

## A

**Abas** (Ἄβας). The son of Lynceus and Hypermetra, and grandson of Danaus. He succeeded his father as king of Argos and married Aglaea, daughter of Mantineus, who bore him twin sons, Acrisius and Proetus. Because the twins quarrelled and divided their inheritance, Abas was the last king to rule the Argolid as a unified kingdom. [Apollodorus 2.2.1]

**Abderus** (Ἀβδῆρος). Son of Hermes; the eponym of the Greek city of Abdera in Thrace. He was killed on the site of the city when he accompanied his lover Heracles on an expedition to fetch the horses of Diomedes of Thrace; *see* Labours of Heracles 8. After seizing the man-eating horses, Heracles entrusted them to Abderus while he fought off a counter-attack by Diomedes. When he returned after the battle, he found that Abderus had been torn apart by the horses; he buried him there and founded Abdera in his memory. The citizens of Abdera held annual games in his honour which excluded all events involving horses. [Apollodorus 2.5.8; Hellanicus fr. 105; Philostratus *Imag* 2.25]

**Acacallis** (Ἀκακαλλίς). A daughter of Minos and Pasiphae. She bore Miletus to Apollo in Crete; fearing her father's anger, she exposed the child in the woods, but Apollo ensured that he was tended by wolves until he was rescued by some shepherds. When she became pregnant again by Apollo, Minos expelled her to Libya, where she gave birth to Garamas (also known as Amphithemis), the eponym of a local people, the Garamantians. According to Cretan tradition, she also bore Naxos to Apollo, and Cydon, the eponym of the Cretan city of Cydonia, to Hermes. [Antoninus 30; Apollonius 4.1490-4 and schol.]

**Acacus** (Ἄκακος). A son of Lycaon who founded Acacesia in Arcadia. According to local tradition, he reared the infant Hermes there. [Pausanias 8.3.2, 36.10]

**Academus** (Ἀκάδημος). An Attic hero who gave his name to the Academy, the sacred olive grove which surrounded his shrine on the western outskirts of Athens, and thence to the school that Plato established on the site. When the Dioscuri marched against Athens to recover Helen after she had been abducted by Theseus, Academus told them that she had been hidden at Aphidnae north-east of the city. In gratitude for his service to them in the mythical past, the Spartans always spared the Academy when they made incursions into Attica and ravaged the land. [Plutarch *Theseus* 32]

**Acamas** (Ἀκάμας). **1.** Son of Theseus, king of Athens, and Phaedra. When the Dioscuri came to Athens while Theseus was absent in Hades, they installed Menestheus on the Athenian throne, and Acamas and his brother Demophon took refuge with Elephenor in Euboea; for the circumstances, *see* Theseus and Menestheus. The two brothers went to Troy in the latter stages of the war to rescue their grandmother Aethra, who had been taken to Troy as a maidservant of Helen (*see* Aethra); and after the war they returned to Athens with her and were able to recover their father's throne because Menestheus had been killed at Troy or had settled elsewhere. Acamas also appeared in two love stories. According to a Hellenistic tale, he went to Troy with Diomedes on an embassy before the outbreak of the war and aroused the passion of Laodice, daughter of Priam, who contrived to sleep with him and conceived a child, Munitius, by him; *see* Laodice. The child was reared by Aethra, and Acamas took him to Athens after the war. The other story cannot be reconciled with the tradition that both brothers returned to Athens. In this account Phyllis, a Thracian princess, was said to have fallen in love with Acamas (or Demophon) when he called in at her land on his return from Troy, and she caused his death after he deserted her; *see* Phyllis. In one version, Acamas founded a colony in Cyprus after leaving her, but died soon afterwards. A mountain and a promontory on the island bore his name. In some late sources, he is said to have been one of the warriors in the wooden horse. [Apollodorus *Ep* 1.23. 5.22; Lycophron 495; Parthenius 16; Plutarch *Theseus* 35; Vergil *Aen* 2. 262] **2.** Son of Antenor and Theano; a Trojan warrior who fought bravely in the Trojan war until

he was killed by Meriones. [Homer *Il* 2.822-3, 12.97-100, 16.342-4] **3.** Son of Eussorus, a Thracian ally of the Trojans who was killed by Ajax. [Homer *Il* 2.844, 6.5-11]

**Acarnan** (Ἀκαρνάν). Son of Alcmaeon and Callirhoe; the eponym of Acarnania in the south-western corner of the Greek mainland. Alcmaeon was killed while Acarnan was still a child because Callirhoe asked him to recover the necklace and robe of Harmonia, which he had presented to his first wife, Arsinoe, daughter of Phegeus. *See* Necklace of Harmonia. Although he tricked Phegeus into handing them over, Phegeus soon discovered that he had been deceived and ordered his sons, Pronous and Agenor, to ambush and kill Alcmaeon. As soon as she heard of it, Callirhoe asked her lover Zeus to cause her young sons, Acarnan and Amphoterus, to grow up immediately to allow them to avenge their father's murder. They killed Phegeus and his wife at his kingdom of Psophis in Arcadia, and also his two sons, whom they had met on the way at Tegea. After narrowly escaping death at the hand of the Psophidians, who pursued them as far as Tegea, they informed their mother of their success and then dedicated the necklace and robe of Harmonia at Delphi at the order of her father Achelous. Afterwards they gathered some settlers in Epirus and founded Acarnania. [Apollodorus 3.7.5-7; Ovid *Met* 9.412-17]

**Acastus** (Ἄκαστος). Son of Pelias, king of Iolcus, and Anaxibia. According to Apollonius and later authors, he joined the Argonauts without telling his father (who believed that he was sending Jason to his death); he also joined the hunt for the \*Calydonian boar. In the early tradition, Acastus succeeded to the Iolcian throne after the death of his father and held magnificent funeral games for him; the fact that the games were attended by Jason and other Argonauts suggests that there was a peaceful succession after Pelias had died a natural death. But it was generally agreed from the classical period onwards that Jason's wife Medea contrived the death of Pelias and that Acastus expelled Jason and Medea from the land. Alternatively, Jason gained possession of the kingdom but handed it over to Acastus and left of his own free will. Acastus later received Peleus in his kingdom and purified him for an accidental killing. Peleus aroused the passion of his host's wife Hippodameia (or Hippolyte), but when he rejected her advances, she told her husband that he had tried to seduce her. Believing her story, Acastus took him hunting on Mount Pelion and hid his sword under a pile of dung while he was asleep and then departed, leaving him at the mercy of the Centaurs and wild beasts that lived on the mountain. But in the event, Peleus was saved by the intervention of Chiron. *See* Peleus and Astydamia. Peleus later sought revenge by sacking Iolcus. Some said that Acastus was killed by Peleus on that occasion; in other accounts he survived and subsequently took advantage of Achilles' absence at Troy to expel Peleus from his Thessalian throne. [Apollodorus 1.9.10, 16, 27, 3.13.3, 7; Diodorus 4.53; Euripides *Alcestis* 732, *Trojan Women* 1127-8; Pausanias 1.17.1, 3.18.16, 5.17.10, 6.20.19; schol Pindar *Nem* 3.59]

**Acca Laurentia.** *See* Larentia.

**Acestes.** *See* Aegestes.

**Achaeus** (Ἀχαιός). The eponym of the Achaeans, and of the regions known as Achaea in southern Thessaly and the northern Peloponnese; in most accounts, a son of Xuthus and Creusa and grandson of Hellen. He was born at Athens or in Aegialus (later Achaea) in the Peloponnese. Although his father had eventually settled in Aegialus, Achaeus never ruled there but led some Aegialeian and Athenian followers to southern Thessaly after his father's death and founded a kingdom there, which was named Achaea after him. This accounted for the name of the Thessalian Achaea; but he gave his name to the Peloponnesian Achaea in a less direct manner, through his sons Archander and Architeles, who went to Argos and married two daughters of Danaus. The two brothers reigned for a time in Argos and Laconia, and their subjects there came to be known as Achaeans; and these Achaeans later departed for the north with Tisamenus, the last Pelopid ruler of Argos and Laconia, when he was expelled by the Heraclids and their Dorian allies. Although Tisamenus was killed, the

Achaean expelled the Ionian rulers, who were descended from Ion, the brother of Achaean. Aegialus was known thenceforth as Achaean and its inhabitants as Achaeans rather than Ionians. The artificial nature of these tales, which were of relatively late origin, is immediately obvious. [Apollodorus 1.7.3; Pausanias 7.1.2-3]

**Achates** (Ἀχάτης). A Trojan who accompanied Aeneas to Italy and was constantly at his side, so that the phrase 'fidus ('faithful') Achates' became proverbial. A tradition that he killed Protesilaus, the first Greek to land at Troy, was probably of late origin. [Vergil *Aen* 1.20 and *passim*; schol. Homer *Il* 2.701]

**Achelous** (Ἀχελῷος). The largest river of the Greek mainland (now the Aspropotamo) and its god. Rising in the north-west, it flowed through Epirus and north-western Aetolia and then along the western frontier of Aetolia until it issued into the sea near the entrance to the Gulf of Corinth. Achelous was a son of Oceanus and Tethys like other rivers and is described by Acusilaus, an early mythographer, as the eldest of them. The most important myth associated with Achelous was his contest with Heracles for the hand of \*Deianira, whose native city of Calydon was not far from the lower reaches of the Achelous. According to Sophocles, Achelous used to make regular visits to her father's palace to seek her in marriage, manifesting himself now as a bull, now as a serpent, and now as half-man and half-bull. Fortunately for Deianira, who was frightened at the prospect of marriage to such a creature, Heracles also wanted to marry her, and he and Achelous wrestled for her as she watched anxiously from the river-bank. Although Achelous assumed the form of a powerful bull, and in some versions also transformed himself into a snake, Heracles grasped him firmly and finally broke off one of his horns. This caused Achelous to surrender, and he negotiated the return of his horn by offering the magical horn of \*Amalthea in exchange for it. In some rationalised accounts, the horn of plenty originated as his own horn; *see* cornucopia. There are some striking portrayals of this struggle in vase-paintings. Achelous also played a significant role in the story of \*Alcmaeon. After purifying him for killing his mother, Achelous gave him his daughter Callirhoe as a wife, and he settled with her on land that Achelous had recently laid down at his estuary, thus fulfilling the demand of an oracle that he should settle on land that had never seen the sun at the time when he committed his crime.

Ovid is our only source for a story about the origin of the Echinadian Islands, which lay near the mouth of the river. When some naiads forgot him alone of all the local deities when offering a sacrifice, he swept them out to sea, and it seems that they were transformed into the islands (although this is not explicitly stated). Somewhat apart from the others lay an island known as \*Perimele. A young woman of that name had been seduced by Achelous, and when her father discovered it and threw her into the sea, Poseidon transformed her into the island at the request of Achelous. Elsewhere, Achelous is said to have fathered two sons, Hippodamas and Orestes, by Perimede, daughter of Aeolus, who can presumably be identified with Ovid's Perimele. It was often said that the Sirens were his children by one or other of the Muses. [Apollodorus 1.3.4, 7.3, 2.7.5, 3.7.5; Hesiod *Theog* 340; Ovid *Met* 8.577-610, 9.1-97; Pindar fr 249a; Sophocles *Trach* 9ff and 510ff]

**Acheron** (Ἀχέρων). One of the rivers of the Underworld, first mentioned in the *Odyssey*. It was generally regarded as the river that divided the world of the living from that of the dead (although the Styx served that function in the earliest tradition). To enter Hades, the souls of the dead had to be conveyed across Acheron, or the Acherusian lake that issued from it, by the ferryman Charon. In Hellenistic and Roman poetry, its name was also used as a term for the Underworld itself. The personified Acheron was the father of Ascalaphus. [Apollodorus 1.5.3; Euripides *Alc* 439-44; Homer *Od* 10.513; Vergil *Aen* 6.295ff]

**Achilles** (Ἀχιλλεύς). Son of Peleus, king of Phthia in Thessaly, and Thetis. It was generally agreed that Thetis, who was never reconciled to her status as the wife of a mortal, returned to the sea soon

after his birth. There were two conflicting traditions about the circumstances of her departure: in the *Iliad* Achilles was her only child, and she immersed him in a fire by night and rubbed him with \*ambrosia by day in the hope of making him immortal, but, when Peleus arose from his bed one night and cried out in horror at the sight of him squirming in the flames, Thetis was so angered by his intervention that she threw the child to the ground and left her husband forever. In another version, Thetis bore a number of children to her husband, but she caused the death of each of them at birth by plunging it into a cauldron of water or a fire to test whether it was mortal until Peleus finally intervened to save their last-born, Achilles, and so provoked her departure. According to a story which first appears in Latin sources, Thetis dipped the young Achilles into the waters of the Styx to make him invulnerable, but his ankle (which would later be the site of his fatal wound) was unaffected because she was holding him by it as she immersed him.

Peleus entrusted his young son to the centaur \*Chiron, who reared him in the wilds on Mount Pelion and taught him the art of hunting. When he had reached the age of six, Achilles was already catching wild boars and carrying their panting bodies to the Centaur, and he learned to measure himself against lions and to hunt down stags by speed alone without the help of hounds or nets. To ensure that he would come to share in the valour and power of the most formidable of wild beasts, Chiron fed him on the entrails of lions and wild boars and the marrows of bears. The wise Centaur also taught him the use of weapons and the gentler arts of music and healing, and much else that he would need to know both as a warrior and a cultivated man. After his time with Chiron, Achilles finally returned to his father's palace. While still in Thessaly, he became acquainted with two men who would play a significant role in his short life. The elder of them, \*Phoenix, whom Peleus had installed as ruler of a Thessalian people after he had been exiled from his native city, became his mentor and adviser and accompanied him to the Trojan War. According to the *Iliad*, Phoenix had cared for Achilles when he was a young child and later educated him in the arts of war and public speaking. Another exile, \*Patroclus, who had been granted refuge at Peleus' court, was closer in age to Achilles and became his closest friend and his squire during the war, and even his lover in later sources.

As one of the youngest heroes to have fought at Troy, Achilles was not old enough too young to have been a suitor of \*Helen. This meant that he was not obliged to fight as an ally of Menelaus after she was abducted to Troy by Paris, as were her many suitors who had sworn an oath to come to the aid of her chosen husband if he should be injured with regard to his wife, and he could later withdraw from the fighting and even threaten to return home when he felt that his honour had been offended. In the *Iliad*, Nestor and Menelaus are said to have visited the court of Peleus to recruit Achilles for the Trojan War. They found him in the palace together with Patroclus and Menoetius, and both Achilles and Patroclus were eager to join the expedition. In most later sources, however, Thetis tried to hide her son away because she knew that he was fated to be killed if he went to Troy. So she took him to the court of \*Lycomedes on the little island of Scyros to the east of Euboea, where he lived amongst the maidens of the court in female disguise until the secret became known and Odysseus (together with Diomedes in many accounts) came to seek him out. When Odysseus mixed some weapons in with some women's finery and placed them in front of the maidens, Achilles betrayed himself by instinctively seizing the weapons; or when Odysseus caused a trumpet to be sounded, Achilles responded to the alarm. Alternatively, when Odysseus placed a shield and spear amongst some women's finery in the courtyard of the palace and ordered that a trumpet should be sounded to the accompaniment of shouts and the clashing of arms, Achilles removed his female disguise and seized the arms in the belief that the city was under attack. In another version of this story, Peleus hid Achilles on Scyros in response to an oracle and Odysseus, Phoenix and Nestor came to seek him out after the Greeks had received an oracle that Troy could not be conquered without him. While he was living amongst the maidens under the name of Pyrrha, Achilles seduced Deidamia, the daughter of the king, and fathered a son, \*Neoptolemus, who fought at Troy in the final year of the war.

After he had been recruited, Achilles joined the other members of the Greek force at Aulis in Boeotia to prepare for the voyage to Troy. According to Apollodorus, he was placed in command of

the fleet although he was only fifteen years old. After crossing the Aegean, the Greeks landed at the kingdom of \*Telephus in Mysia and put it to the sack in the belief that it was Troy. Telephus soon armed his people and chased the invaders back to their ships, but he turned and fled when he was confronted by Achilles and was wounded by him in the thigh after tripping on a vine. When the Greeks put out to sea again, they were scattered by a storm and sailed back to Greece, where they remained until they set out for Troy once again ten years later. As a result of the delay, Achilles' son was of military age by the end of the war. The *Cypria*, the first epic in the Trojan cycle, was exceptional in suggesting that Achilles first visited Scyros and fathered Neoptolemus while sailing back from Mysia. Telephus, whose wound had failed to heal, travelled to Greece on the advice of an oracle to seek the help of Achilles, who cured him by scraping some rust from his spear into the wound. As repayment for the cure, Telephus promised to guide the Greeks to Troy on their second voyage. When they were detained at Aulis by contrary winds sent by Artemis, \*Iphigeneia was summoned for sacrifice under the pretence that she was to be married to Achilles, who argued on her behalf in some accounts or even came to her rescue when she was brought to sacrifice.

Before landing at Troy, the Greeks called in at Tenedos, an island off the coast which was ruled by \*Tenes. Achilles killed Tenes because he tried to prevent the Greeks from coming ashore, or he killed him after the landing when Tenes tried to prevent him from raping his sister Hemithea. Or in another version of the latter story, Hemithea was swallowed up by the earth as she fled from Achilles. According to a tale which first appears in Hellenistic times, Achilles was accompanied on the voyage by a servant called \*Mentor, who had been sent by Thetis to remind her son that he was fated to die prematurely at the hand of Apollo if he killed a son of Apollo; but Mentor failed to warn him about Tenes (who was a son of Apollo) and Achilles killed him in anger on discovering his negligence. Achilles gained more profit from another of his mother's predictions, that the first man to leap ashore at Troy would meet his death, for he waited until another warrior, \*Protesilaus, had stepped ashore and been killed before making his own landing at the head of his Myrmidon followers. Soon afterwards, he killed \*Cycnus, the most formidable warrior amongst the Trojans and allies of the Trojans who were trying to repel the Greeks. Since Cycnus was invulnerable except in his head, Achilles killed him by hurling a stone at his head; or else he was wholly invulnerable and Achilles throttled him with the thong of his helmet (rather as Heracles had throttled the invulnerable Nemean lion). When the Trojans realised that Cycnus was dead, they fled back to their city, allowing the Greeks to establish a beach-head and place them under siege.

Since the Trojans rarely ventured far from their city until the final year of the war, the activities of the Greeks, beyond simply maintaining of the siege, were limited to attacks on imprudent individuals or raids on neighbouring cities and islands. Achilles played a dominant role in these enterprises. He killed \*Troilus, a young son of Priam, when he left the protection of the city to fetch water, and captured Lycaon, another son of Priam, as he was cutting fig-wood by night in his father's orchard. Although Troilus in himself might have seemed an insignificant victim, there was a tradition in later sources at least Troy would have been impregnable if he had lived to manhood. Achilles also rustled the cattle of Aeneas on Mount Ida, putting Aeneas to flight and killing Mestor, yet another son of Priam, along with the herdsmen. Achilles offers an interesting account of his early services to the Greeks in the ninth book of the *Iliad*, saying that he had sacked eleven cities on the fertile lands around Troy and twelve off the coast (unfortunately without giving their names). The most notable of the former were Lyrnessus, where he captured his concubine Briseis, and Hypoplacian Thebes, where he killed Andromache's father and her seven brothers, and Pedasus. Of his coastal raids, that on Lesbos is mentioned in the *Iliad*. According to a Hellenistic tale, Peisidice, the daughter of the king of Methymna on Lesbos, fell in love with Achilles after seeing him from the walls as he was besieging Methymna and betrayed the city to him; and similarly, his conquest of Pedasus is said to have been aided by a lovelorn maiden who wrote a message on an apple revealing that the city was desperately short of water. In later sources, Achilles extended his raids down the coast, capturing cities as far to the south as Clazomenae and Colophon. Although such attacks provided welcome plunder and deprived the Trojans of external support, the fall of Troy itself hardly seemed to be advanced by them, and at one stage Achilles had to restrain the army

from returning home in despair. There is one further story of interest from the early years of the war: according to the *Cypria*, Achilles was anxious to meet Helen, whom he had never seen, and an encounter was arranged by Thetis and Aphrodite soon after the Greek landing.

Achilles is the central figure in the *Iliad*, which tells the story of how he withdrew from battle after quarrelling with Agamemnon and of all that followed from his withdrawal. The trouble arose as follows: Chryses, a priest of Apollo, visited the Greek camp one day to seek the return of his daughter Chryseis, who had been assigned to Agamemnon as a prize of war; but although Chryseis offered a valuable ransom, Agamemnon rejected his request in a most offensive manner provoking him to pray to Apollo, who caused a plague amongst the Greeks. When the cause of the plague was revealed by the seer Calchas at an assembly summoned by Achilles, Agamemnon was unwilling to surrender Chryseis unless he received a comparable prize in return; and after Achilles had aggravated him by remarking that this would be unfair to the others and accusing him of being excessively greedy, he demanded Achilles' own concubine Briseis as his compensation. Achilles reached for his sword in his fury at the insult, but he was restrained by Athena and declared instead that he and his followers would withdraw from the fighting. After the king's heralds had taken Briseis away, Thetis emerged from the sea in response to prayers from her son, who asked her to approach Zeus to request that he should allow the Trojans to drive the Greeks back to their ships.

The Trojans soon gained the advantage during the absence of Achilles, and when they established themselves on the plain outside the city for the first time since the beginning of the war, the Greek leaders persuaded Agamemnon to seek a reconciliation with Achilles. So he sent Phoenix, Odysseus and Ajax to Achilles' tent to promise him the return of Briseis and handsome compensation in addition if he would agree to rejoin the fighting. But Achilles had been nursing his anger and brooding since his withdrawal, and although he was moved by the final appeal from Ajax, he said that he would not think of returning until Hector began to set fire to the Greek ships.

While Achilles remained in his tent, the Trojans pressed forward until Hector finally led them through the Greek wall and placed the ships under threat. At the critical moment, when the Greeks were fleeing to their ships and Ajax alone was offering effective resistance, Patroclus pleaded with Achilles to be allowed to borrow his armour and to lead the Myrmidons back into battle. Achilles granted his request on condition that he should confine himself to driving the enemy away from the ships, for he was afraid that he would be deprived of his own share of the glory if Patroclus pressed further without him and, more altruistically, he feared that some god might intervene on the Trojans' behalf if Patroclus took the fighting up to the city. Patroclus however was so exalted by his success that he ignored Achilles' demand and advanced against the city, provoking the divine response that his friend had feared, for, since the city was not yet fated to fall, Apollo made Patroclus helpless by striking him on the back, and Hector was then able to kill him without difficulty.

When Antilochus brought the news of Patroclus' death to Achilles, he was overcome by grief and at last decided to return to the fighting to seek revenge. Hearing his lamentations, Thetis rose up from the sea, and he told her of his decision and was not deterred by her revelation that he was fated to meet his own death soon after that of Hector. Although he agreed to hold back until the next morning while she visited Hephaestus to acquire a new set of armour for him, he gave some immediate aid to his comrades by following Iris' advice that he should advance to the Greek ditch and give a mighty shout to cast fear into the Trojans. After calling an assembly to make his peace with Agamemnon, he entered battle the next day and soon put the Trojans on the defensive. Aeneas was saved from him only by the intervention of the gods, and Hector was granted a more temporary reprieve when Apollo shrouded him in a mist and removed him from the field. Achilles ranged forward in a frenzy, killing many of the enemy and defiling the \*Scamander with so many corpses that the river-god would have killed Achilles with a flood-wave if Hephaestus had not forced him to return to his courses by setting fire to his banks. As Achilles was on the point of leading the Greeks into Troy, Apollo saved the city for the present by assuming the form of \*Agenor and luring him away from the walls. The scene was now set for his final confrontation with Hector.

Although Hector had resisted the efforts of his mother and father to persuade him to take refuge in the city, he panicked and took flight at the approach of Achilles, who pursued him around the walls three times until Athena appeared to Hector in the form of Deiphobus and urged him to make a stand. When the two warriors hurled their spears at one another, Hector avoided Achilles' spear and then struck Achilles on the shield without any serious effect. Athena returned Achilles' spear to him, and as Hector was rushing towards him sword in hand, Achilles watched for an opening in his armour and hurled the spear at his throat, inflicting a fatal wound. Ignoring Hector's dying plea that his body should be returned to the Trojans in an un mutilated state, Achilles pierced his feet between his heels and ankles and passed thongs of ox-hide through them to allow him to drag the corpse behind his chariot. After dragging it past the city and back to the Greek ships, he arranged a magnificent funeral for Patroclus, casting the bodies of twelve Trojan captives on to his pyre together with two dogs and four horses; and after his body had been consumed by the flames and his burial-mound constructed, Achilles supervised the funeral games and provided valuable prizes for the victors. Still consumed by grief for Patroclus, he dragged Hector's body around the burial-mound three times a day for the next eleven days until the gods eventually sent Thetis to warn him that such behaviour was abhorrent to them, and to order him to accept a ransom for the body. At the same time, Iris visited Priam to tell him to bring a ransom to Achilles. When Priam visited Achilles by night to seek the return of his son's body, he clasped his knees in supplication as he told him of the many sons whom he had lost in the war and finally aroused his pity by asking him to think of his own father. The two wept together and shared a meal, and Achilles himself lifted Hector's body on to the bier for Priam to take back to Troy.

In the *Aethiopis*, the next epic in the Trojan cycle, two exotic allies arrived to help the Trojans. After killing the first of them, the Amazon Penthesilea, Achilles was rewarded with abuse from \*Thersites, who accused him of having fallen in love with her or even of necrophilia. Angered by Thersites' insults, and in some accounts by his mutilation of the Amazon's body, Achilles killed him with a blow to the face. When this created dissension amongst the Greeks, Achilles sailed away to Lesbos where he offered sacrifices to Apollo, Artemis and Leto and was purified from the bloodshed by Odysseus. In the late epic of Quintus of Smyrna, Diomedes raised his sword against Achilles in anger at the murder of Thersites and the two would have come to blows if they had not been restrained by the others. The next major ally of the Trojans was Memnon, king of the Ethiopians, who was a fitting opponent for Achilles in two respects, for he too was the son of a goddess, in this case of Eos (Dawn), and he too went to battle in a set of divine armour forged by Hephaestus. According to the surviving summary of the *Aethiopis*, Thetis warned her son about Memnon on his arrival (presumably warning him that he would die soon afterwards if he killed him). Memnon displayed his prowess by killing many Greeks until he finally provoked Achilles to enter the fighting by killing \*Antilochus, Achilles' closest friend after Patroclus. Achilles soon killed Memnon and put the Trojans to flight, but as he was pursuing them into the city, he was shot in the ankle near the Scaean gate by Paris or Apollo (or both together) and died from the wound.

After the death of Achilles, a furious struggle developed for his body and divine armour. The hero's corpse was finally recovered by Ajax, who hoisted it on to his shoulder and carried it back to the Greek ships while Odysseus covered his retreat. Achilles' funeral is described at length in the fourth book of the *Odyssey*. After laying his body on a bier and cleaning it with warm water and ointment, the Greeks cropped their hair and lamented for him. On learning of his death, Thetis and her sisters, the Nereids, rose up from the sea with a wondrous cry which would have caused the Greeks to flee in terror if Nestor had not reassured them by explaining its origin. The Nereids clothed the body in divine robes and stood around it weeping piteously as the nine Muses led the funeral laments. After the hero's death had been lamented for seventeen days and nights by mortals and immortals alike, his comrades consigned his body to the flames, sacrificing many sheep and cattle by the pyre. On the following morning, they recovered his bones and mingled them with those of Patroclus in a golden urn fashioned by Hephaestus. Splendid funeral games were celebrated in his honour and his funeral mound at Sigeum near the entrance to the Hellespont became a prominent landmark.

According to the *Odyssey*, the dead hero descended to Hades like other mortals, and, when Odysseus encountered him soon afterwards during his visit to the boundary of the Underworld, the shade of Achilles lamented the sorry lot of the dead, saying that he would rather be the serf of a landless man in the world above than the lord of all the dead in Hades. In the *Aethiopis*, however, it was said that Thetis snatched him from his pyre and transferred him to the mythical island of \*Leuce where he would have passed his posthumous existence in more appealing circumstances. In later sources, he is said to have enjoyed the company of other major heroes of the Trojan War on Leuce, which came to be identified with an island in the north-western corner of the Black Sea, and Helen (or Medea, or Iphigeneia) lived with him as his consort.

**Acis** (Ἄκις). The son of Faunus and the nymph Symaithis. He became the god of the River Acis, which sprang from Mount Etna. Polyphemus was so angry that Galatea preferred the handsome Acis to himself that he crushed him with a rock torn from Mount Etna. Galatea then transformed his blood into the stream that bore his name and Acis himself into a horned river-god with a dark blue face. [Ovid *Met* 13.750-897]

**Acoetes** (Ἀκοίτης). The steersman of a Tyrrhenian pirate-ship. When his comrades abducted the young \*Dionysus from Ceos, he alone opposed their action, because he recognised that he was a god. Subsequently, when Dionysus forced the others to jump into the sea and transformed them into dolphins, he spared Acoetes, who became a member of his retinue. [Hyginus 134; Ovid *Met* 3.582-691]

**Acontius** (Ἀκόντιος). A young man from Ceos who fell in love with the beautiful Cydippe, a descendant of Codrus, the last king of Athens. After catching sight of her at the annual festival on Delos, he followed her to the temple of Artemis. Inscribing the words, 'I swear by Artemis to marry Acontius', on an apple, he threw it down in the temple. Cydippe's nurse picked it up and handed it to the girl, who read the message. She spoke the words aloud, as the Greeks usually did when reading, and so bound herself by oath to marry Acontius. Although her father tried to marry her to another man on her return to Athens, she fell ill just before the wedding, only to recover shortly afterwards. When this happened for the third time, her father consulted the Delphic oracle, which revealed that Artemis had been responsible and that she would not be appeased unless Cydippe fulfilled her vow; so Acontius won his bride. [Callimachus fr 67-75; Ovid *Her* 20, 21]

**Acrisius** (Ἀκρίσιος). Son of Abas, king of Argos, and Aglaea. He and his twin brother Proetus, who quarrelled while they were still in their mother's womb, went to war for the kingdom after their father's death. Acrisius gained the upper hand and expelled his brother from the land. Proetus went to Lycia and married the daughter of the ruler, Iobates; with the aid of his father-in-law, he re-established himself in the Argolid and took possession of Tiryns. Realising that neither of them could gain a conclusive victory, the brothers agreed to divide the kingdom, and Acrisius remained in the city of Argos while Proetus reigned in Tiryns and Midea to the west. During their conflict, the brothers were said to have invented the characteristic round shields of the Argives. Acrisius married Eurydice, daughter of Laomedon, who bore him a daughter, Danae. When he consulted the Delphic oracle about male children, he was told that he would have none, but that his daughter would give birth to a son who would kill him. To prevent this, he enclosed Danae in an underground chamber (or a tower) of bronze, but Zeus had intercourse with her nevertheless by transforming himself into a shower of gold. According to an alternative tradition which found little acceptance, her uncle Proetus seduced her and that was the source of the conflict between the two brothers. Acrisius realised that she had a child when he heard her young son, Perseus, crying out at play, and he ordered that they should be brought up from the chamber. Although Danae swore that Zeus was the father of her child, Acrisius refused to believe her and packed her into a chest together with her son and threw it into the sea. For their rescue and subsequent adventures, *see* Perseus and Danae.



After fetching the Gorgon's head and winning Andromeda as his bride, Perseus wanted to return to his native Argos; but when Acrisius heard that his grandson Perseus was coming or simply that he was still alive, he feared the fulfilment of the oracle and took refuge in Thessaly with Teutamus, king of Larissa. Perseus happened to call in at Larissa to compete in some games; in another version, he heard that his father was staying there and travelled to Thessaly to seek a reconciliation. In either case, he killed his father accidentally by striking him on the foot with a discus, so that the oracle was fulfilled. Perseus and the Larissans buried Acrisius just outside the city. According to Hyginus, the accident occurred at Seriphos during the funeral games for Polydectes and Acrisius was struck on the head. [Apollodorus 2.2.1-2, 2.4.1, 2.4.4; Hyginus 63, 64; Pausanias 2.16.2, 2.25.6; Pherecydes fr 10, 12]

**Acron** (Ἀκρων). **1.** A Greek from Corythus in southern Italy who was killed by Mezentius while fighting as an ally of Aeneas. [Vergil *Aen* 10.719-31] **2.** A king of the Sabine town of Caenina, and the first man to make war against Rome. After the rape of the Sabine women, the people of Caenina, Crustumium and Antemnae decided to attack Rome, but Acron and the men of Caenina invaded the territory of Rome ahead of the others, and they were soon put to flight by Romulus, who killed Acron and stripped him of his armour. Romulus dedicated the armour to Jupiter Feretrius on the Capitol, thus inaugurating the ceremony in which the *spolia opima*, the arms taken by a Roman commander at the head of his army from an enemy leader killed in single combat, were dedicated to Jupiter Feretrius. It was said that this honour was earned by only two commanders after Romulus. [Livy 1.10; Plutarch *Romulus* 16]

**Actaeon** (Ἄκταιών). The son of Aristaeus and Autonoe, daughter of Cadmus. He was reared by Chiron on Mount Pelion and devoted himself to hunting until one day he was transformed into a deer by Athena and torn apart by his own dogs. In the earliest tradition, Artemis caused his death because he had been courting his aunt Semele and had thus aroused the anger of Zeus, who was Semele's lover. Alternatively, he had angered Artemis herself by boasting that he was a better hunter than the goddess. In the standard account in later times, which first appears in Callimachus, Artemis transformed him because he saw her naked: while he was hunting on Mount Cithaeron in the heat of summer, he stumbled across her as she was bathing in a spring with her nymphs. Pausanias reports that there was a rock there known as Actaeon's Bed, where he was said to have slept when he was worn out from his hunting. Some later authors, who may have felt that his punishment was disproportionate, suggest that he was acting as a voyeur and even that he tried to rape the goddess. Diodorus records a tradition that he tried to rape her at her temple as he was dedicating the first fruits of his hunting to her. It was said that he had fifty dogs; many of their names are recorded in three surviving catalogues and some scraps of verse. They missed their master after his death and went in search of him, constantly howling. Eventually they arrived at the cave of Chiron, who allayed their grief by making an image of Actaeon. According to Pausanias, Stesichorus (a lyric poet of the sixth century BC) said that Artemis threw a deerskin over Actaeon to cause his dogs to hunt him down. Since the original text has been lost, it is not clear whether the poet offered a rationalised version in which the goddess deceived the hounds by wrapping their master in a skin or whether this is merely a clumsy reference to the standard transformation story. [Apollodorus 3.4.4; Callimachus *Hymn* 5.107-16; Diodorus 4.81.3-5; Euripides *Bacchae* 337-40; Hyginus 180; Ovid *Met* 3.138-252; Pausanias 9.2.3]

**Actor** (Ἄκτωρ). **1.** Son of Deion, king of Phocis, and Diomedes, daughter of Xuthus; the father of the Argonaut Menoetius and grandfather of Patroclus. [Apollodorus 1.9.4; Homer *Il* 16.14] **2.** Son of Hippasus; one of the Argonauts. [Apollodorus 1.9.16] **3.** Son of Phorbas and Hyrmine and brother of Augeias; the husband of Molione and putative father of the \*Moliones. **4.** Son of Myrmidon and Peisidice; a king of Phthia and the father of Eurytion, who purified Peleus for the murder of Phocus, or, in an account by Diodorus, Actor himself purified Peleus, who succeeded him as king of Phthia because he had no heir. [Apollodorus 1.7.3, 8.2; Diodorus 4.72.6]

**Admete** (Ἀδμήτη). Daughter of \*Eurystheus, king of Mycenae. Eurystheus sent Heracles to fetch the belt of Hippolyte, Queen of the Amazons, because Admete coveted it. She was a priestess of Hera, and it was said that she fled to Samos with the ancient image of Argive Hera after the death of her father. The Argives engaged some pirates to recover it from the shrine of Hera on Samos, but when the pirates tried to sail off with it, their ship remained immobile and they unloaded the statue on to the shore. Admete found it there the next morning and restored it to the temple. Subsequently, in commemoration of this, the image of Hera was carried down to the shore in an annual festival on Samos. [Apollodorus 2.5.9; Athenaeus 672a]

**Admetus** (Ἀδμητος). Son of Pheres, the founder of Pherae in Thessaly, and Periclymene. He joined the \*Argonauts, competed in the chariot-race at the funeral games for \*Pelias and took part in the hunt for the \*Calydonian boar. After he had succeeded to his father's kingdom, which was famous for its rich flocks of sheep, Apollo served him for a year as a punishment from Zeus for killing the Cyclopes. Because Apollo was treated considerably by Admetus, or according to some later accounts because he fell in love with him, Apollo performed some valuable services for him. He caused his livestock to bear twins at every birth, and helped him to win \*Alcestis as his wife. For her father had promised her to the man who could yoke a lion and a boar to a chariot, and Apollo did so and gave the chariot to Admetus. As Admetus was making the sacrifices at his wedding, he forgot to sacrifice to Artemis; when he entered the marriage-chamber, he found that it was filled with coils of snakes. Realising the cause of the trouble, Apollo told Admetus to propitiate Artemis and persuaded the \*Moirae (Fates) to agree that someone else could offer to die in place of Admetus when the time arrived. According to Aeschylus, Apollo extracted this promise by getting them drunk. Subsequently, when Admetus fell fatally ill Alcestis agreed to die for him after his aged parents had refused.

In Euripides' *Alcestis*, Heracles, who was unaware of the situation, happened to call in at Admetus' palace on the day of her death, and Admetus did his best to offer him his customary hospitality despite the circumstances; but Heracles soon learned of Alcestis' death from a servant and tried to atone for his tactless behaviour by wrestling with Thanatos (Death) to prevent him from removing Alcestis to Hades. This play is interesting for its portrayal of Admetus' reactions after her death: he is overcome by sadness and comes to feel that his own life is hardly worth living under these circumstances and that he might be regarded as a coward. He never quite suggests, however, that it might have been wrong for him to have sought or accepted such a sacrifice from his wife. There was an Athenian tradition that Admetus was expelled from Pherae in his old age and took refuge in Attica with Theseus. [Aeschylus *Eum* 723-8; Apollodorus 1.9.14-15, 3.10.4; schol. Aristophanes *Wasps* 1239; Callimachus *Hymn* 2.46-54; Euripides *Alc*; Hyginus 50, 51]

**Adonis** (Ἄδωνις). The son of Theias, king of Assyria or Cinyras, by his daughter \*Myrrha or Smyrna (in one early account, he was a son of Phoenix and Alphesiboea). Myrrha conceived an incestuous passion for her father and contrived to sleep with him without revealing her true identity, but when he discovered that he had slept with his own daughter, he chased after her with his sword and she prayed to the gods to be removed from human sight. The god took pity on her and turned her into a myrrh-tree, which split open after the normal term for a human pregnancy to bring Adonis to birth. \*Aphrodite was so impressed by the exceptional beauty of the child that she concealed him from the other gods by placing him in a chest and entrusted it to \*Persephone; but once Persephone had caught sight of him, she refused to give him back. The matter was referred to Zeus, who declared that Adonis should spend a third of the year with Aphrodite, a third with Persephone, and a third by himself. In the event, Adonis decided to spend his own third of the year with Aphrodite. In a curious version recorded by Hyginus, Zeus delegated the adjudication to the Muse Calliope, who decreed that Adonis should spend half of the year with each goddess; in her anger at having to share him, Aphrodite inspired the women of Thrace with such a desperate passion for Calliope's son \*Orpheus that they tore him apart as they competed for his favours. According to Ovid, Adonis was

an adolescent when Aphrodite first met him and fell in love, and she abandoned her usual pursuits to join him on his hunting trips. Adonis was killed by a boar at an early age. Some said that Ares, the lover of Aphrodite, was jealous of the goddess' passion for the young Adonis and sent the boar against him or attacked him in the form of a boar; other versions record that Artemis sent it or that Apollo turned himself into the boar to take vengeance on Aphrodite for blinding his son of Erymanthus after he had caught sight of her bathing. In any case, the boar inflicted a fatal wound on Adonis with its tusks. Aphrodite sprinkled nectar into the blood of the dead Adonis, and from it there sprang an anemone, a blood-red flower which is destroyed by the slightest breeze. Different accounts again appear in other versions of the myth: 1) roses were born from his blood and anemones from the tears of Aphrodite; 2) anemones were turned red by the blood of Adonis and roses by that of Aphrodite, who pricked herself on a thorn as she rushed to her dying favourite; 3) Aphrodite turned him into a rose.

The cult of Adonis was confined to women, who lamented his death in a summer festival, the Adonia. Its most remarkable feature was the cultivation of little 'Gardens of Adonis'. Herbs were grown on the rooftops in shards containing a shallow layer of soil, so that they were forced into rapid growth and were doomed to wilt just as quickly and die. [Antoninus 34; Apollodorus 3.14.3-4; Bion *Lament*; Hyginus *Astr* 2.7; schol. Lycophron 831; Ovid *Met* 10.298-739; Servius on *Ecl* 10.18]

**Adrasteia** (*Ἀδράστεια*). **1.** A name for \*Nemesis. **2.** A daughter of Melisseus. When Rhea hid the infant Zeus in Crete, she entrusted him to Adrasteia and her sister Ida to rear, and they fed him on the milk of the goat \*Amalthea. In another account, Adrasteia laid him in a cradle of gold and fed on Amaltheia's milk and sweet honeycomb. According to Apollonius, Adrasteia made a beautiful ball for the child which Aphrodite later offered as a bribe to Eros to persuade him to inspire Medea with love for Jason. [Apollodorus 1.1.6-7; Apollonius 3.133-41; Callimachus *Hymn* 1. 46-8]

**Adrastus** (*Ἄδραστος*). Son of Talau and Lysimache; an Argive king and the leader of the \*Seven against Thebes. In his younger days Adrastus, a descendant of Bias, quarrelled with Amphiaraus, who was descended from Melampus and thus belonged to a related royal line. Adrastus was forced into exile in Sicyon, where he received a friendly welcome from the ruler, his maternal grandfather Polybus; and when Polybus died without an heir, he succeeded to the throne. Subsequently, however, he returned to Argos and settled his differences with Amphiaraus. To seal their reconciliation, he offered his sister Eriphyle to Amphiaraus, and the two of them resolved to accept her decision as binding if they should have any future disagreement. Adrastus himself married Amphithea, daughter of Pronax, who bore him two sons, Aegialeus and Cyanippus, and several daughters including Argeia, Deipyle and Aegialeia.

One night Adrastus was awakened by the sound of two men arguing outside his palace. These were Oedipus' son Polyneices, who had left Thebes as the result of a quarrel with his brother Eteocles, and Tydeus, who had been exiled from Calydon as the result of a murder. Adrastus called to mind an oracle that he had once received which had told him to yoke Argeia and Deipyle to a boar and a lion; and because the two men were either fighting like those animals, or were wearing a lion's skin and a boar's skin, or had images of a boar and a lion on their shields, he chose them as his sons-in-law and promised, furthermore, to restore them to their lands.

He led an expedition to Thebes soon afterwards to place Polyneices on the throne, appointing seven champions to confront the defenders of the seven gates of Thebes, but the expedition was a disaster and all the champions were killed except for Amphiaraus; *see* Seven against Thebes. Adrastus escaped safely on his divine horse \*Areion and took refuge at Athens. When Creon, the new ruler of Thebes, forbade the burial of the Argive dead, Adrastus sought the help of Theseus, who forced Creon to relent. Ten years later Alcmaeon, son of Amphiaraus, led the sons of the seven on a successful expedition against Thebes; *see* Epigoni. On that occasion Adrastus' son Aegialeus was the only Argive leader to be killed; and as Adrastus was travelling home with the victorious army, he died at Megara of old age and grief at the death of his son. [Aeschylus *Seven* 42-56;

Apollodorus 3.6.1-7.1; Diodorus 4.65.2-9; Euripides *Suppl*; Pausanias 1.43.1, 2.6.3, 8.25.8; Pindar *Nem* 9.13-27; Plutarch *Theseus* 29]

**Aeacus** (Αἰακός). Son of Zeus and Aegina, daughter of Asopus. Aeacus was born on Aegina in the Saronic Gulf between Attica and the Argolid, and became the first king of the island. Because the island was uninhabited, or because Hera had caused the death of its people (*see* Aegina), Zeus turned the local ants (*myrmekes*) into people, to provide him with company and subjects to rule. This story was invented to explain the name of the Myrmidons, the people led by his grandson Achilles. Aeacus married Endeis, daughter of Sciron, who bore him two sons, Peleus, the father of Achilles, and Telamon, the father of Ajax. He also had a son, Phocus, by the Nereid Psamathe. Either at the urging of their mother, who resented her husband's illegitimate child, or because they were jealous of their half-brother's athletic prowess, Peleus and Telamon later murdered Phocus; and when Aeacus heard of it, he banished them from Aegina forever.

Aeacus was regarded as the most pious and just of all men. For that reason, when the whole of Greece was struck by a drought because \*Pelops had murdered Stymphalus (or because of the murder of \*Androgeos), the Delphic oracle advised the Greeks to ask Aeacus to pray for rain; the gods responded to his prayer. He arbitrated in a dispute between \*Nisus and Sciron over the Megarian succession, and even in disputes between the gods (although no details have been preserved on this). And after his death, he became the gate-keeper of Hades or, according to Plato, one of the judges of the dead.

Finally, there was a story, perhaps invented by Pindar, that Apollo and Poseidon summoned his assistance when they were building the walls of Troy; for if the walls had been wholly of divine workmanship, they would have been impregnable to mortals. [Apollodorus 3.12.6; Diodorus 4.61.1-2; Hyginus 52; Pausanias 1.39.5, 2.29.2-7; Pindar *Isth* 8.23-4, *Ol* 8.30-45; Plato *Ap* 41a, *Gorg* 523e]

**Aechmagoras** (Αἰχμαγόρας). Son of Heracles and Phialo, an Arcadian. When Phialo's father Alcimedon exposed her on a mountain with the new-born Aechmagoras, a jay heard the child crying and mimicked the sound. Heracles happened to hear the bird as he was passing by and followed its cries, thinking that they came from a child. As a result, he discovered Aechmagoras and his mother and saved their lives. This was a local tale which explained the name of a spring in south-western Arcadia known as Kissa (Jay's Spring). [Pausanias 8.12.3-4]

**Aedon** (Ἀηδών). Daughter of Pandareus and wife of Zethus, the joint ruler of Thebes with his brother Amphion. According to the *Odyssey*, the song of the nightingale is her lament for her son \*Itylus, whom she had accidentally killed. Later commentators explained that Aedon had only a single son and daughter, and she was so jealous of her sister-in-law Niobe's many children that she tried to kill Niobe's eldest son by night, but accidentally killed Itylus instead. In answer to her prayers, Zeus then turned her into a nightingale, which continues to express its sorrow by night in its song. In a Hellenistic version of this story, which was clearly based on the Athenian tale of Procne and \*Tereus (in which Procne became the nightingale), Aedon was a woman of humble birth who lived in Asia Minor. A daughter of Pandareus, a citizen of Ephesus, she married Polytechnus, a craftsman of Colophon in Lydia, and bore him a single son, Itys. They lived happily together until they offended Hera by boasting that their love for one another was greater than that between Zeus and Hera. The goddess punished them by inciting them to compete in their respective crafts of weaving and chariot-building. They agreed that the first to finish would give the other a slave-girl; and when Aedon won with the aid of Hera, the angry Polytechnus travelled to the house of her father Pandareus and told him that Aedon had asked him to fetch her sister Chelidon. He raped Chelidon on the way back, and then disguised her as a slave and threatened to kill her if she revealed anything to Aedon. So she served Aedon as a slave-girl until Aedon heard her lamenting her sorrows by the well and finally discovered that she was her sister. After taking revenge on Polytechnus by killing Itys and serving him to his unknowing father as a meal, the two sisters fled

home to their father. When Polytechnus realised what had happened and set out in pursuit, he was seized by the servants of Pandareus, who smeared him with honey and exposed him in a meadow. He was then tormented by flies; but Aedon took pity on him because of their former love and drove the flies away, which so angered her parents and brother that they tried to kill her. To prevent them from embarking on this greater crime, Zeus transformed the whole of Pandareus' family into birds, turning Pandareus himself into a sea-eagle, his wife Harmothoe into a halcyon, Polytechnus into a woodpecker, Aedon's brother into a hoopoe, Chelidon into a swallow, and Aedon into a nightingale. Finally, in a late account of her transformation, Aedon was said to be the wife of Zetes, son of Boreas. Suspecting that her son of Aetylus was assisting her husband in a love affair with a Hamadryad nymph, she killed him as he was returning from a hunting trip; and Aphrodite then took pity on her and transformed her. [Antoninus 11; Homer *Od* 19.517-23; Pherecydes fr 124; Photius *Bibl* 831]

**Aeetes** (*Αἰήτης*). Son of Helios (the sun-god) and the Oceanid Perseis, and the brother of Circe and Pasiphae. Although there was an early tradition that he lived in the mythical land of Aia near his father's home in the remote east, Aeetes was usually said to be the king of Colchis at the eastern end of the Black Sea. By his wife Idyia or Eurylyte, he had a son Apsyrtus and two daughters, Medea and Chalcioppe. There was a Corinthian tale that his father granted Corinth to him, and that when he subsequently moved to Colchis, his Corinthian kingdom was ruled by Bounos and the descendants of his brother Epopeus until it was reclaimed by Medea.

Aeetes played an important role in the story of the \*golden fleece. This was the fleece of the ram that carried \*Phrixus from Greece to Colchis. After his safe arrival in Colchis, Phrixus sacrificed the ram to Zeus and gave its fleece to Aeetes, who nailed it to an oak in the grove of Ares and rewarded Phrixus by offering him his daughter Chalcioppe (or Iophassa or Evenia in other versions) as a wife. Subsequently, when \*Jason was sent by Pelias to recover the fleece, Aeetes set him the seemingly impossible tasks of yoking a pair of fire-breathing bulls and then ploughing a field with them, and of sowing a field with dragon's teeth and then killing the armed men who would spring up from them. But Jason succeeded with the help of Medea, and although Aeetes planned to kill him and his companions, they escaped during the night with Medea, taking the fleece as they went. In a version from early epic, Aeetes plotted to murder the Argonauts at his palace when they fell asleep after a feast and then to burn the *Argo*, but Aphrodite inspired him with a sudden desire to make love with his wife, and the seer Idmon advised the Argonauts to flee during his absence. These stories present Aeetes in a bad light; but Apollonius provides some excuse for his conduct by explaining that his father Helios had warned him to beware of treachery from his offspring, and that when the Argonauts arrived accompanied by the sons of his daughter Chalcioppe and Phrixus, he feared that the prophecy was in danger of being fulfilled. Aeetes sent the Colchians in pursuit of the fleeing Argonauts. Alternatively, he led the pursuit himself, but Medea chopped up his young son Apsyrtus and threw his remains into the water, causing Aeetes to fall behind as he delayed to pick them up. In some accounts, Aeetes was later displaced by his brother Perses; but when Medea arrived in Colchis with her son Medus after she was expelled from Athens, she or her son killed Perses and restored Aeetes to the throne. [Apollodorus 1.9.23-4 and 28; Apollonius 3-4 with schol. 4.66; Hesiod *Theog* 956-62; Homer *Od* 10.135-9; Pausanias 2.3.8]

**Aegesta** (*Ἔγιστα*). The mother of \*Aegestes; other names: Egesta, Segesta. She was the daughter of a Trojan called Hippotes, who sent her to safety in Sicily when Poseidon sent a sea-monster against Troy (to punish \*Laomedon) and Apollo advised that girls of noble birth should be exposed to it. After her arrival in Sicily, the river-god Crimissus had intercourse with her in the form of a dog or a bear, and she subsequently gave birth to Aegestes. In another account (which does not mention her name), a Trojan called Phaenodamas plotted with other Trojans to expose Laomedon's daughter Hesione to the sea-monster, which so angered Laomedon that he delivered his three daughters to some sailors, ordering that they should be exposed to wild animals in Sicily. But

Aphrodite came to their rescue and Crimissus had intercourse with one of them in the form of a dog. [Lycophron 951-64 with schol. 952; Servius on *Aen* 1.550]

**Aegestes** (Ἀέστης), Latin Acestēs. **1.** A king of Sicily, son of the river-god Crimissus and \*Aegesta and founder of Aegesta (known to the Romans as Segesta) in the north-west of the island, as well the cities of Eryx and Asca. Some said that he went to his mother's homeland and assisted Priam during the Trojan war, and that Aeneas built Aegesta for him after his return to Sicily. He offered a generous welcome to Aeneas and his followers on their arrival in Sicily and was their host during their stay; he arranged for the funeral games of Anchises, and when the Trojans left provided two head of cattle for each ship. [Dionysius 1.47, 52; Vergil *Aen* 1.550-9 with Servius, 5. 30-73 and *passim*, 9.218, 296] **2.** A priest at Lanuvium. When Ascanius, son of Aeneas, transferred the inhabitants of Lanuvium to the newly founded Alba, the statues of the Penates repeatedly returned to their original home at night. It was eventually decided that a body of men should be sent back to Lanuvium under the supervision of Aegestes to attend to their rites. [Dionysius 1.67]

**Aegeus** (Αἰγέως). The eldest son of \*Pandion, king of Athens, and Pylia. Because Pandion had been driven from his throne by his cousins, the sons of Metion, Aegeus and his three brothers were born in neighbouring Megara; but after their father's death they marched on Athens and expelled the usurpers. Although they divided the kingdom into four, Aegeus held all the power. Later, however, his failure to have any children by his first wife, Meta, or his second, Chalcioppe, threatened to undermine his position. Fearing that Aphrodite might be responsible for his childlessness, he introduced her cult into Attica; when this made no difference, he finally travelled to Delphi to consult the oracle, which told him not to loosen the neck of the wineskin until he reached the height of Athens. He could make no sense of this reply, and visited Pittheus, king of Troezen, who was noted for his wisdom. Although Pittheus understood that the oracle had advised Aegeus not have intercourse with another woman before reaching his wife in Athens, because he would then father his long-awaited child by her rather than his wife, he chose not to tell him because he wanted him to father his son and heir by his daughter \*Aethra. So he ensured that Aegeus became drunk and slept with her. Before leaving for Athens, Aegeus placed a sword and a pair of sandals under a rock and told Aethra that if she had a male child as a result of their intercourse, he should roll the rock aside when he came of age to recover these tokens of his identity and then take them to his father in Athens. As the oracle had foretold, Aethra gave birth to a child, Theseus.

While Theseus was still with his mother, Aegeus married \*Medea in return for her promise that she would use her magical skills to cure him of his childlessness; and she duly bore him a son, Medus. When Theseus finally arrived in Athens, Medea realised who he was and tried to contrive his death to safeguard her own position and that of her son. She told Aegeus that the newcomer was conspiring against him, and he sent him out against the Marathonian bull, expecting that he would be killed by it; after Theseus had overcome the bull, he offered him a drink containing some poison provided by Medea. But as Theseus was about to drink it, Aegeus noticed that the newcomer was wearing the sword that he had placed beneath the rock in Troezen, and knocked the cup from his son's hands. He then expelled Medea from the land and acknowledged Theseus as his son and heir. Shortly afterwards, Theseus defeated Aegeus' brother Pallas and his fifty sons, who had long been plotting to depose Aegeus, alleging that he was not a true son of Pandion but a son of Scyrius who had been secretly adopted by Pandion.

Every ninth year, Aegeus had to send seven boys and seven girls to Minos in Crete to serve as food for the Minotaur. This tribute was imposed for the following reasons. Androgeos, a son of Minos, had come to Athens to take part in the Panathenaic games and had won in every event. In anger, Aegeus sent him out against the Marathonian bull and he was killed by it; or Aegeus had him killed because he feared that he was plotting against him with the sons of Pallas; or the other athletes, who were jealous of his success, ambushed and killed him. In any event, Minos considered Aegeus to be responsible for his son's death and went to war with Athens. Finding that he was unable to capture the city, Minos prayed to his father Zeus, who sent a famine and a plague against

Athens. Faced with this predicament, Aegeus and the Athenians followed the advice of the Delphic oracle, which told them to pay Minos whatever compensation he demanded: he asked that the regular tribute of young Athenians should be sent to Crete. Whether by his own choice or because he was selected by lot, Theseus was included in the next tribute. Before he departed, Aegeus told him to raise white sails on his ship rather than the present black ones if he returned home safely. Although Theseus killed the Minotaur and made a safe passage home, he forgot about the sail, and when Aegeus saw the black sail from the Acropolis, he assumed that his son was dead and hurled himself down to his death. Some said that he threw himself into the sea and that the Aegean Sea was thus named after him. [Apollodorus 3.15.5-16.1 *Ep* 5.10; Diodorus 4.60.5; Euripides *Med* 663ff; Hyginus 242; Ovid *Met* 7.402ff; Pausanias 1.14.6; Plutarch *Theseus*]

**Aegialeia** (*Αἰγιαλεία*). A daughter of Adrastus, and the wife of \*Diomedes, king of Argos. Aegialeia greatly missed her husband when he departed for Troy, but later, either because Diomedes had angered Aphrodite by wounding her during the fighting at Troy, or at the instigation of Nauplius, she embarked on adulterous love affairs with various men, including Cometes, a friend of Diomedes who was administering his property during his absence. She and Cometes tried to kill Diomedes on his return, but he sought sanctuary at the altar of Hera (or Athena) and escaped into exile. [Apollodorus *Ep* 6.9; Homer *Il* 5.330-42, 412-15 with schol. 412; schol. Lycophron 410]

**Aegialeus** (*Αἰγιαλεύς*). **1.** A son of the Argive river-god Inachus who died without offspring. According to the Sicyonian tradition, he was the eponym and first king of Aegialus, a coastal region of the northern Peloponnese. [Apollodorus 2.1.1; Pausanias 2.5.5] **2.** Son of Adrastus, king of Argos, and Demonassa. He marched against Thebes as one of the seven \*Epigoni, and he was the only one to be killed. Although Hyginus is the only author to state the point explicitly, it can be assumed that he died in place of his father, who was the only Argive leader to return safely from the first expedition against Thebes. He was killed by Laodamas, son of Eteocles, either in front of Thebes or at Glisas to the north-east of the city. As the victorious army was returning to Argos, he was buried at Pagai in the Megarid, where his father died of grief. [Apollodorus 3.7.2-3; Hyginus 71; Pausanias 9.5.7, 9.19.2]

**Aegimius** (*Αἰγίμιος*). Son of Dorus, and the king of the Dorians while they were still living in Thessaly (although he was also said to have ruled in Doris in central Greece, or to have moved there subsequently). When Heracles was in northern Greece towards the end of his life, Aegimius sought his help in a border war with the neighbouring Lapiths, who greatly outnumbered the Dorians. Although Heracles killed many Lapiths, including Coronus, their king, and forced them to withdraw, he refused Aegimius' offer of a third of his kingdom but asked instead that it should be kept in trust for his descendants. This was an important episode because it gave rise to the connection between the Dorians and the Heraclids, who later joined forces in a successful invasion of the Peloponnese; *see* Heraclids. The Dorians of the Peloponnese regarded Aegimius as their ancestral lawgiver. Aegimius adopted Heracles' son Hyllus after the apotheosis of his father, and he had two sons of his own, Pamphylus and Dymas. Together, the three were the eponyms of the three Dorian tribes – the Hylleis, the Pamphyloi and the Dymanes. [Apollodorus 2.7.7, 8.3; Diodorus 4.37.3-4, 58.6; Pindar *Pyth* 1.64-5]

**Aegina** (*Αἴγινα*). A daughter of the Sicyonian river-god Asopus and Metope. Zeus abducted her to Oenone (or Oenopia), an island in the Saronic Gulf between Attica and the Peloponnese which was known thereafter as Aegina. There he slept with her, and she bore him a son Aeacus, the grandfather of Achilles and Ajax. Although the island was generally thought to have been uninhabited, there was also a story that Hera was so angry when she heard of her husband's infidelity with Aegina that she sent a snake which poisoned the local water supply, causing the death of the inhabitants. Some said that Aegina later left the island for Opus in Thessaly, where she

married Actor and bore him a son Menoetius, the father of Patroclus. For her abduction, *see* Asopus and Sisyphus. [Apollodorus 3.12.6; Hyginus 52; Pausanias 2.5.1-2, 29.2]

**Aegipan** (*Αἰγίπαιον*). This was either a title of Pan, who had goat-like features, or the name of a separate figure. He made two significant appearances in myth: 1) in a version of the story of Typhon and 2) in connection with the constellation Capricorn. After \*Typhon had removed the tendons from the hands and feet of Zeus and hidden them away in his cave in Asia Minor, Aegipan helped Hermes to steal them away and fit them back into Zeus. [Apollodorus 1.6.3; Hyginus *Astr* 2.28] *See* Constellations **19a**.

**Aegis** (*Αἰγίς*). An attribute of Zeus and Athena; a skin, usually taken to be a goat's skin as its name would suggest, which could either be held out in the hand or worn as a protective garment. In the *Iliad*, it was made by Hephaestus for Zeus (whose title Aegiochus could be interpreted as meaning 'aegis-bearing'), and it was adorned with a Gorgon's head and a hundred gold tassels. During the fighting at Troy, it was shaken on two occasions to bring panic to the Greeks, and Zeus was predicted to shake it over Troy when the city finally fell. Athena actually wore the aegis to protect herself, notably against Ares, and both here and in later sources she would sometimes use it to protect favoured mortals or to signal to them. In the subsequent tradition, it was primarily an attribute of Athena: in the standard depictions of her in vase-paintings from the sixth century onwards, she was usually shown wearing the aegis as if it were a form of cloak. In such portrayals, it is generally adorned with a fringe of snakes and a Gorgon's head. In later times, it was also said to have been made by Metis for Athena, or Athena herself made it from the Gorgon's skin. In astral mythology, Zeus made it from the skin of the monstrous goat which had nursed him in his infancy. [Eratosthenes *Catast* 18; Hesiod fr 343; Homer *Il* 2.446-9, 4.166-8, 5.738-42, 15.229-30, 307-11, 17.593-6] *See* Constellation **19a**.

**Aegisthus** (*Αἰγισθοῦς*). A son of Thyestes. In tragedy and the later tradition, he killed his uncle \*Atreus to put his father on the Mycenaean throne. It was often said that Thyestes fathered him by his own daughter Pelopia, either because he had been advised by an oracle that a son borne to him by his daughter would take vengeance on Atreus, who had killed his previous children, or because he raped her at Sicyon in ignorance of her true identity while she was participating in nocturnal rites. In either case, Pelopia exposed her child at birth, and he was reared by shepherds who gave him to a she-goat (*aiga*) to suckle, hence his name Aegisthus.

According to an elaborate tale recorded by Hyginus, Atreus took Pelopia as his wife without realising that she was a daughter of Thyestes, and recovered her exposed son to rear him as his own son. Subsequently, Agamemnon and Menelaus, the sons of Atreus, captured Thyestes and brought him to Mycenae, and Atreus told Aegisthus to kill him; but Thyestes recognised the sword worn by Aegisthus (which was the one that Pelopia had seized from him during the rape), and asked him to send for his mother. On discovering that the man who had raped her was her own father, Pelopia killed herself with the sword. Aegisthus, who now realised his true origins, drew it from his mother's body and killed Atreus with it as he was offering a sacrifice on the shore. In a wholly different version by Aeschylus, Aegisthus was one of the children who were borne to Thyestes by his wife. He alone survived when Atreus killed his brothers and fed them to Thyestes, and he later returned to Mycenae to take vengeance on Atreus.

Subsequently, Aegisthus took advantage of Agamemnon's absence at Troy to seduce his wife \*Clytemnestra and seize power in Mycenae. According to the *Odyssey*, the gods had sent Hermes to warn Aegisthus not to court Clytemnestra or kill her husband, and Agamemnon had told a singer to keep watch on her; but Aegisthus ignored the warning from the gods, and rid himself of the singer by taking him to a desert island and leaving him there to die. When Agamemnon arrived in the Argolid on his return from Troy, a watchman who had been posted for that purpose informed Aegisthus, who positioned twenty men in his house for an ambush and invited Agamemnon to dinner. After the feast, he felled Agamemnon like an ox, and all the followers of Agamemnon were



slaughtered. Aegisthus then ruled Mycenae for seven years until \*Orestes returned to avenge his father's murder.

Clytemnestra played a more prominent role in Aeschylus' *Agamemnon* and later versions of the story. She became the joint or sole murderer of Agamemnon, and the scene of the murder was transferred to Agamemnon's palace in Mycenae, which meant that he was received by his wife and Aegisthus had to conceal his presence. Furthermore, Clytemnestra's personal grievances against Agamemnon now became the primary motivation for the murder, rather than her love for Aegisthus and Aegisthus' own desire for power. [Aeschylus *Oresteia* trilogy; Apollodorus *Ep* 2.14; Homer *Od* 3.263-312, 4.514-47, 11.404-34; Hyginus 87, 88; Sophocles *Electra passim*]

**Aegyptius** (*Αἰγύπιος*). Aegyptius, son of Antheus, a Thessalian, fell in love with a widow called Timandra; after he had seduced her with gifts of money, he used to make regular visits to her house to sleep with her. This liaison angered her son Neophron, who seduced Boulis, the mother of Aegyptius, and contrived that she should be present one day when Aegyptius was due to visit his lover. As a result, Neophron had intercourse with his own mother, who believed for her part that she was sleeping with Neophron. Boulis recognised her son when he fell asleep and seized a sword with the intention of blinding him and then killing herself; but Apollo caused Aegyptius to wake up before she could do so. Now understanding the terrible trick that Neophron had played on him, Aegyptius prayed that all involved should vanish from human sight, and Zeus turned them into birds. Aegyptius and Neophron were turned into different kinds of vulture (*aegyptius*) and Timandra into a tit; and because Boulis had planned to deprive her son of his eyes, she became a *poynx*, a bird which feeds on the eyes of other creatures. This is said to be the explanation for the fact that these birds have never associated with one another. [Antoninus 5]

**Aegyptus** (*Αἰγύπτος*). A son of Belus, king of Egypt, and Anchinoe, daughter of the Nile; the twin brother of \*Danaus. Belus settled Danaus in Libya and Aegyptus in Arabia, but Aegyptus conquered the land of the Melampodes (i.e. Egypt) and named it after himself. He had fifty sons by many different women, and his brother had fifty daughters, the \*Danaiids. When Aegyptus sought to win the Danaiids as brides for his sons, Danaus feared that this would put him in his brother's power and fled with his daughters to Argos, the land of his ancestors. The sons of Aegyptus followed them, but although Danaus made a show of accepting them as his sons-in-law, the Danaiids killed their bridegrooms on their wedding-night at the order of their father. It was generally believed that Aegyptus himself remained in Egypt, but Pausanias reports an Achaean tradition that he was buried at Patrai on the north coast of the Peloponnese, where he had settled after the murder of his sons had caused him to flee from Argos in terror. [Apollodorus 2.1.4-5; Hyginus 168; Pausanias 7.21.6]

**Aeneas** (*Αἰνείας*). This article is under revision. See instead "Aeneas" in P. Grimal, *The Dictionary of Classical Mythology*, Oxford (Blackwell) 1996.

**Aeolus** (*Αἰόλος*). **1.** Son of Hellen and Orseis; the eponym of the Aeolians. He became king of Magnesia in Thessaly and married Enarete, daughter of Deimachus, who bore him seven sons – Cretheus, Sisyphus, Athamas, Salmoneus, Deion, Magnes and Perieres – and five daughters, including Calyce, the ancestor of the Aetolian royal line. He was thus a pivotal figure in the Deucalionid genealogies. He also seduced Hippe, daughter of Chiron, who bore him a daughter, \*Melanippe. [Apollodorus 1.7.3; Hyginus *Astr* 2.18] **2.** Son of Melanippe and Poseidon, and the twin brother of Boeotus the grandson of Aeolus (1). [Hyginus 186] **3.** Son of Hippotes, the lord of the winds. According to the *Odyssey*, he lived on Aeolia, a floating island surrounded by a wall of bronze. He and his (unnamed) wife shared their palace and their feasts with their twelve children, six sons who were married to six daughters. Zeus had made him the keeper of the winds, and when Odysseus called in at his island, he enclosed all the winds except the favourable west wind in an ox-hide bag and tied it to the mast of his ship. But the companions of Odysseus opened the bag as his ship was approaching his native Ithaca, and it was blown back to Aeolia. When Odysseus sought

the help of Aeolus for a second time, Aeolus sent him away, saying that it was wrong to help a man who was hated by the gods. Vergil and other later authors claimed that Aeolus lived in one of the Aeolian Islands to the north of Sicily, where he kept the winds in a cave. According to Apollonius, Hera asked Aeolus to still all the winds except the west wind to ensure that the Argonauts were driven safely to Phaeacia. At the beginning of the *Aeneid*, Juno offered a beautiful sea-nymph, Deiopeia, to Aeolus as a wife to bribe him to send dangerous winds against Aeneas and his fleet, but Neptune intervened to calm the sea. [Apollonius 4.764-9 and 819-22; Homer *Od* 10.1-75; Vergil *Aen* 1.52-141] *See* Winds.

**Aepytus** (*Αἰπυτός*). **1.** Son of Elatus; an Arcadian king who was killed by a viper while hunting and buried on Mount Sepia ('Viper') near Cyllene. His tomb is mentioned by Homer. [Homer *Il* 2.603; Pausanias 8.4.2-7, 8.16.2-3] **2.** Son of Hippothous and a great-grandson of the previous. A thread was spread in front of the sanctuary of Poseidon at Mantinea, which no human being was allowed to enter; when Aepytus cut this thread and went inside, he was blinded by the god and died shortly afterwards. [Pausanias 8.5.4-5, 8.10.3] **3.** Son of Cresphontes, the first Heraclid king of Messenia, and Merope. When Cresphontes and two of his sons were assassinated and Polyphontes usurped the throne, Aepytus survived either because his mother stole him away or because he was being reared in Arcadia by his maternal grandfather Cypselus. When he came of age, he recovered the Messenian throne with the help of other Dorian princes and the Arcadians; in another version he returned under an assumed identity and killed Polyphontes while assisting him at a sacrifice. He won such respect for the quality of his rule that members of the Messenian royal line were known ever afterwards as Aepytids rather than Heraclids. [Apollodorus 2.8.5; Hyginus 137; Pausanias 4.3.6-8]

**Aerope** (*Ἀερόπη*). A daughter of Catreus, king of Crete, and granddaughter of Minos. Because Catreus had learned from an oracle that he would be killed by one of his children, he gave Aerope to Nauplius to be sold abroad, or he gave her to Nauplius to be drowned because she had engaged in a love affair with a slave. Nauplius took her to Argos and offered her to \*Atreus (or Pleisthenes), son of Pelops, as a wife. She bore Agamemnon and Menelaus to Atreus, but embarked on a love affair with his brother \*Thyestes and helped him to win the Mycenaean throne, although only temporarily, by giving him a golden lamb owned by her husband which served as a token of sovereignty. When Atreus learned of her infidelity with Thyestes, he threw her into the sea, and lured Thyestes back to Mycenae and fed his own children to him. [Apollodorus 3.2.1; *Ep* 2.10-13; Sophocles *Ajax* 1295-7 and schol.]

**Aesacus** (*Αἰσακος*). A son of Priam, king of Troy, by his first wife Arisbe. His maternal grandfather \*Merops taught him how to interpret dreams, and when \*Hecuba had an ominous dream before giving birth to Paris, Aesacus advised her that the child should be exposed (or that the child and his mother should be killed). Aesacus married Asterope, daughter of the Trojan river-god Cebren, and so mourned for her after her death that he was turned into an (unnamed) bird. According to Ovid, he fell in love with Hesperia, daughter of Cebren, but she stepped on a snake and was killed as he was chasing after her; when he threw himself into the sea in distress, Tethys took pity on him and turned him into a diver (*mergus*). [Apollodorus 3.12.5; Lycophron 224 and schol; Ovid *Met* 11.749-95]

**Aeson** (*Αἰσών*). Son of Cretheus, founder of Iolcus in Thessaly, and Tyro. As the eldest son of Cretheus, Aeson might have expected to succeed him as king of Iolcus, but the throne was taken instead by his half-brother \*Pelias, one of Tyro's sons by Poseidon. Although Pelias seems to have been the legitimate successor in the early tradition, Pindar and some later authors portray him as a usurper who resorted to force to exclude Aeson from the succession. Aeson married Alcimede (or Polymede) who bore \*Jason to him. He entrusted Jason to Chiron to be reared in the country; and later, when Jason returned to Iolcus, Pelias sent him to fetch the golden fleece. As soon as Pelias was confident that Jason would not return, he decided to strengthen his position by killing Aeson;

but Aeson asked to take his own life and drank a draught of bull's blood (which was supposed to coagulate in the drinker's throat and choke him). According to a tradition from early epic, he survived until Jason's return and was rejuvenated by Medea. [Apollodorus 1.9.27; Euripides *Medea*; Hesiod fr 40; Ovid *Met* 7.163 and 251-97; Pindar *Pyth* 4, 102ff]

**Aethalides** (Αἰθαλίδης). A son of Hermes by Eupalameia, daughter of Myrmidon; a skilful archer who served as herald to the \*Argonauts. He was sent to the Lemnian woman to ask them to receive the Argonauts on their island and later, in Colchis, he went with Telamon to fetch the dragon's teeth from Aeetes. When his father Hermes offered him the choice of any gift except immortality, he asked to preserve an unfailing memory of all that he experienced and to retain it even after his death. Pythagoras, who believed in the transmigration of the soul, claimed that he had lived as Aethalides in one of his previous lives. [Apollonius 1.54, 640-52 with schol. 644; Diogenes 8.4]

**Aether** (Αἰθήρ). The personification of the bright upper sky. In the earliest stages of Hesiod's cosmogony, Nyx (Night) and Erebus (Darkness) mated to produce Hemera (Day) and Aether. He played a more central role in cosmogonies preserved in later sources. According to Hyginus, for instance, Aether was the son of Chaos and Heat and brother of Night, Erebus and Day; he mated with Day to produce the Earth, Heaven and Sea, and a variety of other beings and abstractions. [Hesiod *Theog*; Hyginus *pref*; Cicero *ND* 3.44]

**Aethlius** (Ἄεθλιος). Son of Zeus and Protogenia, daughter of Deucalion; the first king of Elis in the western Peloponnese. He married Calyce, daughter of Aeolus, who bore \*Endymion to him. [Apollodorus 1.7.2, 5; Pausanias 5.1.3]

**Aethra** (Αἰθήρα). Daughter of Pittheus, king of Troezen, and the mother of \*Theseus. Bellerophon sought her hand, but he was exiled from his city before they could marry and she never married subsequently. Her father contrived that she should sleep with \*Aegeus, king of Athens, and she conceived a child, Theseus, by him; *see* Aegeus. The next day, Aegeus asked her to rear their son, if she should have one, and to send him to Athens when he came of age, bringing a sword and some sandals which he had left under a rock. Some said that Theseus was really a son of Poseidon, who had slept with Aethra on the same night. According to local tradition, the encounter had taken place on the island of Sphairos, just off the coast, after Athena had sent a dream to her telling her to cross over to the island to make offerings to \*Sphaerus. Aethra founded a shrine there afterwards to Athena Apatura (the 'deceitful'). Later, after Theseus had abducted the young Helen to Attica, he invited his mother to come to Aphidnae in Attica to look after her; but while Theseus was absent in Hades, the Dioscuri recovered Helen and took Aethra captive. She served Helen as a maid in Sparta and later in Troy, until Acamas and Demophon, the sons of Theseus, rescued her from her slavery at the end of the Trojan war and took her back to Athens. [Apollodorus 3.15.7, *Ep* 2.23, 5.22; Homer *Il* 3.144; Hyginus 37; Pausanias 2.33.1, 10.25.3; Plutarch *Theseus* 3, 34]

**Aetna** (Αἴτνα). A Sicilian nymph who gave her name to Mount Aetna (or Etna). When Demeter and Hephaestus quarrelled over the ownership of Sicily, Aetna was chosen as arbitrator, and she awarded the island, which was famed for its rich corn-lands, to Demeter. It was said that Zeus buried \*Typhon under Mount Etna and that its eruptions were caused by the monster beneath; according to another explanation, either \*Enceladus or \*Briareus was buried under the mountain and the ground shook when the Giant shifted from one shoulder to the other. In Hellenistic times, it was suggested that the forge of Hephaestus (Vulcan) lay within the mountain, and that the activities of the divine blacksmith and his helpers, the \*Cyclopes, accounted for its flames and rumblings. [Callimachus *Hymn* 4.141-7; Pindar *Pyth* 1.20-8; schol. Theocritus 1.65; Vergil *Aen* 3.578]

**Aetolus** (Αἰτωλός). A son of Endymion, king of Elis in the north-west Peloponnese; the eponym of Aetolia. Endymion selected his successor by making his sons race for the throne at Olympia.

Although Aetolus was defeated by Epeius, he ruled Elis after his brother's death until he was forced into exile for running down a certain Apis with his chariot at the funeral games for Azan, son of Arcas. He crossed over to the land of the Curetes, a wild area in the south-western corner of the mainland. Although he was welcomed there by Dorus, Laodocus and Polypoetes, three sons of Apollo, he killed them and established himself as king, naming the land Aetolia after himself. By his wife Pronoe he had two sons, Pleuron and Calydon, who gave their names to the two main cities of Aetolia. [Apollodorus 1.7.6-7; Pausanias 5.1.4-8]

**Aetus** (Ἄετός). A handsome earth-born youth who was a companion of Zeus/Jupiter during the god's childhood in Crete. Subsequently, when Zeus rose to power, his beauty aroused the jealousy of Hera/Juno, who transformed him into an eagle (*aetos*). This story was devised at a late period to explain why the eagle was Zeus' favourite bird. The eagle was later transferred to the heavens as in the usual constellation myth. [Servius on *Aeneid* 1.394] *See* Constellation **9**.

**Agamedes** (Ἀγαμήδης). Son of Erginus, king of Orchomenus in Boeotia. He and his brother (or stepson) \*Trophonius were famous mythical builders and architects. Amongst other buildings, they were said to have constructed the fourth temple of Apollo at Delphi, a legendary wooden temple of Poseidon at Mantinea, and the house of Amphitryon at Thebes; *see* Trophonius. While they were building a treasure-house for Hyrieus, the founder of Hyria in Boeotia, they ensured that one of the stones remained loose so that they would be able to enter it in secret, and they made regular incursions afterwards to steal the treasure from within. Mystified that his treasure was constantly diminishing although the locks and seals stayed untouched, Hyrieus laid a trap inside; when Agamedes was snared by it, Trophonius cut off his head to make him unrecognisable and to prevent him from being forced to reveal his brother's part in the theft. In another version of this story, Augeias of Elis was the king in question and the trap was constructed by Daedalus. According to a conflicting tradition, the brothers sought a reward from Apollo for building his temple at Delphi, and he granted both of them a gentle death on the seventh (or third) day afterwards. Those who wished to consult the oracle of Trophonius at Lebadeia sacrificed a ram to Agamedes beforehand and confirmed the omens by examining its entrails. [schol. Aristophanes *Clouds* 500; Cicero *Tusc* 1.47; Pausanias 8.10.2, 9.37.3, 39.4]

**Agamemnon** (Ἀγαμέμνων). Son of Atreus (or Pleisthenes), king of Mycenae, and Aerope. He and his brother Menelaus were born at Mycenae, but they were forced into exile when \*Aegisthus killed their father to allow \*Thyestes to seize the throne. Little is recorded of Agamemnon's earlier life. According to a Byzantine source, the two brothers were rescued by their nurse and taken to Polyphides, king of Sicyon, who passed them on to Oeneus in Aetolia. They were taken back to the Peloponnese soon afterwards by \*Tyndareus (who took refuge for a time in Aetolia after he was banished from Sparta by \*Hippocoon), and it seems that they remained with him in Sparta until they came of age and set out to recover their father's kingdom. When they arrived in Mycenae, Thyestes sought sanctuary at the altar of Hera, and they allowed to leave after making him swear an oath that he would settle on the island of Cythera. Since Agamemnon was the elder of the two brothers, he took over the Mycenaean throne while Menelaus returned to Sparta and eventually succeeded to Tyndareus' throne.

According to the catalogue of ships in the *Iliad*, Agamemnon ruled Mycenae and other notable cities in the lands to the north of it, including Sicyon and Corinth, whilst Tiryns, the city of Argos and the eastern Argolid was ruled by Diomedes. There are suggestions, however, in other parts of the epic that Agamemnon exercised wider authority in the Argolid and even beyond. Or according to a divergent tradition from early lyric poetry, he ruled at Amyclae near Sparta. In any event, it was generally agreed that he was the most wealthy and powerful of the Greek rulers of his time. He married Clytemnestra, daughter of Tyndareus, and subsequently used his wealth and influence to help Menelaus to win the hand of her half-sister Helen. According to a tale first mentioned by Euripides, Clytemnestra was originally married to Tantalus, son of Thyestes, and Agamemnon

killed both her husband and their child to gain her as his wife. In most sources she is said to have borne a single son, Orestes, to Agamemnon and three daughters, Chrysothemis, Iphigeneia and Electra (although Laodice and Iphianassa appear in place of Electra in early epic).

When Menelaus was informed that Helen had been abducted to Troy by Paris, he hurried to Mycenae to seek the help of his powerful brother. The two of them planned an expedition against Troy and Agamemnon assumed general command of the force after it had been assembled by Menelaus, Nestor and others. The Greek force, who included Helen's many suitors (who were bound by oath to come to the aid of her injured husband) and leading heroes from many parts of Greece, gathered together at Aulis in the Boeotian coast for the voyage to Troy, but they were forced back to Greece after a false start and finally set off for a second time ten years later; *see* Trojan War. While they were at Aulis on the second occasion, Agamemnon shot a deer during a hunting-trip and was foolish enough to boast that not even Artemis could have shot as well, which so angered the goddess that she sent adverse winds to prevent the fleet from sailing. When the seer Calchas revealed that the fleet would not be granted a passage unless Agamemnon sacrificed his daughter \*Iphigeneia to appease the goddess, he summoned her to Aulis on the pretence that she was to marry Achilles and brought her to sacrifice (although Artemis substituted a deer for her in most accounts). In tragedy and the subsequent tradition, Agamemnon's sacrifice of his daughter was one of the main reasons why Clytemnestra came to hate him and later murdered him. His action succeeded, however, in its immediate purpose of securing favourable winds and saving the expedition.

In the course of the voyage to Troy, Agamemnon offended Achilles for the first time by being slow to invite him to a banquet on Lemnos (or perhaps Tenedos). Achilles played the dominant role in the fighting and raids after the landing at Troy and virtually nothing has survived from early sources of Agamemnon's activities in the first nine years of the war. In some accounts of the death of Palamedes, Odysseus deceived Agamemnon into believing that he was a traitor; and the *Iliad* records that Agamemnon's concubine Chryseis was awarded to him as a share of the spoils after the Greeks had sacked Hypoplacian Thebes.

The events of the *Iliad*, which cover a few days in the tenth year of the war, were set in course by a quarrel between Agamemnon and Achilles which arose in the following manner. When Chryses, who was a priest of Apollo, sought to ransom his daughter Chryseis, Agamemnon rejected his offer in insulting terms provoking him to pray for assistance to Apollo, who afflicted the Greeks with a plague. After the cause of the plague was revealed by the seer Calchas at a meeting summoned by Achilles, Agamemnon reluctantly agreed to surrender Chryseis, but, in his anger at the loss of his prize, which was aggravated some tactless remarks by Achilles, he demanded that he should be given Achilles' concubine Briseis in compensation. Achilles, who was highly sensitive of his honour, was enraged by Agamemnon's high-handedness and withdrew from the fighting together with his followers and Patroclus. The Trojans soon gained the upper hand in the absence of the leading warrior on the Greek side, and Agamemnon was persuaded to seek a reconciliation with Achilles when the Trojans established themselves on the plain below the city for the first time in the war. But although Odysseus, Phoenix and Ajax were sent to Achilles to offer him the return of Briseis and handsome compensation besides, Achilles was still too embittered to accept Agamemnon's overtures and he declared that he would not return until the Trojans began to set fire to the Greek ships. His decision to re-enter the battle was finally prompted by the death of \*Patroclus. Before returning to the fray, Achilles summoned an assembly to make his peace with Agamemnon who now offered him a grudging apology, saying that he had been blinded by \*Ate ('Delusion').

As the story of his conflict with Achilles would suggest, Agamemnon is presented in an unfavourable light in the *Iliad*. He shows himself a brave warrior (although not of the rank of a Diomedes, Ajax or Hector), but he lacks moral discrimination, tends to be arrogant and insensitive in his dealings with others, and reveals a disconcerting weakness of character in difficult situations. His tendency to defeatism is shown on the two occasions when he proposes that the Greeks should sail home after meeting with major setbacks.

Agamemnon plays a prominent role in the *Iliad* during the absence of Achilles until a wound forces him to withdraw from the battlefield in the eleventh book. On the day after his quarrel with Achilles, he put the Greek troops to the test by pretending that he wanted them to retreat to their ships and sail off. He then agreed a truce with Priam to allow the issue to be settled by single combat between Menelaus and Paris, but the duel proved to be inconclusive and Agamemnon reviewed and exhorted the Greek troops after the truce was subsequently broken. He played a leading part in the ensuing battle and later offered along with major heroes to engage in single combat with Hector (although Ajax was selected in the ballot). The subsequent successes of the Trojans disheartened him and he even suggested that the Greeks should sail home when the enemy gained control of the plain; but the other leaders persuaded him to seek the return of Achilles instead. When the three envoys reported back in the evening after their fruitless visit to Achilles, Diomedes urged that Agamemnon should draw up the Greek army at dawn and then fight amongst the foremost. Agamemnon dominated the fighting in the earlier hours of the next day as he took the lead in fighting back against the Trojans and almost drove them back into their city, butchering many opponents in a most brutal fashion. While Agamemnon was at the height of his rampage, Hector received a message from Zeus telling him to stand aside from the fighting until Agamemnon was wounded, for that would mark a turn in the battle and Hector would be granted the upper hand until the end of the day; and when Agamemnon was wounded in the arm by Coon, son of Antenor and had to leave the battlefield, the tide turned decisively in the Trojans' favour as the message had predicted. Agamemnon falls into the background after the eleventh book of the epic, coming to the fore only when he suggests once again that the Greeks should take to their ships and when he meets Achilles to seal their reconciliation.

After the period covered by the *Iliad*, Agamemnon presided over the funeral of Achilles, but he ordered that Ajax, who had set out to attack the Greek leaders during his madness, should be refused an honourable funeral after his suicide, and he was thus buried in a coffin rather than cremated. Agamemnon is never listed amongst the warriors in the wooden horse, which would suggest that there was a firmly established tradition that he commanded the main force which lay in wait off the coast, as in the late epic of Quintus of Smyrna. \*Cassandra, the prophetic daughter of Priam, was awarded to him during the division of the spoils after the sack; and when \*Demophon sought his permission to recover \*Aethra, Agamemnon agreed on condition that Helen gave her consent.

As the Greeks were preparing to depart, Agamemnon quarrelled with Menelaus in front of the army, arguing that they should delay their departure until they had appeased Athena, whose sanctuary had been profaned by the lesser \*Ajax. Since Menelaus insisted on an immediate departure, they failed to reach an agreement and Menelaus sailed at dawn with Nestor and Diomedes while Agamemnon remained behind with about half of the army to offer the appropriate sacrifices to Athena. When he and his followers finally set off, the ghost of Achilles appeared and tried to hold them back with warnings of disaster, for Athena was yet to be appeased and much of the fleet would be destroyed; but although many others were killed in a fierce storm off Euboea or amongst the Greek islands, Agamemnon and his comrades escaped safely home to the Argolid.

While her husband was absent at Troy, Clytemnestra had been seduced by \*Aegisthus who had then assumed power in Agamemnon's land. According to the *Odyssey*, Aegisthus had appointed a watchman to report Agamemnon's return, promising him a reward of two talents of gold. After he had been keeping watch for a year, he witnessed Agamemnon's arrival and informed his master, who laid an ambush of twenty men in his house and hurried down to the shore in his chariot to invite Agamemnon to a feast. After they had eaten together, he felled the unsuspecting Agamemnon like an ox at the manger, and the men from the ambush and the comrades of Agamemnon were all killed in the ensuing fight. Although Clytemnestra had plotted the murder with her lover, she concealed herself until the slaughter had begun and then stepped forward to kill Cassandra, whose death was witnessed by the dying Agamemnon. In later versions, and notably in Aeschylus' play, Clytemnestra herself is said to have killed Agamemnon. She welcomed him home to his own palace at Mycenae, tempted him to walk on the purple tapestries (and so offend the gods by this arrogance)

and enter the house on her terms. In vase-paintings and literary accounts alike, she rendered him helpless while he was in his bath by wrapping him in a net, robe or sleeveless garment to allow her to strike him down with a sword or axe. Although she would still have wanted to maintain her lover in power, her action was now primarily motivated by her personal grievances against her husband, notably his sacrifice of Iphigeneia and infidelities with Cassandra and other women. When Odysseus meets the Agamemnon in the Underworld, the shade bemoans the faithlessness of his wife, compared with that of Odysseus' Penelope.

**Agapenor** (*Ἀγαπήνωρ*). Son of Ancaeus; the king of the Arcadians at the time of the Trojan war. Alcmaeon's sons killed their father's murderers at his palace in Tegea; *see* Acarnan. He was one of Helen's suitors, and led the Arcadians to Troy in sixty ships provided by Agamemnon as landlocked Arcadia had no ships of its own. On the return journey, a storm drove the Arcadian fleet to Cyprus and Agapenor decided to settle there, founding New Paphos on the west coast and building the famous sanctuary of Aphrodite at Old Paphos. [Apollodorus 3.7.6, 10.8; Homer *Il* 2.603-14; Pausanias 8.5.2-4]

**Agave** (*Ἄγαύη*). A daughter of Cadmus, founder of Thebes, and Harmonia. She married Echion, one of the \*Sparti, and bore him a son \*Pentheus who, in some accounts at least, became king of Thebes in succession to Cadmus. Agave and her son became significant figures in tragedy. When Agave and her sisters Ino and Autonoe spread the rumour that their other sister, \*Semele, had borne Dionysus to a mortal lover rather than to Zeus, Dionysus wreaked a terrible revenge on Agave and her family. He came to Thebes during the reign of Pentheus and incited the women to abandon their homes and wander on Mount Cithaeron in a Bacchic frenzy. When Pentheus tried to oppose the god and then spied on the women from a tree, Dionysus revealed Pentheus' presence to them; they tore him apart under the leadership of Agave, who took her son's head back to Thebes in the belief that they had killed a young lion. After recovering her senses, she went into exile. According to Hyginus, she travelled to Illyria in the north-west, where she married the king, Lycotheres, and then killed him to gain the throne for her father Cadmus. [Apollodorus 3.5.2; Euripides *Bacchae*; Hyginus 184, 240, 254; Ovid *Met* 3.701-33]

**Agdistis** (*Ἄγdistis*). A hermaphrodite associated with \*Cybele, the Phrygian mother goddess. Pausanias records the local tradition about Agdistis from Pessinous, a city in Galatia in Asia Minor, which was a centre for the worship of Cybele as Agdistis: after Zeus had shed some semen on the ground in his sleep, a being called Agdistis who possessed the genital organs of both a man and a woman sprang up from the earth. The gods were alarmed by this anomalous creature and chopped off its male organs; an almond tree sprang up from them with its nuts already ripe. When Nana, a daughter of the local river-god Sangarius, put one of the nuts in her vagina, it disappeared and she became pregnant with \*Attis. Although she exposed Attis at birth, he was cared for by a goat until he was reared in a human family. The boy grew up to be exceptionally beautiful and Agdistis, who was in effect his father, fell in love with him. When Attis came of age, his family sent him to Pessinous to marry the king's daughter; Agdistis suddenly appeared at the wedding, which caused Attis to go mad and castrate himself. After the death of Attis, who perished from his wounds, Agdistis was full of remorse and asked Zeus to grant that Attis' body should be exempt from decay.

In a related account, Zeus shed his semen on to a rock after an unsuccessful attempt to have intercourse with Cybele. This led to the birth of Agdistis; Dionysus caused the hermaphrodite to become drunk and then removed the male organs. Attis was born to Nana, and after being exposed he was recovered and reared by someone who fed him on honey and (by a miracle) billy-goat's milk, hence his name Attis, after *attagus*, the Phrygian name for a billy-goat. Agdistis quarrelled with Cybele over the handsome youth, and, as he was about to be married to the daughter of Midas, king of Pessinous, the jealous Agdistis sent Attis and his attendants mad. Attis castrated himself under a fig-tree and died, and Cybele buried the genitals beside his bride, Ia, who had committed suicide. Zeus allowed the body of Attis to be free from decay, and also that his hair should continue

to grow and his little finger to move. Agdistis buried the body at Pessinous and founded a cult and an annual festival in his honour. This story accounted for the origin and some of the peculiarities of the local cult of Attis and explained why the priests of Cybele were eunuchs. [Arnobius *Adv nat* 5.5; Pausanias 1.4.5, 7.17.5] *See Attis.*

**Agenor** (Ἄγνωνος). **1.** An early member of the Argive royal family. He was a son of Triopas and the brother of Iasus; after the departure of \*Io, his son Crotopus and descendants Sthenelus and Gelanor ruled Argos until the arrival of \*Danaus. According to another source he was a son of Ecbasus and the father of \*Argus Panoptes. [Apollodorus 2.1.2; Pausanias 2.16.1] **2.** Son of Poseidon by Libya, and a great-grandson of Io, the Argive princess who had wandered away to Egypt. While his twin brother Belus remained in Egypt, Agenor went to Phoenicia and became the king of Sidon or Tyre. By his wife Telephassa (or Argiope, or Antiope) he was the father of Europa, Cadmus, Phoenix, Cilix and, in some accounts, Thasus and others too. When Europa was abducted by Zeus, Agenor sent his sons in search of her, telling them not to return until they had found her, but they failed in their search and settled elsewhere. As the father of Europa, the ancestor of the Cretan royal line, and of Cadmus, the founder of Thebes and the Theban royal line, Agenor was a pivotal figure in the genealogies of the Inachid family. [Apollodorus 2.1.4, 3.1.1] **3.** The son of Pleuron and father of Porthaon and Demonice; an Aetolian king. [Apollodorus 1.7.7] **4.** A son of Phegeus, king of Psophis in Arcadia. He and his brother Pronous killed Alcmaeon and were killed in their turn by their victim's sons; *see* Alcmaeon. [Apollodorus 2.7.5-6] **5.** Son of Antenor, a Trojan elder, and Theano, he was a brave Trojan warrior who makes a number of appearances in the *Iliad*. Towards the end of the poem, Apollo incited Agenor to confront Achilles as the Greeks seemed to be on the point of entering Troy. Achilles struck him on his leg-armour with a spear and was about to resume the attack when Apollo snatched him from the field in a mist and assumed his form to draw Achilles away from the city, giving the Trojans the opportunity to escape inside. Agenor was finally killed by Achilles' son Neoptolemus. [Homer *Il* 21.544-611; Pausanias 10.27.1]

**Aglaurus** (Ἄγλαυρος). **1.** Daughter of Actaeus; the wife of Cecrops, king of Athens; mother of Erysichthon, Aglaurus, Herse and Pandrosus; sometimes known as Agraulus. [Apollodorus 3.14.2; Pausanias 1.2.6] **2.** A daughter of Cecrops and Aglaurus (1). When she and her sister Herse were unable to restrain their curiosity and opened the chest containing the infant \*Erichthonius, they went mad and jumped from the Acropolis or into the sea, or were killed by the serpent in the chest. According to Ovid, Hermes conceived a passion for Herse, and Athena, who was angry with Aglaurus for having opened the chest, inspired her with jealousy against her sister; when she sat outside Herse's bedchamber to prevent Hermes from entering, the god turned her to stone. [Apollodorus 3.14.6; Euripides *Ion* 9-26; Hyginus 166; Ovid *Met* 708-832; Pausanias 1.18.2]

**Ajax** (Αἴας). **1.** Son of Telamon, king of Salamis, and Periboea or Eriboea. He was second only to his cousin Achilles as the mightiest of the Greek warriors at Troy. During a visit to Telamon, Heracles prayed to his father Zeus that his host should father a brave male child, and when Zeus sent an eagle as a sign of his assent, Heracles told Telamon that a son would be born to him and that he should name him Ajax after the eagle (*aietos*). According to Pindar, Heracles was wearing the skin of the invulnerable Nemean lion at the time and prayed that Telamon's future son should be as tough in body as the skin and as brave in spirit as the lion itself. Some late authors claimed that Heracles offered this prayer after the birth of the child, and that he wrapped the infant Ajax in his lion skin as he did so; because his quiver prevented the child's ribs (or collarbone) from coming into contact with the lion skin, Ajax came to be invulnerable in every part of his body except for that. He was thus able to kill himself when he later fell on his sword.

Ajax was one of Helen's suitors, and he led the Salaminians to Troy in twelve ships. Known as the bulwark of the Achaeans, he was a massive heavily-built man who towered above the other Greeks. He carried a towering shield constructed from seven layers of bull's hide with an outer covering of bronze, and he often fought in conjunction with the Lesser Ajax or his half-brother



Teucer, who were more lightly armed and would use his huge shield for cover between their sallies. Although he lacked the eloquence and cultivation of Achilles, he made up for it by his bravery, dependability and bluff good nature, and in most accounts he is a strangely appealing character despite his primitive air.

He is often prominent in the battle scenes in the *Iliad*. When Hector challenged the Greeks to single combat, Ajax put himself forward with several others and was chosen by lot to be the Greek champion. Although Ajax had some success in felling Hector with a huge stone, Apollo raised him up again, and the two were finally separated at nightfall by the heralds without either achieving a victory. As one of the three envoys who were sent to Achilles to persuade him to return to the fighting, Ajax spoke briefly and incoherently, but his few words had more effect on Achilles than the eloquent speeches of Phoenix and Odysseus. With the Lesser Ajax, he played a major role in defending the Greek ships against the Trojan attack, and at a critical time he held off the Trojans virtually single-handed, felling Hector once again with a large stone and killing many of the attackers. After the death of Patroclus, Ajax protected his body from the Trojans and then covered the retreat of Menelaus and Meriones as they carried the corpse from the battlefield.

The tragic story of Ajax's death, which is briefly mentioned in the *Odyssey*, was recounted in two subsequent epics in the Trojan cycle. When Achilles was shot by Paris, there was a furious struggle for his body and armour until Ajax hoisted the corpse on to his shoulders and carried it to the Greek ships while Odysseus covered his retreat. It was then decided that the arms of Achilles should be awarded to the bravest man among the Greeks. According to the *Odyssey*, Athena and the sons of the Trojans (presumably Trojan captives) judged the ensuing contest between Ajax and Odysseus, and decided in favour of Odysseus. In the *Little Iliad*, Nestor advised that some of the Greeks should stand under the walls of Troy to listen to what the Trojans were saying about the bravery of the two heroes. The eavesdroppers overheard an argument between two girls. When one of them claimed that Ajax was the braver because he rather than Odysseus had carried the body of Patroclus from the battlefield, the other retorted at Athena's prompting that even a woman could carry a body once it was on her shoulders, but she would not have been brave enough to fight off the enemy as Odysseus had done. In some later accounts, the Greeks decided the issue by secret ballot after the contestants had argued their case in front of the assembly.

In any event, Odysseus was chosen in what could reasonably be regarded as an unfair decision, and Ajax was so pained by the slight to his honour that he went mad. A magnificent portrayal of this episode can be found in Sophocles' *Ajax*. In his bitterness at the judgement on the arms, Ajax planned to kill the Greek leaders while they were asleep, but he was driven mad by Athena and slaughtered the cattle and sheep of the Greeks instead. When he recovered his senses, he was overcome by shame and resolved to kill himself; and despite the pleas of his concubine \*Tecmessa, he went to the sea-shore and fell on his sword. Afterwards Menelaus wanted him to be left unburied, but Odysseus persuaded Agamemnon to revoke the decision. Some said that the first hyacinth sprang from his grave, for its petals are marked with an AI (for Aias); but *see* Hyacinthus. He left a son, Eurysaces, by Tecmessa. In the *Odyssey*, he was still nursing his anger over the arms when Odysseus tried to address him in Hades, and he strode away without a word. **2.** Son of Oileus and Eriopis, known as the Lesser or Locrian Ajax. He was smaller and more agile than his namesake and fought as a lightly-armed warrior clad in a linen corselet. It was said that he was the most skilled of all the Greeks in the use of a spear and that only Achilles was swifter on his feet. He led the Locrians to Troy in forty ships. In the *Iliad*, he usually fought beside the other Ajax. Although he played a worthy role in the battle scenes, notably in the fighting around the ships and the defence of Patroclus' corpse, little is revealed of his personal character except at the funeral games for Patroclus. There he showed himself to be quarrelsome and abusive, and when Athena caused him to slip while he was racing against Odysseus and fall head-first into the offal from the sacrifices, everyone laughed with delight.

The most important deed attributed to the Locrian Ajax was an act of sacrilege during the sack of Troy which had grave consequences for the return voyages of the Greeks. According to the *Sack of Ilium*, an epic in the Trojan cycle, Cassandra sought sanctuary during the sack by clinging to a

cultic image of Athena in the courtyard of Priam's palace, but Ajax simply dragged her away by force, pulling the statue with her. This action so enraged the other Greeks that they would have stoned him to death if he had not sought sanctuary on his own account at the altar of Athena. In Hellenistic and later accounts, Ajax went so far as to rape Cassandra as she clung to the statue, causing it raise its gaze towards the sky. In her anger at the sacrilege, Athena resolved to punish not only Ajax but the Greeks in general. She incited a quarrel between Menelaus, who wanted to sail immediately, and Agamemnon, who argued that they should delay to offer sacrifices to appease Athena.

Ajax sailed with Agamemnon in the second group, and Athena, who was not to be appeased so easily, sent a storm against the ships at the southern tip of Euboea or near Myconos. Although accounts of these events vary considerably, it was agreed that Ajax was killed. According to the *Odyssey*, he was initially rescued from the sea by Poseidon, but when he boasted that he had escaped despite the will of the gods, Poseidon seized his trident and struck the rock on which he was standing, causing him to fall into the sea and drown. It was often said in later accounts that Athena borrowed a thunderbolt from her father Zeus to hurl at Ajax's ship. The goddess Thetis recovered his body and buried it on Myconos or Delos. Despite his impiety, he was said to have passed a happy posthumous existence on the island of Leuce with Achilles and other heroes of the Trojan war.

Even the death of Ajax failed to relieve his fellow Locrians from the anger of Athena. Three years afterwards, their land was struck by a plague, and they were told by an oracle to appease Athena by regularly sending a pair of maidens to Troy to serve in her sanctuary. After their arrival, the maidens used to tend the sanctuary wearing only a single tunic and with bare feet and cropped hair; and as each pair died, they were replaced with others who, in earlier times at least, had to enter the city secretly by night to avoid death at the hand of the Trojans. This practice was continued until the middle of the fourth century BC. The Locrians also imagined that Ajax, as the greatest hero of their race, brought benefit to them after his death. For when they drew up their battle-line, they would leave an empty space in the hope that his phantom would fight on their behalf. *See* Autoleon.

**Alcaeus** (Ἀλκαῖος). **1.** A son of Perseus and Andromeda; the father of Amphitryon and grandfather of Heracles. Some said that Heracles was named after him at birth and acquired his more familiar name later. [Apollodorus 2.4.5; Diodorus 4.10.1] **2.** A son of Androgeos and grandson of Minos. When \*Heracles called in at Paros during his voyage to the land of the Amazons, he took Alcaeus and his brother Sthenelus on board to compensate for the loss of two of his men who had been killed by some sons of Minos who were living on the island; and during the return voyage, he settled them on Thasos as rulers of the island's Thracian inhabitants. In another version Alcaeus served as a general under Rhadamanthys, who granted the island of Paros to him. [Apollodorus 2.5.9; Diodorus 5.79.2]

**Alcathous** (Ἀλκάθοος). **1.** A son of Pelops and Hippodameia. When the lion of Cithaeron killed the only surviving son of Megareus, the king of Megara, he offered his daughter's hand and the succession to anyone who could rid the land of it. Alcathous killed it and succeeded Megareus as king. With the help of Apollo, he built the walls of Megara. As the two of them were working on the walls, Apollo laid his harp on a stone, and ever afterwards, the stone twanged like a harp-string if anyone threw a pebble at it. As Alcathous was offering a sacrifice on the acropolis one day, his son Callipolis ran up to him to report that his other son, Ischepolis, had been killed during the hunt for the \*Calydonian boar; before he could speak, however, he accidentally scattered some wood from the altar, and Alcathous killed him in anger with one of the logs in the belief that he had committed a sacrilege. [Pausanias 1.41.4, 1.42.1-7; Theognis 773-4] **2.** Son of Porthaon, an Aetolian king, and Euryte. Some said that Tydeus killed him and was exiled from Aetolia for that reason; others reported that he was one of the suitors of Hippodameia and that he became the horse-scaring daemon \*Taraxippus after he was killed by her father Oenomaus. [Apollodorus 1.7.10, 1.8.5; Pausanias 6.20.7]

**Alcestis** (Ἀλκηστίς). Daughter of Pelias, king of Iolcus, and Anaxibia. Because of her exceptional beauty, she had a great many suitors, and her father promised her to the one who could yoke a lion and a boar to a chariot. When \*Admetus achieved this with the help of Apollo, she married him and bore him a son Eumelus, who fought at Troy. According to Diodorus, she lived with Pelias until his death and alone of her sisters refused to play any part when \*Medea tricked them into dismembering their father; afterwards, Jason arranged for her to marry Admetus. Her husband had been granted a remission from death if anyone were willing to die in his place, and when his ageing parents refused, Alcestis showed her love for him by offering to do so. But Persephone took pity on her and sent her back to earth; in Euripides' *Alcestis*, \*Heracles wrestled with Thanatos (Death) to prevent him from removing her and returned her to her husband. Alcestis was greatly admired by the Greeks as the model of a devoted and virtuous wife; it was Admetus himself who came to realise that he should not have accepted her sacrifice. [Apollodorus 1.9.15; Diodorus 4.52.2, 4.53.2; Euripides *Alcestis*; Homer *Il* 2.713-5; Hyginus 50, 51]

**Alcides.** *See* Heracles.

**Alcimedea** (Ἀλκιμήδη). Daughter of Phylacus, a king of Thessaly, and Clymene. It was commonly said that she was Aeson's wife and Jason's mother, although there were competing traditions on the matter. [Apollonius 1.45; Pherecydes fr 104b]

**Alcinoe** (Ἀλκινόη). Daughter of Polybus, king of Corinth, and wife of Amphilochous, son of Dryas. She hired a woman called Nicandra to spin for her but turned her out after a year without paying her the promised wages. When Nicandra prayed to Athena, the patron goddess of handicrafts, for revenge, Athena inspired Alcinoe with a passion for a Samian visitor, Xanthus; and she sailed off with him, abandoning her husband and children. But when she recovered her senses during the voyage and reflected on what she had done, she threw herself into the sea. [Parthenius 27]

**Alcinous** (Ἀλκίνοος). Son of Nausithous and grandson of Poseidon; the king of the Phaeacians in the mythical land of Scheria, which was later identified with Corcyra (Corfu). He and his wife Arete had five sons and also a daughter, Nausicaa, who met Odysseus after he had been washed ashore on Scheria. He had a palace made of bronze with doors of gold; and it was guarded by golden and silver dogs fashioned by Hephaestus and surrounded by an orchard which yielded its fruit all the year round. The Phaeacians were close to the gods, who appeared to them without concealment and joined them in their feasts. Ordinary mortals rarely made their way there, but when they did Alcinous received them graciously. He entertained Odysseus at his palace, showing great consideration and tact, and after he had heard his story, he sent him home in a magical self-steering ship, loading it with splendid gifts. This angered Poseidon, whose son Polyphemus had been killed by Odysseus, and he turned the ship to stone on its return and surrounded the city of Alcinous with a mountain.

At an earlier time in mythical history, the \*Argonauts had called in at Scheria. Shortly afterwards, a force of Colchians arrived and threatened Alcinous with war if he refused to surrender Medea. At the urging of Arete, Alcinous declared that he would only hand her over if she was still a virgin; and Arete hastily arranged her marriage to Jason. When the Argonauts departed, laden with gifts from the king and queen, Alcinous assented to the request of the Colchians that they should be allowed to remain because they feared the anger of their king if they should return without Medea. [Apollonius 4.990-1222; Homer *Od* 6-8,13]

**Alcippe** (Ἀλκίππη). The daughter of Ares and Aglaurus who was raped by \*Halirrhothius. [Apollodorus 3.14.2]

**Alcmaeon** (*Ἀλκμαίων*). Son of Amphiaraus, an Argive king, and Eriphyle; one of the \*Epigoni. \*Eriphyle forced the seer \*Amphiaraus to take part in the Theban war although he knew that he would meet his death and that the expedition would end in disaster; and as he departed, he told Alcmaeon and his brother Amphilochous to conduct a second expedition against Thebes when they came of age, and to kill Eriphyle for her treachery. So ten years later, Alcmaeon set out against Thebes as leader of the Epigoni, the sons of the seven champions appointed by Adrastus on the first expedition. *See* Seven against Thebes. Some said that Eriphyle was bribed once again to compel Alcmaeon and his brother to take part, but the story makes little sense because there was no need for her to force them to take part in an expedition which was fated to be successful, even if she had the power to do so. As the Epigoni were approaching Thebes, Amphiaraus delivered an oracle from his tomb, saying that he could foresee that Alcmaeon would be the first to enter the city bearing a shining dragon as the emblem on his shield. \*Laodamas, the ruler of Thebes, was killed by Alcmaeon when he advanced against the Epigoni, and the Thebans fled under cover of night on the advice of the seer Teiresias, allowing Alcmaeon to lead the victorious Argives into the city unopposed. In some accounts, Laodamas led his subjects into exile.

Although some sources suggest that Alcmaeon killed Eriphyle before the war, the usual tradition that he did so afterwards seems more plausible in view of his subsequent madness and all that resulted from it. He consulted the Delphic oracle after the war, and when it confirmed that he should do as his father had ordered, he put Eriphyle to death, either on his own or with the aid of Amphilochous. But matricide incurs pollution even when sanctioned by Apollo, and Alcmaeon was driven mad by the Erinyes (Furies). He made his way to Arcadia, visiting his grandfather Oecles and then Phegeus, king of Psophis, who purified him and offered him his daughter Arsinoe (or Alpheisiboea) as a wife. In a gesture which would eventually be the cause of his death, he gave her his great ancestral treasures, the robe and \*necklace of Harmonia. Despite his purification, his presence at Psophis caused the earth to grow barren, and an oracle advised that he should settle in a land which had yet to see the sun at the time of his mother's death. While searching for such a land, he visited Oeneus in Calydon, who received him graciously, and then went further north to the land of the Thesprotians, who drove him out. He finally arrived at the springs of Achelous where the river-god purified him and gave him his daughter Callirhoe as a wife. They were able to settle on lands newly laid down by the River Achelous at its mouth near the entrance to the Gulf of Corinth.

Callirhoe bore him two sons, Acarnan and Amphoterus, and all might have been well if she had not coveted the robe and necklace of Harmonia and threatened to desert Alcmaeon if he failed to obtain them for her. He travelled to Psophis and claimed to Phegeus that an oracle had told him that he should dedicate them at Delphi if he were to be delivered from his madness. Phegeus believed him and handed them over, but when a servant of Alcmaeon betrayed the deception, he ordered his sons, Pronous and Agenor, to ambush and kill Alcmaeon. His death was avenged by his two sons; *see* Acarnan. According to a lost play by Euripides, Alcmaeon fathered two children, Amphilochous and Tisiphone, by Manto, daughter of Teiresias, during the time of his madness. He took them to Corinth to be reared by the ruler Creon. Since Tisiphone grew up to be exceptionally beautiful, Creon's wife feared that she might be displaced by her and therefore sold her into slavery. Tisiphone was bought by Alcmaeon who kept her as a servant girl without realising who she was; but he finally discovered the truth when he returned to recover his children. [Apollodorus 3.6.2, 7.2-7; Diodorus 4.66; schol. Homer *Od* 11.326; Pausanias 8.24.7-10; Thucydides 2.102]

**Alcmena** or **Alcmene** (*Ἀλκμήνη*). Daughter of Electryon, king of Mycenae, and Anaxo, she was a granddaughter of Perseus and the mother of \*Heracles. After his kingdom was attacked by the Teleboans, who killed all but one of his sons, Electryon entrusted the land to his nephew \*Amphitryon before setting out to seek revenge, and placed Alcmena in his care, making him swear that he would respect her virginity until his return. Before Electryon could depart, however, Amphitryon accidentally killed him when throwing a club at a charging cow, and Sthenelus, one of the sons of Perseus, used this as a pretext to banish Amphitryon from Argos and gain control of Mycenae. Although Alcmena accompanied Amphitryon into exile in Thebes, she refused to marry

him or, in most accounts, to consummate their previous marriage, until he had avenged the death of her brothers. So he led an expedition against the Teleboans, who lived in some islands near the entrance to the Gulf of Corinth.

Zeus wanted to father a great hero who would rule in Argos, and he visited Alcmena for that purpose on the night before her husband's return. Assuming the form of Amphitryon, he offered her a cup that had belonged to the Teleboans as proof of their defeat and then went to bed with her, extending the night to three times its normal length. When Amphitryon arrived, he was disappointed by her unenthusiastic welcome, and bewildered when she protested that she had already slept with him and had listened to the story of his exploits; but he soon discovered the truth of the matter from the seer Teiresias, or worked it out for himself. According to Hyginus, he never approached her bed again; in most accounts he slept with her that night, and she later gave birth to twin sons, bearing \*Heracles to Zeus and Iphicles to Amphitryon. Hera delayed the birth, telling Eileithyia, the goddess of childbirth, to sit cross-legged outside Alcmena's room, because she wanted Eurystheus to be born first to ensure that he rather than the son of Zeus would rule in Mycenae; *see* Heracles.

After the death of Amphitryon, who was killed while Heracles was still a young man, Alcmena remained in Thebes until the end of Heracles' life; in some accounts she spent at least part of that time at Tiryns, which Heracles adopted as his home when he went to Argos to perform his labours for Eurystheus. After the apotheosis of Heracles, she joined the Heraclids in their flight from Eurystheus, going first to Trachis and then to Athens, where Eurystheus was defeated. After killing Eurystheus, Hyllus took his head back to Alcmena, who gouged his eyes out with weaving-pins. According to the Theban tradition, she then returned to Thebes, and when the time came for her to die, Hermes took her to Elysium at the order of Zeus to become the wife for Rhadamanthys, substituting a stone for her in her coffin. Others said that she had married Rhadamanthys after the death of Amphitryon and that they were buried together at Haliartus in Boeotia. The Megarians too claimed to have her grave, saying that she had died in their city as she was travelling from Argos to Thebes. [Antoninus 33; Apollodorus 2.4.6-11, 8.1; Diodorus 4.9; Hyginus 29; Euripides *Heracles*; Homer *Il* 19.95-133; Pausanias 1.41.1, 9.16.4; Plutarch *Lys* 28]

**Alcon** (Ἄλκων). A Cretan companion of Heracles who was such a clever archer that he could split hairs with an arrow or shoot safely through a ring set on a man's head. When a snake seized his young son in its coils, he shot it without injuring the child. Valerius Flaccus tells the same story of an Alcon who was a son of Erechtheus, king of Athens, and the father of the Argonaut Phalerus. [Apollonius 1.96; Servius on *Ecl* 5.11; Val Flaccus 1.399ff]

**Alcyone** (Ἀλκυόνη). **1.** Daughter of Atlas and Pleione; one of the Pleiades. She bore a number of children to Poseidon, notably Hyrieus, who was commonly regarded as the ancestor of Zethus and Amphion. Her other children by the liaison were Hyperes and Anthas, the eponyms of two cities at Troezen, and a daughter, Aethusa, when bore Eleuther (the eponym of Eleutheræ) to Apollo. In one account she also had a son called Hyperenor. [Apollodorus 3.10.1; Hesiod fr 181, 185; Pausanias 2.30.7] **2.** A daughter of Aeolus and Enarete and the wife of \*Ceyx. She and her husband called themselves Zeus and Hera, which so angered Zeus that he turned them into the birds which bore their names. Alcyone became a halcyon, a mythical bird which nested on the sea in what became known as the halcyon days of winter. In the version favoured by later authors, Ceyx was killed in a shipwreck, and when Alcyone threw herself into the sea in her grief, the gods took pity on both of them and transformed them into halcyons, *see* Ceyx. [Apollodorus 1.7.4; Hesiod fr 15, 16; Hyginus 65; Ovid *Met* 11.410-795] **3.** Daughter of Sciron. When her father told her to look for a husband, the naïve Alcyone offered herself to every man who approached her. Appalled by her promiscuity, her father threw her into the sea, and she was transformed into a halcyon. [Probus on Vergil *Georg* 1.399; Ovid *Met* 7.401]

**Alcyoneus** (Ἀλκυονεύς). **1.** According to Apollodorus, he and Porphyryon were the most powerful of the Giants, and Alcyoneus had the added advantage of being immortal as long as he was fighting on

his native ground, the promontory of Pallene in Macedonia. When Heracles was summoned by the gods to help them in their battle against the Giants, he shot Alcyoneus down with his arrows, but the Giant recovered his strength as he fell to the earth. Heracles dragged him out of Pallene on the advice of Athena and was then able to kill him. In the earliest surviving account, by Pindar, the killing of Alcyoneus is presented as a personal exploit which was apparently unconnected with the battle between the gods and the Giants. Alcyoneus, a herdsman who was as huge as a mountain, confronted Heracles and Telamon as they were returning from their attack on Troy and destroyed twelve chariots and their occupants with a huge rock before he was shot down by Heracles. The fact that Pindar locates this incident at Phlegra on Pallene, the traditional site of the battle between the gods and the Giants, suggests that the confrontation was originally connected with that battle. Otherwise, it was reported that Alcyoneus had stolen some of the cattle of Helios; in one account, this is said to have been the immediate cause of the conflict between the god and Giants. In vase-paintings Alcyoneus is often shown asleep as Heracles approaches him. [Apollodorus 1.6.1; Pindar *Isth* 6.31-5, *Nem* 4.25-30 and schol.] **2.** A young man who would have been offered up to the monster Sybaris if Eurybatus had not intervened. [Antoninus 8] *See* Sybaris.

**Alcyonides** (Ἀλκυονίδες). The daughters of Alcyoneus (1). After their father had been killed by Heracles, they threw themselves into the sea from Cape Canastrum in Pallene, and Aphrodite transformed them into halcyons. [Eustathius on Homer *Il* 9.563]

**Alectryon** (Ἀλεκτρυών). When Ares visited Aphrodite at night, Alectryon used to go along to alert him at dawn; but one night he fell asleep, and Helios (the Sun) witnessed the liaison and warned Aphrodite's husband, Hephaestus. Angered by Alectryon's negligence, Ares transformed him into a cock. The story explains why cocks crow at sunrise, and also why they have crests; for Alectryon was wearing a plumed helmet at the time. [Lucian *Cock* 3]

**Aletes** (Ἀλήτης). A Heraclid, called the 'Wanderer' because his father \*Hippotes lived a wandering life after he was exiled for killing the seer Carnus. When Aletes came of age, he led a Dorian force against Corinth. The descendants of Sisyphus who were then ruling the city, surrendered the throne to Aletes and remained there, but their Ionian subjects were defeated by the Dorians and fled. In other accounts, Aletes expelled the descendants of Sisyphus, or the city was betrayed to him by the daughter of the king. Aletes and his descendants, the Aletides, ruled Corinth for five generations until Bacchis and the Bacchides took their place. Aletes later attacked Athens after receiving an oracle that he would be victorious if he spared the king. But the Athenians had heard of the oracle and their king, Codrus, disguised himself as a wood-carrier and ensured that he was killed by an enemy soldier; when Codrus and his followers learned of this, they negotiated an agreement and withdrew. [Conon 26; Pausanias 2.4.3-4; schol. Pindar *Ol* 13.17]

**Aleus** (Ἀλεύς). Son of Aphidas, and a grandson of Arcas; the founder of Alea in Arcadia and the builder of the sanctuary of Athena Alea at Tegea. He was best known for his part in the story of his daughter, \*Auge. [Apollodorus 3.9.1; Pausanias 8.4.4, 8]

**Alexander or Alexandros.** *See* Paris.

**Allecto** (Ἀληκτώ). One of the \*Erinyes (Furies). Her name first appears in the *Aeneid*, where she is described as a daughter of Pluto and Juno invites her to stir up discord between Aeneas and the people of Latium. [Vergil *Aen* 7.342ff]

**Aloadae or Aloads** (Ἀλωάδαι). The giant twin sons of Poseidon and \*Iphimedia were \*Otus and Ephialtes, called *Aloadae* ('sons of Aeolus'), after their supposed father, Aeolus, the husband of \*Iphimedia.

**Aloeus** (Ἄλωεύς). **1.** Son of Poseidon and Canace, presumed to be the father of the Aloads – Otus and Ephialtes – although his wife \*Iphimedia claimed Poseidon as both their grandfather and father. [Apollodorus 1.7.4] **2.** Son of Helios and an Antiope of unknown birth. According to Eumelus, an early Corinthian poet, Helios granted the Asopian lands (in the area of Sicyon) to Aloeus, and Corinth to his brother Aeetes, who subsequently left for Colchis. Aloeus was succeeded by his son Epopeus, who also held power in Corinth in the absence of Aeetes. [Pausanias 2.3.8]

**Alope** (Ἀλόπη). Daughter of Cercyon, an Eleusinian. After bearing a child to Poseidon, Alope gave it to her nurse to be exposed; but it was suckled by a mare and recovered by a shepherd, who passed it on to another shepherd, keeping its royal garments for himself. When the two quarrelled over these garments and asked Cercyon to arbitrate, he recognised them and discovered the full story from Alope's nurse. He ordered that Alope should be put to death and her child exposed; and Alope's body was transformed by Poseidon into a spring near Eleusis which bore her name. Her child, Hippothous, survived in the same manner as before; and Cercyon was later killed by Theseus, who allowed Hippothous to inherit his grandfather's lands. Alope's tomb could be seen on the road between Eleusis and Megara. [Hyginus 187; Pausanias 1.39.3]

**Alphesiboea** (Ἀλφεισίβοια). **1.** The daughter of Phegeus, king of Psophis, who became the first wife of Alcmaeon; otherwise known as Arsinoe. [Hyginus 244; Pausanias 8.24.8] **2.** Daughter of Bias and Pero and the wife of Pelias, otherwise known as Anaxibia. [schol. Homer *Od* 11.287; Theocritus 3.45] **3.** In one account, the mother of Adonis. [Apollodorus 3.14.4]

**Alpheus** (Ἄλφειός). The largest river in the Peloponnese, flowing through Arcadia and Elis, and its god. Alpheus was honoured in cult, and famous in myth for his passion for \*Arethusa. It was also said that he conceived a passion for the goddess Artemis. Knowing that the goddess would be unwilling to marry him, he planned to rape her at Letrinoi in Elis while she was celebrating a nocturnal festival with her nymphs; but the goddess covered her own face and the faces of her companions with mud so that Alpheus was unable to tell her apart and his plan was frustrated. Some said that he pursued her to Ortygia at Syracuse in Sicily, where there was a cult of Alpheian Artemis as at Letrinoi; for his connection with Sicily, *see* Arethusa. Alpheus is mentioned in the *Iliad* as the father of Orsilochus, and some said that he was the father of Phegeus.

**Althaea** (Ἄλθαιά). Daughter of Thestius and Eurythemis; the wife of Oeneus, king of Calydon, and the mother of Meleager and Deianira. On the day of Meleager's birth or a week afterwards, the \*Moirae (Fates) appeared to Althaea and told her that her son's life would come to an end when a log burning on the hearth was fully consumed; so she snatched it from the fire and placed it in a chest. When she heard later that Meleager had killed her brothers, the sons of Thestius, she was so angry that she rekindled it, causing his death. In another version she merely cursed him, setting in train the course of events that led to his death. For details and variants, *see* Meleager In some accounts, Ares was the true father of Meleager, and Dionysus of Deianira. According to Hyginus, Dionysus fell in love with Althaea during a visit to Oeneus, who allowed him free rein by tactfully leaving the city on the pretence that he had some rites to perform. The god rewarded his co-operation by giving him a vine and showing him how to cultivate it. For Althaea's other daughters by Oeneus, *see* Meleagrides. It was generally said that she killed herself after the death of Meleager. [Apollodorus 1.8.1-3; Bacchylides 5; Diodorus 4.34; Homer *Il* 9.529-605; Hyginus 129, 171, 174; Ovid *Met* 8]

**Althaemenes** (Ἄλθαίμηνης). Son of Catreus, king of Crete, and a grandson of Minos. Catreus had learned from an oracle that he would die at the hands of one of his children, and although he tried to keep it secret, his son Althaemenes came to know and left for Rhodes with his sister Apemosyne to avoid any danger of killing his father. According to another source Althaemenes himself had been told by an oracle that he was destined to kill his father. He founded the cult of Atabyrian Zeus on

the tallest mountain on Rhodes, Atabyrion, from which he could view his native Crete. When Apemosyne told him that she had been raped by Hermes, he thought that she was lying to conceal a love affair with a mortal and kicked her, causing her death. In his old age, Catreus wanted to transfer his kingdom to his son and came to Rhodes to seek him out. But when he disembarked, the local people thought that they were being attacked by pirates, and in the skirmish that followed Althaemenes killed his father with a javelin without realising who he was. On discovering that he had fulfilled the prophecy, he prayed to be swallowed up by a chasm and the gods responded to his prayer; in another account he shunned the company of others and eventually died of grief. [Apollodorus 3.2.1-2; Pausanias 5.59.1-4]

**Amalthea** (Ἀμάλθεια). According to one account of the infancy of Zeus, Rhea entrusted the god to Themis, who gave him to Amalthea to rear, and Amalthea fed him on milk from her goat. In Hellenistic and later sources, the name Amalthea is sometimes transferred to the goat itself. Catreus later rewarded Amalthea by giving her the \*Cornucopia, which was known to the Greeks as Amaltheia's horn. In Ovid's rationalised account, the goat broke one of her horns against a tree and Amalthea filled it with fruit and carried it to the infant Zeus. [Apollodorus 1.1.7, 2.7.5; Callimachus *Hymn* 1.47-9; Eratosthenes *Catast* 13; Ovid *Fasti* 5.111-28]

**Amata**. The wife of Latinus, king of Latium, and mother of Lavinia. When Latinus offered Lavinia to the newcomer Aeneas although she was betrothed to \*Turnus, Amata, at the instigation of Juno, opposed the match and roused the other women into a Bacchic frenzy. She hanged herself just before the final duel between Turnus and Aeneas because she supposed that Turnus, who was out of sight, had already been killed in the fighting. [Vergil *Aen* 7.343ff, 12.602f]

**Amazons** (Ἀμαζόνες). A legendary race of warrior women. It was generally believed that they had lived in the north-eastern corner of Asia Minor by the River Thermodon, with Themiscyra as their main city, although some later authors located them in remoter regions by the River Tanais (Don) either in the Caucasus, Thrace, Illyria or even North Africa. They governed their own affairs under the rule of their queen, and men were admitted to their society only as subordinates, if at all. They mixed occasionally with men from neighbouring areas to allow for the conception of children, and of the children who were born to them only the girls were raised to be full citizens and warriors. The male children were exposed, or expelled, or mutilated and enslaved to perform menial functions. The Amazons cauterised the right breast of their daughters to prevent it from growing and thus becoming a hindrance to javelin-throwing and other martial exercises. It was said that this practice explained their name, for they were 'without a breast' (*a-mazos*). In works of art, however, they were depicted as unamputated women who fought with one breast exposed. They wore short tunics like the goddess Artemis, carried distinctive crescent-shaped shields, and wielded the same weapons as ordinary epic heroes or used Scythian bows. As women who devoted themselves to hunting and war, their main deities were Artemis and Ares.

The idea of a society in which the norms of female behaviour were completely reversed appealed to the imagination of the Greeks, who introduced the Amazons into the myths of several of their major heroes. The earliest hero to encounter them was Bellerophon. After he had killed the Chimaera in Lycia, in the south-western corner of Asia Minor, Iobates ordered him to fight with the Amazons as one of three supplementary ordeals, but nothing is recorded of the episode beyond the fact of his victory. Heracles was ordered to fetch the belt (or 'girdle') of Hippolyte, queen of the Amazons as one of his labours. Although there was a tradition that he achieved this on his own by capturing Hippolyte's sister Melanippe and ransoming her for the belt, it was commonly believed that he led a sizeable expedition to the land of the Amazons and fought a major battle with them; *see* Labours of Heracles 9. In this, as in so many other matters, Theseus emulated Heracles: he made war on the Amazons and abducted an Amazon, variously named as Antiope, Hippolyte and Melanippe, to Athens and had a child, Hippolytus, by her. Some claimed that he abducted her while fighting as an ally of Heracles, but it was commonly said that he led an expedition of his own to the



land of the Amazons at a somewhat later period in the company of his friend Pirithous. To avenge his abduction of the Amazon (or his insult to her when he put her aside to marry \*Phaedra), the Amazons invaded Greece for the first time. They made their way to Athens and set up camp on the Areopagus, which first gained its name because they offered sacrifices there to Ares (but *see* Areopagus). After both sides had held back for a considerable time, Theseus led the Athenians against them and defeated them in a pitched battle. An elaborate account of the dispositions of both armies can be found in Plutarch's life of Theseus. After their defeat, some of the Amazons escaped to other parts of Greece, and Amazon graves, marked by a grave-stone shaped like an Amazon's shield, were shown to visitors at Megara, Troezen and elsewhere. Some said that the Amazon commander was called \*Hippolyte. In other versions, the abducted Amazon arranged a peace treaty between the Athenians and the Amazon invaders. In an alternative version she led an armed force of Amazons to Theseus' wedding-feast after she had been put aside for Phaedra, and she and her followers were killed by Theseus and his men when they tried to attack the guests. In some accounts at least, the Amazon seems to have been happy with her position as the wife or concubine of Theseus, and in one she even died in battle fighting at his side.

An Amazon was also included amongst the exotic allies who came to the aid of the Trojans in the final year of the Trojan war. After killing her sister in a hunting accident, \*Penthesilea came to Troy to be purified by Priam, and she killed many Greeks in battle before she met her own death at the hand of Achilles. It seems that the Amazons attacked Phrygia in the period before the war, for Nestor remarks in the *Iliad* that he fought as an ally of the Phrygians on the day when the Amazons came. In later myth, Dionysus was said to have campaigned against the Amazons. *See* Myrina.

**Amber** (Greek ἄλεκτρον). The Greeks obtained their amber by circuitous routes from the Baltic. They offered two mythical accounts of its origin. According to the best known story, the sisters of \*Phaethon, known as the \*Heliades, so mourned for their brother when he plunged to his death in the River Eridanus that the gods took pity on them and transformed them into poplar trees; and in their new form they wept tears of amber, which were carried down the Eridanus (which was originally thought to have issued into the northern seas where amber originated). In another narrative amber was formed from the tears wept by Apollo when he fled to the northern land of the Hyperboreans to escape the anger of Zeus after killing the Cyclopes. A confused awareness of the amber routes may have influenced some traditions on the return voyage of the Argonauts, notably that in which they sailed up the River \*Tanais (Don) and thence to the northern seas. [Apollonius 4.601-18; Diodorus 5.23.3, 4.56.3; Herodotus 3.115; Hesiod fr 311]

**Ambrosia** (ἀμβροσία). The food of the gods. Although it was generally considered to be a solid material, in contrast to nectar, the drink of the gods, it is sometimes portrayed as a fluid or ointment, especially in early sources. It can best be thought of as a honey-like substance. It was naturally imagined that the food of the gods might also confer immortality on human beings and some said that Demeter rubbed Demophon with it, and Thetis did the same for Achilles, in the hope of making them immortal. Such treatment was generally combined with exposure to fire. Similarly, ambrosia and nectar could be used to preserve bodies from decay and to heal the wounds of the gods.

**Amor**. A Roman name for the Greek god \*Eros; *see* Cupid.

**Ampelus** (Ἄμπελος). A personification of the vine. Dionysus fell in love with Ampelus, the son of a nymph and a Satyr, and gave him a vine (*ampelos*), naming it after him. As Ampelus was cutting grapes from this vine, which had been trailed over an elm-tree, he fell to his death, and Dionysus transferred him to the heavens as Vindemiator (the 'Vintager', the star which announced the vine-harvest). Or in another version of his story, recounted at length by Nonnus, Dionysus transformed Ampelus himself into a vine after he was thrown from a bull. [Nonnus 10.175ff; Ovid *Fasti* 3.407ff]

**Amphiaraus** (Ἀμφιάραος). Son of Oecles and Hypermestra, and a descendant of Melampus; an Argive warrior and seer who played a leading part in the Theban war. In his earlier years, he quarrelled with Adrastus, who belonged to a related royal line as a descendant of Bias, and gained the upper hand in the ensuing conflict, forcing him into exile in Sicyon. Some years later, however, they settled their differences and Adrastus returned to rule in Argos. To seal their reconciliation, Adrastus gave Amphiaraus his sister Eriphyle as a wife, and they swore to accept her decision as binding if they should have any future disagreement. When \*Polyneices, son of Oedipus, came to Argos after he had fallen out with his brother Eteocles, Adrastus offered to lead an expedition against Thebes to help him to regain the throne, and asked Amphiaraus to join it. But Amphiaraus knew by his powers as a seer that all the leaders of the expedition, with the sole exception of Adrastus, were destined to be killed, and he not only refused to join the expedition but tried to persuade everyone else not to take part. Polyneices learned, however, of Eriphyle's special authority in disputes between Amphiaraus and Adrastus, and bribed her to force her husband to take part by offering her the \*necklace of Harmonia. As Amphiaraus set off for the war, he told his young sons, Acarnan and Amphilocheus, to avenge Eriphyle's treachery by putting her to death when they came of age and to launch a second expedition against Thebes ten years later.

Amphiaraus was one of the seven champions appointed by Adrastus; for these and the course of the expedition, *see* Seven against Thebes. On the way to Thebes, a snake killed Opheltes, the son of the king of Nemea, as his nurse Hypsipyle was showing the Argives to a spring; and Amphiaraus declared that this was an omen foretelling the doom that awaited them. So they called him Archemorus (Beginning of Doom) and founded the Isthmian games in his honour. At the first games, Amphiaraus was victor in the jumping and the discus-throwing.

The Argives met with disaster at Thebes as Amphiaraus had foretold. According to Aeschylus, Amphiaraus was stationed at the Hominoidian gate opposite Lasthenes. He killed \*Melanippus, who had inflicted a fatal wound on Tydeus, and threw his head to Tydeus to ensure that immortality was not granted to him by Athena; *see* Tydeus. All the champions were killed except for Amphiaraus (and Adrastus, if he is included amongst the champions). Zeus rescued Amphiaraus by opening up a chasm in the earth with a thunderbolt to save him from being speared in the back by his pursuer, Periclymenus; Amphiaraus disappeared into it in his chariot together with his charioteer Battus. This story explained the origin of his famous oracular shrine at Oropus in the south-eastern corner of Boeotia (which was later absorbed into Attica). In other accounts, he was swallowed up at Harma ('Chariot') near Tanagra, or else near Thebes, where he had a dream-oracle which was later eclipsed by his oracle at Oropus. In myth, he delivered an oracle to the Epigoni near Thebes not long after his disappearance; for he predicted that his son Alcmaeon would be the first to enter Thebes and that Aegialeus, the son of Adrastus, would be the only Argive leader to be killed. In later sources at least, Amphiaraus was sometimes included amongst the \*Argonauts and the heroes who hunted the \*Calydonian boar. According to Apollodorus, he made a vital contribution to the boar-hunt by shooting the boar in the eye, and thus inflicting a second wound on it before \*Meleager dealt the death-blow. There was also an early tradition that he attended the funeral games for Pelias and won the foot-race.

**Amphictyon** (Ἀμφικτύων). **1.** The third king of Athens. He was either born from the earth in Attica or he was a son of Deucalion and Pyrrha, who went to settle in Athens. He married Atthis, the daughter of Cranaus, the second king of Athens, but later expelled his father-in-law and ruled Athens for twelve years until he was expelled in his turn by Erichthonius. It was said that he entertained Dionysus, who taught him to mix water into his wine, as was the custom ever afterwards in Greece. [Apollodorus 1.7.2, 3.14.6; Athenaeus 38cd, 179e; p1.2.5-6] (**A, K.**) **2.** The mythical founder of the Delphic amphictiony, an association which bound together various Hellenic peoples for religious purposes; a son or grandson of Deucalion who was primarily associated with Thermopylae. [Pausanias 10.8.1]

**Amphidamas** (Ἀμφιδάμας). Son of Lycurgus, king of Tegea in Arcadia. Amphidamas was the father of Antimache, wife of Eurystheus, and of Melanion, the father of Atalanta in the Arcadian tradition. Alternatively, he was a son of Aleus and brother of Auge, and he joined the \*Argonauts with his brother Cepheus. [Apollodorus 3.9.2; Apollonius 1.161-3, 2.1046-68]

**Amphilochus** (Ἀμφίλοχος). **1.** A son of Amphiaraus, the Argive seer, and Eriphyle. With his brother \*Alcmaeon, he took part in the second Theban war as one of the \*Epigoni and, in some accounts, assisted his brother in the killing of \*Eriphyle. Although he is not mentioned in the *Iliad* and there are no surviving tales that connect him with any specific incident in the Trojan war (apart from the suggestion in a very late source that he was one of the warriors in the Trojan horse), the well-established story that he accompanied the seer Calchas and others to Colophon just after the fall of Troy suggests that he took part in the war. At Colophon, Calchas was defeated by the seer Mopsus in a divination contest and died. Amphilochus, who belonged to a famous line of seers descended from Melampus, later travelled with Mopsus to Mallos on the southern coast of Asia Minor where they founded a highly respected joint oracle. Amphilochus subsequently returned to Argos for a year, but when he came back to Mallos, Mopsus refused to accept him back and the two of them killed one another in single combat. It was also said that he went back to Argos after the Trojan war and then to Acarnania, where he founded Amphilochian Argos; or that he died far away in Spain. [Apollodorus 3.7.5 *Ep* 6.2; Homer *Od* 15.244-8; Lycophron 439-42; Pausanias 2.18.4; Strabo 14.5.16; Thucydides 2.68] **(B.) 2.** A son of Alcmaeon and Manto, probably invented by Euripides; *see* Alcmaeon. Apollodorus attributed the foundation of Amphilochian Argos and even the duel with Mopsus to this Amphilochus, but these were secondary developments. [Apollodorus 3.7.7, *Ep* 6.19]

**Amphimachus** (Ἀμφίμαχος). **1.** Son of Cteatus and Theronice; a suitor of Helen and one of the leaders of the Epeians at Troy. His grandfather Poseidon was greatly angered when he was killed by Hector. [Apollodorus 3.10.8; Homer *Il* 2.620, 13.185-205] **2.** Son of Nomion. He and his brother Nastes were the leaders of the Carians who fought as allies of the Trojans. [Homer *Il* 2.867-71]

**Amphinomus** (Ἀμφινόμος). A son of Nisus from Dulichium; one of the suitors of Penelope. An intelligent and well-meaning man, he urged the others not to kill Odysseus' son Telemachus unless Zeus gave his consent through an oracle. And later, after the fight between the disguised Odysseus and the beggar Irus, he offered some food and his good wishes to Odysseus, who expressed a hope that some god might lead him from the palace to allow him to escape the bloodshed that would ensue when the master returned. Subsequently he saved Odysseus from being driven from the palace and told the suitors again after an unfavourable omen that they should not plot the death of Telemachus. Amphinomus was killed nevertheless in the final conflict between Odysseus and the suitors: when he rushed at Odysseus with a drawn sword to make him stand away from the door, Telemachus struck him in the back with his spear. [Homer *Od* 16.393-406; 18.119-57 and 412-22, 20.240-7, 22.89-94]

**Amphion** (Ἀμφίων). Son of Zeus and \*Antiope, and joint ruler of Thebes with his twin brother Zethus. According to the usual tradition, Antiope fled to Sicyon after becoming pregnant by Zeus, but was later recovered by her uncle \*Lycus (2) and gave birth to Zethus and Amphion at Eleutherae in southern Boeotia as she was being brought back to Thebes. The twins were exposed on Mount Cithaeron, but a herdsman rescued them and reared them in the same area. A contrast in their natures soon became apparent: Amphion was given a lyre by Hermes and devoted himself to music, while Zethus was practical in his interests and turned to cattle-breeding. In the classical period, they were thus portrayed as representatives of two contrasting ways of life, the practical and the contemplative. Meanwhile Antiope was kept in close confinement and ill-treated by Lycus and his wife \*Dirce. Eventually, however, she escaped and made her way to the area where she had last seen her children. On her arrival at the herdsman's cottage, she was turned away by Zethus, who

took her for a runaway slave; she was then captured by Dirce, who happened to pass through while participating in Bacchic revels, but when the herdsman revealed to the twins that Antiope was their mother, they hurried off to her rescue. To avenge her sufferings they tied Dirce to a bull by her hair, causing her death; shortly afterwards, they seized power in Thebes by killing (or merely deposing) Lycus, who was ruling the city at the time.

During their reign at Thebes, they built the famous city-walls with the seven gates. Although the practical Zethus might have been expected to make the greatest contribution, Amphion aided him in his own distinctive way by drawing stones to the walls by the power of his music. For their part in building and fortifying the lower city of Thebes, Amphion and Zethus were generally regarded as its second founders after Cadmus, who first founded the city and built the citadel on its acropolis (which was known as the Cadmeia). In the *Odyssey*, however, they are described as the original founders. According to Pherecydes, the brothers founded Thebes and fortified it against the Phlegyans, a warlike people who lived in the area; but after their deaths, the Phlegyans seized and destroyed it, leaving it in a state of ruin until the arrival of Cadmus.

Amphion married \*Niobe, daughter of Tantalus, and they had numerous sons and daughters, six or seven of each according to most accounts. They lived happily together until Niobe was rash enough to boast that she was better blessed with children than Leto, who had only two. Although she was usually a gentle goddess, Leto was so incensed that she incited her children to kill the children of Niobe and Amphion, and Apollo shot all the boys and Artemis all the girls; *see* Niobids. This incident marked the end of Amphion's rule in Thebes, for he killed himself in his grief, or he was killed by Apollo when he tried to storm the god's temple to avenge the death of his children. [Apollodorus 3.5.5-6; Apollonius 1.735-41; Homer *Od* 11.260-5, 11.24.600-13; Hyginus 8,9; Ovid *Met* 6.146-312; Pausanias 9.5.3-5; Pherecydes fr 41]

**Amphithea** (Ἀμφιδέα). **1.** The wife of Autolycus and mother of Anticleia, mother of Odysseus. [Homer *Od* 19.413-7] **2.** The wife of Lycurgus, king of Nemea, and mother of \*Opheltes. [Apollodorus 1.9.14] **3.** A daughter of Pronax who married Adrastus, king of Argos, and bore him several children including Aegialeus, one of the Epigoni; Argeia, wife of Polyneices; and Deipyle, wife of Diomedes. [Apollodorus 1.9.13]

**Amphithemis** (Ἀμφίθεμις). A son of \*Acacallis and Apollo who was born in Libya after his mother had been banished from Crete by her father Minos. He married a Tritonian nymph who bore him two sons, Nasamon and Caphaurus; Caphaurus was killed when the Argonauts rustled his sheep. Under his other name of Garamas Amphithemis was the eponym of the Garamantians, a Libyan people mentioned by Herodotus. [Apollonius 1. 1489-97]

**Amphitrite** (Ἀμφιτρίτη). A daughter of Nereus and Doris (alternatively, of Oceanus and Tethys); consort of \*Poseidon. When the lord of the seas saw her dancing on Naxos with her sisters, the Nereids, he was impressed by her beauty and carried her off. In another account she was reluctant to accept him when he tried to court her because she wanted to remain a virgin, as did all her sisters except for Thetis, and she fled beyond the pillars of Heracles to the outer Ocean. She hid there in the depths of the sea until a dolphin, who had been sent in search of her along with other envoys, discovered her hiding-place and informed Poseidon or carried her to him on his back. As a reward, Poseidon transferred the dolphin to the heavens as the constellation Delphinus (the Dolphin). As queen of the seas Amphitrite was honoured together with Poseidon. In works of art she was depicted in several ways: 1) often as a regal figure enthroned at her husband's side, 2) being drawn or carried through the sea by creatures of the deep, and 3) leading the Nereids in their dances. She bore three children – Triton, Benthescyme and Rhode – to Poseidon. Otherwise, she appears in only two surviving myths. When Theseus dived into the sea to prove to Minos that he was a son of Poseidon (by Aethra), Amphitrite received him most graciously in Poseidon's palace beneath the sea and gave him a purple robe and a crown that Aphrodite had presented to her as a wedding-gift. But according to a tale which first appears in Roman sources, she proved to be less tolerant of

another of her husband's affairs: when he was attracted to \*Scylla, daughter of Nisus, Amphitrite sprinkled a magic potion into the waters where Scylla bathed, causing six rabid dogs to grow around the lower part of her body, although she kept her beauty above. [Apollodorus 1.2.2, 1.5.6; Bacchylides 17; Eratosthenes *Catast* 31; Hesiod *Theog* 243, 930-3; schol. Homer *Od* 3.91; Pausanias 1.17.3]

**Amphitryon** (*Ἀμφιτρυών*). Son of Alcaeus and a grandson of Perseus; the husband of \*Alcmena, mother of Heracles. Electryon, king of Mycenae, entrusted his kingdom to his nephew Amphitryon before setting out to gain revenge on the Teleboans, who had attacked his land and killed all but one of his sons; he also left his daughter Alcmena in Amphitryon's care, making him swear that he would respect her virginity until his return. But as it turned out, Electryon was killed by Amphitryon before he could depart. Amphitryon had ransomed some cattle that the Teleboans had stolen during their raid, and as they were being returned, he threw a club at a charging cow and it rebounded from her horns to hit Electryon, striking him dead. According to a less favoured tradition, he killed Electryon in anger as they were quarrelling over cattle (presumably the same ones).

\*Sthenelus, another of the grandsons of Perseus, took advantage of the situation to seize Electryon's kingdom and drive Amphitryon into exile. Accompanied by Alcmena and Licymnius, Electryon's surviving son, Amphitryon departed for Thebes, where he was purified for the bloodshed by the ruler \*Creon. Alcmena refused to marry Amphitryon or, in most accounts, to consummate their marriage, until he had led an expedition against the Teleboans to avenge the death of her brothers. He asked for help from Creon, who promised to join the expedition if Amphitryon would rid Thebes of the \*Teumessian fox, which was ravaging the land, and he did this by borrowing the wonder-dog \*Laelaps. With the aid of Creon and other allies, he then launched his attack on the Teleboans, who lived in the Echinadian Islands at the mouth of the Corinthian Gulf. Despite some initial success, he was unable to complete the conquest while Pterelaus, the king of the Teleboans, remained alive. Pterelaus finally met his death when his daughter fell in love with Amphitryon and caused her father's death by plucking out a golden hair which made him invulnerable; *see* Comaetho. Amphitryon was shocked by her treachery and put her to death.

When he returned to Alcmena after successfully avenging the murder of her brothers, he was surprised by the coolness of her welcome and even more surprised when she explained that he had spent the previous night with her. As the seer Teiresias explained to him, Zeus had assumed his form to sleep with her; *see* Alcmena. Although there was a tradition that Amphitryon never dared to sleep with her again, it was generally said that he did sleep with her that night, and that she subsequently gave birth to twin sons – Heracles as a son of Zeus and Iphicles as a son of Amphitryon. When Heracles was less than a year old, two snakes entered the children's nursery and Heracles strangled them while Iphicles fled. Although it was generally said that Hera had sent them, there was also a tradition that Amphitryon had sent them to discover which of the two children was his own son.

Amphitryon was killed while Heracles was still a young man, as he was fighting bravely at his side in a war against the Minyans of Orchomenus (*see* Heracles xxx). According to a Theban tradition, he was still alive when Heracles went mad and killed his children by Megara, and he too would have been killed if Athena had not prevented it by throwing a stone at Heracles to stun him. This stone was shown to visitors, as were the ruins of Amphitryon's house, which had been built for him by Trophonius and Agamedes. In Euripides' *Madness of Heracles*, Lycus (3) is said to have murdered Creon to seize the Theban throne, and to have ill-treated the family of Heracles while the hero was performing his final labour. Amphitryon is a major character in this play, which was not based on traditional mythology. [Apollodorus 2.4.5-11; Euripides *Heracles*; ps.Hesiod *Shield* 1-89; schol. Homer *Il* 14.323; Pausanias 9.11.1, 1.41.1; Pindar *Nem* 10.13-17, *Pyth* 9.81-6; Plautus *Amphitryon*] (F.)

**Amulius**. Son of Proca, king of Alba, and grandfather of Romulus. After the death of Proca, he expelled his elder brother Numitor, the rightful successor, and killed his sons. As an added precaution, he made Numitor's daughter Rhea Silvia (or Ilia) a Vestal Virgin to prevent her from bearing children who might threaten his position, but she bore twin sons, Romulus and Remus, to the god Mars. Although Amulius killed (or imprisoned) her and ordered that her sons should be thrown into the Tiber, they survived to become the founders of Rome. Before founding their own city, they killed Amulius and restored their grandfather Numitor to the Alban throne.

**Amyclas** (Ἀμύκλας). The son of Lacedaemon, the first Atlantid king of Laconia, and Sparta. He succeeded to his father's throne and founded the town of Amyclai by the Eurotas. He married Diomedea, daughter of Lapithes, who bore him two sons – Cynortas, his successor, and \*Hyacinthus. Amyclae was famous for its annual festival of Hyacinthus. In some accounts Amyclas had another son, Argalus, who reigned before Cynortas. [Apollodorus 3.10.3; Pausanias 3.1.3]

**Amycus** (Ἄμυκος). A son of Poseidon by a nymph; the king of the Bebrycians, who lived in Bithynia in the north-western corner of Asia Minor. A strong man of brutal disposition, he forced passing strangers to box with him and killed them. When the \*Argonauts called in at his land, he challenged the best man present to a boxing match; Pollux took up the challenge and killed him with a blow to the elbow or the ear. In Theocritus' version of the story, Amycus, a battered figure wearing a lion's skin, confronted Castor and Pollux by a spring as they were fetching water, and Pollux did not kill him in the ensuing fight but merely forced him to swear that he would not molest strangers in the future. [Apollodorus 1.9.20; Apollonius 2.1-97; Theocritus 22.27-134]

**Amymone** (Ἀμμυμώνη). A daughter of Danaus. When Danaus arrived in Argos, he told his daughters to search for water, which was very scarce because Poseidon had dried up the springs and rivers when the land had been awarded to Hera rather than to himself. In the course of her search, Amymone threw a javelin at a deer and happened to hit a sleeping satyr; but when the satyr leapt up and tried to rape her, she was saved by Poseidon, who put him to flight and then slept with her himself; afterwards, he revealed the springs of Lerna to her. In a variation on the story he struck the earth with his trident to summon forth the spring and also the stream that bore Amymone's name. In another version Poseidon threw his trident at the satyr and it became embedded in a rock; after he had slept with Amymone, Poseidon advised her to pull the trident from the rock, and three streams of water (one for each prong of the trident) gushed forth as she did so. Her subsequent pregnancy saved her from being involved with her sisters in the murder of the sons of Aegyptus (*see* Danaids). She gave birth to a son, the great seafarer Nauplius. [Apollodorus 2.1.4; Hyginus 169; Pausanias 2.37.1]

**Amyntor** (Ἀμύντωρ). Son of Ormenus: a Thessalian (*or* in the *Iliad* a Boeotian) king, and the father of Achilles' adviser and friend Phoenix. His wife was offended when he favoured a concubine above herself, and she persuaded \*Phoenix to sleep with the woman, hoping her affections from the ageing Amyntor. When Amyntor learned of it, he cursed Phoenix, who fled to the court of Achilles' father Peleus; or in a later version, the concubine made false accusations against Phoenix and Amyntor blinded him. Amyntor was killed by Heracles because he tried to prevent him from passing through his land, or because he refused to give him his daughter Astydamia. The boar's tusk helmet of \*Meriones originally belonged to Amyntor, until Autolycus stole it from him. [Apollodorus 3.13.8; Homer *Il* 9.444-77, 10.260-71]

**Amythaon** (Ἀμυθάων). A son of Cretheus and Tyro. He settled in Pylos with his half-brother Neleus and married Idomene, a daughter of his brother Pheres. His sons Melampus and Bias founded royal lines in Argos. The descendants of Amythaon were noted for their intelligence and, in Melampus' branch of the family, their skills as seers and diviners. [Apollodorus 1.9.11; Homer *Od* 11.259]

**Ananke** (Ἀνάγκη). The personification of necessity, but with little mythology of her own. In Plato's myth of \*Er she is represented as seated with a model of the cosmos as a turning spindle on her lap; the three Fates, the \*Moirae, stand in front of her throne as her daughters, although the mother of the fates is generally given as \*Themis. [Plato *Rep* 617c]

**Anaphe** (Ἀνάφη). A small island near Thera (Santorini) in the southern Aegean. Towards the end of their return voyage, the Argonauts became lost in the darkness as they were sailing north from Crete; Jason prayed to Apollo, who revealed the island by raising his gleaming bow or by shooting an arrow to cause a lightning flash. It was called Anaphe because of the way in which it appeared (*anaphanēnai*) against all expectation. [Apollodorus 1.9.26; Apollonius 4.1694-1730]

**Anaxagoras** (Ἀναξαγόρας). A grandson of Proetus who succeeded his father Megapenthes as king of Argos. In some accounts, the women of Argos were sent mad by Dionysus and cured by \*Melampus during the reign of Anaxagoras (rather than that of \*Proetus). Although this tale about the Argive women probably originated as a wholly separate myth, it came to be associated with that of the madness of the daughters of Proetus. [Diodorus 4.68.4; Pausanias 2.18.4]

**Anaxarete** (Ἀναξαρήτη). A Cypriot maiden of noble birth who was descended from \*Teucer. When Iphis, a man of humble birth, fell in love with her, she rejected him with derision and he hanged himself at the door of her house. As the funeral procession was passing her house, the hard-hearted Anaxarete gazed out at her body and was turned to stone by Venus (Aphrodite). This was Ovid's version of the story of \*Arsinoe and Arceophon. [Ovid *Met.* 14.698ff]

**Anaxibia** (Ἀναξιβία). **1.** A daughter of Bias and the wife of Pelias. [Apollodorus 1.9.10] **2.** Daughter of Cratæus and the wife of Nestor. [Apollodorus 1.9.9] **3.** A sister of Agamemnon who married Strophius, king of Phocis. She was the mother of \*Pylades, who was raised with his cousin \*Orestes and later helped him to avenge Agamemnon's murder. [Hesiod fr 194; Pausanias 2.29.4]

**Ancaeus** (Ἄγκαῖος). **1.** A son of Lycurgus, king of Arcadia. When his ageing father Aleus hid the armour of Ancaeus to prevent him from joining the Argonauts, he set off in a bear's skin. His favoured weapon was a large double-headed battle-axe, and he was so strong that he was chosen to row on the same bench as Heracles. He also joined the hunt for the \*Calydonian boar, which inflicted a fatal wound on him; he was honoured ever afterwards in his native Tegea for continuing to stand up to it after he was wounded. He can be recognised in many depictions of the hunt by his distinctive axe and bear's skin. His son Agapenor led the Arcadians at Troy. [Apollodorus 1.8.2, 3.9.2; Apollonius 1.394-400, 2.118-21; Bacchylides 5.110-20; Ovid *Met.* 8.391-402; Pausanias 8.45.2] **2.** Son of Zeus or Poseidon and Astypalaea, daughter of Phoenix; the king of the Leleges in Samos. He was an Argonaut like his namesake and was often confused with him. Noted for his eloquence and cleverness rather than his strength, he was chosen as steersman of the *Argo* after the death of Tiphys. In his Samian homeland, which was famous for its wine, he devoted himself to agriculture and planted many vines. One year, he was told by a seer that he would die before he could drink from their fruit. When the crop was ripe, he pressed some juice from a bunch of grapes and summoned the seer, who merely remarked, 'There's many a slip twixt cup and lip'. At that very moment, Ancaeus was called aside to deal with a boar which was ravaging the crops and he was killed by it before he could drink the juice of the grapes. Hence the proverb. [Apollonius 1.188 and schol.; Apollonius 2.864-95]

**Anchemolus** (Ἀγχέμολος). Son of Rhoetus, king of the Marruvians, a central Italian people. Fearing his father's anger after he had seduced his stepmother Casperia, he took refuge with Daunus, the father of Turnus; he supported Turnus in his conflict with Aeneas until he was killed by Pallas. [Vergil *Aen.* 10.388-9 with Servius ad loc]

**Anchises** (Ἀγχίσσιος). The father of \*Aeneas. As the son of Capys and Themiste, daughter of Ilus, Anchises belonged to a minor branch of the Trojan royal family, and lived outside the city on Mount Ida. He was exceptionally handsome, and Zeus caused Aphrodite to fall in love with him to punish her for causing all the other gods to fall in love with mortals. Assuming the guise of a Phrygian princess, she approached him as he was herding his cattle on Ida. After they had slept together, she revealed her true identity and said that she would give birth to a son of theirs, Aeneas, and that he would be reared by the mountain nymphs and brought to his father in his fifth year. And she warned Anchises to tell others that he was the son of a nymph and never to betray his true origin. According to the *Homeric Hymn to Aphrodite*, she said that Zeus would strike him with a thunderbolt if he revealed that Aeneas was her son. In some later sources Zeus is said to have done so when Anchises revealed the secret to his friends while he was drunk, but it was generally said that he was crippled (or in one source, blinded) rather than killed and that he lived to an advanced age. In the *Iliad*, he is said to have stolen some of the divine horses of \*Laomedon to serve as stallions to his mares. He had a mortal wife, Eriopis, who bore him a daughter Hippodameia and other children. According to a famous story which first appears in the classical period, Aeneas rescued his ageing father during the sack of Troy by carrying him away on his back, and the image of Aeneas with his aged father on his shoulders and his young son by his side became universally familiar as an illustration of the 'pietas' of Aeneas.

Traditions about his ultimate fate varied in accordance with developments in the mythology of Aeneas. He was buried either on Mount Ida in the Troad, or in Macedonia or Epirus, or under Mount Anchisia in Arcadia; alternatively, he made his way to Italy with his son. In the *Aeneid*, he died soon after they arrived in Sicily and was buried under Mount Eryx; but some said that he reached Latium. Vergil and other Latin authors credited him with prophetic powers which enabled him to offer valuable advice to Aeneas during their voyage. [Dionysius 1.64; Homer *Il* 5.263-72, 14.428-9 and schol., 20.208-41; *Homeric Hymn Aphrodite*; Hyginus 94; Pausanias 8.12.8-9; Vergil *Aen* 2.648-9 with Servius]

**Anchurus** (Ἄγκουρος). A son of Midas. One day a great chasm opened up in Midas' city of Celaenae and many households were swallowed up by it. On receiving an oracle that it would close again if he threw his most precious possessions into it, Midas heaped gold and silver into it, but all without effect. Realising that a human life is the most valuable thing of all, Anchurus embraced his father and his wife Timothea and rode into the chasm, which duly closed. An apocryphal myth of late origin. [Plutarch *Parallel Stories* 5]

**Androgeos** (Ἀνδρογέως). A son of Minos and Pasiphae. He met his death in Attica after he had gone there to compete in the Panathenaic games. When he was victorious in all the events, Aegeus, the king of Athens, was so angered by his success that he sent him to confront the Marathonian bull, which duly killed him. Other versions: 1) the bull killed him when he ran across it by chance; 2) his fellow athletes ambushed and killed him out of jealousy as he was travelling to Thebes; 3) Athenian and Megarian athletes conspired together to kill him at Athens; 4) Aegeus had him killed because he feared that he was conspiring with his enemies, the sons of Pallas. \*Minos was informed of his son's death as he was offering a sacrifice on Paros, and he launched a war against Athens soon afterwards to avenge the murder. When the Athenians were finally forced to submit to his terms, he exacted a regular tribute from them of seven boys and seven girls to serve as food for the Minotaur. [Apollodorus 3.15.7; Diodorus 4.60.5; Pausanias 1.27.9; Plutarch *Theseus* 15-6; Servius on *Aen* 6.14]

**Andromache** (Ἀνδρομάχη). The daughter of Eetion, king of Cilician Thebes, and the wife of \*Hector, the eldest son of Priam. Her father and seven brothers were killed by Achilles during an attack on Thebes, and her mother was captured and ransomed. Andromache bore a single son \*Astyanax to her husband. In one of the most poignant scenes in the *Iliad*, she and a nursemaid carrying Astyanax hurried up to the walls of Troy to meet Hector before he set out for battle, and



the couple talked of the sad fate that she and her child could expect if Hector were killed by Achilles as her father had been before him. After Hector's death she expressed her distress and her fears for her child in a touching lament; subsequently, when his body was returned for burial, she expressed her fear that the city would fall before her son reached manhood, and that the two of them would be enslaved or that, perhaps, her son would be hurled from the walls by one of the Greeks. When Troy finally fell to the Greeks, Andromache's worst expectations were fulfilled, for Astyanax was hurled to his death, and she was assigned to Achilles' son Neoptolemus as a slave and concubine. She and Helenus accompanied Neoptolemus to Epirus in north-western Greece, where he won a kingdom for himself; she bore him a son, Molossus, who succeeded his father as king of the Molossians. Some said that she also bore him two further sons, Pielus and Pergamus. After Neoptolemus was killed at Delphi, Andromache married \*Helenus, who was one of Hector's brothers, and bore him a son Cestrinus, another local eponym. According to Pausanias, she accompanied Pergamus to Asia Minor after the death of Helenus and settled with him at Pergamon, the city that he founded there. A shrine to her could be seen in the city.

In Euripides' *Andromache*, she aroused the jealousy of \*Hermione, the wife of Neoptolemus, because she had borne him a child while Hermione herself had remained infertile. When Andromache and her son sought sanctuary at the shrine of Thetis while Neoptolemus was away at Delphi, Hermione tried to force her to go away with the aid of her father Menelaus. They achieved their aim by seizing her son and would have killed both of them if Peleus, the grandfather of Neoptolemus, had not arrived and saved their lives. Hermione departed soon afterwards with Orestes, who had arranged for Neoptolemus to be murdered at Delphi; and at the end of the play, the goddess Thetis appeared and declared that Andromache should marry Helenus and that her son by Neoptolemus would succeed to the kingdom.

According to the *Aeneid*, Aeneas called in at Epirus while Andromache was living there with Helenus and found that they were preoccupied with their Trojan past: he came upon Andromache as she was pouring a libation to Hector's ashes by two altars that she had raised to him and discovered that her husband had built an imitation of the Trojan citadel. [Euripides *Andr, Tr*; Homer *Il* 6.390-502, 22.437-515, 24.723-46; schol. Lycophron 1268; Pausanias 1.11.1-2, 2.23.6; Vergil *Aen* 3.295-348]

**Andromeda** (*Ἀνδρομέδα*). Daughter of Cepheus, king of Ethiopia. Her mother Cassiopeia boasted that she was more beautiful than the Nereids, provoking Poseidon to send a sea-monster against the land. When the Ethiopians learned from the oracle of Ammon that they would be rid of the monster if Andromeda were offered up to it, they insisted that Cepheus should follow the oracle's advice, and he tied his daughter to a rock by the seashore. She was saved by Perseus, who saw her plight as he was returning with the Gorgon's head. He fell in love with her at first sight and killed the monster after receiving an assurance that he could have her as his wife. In one version, Andromeda herself made this promise, but Cepheus had to be persuaded afterwards to abandon his doubts about the suitability of Perseus as a husband for her. In another version, Perseus reached an agreement with Cepheus beforehand, but problems still arose because Andromeda was already betrothed to her paternal uncle Phineus (or Agenor); subsequently, either when Phineus and his followers tried to abduct Andromeda from the wedding-feast or Perseus discovered that they were plotting against him, Perseus used the Gorgon's head to turn them to stone.

Andromeda accompanied her husband to Seriphos and finally to Mycenae in the Argolid. She bore him several sons, including Alcaeus, the father of Amphitryon, and Sthenelus, the father of Eurystheus. According to a tradition mentioned by Herodotus, she was also the mother of Perses, the eponym of the Persians, who was born while she and her husband were still in Ethiopia. They left him there on their departure because Cepheus had no male heir. In astral mythology, Andromeda was transferred to the sky by Athena to become the constellation that bears her name, as were her parents, husband and the sea-monster.

The Hellenistic mythographer Conon offered a rationalised version of Andromeda's story. When Cepheus had to choose between Phineus and Phoenix as suitors for his daughter's hand, he

selected Phoenix; but fearing that his brother Phineus would be offended if he knew that he had rejected his suit, he arranged a charade in which Phoenix abducted her in a boat called the *Cetos* (Sea-monster). But Andromeda cried out for help as if it were a genuine abduction. Perseus, who happened to be sailing by, destroyed the *Cetos* to save her and massacred the crewmen, who were petrified (in the metaphorical sense). [Apollodorus 2.4.3-5; Conon 40; Herodotus 7.61; Hyginus 64, *Astr* 2.11; Ovid *Met* 5.1-249] (F.) See Constellations **14-17**.

**Anius** (Ἄνιος). Son of Apollo and Rhoëo. When Rhoëo's father Staphylus, who lived in the south-west corner of Asia Minor, discovered that she was pregnant, he shut her in a chest and threw it into the sea; but the chest was washed ashore on Delos, where she gave birth to her child. She placed him on an altar of Apollo and prayed to the god to save him. Apollo ensured that he grew up in safety and granted him prophetic powers; he later became the king of Delos and a priest of Apollo. By his wife Dorippe he had three daughters – Oeno, Spermo and Elais, known as the Oinotropoi. Dionysus granted them the special powers, which would prove valuable to the Greeks during the Trojan war, of drawing wine, grain and oil respectively from the ground. Anius knew by his own prophetic powers that Troy would not fall until the tenth year, and he offered to support the Greek army at Delos during that period. Although his offer was not accepted, his daughters were later taken to the Troad by Palamedes, or by Menelaus and Odysseus, when the Greeks were facing starvation in front of Troy. In later sources, Anius and his daughters supplied the Greeks while they were still at Aulis on the Greek mainland. In another version Agamemnon resorted to force to secure the services of the Oinotropoi, causing them to flee abroad; when they were eventually captured and fettered by the Greeks, they prayed for help to Dionysus, who transformed them into doves. In the *Aeneid*, Anius received Aeneas on Delos as he was sailing from Troy after the war. [Apollodorus *Ep* 3.10; Dictys 1.23; Diodorus 5.62; Ovid *Met* 13.640ff; schol. Lycophron 570, 581; Vergil *Aen* 3.80 with Servius]

**Anna Perenna**. In Vergil's *Aeneid* is the sister of Dido and her confidante. She urges Dido to give in to her love for \*Aeneas for personal and political reasons, and when Aeneas eventually leaves, Dido commits suicide, and Anna is left desolate. There is a hint in Vergil's account (4.420-1) that Aeneas preferred Anna to Dido, and this recalls another version whereby Anna was forced to flee Carthage after Dido's death when \*Iarbas invaded the town. She went to the island of Malta, but again had to escape when harassed by her brother Pygmalion. Her ship was blown off course and she landed at Latium where Aeneas recognised her; he was ready to welcome her but his wife \*Lavinia was hostile. Anna travelled again until she was carried off by the river-god Numicus; she then became immortalised as a water-nymph and was given the name Perenna meaning 'perennial'. This story is an attempt to connect the Aeneas legend with the much older annual festival to Anna Perenna in March. Ovid tells two further stories about her: in the first she kept starvation off the people of Bovillae during the early secession of the plebeians by baking cakes for them, in the second she tricked Mars, who was courting Minerva, by substituting herself for the bride, and, when Mars lifted the veil, he found an old woman instead of the lovely goddess; rude jokes were consequently incorporated into Anna's festival. [Ovid *Fasti* 3.523-696; Vergil *Aen* 4 *passim*]

**Antaeus** (Ἄνταιός). Son of Poseidon; a Libyan giant. He forced strangers to wrestle with him and roofed his father's temple with their skulls until he was finally killed by Heracles, who encountered him as he was travelling through Libya to fetch the cattle of Geryon or the apples of the Hesperides. According to a tradition which first appears in Latin sources, the strength of Antaeus increased whenever he came into contact with his mother, the earth, and Heracles killed him by hoisting him into the air and crushing him in his arms. Heracles slept with his wife Iphinoë afterwards and she bore him a son called Palaemon. [Apollodorus 2.5.11; Lucan 4.593ff; Ovid *Met* 9.183-4; Pherecydes fr 76; Pindar *Isth* 4.52-5]

**Antenor** (Ἀντήνωρ). Son of Aesyetes or Hicetaon and Cleomestra; a Trojan elder. By his wife Theano, a priestess of Athena, he was the father of a number of sons who fought in the Trojan war. He welcomed Menelaus and Odysseus to his house when they visited Troy on an embassy to seek the return of Helen and Menelaus' treasures. According to the *Iliad*, Antenor was the first to speak at the Trojan council, and he argued that it would be right for them to agree to both requests; and later sources add that Antenor saved the lives of Menelaus and Odysseus when some of the Trojans proposed that they should be put to death. During the sack of Troy, a leopard-skin was attached to his house to indicate that he and his family should be spared.

Later mythographers, particularly in the Roman period, suggested that Antenor's behaviour towards the Greeks was prompted by treachery rather than a sense of justice. For it was said that he was sent as an envoy to the Greek camp on more than one occasion and that he plotted with Agamemnon and other leaders. In return for half of Priam's treasures and a promise that one of his sons would become king of Troy after the war, he agreed to hand over the \*Palladium, the talisman that protected the city, and even to open up the city gates or the trap-door of the Trojan horse. There were differing accounts of his later life. According to Pindar, he and his sons sailed with Helen to Cyrene in North Africa; in another version he and his sons (or his sons alone) went to Thrace and thence to the Adriatic, where they founded various cities, notably Padua; in late sources, he reaped the fruits of his treachery and remained at Troy to found a new dynasty. [Apollodorus *Ep* 3.28-9; Dictys 4-5; Homer *Il* 3.148, 3.203-8 and schol., 7.345-53; Pausanias 10.27.1; Pindar *Pyth* 5.80-7; Servius on *Aen* 2.15; Vergil *Aen* 1.242-9]

**Antheus** (Ἄνθεύς). **1.** A companion of Aeneas in the *Aeneid*. [Vergil *Aen* 1.181 etc] **2.** A prince from Halicarnassus who was sent as a hostage to Phalius, a king of Miletus descended from Neleus. When Antheus rejected the advances of Cleoboea, the wife of his host, she chased a pet partridge into a well (or threw a golden cup into it) and asked Antheus to recover it; while he was down the well, she pushed a millstone into it, causing his death. From a sense of guilt, and also because she found no relief from her passion, she later hanged herself; and her husband abandoned the kingdom to another in the belief that he was under a curse. [Parthenius 14]

**Anthus** (Ἄνθος). The central figure in a multiple transformation story by the Hellenistic poet Boios. He was a son of Autonus and Hippodameia, and he had three brothers, Erodios, Schoeneus and Acanthus, and a sister, Acanthis. Autonus owned a large herd of horses which were tended by his wife and children. Erodios was very fond of the horses and used to graze them on his father's meadows; but one day, Anthus drove them from their pasture, which so angered them that they attacked him and began to eat him. Although he cried for help, he was killed by them because his father and servant were slow to come to his aid and his mother was too weak to drive the horses away. As the members of his family mourned his tragic end, Zeus and Apollo took pity on them and transformed them into birds. They turned his father into a bittern (*oknos*) because he had hesitated (*oknesen*) to chase the horses away, and his mother into a crested lark. Anthus himself and his sister and brothers were turned into the birds that bore their names (of uncertain identification except for the *erodios*, which was a form of heron), and his servant into a *leukerodios*, another form of heron. The *anthos* has avoided horses ever since, and whenever it hears a horse whinnying, it flies away mimicking the sound. [Antoninus 7]

**Anticleia** (Ἀντίκλεια). A daughter of Autolycus; she married Laertes, king of Ithaca, and became the mother of Odysseus. In the *Odyssey*, she was greatly distressed at the long absence of her son during and after the Trojan war and died before he returned. He spoke to her shade in Hades, but she flitted from his arms like a shadow or a dream when he tried to embrace her. Homer seems to imply that she committed suicide, as is explicitly stated in some later sources. There was a tale that \*Nauplius encouraged her to hang herself by convincing her that Odysseus was dead. Some said that the true father of Odysseus was Sisyphus, who had a similar reputation for cleverness and cunning. According to this tradition, Sisyphus seduced Anticleia when he came to recover some

cattle that her father had stolen from him, and she was already pregnant with Odysseus at the time of her marriage to Laertes. [Homer *Od* 11.84-7, 11. 152-224, 15.346-371 with schol. 11.197 and 202; Hyginus 201, 243]

**Antigone** (Ἀντιγόνη). **1.** Daughter of Oedipus, king of Thebes, and Jocasta (or Euryganeia), and the sister of Polyneices, Eteocles and Ismene. She was best known for her confrontation with Creon, king of Thebes, as depicted in Sophocles' *Antigone*. When Creon issued a decree forbidding the burial of Polyneices, who had made war on his native city and been killed by Eteocles, Antigone felt that she should disobey Creon and bury him as a religious duty that she was obliged to fulfil as his nearest surviving relative. After an unsuccessful attempt to persuade Ismene to join her in the task, she fulfilled the formalities of burial by sprinkling some earth over Polyneices' body; but Creon's guards swept the earth away, and caught Antigone when she returned to replace it and to offer a libation. She defended her actions in front of Creon with stubborn courage, arguing that the unwritten laws of the gods took precedence over Creon's arbitrary decree. After she had been taken away, Creon's son Haemon, who was betrothed to Antigone, appealed on her behalf and warned Creon that the citizens of Thebes considered her cause to be just. But Creon paid no attention to him and ordered that Antigone should be walled up in a cave with a minimum of food. He finally relented when the seer Teiresias revealed that the gods were offended by his action and were refusing all the Theban sacrifices, but his change of heart was too late because Antigone had already hanged herself in her tomb. To complete the disaster, Haemon killed himself beside her body and Creon's wife Eurydice took her life when she heard of her son's death. In other versions Antigone acted in conjunction with Ismene and other Theban maidens; in two plays by Euripides, she was said to have buried Polyneices in a state of Bacchic possession. In a version recorded by Hyginus, Antigone and Argeia, the wife of Polyneices, laid his body on the funeral pyre of Eteocles under cover of darkness. They were caught by the guards, however, and although Argeia managed to escape, Antigone was brought in front of Creon, who handed her over to Haemon to be put to death. Haemon, who was betrothed to her, placed her in the care of some shepherds and claimed to his father that he had killed her. Antigone bore a son to Haemon, and later, when the young man went to Thebes to compete in some games, Creon recognised his parentage from a birth-mark. Although Heracles begged Creon to spare his son, he persisted in his anger, and Haemon took his own life after first killing Antigone. Despite the existence of these other versions, it is clear that Sophocles' drama always held the greatest imaginative appeal because there was nothing to detract from the starkness of the central confrontation between Creon and Antigone. Antigone also plays a significant, if subordinate, role in Sophocles' *Oedipus in Colonus* as the faithful daughter who guided her blind father to the place of his death in Attica. Antigone is not mentioned in any surviving source of earlier date than the fifth century BC. Ion of Chios, a contemporary of Sophocles, offered a conflicting account of her death in which she and Ismene were burned to death by Laodamas, son of Eteocles, in a temple of Hera for some unstated reason. **2.** Daughter of Laomedon, king of Troy. She was so proud of her beautiful long hair that she boasted that it was as fine as Hera's, which so angered the goddess that she turned her into a stork. In a more elaborate version, Hera turned Antigone's hair into snakes, but the gods took pity on her and transformed her into a stork, a bird hostile to snakes. [Ovid *Met* 6.93-7; Servius on *Georgic* 2.320] **3.** Daughter of Eurytion, king of Phthia. When Peleus took refuge in Phthia after he and his brother had caused the death of Phocus, he married Antigone, who bore him a daughter, Polydora. He later went to the court of Acastus to be purified for an accidental killing; when he rejected the advances of Astydamia, the king's wife, she sent a message to Antigone alleging that Peleus was planning to marry Sterope, the daughter of Acastus, which so distressed Antigone that she hanged herself. [Apollodorus 3.13.1-3]

**Antilochus** (Ἀντίλοχος). A son of Nestor and Anaxibia (or Eurydice). He accompanied his father to the Trojan war, and became the most intimate friend of Achilles after Patroclus. It was he who informed Achilles of the death of Patroclus. Although he appears quite frequently in the *Iliad* and is

portrayed as a brave young warrior, he is not a figure of central importance in that epic. He came to the fore in the next epic in the Trojan cycle, the *Aethiopis*, which described how he was killed by \*Memnon, one of the last important allies of the Trojans, and was then avenged by Achilles, who met his own death soon afterwards. According to Pindar, who probably based his account on the same epic, Antilochus sacrificed his life to rescue his father Nestor, whose chariot had been immobilised after one of the horses had been shot by Paris. The ashes of Antilochus were laid near those of Achilles and Patroclus, and he passed his posthumous existence with them in Hades or on the island of \*Leuce. [Homer *Il* 5.565ff, 13. 545ff, 17.65ff, 17.681ff, 18.1ff, 23,301ff, *Od* 4.186-202, 11.467-70, 24.76-9; Pindar *Pyth* 6.28-42]

**Antimachus** (Ἀντίμαχος). A wealthy Trojan elder. When Menelaus and Odysseus came on an embassy to Troy to ask for the return of Helen and Menelaus' treasures, Antimachus, who hoped to be rewarded with gold from Paris, not only opposed the return of Helen but went so far as to urge that the ambassadors should be put to death. This latter action had fatal consequences for his sons Peisander and Hippolochus: when Agamemnon captured them in battle he rejected their offer of a ransom and killed them without pity. [Homer *Il* 11.122-47]

**Antinoe** (Ἀντινόη). **1.** Daughter of Cepheus, king of Tegea in Arcadia. At the command of an oracle, she led the Mantineians away from their original home to the site of Mantinea on the River Ophis (Snake) by following a snake. [Pausanias 8.8.4] **2.** One of the daughters of Pelias who fled to Arcadia after Medea had tricked them into killing their father. As with her namesake, her grave could be seen at Mantinea. [Pausanias 8.11.2-3]

**Antinous** (Ἀντίνοος). Son of Eupheides, an Ithacan nobleman; the most insolent and brutal of Penelope's suitors. He plotted to ambush and kill Telemachus as he was sailing back from the Peloponnese, and after he failed in that, urged that the suitors should ambush him on land; and when \*Odysseus arrived at his palace in disguise, Antinous treated him with contempt, throwing a foot-stool at him, forcing him to fight with the beggar Irus, and reviling him when he prepared to take up his bow. Accordingly, Antinous was the first of the suitors to be killed by Odysseus, who shot him in the throat with an arrow as he was raising a wine-cup to his lips. [Homer *Od* 4.627-73, 16.363-406, 17.445-504]

**Antiope** (Ἀντιόπη). Daughter of Nycteus, ruler of Thebes, and Polyxo (or a daughter of the Sicyonian or Theban river-god Asopus). While still young she was raped by Zeus (who assumed the form of a satyr in some accounts); when her father learned that she was pregnant, he so alarmed her by his threats that she fled to Sicyon, where she was welcomed by the king, Epopeus, who took her as his wife. In his distress at the episode, Nycteus died or took his own life, but before his death he asked Lycus (2), his brother and successor, to swear that he would punish Epopeus and Antiope. Lycus therefore marched against Sicyon, killed Epopeus and recovered Antiope. As he was bringing her back to Thebes, she gave birth to twin sons, Zethus and Amphion, at Eleutherae near the border between Attica and Boeotia. She exposed the children and continued on her way to Thebes, where Lycus and his wife Dirce kept her in confinement and treated her with extreme harshness.

Meanwhile, Zethus and Amphion had been rescued and brought up by a shepherd; when the opportunity arose, or when her shackles untied themselves of their own accord, Antiope escaped and made her way to the place where she had given birth to her sons. She found the cottage where they were living, but Zethus thought that she was a runaway slave and turned her away. Dirce, who happened to pass through while participating in Bacchic revels, ran across her and dragged her away to put her to death. Just in time the shepherd revealed her true identity to her two sons, who hurried off to rescue her. To avenge her sufferings, they killed or expelled Lycus and tied Dirce to a bull, causing her death; *see* Amphion. According to Pausanias, Dionysus was angered by the death of Dirce, who was a devotee of his, and sent Antiope mad; she wandered through Greece in a state

of distraction until Phocus, son of Ornytion, met her and cured her. Afterwards he married her, and they were buried in the same grave at Tithorea in Phocis north-east of Delphi.

There were also two other accounts of Antiope's earlier life. According to Pausanias, she was abducted from Thebes by Epopeus, and Nycteus was fatally wounded in a subsequent attack on Sicyon. He asked Lycus to exact revenge, but Epopeus died before he could do so, and Lamedon, the next king of Sicyon, delivered Antiope to him. Although she gave birth to her sons on the way to Thebes as in other versions, there is no mention of their father or the circumstances of their conception. Secondly, there is an eccentric version recorded by Hyginus in which Antiope was married to Lycus, who put her aside for Dirce after she had been raped by Epaphus (i.e. Epopeus). After that, Zeus had intercourse with her, and Dirce imprisoned her because she suspected that Zeus was still associating with her. With the aid of Zeus, she escaped to give birth to her sons, who eventually exacted their usual revenge on Dirce. [Apollodorus 3.2.5; schol. Apollonius 4.1090; Homer *Od* 11.260-5; Hyginus 7, 8; Pausanias 2.6.2-3, 9.17.4]

**Antiphus** (Ἄντιφος). **1.** A son of Thessalus, king of Cos, and grandson of Heracles. With his brother Pheidippus, he led warriors from various Aegean islands to Troy in thirty ships. He won a kingdom for himself in Thessaly after the war and named the land after his father. [Apollodorus *Ep* 6.15; Homer *Il* 2.678] **2.** A son of Priam and Hecuba. Achilles captured him and his half-brother Isus as they were tending sheep on Mount Ida. Although he released them in return for a ransom, they were later killed in battle by Agamemnon. [Homer *Il* 11.101-12]

**Aphareus** (Ἀφαρεύς). Son of Perieres and Gorgophone. With his brother Leucippus, he ruled Messenia in the south-west Peloponnese after the death of Perieres. He married his half-sister Arene, daughter of Oebalus, who bore him three sons – Idas and Lynceus, who were famous for their conflict with the Dioscuri, and Peisus. When his cousin Neleus, the father of Nestor, was expelled from Thessaly by his brother Pelias, Aphareus offered him refuge, and granted him some land on the coast and the city of Pylos. According to the Messenian tradition, he also welcomed Tyndareus during his exile from Sparta, and Lycus (4), son of Pandion, after he had been exiled from Athens by Aegeus. [Apollodorus 1.9.5, 3.10.3; Pausanias 3.1.4, 4.2.4 -4.3.1]

**Aphrodite** (Ἄφροδίτη). This article is under revision. See instead “Aphrodite” in P. Grimal, *The Dictionary of Classical Mythology*, Oxford (Blackwell) 1996.

**Apis** (Ἄπις). **1.** Son of Phoroneus and the nymph Teledice. He succeeded his father as ruler of the Peloponnese, and named it Apia after himself; but his violent and tyrannical rule caused Thelxion and Telchis to plot against him and kill him. He left no children. According to the Sicyonians, however, the Apis who ruled the Peloponnese was the son of Telchis and father of Thelxion. [Apollodorus 2.1.1; Pausanias 2.5.5] **2.** Aeschylus refers to an Apis, son of Apollo, a seer and healer from Naupactus who freed Argos from harmful monsters. [Aeschylus *Supp* 262-70] **3.** An Arcadian who was accidentally killed by \*Aetolus. [Pausanias 5.1.8] **4.** In Egyptian cult, the sacred bull worshipped at Memphis. Herodotus mentions that the Greeks called him Epaphus (thus identifying him with the son of Io, who was herself identified with Isis); and in later times, he was sometimes identified with the Argive Apis. [Apollodorus 2.1.1; Herodotus 2.153, 3.28]

**Apollo** (Ἀπόλλων). This article is under revision. See instead “Apollo” in P. Grimal, *The Dictionary of Classical Mythology*, Oxford (Blackwell) 1996.

**Apsyrtus** (Ἄψυρτος). Son of Aetes, king of Colchis, and Asterodia, he was the younger brother of \*Medea. In the earlier tradition, Medea, on the advice of Jason, seized Apsyrtus from his father's palace while he was still a young child, and the Argonauts took him with them as they fled from Colchis with the \*golden fleece. When Aetes sailed in pursuit of them, Medea killed and dismembered Apsyrtus, and threw the pieces of his body into the water; the Argonauts escaped as

Aeetes stopped to recover the remains of his son. According to Apollodorus, he buried them at Tomi (*Tomoi* – ‘Pieces’) on the western shore of the Black Sea. In the later account by Apollonius, Apsyrtus was already of military age and Aeetes sent him in pursuit of the Argonauts; when they tried to escape up the Ister (Danube), he was able to block their passage, but Medea lured him to a meeting at a temple of Artemis on an island at the mouth of the river, where he was ambushed and killed by Jason. In a curious version recorded by Hyginus, Apsyrtus pursued the Argonauts to the island of Artemis after catching up with them at the land of \*Alcinous (here wrongly placed in the northern Adriatic). It was sometimes suggested that Medea killed Apsyrtus at her father’s palace before departing. Whatever the circumstances, the murder of Apsyrtus aroused the anger of Zeus, who caused the Argonauts to make a long detour to the island of \*Circe to be purified. [Apollodorus 1.9.24; Apollonius 4.303-481; Euripides *Med* 1334-5; Hyginus 23]

**Aquarius** ('water-carrier'). *See* Constellation **31**.

**Aquila** ('eagle'). *See* Constellation **9**.

**Arabus** (*Ἄραβος*). Son of Hermes and Thronia, daughter of Belus, and the mother of Cassiopeia; the eponym of Arabia. [schol. Apollonius 2.178; Strabo 1.2.34]

**Arachne** (*Ἀράχνη*). A young woman of Lydia, the daughter of Idmon, a dyer who lived at Colophon. She was such a skilful and elegant weaver that the nymphs would abandon the neighbouring hills and streams to watch her as she worked. They thought that Athena must have been her teacher, but she denied that she had ever had a teacher and boasted that she could easily compete with the goddess. So Athena visited her in the guise of an old woman and urged her to admit the supremacy of the goddess and to apologise for what she had said. When Arachne reacted with disdain, Athena threw off her disguise; but Arachne was undismayed and agreed to enter into a weaving contest with the goddess. In her tapestry, Athena portrayed her competition with Poseidon for the possession of Athens, and four scenes showing the fate of other mortals who had presumed to compete with deities; and for her part, Arachne depicted some of the scandalous love affairs of the gods, showing how they transformed themselves into animals to seduce mortal women. Unable to find any flaw in Arachne’s workmanship, Athena tore her impudent tapestry to pieces and struck Arachne on the forehead over and over again with her shuttle. In desperation, Arachne hanged herself; and the goddess then took pity on her and transformed her into a spider, a beast that lives suspended in the air and devotes itself to weaving. In another version of her story, Arachne was an Athenian and a favourite of Athena, who had taught her how to weave. But when she committed incest with her brother Phalanx, who was also a favourite of Athena, the goddess transformed both or them into spiders, creatures which, so it was believed, are eaten by their own children. [Ovid *Met* 6.1-145; Nicander *Ther* 11]

**Aras** (*Ἄρας*). The earth-born first inhabitant of Phliasia to the south-east of Corinth, who founded the first city in the region near the acropolis of Phlius. He and his children were commemorated by some standing stones. The Phliasians, who were clearly proud of their local ‘first man’, claimed that he lived at the time of Prometheus and three generations earlier than Pelasgus in Arcadia or the earth-born kings of Athens. [Pausanias 2.12.4-5, 2.14.2-3]

**Arcas** (*Ἄρκάς*). Son of Zeus and Callisto; the eponym of Arcadia. Callisto gave birth to Arcas after Artemis had turned her into a bear (*arktos*). There were three main versions of her story: (i) Callisto was killed soon after she had given birth and Zeus (or Hermes at the order of Zeus) rescued the child and took him to Maia to be reared in her Arcadian home; (ii) Callisto lived on as a bear, and Arcas was discovered in the wilds and reared by some shepherds; one day, when he was grown up, he hunted his mother in her bear form without realising who she was; to save him from matricide, or to prevent him from chasing her into the grove of Zeus Lycaeus, which was forbidden ground to

mortals, Zeus snatched the pair up and transferred them to the heavens as the constellations Ursa Major (the Great Bear) and Bootes (otherwise known as Arctophylax, the Bear-watcher); (iii) shepherds brought Arcas to his grandfather Lycaon, who reared him and later served him to Zeus as a meal; afterwards Zeus pieced him together again and revived him. This last version appears only in the *Astronomy* of Hyginus, where it is clumsily combined with (ii). Arcas married Leanira, daughter of Amyclas (or Meganira, daughter of Crocon, or the nymph Chrysopeleia), who bore him two sons, Aphidas and Elatus; alternatively he had three sons, Azan, Aphidas and Elatus, by the nymph Erato. [Apollodorus 3.8.2; Eratosthenes *Catast* 1; Hyginus *Astr* 2.4, 2.8; Ovid *Met* 2.496-507; Pausanias 8.3.6] See Constellation **I, 4**

**Arceophon** (Ἄρκεοφών). The lover of the stony-hearted \*Arsinoe (4).

**Archelaus** (Ἀρχέλαος). The mythical ancestor of the Macedonian kings. A son of Temenus, the first Heraclid king of Argos, he was driven into exile by his brothers and travelled to Macedonia. Cisseus, the ruler of the land was under siege from his neighbours and offered his kingdom and daughter to Archelaus if he would come to his rescue. But when Archelaus claimed his reward after putting the enemy to flight, Cisseus tried to arrange his murder, ordering his followers to spread branches over a pit filled with live coals so that Archelaus would fall into it when he arrived. Learning of the plot from one of the king's slaves, Archelaus asked for a private word with Cisseus and hurled him into the pit while he was separated from his guards. Afterwards, on the advice of an oracle from Apollo, Archelaus followed a she-goat (*aiga*) to the site of Aegae and founded the royal capital there. This was probably the plot of Euripides' lost play *Archelaus*, which was written while Euripides was staying in Macedonia as a guest of the historical king of that name. [Hyginus 219]

**Arctos** (Ἄρκτος – 'bear', 'great bear'). See Constellation **I** (Ursa major).

**Ardeas** (Ἀρδέας). Son of Odysseus and Circe, and the brother Romus and Anteias; the founder of the city of Ardea in Latium, the main town of the \*Rutulians. [Dionysius 1.72]

**Areion** (Ἄρειων). A divine horse owned by Adrastus. While Demeter was searching for Persephone, Poseidon followed her in the hope of having intercourse with her; and when she transformed herself into a mare to escape his unwelcome attentions, he turned himself into a stallion and mated with her. As a result, she gave birth to Areion, a divine horse whose hair was deep blue like lapis lazuli. Areion was best known as the swift-running horse which carried Adrastus, king of Argos, to safety after the Argive champions had been killed during the Theban war. It was also said that Heracles had owned Areion: he had acquired him from Oncus, the king of Thelpusa where the horse was born, to use in his war against Augeias and later passed him on to Adrastus. According to an alternative tradition, he was born near Tilphusa in Boeotia and first owned by Copeus, the king of neighbouring Haliartus, who presented him to Heracles. He was portrayed on the coinage of Thelpusa. [Apollodorus 3.6.8; Homer *Il* 23.345-7 with schol. 347; Pausanias 8.25.5-10]

**Areopagus** (Ἄρειος πάγος – 'Ares' hill'). The ancient high court of the Athenians, which met on the hill of Ares to the west of the Acropolis and dealt primarily with homicide and religious matters. The first case to be submitted to the court was judged by the twelve gods. For when Ares killed Halirhothius, a son of Poseidon, for trying to rape his daughter Alcippe, Poseidon brought him to trial on the Areopagus, but the gods judged that Ares had acted legitimately in the circumstances and acquitted him. This story provided an explanation for the name of the hill and of the court that sat on it, and for its special jurisdiction. It was also said, however, that the hill was called the Areopagus because the Amazons had sacrificed to Ares there when they camped on it during their invasion of Attica. Three subsequent trials were said to have been held there in mythical times: 1) Cephalus was condemned to exile for accidentally killing his wife Procne. 3) Daedalus was convicted of the murder of Talus and fled to Crete. 3) In Aeschylus' *Eumenides*, Orestes was tried



there, now before a jury of Athenian citizens, for killing his mother. After his acquittal, the Erinyes (Furies) took up residence in a grotto on the Areopagus, where they were honoured as the Eumenides. [Aeschylus *Eum*; Apollodorus 3.14.2, 3.15.1 and 9, *Ep* 6.23; Pausanias 1.21.7]

**Ares** (Ἄρης). Son of Zeus and Hera; the god of war, and of the ardour and frenzy of battle in particular. He was generally depicted in an unsympathetic light as a deity who rejoiced in violence and bloodshed for their own sake rather than as a representative of the heroic virtues of the warrior. As might be expected, the fullest portrait of Ares is to be found in the *Iliad*, where he appears as a supporter of the Trojans. Although he sometimes urges them on in the usual manner of the gods by appearing to them in disguise at critical moments or encouraging them with shouts, he also engages directly in the fighting. He plays an especially prominent role in the fifth book of the epic, which describes how he fell into misfortune while rallying the Trojans against \*Diomedes. On seeing Ares at the head of the Trojans with a monstrous spear in his hands, now striding in front of Hector and now behind him, Diomedes shuddered with fear and called on his men to make an ordered retreat. But when Hera observed that the Greeks were being pushed back and were suffering heavy losses at the hands of Hector and the war-god, who was now engaging directly in the combat like a human warrior, she persuaded Athena to intervene and asked Zeus to allow Ares to be driven from the battle. While Hera urged on the Trojans in the guise of \*Stentor, Athena approached Diomedes and told him to stand up to Ares, promising that she would assist him in the fight. When they advanced against Ares (who was stripping the armour from a dead adversary, an extraordinary action for a god), Athena turned his spear aside to prevent it from striking Diomedes, who then struck Ares and caused him to scream as loudly as nine or ten thousand men in battle and then hurry away to Olympus to seek relief. Zeus greeted his frantic complaints with little sympathy, replying that he regarded him as the most hateful of all the gods, as one who found his delight in strife and war and fighting; but his wound was soon cured by Paeon, who rubbed a pain-killing potion over it.

Although he was the god of war, Ares was too wild and undisciplined to be the most effective of warriors. Athena is more than his equal in the *Iliad*, helping Diomedes to wound him (*see* above) and later felling him with a huge stone. According to the Hesiodic *Shield*, he was also defeated on two occasions by Heracles, who brought him to the ground with a spear wound to the thigh both at Pylos (*see* Heracles **C8**) and later when the god attacked him for killing his son \*Cycnus (*see* Heracles **D5**). In another version of the latter story, however, Heracles had to be rescued from Ares by Zeus, who intervened by hurling a thunderbolt between them. The *Iliad* records a further humiliation, reporting that the \*Aloads once imprisoned him in a bronze jar for thirteen months and that he was on the point of death when he was finally rescued by Hermes. A later commentator suggests that the Aloads acted in this way because he had killed Adonis, who had been entrusted to their care by Aphrodite.

Ares was attended in battle by various companions who represented the terrors and confusions of war, notably his sons Deimos ('Panic') and Phobos ('Fear'), who sometimes assisted him by yoking and driving his chariot. The *Iliad* also mentions his sister and comrade Eris ('Strife'), the deadly Ker ('Fate'), Kydoimos (a personification of the din of battle) and Enyo, a goddess of war who is sometimes said to have been his daughter, mother or nurse. Ares himself bore a related title of Enyalios. In accordance with his wild nature, Ares made his home not in Greece itself but in Thrace, a northerly land noted for its savage warriors and fierce storms.

Outside the martial sphere, Ares was best-known for his relationship with Aphrodite, who became his lover (or in some late sources, even his wife). According to a humorous tale narrated by the minstrel Demodocus in the *Odyssey*, Helios ('Sun') told Aphrodite's husband Hephaestus that Ares had been visiting his house in secret to sleep with her, and the craftsman-god laid an invisible net of fine-spun metal in his bedroom to entrap the guilty pair; when they were duly caught he summoned all the other gods, who laughed to see them trussed up together on the bed. Poseidon finally persuaded Hephaestus to release them by promising to guarantee compensation from Ares, and the adulterers fled the scene, Ares departing to Thrace and Aphrodite to her sanctuary on Cyprus. There were two stories of later origin associated with this liaison. When Aphrodite

discovered that Ares had been unfaithful with Eos ('Dawn'), she punished the goddess by causing her to be forever falling in love; and conversely, when Aphrodite conceived a passion for the young \*Adonis, Ares caused him to be killed by a savage boar (or transformed himself into a boar to kill him). According to Hesiod, Aphrodite bore him three children: Deimos, Phobos and a daughter, \*Harmonia, who became the wife of Cadmus.

The *Iliad* mentions two children of Ares, Ascalaphus and Ialmenus, who were fathered by him during a secret liaison with Astyoche, daughter of Actor. When Ascalaphus was killed in battle at Troy, Athena had to restrain Ares from entering the fighting to avenge his death. The children credited to Ares in later sources were generally men of a fierce disposition who lived in marginal areas. It was natural that Thracians like \*Diomedes, a king of the Bistones who owned man-eating horses, and \*Tereus, who raped and mutilated his sister-in-law, should have been regarded as his sons. The pitiless \*Oenomaus, who killed the many suitors of his daughter, was commonly said to have been a son of the god, and some claimed that he was the true father of the Aetolian hero Meleager and the Arcadian warrior Parthenopaeus. He fathered a daughter Alcippe at Athens by Aglaurus, a daughter of Cecrops, the first king of the city. When Halirhothius, son of Poseidon, tried to rape her by the Acropolis, Ares caught him in the act and killed him, provoking Poseidon to arraign him on a murder charge. This led to the first trial at the \*Areopagus, (hence its name, 'the Hill of Ares'), where he was acquitted by the twelve gods. Ares stood in a special relationship to the warlike Amazons, who honoured him as their main deity in conjunction with Artemis. Individual Amazons such as \*Penthesilea and even the Amazons in general were often described as his daughters. In a loose sense, any ferocious warrior could be described as a scion (offshoot) of Ares.

Ares played a special role in the mythology of Thebes. When \*Cadmus first arrived at the site of the city, he aroused the anger of the god by slaying the dragon of a local spring which had killed a number of his companions. Since the dragon was sacred to Ares (or even his offspring in some accounts), he wanted to put Cadmus to death, but Zeus intervened and proposed instead that Cadmus should atone for the murder by serving Ares as a slave for a year. After the completion of his servitude, Cadmus' reconciliation with Ares was sealed by his marriage to the god's daughter Harmonia on the acropolis of the newly-founded city. At the bidding of Ares (or Athena, or both deities), Cadmus sowed some of the dragon's teeth to produce the \*Sparti, the ancestors of the military caste at Thebes. Disagreeable incidents in the later history of Thebes could also be explained by the lingering resentment of the god. Some said that Ares was responsible for the arrival of the \*Sphinx, and during the first Theban War the seer Teiresias revealed that the safety of the city would only be assured if \*Menoceus sacrificed himself to appease Ares.

**Arete** (Ἄρετη). Daughter of Rhexenor; the wife of Alcinous, king of the Phaeacians; mother of Nausicaa. When Odysseus was washed ashore on Phaeacia, Nausicaa advised him to go to her father's palace and first seek the protection of Arete. For she was highly honoured by her husband, who respected her advice, and the people looked on her as if she were a goddess. And similarly, when the Argonauts called in at Phaeacia, Medea appealed to Arete as a suppliant in the hope that she would save her from being handed over to the Colchians. At Arete's persuasion, Alcinous declared that she would be handed over only if she were still a virgin, and Arete ensured her safety by hastily arranging for her to be married to Jason. [Apollonius 4.1001-1222; Homer *Od* 6-8]

**Arethusa** (Ἄρεθουσα). The nymph of the spring of that name on the island of Ortygia at Syracuse. It was said that the Peloponnesian river Alpheus so loved her that he used to force his way through the sea to Sicily to mingle his waters with hers (or to bring gifts to her). According to Ovid, Arethusa was originally a virgin nymph who lived in the northern Peloponnese, and Alpheus conceived a passion for her when she bathed in his waters during a hunting trip. He chased after her until Artemis responded to her plea for help by enclosing her in a mist, and then transforming her into a stream; when Alpheus resumed his usual form to mix his waters with those of the stream, Artemis opened up the earth to allow Arethusa (in her new form) to escape to Syracuse in Sicily where she formed the spring of that name. In a somewhat rationalised account by Pausanias, Alpheus too was

simply a hunter, and to avoid marrying him Arethusa crossed over to Ortygia where she was transformed into a spring; because of his love for her, Alpheus too was transformed to become the Peloponnesian river of that name. [Moschus 6; Ovid *Met* 5.572-641; Pausanias 5.7.1-3; Vergil *Aen* 3.694ff]

**Arganthonē** (Ἀργανθώνη). A young woman of Cios in Bithynia who appears in a love story of Hellenistic origin. She spent her time hunting with a large pack of hounds and avoided human company until the Thracian warrior Rhesus met her while travelling in Asia Minor and fell in love with her. He won her confidence by professing to share her hatred for human company and love of hunting, and she eventually responded to his love and agreed to marry him. Although she tried to prevent him from taking part in the Trojan war, he finally went to Troy and was killed; when she heard of his death, she refused to eat or drink and died. [Parthenius 36]

**Arge** (Ἄργη). A mythical huntress. One day, as she was chasing after a stag, she cried out that she would catch it even if it ran as fast as the sun, which so angered Helios (the Sun) that he turned her into a deer. [Hyginus 205]

**Argeia** (Ἀργεία). **1.** A daughter of Adrastus, king of Argos, and Amphithea. She married Polyneices, son of Oedipus, when he went into exile in Argos after quarrelling with his brother Eteocles; *see* Adrastus. According to a story ascribed to Hesiod, she attended the funeral of Oedipus at Thebes, which suggests that she may have met and married Polyneices then. She bore him a son Thersander. Hyginus records a story in which she helped Antigone to recover her husband's body; *see* Antigone (1). [Apollodorus 1.9.13, 3.6.1; Hesiod fr 192; Hyginus 72] **2.** Daughter of Autesion; the wife of the Heraclid Aristodemus. She bore him twin sons, Procles and Eurysthenes, who became the first Heraclid kings of Sparta (except in the Laconian tradition, in which her husband survived to become king. [Apollodorus 2.8.2; Herodotus 6.52]

**Argo** (Ἄργώ). **1.** The fifty-oared ship of the Argonauts. It was given this name because it was so swift (*argos*); or it was named after its builder, Argus, who constructed it at Pagasae in Thessaly from wood hewn on Mount Pelion. Athena, who supervised its construction, fitted a piece of wood from the oracular oak at Dodona into its prow, giving it the power to speak and prophesy. Although the *Argo* was often regarded as the first large sea-going ship, the ship that carried Danaus and his fifty daughters from Egypt to Argos was built at an earlier period in mythical history. Athena later placed it in the sky; *see* Constellation **38**.

**Argonauts** (Ἀργοναῦται). **1.** *The background the Argonautic expedition.* The Argonauts were the heroes who sailed on the \**Argo* to Colchis under the leadership of \*Jason to fetch the golden fleece. This fleece had come from the ram that had carried \*Phrixus to safety after his stepmother \*Ino had tried to contrive his death. As Phrixus was about to be brought to sacrifice in his native Thessaly as a result of Ino's machinations, his mother \*Nephele had provided him with a golden ram which had carried him through the air to Colchis on the western shores of the Black Sea, where he sacrificed it to Zeus and presented its fleece to Aeetes, the ruler of the land. Aeetes offered Phrixus one of his daughters as a wife and nailed the fleece to an oak tree in a grove of Ares, where it remained under the guard of an unsleeping dragon until Jason and the Argonauts brought it back to Phrixus' homeland a generation before the Trojan War. Jason was sent on the mission by Pelias, king of Iolcus in Thessaly; for the hero's background and the reasons for Pelias' action, *see* Jason **1**.

Since Colchis lay far across the sea in the most distant parts of the world known to the early Greeks, Jason arranged for a fifty-oared ship, the \**Argo*, to be built by the master-craftsman Argus until the supervision of Athena, and he summoned leading heroes from all parts of Greece to accompany him on the adventure. Although most of the greatest heroes of the time were said to have taken part in the expedition, they acted primarily as a group in surviving accounts; there are surprisingly few tales in which well-known heroes made use of their special capacities to perform

individual feats. Amongst the well-known figures who appeared in all lists were Acastus, Admetus, Iphitus, Meleager, Orpheus, Periclymenus, Telamon, Idas and Lynceus, the Boreads, and the Dioscuri. Heracles was sometimes said to have set off with the Argonauts, but rarely to have proceeded all the way to Colchis (*see* Heracles C10). Some of the participants were known primarily or even exclusively for the special roles that they performed during the expedition itself. \*Tiphys and later \*Ancaeus were the steersmen of the *Argo*, and Idmon and subsequently Mopsus (a Thessalian Lapith, not to be confused with the son of Manto) acted as seers to the expedition; and \*Aethalides was its herald.

Although the Argonautic legend was of ancient origin, as is witnessed by Homer's remark in the *Odyssey* that the *Argo* was 'famous to all' (*pasimelousa*), very little is known of how the story was presented in early epic. The relatively late account of the adventure in the *Argonautica* of Apollonius of Rhodes, which was composed in the third century BC, came to be accepted as the standard version, largely displacing earlier accounts. Apollonius was an author of wide learning who combined material from the early tradition with later myth, local legend, ethnographic matter and the products of his own fancy to produce a work which was very much of its age. The only extensive account to have survived from an earlier period is that by Pindar in his fourth Pythian Ode, although valuable information on earlier traditions on specific points can be found in the ancient marginal notes to Apollonius' poem. Any full summary of the outward and return journeys of the Argonauts must necessarily be based on the *Argonautica* of Apollonius, but alternative accounts of their adventures at Colchis and alternative traditions about their return route will also be considered.

**2. The voyage to Colchis.** After assembling at Iolcus, the Argonauts went down to Pagasae, the port of the city, to launch the *Argo*. When it was on the water, Jason prayed to Apollo for a successful voyage and the Argonauts then offered sacrifices which were accompanied by favourable omens. The heroes were aroused at dawn on the following morning by the steersman Tiphys, and as they sat down on their rowing-benches, one of the planks on the *Argo* which had the power of speech and prophecy cried aloud urging them to proceed on their way. Their journey would take them across the northern Aegean, through the straits of the Hellespont and the Bosphorus to the Black Sea, and then along the northern coast of Asia Minor until they reached Colchis at the eastern end of the Sea. We will follow Apollonius' account of the voyage, marking each successive landfall. (i) Before finally departing from Greece, the Argonauts spent two days ashore at Aphetae in northern Thessaly. Its name could be interpreted as meaning 'starting-point'; and some claimed that Heracles was abandoned there, either by accident as he was fetching water or because the speaking timber on the \**Argo* complained that he was too heavy for the ship. (ii) While sailing across the northern Aegean, the Argonauts called in Lemnos, which was then inhabited by women alone. This had come about because Aphrodite had afflicted the women of the island with an evil smell to punish them for neglecting her cult, and when their husbands had then preferred to sleep with slave-women from Thrace, they had retaliated by killing all the men on the island. Believing that they would not be secure for long without men to defend them or children to provide for them in the future, the women decided at their assembly to invite the Argonauts into their homes despite the initial misgivings of their queen, \*Hypsipyle. To conceal their murder of the men, they pretended they had merely caused them to depart to Thrace. The Argonauts stayed on the island with the women until Heracles, who had stayed behind on the ship, finally lost patience and urged them to continue on their way. During his stay on Lemnos, Jason lived at the palace with Hypsipyle and fathered two sons by her, Euneus, and Nebrophonus (or Thoas, or Deipylus). Since Euneus is mentioned in the *Iliad* as a son of Jason and Hypsipyle who sent wine from Lemnos to the Greeks at Troy, the author of the poem must have known of Jason's (and presumably the Argonauts') visit to the island. According to Pindar, the Argonauts held games on Lemnos with robes as prizes for the victors. (iii) At the urging of Orpheus, the Argonauts made a detour to the island of Samothrace to the north to be initiated into the rites of the \*Cabiri, minor deities of the area who brought protection to seafarers. (iv) After passing through the Hellespont (Dardanelles), the Argonauts called in at Cyzicus on the Asian shore of the Propontis (Sea of Marmora) where

they received a gracious reception from Cyzicus, king of the Doliones. As they were climbing a neighbouring mountain on the following morning to survey their route, the *Argo* was attacked by some earth-born men with six arms who lived on the other side of the mountain, but the monsters were held off by Heracles and the younger members of the crew until their comrades returned and slaughtered them. As they were proceeding on their way, they were caught by adverse winds during the hours of darkness and driven back to their starting point. As they disembarked without having any idea of their location, their former hosts hastily armed themselves in the belief that they were being attacked by raiders and rushed down to confront them; during the ensuing battle, Cyzicus was killed by Jason while many of his people were brought down by the other Argonauts. When both sides discovered their tragic mistake in the light of morning, they joined together to lament the death of the king and held funeral games in his honour. The Argonauts were then held back by storm winds for twelve days until Jason and his comrades climbed the local mountain on the advice of the seer Mopsus to offer a sacrifice to propitiate Rhea. (v) Further along the southern shore of the Propontis, they called in at the land of the Mysians. When \*Hylas, a young favourite of Heracles who had accompanied him on the expedition, went off on his own to fetch water, the nymph of the spring fell in love with him and pulled him into the water. The Argonaut Polyphemus, who heard him cry out, informed Heracles of his disappearance, and while the two of them were conducting an unavailing search for him, their comrades sailed on their way without realising that they were missing. Although there was dissension amongst the Argonauts when their absence was finally noticed, the sea-god Glaucus rose up in front of the ship and told the crew that Heracles was fated to continue his labours while Polyphemus was destined to found the city of Cius in Mysia, and that the water nymph had taken Hylas as her husband. (vi) Still within the Propontis, the Argonauts called in at the land of the Bebryces which was ruled by a brutal king called \*Amycus, who used to force passing strangers to box with him and killed them in the course of the match. On this occasion, however, the finest of all boxers, Pollux, was present to respond to the challenge, and he soon killed Amycus with a blow above the ear. Although the Bebrycians took up their arms to avenge his death, the Argonauts defeated them with the help of a neighbouring people, the Mariandynians. (vii) After entering the Bosphorus, the Argonauts were imperilled by a mountainous wave, but they were saved by the skilful seamanship of Tiphys and survived to make a visit to \*Phineus on the European shore of the strait. (In Apollodorus' account they visited him at Salmydessus in the south-western corner of the Black Sea.) Phineus promised to use his prophetic powers to advise them about their route if they would deliver him from the \*Harpies, two monstrous bird-women who were persecuting him. So Zetes and Calais (the Boreads), two winged sons of the North Wind who had sailed with the Argonauts, pursued the Harpies through the air until they finally caused their death or forced them to withdraw to their den in Crete. The grateful Phineus then advised the Argonauts about their forthcoming journey and told them how they could pass through the \*Symplegades (Clashing Rocks) in safety. (viii) After traversing the Symplegades, the Argonauts finally arrived inside the Black Sea, and from then onwards they kept to its southern shores until they reached Colchis at the eastern end of it. They made their first landing at the desert island of Thynias, where Apollo manifested himself to them, prompting Orpheus to advise that they should offer sacrifices to the god and dedicate the island to him. After resting there for two days, they took advantage of a fresh west wind to make an early start in the morning. (ix) They sailed along the coast for a day and a night until they arrived at the Acherusian headland, where Lycus, king of the Mariandynians, entertained them in a most hospitable manner because they had defeated his enemies, the Bebrycians. While they were staying in his land, the seer Idmon was killed by a wild boar and Tiphys, the steersman of the *Argo*, fell sick and died. After mourning the death of their comrades and seeing to their burial, they sailed on their way, electing \*Ancaeus as their new steersman. (x) Further along the coast, they passed the tomb of \*Sthenelus, who had been fatally wounded while assisting Heracles against the Amazons and had died during the journey back to Greece. When Persephone allowed him to rise from his grave to witness the passage of the Argonauts, Mopsus, who had replaced Idmon as their seer, advised them to step ashore to propitiate him with libations. (xi-xii) Continuing eastwards, they stopped briefly at Sinope about halfway down the coast and then sailed onwards on a swift

breeze to the mouth of the River Thermodon. Although they beached their ships there to escape rough seas, they hurried on their way as soon as favourable winds arose so as to avoid conflict with the fierce \*Amazons who inhabited the region. They then sailed past the Chalybes, who mined the earth for iron, the Tibareni, whose men lay in bed behaving as if in travail while their wives were giving birth, and the Mossynoeci, who performed private acts such as sexual intercourse in public and public acts such as the dispensing of justice in the privacy of a hut. (xiii) In accordance with previous advice from Phineus, who had promised that help would come to them from the sea if they followed his orders, they made a perilous visit to the island of Ares which was inhabited by savage birds which could shoot out their feathers like arrows by shaking their wings. At the suggestion of Amphidamas, an Arcadian who had seen how Heracles had scared the Stymphalian birds with a bronze rattle (*see* Heracles **B6**), the Argonauts screened the ship with their shields and spears and scared the birds away by shouting loudly and beating their shields. When they landed on the island, they encountered \*Phrixus' four sons, who had been cast ashore there as the result of a shipwreck as they were travelling from Colchis to Greece, and the meaning of Phineus' mysterious words about help from the sea was now revealed, for the sons of Phrixus could guide them on their way and provide valuable help when they arrived at Colchis. After sailing off at dawn, the Argonauts continued along the coast until they saw the peaks of the Caucasus rising up in front of them and reached the mouth of the River Phasis which ran through the land of Colchis.

**3. Jason and the Argonauts at Colchis.** As they rowed up the Phasis, the Argonauts could see the towering Caucasus and Aetes' capital of Aea to the left of the river and the plain of Ares and the sacred grove which contained the golden fleece to the right of it. They anchored in a shady backwater and slept until the following morning, when Jason visited the palace of Aetes with a few companions to request the surrender of the fleece. Aetes promised to hand it over, or at least pretended that he would, if Jason could fulfil two perilous tasks without assistance on a single day between dawn and sunset, firstly to yoke two bronze-hoofed, fire-breathing bulls and then plough a field with them, and secondly to sow some teeth from the dragon killed by \*Cadmus and then overcome the warriors who would spring up from them. The Argonauts made no direct contribution to these tasks, which were accomplished by Jason himself as Aetes had demanded; for full details, *see* Jason **2**. The young hero received some indirect assistance from \*Medea, a daughter of Aetes who conceived a passion for him and provided him with some invaluable advice and a potion to render him invulnerable.

In Apollonius' account, the Argonauts all remained in or near the *Argo* except for Telamon and Augeias (and also the sons of Phrixus), who accompanied Jason on his visit to Aetes. After Aetes had entertained his visitors at a banquet and had set the conditions for the surrender of the fleece, they returned to the ship and discussed the seemingly impossible tasks with the others. Although Peleus, Telamon, Idas, the Dioscuri and even the youthful Meleager offered to attempt the tasks, Argus, son of Phrixus, proposed instead that he should return to the city to enlist the aid of Medea on Jason's behalf, and his suggestion received general acceptance after it was confirmed by an omen. Medea had already been inspired with love for Jason as the result of a plan by Hera, and the maiden arranged to meet Jason in the temple of Hecate at daybreak, where she gave him her advice and magical potion in return for a promise from Jason that he would take her home as his wife. After the tasks were accomplished, Jason returned to the *Argo* while Aetes strode off to the city in a fury to plot the destruction of his unwelcome visitors. But before he could act against the Argonauts, Medea fled to them during the night and told them to row the *Argo* to the grove of Ares, where she lulled the guardian dragon to sleep with her incantations and potions to allow Jason to steal the fleece. The Argonauts then rowed off at dawn and reached the open sea before the Colchians were able to launch their own ships and set off in pursuit.

The Argonauts played a more prominent role in other versions of the story. According to a lost early epic, the *Naupactia*, Aetes invited them to a banquet at the palace (clearly after Jason had performed his tasks) with the intention of killing while they were asleep and then burning their ship; but they were saved by the intervention of Aphrodite, who inspired Aetes with a sudden desire to make love to his wife, giving the seer Idmon an opportunity to advise the Argonauts to flee back to

the *Argo*. Hearing the clatter of their feet as they were departing, Medea hurried after them, bringing the fleece (which had either been kept in the palace or, more probably, had been seized by Jason beforehand). In some versions, Aeetes himself ordered Jason to seize the fleece as a third ordeal in the hope that he would be killed by the guardian dragon; for the traditions on Jason's encounter with the monster, *see* Jason 2. According to a rationalistic version of this story recorded by Diodorus, the fleece in the grove of Ares was guarded by Tauric guards (hence tales of *tauroi*, bulls) under the supervision of a man called Draco (hence tales of a dragon). After overcoming these guards in a surprise attack and seizing the fleece, the Argonauts killed Aeetes in battle and put his followers to flight; and although a number of the Argonauts, including Jason, Laertes and Atalanta, were injured, Medea healed their wounds with roots and herbs. A passing remark by Pindar suggest that there was an early version of the story in which the Argonauts fought a pitched battle with the Colchians soon after their arrival. In the Latin epic of Valerius Flaccus, the Argonauts aided Aeetes in battle against his brother Perses in return for a promise (later broken) that he would hand over the fleece.

4. *Traditions on the return route of the Argonauts.* (i) In the earliest tradition, Aeetes ruled the mythical land of Aea at the eastern edges of the earth by the outer Ocean, and the voyage of the Argonauts would thus have taken them into a purely mythical realm. The *Odyssey* mentions that they passed the \*Planctae (Wandering Rocks), but the nature of their travels is otherwise a matter for conjecture. The geography would doubtless have been as vague as in Odysseus' more distant wanderings in the *Odyssey*. (ii) In subsequent accounts which placed Aeetes' kingdom within the known world at Colchis, the Argonauts always seem to have followed the obvious route on their outward journey by sailing through the Hellespont and along the southern shores of the Black Sea, but although they could follow the same course on their return as they are said to have done in Euripides' *Medea* and a fragment from Sophocles, most authors favoured a more adventurous itinerary at the expense of geographical plausibility. (iii) In a version which can be traced back to Pindar and the Hesiodic *Catalogue*, the Argonauts travelled home by a fantastic easterly route. They continued up the River Phasis from the city of Aeetes until they arrived at the Ocean which supposedly encircled the earth, and they then sailed around the Ocean to the eastern coast of Africa. Dragging the *Argo* ashore there, they hauled or carried it overland to Lake Tritonis in Libya, which had an outlet into the Mediterranean, or in one account to the Nile, and then sailed north to Greece. In Pindar's narrative, the journey overland to Libya took them twelve days. (iv) According to Timagetus, a geographer of the fourth century BC, the River Ister (Danube) flowed through a lake in its upper reaches and then divided into two separate branches, one leading to the Black Sea and the other to the western Mediterranean. The Argonauts were thus able to sail up the Ister from the western shore of the Black Sea and down the other branch of the river to the Tyrrhenian Sea to the west of Italy. They would then have sailed around the southern shores of Italy and Greece to reach Iolcus. (v) Apollonius, whose surviving account is summarised below, followed Timagetus in making the Argonauts sail up the Ister, but in his version the southerly branch of the river took them to the top of the Adriatic rather than to the Tyrrhenian Sea. They subsequently made their way to the western Mediterranean by sailing up the Eridanus (Po) and then down the Rhone, which is described as a branch of the same river (together with a third branch which led to the northern seas). (vi) Some later authors tried to develop a geographically plausible version of the Ister route by suggesting that the Argonauts hauled the ship overland at some point after sailing up the river. Pliny even suggests that they took it from a tributary of the Ister to the Adriatic by conveying it across the Alps, a feat comparable to the African journey mentioned above. (vii) Timaeus, a historian of the early Hellenistic period, proposed a northern route. The Argonauts sailed to the north-eastern corner of the Black Sea and then up the Tanais (Don) to the source of the river. After hauling the ship overland for a certain distance, they sailed down another river to the northern reaches of the Ocean (in effect, to the Arctic or Baltic Sea). Keeping the mainland to their left, they sailed south-west around the Ocean until they arrived at the entrance to the Mediterranean. This version was probably inspired by the voyages of Pytheas, a Greek explorer of the second half of the fourth century BC who travelled up to the northern seas from his native Marseilles. The Argonauts also follow a

northerly route in the Orphic Argonautica, an epic of the fifth century AD, although its author introduced features from other versions too.

5. *The return journey of the Argonauts.* After leaving the River Phasis, the Argonauts sailed swiftly across the Black Sea on favourable winds sent by Hera until they reached the mouth of the River Halys about halfway along the northern coast of Asia Minor. As they pondered the question of their route, remembering that Phineus had advised them to follow a different course on their return journey, Argus, son of Phrixus, suggested that they should sail home by way of the Ister (Danube), passing up the river until they reached the branch of it that (supposedly) led to the Adriatic; his recommendation was then confirmed by a sign from Hera, who laid a trail of heavenly light across the sea to lead them to the mouth of the Ister. They were already under pursuit from the Colchian fleet, which had sailed from Colchis under the command of Apsyrtus, son of Aeetes, on the day of their departure, but the Colchians failed to find them within the Black Sea and divided their force in two, so that part of it sailed out through the Bosphorus towards the Aegean while Apsyrtus led the other ships into the Ister, entering it by its southern mouth. Since the Argonauts travelled by a slightly longer route to enter the river by its northern mouth, Apsyrtus overtook them and reached the Adriatic ahead of them. With his many ships, he was then able to block the many outlets of the river to prevent the Argonauts from escaping.

Although the Colchians could easily have defeated the Argonauts in battle by virtue of their superior numbers, they called a truce and tried to settle the issue by negotiation. They promised that Jason could keep the fleece because he had fulfilled the conditions set for its removal, but demanded that Medea should be kept apart on an island sacred to Artemis at the river mouth until one of the local rulers had arbitrated on whether she should remain with the Argonauts or be returned to her father. Fearing a grim fate if she should fall into the hands of her father, Medea took Jason aside and proposed a dishonourable ruse. In accordance with this plan, she sent a message to her brother Apsyrtus alleging that she had been abducted against her will and inviting him to visit her by night on the island of Artemis to discuss a plan to recover the fleece; after she was put ashore on the island, Jason waited there in ambush and struck Apsyrtus down with his sword as he arrived alone at the temple of Artemis to consult with his sister. As soon as Jason had buried her brother's corpse, Medea raised a torch as a signal to the Argonauts, who sailed across to Apsyrtus' ship and massacred the entire crew in a surprise attack and then escaped to the open sea with Jason and Medea. Although the Colchians were eager to pursue them on learning of the treacherous murder, they were deterred by some terrible lightning flashes sent by Hera and decided to make their home in the area, fearing the anger of Aeetes if they sailed home after failing in their mission. According to an earlier tradition, Medea seized Apsyrtus from her father's palace while he was still a child and killed him when the Argonauts were pursued by Aeetes himself, cutting the child's body into small pieces and throwing them into the water to cause Aeetes to fall behind as he gathered them up.

The Argonauts were now safe from immediate danger, but they had achieved their escape through a deed that had aroused the anger of Zeus, who would require them to make a long detour to be purified. After they had sailed half-way down the Adriatic, Hera turned her thoughts to the will of Zeus and sent storm winds to carry them back to the upper waters of the Sea, where the prophetic timber in the *Argo* spoke aloud, ordering them to sail to the island of Circe off the western coast of Italy for purification. To reach the western Mediterranean, they sailed up the Eridanus (Po) and then down the Rhone (which was supposedly connected to the Eridanus, *see above*), and when they finally reached the island of Circe, she performed the appropriate rites to purify Jason and her niece Medea for the murder.

Before reaching the western shores of Greece, the Argonauts would now be confronted with some of the dangers that Odysseus would also have to face during his wanderings after the Trojan War. The Argonauts benefited, however, from the assistance of Hera, who despatched Iris to \*Aeolus, lord of the winds, to order him to send a favourable west wind to carry them swiftly to the island of \*Alcinous, here identified as Corcyra (Corfu) off the western coast of Greece. She also told Iris to send for Thetis and to ask Hephaestus to still the blasts of fire from the volcanoes of the area until the *Argo* had sailed past; and when Thetis arrived at Olympus, Hera asked her to help the



Argonauts past the \*Planctae (Wandering Rocks) and \*Scylla and \*Charybdis. In the course of their journey around the southern shores of Italy, the Argonauts first encountered the \*Sirens, monstrous bird-women who lured passing sailors to their death with their beautiful songs, but Orpheus sang a counter-melody to drown out (or in other accounts, to out-charm) their songs and only a single Argonaut, Butes, was lost. The Argonauts passed through the perilous Straits of Messina soon afterwards, narrowly avoiding Scylla and Charybdis on either side with the help of Thetis and the Nereids, who then guided the *Argo* through the Wandering Rocks, propelling the ship from one to another as if it were a ball. After passing the island of Thrinacia, where two daughters of Helios herded the milk-white cattle of the Sun, they crossed the Ionian Sea to the island of Alcinous.

While they were being entertained by Alcinous and his people, the section of the Colchian fleet that had sailed south through the Hellespont arrived at the island and threatened war if Medea were not surrendered to them. Medea appealed to \*Arete, the wife of Alcinous, who pleaded on her behalf to her husband; and when Alcinous declared that he would send her back to her father only if she were still unmarried, Arete arranged for her to be wedded to Jason without delay. The couple spent their wedding night in a sacred cave on the island which had once been the home of \*Macris, the nurse of Dionysus. When Alcinous announced his decision to the Colchians on the following morning and told them that Medea was married, they accepted the situation without further thought of violence and asked to settle on the island.

Although the end of their long journey now seemed to be in sight, the Argonauts were seized by a strong north wind as they were approaching the Peloponnese and were carried south for nine days and nights until they were washed ashore on the desert coast of Libya. On the advice of the guardian nymphs of the land, who appeared to Jason and addressed him in enigmatic terms, the Argonauts hoisted the *Argo* on to their shoulders and carried it overland for twelve days to the Tritonian Lake, which opened into the sea. As they were seeking fresh water after their arduous journey, they encountered the \*Hesperides, who were mourning the death of the serpent \*Ladon at the hand of Heracles (*see* Heracles **B11**), and one of the nymphs directed them to a spring that Heracles had created by stamping the ground. Less fortunately, the seer Mopsus was killed by a poisonous snake. Even when the *Argo* was launched on to the lake, the troubles of the Argonauts were not at an end, for they were unable to find their way out to the open sea. At the suggestion of Orpheus, they placed a tripod on the shore as an offering to the local gods, and \*Triton, the god of the lake, then appeared to them in the form of a youth and pointed the way to a narrow outlet to the sea. He also gave them a clod of earth from which the island of Thera would subsequently grow.

After entering the Mediterranean, the Argonauts sailed east along the coast of Africa and then rowed north towards Crete. As they were approaching the island, \*Talos, a huge man of bronze who guarded the coast, warded them off by hurling huge rocks at them until Medea bewitched him with her sorceries, causing him to graze his ankle on a crag and then die as the life fluid drained from his body. In other versions, Medea pulled a stopper from his ankle to allow the life fluid to run out, or the archer Poeas shot him in the ankle. After a night ashore, the Argonauts continued northwards until they found that they were enveloped in a night so black that it seemed to have risen from the nether regions. In response to desperate prayers from Jason, Apollo raised his gleaming bow to reveal \*Anaphe, one of the southernmost islands of the Aegean, where the Argonauts anchored to await the light. During their night on the island, Euphemus had a prophetic dream which told him to throw Triton's clod of earth into the sea nearby to create the island of Thera. Proceeding north-west through the Aegean islands, they passed through the straits between Euboea and the mainland of central Greece to reach Iolcus and the end of their long travels.

Jason took the golden fleece to Pelias to prove the success of his mission and, in most accounts, Medea punished the king for his ill-treatment of Jason and his family by causing his death soon afterwards. For these subsequent events, *see* Jason and Medea. Soon after their safe arrival, Jason and the Argonauts took their trusty ship to the Isthmus of Corinth to be dedicated to Poseidon. A number of the Argonauts gathered together not long afterwards to participate in another great adventure, the hunt for the \*Calydonian boar and, in the earlier tradition at least, many of them competed at the funeral games for Pelias.

**Argus** (Ἄργος). **1.** A son of Zeus by Niobe, daughter of Phoroneus, the first mortal woman to have intercourse with Zeus; he was the eponym of Argos, and his grave and sacred grove lay near the city – the Spartan king Cleomenes I set fire to his grove when he invaded Argos in the early fifth century BC. According to Apollodorus, Argus ruled the entire Peloponnese and originally gave his name to that wider region. He married Evadne, daughter of Strymon, who bore him four sons – Ecbasus, Peiras, Epidaurus and Criasus; in some accounts he was also the father of Tiryns. [Apollodorus 2.1.1-2; Pausanias 2.16.1, 22.6, 3.4.1] **2.** The eldest son of Phrixus and Chalciope or Iophassa, daughter of Aetes. He and his three brothers – Phrontis, Melas and Cytisorus – left Colchis to claim the inheritance of their grandfather Athamas, but they were shipwrecked on the island of Ares in the Black Sea, where they were discovered by the \*Argonauts who took them back to Colchis. Argus spoke on behalf of the Argonauts to Aetes, whose worst suspicions were aroused when he saw them arriving with his grandsons because he had received an oracle that his offspring would plot against him. He was more successful when he asked his mother to seek Medea's help for Jason. He and his brothers travelled to Greece with the Argonauts; and there he married Perimele, daughter of Admetus and, in one tradition, became the father of Magnes. [Antoninus Lib 23; Apollonius 2.1093-1230, 3.197-8 and *passim*] **3.** Son of Arestor, or Danaus, or Polybus; the builder of the *Argo*, who sailed on the ship as one of the Argonauts. He was sometimes identified with Argus (2). [Apollodorus 1.9.16; Apollonius 1.18-9 and *passim*; Hyginus 14]

**Argus Panoptes** (Ἄργος Πανόπτης). Accounts of his multiple eyes differed: 1) He had four eyes, two on the front of his head and two on the back; 2) Hera had given him an extra eye on his neck and made him sleepless; 3) he had eyes all over his body, as he was often portrayed in vase-paintings from the fifth century onwards. As often with local monsters, there was also no agreement on his parentage. He was usually fitted into the Argive royal line at some point as a son or descendant of Argus (1), but some said that he was earth-born. After \*Io, an Argive princess who had become the mistress of Zeus, was turned into a cow, Hera tethered it to a tree and asked Argus to watch over it. Zeus then told Hermes to steal the cow, but he was unable to steal it away surreptitiously because the plan was betrayed by a certain Hierax, and he killed Argus by hurling a stone at him. In another version he lulled him to sleep with music or with his magic wand and severed his head with a sickle. The story was probably invented to explain an ancient title of Hermes, Argeiphontes, which can be interpreted as meaning 'Argus-slayer'. Hera transferred the many eyes of Argus to the tail of her favourite bird, the peacock, or Argus was transformed into a peacock, or the peacock sprang from his blood. Apollodorus tells of some earlier exploits by Argus Panoptes. He delivered the Arcadians from a bull and a Satyr that were preying on them, avenged the death of \*Apis by killing Telchis and Thelxion, and even killed the monstrous \*Echidna. [Apollodorus 2.1.2-3; schol. Euripides *Phoen* 1123; Ovid *Met* 1. 622-723; Moschus 2.58-9; Pherecydes fr 66]

**Ariadne** (Ἀριάδνη). Daughter of Minos, king of Crete, and Pasiphae. It is reported in the *Iliad* that \*Daedalus built a dancing-floor for her at Cnossus. When Theseus came to Crete as one of the young Athenians who were to be fed to the Minotaur, Ariadne fell in love with him and promised to help him if he would take her as his wife. On the advice of Daedalus, the builder of the labyrinth, she gave him a ball of thread and told him to unwind it as he entered the labyrinth and to wind it back to find his way out again. After he had killed the Minotaur and duly escaped from the labyrinth, he fled by night to the island of Naxos with Ariadne and the young Athenians from the tribute. But there he deserted Ariadne, either for another woman, or accidentally, or at the prompting of Athena to make way for Dionysus; *see* Theseus. In any event, Dionysus came to Naxos and took Ariadne as his wife, an exceptional honour for a mortal. She bore him several sons, including Oenopion, Staphylus and Thoas.

According to Hesiod, Zeus made her immune to death and old age, as would be necessary if she was to be the permanent consort of Dionysus, but there were also a variety of stories which told of her death. It is suggested in astral myth that she finally died after a happy marriage to Dionysus, and

that the god placed her crown in the sky to commemorate his love for her. In other accounts, her death followed from her relationship with Theseus. According to an enigmatic passage in the *Odyssey*, Theseus tried to bring her to Athens but was prevented by the intervention of Artemis, who killed her on the island of Dia because of evidence laid against her by Dionysus. Although later commentators tried to explain this passage by claiming, for instance, that she had offended Dionysus by sleeping with Theseus in the god's sacred precinct, the story alluded to seems to have been lost at an early period. It is possible that she was already married to Dionysus when she first met Theseus and angered the god by her infidelity. For a Hellenistic story in which Dionysus seduced her in Crete before the arrival of Theseus, *see* Constellation Myths 5.2. According to a Cypriot tradition recorded by Plutarch, Theseus was driven by a storm to Cyprus, where he put Ariadne ashore because she was pregnant and suffering from sea-sickness, but he was then swept out to sea again and she died before he could return. In another version she simply hanged herself when Theseus abandoned her on Naxos. *See* Constellations 5.1, 5.2, 3.4.

**Aries.** *See* Constellation 21.

**Arimaspians** (Ἀριμασποί). A legendary race of one-eyed people who lived into the far north between the Issedones and the Hyperboreans. According to Aristeas, who claimed to have visited them, they used to fight with their neighbours, the \*Griffins, to steal from their hoards of gold. [Aeschylus *PV* 803-7; Herodotus 3.116, 4.13, 4.27]

**Arion** (Ἀρίων). A lyric poet from Lesbos who flourished at the end of the seventh century BC and spent most of his life at the court of Periander at Corinth. Although he was a historical figure, he was best known in later times for his part in a legend recounted by Herodotus. As he was sailing back to Corinth after a highly profitable tour of Sicily, he found that the sailors were planning to kill him and steal his money. He asked that he should be allowed to give a last performance on the deck, and as he was doing so, he leapt into the sea and was picked up by a dolphin which carried him to Taenarum, the southernmost promontory of the Peloponnese. From there he travelled to Corinth, where he told Periander of the treachery of the crew. Although initially sceptical of his story, Periander discovered the truth of it on the ship's return. There was a statue at Taenarum of a man being carried by a dolphin.

This story provided a convenient basis for the construction of a constellation myth to explain the origin of Delphinus (the Dolphin), for it could be said that Apollo, the god most closely associated with lyric poetry, commemorated the rescue of Arion by transferring the dolphin to the sky. In surviving accounts of this astral myth, there are divergences from the standard version of Arion's story in Herodotus (and also numerous confusions). According to the version in the *Fabulae* of Hyginus, Apollo appeared to Arion in a dream before the sailors put their plan into action and advised him to sing in his poet's robes and to surrender himself to those who would come to his aid. When he saw some dolphins gathering round the ship, he realised what the god had meant and jumped into the sea. One of them carried him directly to Corinth, where it expired, and a monument was raised to it by the king (who is named as Pyranthus). Afterwards the ship, which was clearly not a Corinthian ship in this version, was driven to Corinth by a storm. The crew told the king that Arion had died, but the king confronted them with the living Arion by the dolphin's monument and then ordered that they should be killed. In some versions of the constellation myth, however, the dolphin carried Arion to Taenarum as in the original story. [Herodotus 1.23-4; Hyginus 194, *Astr* 2.17; Servius on Vergil *Ecl* 8.55] *See* Constellation 12.

**Aristaeus** (Ἀρισταῖος). Son of Apollo and the nymph Cyrene; a minor deity associated with many rustic arts. Cyrene gave birth to him in Libya after Apollo had abducted her from her native Thessaly. Hermes conveyed the child to the Horae (Seasons) and Gaia, who fed him on nectar and ambrosia to make him immortal; according to another version, Apollo took him back to his mother's homeland to be reared by Chiron in his cave of Mount Pelion, and the Muses taught him

the arts of healing and prophecy when he grew up and made him keeper of their sheep; alternatively, Apollo entrusted him to nymphs who taught him how to curdle milk, make beehives and grow olive trees. Aristaeus is said to have invented almost every rustic art from the preparation of wool and olive oil to the tricks of the hunt, but he was famous above all for his association with bees and honey. Vergil tells a story about Aristaeus and his bees in his fourth *Georgic*: Aristaeus fell in love with \*Eurydice, the wife of Orpheus, and one day, as he was chasing after her, she was bitten by a snake and killed. Eurydice was a dryad nymph and her sister-nymphs were so angered by her death that they caused all the bees of Aristaeus to sicken and die. He consulted with his mother Cyrene, who told him to ask Proteus, the old man of the sea. When Proteus revealed that Aristaeus' problem had been caused by the nymphs, Cyrene advised him to appease them by sacrificing four bulls and four heifers to them; she also said that he should return nine days afterwards bringing poppies and a black ewe to sacrifice to Orpheus (who had descended to Hades in the hope of recovering his wife) and a female calf to sacrifice to Eurydice herself. So he slit the throats of the cattle and let their blood flow on to four altars that he had raised to the nymphs, and, nine days later, when he offered the sacrifices to Orpheus and Eurydice, swarms of bees rose from the rotting carcasses of the cattle and gathered on a tree nearby, providing Aristaeus with fresh stock for his beehives.

Aristaeus married Autonoe, a daughter of Cadmus, king of Thebes, and they had a son, \*Actaeon; but when Actaeon met his tragic and premature death, Aristaeus decided to move on. He left Greece entirely and settled in Sardinia; in another account he went to Ceos, an island off the southern tip of Attica, on the advice of the Delphic oracle and left for Sardinia (or elsewhere, see below) at a later period. In any event, Ceos was the location of one of his most important myths. For he founded the cult of Zeus Icmaeus on the island, and inaugurated the annual rites that were performed on Ceos at the rising of Sirius (the dog-star) to appease the star and so reduce its scorching heat, and to summon forth the cooling Etesian winds. According to an astral myth, Zeus had transferred Maera, the dog of Icarius and Erigone, to the sky as the dog-star, and he had scorched the Ceans and brought famine to them because they had given refuge to the murderers of Icarius, and when Aristaeus (who was already there as king of Ceos in this version) asked the advice of his father Apollo, the god explained the cause of the trouble and instructed him in the appeasing rituals, which benefited the whole of Greece in future times. *See Constellations ??*. After his departure from Ceos, Aristaeus went to different places depending on the source: to Arcadia, where he was honoured for having introduced the art of bee-keeping; or to Sardinia with Daedalus; or back to his mother's adopted homeland in Libya. According to Diodorus, who provides a convenient if artificial biography, he went from Libya to Sardinia and then to Sicily, introducing agricultural knowledge to each, and finally to Thrace, where he was initiated into the rites of Dionysus and ultimately disappeared from human company near Mount Haemus to become a recipient of divine honours. [Apollonius 2.500-27; Diodorus 4.81-2; Pausanias 10.7.3; Pindar *Pyth* 9.5-70; Vergil *Georg* 4.317ff]

**Aristeas** (Ἄριστῆας). A poet from Proconnesus in the Propontis who lived in the seventh century BC and wrote a poem about the \*Arimaspians and other peoples of the distant north. According to a tale recorded by Herodotus, he once fell down dead while entering a fuller's shop in his native town, but a visitor to the town reported shortly afterwards that he had just met and talked with him on the road to Cyzicus, and his body was nowhere to be found when his relatives came to collect it. After seven years had passed he reappeared in Marmora, wrote his poem about the peoples of the north, and promptly vanished once again. It was said that he could leave his body or return to it at will. [Herodotus 4.13-16]

**Aristodemus** (Ἄριστοδῆμος). Son of Aristomachus, one of the \*Heraclids. He married Argeia, daughter of Autesion, who bore him twin sons, Eurysthenes and Procles. Except in Sparta, it was believed that he died before the Heraclids made their final return to the Peloponnese, and that his sons became the first Heraclid kings of Sparta. According to an epic tradition, he was struck by a

thunderbolt for some unexplained reason while the Heraclid army was at Naupactus. In another version he was killed by Apollo for not consulting the Delphic oracle about the return of the Heraclids but for finding out from Heracles instead. In yet another narrative he was killed by Medon and Strophius, sons of Pylades, two relatives of \*Tisamenus, the Pelopid ruler of Argos and Sparta whose position was threatened by the Heraclids. According to the Spartans, however, he survived to take part in the invasion of the Peloponnese and become king of Sparta, where his twin sons were born. He died soon after their birth, and because they were indistinguishable, it was decided that both of them should succeed to his throne, hence the distinctive dual kingship at Sparta. [Apollodorus 2.8.2-4; Herodotus 6.52; Pausanias 3.1.5-6]

**Aristomachus** (Ἀριστόμαχος). **1.** Son of Talaus and brother of Adrastus; in some accounts, the father of \*Hippomedon, one of the Seven against Thebes. [Apollodorus 1.9.13, 3.6.3] **2.** One of the Heraclids, a son of Cleodaeus and grandson of Hyllus, and the father of Temenus, Cresphontes and Aristodemus. He was killed when he misinterpreted an oracle and tried to invade the Peloponnese before the proper time; *see* Heraclids. [Apollodorus 2.8.2; Eusebius *PE* 5.20]

**Arne** (Ἄρνη). A girl who betrayed her native island of Siphnos in the southern Aegean to Minos in exchange for gold. After receiving her reward, she was transformed into a jackdaw, a bird which still delights in gold and similar shining objects. [Ovid *Met* 7.465-8]

**Arsinoe** (Ἄρσινόη). **1.** According to the Messenian tradition, Apollo fathered Asclepius by Arsinoe, daughter of Leucippus, king of Messenia, rather than by Coronis in Thessaly as generally believed. [Apollodorus 3.10.3; Pausanias 2.26.6] **2.** Daughter of Phegeus, king of Psophis in Arcadia; the first wife of \*Alcmaeon, who abandoned her when he had to leave Psophis because his presence there was causing the earth to grow barren. He gave her the robe and necklace of Harmonia and was killed when he came back to acquire them for his second wife Callirhoe. [Apollodorus 3.7.5] **3.** The nurse of Orestes who brought him safely to Strophius after his father Agamemnon was murdered. [Pindar *Pyth* 11.16-21] **4.** A princess of Salamis who appears in a transformation legend set in historical times. Her father Nicocreon ascended to the throne of Salamis in 332/1 BC. When Arceophon, son of Minnyrides, fell in love with her, her father rejected his suit because his family was of Phoenician origin. He then tried to seduce her, using her nurse as a go-between, but when her nurse approached her on the matter, Arsinoe denounced her to her parents, who ordered that she should be mutilated and thrown out. Consumed by love and realising that there could be no prospect of a marriage, Arceophon starved himself to death. When the stony-hearted Arsinoe gazed out of her window during his funeral to watch his body burning on the pyre, Aphrodite was so appalled by her character that she turned her to stone. [Antoninus 39]

**Artemis** (Ἄρτεμις). Daughter of Zeus and Leto, and the sister of Apollo. For the events preceding the birth of the two divine children, *see* Leto. After Apollo was born on the island of Delos, Artemis was born on Ortygia nearby; according to another version Artemis was born on Delos before her brother and then acted as midwife at his birth. Her birthday was celebrated on Delos on the day before that of her brother. Artemis chose to remain a virgin and she spent most of her time hunting in the wilds in the company of nymphs who were vowed to virginity like herself. In statues and vase-paintings, she is commonly depicted as a sturdy youthful figure wearing a short sleeveless tunic reaching to her knees and carrying a bow (although she is also shown in long robes). Her favourite hunting-ground was Arcadia, the mountainous heartland of the Peloponnese. The *Homeric Hymn to Artemis* relates that the goddess of love never tamed Artemis, for she loved archery and the killing of wild beasts in the mountains, and lyres too, and dancing, and piercing cries and shady woods, and (it adds finally) the cities of honest men. She is described in similar terms in the *Odyssey*, which tells how the archer Artemis would roam over Mount Taygetus on the borders of Laconia and Erymanthus in Arcadia, delighting in the pursuit of wild boars and swift deer in the company of her nymphs. In accordance with her nature as a wild huntress, Artemis plays a limited

and highly distinctive role in mythical narratives, usually appearing as a goddess who inflicted death and disaster on mortals, and especially on women.

Artemis was ruthless with those who threatened her virginity or even chanced to see her naked. She shot Buphagus for trying to rape her on Mount Pholoe in Arcadia, and some claimed that she caused the death of \*Orion by sending a giant scorpion against him to punish him for trying to rape her (or for merely casting aspersions on her skill in the hunt). She also contrived the death of the two \*Alods when they tried to court herself and Hera, for she turned herself into a deer and ran between them (or simply sent a deer between them) causing them to kill one another with their spears as they tried to hit the deer. In another version, her brother Apollo sent the deer between them when they tried to rape her. When \*Actaeon stumbled across the goddess as she was bathing with her nymphs in a spring on Mount Cithaeron in Boeotia, she transformed him into a deer and caused him to be hunted down and torn apart by his own dogs. According to another transformation tale (which may have been based on the more famous story of Athena's punishment of \*Teiresias), Artemis was milder towards a Cretan called Siproetes who also saw her naked, for she merely transformed him into a woman. According to a local tradition, the Peloponnesian river-god \*Alpheus once set out to rape the goddess, but she frustrated his plan by rubbing her own face and the faces of her nymphs with mud to make herself indistinguishable from them.

Even by the usual standards of the Olympian goddesses, Artemis was exceptionally jealous of her honours, and anyone who neglected her cult or broke vows to her could expect a pitiless response. When Oeneus, king of Calydon, forgot Artemis alone when dedicating the first fruits of his harvest to the gods, she sent a huge boar which devastated his land until it was hunted down by \*Meleager and many of the leading heroes of Greece; and when \*Admetus committed the same offence when offering the sacrifices at his wedding to Alcestis, the angry goddess filled their wedding chamber with coils of snakes as a sign of early death. In one version of the story of \*Atreus and \*Thyestes, the vicious conflict between the two brothers was said to have been provoked by Artemis because Atreus had broken a vow to her, for he had promised to sacrifice his finest lamb to her, but when a golden lamb was born in his flocks, he killed it instead and put its fleece into a chest. Earlier in the history of the same family, Artemis had punished Broteas, a son of Tantalus who had failed to honour her, by causing him to throw himself into a fire in a fit of madness. Artemis was equally severe with those who praised themselves at her expense. After the Greeks had assembled at Aulis before sailing against Troy, \*Agamemnon went out on a hunting trip and shot a deer, and when he was rash enough to boast that not even Artemis could have done as well, the goddess sent adverse winds to hold the fleet in port until Agamemnon atoned for his fault by sacrificing his daughter \*Iphigeneia to her. On another occasion, she shot Chione, daughter of Daedalion, either for making slighting remarks about her skill in the hunt or for boasting that she was more beautiful than the goddess.

In some of her best-known stories, Artemis acted to avenge offences against members of her family. When the monstrous \*Tityus tried to rape Leto, Artemis responded to her mother's cries for help by shooting him down either on her own or, in most accounts, in conjunction with her brother. Later when \*Niobe offended Leto by boasting that she had many more children than the goddess, Artemis shot Niobe's many daughters while Apollo shot her sons. In one version of the story of Apollo's arrival at Delphi, the young Artemis helped him to shoot the Delphic dragon \*Python; in many accounts, Artemis (rather than Apollo himself) shot \*Coronis, the mother of Asclepius, after she had been unfaithful to Apollo while pregnant with a child by him.

In the Homeric epics in particular, Artemis is also said to have acted as an agent of death for women even in cases where she had no personal grievance. The *Odyssey* suggests that she would sometimes act on behalf of another god or the gods in general, as when she killed Ariadne on the witness of Dionysus or shot Orion because the gods disapproved of his love affair with a goddess, Eos. In a more general sense, any sudden death of a woman could be attributed to the arrows of Artemis. Thus in the *Iliad* Andromache remarks of her mother that the archer Artemis shot her in her father's halls. There are also several examples in the *Odyssey*: Eumaeus states that the archer Artemis killed a Phoenician woman who fell into the hold of a ship; when Odysseus meets his

mother Anticleia in the Underworld, he asks her whether she died from long illness or whether Artemis slew her with her kindly arrows (for sudden death can be a merciful release); during the absence of her husband, Penelope expresses a wish on more than one occasion that Artemis might relieve her from her troubles by granting her a gentle death.

Artemis was accompanied on her hunting trips by nymphs (or sometimes mortal maidens) who adopted her way of life and manner of dress. Although she did not concern herself with the chastity of women in general, she was ruthless towards any of her companions who allowed themselves to be seduced or ceased to join her in the hunt. When she noticed that \*Callisto was pregnant as she and her attendants were bathing together, she was so angry that she transformed her into a bear and, in one version, subsequently shot her. She also shot Maera, daughter of Proetus, another companion who was seduced by Zeus, and transformed Hippe, daughter of Chiron, into a horse because she stopped hunting with her and honouring her. Conversely, she intervened on behalf of her faithful companion \*Britomartis when she was pursued by Minos.

In spite of her apparent qualifications for the role, Artemis was not a martial goddess. Although she is described as a supporter of the Trojans in the *Iliad*, she never involves herself in the fighting, and she plays an inglorious role in the battle of the gods, fleeing to her father in tears after Hera has boxed her ears with her own bow and quiver. She joined the other gods, however, in the battle between the gods and the Giants, and she is said to have killed one of the Giants. Finally, there are a handful of stories in which she acts as a benefactor to human beings. It is understandable that she should have favoured the chaste hunter \*Hippolytus. She appears in person at the end of Euripides' *Hippolytus*, which presents the young man as a devotee of Artemis who aroused the resentment of Aphrodite, and some claimed that Artemis asked Asclepius to revive him after his premature death and that she conveyed him to Italy to preside over her sanctuary (as Diana, the Roman goddess who was identified with her) at Aricia. According to other stories, she transformed \*Taygete into a deer for a time to save her from being raped by Zeus; she transformed the \*Meleagrides into guinea-fowl out of pity at their grief for their dead brother Meleager; and she granted immortality to Phylonoe, daughter of Tyndareus, for some unrecorded reason.

**Ascalabus** (Ἀσκάλαβος). While Demeter was wandering the earth in search of her daughter Persephone, she was received in Attica by a woman called Misme, who offered her a drink (known as *kykeon*) containing herbs and barley-meal. Because she was so thirsty, the goddess drank it down greedily, causing Misme's young son Ascalabus to make fun of her. In her anger, Demeter threw the remains of her drink at him and turned him into a gecko, a nocturnal lizard. He was splashed with the barley from the drink, which accounts for the bright speckles on the skin of geckoes. As creatures of the night which hide in corners, geckoes were considered to be ill-omened; and it was said that anyone who killed them earned Demeter's gratitude. In one account, the story was set in the palace of Celeus, king of Eleusis, rather than in a rustic cottage. [Antoninus 24; Ovid *Met* 5.446-61; Nicander *Ther* 486]

**Ascalaphus** (Ἀσκάλαφος). **1.** Son of Ares and Astyoche. With his brother Ialmenus he led the Minyans from Aspledon and Orchomenus to Troy, where he was killed by Deiphobus, much to the anger of Ares. Some included him amongst the Argonauts. [Apollodorus 1.9.16; Homer *Il* 2.511-6, 13.518-25] **2.** Son of Acheron by Gorgyra or Orphne, a nymph of the Underworld. He attested that Persephone had eaten a pomegranate seed or seeds in Hades, so ensuring that she could never wholly depart from that realm. This so angered her mother Demeter that she placed a heavy rock over him in Hades; later, when Heracles released him during his visit to Hades, Demeter turned him into a screech-owl, an ill-omened bird which lives in the dark. According to Ovid, Persephone herself turned him into an owl for informing on her, by sprinkling him with water from Phlegethon, an Underworld river. [Apollodorus 1.5.3, 2.5.12; Ovid *Met* 5.530-50]

**Ascanius** (Ἀσκάnios), also known as \***Iulus**, was the son of Aeneas and \*Creusa at Troy; his glorious destiny was once foretold by a halo of fire suddenly appearing around his head. He escaped

from Troy as a small boy clinging to his father's hand, and accompanied him on his wanderings. When they landed at Carthage, Venus persuaded Cupid to take Ascanius' place, and instil into Dido a poisonous love for Aeneas as she welcomed the Trojans. Ascanius led the cavalry display in the games for his grandfather's funeral in Sicily, and in Italy was partly responsible for the commencement of hostilities by killing the pet deer belonging to the young Etruscan girl, Silvia. Ascanius was left in charge of the camp when Aeneas went to ask for help from Evander, and the foolish promises he made to \*Nisus and Euryalus if their night expedition was successful contributed to their death; Ascanius' own achievement was to shoot the Rutulian Numanus with a treacherous arrow. After Aeneas' death Ascanius (whom Livy says was sometimes understood to be the son of Aeneas and \*Lavinia) left Lavinium with Lavinia in charge, and founded a new town along a ridge of the Alban hills called Alba Longa. There he was succeeded by Silvius, the son of Aeneas and Lavinia, and the dynasty continued there until the birth of Romulus and the move to Rome. [Dionysus 1.53; Hyginus 254, 273; Livy 1.3; Vergil *Aen* 1.267, 657-719, 2. 680-91, 710, 667-8, 7.496-505, 9.257-80, 641]

**Asclepius** (Ἀσκληπιός). A son of Apollo by a mortal; he was venerated as a healing god. Apollo fell in love with Coronis, the daughter of Phlegyas, a Thessalian king, but she embarked on a love affair with a fellow-mortal, Ischys, while she was pregnant by the god, and when Apollo learned of it, whether by his own prophetic powers or from a crow, he killed Coronis or asked his sister Artemis to do so. And as her body was burning on the funeral pyre, Apollo (or Hermes) snatched her unborn child from her womb and entrusted him to \*Chiron to be reared in his cave. There was an alternative tradition that Asclepius was conceived in Messenia by Arsinoe, daughter of Leucippus. According to Pausanias, someone consulted Apollo's oracle at Delphi about the matter and it declared in favour of Coronis.

Chiron educated Asclepius in the arts of hunting and healing. There is a reference in the *Iliad* to some medicinal herbs that he had received from Chiron. He married Epione, daughter of Merops, and she bore him two sons, Machaon and Podalirius, who fought at Troy and served as healers to the Greek warriors. Asclepius himself played no part in heroic myth (although he was sometimes listed amongst the Argonauts and those who hunted the \*Calydonian boar, as was often the case with fathers of heroes who fought at Troy). In surviving sources, there is only one specific tale of a cure, as opposed to a revivification, achieved by him during his lifetime. When Heracles was wounded in the hip during his first attack on Hippocoon at Sparta, Asclepius healed him, and the hero showed his gratitude by founding a shrine to him near Amylcae.

Zeus struck Asclepius with a thunderbolt when he transgressed mortal bounds by raising one or more people from the dead. Athena had given him some blood from this Gorgon which had opposite effects according to whether it came from the veins on the ill-omened left side or the right. For the blood from the left side was lethal, while that from the right could revive the dead. It was said that Asclepius used the latter to revive various persons: Capaneus and Lycurgus, two Argive warriors killed during the Theban war; or Hippolytus after his ill-deserved death; or Glaucus, son of Minos (although it was usually said that the seer Polyidus revived him in a wholly different way); or Tyndareus, or Hymenaeus, in unknown circumstances. Later sources suggest that he revived large numbers of people, even to the extent that Hades had to complain to Zeus about the diminution in the numbers of the dead. In any event, Zeus struck him down to prevent him from repeating his fault. This so angered Apollo that he killed the Cyclopes who had provided the thunderbolt, and he was only saved from being hurled into Tartarus because his mother Leto interceded with Zeus, who ordered instead that he should serve Admetus for a year. Although Asclepius may originally have been honoured as a hero, he was worshipped as a god in classical and later times, and specifically as the most important healer amongst the Greek gods and heroes. Epidaurus in the Argolid was the main seat of his worship, and whenever a new shrine was founded, as at Rome in 273 BC, a sacred snake was brought there from Epidaurus. The god's cures were often achieved through the practice known as incubation, in which patients would sleep in the god's temple and he would reveal the appropriate course of action to them in dreams.



Asclepius was usually depicted as a mature bearded man with two main attributes, a staff and a snake (which is often coiled around the staff in statues which portray the god in a standing position, hence the familiar medical symbol). In connection with his cult, Asclepius was credited with a number of children whose names refer to the healing process, including Hygeia (Health), Panacea (Cure-all), Iaso (Healing) and the strange hooded child Telesphorus. In astral mythology, Zeus is said to have placed him in the sky as the constellation Ophiuchus (the Serpent-bearer) as compensation to his father Apollo for having killed him. [Apollodorus 3.10.3-4; Diodorus 4.71; Hyginus *Astr* 2.14; Ovid *Met* 15.533-46, 626-744; Pausanias 2.26-8, 3.19.7; Pindar *Pyth* 3.1ff with schol. 59] See Constellation 7.

**Asia** (Ἀσία). A daughter of Oceanus and Tethys; the wife of the Titan Iapetus and mother of Prometheus, Epimetheus, Atlas and Menoetius (except in Hesiod's *Theogony*, where Clymene, another Oceanid, takes her place). According to Herodotus, who refers to her as the wife of Prometheus, most Greeks assumed that Asia was named after her. [Apollodorus 1.2.2; Herodotus 4.45; Hesiod *Theog* 359, 508]

**Asopus** (Ἄσωπος). The god of the River Asopus. Of the several Greek rivers of that name, the most important in myth was the one that flowed to the sea in Achaea in the northern Peloponnese. Like other rivers, he was a son of Oceanus and Tethys; according to other accounts he was a son of Poseidon and Pero or Celusa, or of Zeus and Eurynome. By his wife Metope, daughter of the River Ladon, he had two sons, Ismenus and Pelagon, and twelve or twenty daughters (although some of these, notably Thebe and Tanagra, were sometimes said to be daughters of the Boeotian Asopus). Many of his daughters were abducted by gods to the places that bore their names. Corcyra and Salamis, for instance, were abducted by Poseidon to their respective islands, and Sinope to Asia Minor by Apollo. Only in one case did Asopus show any concern about such an abduction. After Aegina had disappeared, Asopus went in search of her and bribed Sisyphus to reveal her fate by promising to create a spring on the Corinthian acropolis. On learning that Zeus had taken her to the island of Aegina, he set out in pursuit, but Zeus drove him back to his own waters by hurling thunderbolts at him. It was said that this explained why coals could be found in the Asopus (although there is no sign of them at the present time). Other daughters attributed to Asopus include Harpina, mother of Oenomaus, Nemea, Peirene, Cleone, Thespeia, Asopia, Ornia and Chalcis. [Apollodorus 3.12.6; Diodorus 4.72.1-5; Pausanias 2.5.1-2, 2,12,5; Pherecydes fr 119]

**Aspalis** (Ἀσπαλίς). Daughter of Argaeus, a citizen of Melite in southern Thessaly. The city was ruled by a brutal tyrant known as Tartarus who used to rape local maidens noted for their beauty. When Aspalis heard that his servants were coming to fetch her, she hanged herself, and her brother Astygites, who hurriedly donned her clothes, was taken to the tyrant instead of her and stabbed him with a concealed weapon. The body of Aspalis vanished and a statue appeared in place of it next to the image of Artemis. Each year the maidens of the city used to hang a young goat on the statue in memory of Aspalis.

**Asteria** (Ἄσπερσία). One of the Titans; a daughter of Coeus and Phoebe and the sister of Leto. She married her cousin Perses and bore him a single child, Hecate. To escape intercourse with Zeus, she dropped down into the sea to become the island of Ortygia (usually identified with Delos) where Leto gave birth to Apollo and Artemis. In some accounts she first transformed herself, or was transformed by Zeus, into a quail (*ortyx*), a tale invented to account for the name of Ortygia (Quail Island). Some said that Ortygia was originally a floating island. [Apollodorus 1.4.1; Callimachus *Hymn* 4.36-40; Hesiod *Theog* 409-11; Hyginus 53; Pindar *Paean* 7b 43-52]

**Asterion** (Ἄσπερίων). **1.** The king of Crete when Europa was brought to the island by Zeus. Asterion took Europa as his wife and adopted Minos, Rhadamanthys and Sarpedon, her children by Zeus; Minos succeeded to his throne after his death. There is one version in which he had a daughter

Crete who became the wife of Minos. According to Diodorus, Asterion was the son of \*Tectamus, who had sailed to Crete with some Aeolian and Pelasgian followers and had established himself there as king. [Apollodorus 3.1.2; Diodorus 4.60.2-3; Hesiod fr 140] **2.** The proper name of the \*Minotaur. [Apollodorus 3.1.3] **3.** Son of Cometes, from Peiresiae in Thessaly; one of the \*Argonauts. [Apollonius 1.35-9; Valerius Flaccus 1.355ff]

**Asterope** (Ἀστερόπη). A daughter of Atlas and the Oceanid Pleione, and either mother of Oenomaus by the god Ares or his wife, and so an ancestor of the Pelopids. [Apollodorus 3.10.1; Hyginus 84] **2.** A daughter of the Trojan river-god Cebren. She married Aesacus, Priam's son, and he so mourned for her when she died that he was turned into an (unidentified) bird. [Apollodorus 3.12.5]

**Astrabacus** (Ἀστράβακος). Son of Irbus; a member of the Agiad branch of the Spartan royal family who received heroic honours at his shrine in Sparta. He and his brother Alopecus were struck by madness when they rediscovered the long-lost statue of Artemis Orthia (Artemis Standing) in a tangle of willows. The Spartans identified this venerable image with the statue that Orestes and Iphigeneia had stolen from the Taurians. [Pausanias 3.16.7-9]

**Astraea** (Ἀστραῖα). The name given in some Latin sources to the maiden who became the constellation Virgo after she had abandoned the earth in horror at human evil and impiety. In the original story by Aratus, her name is Dike (Justice), but Aratus' alternative suggestion that Virgo might be the daughter of Astraeus (as are all the stars in Hesiod's *Theogony*) seems to have led some later author to invent the fitting name of Astraea for the star-maiden. For her story, see Constellations **26.** [Juvenal 6.19-20; Ovid *Met* 1.149]

**Astyanax** (Ἀστυάναξ). The infant son of Hector and \*Andromache. In the *Iliad*, he is present at the memorable scene in which Hector talks with his wife on the battlements of Troy, and he shrinks back in terror at the sight of Hector's armour and the nodding crest of his helmet; later, after Hector's death, Andromache expresses her fear that Astyanax might be enslaved in the future, or hurled from the walls by one of the Greeks. As Homer's audience would doubtless have known, the worst of her fears would be realised when Troy was finally captured. Neoptolemus, the son of Achilles, seized Astyanax from his nurse during the sack of the city and hurled him from the walls; in other versions Odysseus did so after the sack, or the Greeks did so after Odysseus had argued for his death in front of the assembly. Vase-painters preferred to portray the end of Astyanax together with that of Priam in a single gruesome image. Typically, Neoptolemus is shown grasping the naked child by his ankle, or even brandishing him, as he advances against Priam who has sought refuge at the altar of Zeus in the courtyard of his palace. The killing of Astyanax brought Priam's line to an end and removed any possibility of an avenger rising against the Greeks for the loss of Troy. [Euripides *Trojan Women* 714ff; Homer *Il* 6.399-484, 24.732-9; schol. Lycophron 1268; Proclus on *Iliupersis*]

**Astydamia** (Ἀστυδάμεια). **1.** The wife of \*Acastus, king of Iolcus, in Pindar called Hippolyte. She made advances to \*Peleus while he was staying at the Iolcian court, and when he rejected her, she not only told her husband that he had tried to seduce her, but also sent word to his wife Antigone (3) that he was planning to marry the king's daughter, causing Antigone to commit suicide. Acastus believed Astydamia and tried to contrive the death of Peleus, but he survived and later, when he returned to seek vengeance, he killed Astydamia, cut her body into small pieces and led his army into Iolcus tramping over her remains. [Apollodorus 3.13.3; Pindar *Nem* 4.57-61] **2.** A daughter of Pelops; in some accounts, the wife of Alcaeus and mother of Amphitryon. [Apollodorus 2.4.5] **3.** Daughter of Amyntor; in some accounts, the mother of Tlepolemus. [Hesiod fr 232]

**Atalanta** (Ἀταλάντη). There were two main traditions about Atalanta. In one, she was an Arcadian, the daughter of Iasus, king of Tegea, and the wife of Melanion, and in the other a Boeotian, the

daughter of Schoineus, son of Athamas, and the wife of Hippomenes. There is disagreement on whether the Arcadian and the Boeotian were originally the same person, but since the stories about each rarely conflict except in the matter of names, it will be convenient to consider them together.

Stories of her earlier life connect her with Arcadia. Because he wanted male children her father Iasus exposed her on Mount Parthenium in eastern Arcadia, but she was suckled by a she-bear whose cubs had been killed. Atalanta was eventually discovered by some hunters, who brought her up in the wilds of Arcadia. Hunting became her own passion, and she resolved to remain a virgin, roaming the wilderness far from the haunts of men. One day, two drunken Centaurs, Rhoecus and Hylaeus, were attracted by her beauty and tried to rape her, but she shot them down with little difficulty. Atalanta first ventured out of her homeland when she went to Aetolia, another wild and marginal region, to join the hunt for the \*Calydonian boar. As the only woman present, she showed that she could hold her own amongst the greatest heroes of the time by striking the first blow against the boar. She shot it in the back or below its eye, and it was finished off by Meleager; but he awarded its hide, the trophy that would normally go to its killer, to Atalanta because he so admired her valour. Some claimed, however, that his motives were less disinterested, saying that he had fallen in love with her and wanted to have a child by her. Whatever the reason for his action, it aroused the anger of his uncles, the sons of Thestius, and so caused the conflict that led to his death; *see* Meleager.

According to some later sources, Atalanta had previously taken part in the Argonautic expedition; Diodorus names her amongst those who were wounded in battle by the Colchians and healed by Medea. It is clear from vase-paintings that there was an early tradition that she attended the funeral games for Pelias and defeated Peleus in a wrestling-match. Painters liked to contrast her pale body with the darker body of her male opponent.

Finally, there was the story of her marriage and premature death. Her father, whether Iasus or Schoineus, was now anxious that she should marry and arranged a bridal contest in the form of a foot-race. A course was marked out, and the unarmed suitor was given a short start and then pursued by the fully armed Atalanta (rather than her father, as was normal in bridal contests). If she caught up with him, she would kill him, but if he escaped her, he would win her as his wife. After she had overtaken and killed many men, she was finally defeated by her cousin Melanion, according to the Arcadian tradition, or by Hippomenes according to the Boeotian. Aphrodite had given him some golden apples which he threw down as he raced ahead of her, and she fell behind as she delayed to pick them up. As her husband was taking her home (alternatively, as he was hunting with her at a later time) the couple yielded to a sudden fit of passion and made love in a precinct of Zeus or temple of Cybele; the deity in question punished the sacrilege by transforming them into lions. According to Ovid, Aphrodite incited lust in Melanion because he had forgotten to thank her for the golden apples; and after the pair had slept in Cybele's shrine, Cybele turned them into the lions that drew her chariot. Later commentators explained that the pair were turned into lions to prevent them from ever mating in the future, for it was widely believed that lions and lionesses never mate with one another, but only with leopards. Some said that Parthenopaeus was Atalanta's son by Melanion, others by Meleager or Ares). [Aelian *VH* 13.1; Apollodorus 1.8.2-3, 3.9.2; Callimachus *Hymn* 3.215-24; Diodorus 4.34.4-5, 4.48.5; Hyginus 174, 185; Ovid *Met* 10.560ff]

**Ate** (Ἄτη). A personification of the delusion that leads to ill-considered action. Hesiod described her as a child of Eris (Strife). In the *Iliad*, Agamemnon refers to her as the eldest daughter of Zeus, but the context suggests that this should be taken metaphorically, as an indication of her power, rather than as a serious genealogy. Agamemnon goes on to say that she has delicate feet, because it is not on the ground that she treads, but on human heads causing people harm. Zeus seized her by her hair and threw her down from Olympus after Hera had deluded him into swearing the oath that caused Eurystheus to become king of Mycenae rather than Heracles as he had intended; since then Ate has been exercising her wiles on human beings. Some said that she fell to earth on the Hill of Ate in the Troad. [Hesiod *Theog* 226; Homer *Il* 9.502-14, 19.85-133 and schol. 131]

**Athamas** (Ἀθάμας). Son of Aeolus and Enarete; a Boeotian king who ruled at Thebes or Orchomenus. He was best known for his tangled marital affairs and his part in the story of the origin of the \*golden fleece. Because he was a favourite figure with the tragedians, there were many conflicting accounts of his marriages, but according to the most favoured tradition, he first married a minor goddess Nephele (Cloud), who bore him a son and daughter, Phrixus and Helle, and then married Ino, a daughter of Cadmus, who bore him two sons, Learchus and Melicertes. To advance the interests of her own children, Ino plotted to have Phrixus (and in some accounts Helle too) put to death. For she persuaded the local women to roast the seed corn in secret, rendering it infertile, to make it seem that the land had grown barren. When Athamas sent envoys to Delphi, she bribed them to report that the oracle had said that the earth would regain its fertility if Athamas were sacrificed. At the insistence of his people, or because Phrixus himself urged that the oracle should be obeyed, Athamas arranged for his son to be sacrificed, but he was saved at the last moment by his mother Nephele, who placed him and Helle on the back of a golden-fleeced ram which flew off towards the land of the Colchians. *See* Phrixus.

Subsequently, Athamas also lost his children by Ino. According to one tradition, he was so enraged when he discovered that Ino was responsible for the famine and apparent death of Phrixus that he murdered Learchus, his son by her, and chased after Ino, who threw herself into the sea with their other son, Melicertes. In another tradition Athamas and Ino angered Hera by rearing the infant Dionysus, a son of Zeus who had been brought to them by Hermes shortly after his birth; when the goddess punished them by driving them mad, Athamas hunted and shot Learchus in the belief that he was a deer, while Ino threw Melicertes into a cauldron of boiling water and then jumped into the sea with him. After killing Learchus, Athamas was exiled from Boeotia. An oracle told him to settle where wild animals offered him their hospitality; after he had wandered extensively, some wolves who were sharing the remains of some sheep fled at the sight of him leaving their food behind, and he recognised that the terms of the oracle had been fulfilled. He made his home there, naming the land after himself. This story explained the name of the Athamantian Plain in southern Thessaly. Athamas was sometimes credited with a further wife, Themisto. According to Apollodorus, he married her in Thessaly at the end of his life, and she bore him four sons – Leucon, Erythrius, Schoineus and Ptous. According to another tale, however, she was his second wife after Ino, and she mistakenly killed her own sons while trying to kill Ino's; *see* Themisto. Finally, there was a rather different account of Athamas' marriages to Ino and Nephele by Philostephanus, a Hellenistic author. In this version he had the usual children by each wife, but married Ino first, and Nephele second after he had put Ino aside at the order of Hera. Secretly, however, he continued to have intercourse with Ino until Nephele came to realise it and abandoned him. As a result, Ino became mistress of his household once again; when she tried to cause the death of Nephele's children, she was foiled by Nephele in the same way as above. [Apollodorus 1.9.1-2; schol. Homer *Il* 7.86; Hyginus 1-4; Ovid *Met* 4.465-542; Pausanias 1.44.11, 3.4.3]

**Athena** (Ἀθηνᾶ). This article is under revision. *See* instead "Athena" in P. Grimal, *The Dictionary of Classical Mythology*, Oxford (Blackwell) 1996.

**Atlantis** (Ἀτλαντίς). A mythical land described by Plato in two of his late dialogues. The first of these, the *Timaeus*, tells the story of a conflict between the known world and Atlantis, a large island, as big as Asia and Libya put together, which lay in the outer Ocean beyond the pillars of Heracles (Straits of Gibraltar). The Atlantians had built up a vast empire, extending their power to other islands in the Ocean and to large areas of our own world. After they had conquered Africa as far as Egypt and Europe as far as north Italy, they gathered their forces to subdue Egypt, Greece and the rest of the Mediterranean region. This took place eight or nine thousand years before the time of Solon (c. 600 BC). Athens took the lead in resisting the Atlantians, and after a desperate struggle in which she finally stood alone, she defeated them and drove them from the Mediterranean. Afterwards there were violent earthquakes and floods, and in a single day and night the Athenian force was buried beneath the earth and the island of Atlantis subsided into the depths of the sea.

In another dialogue, the *Critias*, which remained unfinished, Plato provided a detailed picture of Atlantis itself, beginning with its early history and then proceeding to its geography and social arrangements. When the gods divided the world amongst themselves, Atlantis was allotted to Poseidon, and he fathered five pairs of male twins there by Cleite, the daughter of Evenor, an earth-born inhabitant, and his wife Leucippe. The god divided Atlantis into two ten parts to be ruled by his sons under the overall rule of the eldest, Atlas, who gave his name to the island and the surrounding Ocean. The Atlantian kings were descended from this Atlas by primogeniture, and the subordinate rulers of the various districts of Atlantis and its overseas possessions were descended from the younger sons of Poseidon. Because the island was blessed with every natural advantage from excellent farmlands and forests to abundant minerals, it became very wealthy, and this wealth was augmented by its imperial revenues. The kings ruled according to laws laid down by Poseidon, which were engraved on a bronze pillar in the sanctuary of Poseidon at the centre of the island. Before delivering judgement, the rulers had to pursue one of the bulls that roamed at large in the sanctuary, capture it using only clubs and ropes, and then sacrifice it in such a way that its blood ran over the inscriptions on the pillar. Although they ruled justly in earlier times, they eventually became greedy and arrogant, and Poseidon decided to punish them; at this point, the work breaks off. The geography of the island is described in minute detail. The most striking features are the concentric rings of water around the citadel of the main city and the system of canals in the countryside.

The few pages of Plato's Greek that are the only source for the myth of the lost city of Atlantis have aroused immense popular interest in modern times as the search for the possible location of the city continues. Although Plato presents the story of Atlantis as if it had been told to his ancestor Solon by priests in Egypt and then passed down within the family, and there is some reason to suppose that Solon did visit Egypt, the myth is Plato's invention. [Plato *Critias* 113c-121c, *Timaeus* 24e-25d]

**Atlas** (Ἄτλας). Son of the Titan Iapetus and Clymene or Asia; a giant who held up the sky. According to the *Odyssey*, he stood in the sea and supported the pillars that held the earth and sky apart but in Hesiod's *Theogony*, he stood in the far west at the edges of the earth near the Hesperides, and supported the sky with his head and hands. He is shown in works of art as a figure carrying a globe, which represents the sky and sometimes has the constellations depicted on it. Pausanias was probably referring to such portrayals when he wrote that Atlas was depicted with the sky and earth on his shoulders on the carvings on the chest of Cypselus and on the barriers around the statue of Zeus at Olympia. In rationalised accounts, the Atlas that supports the sky is the mountain of that name in north-west Africa. Herodotus, the earliest author to make the suggestion, claimed that the local people called the mountain the pillar of the sky. The idea that Atlas had the burden of the sky inflicted on him as a punishment for a crime against the gods first appears in Latin sources. According to Hyginus, he suffered this penalty because he led the Titans in their conflict with Zeus.

Because of the constraints of his task and his remote location, there was little occasion for Atlas to be introduced into tales from heroic mythology. Properly speaking, there was only one such tale, the well-known story of how Heracles took over the burden of the sky while Atlas fetched the apples of the Hesperides for him; *see* Heracles. There was indeed a later tale in which he was said to have obstructed the passage of Perseus, who responded by using the Gorgon's head to turn him into Mount Atlas; these versions of the story present Atlas as a human being, whether a shepherd or a local king, rather than the traditional supporter of the sky. Atlas married Pleione, who bore him seven daughters, the Pleiades, and, through these daughters – Taygete, Electra, Alcyone, Merope, Celaeno, Sterope and Maia – he was the progenitor of one of the most important mythical families, the Atlantids. According to one tradition, the Hyades and Hyas were also children of Atlas and Pleione (*see* Constellations **22b**), and, in the *Odyssey*, Atlas is said to have been the father of Calypso. [Aeschylus *Prometheus* 348-50; Apollodorus 2.5.11; Herodotus 4.184; Hesiod *Theog*

507-19; Homer *Od* 1.52-5; Hyginus 150; Ovid *Met* 4.625-62; schol *Lycophron* 879; Pausanias 5.11.5, 5.18.4; Pherecydes fr 17]

**Atreidae** (Ἀτρεΐδαι) or **Atrids**. In the *Iliad* and elsewhere, the brothers \*Agamemnon and \*Menelaus, the leaders of the Greeks at Troy, were often referred to as the Atreidae (i.e. 'sons of Atreus').

**Atreus** (Ἀτρεΐς). Son of Pelops, king of Pisa in the north-west Peloponnese, and Hippodameia. According to the *Iliad*, Zeus conferred a sceptre on Pelops as a token of sovereignty which was passed on successively to Atreus, Thyestes and then Agamemnon, apparently marking a peaceful transference of power; but in the subsequent tradition, there was conflict between Atreus and his brother Thyestes, and between Pelops and these two sons, who left Pisa to settle in the Argolid. In one account, Hippodameia was upset that Pelops was favouring his illegitimate son Chrysippus above the children of his marriage, and she incited Atreus and Thyestes to kill Chrysippus. When Pelops learned of the murder, he exiled the brothers and uttered the curse that led to the feud between them. In other accounts Sthenelus, king of Mycenae, invited them to Argos to rule Midea as his vassals, or Eurystheus, the son of Sthenelus, entrusted Mycenae to Atreus (who was his maternal uncle) when he set off against the Heraclids. In any event, the Myceneans were advised by an oracle to choose a Pelopid as their ruler after the death of Eurystheus, and Atreus and Thyestes competed for the throne. A golden-fleeced ram served as the token of kingship in most accounts. In one version, it had been sent by Hermes, who wanted to provoke conflict between the brothers because their father had killed his son Myrtilus. A shepherd took the lamb to Atreus, who planned to display it as a sign that the kingdom should be awarded to him; but his wife Aerope had been seduced by Thyestes, and she stole the lamb and gave it to her lover. In the other version, Atreus had vowed to Artemis that he would sacrifice the finest lamb in his flocks to her, but when a golden lamb appeared, he angered the goddess by throttling it instead and placing its fleece in a chest. Thyestes proposed before the Mycenaean assembly that the throne should go to the one who possessed the golden lamb, and Atreus naturally agreed; but Thyestes then produced the stolen lamb and claimed the throne for himself.

Zeus refused to accept that Thyestes should gain the throne by such means. Hermes therefore visited Atreus and told him to establish an agreement with Thyestes that Atreus should take over the throne if the sun reversed its course, or he simply announced that a greater portent would be revealed. And when the sun reversed its course to set in the east (or to set in the west for the first time), Thyestes surrendered the throne to Atreus and left the land. Subsequently, after discovering that Thyestes had seduced his wife, Atreus threw her into the sea and invited Thyestes back to Mycenae under the pretence of a reconciliation. He then killed the three sons of Thyestes, although they sought sanctuary at the altar of Zeus, and dismembered them and boiled their flesh, removing the extremities (head, hands and feet) to make them unrecognisable. He then served them as a meal to their unknowing father; and afterwards, he showed Thyestes the extremities to reveal the true nature of the meal and expelled him from the kingdom. In later sources in particular, the sun is sometimes said to have reversed its course in horror at this crime of Atreus rather than to support his bid for the throne.

Atreus ruled in Mycenae until Aegisthus, a son fathered by Thyestes in his exile, came of age and killed him to recover the throne for his father; *see* Aegisthus and Thyestes. By Aerope, a daughter of Catreus, king of Crete, Atreus had two sons, Agamemnon and Menelaus, who later expelled Thyestes and recovered the throne for Agamemnon. In another tradition, they were the sons of Pleisthenes, a son of Atreus who died at an early age. In that case, there was disagreement on whether Aerope was the wife of Atreus or of Pleisthenes; whichever of them was not married to Aerope was married to Cleola, daughter of Dias. [Aeschylus *Ag passim*; Apollodorus 2.4.6, *Ep* 2.10-5; Euripides *El* 699-736, *Or* 997-1012 and schol. 4, 5, 811, 995, 998; schol. Homer *Il* 2.105; Hyginus 85-8]

**Atropos** (Ἄτροπος). One of the three Fates, the \*Moirae, sister to Clotho and Lachesis and daughter of \*Themis. [Hesiod *Theog* 905]

**Attis** (Ἄττις). The youthful consort of the Phrygian mother-goddess Cybele. For his birth, self-mutilation and death according to the tradition at Pessinous in Asia Minor, *see* Agdistis. According to another version, he was a Phrygian youth and Cybele fell in love with him when she saw him lying beside the river Gallos. She installed him as her temple-servant on the agreement that he should be faithful to her and remain a virgin, but he fell in love with Sagritis, a Hamadryad, and abandoned Cybele for her. In response, Cybele caused the death of the tree-nymph by felling her tree and drove Attis mad; in his madness he roamed over Dindymus, a mountain near Pessinus which was sacred to Cybele, and castrated himself. In another tradition, at the instigation of Cybele he went mad, cut off his genitals and left them with the nymph before returning to spend his life with the goddess. According to the Hellenistic poet Hermesianax, Attis was the son of Calaus, a Phrygian, and he was impotent from birth. When he grew up, he settled in Lydia and celebrated the rites of the mother of the gods for the Lydians; he came to be so honoured by her that Zeus was angered and sent a boar against the land, which killed Attis and others too. This version of his story is clearly influenced by that of \*Adonis. [Catullus 63; Ovid *Fasti* 4; Pausanias 7.17.5]

**Auge** (Αὔγη). Daughter of Aleus, king of Tegea in Arcadia, and Neaera. She served as a priestess of Athena in the temple of Athena Alea founded by her father, but then became pregnant by Heracles and settled in Asia Minor. There were three main accounts of how this came about. In one, Heracles raped her near the temple as he was passing through Tegea, without realising that she was the king's daughter. She gave birth to a son, later named Telephus, in secret and hid him in the sanctuary of Athena; but his presence there caused a famine or a plague, and Aleus conducted a search and discovered the child in the precinct. He exposed the child and gave Auge to the seafarer Nauplius to be sold overseas; but Nauplius gave her to Teuthras, king of Mysia in Asia Minor, who took her as his wife. Telephus survived and later made his way to Mysia; *see* Telephus. In a variant recorded by Diodorus, Aleus handed her over to Nauplius to be drowned when he noticed that she was pregnant, and she gave birth to Telephus on the way to the sea and hid him in some bushes. Instead of drowning her, Nauplius gave her to some Carians who were setting out for Asia Minor; she then married Teuthras and was later reunited with Telephus.

In the second version of her story, the birth resulted not from a rape but a love affair; and when Aleus discovered her with her child, he packed both of them into a chest and threw it into the sea. It was washed ashore in Mysia, and Auge married Teuthras. Some said that Athena ensured that the chest was carried safely to its destination, the River Caicos in Mysia. Telephus was adopted by Teuthras as his successor; *see* Telephus.

In the third and earliest version, Teuthras adopted Auge as his daughter at the order of the gods, and Heracles seduced her in Asia Minor as he was travelling to Troy. The idea that Auge was the adopted daughter of Teuthras rather than his wife reappears in a tale recorded by Hyginus. In this account, Teuthras was under attack from Idas when Telephus came to Mysia to search for his mother, and Teuthras offered his kingdom and his (presumably adopted) daughter to the newcomer if he would save him from his enemies. After defeating Idas with the help of his friend Parthenopaeus, Telephus won his mother as his bride without realising who she was; but Auge, who was equally unaware of their true relationship, had no wish to marry after her liaison with Heracles and would have killed him with a sword in the wedding chamber if the gods had not prevented it by sending a snake between them. As Telephus was about to kill her, she called for help to Heracles, and he then recognised that she was his mother and took her back to Greece.

**Augeias** (Αὔγείας). Son of Helios (or Poseidon, or Phorbas) and Hyrmine; king of Elis in the north-west Peloponnese. He is mentioned in the *Iliad* as the ruler of the Epeians who had provoked a war with the Pylians by appropriating a four-horse chariot that Neleus, king of Pylos, had sent to the games at Elis. As the possessor of vast herds of cattle which he had acquired from his father Helios,

Augeias was extremely rich, and some said that Trophonius and \*Agamedes built a treasure-house for him. According to Apollonius, he joined the \*Argonauts and Jason chose him as one of his companions when he visited Aeetes to ask for the \*golden fleece; but he was best known for his conflict with \*Heracles. [Apollonius 1.172-4, 3.197; schol. Aristophanes *Clouds* 502; Homer *Il* 11.698-702; Theocritus 25.7ff]

**Augean Stables.** The cleaning of the Augean stables was the fifth \*labour of Heracles.

**Auriga** ('charioteer'). *See* Constellation **19**.

**Aurora** ('dawn'). *See* Eos.

**Auson** (*Αὔσων*). The eponym and first king of the Ausones, the indigenous people of Ausonia (Campania in southern Italy, although Ausonia was also used for as a poetic term for Italy as a whole); he may have been a son of Odysseus by Calypso or Circe. [schol. Apollonius 4.553; Servius on *Aen* 8.328]

**Autoleon** (*Αὐτολέων*). When the Locrians, who had settled in southern Italy, drew up their battle line, they always left an empty space in the belief that the great hero of their people, the Locrian Ajax, would come to their aid. According to legend, an enemy from neighbouring Croton, a certain Autoleon, once tried to break through this gap during a battle and was wounded in the thigh by the phantom Ajax. When the wound became gangrenous, he consulted an oracle, which told him to go the island of Leuce in the Black Sea, the posthumous home of Achilles and other Homeric heroes. On his arrival he appealed to the ghost of Ajax and his wound was healed. As he was leaving, Helen asked him to tell the poet Stesichorus that he should write a recantation (or palinode) if he wanted to regain his sight (for his account of Helen in a poem on the Trojan war had caused her to blind him). Stesichorus responded by writing a famous poem in which he claimed that the Helen who had accompanied Paris to Troy was merely a phantom, and that Helen herself had remained in Egypt. According to Pausanias, the man from Croton who visited Leuce was a general called Leonymus, and Ajax had wounded him in the breast. [Conon 18; Pausanias 3.19.11-13]

**Autolycus** (*Αὐτόλυκος*). Son of Hermes and Philonis, daughter of Deion, or Chione, daughter of Daedalion. According to a famous passage in the *Odyssey*, he surpassed all other men in thieving and perjury, skills that he had learned from Hermes (the cleverest thief amongst the gods, who was said to be his father in later sources). He lived in northern Greece on Mount Parnassus and specialised in the rustling of livestock, which was not regarded as a dishonourable activity in early times. He possessed magical skills and could change the colour or markings of the stolen animals, or alter their shape, or give them horns or take their horns away. He exploited these powers to steal cattle from Sisyphus over a long period. Although Sisyphus was sure that Autolycus was responsible because his herds were increasing in number as his own diminished, he was unable to prove it until he thought of the idea of marking his cattle's hooves with his name or the inscription, 'Autolycus stole me'. Two other specific thefts were attributed to him. According to Homer, Autolycus broke into Amyntor's house and stole the boar's tusk helmet which later belonged to Meriones; and some said that he was the man who was responsible for the disappearance of the mares of \*Eurytus. .

Autolycus married Amphithea or Neaera, who bore him two daughters, Anticleia, the mother of the cunning Odysseus, and Polymede, the mother of Jason. According to some later sources, he also had a son Aesimus, who became the father of Sinon. Some said that Sisyphus seduced Anticleia when he visited Autolycus to recover the stolen cattle; *see* Sisyphus. The *Odyssey* tells how Autolycus visited Anticleia in Ithaca soon after the birth of her child. She laid the child on his knees and asked him to name it; and because he had angered or been angered by (*odyssamenos*) many people in this world, he named it Odysseus. When Odysseus came of age, he visited his grandfather



on Parnassus and was wounded by a boar during a hunting trip. Many years later, after his return from Troy, his nurse was able to recognise him by this wound. [Apollodorus 2.62; Homer *Il* 10.266-71, *Od* 11.85, 19.394-475; Hyginus 200. 201; Pherecydes fr 120; Pausanias 8.4.6; Polyaeus 6.5.2]

**Automedon** (Ἀὐτομέδων). Son of Diorea of Elis. During the Trojan war he drove the chariot of Achilles, which was drawn by the immortal horses Xanthus and Balius. While Achilles stayed away from the fighting, he also drove the chariot for Patroclus; after the death of Patroclus, he dismounted to join in the battle and killed the Trojan Aretus. According to Vergil, he fought alongside Achilles' son Pyrrhus (Neoptolemus) during the sack of Priam's palace. [Homer *Il* 16.148-51, 17.429-542 and passim; Vergil *Aeneid* 2.476]

**Autonoe** (Ἀὐτονόη). Daughter of Cadmus, king of Thebes, and Harmonia. She married Aristaeus and bore him a son, Actaeon, who was killed by his own dogs while still a young man. With her sisters Agave and Ino, she spread the tale that Semele had borne Dionysus to a mortal lover rather than to Zeus. When Dionysus exacted his revenge for this, Autonoe was amongst the women of Thebes who roamed the hills in a Bacchic frenzy and tore Agave's husband Pentheus to pieces. In distress at the misfortunes of her family and the tragic death of her son, she left Thebes to settle in the Megarian village of Erenia, where her grave could be seen in historical times. [Apollodorus 3.4.3; Euripides *Bacchae* 23ff, 1130; Hesiod *Theog* 976-8; Ovid *Met* 3.708-31; Pausanias 1.44.8]

**Auxesia** (Ἀὐξησία). The crops once failed at Epidaurus in the Argolid, and the Delphic oracle advised the inhabitants to raise olive-wood statues to Auxesia and Damia (evidently fertility goddesses, as Auxesia's name would suggest). The statues were later seized by the Aeginetans. According to the Troezenian tradition, which provided an explanation for the Lithobolia (Stoning), a local festival held in their honour, they were two Cretan virgins who had come to Troezen at a time of civil strife and had been stoned by one of the factions. [Herodotus 5.82-7; Pausanias 2.32.2, 2.30.5]

**Avenus**. Son of Tiberis and Manto (or of Faunus) he was also known as Ocnus. He founded Perugia (Perugia) with his brother Aulestes, but later left it to avoid conflict with him and established Felsina (Bologna); his followers founded Mantua, which was named after his mother, and other cities. [Vergil *Aen* 10.198-9 with Servius]

**Azan** (Ἄζων). Son of Arcas and Erato. After the death of Arcas, Arcadia was divided between his three sons and Azan received the area that was named Azania after him. He married Hippolyte, daughter of Dexamenus, who bore him a single son, Cleitor. At their wedding feast, Heracles killed the Centaur Eurytion to prevent him from raping the bride. The first funeral games ever to be held were celebrated in honour of Azan; it was an incident at these games that caused \*Aetolus to be exiled to Aetolia. [Diodorus 4.33.1; Pausanias 5.1.8, 8.4.2-3]