Ayelet Peer, "Entry on: Pallas the Pal (Goddess Girls, 21) by Joan Holub, Suzanne Williams ", peer-reviewed by Lisa Maurice and Daniel A. Nkemleke. Our Mythical Childhood Survey (Warsaw: University of Warsaw, 2018). Link: http://omc.obta.al.uw.edu.pl/myth-survey/item/524. Entry version as of November 15, 2026.

Joan Holub , Suzanne Williams

Pallas the Pal (Goddess Girls, 21)

United States (2016)

TAGS: Achilles Agamemnon Amphitrite Aphrodite Apollo Ares Argonauts Artemis Athena Epimetheus Hebe Hera Heracles Hercules Jason Medusa Persephone Poseidon Zeus





We are still trying to obtain permission for posting the original cover.

General information	
Title of the work	Pallas the Pal (Goddess Girls, 21)
Country of the First Edition	United States of America
Country/countries of popularity	Worldwide
Original Language	English
First Edition Date	2016
First Edition Details	Joan Holub and Suzanne Williams, *Goddess Girls: Pallas the Pal*. New York: Simon & Schuster Children's Publishing Division, Aladdin Press, 2016, 260 pp.
ISBN	9781481450072
Genre	Alternative histories (Fiction), Bildungsromans (Coming-of-age fiction), Fiction, Humor, Mythological fiction, Novels, School story*
Target Audience	Children (Older children, 8–12 years old)
Author of the Entry	Ayelet Peer, Bar-Ilan University, ayelet.peer@gmail.com
Peer-reviewer of the Entry	Lisa Maurice, Bar-Ilan University, lisa.maurice@biu.ac.il Daniel A. Nkemleke, University of Yaoundé 1, nkemlekedan@yahoo.com

This Project has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 Research and Innovation Programme under grant agreement No 681202, *Our Mythical Childhood… The Reception of Classical Antiquity in Children's and Young Adults' Culture in Response to Regional and Global Challenges*, ERC Consolidator Grant (2016–2021), led by Prof. Katarzyna Marciniak, Faculty of "Artes Liberales" of the University of Warsaw.

Creators



Photo courtesy of Joan Holub.

Joan Holub , b. 1956
(Author)

Joan Holub is a prolific children's author from the USA. Graduated from college in Texas with a fine arts degree. Worked as an art director at Scholastic trade books in New York. She has written and/or illustrated over 150 children's books. She has developed a range of series for teenagers on mythological themes: *Goddess Girls*, set in Mount Olympus Academy, *Grimmtastic Tales* series, set in Grimm Academy, *Thunder Girls*, about Norse gods set in Asgard Academy, and *Heroes in Training*, in which the male Greek gods, as very young men, set out on a range of adventures. For pre-school children, Jan Holub has written on a range of topics including several works with religious and historical themes. These include: *This Little President*; *This Little Trailblazer*, *Hooray for St. Patrick's Day!*, and *Light the Candles: A Hanukkah Lift-the-Flap Book*. Joan Holub trained in fine art and worked as an art director at a graphic design company before becoming a children's illustrator and then author.

Sources:

Official website (accessed: July 2, 2018).

Profile at the penguinrandomhouse.com (accessed: July 2, 2018).

Profile at the simonandschuster.com (accessed: July 2, 2018).

Bio prepared by Sonya Nevin, University of Roehampton, sonya.nevin@roehampton.ac.uk and Allison Rosenblum, Bar-Ilan University, allie.rose89@gmail.com and Ayelet Peer, Bar-Ilan University, ayelet.peer@gmail.com

Questionnaire

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1. What drew you to writing / working with Classical Antiquity and what challenges did you face in selecting, representing, or adapting particular myths or stories?

I learned to love Greek and Norse mythology in elementary school. I'm very comfortable adapting the framework of an existing myth or fairy tale by pushing it into a different setting, adding humor, and/or building in a nonfiction component. Staying true to the essential core of each myth along the way is important to me. A young *Goddess Girls* reader once told me she enjoyed the series because she "learned something". In other words, while she liked being entertained, she appreciated that her familiarity and factual understanding of the original myths was broadened at the same time.

2. Why do you think classical / ancient myths, history, and literature continue to resonate with young audiences?

Kids have questions about their world. So it's interesting to them to learn how ancient Greeks and other cultures answered questions about how their world worked in exciting tales of heroes and beasts. How did the sun cross the sky? In a chariot drawn by the god Helios. What caused night? The goddess Nyx's starry cape covered the sky. Thrilling stories of courage and danger, such as Heracles' twelve labors, the Trojan Horse, and the Argonauts never go out of style.

3. Do you have a background in classical education (Latin or Greek at school or classes at the University?) What sources are you using? Scholarly work? Wikipedia? Are there any books that made an impact on you in this respect?

I have an entire shelf of mythology resource books. Some of my favorite go-to sources are the *Scholastic Mythlopedia* series, Edith Hamilton's *Mythology, Timeless Tales of Gods and Heroes*, and www.theoi.com (accessed: May 28, 2018).

4. How concerned were you with "accuracy" or "fidelity" to the original? (another way of saying that might be – that I think writers are often more "faithful" to originals in adapting its

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spirit rather than being tied down at the level of detail – is this something you thought about?)

Each book in the *Goddess Girls* series (ages 8–12, Simon and Schuster) and *Heroes in Training* series (ages 7–10, Simon and Schuster) is a retelling of one or two Greek myths, with a twist. We stay as true as possible to the core bones of an original myth in order to give young readers a good understanding, but we include kid situations and humor to entertain. As an example, in *Goddess Girls #1: Athena the Brain*, Athena is summoned to attend Mount Olympus Academy, where Zeus is the principal. MOA teachers include Mr. Cyclops, who teaches Hero-ology, a class where students are graded on their abilities to maneuver small hero figures such as Odysseus, around a gameboard to enact the Trojan War, etc. Meanwhile, Athena, who is the goddess of invention among other things, inadvertently turns mean-girl Medusa's hair to snakes and gives her the power to turn mortals to stone by means of a shampoo-like invention called Snakeypoo at the MOA invention fair.

5. Are you planning any further forays into classical material?

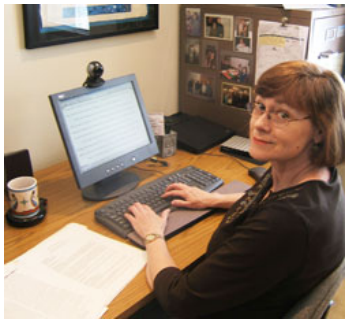
Suzanne Williams and I have written a new middle grade series called *Thunder Girls* (accessed: May 28, 2018), which is a twist on Norse mythology featuring strong girl characters. The first book Freya and the Magic Jewel releases May 2018 for ages 8–12, published by Simon and Schuster.

Prepared by Allison Rosenblum, Bar-Ilan University, allie.rose89@gmail.com and Ayelet Peer, Bar-Ilan University, ayelet.peer@gmail.com

Suzanne Williams , b. 1953
(Author)

Suzanne Williams is an American prolific children's author and former

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Courtesy of the Author from her personal website.

elementary school librarian. She has written over 60 books for children.

She grew up in Oregon and graduated with a bachelor's degree in sociology and a master's in library science from the University of Oregon. She currently lives in Reno, Washington.

Source:

Official website (accessed: May 29, 2018).

Bio prepared by Ayelet Peer, Bar-Ilan University, ayelet.peer@gmail.com

Questionnaire

1. What drew you to writing / working with Classical Antiquity and what challenges did you face in selecting, representing, or adapting particular myths or stories?

Writing about Greek mythology was my co-author, Joan Holub's idea. She's loved mythology since childhood. Her enthusiasm for the subject got me excited about it too. *Goddess Girls* (ages 8–12) was our very first collaboration. Soon there will be 26 books in that series. One of the challenges we've faced in writing our (soon to be four) myth-based series for young readers is how to handle the sexual and violent content of many of the myths.

To downplay the violence, we often make it cartoonish and lighten it with humor. Since most of our gods and goddesses are pre-teens (as are our readers!), we deal with inappropriate sexual content by making changes that still allow us to keep to the spirit of the myth. For example: in introducing the Adonis myth, in which Aphrodite and Persephone fight over a beautiful youth they both desire, we decided to make Adonis a kitten, rather than a young man.

Another challenge has involved familial relationships among the

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various gods and goddesses. In *Goddess Girls*, Zeus is an adult, the principal of Mount Olympus Academy, the school attended by our "goddessgirls" and "godboys". In mythology he would likely have fathered a good portion of the student body! So we made a decision that only Athena would call him "Dad". (Until Hebe popped forth from a lettuce in Book 21, that is.) We do acknowledge many other family relationships. For example: Apollo and Artemis as brother and sister. Medusa and her sisters Euryale and Stheno. Persephone and her mother, Demeter.

2. Why do you think classical / ancient myths, history, and literature continue to resonate with young audiences?

Myths have got all the elements that draw us to stories: action, conflict, drama, humor, etc. What's not to like?

3. Do you have a background in classical education (Latin or Greek at school or classes at the University?) What sources are you using? Scholarly work? Wikipedia? Are there any books that made an impact on you in this respect?

Neither Joan nor I have a classical education. I did take an online Greek and Roman mythology class a few years ago, however. (Taught by Peter Struck, University of Pennsylvania.) Terrific class!

For our Greek mythology-based series, Edith Hamilton's *Mythology* is the reference we rely on the most. My co-author and I do consult Wikipedia and other online resources, especially for lists of monsters and maps and general information about ancient Greece. References for *Thunder Girls*, our soon-to-be-published Norse mythology-based series include: *The Norse Myths* by Kevin Crossley-Holland, D'Aulaires' *Book of Norse Myths*, *Norse Mythology: A Guide to the Gods, Heroes, Rituals, and Beliefs* by John Lindow, *The Poetic Edda* (translated and edited by Jackson Crawford), and *The Prose Edda* by Snorri Sturluson (Penguin Classics).

4. Are you planning any further forays into classical material?

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In addition to *Goddess Girls*, my co-author and I have also collaborated on a second Greek mythology-based series called *Heroes in Training* (ages 6–9). It's a humorous quest/adventure series with Zeus, Poseidon, Hades and other Olympians as ten-year-olds on the run from King Cronus and the Titans. *Freya and the Magic Jewel*, the first book in *Thunder Girls*, our Norse mythology-based series, publishes May 1, 2018. I travel to Norway frequently to visit my daughter, granddaughter, and Norwegian son-in-law, so I am very excited to be doing a Norse-myth series. Aladdin (Simon & Schuster) publishes all three of Joan's and my mythology-based series. We will be doing a fourth myth-based series with them soon – for ages 5–8. Tentative title is *Little Goddess Girls*, and it will be another Greek myth-based series.

Prepared by Ayelet Peer, Bar-Ilan University, ayelet.peer@gmail.com

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Additional information

Summary

In this installment, two stories occur simultaneously. Pallas, Athena's best friend from Earth, arrives for a visit and sword-dancing in the Immortal Market Place. The other story revolves around the unexpected birth of Athena's new baby sister, Hebe. While Athena is worried about her father's affection, Pallas is worried because she accidently broke her father's sword during her routine. She thinks, "too bad her dad didn't have a goddessgirl like Athena for a daughter because Athena probably never disappointed Zeus!" (p. 55). Pallas thinks that since Athena is a goddess, her life is perfect and she suffers no trouble or vexations at all. The readers are obviously aware that this is a misguided perception by Pallas and at the time Athena is greatly worried about her father and feeling "unneeded" (p. 87). This shows that even the popular teenagers who seem to be perfect can also be worried and go through anxieties just like everyone else. No one is perfect, not even on Olympus.

The theme of friendship is accentuated through the juxtaposition of Achilles and Agamemnon, who train Pallas and her friend for a sword-competition. The uneven relations between the forgiving Achilles and the conniving Agamemnon are evidence of how friendship should not be. It also accentuates Pallas' good relations with her mortal friend, Eurynome (not the mythological Titan) and Athena. The use of mirror images or parallel incidents in order to emphasize the main story line is a technique frequently utilised by the authors.

Analysis

It is a well-known fact from Greek mythology that the Greek gods are prone to jealousy. In the *Goddess Girls* series, the teenage gods and goddesses exhibit an entire range of human adolescent emotions, among them, jealousy. Therefore, it is of little surprise that Athena, the goddess of wisdom, is jealous of her baby sister. As Athena admits, "I'm a little jealous…it's not an emotion I'm proud of – it seems unworthy of a goddessgirl – but I can't seem to help it." (p. 232). This is of course a well-known feeling when a new sibling joins the family. Athena did not even have an adequate amount of time to adjust to the idea, since her sister magically appeared on the top of a fountain. Athena is afraid to lose the love and admiration of her father, Zeus. Again, this is a very familiar feeling, especially to children who live in step families. Hera is Athena's step-mother, and while she was always

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	nice to her, there was never too much emphasis on love between them or sharing of a deep mother-daughter relationship. Insecurity is a repeated theme in the series, as the various characters deal with the insecurities of growing up. In this instalment, Athena and Pallas experience similar feelings, but for different reasons. Pallas is afraid that Athena has forgotten their long-time friendship and replaced her with her other good friends; while Athena feels the same regarding the love of her father. The replacement of old friends with new ones is a fear which follows everyone who has to move or change environments. The pun on the friends' names (Pallas–Athena) however suggests that they are inseparable, despite their fears. This is a story about old friends, new friends and accepting a change in the old comfortable dynamics, adjusting to changes and not feeling intimidated by them. The moral of the story is, as Athena thinks, "there were no limits to the amount of love one person could have." (p. 253). Wise words from the goddess of wisdom.
Classical, Mythological, Traditional Motifs, Characters, and Concepts	Achilles Agamemnon Amphitrite Aphrodite Apollo Ares Argonauts Artemis Athena Epimetheus Hebe Hera Heracles Hercules Jason Medusa Persephone Poseidon Zeus
Other Motifs, Figures, and Concepts Relevant for Children and Youth Culture	Adolescence Appearances Character traits Child, children Coming of age Communication Conflict Emotions Family Friendship Gaining understanding Girls Humour Identity Journeys Judgement Knowledge Learning Love Magic Magic powers Names Parents (and children) Past Peers Relationships Respect School Self Sharing Siblings Success and failure Teenagers Values

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