heroes. They tend to appear in combination with female characters as receivers of the news. Usually, a mother or a wife of a hero will be notified about hero's death by a visit of a pair of ravens. Sometimes, these are treated as supernatural creatures capable of communicating with humans, that report about events directly. Alternatively, these ordinary birds bringing along scavenged body parts, a hand or a finger with the ring, by which the fate of the hero will be recognised. Most notable examples of this pattern can be found in songs "Car Lazar i Carica Milica" (Tsar Lazar and Tsarina Militsa) and "Boj na Mišaru" (Battle of Mishar).

Middle East / Islamic culture[\[edit\]](#)

In [the Qur'an's version of the story of Cain and Abel](#), a raven is mentioned as the creature who taught Cain how to bury his murdered brother, in [Al-Ma'ida](#) (The Repast) 5:31. {Surah 5:27-31}^[20]

Hindu / South Asia[\[edit\]](#)



Goddess [Dhumavati](#) riding a crow.

In the [Story of Bhusunda](#), a chapter of the [Yoga Vasistha](#), a very old sage in the form of a crow, Bhusunda, recalls a succession of epochs in the earth's history, as described in [Hindu cosmology](#). He survived several destructions, living on a [wish-fulfilling tree](#) on [Mount Meru](#).^[21] Crows are also considered ancestors in [Hinduism](#) and during [Śrāddha](#) the practice of offering food or pinda to crows is still in vogue.^[22]

The [Hindu](#) deity [Shani](#) is often represented as being mounted on a giant black raven or crow.^[23] The crow (sometimes a raven or vulture) is Shani's [Vahana](#). As protector of property, Shani is able to repress the thieving tendencies of these birds.

The Crow is considered by orthodox religious Hindus to be a messenger from the world of Pitrs (Manes/ancestors) and is ceremonially offered cooked rice in the annual Shraddha rite, after the Brahmins are fed. Every Brahmin household offers cooked rice daily to the crows, after it is first offered to God (family deity) before any member takes their food. This is done by the lady of the house, whereas on the Shraddha day, it is the male performer of the rite who offers the rice balls, and calls the crows.

The crowing by the crow is also considered an omen or message either that a letter (news) will come from relatives not heard from for a long time, or that some unexpected guests/visitors will arrive. Experienced oldsters can distinguish the exact type of message by the way the crow hops, or walks, on the roof, wall, etc. or from the exact tone and style of the crowing.

Crow flying low across one's path as one starts on an important errand or trip is also considered an omen, interpreted as favourable or not, depending on the direction it crosses e.g. left to right or vice versa.

The crow is cited in old Tamil literature as an example for getting up early before sun-rise, for mating beyond human sight, and for inviting friends and relatives to share food.

The raven is the [national bird](#) of [Bhutan](#), and it adorns the royal hat, representing the deity Gonpo Jarodonchen ([Mahakala](#) with a Raven's head; one of the important guardian deities of

Natives of the North American Pacific Northwest[\[edit\]](#)



Raven at the Headwaters of Nass hat, [Seattle Art Museum](#), attributed to *Kadyisdu.axch'*, [Tlingit](#), *Kiks.ádi* clan, active late 18th – early 19th century. There are human figures crouching within Raven's ears



A Nunivak [Cup'ig](#) man with raven maskette. The raven (Cup'ig *tulukarug*) is *Ellam Cua* or Creator god in the Cup'ig mythology

Main article: [Raven Tales](#)



A raven in a [cemetery](#). Because they are [scavengers](#), ravens have been associated with [death](#).

The raven also has a prominent role in the mythologies of the [Indigenous peoples of the Pacific Northwest Coast](#), including the [Tsimishians](#), [Haidas](#), [Heiltsuks](#), [Tlingits](#), [Kwakwaka'wakw](#), [Coast Salish](#), [Koyukons](#), and [Inuit](#). The raven in these indigenous peoples' mythology is the [Creator of the world](#), but it is also considered a [trickster](#) god.^{[\[citation needed\]](#)} For instance, in [Tlingit culture](#), there are two

different raven characters which can be identified, although they are not always clearly differentiated. One is the creator raven, responsible for bringing the world into being and who is sometimes considered to be the individual who brought light to the darkness. The other is the childish raven, always selfish, sly, conniving, and hungry. When the Great Spirit created all things he kept them separate and stored in cedar boxes. The Great Spirit gifted these boxes to the animals who existed before humans. When the animals opened the boxes all the things that comprise the world came into being. The boxes held such things as mountains, fire, water, wind and seeds for all the plants. One such box, which was given to Seagull, contained all the light of the world. Seagull coveted his box and refused to open it, clutching it under his wing. All the people asked Raven to persuade Seagull to open it and release the light. Despite begging, demanding, flattering and trying to trick him into opening the box, Seagull still refused. Finally Raven became angry and frustrated, and stuck a thorn in Seagull's foot. Raven pushed the thorn in deeper until the pain caused Seagull to drop the box. Then out of the box came the sun, moon and stars that brought light to the world and allowed the first day to begin.

[Bill Reid](#) created the sculpture of *The Raven and The First Men* depicting a scene from a [Haida](#) myth that unifies the Raven as both the [trickster](#) and the [creator](#). According to this myth, the raven who was both bored and well fed, found and freed some creatures trapped in a [clam](#). These scared and timid beings were the first men of the world, and they were coaxed out of the clam shell by the raven. Soon the raven was bored with these creatures and planned to return them to their shell. Instead, the raven decided to search for the female counterparts of these male beings. The raven found some female humans trapped in a [chiton](#), freed them, and was entertained as the two sexes met and began to interact. The raven, always known as a [trickster](#), was responsible for the pairing of humans and felt very protective of them. With the Raven perceived as the [creator](#), many [Haida](#) myths and legends often suggest the raven as a provider to mankind.

Another raven story from the [Puget Sound](#) region describes the "Raven" as having originally lived in the land of spirits (literally *bird land*) that existed before the world of humans. One day the Raven became so bored with *bird land* that he flew away, carrying a stone in his beak. When the Raven became tired of carrying the stone and dropped it, the stone fell into the ocean and expanded until it formed the firmament on which humans now live.

One ancient story told on [Haida Gwaii](#) tells about how Raven helped to bring the Sun, Moon, Stars, Fresh Water, and Fire to the world:^[24]

“ Long ago, near the beginning of the world, Gray Eagle was the guardian of the Sun, Moon and Stars, of fresh water, and of fire. Gray Eagle hated people so much that he kept these things hidden. People lived in darkness, without fire and without fresh water.

Gray Eagle had a beautiful daughter, and Raven fell in love with her. In the beginning, Raven was a snow-white bird, and as a such, he pleased Gray Eagle's daughter. She invited him to her father's longhouse.

When Raven saw the Sun, Moon and stars, and fresh water hanging on the sides of Eagle's lodge, he knew what he should do. He watched for his chance to seize them when no one was looking. He stole all of them, and a brand of fire also, and flew out of the longhouse through the smoke hole. As soon as Raven got outside he hung the Sun up in the sky. It made so much light that he was able to fly far out to an island in the middle of the ocean. When the Sun set, he fastened the Moon up in the sky and hung the stars around in different places. By this new light he kept on flying, carrying with him the fresh water and the brand of fire he had stolen.

He flew back over the land. When he had reached the right place, he dropped all the water he had stolen. It fell to the ground and there became the source of all the fresh-water streams and lakes in the world. Then Raven flew on, holding the brand of fire in his bill. The smoke

”

from the fire blew back over his white feathers and made them black. When his bill began to burn, he had to drop the firebrand. It struck rocks and hid itself within them. That is why, if you strike two stones together, sparks of fire will drop out.

Raven's feathers never became white again after they were blackened by the smoke from the firebrand. That is why Raven is now a black bird.

Other notable stories tell of the Raven stealing and releasing the sun, and of the Raven tempting the first humans out of a clam shell. Another story of the Kwakiutl or [Kwakwaka'wakw](#) of [British Columbia](#) who exposed boys' placentas to ravens to encourage future prophetic visions, thereby associating the raven with prophecy, similar to the traditions of [Scandinavia](#).

In one legend Raven transformed himself into a pine needle which is swallowed by the unmarried daughter of the owner of the box of daylight, who then becomes pregnant and gives birth to Raven in disguise.^[25]

Siberia, Northern Asia[\[edit\]](#)

Main article: [Kutkh](#)

The raven god or spirit [Kutch](#) (or [Kutkh](#), (*Kymx*)) is important in the shamanic tradition of the [Koryaks](#) and other indigenous [Chukotko-Kamchatkan](#) peoples of the [Russian Far East](#).^{[26][27]}

Kutch is traditionally revered in various forms by various peoples and appears in many legends: as a key figure in [creation](#), as a fertile [ancestor](#) of mankind, as a mighty [shaman](#) and as a [trickster](#). He is a popular subject of the [animist](#) stories of the [Chukchi people](#) and plays a central role in the mythology of the [Koryaks](#) and [Itelmens](#) of [Kamchatka](#). Many of the stories regarding Kutkh are similar to those of the Raven among the [indigenous peoples of the Pacific Northwest Coast](#), indicating a long history of indirect cultural contact between Asian and North American peoples.

Two ravens or crows, flying over the warrior's head in battle, symbolised in [Yakut](#) mythology the Ilbis Kyyha and Ohol Uola, two evil spirits of war and violence. Some other gods or spirits in yakut [shamanism](#), including Uluu Suorun Toyon and Uluutuar Uluu Toyon, are described as "great raven of cloudy sky".

Modern literature[\[edit\]](#)

The raven is often depicted in the literature of the [Western Canon](#).

- In [Susanna Clarke](#)'s novel *[Jonathan Strange & Mr Norrell](#)* (2004), the common title of the long vanished magician king of northern England, John Uskglass, is the Raven King. He often summoned flocks of ravens for dramatic effect during military campaigns, or when he magically appeared someplace. Throughout the novel, ravens appear as signs of his impending return or particular acts of magic.
- In Neil Gaiman's novel *[American Gods](#)*, the ravens Huginn and Muginn play an important role.
- In [Charles Dickens](#)' historical novel *[Barnaby Rudge](#)* (serialized in 1841), the raven "Grip" is an important [character](#).
- A shapeshifting alien appears variously as a [Tlingit shaman](#) named Gordon and as a raven (as noted above, significant in Tlingit mythos) in [Joe Haldeman](#)'s [science fiction](#) novel *[Guardian](#)* (2002).
- In [Christopher Marlowe](#)'s play *[The Jew of Malta](#)* (probably written in 1589 or 1590), the raven's darkly ominous image is employed.
- The raven is used as a [supernatural](#) messenger in [Edgar Allan Poe](#)'s narrative poem "[The Raven](#)" (1845). In this and in Dickens' book, the bird's power of speech is important.

- Branwyn Rhodes' children's book, *Legend of the Ravens* (2013), illustrated by Mike Kunde, is based on the legends about the Tower of London ravens during the reign of Charles II in the 1600s.^[28]
- [William Shakespeare](#) refers to the raven more often than to any other bird; works such as *Othello* (ca. 1603) and *Macbeth* (believed to have been written between 1599 and 1606) provide examples.
- In [Edmund Spenser's](#) *The Faerie Queene* (first installment published in 1590, and a second installment in 1596), the raven's darkly ominous image is employed.
- In *The Hobbit* (1937) by [J. R. R. Tolkien](#), [Roac](#) son of [Carc](#) is the leader of the Ravens of the [Lonely Mountain](#).^[29]
- In "The Saga of Larten Crepsley" book *Ocean of Blood*, Mika Ver Leth is described as being what a raven would look like in human form.

Music[\[edit\]](#)

- In the well-known [ballad](#) *The Three Ravens* (published in 1611), a slain [knight](#) is depicted from the point of view of ravens who seek to eat him but are prevented by his loyal [hawks](#), [hounds](#) and leman (lover).

Names[\[edit\]](#)

- The first name "[Bram](#)" is derived from a convergence of two separate etymological sources, one being an abbreviation of "Abraham", but the other being the [Gaelic](#) word "bran", meaning "[raven](#)". The name Bran signifying a raven was used in medieval Ireland.

Film[\[edit\]](#)

- In *[Damien: Omen II](#)* (1978), the titular teenage [Antichrist](#) has one as his protector.
- In Disney's *[The Lone Ranger](#)* (2013), the character of [Tonto](#) (portrayed by [Johnny Depp](#)) throughout the film wears a raven headdress.
- In Disney's *[Sleeping Beauty](#)* (1959), Maleficent has a loyal pet raven named Diablo. He is Maleficent's most useful minion. Diablo manages to locate Aurora's hiding place in the Cottage in the Woods, along with the Three Fairies.
- Diablo appears in the film *[Maleficent](#)* (2014), where he is renamed Diaval and is transformed frequently into a human (played by [Sam Riley](#)), a dog, a horse, and a dragon as she feels is necessary. He is rescued by Maleficent from a hunter and his dog, when she first shape shifts him into a human. The act seems to leave him indebted to her and, while frequently sarcastic and disapproving of her actions, he supports and aids her.
- [Edgar Allan Poe's](#) [poem](#) *[The Raven](#)* has been adapted into films, [first in 1915](#), then in [1935](#), [1963](#), and [2012](#).
- In Disney's *[Snow White and the Seven Dwarfs](#)* (1937), the Evil Queen [Grimhilde] has a pet raven as her familiar. Grimhilde's raven is completely silent and unnamed; his fate remains uncertain. He is frightened of the Queen in her Witch Form and is only seen when the Queen is in her Laboratory underneath the castle.
- In the horror films *[The Crow \(1994 film\)](#)* and *[The Crow: City of Angels](#)*, a crow/raven has a central role.

Television[\[edit\]](#)

- In HBO's television series [Game of Thrones](#), as in [George R. R. Martin's A Song of Ice and Fire](#) fantasy novel series on which it is based, uses the Raven as a messenger bird. Additionally, the Three-eyed raven appears in [Bran Stark's](#) dreams to guide him on a quest.
- [Highlander: The Raven](#) was a short-lived spin-off from the television series Highlander

Miscellaneous^[edit]

- In the fictional [Warhammer 40,000](#) universe, the Raven Guard are an original founding legion of [Space Marines \(Warhammer 40,000\)](#) which take inspiration from the [Corvidae](#) family such as their beak like helmets, black power armour and the name of their founding Primarch, Corvus Corax.
- In [Sui Ishida's](#) dark fantasy [manga Tokyo Ghoul](#), a ghoul named Renji Yomo is nicknamed "Raven" (カラス *karasu*) by humans. Like ravens, Yomo is a scavenger, and he procures suicide victims for consumption for ghouls who are too weak or do not wish to hunt for prey. His kagune (main predatory organ), is in an ukaku configuration, meaning its placement is above the shoulder blades, resembling the wings of a bird. They are also the only kagune revealed in the series to be pitch black, identical to a raven. Lastly, as with all ghouls, Yomo wears a mask to hide his identity. His mask resembles that of a raven's beak, and is colored black.

Depictions in art^[edit]



[John Gould](#), Corvus Corax, c.1860's.



The Constellation of Corvus the Raven [Brooklyn Museum](#)



Raven Mask [Brooklyn Museum](#)



Ravens on the coat of arms of the [Hungarian Hunyadi family](#).

See also [\[edit\]](#)

- [Baltimore Ravens](#) – NFL American football team name and logo
- [Club Atlético San Lorenzo de Almagro](#) – Argentine association football club popularly known as "Cuervo" ("crow" in Spanish)
- [Coyote \(mythology\)](#)

- [Crows in culture and folklore](#)
- [Deloy Ges](#) – an Alaskan village founded by Yixgitsiy, a raven
- [Kutkh](#)
- [Nanabozho](#) – Ojibway character of the same nature
- [Raven in *Keys to the Kingdom*](#)
- [Raven Rollercoaster](#) Holiday World
- [Raven Tales](#)

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1. [Jump up](#) Structural Anthropology, p. 224
2. [Jump up](#) Schwan, Mark (January 1990). "[Raven: The Northern Bird of Paradox](#)". *Alaska Fish and Game*. Archived from [the original](#) on 2010-01-02. Retrieved 2007-02-12.
3. [Jump up](#) Titus Livius. *Periochae*. Book 7:10.
4. [Jump up](#) See H. B. Tristram, [Natural History Bible](#) (9th ed.; London: Society Promoting Christian Knowledge, 1898), 198.
5. [Jump up](#) Sanhedrin, 108b
6. [Jump up](#) b. Sanhedrin 108b. Interestingly, according to the Icelandic [Landnámabók](#)—a story similar to Noah and the Ark -- [Hrafna-Flóki Vilgerðarson](#) used ravens to guide his ship from the Faroe Islands to Iceland.
7. [Jump up](#) This tradition is also preserved in the Byzantine composition *Palaea Historica*. See David Flusser, "[Palaea Historica An Unknown Source of Biblical Legends](#)," *Scripta Hieroslymitana* 22 (1971): 48-79.
8. [Jump up](#) Brown, R. A., *The Origins of Modern Europe*, Boydell Press, 1972, p. 172
9. [Jump up](#) "The Death of Cu Chulainn". [Celtic Literature Collective](#).
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External links^[edit]

- [GodChecker.com entry](#) includes story of Raven stealing the sun.
- [Listening To Ravens Drawings, Myths & Realities](#) by Beth Surdut, Visual Storyteller
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