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Dactyls (Δάκτυλοι, Latin Digiti). Magical spirits who lived on Mount Ida. Because there are two mountains of this name, one in Crete and the other in Phrygia, they are associated with two different areas of myth. In the Cretan version (recorded mainly by Pausanias) the Dactyls were the children of the nymph Anchiale, or even in one version of the Titan *Rhea. In either case their mother is said to have pressed her hands into the sand as she gave birth, and from the fingers (*daktyloi*) of her left hand came five (unnamed) daughter Dactyls with the power to weave spells, and from her right five sons who became iron smiths. The sons were Epimedes, Heracles, Iasius, Idas or Acesidas, and Paeonius, and the different characteristics of power, speed, clumsiness, healing and trickery were associated with them as with the five fingers. Identified with the *Curetes or grouped with them, the Dactyls were given the care of the infant Zeus by Rhea when she was hiding him from his father Cronus. They amused the child with play, and were credited with the subsequent founding of the Olympic games, possibly because of a confusion with *Heracles, son of Alcmena,. In the Phrygian version (found in Apollonius) the Dactyls number ten or a hundred, and attend on the Great Mother Cybele as *Corybantes. They are said to have instructed Orpheus in Cybele's Mysteries, to have taught music to the Trojan prince Paris when he was a shepherd on Ida, and to have introduced music on the stringed instrument, the cithara, to the Greeks. Their name is linked to the dactyl sequence – ◡ ◡, perhaps from the rhythm of the name *dak-ty-los*, or the sequence of gaps (long, short, short) measured by the lower knuckles of the fingers. [Apollonius 1.1125-31; Diodorus 5.64.3-7; Pausanias 5.7.6, 8.1, 14.7]

Daedalion (Δαιδαλίων) Son of Heosphorus and the brother of *Ceyx. In contrast to his gentle brother, he was a violent and impetuous man, fond of war and the conqueror of kings. Violent too in grief he was so distraught when his daughter *Chione was killed by Artemis that he would have thrown himself on her pyre if he had not been restrained. Frustrated in this, he rushed up Mount Parnassus in a frenzy of sorrow and hurled himself from the summit; Apollo took pity on him and transformed him into an appropriate bird of fierce character – the hawk. [Hyginus 200; Ovid *Met* 11.291-345]

Daedalus (Δαιδαλος). The famous architect, sculptor, craftsman and inventor. Born in Athens, he was directly descended from its first king, Erechtheus. He became jealous of *Talus, his nephew and pupil, for inventing the potter's wheel and toothed saw, and threw him from the Acropolis. Tried by the Athenian high court, the Areopagus, for the murder and exiled, he fled to Crete and was employed by *Minos, its king. His two most famous assignments were to construct a cow for Minos' wife *Pasiphae in order to deceive a bull into impregnating her, and then to build a labyrinth to house the man-bull, the Minotaur, born from this conception. He also told Minos' daughter Ariadne how to save *Theseus from the labyrinth with the device of the linen thread. Because Minos would not then let him leave Crete, Daedalus created wings made of feathers and wax with which he and his son Icarus could escape from the island. But Icarus did not heed his father's warning not to fly too close to the sun; the wax in the wings melted, and the boy fell into the sea. (According to Pausanias, Daedalus made two boats with sails which he had invented, but that of Icarus overturned and so the boy was drowned.) His father buried his body in the island known from that time as Icaria, and went into hiding in Sicily. Minos pursued him there and set a challenge to tempt him out, in the form of a task requiring a thread to be drawn through a spiral shell; Daedalus solved the puzzle by attaching a gossamer thread to an ant, inserting it in the pointed end, and bringing the ant to the outer surface with the bait of honey smeared there. Minos immediately demanded that the king, *Cocalus, surrender Daedalus to him, but Cocalus first invited Minos

to a feast, and before it took place the inventor persuaded the king's daughters to scald Minos to death in a hot bath.

Various statues and buildings throughout the Greek world were attributed to Daedalus, in particular (in Homer) Ariadne's dancing-floor at Cnossus, and also the bronze conical towers in Sardinia known as Daedalia; it was even claimed that Egyptian architecture was his work, and so originally Greek. Plato used the mobile toys of Daedalus to illustrate opinions that move around when not secured by rational justification. Vergil (at the beginning of *Aeneid* 6) describes the intricate doors of the temple to Apollo at Cumae carved by Daedalus, and tells how the craftsman's hand faltered as he depicted his son's tragedy. [Apollodorus 3.1.4, 15.8, *Ep* 1.8, 12-15; Diodorus 4.76.1-79.2; Hyginus 39, 274; Ovid *Met* 8.236-50; Pausanias 1.21.4, 2.15.1, 7.2.4-7, 9.11.4-5; Plato *Meno* 97d; Pliny *NH* 7.198, 36.84; Plutarch *Theseus*.45-6; Vergil *Aen* 6.14-33]

Damocles (Δαμοκλήτης). A courtier of Dionysius, tyrant of Syracuse (405-367 BC). Because he was envious of the tyrant he was invited to take Dionysius' place at a feast, but with a sword (the 'sword of Damocles') hanging by a thread above his head. Gradually the banquet lost its pleasure as his anxiety increased, and Damocles asked to be released. The story is told in Cicero to illustrate the constant fear that ruins a tyrant's life, despite his wealth and power. [Cicero *Tusc* 5.62; Horace *Odes* 3.1.17-21]

Damastes. *See* Procrustes.

Damysus (Δάμυσος). One of the *Giants, born of Earth and Sky, and their fastest runner. In the battle of the Giants and Gods he was struck dead by Zeus' thunderbolt, but his skeleton was disinterred by either *Pelias or *Chiron, because his heel-bone was needed to replace the one the baby *Achilles lost in the fire. This substitution gave the hero his fleetness of foot, but also brought about his death through his 'Achilles' heel' when the bone came apart. [Ptolemy, *Myth Gr* 195; Schol. *Iliad* 16.37]

Danae (Δανάη). The daughter of *Acrisius and Eurydice of Argos. An oracle warned her father that he would be killed by a son of hers, so he imprisoned her in a bronze tower, but Zeus, captivated by her beauty, entered the prison in the form of a shower of gold and impregnated her; the ensuing child was the hero *Perseus. To remove them without literally incurring the charge of murder, Acrisius put mother and child in a chest and pushed it out to sea; they were eventually rescued by *Dictys, on the island of Seriphos. In the Greek versions, Danae went back to live with her mother in Argos, but Vergil records a story of her travelling to Italy, marrying Pilumnus and founding the 'heron city' Ardea, home of *Turnus. The journey of Danae and her baby was immortalised in a lyric poem by Simonides. [Apollodorus 2.4.1-2; Hyginus 63; Horace *Odes* 3.16.1-8, Simonides fr. 543, Sophocles *Antig* 944-52; fragments of *Danae* by both Euripides and Sophocles]

Danaids (Δαναΐδες). The fifty daughters of *Danaus, who fled from Libya to their ancestral Argos to escape their violent suitors, who were the fifty sons of Danaus' brother Aegyptus. According to Aeschylus' play *The Suppliants*, Pelasgus, king of Argos, gave them asylum, but was forced to fight the Egyptians and lost. The marriages took place, but each bride stabbed her husband on the wedding night, except for the eldest, *Hypermetra, who spared Lynceus. The details are obscure, and the subsequent plays in Aeschylus' trilogy are lost, but it seems that Hypermetra and Lynceus eventually founded an Argive dynasty, and the Danaids took Argive husbands, after being raced for, with the choice of girls decided by the order of winners. Because the Danaids had not only stabbed their first husbands but beheaded them,

and buried the heads at Lerna, after death they joined the ranks of Sisyphus, Ixion and other famous criminals in Hades, being condemned forever to the impossible task of filling a jar with water which continually flowed out. Socrates, in Plato's *Gorgias*, and Lucretius in book 3, interpret this punishment as an allegory for attempting to satiate ever more demanding lusts. For another daughter who, like Hypermestra, escaped the Danaids' fate, *see* *Amymone. [Aeschylus *Supp*; Apollodorus 2.1.4-5; Hyginus 170; Lucretius 3.1003-10; Pausanias 2.25.4; Plato *Gorg* 493b]

Danaus (Δαναός). Twin son with *Aegyptus of Belus and the Nile's daughter Anchinoe, Danaus was ruler of Libya and then Argos; he was the father of the fifty *Danaids by a succession of wives, including Europa, Aithiopsis and various Dryads. After a quarrel with his brother Aegyptus over their father's inheritance, and fearing a plot, he built the first recorded large-oared boat under the guidance of Athena, and ferried his daughters in it across the sea to Argos via Rhodes, where he dedicated a statue to Athena at Lindos. Apollodorus says that Danaus was forced into exile because of Aegyptus' hostility, but according to Aeschylus it was to save the Danaids from marriage with Aegyptus' fifty sons. At Argos Danaus claimed the kingdom because of his descent from *Io, and the people consented that he should take it from the incumbent Gelanor because there had been an omen of a wolf coming from beyond the borders of the land (interpreted as the arrival of Danaus) which destroyed the leading bull of the local herds. Danaus subsequently dedicated a temple to Apollo Lycaeus (Apollo the Wolf-god), with a wooden statue of the god, and called the people Danai after his own name. When the multiple marriage of his daughters was finally forced on Danaus he gave the brides sharp hair-pins with which to stab their husbands on their wedding night; the next day he arranged a foot-race among the Argives, with his daughters as prizes, and so founded the leading dynasties of Argos. Danaus was himself finally killed by *Lynceus, husband of Hypermestra, who alone had refused to obey her father's commands on the fatal night, although in other versions he was reconciled with his son-in-law and reigned for fifty years; his death was dated as 1425 BC. Danaus was buried in the citadel of Argos among the many images which he had set up there; he was honoured especially for bringing water to the city. *See* Amymone. [Aeschylus *Supp*; Apollodorus 2.1.4-5; Hyginus 168; Pausanias 2.16.1, 19.1-7, 3.12.2; Pindar *Nem* 10.1-2, *Pyth* 9.112-7]

Daphne (Δάφνη). Daughter of a river-god, either Ladon or, more commonly, Peneus in Arcadia, who mated with the earth-goddess Gaia. Daphne was one of a series of hunter-nymphs under the patronage of Artemis, preferring the chase to the company of men. She won the attention of *Leucippus, who, to be near her, joined her female companions disguised as a girl and won Daphne's friendship. When the company was going to bathe in the river Ladon (perhaps at the instigation of a jealous Apollo) Leucippus' sex was discovered and he was killed by the followers of Artemis with their javelins. Daphne was the first mortal love of Apollo; his desire was attributed to *Eros whose weapons the god had despised. Perhaps after the loss of Leucippus (although the two myths may be quite separate and even refer to different women of the same name) Daphne was pursued by Apollo, but, keeping to a vow of virginity, wanted nothing to do with him. Ovid relates in detail the final chase of the girl by Apollo, who becomes a rather ridiculous figure as he pants after her with boasts and promises. When these had no effect he used his divine strength to catch up with her, and at the very moment of capture Daphne prayed for help to her father and mother, and was saved from the rape by being transformed into the laurel tree, with her shining beauty still preserved in its leaves. Apollo made the laurel his own, and a wreath from it was sent to Delphi. The myth is one of the most poignant of those which depict the plight of a beautiful girl struggling to

reject the advances of a powerful male lover. [Hyginus 203, Ovid *Met* 1.452-567; Parthenius 15; Pausanias 8.20.2-4]

Daphnis (Δάφνις). Son of Hermes and a Sicilian nymph, Daphnis was the prototype of the musical shepherd, singing and playing the pipes in an idyllic and innocent pastoral landscape, marred only by tragedies of unrequited love. Daphnis' mother abandoned him under a laurel tree; he was found, named from the tree and brought up by nymphs, the Muses inspired him with poetry and Pan taught him to play the syrinx. Daphnis' beauty inspired many loves, but he vowed to stay true to one, a Sicilian nymph called Nomia. Daphnis however was made drunk one night and seduced by a local princess, Chimaera; Nomia in revenge blinded him, and left him to wander the fields, singing sad songs of his plight, which were thought to be the origins of pastoral poetry. There are various versions of his death – that he died of love, threw himself from a rock or was changed into a rock by his father Hermes (which was perhaps a phallic pillar and the original 'Herm'); there was also a fountain at Syracuse named in his honour. [Diodorus 4.84; Ovid *Met* 4.276-8; Parthenius 29; Theocritus 1.19, 5.70, 6.1-19, 42-4, 9.1-28; Vergil *Ecl* 5.20-66, 8.64-109]

Dardanus (Δάρδανος). Dardanus was the son of Zeus and Electra, the daughter of Atlas; this parentage ensured the continuing hostility of Zeus' wife Hera to Dardanus and his descendants; according to Homer Zeus loved him more than all his other children by mortal women. Dardanus was born in Thrace, but he migrated to the north-west coast of Asia Minor after the death of his brother Iasion, and there, arriving on a raft which he had paddled from Samothrace, he won the friendship of *Teucer, who gave him his daughter Batea in marriage. Dardanus was also presented with some land, and on the death of Teucer inherited the whole of the realm, which he then called Dardania; his rule lasted for over sixty years. He built the city of *Troy on the lower slopes of Mount Ida and is generally considered its founder, the Trojans often being called 'Dardanides' – children or descendants of Dardanus; others however attribute the foundation of Troy to his son Ilus (hence 'Ilium') or his grandson Tros. Dardanus had many religious connections, either in his own right or through his son Idaeus, bringing to Asia Minor the Samothrace Mysteries, the cult of *Cybele and the sacred statue of Pallas Athena (*Palladium) which came from Arcadia and on which the preservation of Troy depended. The Romans later were anxious to connect their native Italian ancestry with the Trojans and fostered an alternative tradition in which Dardanus came from the Etruscan city of Cortona, and also had links with *Evander and his son Pallas before travelling to Troy. [Apollodorus 3.12.1, Diodorus 4.75.1, 5.48.2; Homer *Il* 20.215-220, 303-5; Vergil *Aen* 3.167, 503, 7.205-11, 8.134-6, with Servius]

Daunus (Δαῦνος). Daunus, son of Pilumnus, is a link in the chain that connects Italy with events in the Trojan War. Daunus came to Apulia from Illyricum and was made king there. When *Diomedes emigrated to Italy Daunus welcomed him, gave him his daughter in marriage and as a dowry some land on which the city of Arpi was founded. The northern coastal area of Apulia was also called Daunia after him. This may be the same Daunus whom Vergil names as the father of *Turnus. [Horace *Odes* 3.30.11-12; Ovid *Fasti* 4.76, *Met* 14.510; Vergil *Aen* 10.616, 688]

Dawn. For the goddess of the dawn *see* Eos.

Death. For the Greek god of death *see* Thanatos.

Decii. Father, son and grandson who on separate occasions, when they were consuls and in command of Roman armies, were said to have offered their lives and that of their enemies to the Di Manes (the gods of the dead) in return for a Roman victory in the act of self-sacrifice known as 'devotio'. The father, Decius Mus Publius, attacked the Latins in the ritual suicide charge on horseback in 340 BC; his son (of the same name) similarly consecrated himself at Sentinum in 295 BC in the crucial battle for supremacy in Italy; the third in line, on more dubious evidence, followed the family tradition in the war against Pyrrhus and the Tarentines in 279 BC. [Cicero *Tusc* 1.37; Livy 7.34, 8.9.4; Vergil *Aen* 6.824, *Georg* 2.169]

Deianira (Δηϊάνειρα). Daughter of Oeneus and Althea from Calydon, and sister to *Meleager. After Meleager's death (for which Althea was responsible) Artemis turned his sisters into guinea hens, but, as the result of the intervention of the god Dionysus (sometimes said to have been her father) two of them, Deianira and Gorge, were restored to human form. Deianira then grew in beauty, and learned to drive a chariot and practise the art of war. Of the many suitors for her hand the leading rivals were *Heracles and the god of the river Archelous; the two wrestled for her, and Heracles was the victor, despite the river's metamorphoses into snake and bull (the contest is vividly narrated by Ovid). So Heracles won Deianira and stayed with her in Calydon until he accidentally killed a young relative Eunomus (by boxing his ears with too much force when the boy annoyed him), and he went into voluntary exile with Deianira to Trachis, the land of his friend Ceyx. On the borders of Calydon they had to cross the river Evenus, where the centaur *Nessus provided a ferry service. Heracles swam across, but the centaur galloped off with Deianira and attempted to rape her. Heracles shot Nessus from the opposite shore, and, as the centaur was dying, he instructed Deianira to make an ointment from his blood and spilled semen which would keep Heracles faithful to her. Deianira settled in Trachis, which Heracles visited occasionally as an outpost in his travels. Deianira brought up their five children (the oldest of which was *Hyllus), and acted compassionately towards Heracles' many mistresses and bastards. However, when the beautiful young *Iole, the prize from the sack of Oechalia, was sent ahead to Trachis as her latest rival, Deianira dipped a shirt in the ointment extracted from Nessus, which she had kept secretly, and sent it to Heracles in a vain attempt to revive his love. But the ointment was a deadly poison – Heracles put on the shirt (the 'shirt of Nessus') and died in agony on Mount Oeta, while Deianira committed suicide by plunging Heracles' sword into her side. [Apollodorus 1.8.1, 2.7.5-7; Diodorus 4.36.2-5; Hesiod *Cat* 98; Hyginus 34-36; Ovid *Her* 9; *Met* 9.8-158; Seneca *Herc*; Sophocles *Trach*]

Deidamia (Δηϊδάμεια). **1.** Daughter of Lycomedes, king of the Dolopians on the island of Skyros. When Thetis knew that the Trojan War would be fatal to her son *Achilles, she sent him when he was nine years old to live with the daughters of Lycomedes disguised as a girl called Pyrrha (from the colour of his flaming hair). He was a close companion of Deidamia, and in due course she bore him a son called Pyrrhus after his father's assumed name, but later known as *Neoptolemus. Odysseus discovered Achilles' hiding-place and drew him out with the trick of offering mixed gifts of female finery and weapons; Achilles chose the weapons (or in Statius' version responded instinctively to a trumpet call) and so left for Troy with Odysseus. Deidamia brought up Achilles' son until he too joined the war towards its end; according to the *Epitome* of Apollodorus, Neoptolemus eventually gave her in marriage to the Trojan *Helenus when he settled in Molossis. [Apollodorus 3.13.8, *Ep* 6.13; Ovid *Met* 13.162-171; Ptolemy *Myth Gr* 183; Statius *Ach* 167-90] **(M.) 2.** See Laodamia.

Deiphobe (Δηϊφώβη). Daughter of the sea-god Glaucus, and priestess of Apollo and Hecate, Deiphobe was the name given in Vergil to the Sibyl at Cumae in south Italy who was Aeneas'

guide through the world of the dead. She wrote her prophecies on leaves that scattered in the wind, but in the case of Aeneas she responded directly in the frenzy brought on by Apollo's possession of her, foretelling a second murderous war to be fought on Italian soil, confrontation with a second Achilles and another marriage. When she had recovered from the frenzy, Aeneas followed her instructions for the burial of Misenus, the plucking of the golden bough, and the ritual offerings to the gods of the underworld, then went with her through the regions of the underworld until they reached Elysium. On the way she reported on the sufferings and judgments of Tartarus, which she had seen when Hecate put her in charge of the groves of Avernus. [Vergil *Aen* 6.35-155, 548-636] Sibyls were notoriously long-lived, and Deiphobe may have been the same prophetess who sold the remaining three Sibylline books to Tarquin. *See* Sibyl.

Deiphobus (Δηϊφωβος). Son of Priam and Hecuba and Hector's favourite brother; Athena took on his likeness to deceive Hector in his final combat with Achilles. After the deaths of Hector, Achilles and Paris, Deiphobus quarrelled with *Helenus over Helen and was preferred to him although Helenus was the older. Helen tried to escape but the marriage was forced on her. When the Greeks finally entered Troy in the wooden horse, Helen disarmed Deiphobus and betrayed him to Menelaus, who killed him in his sleep and mutilated him. *Aeneas erected a *cenotaph* ('empty tomb') in his honour at Rhoeteum, for the body could not be found. Eventually Aeneas heard the true explanation of the murder from the shade of Deiphobus, the last Trojan to whom Aeneas spoke during his visit to Hades. [Apollodorus *Ep* 5.9, 22; Epic Cycle *IlM* 1.511, *IliouP* 1.521; Euripides *Tr* 955-60; Homer *Il* 13.402-18, 22.226-46; *Od* 4.274-6; Vergil *Aen* 6.494-547]

Deiphontes (Δηϊφόντης). One of the Heraclids and the chief general and adviser of their leader *Temenus, who in gratitude gave Deiphontes his daughter Hyrnetho in marriage. As a result, the four sons of Temenus feared for their heritage in Argos and killed their father. The eldest, Ceisus, then took over Argos, and Deiphontes went to Epidaurus with his wife, where he prospered, inherited the territory and fathered four children. Ceisus, still jealous, sent two of his brothers to persuade or kidnap Hyrnetho; she was enticed outside the city, refused to go with them and was taken by force in their chariot. Deiphontes pursued them and killed one of the brothers; the other, Phalces, accidentally caused his sister's death in the chase, threw her body from the chariot and escaped. Deiphontes buried his wife in the olive grove where she fell, and made the place sacred to her, decreeing that the olives were never to be harvested. [Apollodorus 2.8.5; Pausanias 2.19.1, 23.3, 26.1, 28.3-7]

Deipylus (Δηϊπυλος). *See* Polydorus.

Delia. (Δηλία). As the feminine adjective from Delos, Delia was used as an epithet of Artemis/Diana. It was also the name given by the Roman poet Tibullus to his (possibly fictitious) beloved. As a neuter plural noun it refers to the festival of Apollo at Delos.

Delos (Δηλος). Delos, first known as Asteria and then one of the many places called Ortygia, is the small island in the Aegean sea, in centre of the Cyclades, that was said to be the birthplace of the divine twins Apollo and Artemis. Hera, the ever-jealous wife of Zeus, would not allow *Leto rest to give birth, but Delos, a floating island, rose to receive her, and then became fixed on pillars by Zeus. Hera had also forbidden any land under the sun to receive Leto, so Poseidon covered Delos with shallow waves, and Leto gave birth to her twins there, clinging to a palm-tree. Delos immediately became sacred to Apollo, and his sanctuary and cult were established there by *Anius; there was also a connection with the Hyperboreans.

The ancient festival was incorporated into the myth of *Theseus, so that it became a thanksgiving for the deliverance of Theseus and his companions from the Minotaur, involving a dance that represented the labyrinth. A sacred ship was sent from Athens to Delos during the festival, and, during its absence, no citizen could be executed (which accounts for the delay between Socrates' trial and death). All the tombs were removed from the island to adjacent Rheneia, and, to preserve the purity of Delos, no birth or death took place there. In historical times it was the meeting-place and treasury of the Delian League. [*Hom Hymn* 3.1-164; Plato *Crito* 43d; Plutarch *Theseus* 21]

Delphi (Δελφοί). The 'dolphin city', originally called Pytho from the first oracle there, but the name was changed by Apollo after he defeated the *Python. It lies in a valley on the south-west side of Mount Parnassus in Phocis, and, with the island of Delos, was one of the most sacred places in ancient Greece. It was thought to be the centre of the earth, decided by the meeting place of two doves (or eagles) released from opposite ends of the world; the exact place was marked by the *omphalos*, the earth's 'navel', said to be the stone substituted for the infant Zeus which Cronus vomited. Gaia herself, Poseidon and Themis were said to have had oracles there, but Apollo conquered the Python and established the oracle as his own. It was consulted throughout Classical times, but the most famous pronouncements in myth are those connected with Oedipus, Orestes and Aegeus. Orestes also arranged the murder of Achilles' son Neoptolemus there – the grave of Neoptolemus subsequently received annual sacrifice as that of a hero. The Pythian games were celebrated in the stadium above the town of Delphi, the temple was the setting for Euripides' *Ion* (the *Prologue* of the play describes it in detail), and at its entrance were written the two famous maxims of Apollo: *gnōthi sauton* ('know yourself') and *mēden agan* ('nothing in excess'). [Cicero *Div* 2.57; Euripides *Ion* 1-246, Hesiod *Theog* 485-500; Ovid *Met* 10.168; Pausanias 10.24.1-7] See Delphus.

Delphinus (Δελφῖνος). The dolphin was considered friendly to gods and humans, and also musical. It features in stories connected with *Arion (possibly the source of the popular subject in sculpture, of a boy on a dolphin), and with the gods Apollo, Dionysus and especially *Poseidon. When the sea-god was courting Amphitrite, a dolphin told him where she was hiding; in gratitude Poseidon made the dolphin into a constellation (where the nine stars connect with the nine Muses), and gave dolphins particular honour as his companions. [Erasthenes 31; Hyginus *Astr* 2.17; Manilius 1.346] See Constellation *I2*.

Delphus (Δελφός). Son of Poseidon and Deucalion's daughter Melanthe to whom the god appeared in the shape of a dolphin, which accounts for the child's name. The city and area was also called after him, and Delphus was ruling there when Apollo arrived to wrestle with the *Python and take possession of the oracle. Delphus built the temple and sanctuary for the god, and Hyginus cites him as actually Apollo's son. [Hyginus 161; Pausanias 10.6.3-4]

Delphyne (Δελφύνη). A female monster, half serpent and half girl, who guarded the sinews of Zeus when *Typhon had severed them and hidden them in a bearskin in a cave in Cilicia during his violent single combat with the god. They were restored either by Hermes or Cadmus. This Delphyne (or another of the same name) also guarded the fountain and the old oracle at Delphi. [Apollodorus 1.6.3; Apollonius 2.705-7]

Demeter (Δημήτηρ, Latin *Cērēs*). The corn-goddess, patron of the *Eleusinian Mysteries, and one of the six senior Olympians, the second daughter of the Titans *Cronus and Rhea. She was seduced by two of her brothers – *Zeus, who was the father of her daughter *Persephone, and *Poseidon; her third brother, Hades, abducted Persephone.

Demeter was above all the great goddess of the harvest – of corn and other grain-seeds, and of all the produce that grew from the earth; its fertility depended on her patronage. Through her teaching and influence, the human race became settled, learnt to cultivate the fields and practise the general skills of agriculture. (A typical instance is the gift of the first fig-tree in Attica to Phytalos, and instructions on how to propagate it.) Demeter is represented as tall and gentle, often accompanied by Persephone or *Triptolemus or both; her main symbols are poppies, as a garland or bouquet, and a sheaf of corn. She usually holds a sheaf of corn or a flaming torch (to assist in the search for her daughter), and is sometimes depicted in a chariot drawn by serpents. Her epithets refer to her long blonde hair, the fruits, gifts and seasons of the earth, and to her being the 'green' goddess (*chloē*). She is also the law-bringer (*thesmophoros*), since the first laws and customs are concerned with agriculture, and the Thesmophoria, the pan-Hellenic women's festival held after the harvest, was celebrated in her honour.

The main myths concerning Demeter are given in the *Homeric Hymn to Demeter*, and connect with her travels in search of Persephone, after her daughter had been abducted by *Hades (near Henna in Sicily, although other locations, including Attica, are given for the abduction). No one could tell where the girl was, and Demeter, fasting and unwashed, travelled with flaming torches for nine days in search of her. Finally she met *Hecate and the two questioned Helios, the all-seeing sun-god, who reported that she was with Hades, and praised the majesty and influence of such a powerful suitor. Demeter in despair began her search again, still fasting, and journeyed through the human world in the guise of an old woman. She eventually came to Eleusis, and sat by a well under an olive tree. Greeted by the daughters of the king there, she was taken to their mother Metanira, to become the nurse of her child Demophon. The servant Iambe gave her a chair, offered her a barley drink, and with *Baubo made her laugh for the first time with an obscene birth-parody. Demeter reared Demophon as an immortal, anointing him with ambrosia, and laying him like a torch in the fire at night. When Metanira (whose name means 'regret') saw this one night she let out a scream, and Demeter in anger rejected the child. She told Metanira that he had lost the chance of immortality, revealed her own shining divinity and asked for a temple to be built there in her honour. When this was finished, Demeter sat in it for a year, mourning for her daughter, causing the earth to be barren, and the human race to be in danger of dying from famine. Zeus tried to persuade her to relent, but she refused to do so until her daughter was restored, so Zeus then insisted that Hades return Persephone. Demeter then finally returned to Olympus, but because Persephone had eaten seven pomegranate seeds Hades still had a hold on her, and each year she had to go back into the earth for the winter season, which Demeter then made barren, and return in the spring.

The Eleusinian mysteries, established on the site of Demeter's temple, where she had rested, were the most famous in Greece, and during them many of these incidents were re-enacted, especially those connected with the burial of the corn-seed in the earth in winter and its generation in the spring. Triptolemus, who established the mysteries, is sometimes reported to be another son of Metanira or a variant for Demophon or for *Iacchus, named in the *Homeric Hymn* as a child of Demeter.

Another myth tells how Demeter attempted to escape from Poseidon in Arcadia by changing into a mare, but he, as a Horse God, was easily transformed to a stallion and mounted her. As a result of this union she bore a horse called *Arion, and a daughter known only as *Despoina, i.e. the Lady, who took part in the *Eleusinian Mysteries where she is identifiable as Persephone. The temple to Demeter-Erinys commemorating the incident housed a black-robed statue of her with a mare's head and mane. Another (and more acceptable) lover was *Iasion, with whom Demeter lay in a thrice-ploughed field in Crete, and for whom she bore two sons, Plutus, the god of wealth, and Philomelus, the inventor of

the wagon; for daring to mate with the goddess Iasion was struck immediately afterwards by Zeus' thunder. In a minor myth Demeter was said to be the only god not to recognise Tantalus' son *Pelops, when he was served by his father as food for the gods. She ate the shoulder, and, when Pelops was subsequently restored to life, replaced it with one of ivory. Some 'revenge'-type stories of metamorphosis recount her turning a boy Abas into a spotted lizard for laughing at her when she was drinking, the daughters of Melpomene into *Sirens for not protecting Persephone, and Ascalaphus into the screech owl (especially noisy at the onset of winter) for telling that Persephone had eaten food in Hades; *Erysichthon, who cut down her sacred grove, was inflicted with an insatiable hunger. [Apollodorus 1.5.1-3, 2.5.12, 3.6.8, 12.1; Apollonius 4.986-90; Diodorus 5.2.3, 68.1-69.3; Hesiod *Theog* 454, 912-44, 969-74; Homer *Il* 5.499-501, *Od* 5.125-8; *Homeric Hymn 2 to Demeter*; Hyginus 83, 146-7; Ovid *Fasti* 4.417-621; *Met* 5.341-571; Pausanias 1.14.1-3, 37.2, 2.35.4, 8.42.1-8]

Demodocus (*Δημόδοκος*). **1.** The minstrel at the court of Alcinoüs in Phaeacia, who, as was said of Homer, was blind, but in compensation had the gift of the Muses. The first song Demodocus sang in the evening of Odysseus' arrival at the island was of events at Troy, which brought Odysseus to tears. The second, after the athletic contests, was of the tale of the cunning of Hephaestus, who caught Aphrodite and Ares in bed together with a golden net; this story cheered Odysseus and all who heard it. Demodocus was pictured on the famous throne of Bathycles at Amyclae in Laconia. [Homer *Od* 8.62-108, 256-367, 13.27-8; Pausanias 3.18.11] **2.** One of the Trojan companions of Aeneas who was killed in Italy. [Vergil *Aen* 10.413]

Demophon (*Δημοφών*). **1.** Son of Theseus and Phaedra, and brother of Acamas, with whom he is often confused. They were sent to Skyros when the *Dioscuri installed Mnesteus in Athens and thence to Troy (which gave Athens a presence in the Trojan war). The purpose was to free Theseus' mother *Aethra, who was then a slave of Helen, but they stayed with the fighting, and were in the Trojan horse at the end. On their return Demophon (or Acamas, according to Tzetzes) became involved with *Phyllis, the daughter of the king of Thrace. He married her, but became homesick for Athens, left for a visit and promised to return. When he did not come back to Thrace at the appointed time Phyllis hanged herself and was transformed into an almond tree. Demophon found the tree and embraced it, with the result that it burst into leaf (the etymology of Phyllis' name); the falling of leaves in autumn was said to be in mourning for her death. In another version recorded by Apollodorus, Phyllis gave Demophon a casket containing objects connected with the mysteries of the Great Mother Rhea; when he did not return to Thrace, Phyllis hanged herself, and Demophon, after looking in the casket, panicked and tried to escape on horseback; but the horse stumbled and threw Demophon so that he fell on his sword. The event took place in Cyprus where his people settled. According to another version Demophon did return to Athens (where there was a sanctuary to him) and succeeded Theseus as its king. In Euripides' play on the Heraclids at Athens Demophon is the young king who welcomes and supports them. Athens during the reign of Demophon was claimed as one of the many resting-places of the Palladium, Athena's statue from Troy. [Apollodorus *Ep* 1.18, 23, 6.16; Euripides *Heraclids* 120-473; Hyginus 59, 243; Ovid *Her* 2; Q Smyrn 13.496-543; Pausanias 10.25.8] **2.** The son of Metanira and Celeus whom *Demeter nursed at Eleusis in gratitude for the shelter given her in her long search for Persephone. Demeter intended to make the child immortal, and anointed Demophon with ambrosia by day and at night plunged him like a torch in the heart of the fire. But his mother did not understand, and snatched him one night from the fire so that he lost his immortality, although he grew up 'like to a god'. [*Homeric Hymn Demeter* 231-300] **3.** Another Trojan companion

of Aeneas; he was killed by Camilla in her *aristeia* (the display of heroism in battle). [Vergil *Aen* 11.675]

Despoina (Δέσποινα). The name means 'lady', 'mistress', and was a title of *Persephone. According to Pausanias however, in his description of the sanctuary of The Mistress in Arcadia, she was a daughter of Demeter not by Zeus but by *Poseidon, when Poseidon mated with Demeter as stallion and mare (although the offspring of this union is usually given as the horse Arion); and she was brought up by a Titan called Anytus. Pausanias will not reveal her name to the uninitiated, but it is difficult to see her as other than a version of the maid (*korē*) and queen of the dead. [Pausanias 8.37.1-9]

Deucalion (Δευκαλίων). **1.** Known as the Greek Noah, Deucalion was the son of Prometheus and Pronoia (or Clymene); he married Pyrrha, the daughter of Prometheus' brother Epimetheus and Pandora. When the human race descended into wickedness in the Iron Age, Zeus was determined to punish it with a great flood. Prometheus advised his son to build a boat and stock it with food, so that when the floods came Deucalion and his wife were saved. They floated for nine days and nights until they came aground on the heights of Mount Parnassus. There they sacrificed to the nymphs and were told by *Themis, who held the oracle there then, to repopulate the world by throwing over their shoulders the bones of their mother. Deucalion guessed the reference was to stones as the bones of mother earth – the stones that he threw were transformed into men, and those of Pyrrha into women. The story may have arisen from a false etymology connecting *laos* 'people' with *laas* 'stone'; this generation were called the Lelegians. The human children of Deucalion and Pyrrha included *Hellen, the ancestor of the Greek race, and Amphictyon. [Apollodorus 1.7.2; Hesiod *Cat* 1, 82; Ovid *Met* 1.253-415; Pausanias 1.18.7; Pindar *Ol* 9.43-56. **2.** One of the sons of Minos and Pasiphae in Crete and father of Idomeneus, he is listed among the *Argonauts and those who took part in the Calydonian hunt. [Apollodorus 3.1.2, 3.1; Homer *Il* 13.451-4]

Di Manes. The deified spirits of the dead, and often including all the gods of the Underworld (the 'di inferi' as opposed to the gods above, 'di superi'). They were named on grave inscriptions ('sacred to the Di Manes') and honoured collectively on the last day of the festivals of the Parentalia in February (when the Di Manes were particularly associated with the ancestral gods, the Di Parentales), and of the Lemuria in May, where the connection was more with the ghosts of those who had died young and could be malevolent. Sometimes 'manes', although a plural noun, was used of an individual spirit, and, in the poets, often meant simply 'the realm of the dead'. [Lucretius 3.52; Ovid *Fasti* 5.419-46, *Met* 9.406; Vergil *Aen* 4.387, 6.743, 896, 12.646. 884, *Georg* 4.469-70, 505]

Diana (Diana). An ancient Italian goddess of the moon, protector of women and of forests and wild animals, who was easily assimilated to the Greek goddess *Artemis, although she had no connection with Apollo. She was honoured as the moon above, Diana on earth and as *Hecate, the witch-goddess of the cross-roads (so 'Trivia') in the world below; she was also addressed as Delia, Latonia and Lucina. Her most famous shrine was in the grove of Aricia near Lake Nemi, and central to the Latin League. There she was honoured together with a young male god called Virbius, who was identified with *Hippolytus, the Greek devotee of Artemis, and connected with Orestes and the human sacrifice to Artemis at Taurus. In the grove was a sacred tree, and this was the site of the famous annual ritual in which a slave broke off a branch from the tree before proceeding to kill the king-priest and take his place, to be supplanted in turn the following year. Vergil uses the motif of the *Golden Bough as a talisman for Aeneas' descent to the world of the dead, which also links the worship of Diana

at Aricia with her second great sanctuary at Capua. Also in the *Aeneid* is a follower of Diana, the attractive warrior-chief *Camilla, second-in command to Turnus, who was dedicated to Diana by her father as an infant; her death from the arrow of the cowardly Arruns was avenged by Diana's companion Opis. [Catullus 34; Ovid *Fasti* 3.261-9, *Met* 15.530-545; Propertius 2.32.9-10; Vergil *Aen* 1.498-502, 6.35, 11.557-60, 652, 843-67]

Dicte (Δίκη). See Britomartis.

Dictys (Δίκτης). The brother of *Polydectes of the island of Seriphus and saviour of *Danae and the baby *Perseus. He was fishing when he caught in his net the cedar chest in which Danae and her baby had been imprisoned; he brought it to safety and gave protection to its famous occupants. But Polydectes had always been attracted to Danae, and wanted control over her, so when Perseus came of age Polydectes sent him away on a mission to fetch the head of Medusa. Meanwhile Dictys had taken Danae into sanctuary out of reach of Polydectes, and was still there when Perseus came back with the Gorgon's head and turned Polydectes and the court into stone; Perseus then established Dictys as king in place of his brother. Euripides wrote a tragedy on the theme. [Apollodorus 2.4.3; Euripides *Dictys* fragments; Hyginus 63]

Dido. Founder and first queen of Carthage, whose tragic love for *Aeneas and consequent suicide was immortalised by Vergil. In the early version of her story, Dido (first called Elissa in Tyre) was the daughter of its king Belus or Mutto. When the king died Dido married his brother, her uncle Sychaeus, but he was murdered for his great wealth by Dido's own younger brother Pygmalion, when he succeeded to the throne. Dido took to the sea with some loyal Tyrian nobles and Sychaeus' treasure; she delayed the pursuit of her brother by throwing some of the treasure overboard (or in one version she tricked him with chests filled with sand). Her first stop was at Cyprus where she was welcomed by the priest of Zeus, and a number of young women joined her as wives for the Tyrians. The winds then brought the refugees to the coast of Africa and Iarbas, the king there, promised them as much land as a bull's hide could cover. Dido maximised the gift by cutting the hide into thin strips and making a circle with them, and there, with the auspicious omen of a horse's head found on the site, she built her city, which was called Byrsa ('bull's hide') and then Carthage, and its citizens Poeni or Punic from their Phoenician origins. The colony flourished, and to contain the threat it posed to him, Iarbas asked Dido to marry him and combine their territories or he would declare war on her people. Dido asked for three months' grace, and at the end of the time she built a pyre, ostensibly to placate the shade of her first husband Sychaeus, and then, at the time for the ritual, she climbed the pyre and stabbed herself on it to save both her people and her honour. Vergil, in his *Aeneid*, changed the story in many ways. First he moved it back from the eighth to the twelfth century BC so that Aeneas could meet her on his journey from Troy to Italy. Then he had Dido welcome the Trojans and give them hospitality when their ships were wrecked on the African shore. Venus was shown enticing Cupid to disguise himself as Aeneas' son Iulus and cause Dido to fall in love with Aeneas, a love that was consummated when the royal pair went hunting, and found shelter from a storm in a cave. Aeneas stayed with Dido and helped her with the construction of her city until he was reminded by Jupiter through Mercury to continue on his destined journey to Italy. Dido was bewildered by the excuses he made to leave her, and, when she saw his ships leaving secretly by night, she cursed Aeneas. She then deceived her sister *Anna by having a pyre built on which all that reminded her of her love would be burned (including their bed), and then threw herself on it and stabbed herself with Aeneas' sword. When Aeneas visited the world of the dead he met her shade, but she refused to speak to him and rejoined her former husband Sychaeus. Dido is

mentioned later in the epic only in connection with her generosity, in the gifts that she gave the Trojans – a white horse for Iulus, and an embroidered cloth used as a shroud for *Pallas. Vergil adapted the story of Dido's curse to explain the hostility between the Romans descended from Aeneas and the Carthaginians, Dido's people, that persisted in historical times through the three Punic wars. [Ovid *Her* 7, *Met* 14.78-81; Naevius fr 21; Vergil *Aen* 1.335-68, 561-752, 4 *passim*, 5.1-7, 571-2, 6.450-76, 11.73-5]

Dike (Δίκη, Latin 'Iustitia', 'Astraea'). The personification of justice, as daughter of Zeus (her mother was given as *Themis, 'divine law') and then attendant and counsellor of Zeus, assisted by Poena ('punishment'). She was either one of the three *Horae or a sister of them. With Aidos (the spirit of shame) she was the last of the gods to leave earth as human morals degenerated in the Iron Age, and, in Protagoras' myth of the emergence of society, theirs are the gifts which allow the human race to come together under the regulation of law and so survive. She is usually to be identified with the constellation Virgo. [Euripides *IT* 200; Hesiod *Theog* 901-2, *WD* 256-62; Ovid *Met* 1.150; Pindar *Pyth* 8.1-2; Plato *Protagoras* 322c; Sophocles *OC* 1381-2; Vergil *Ecl* 4.6] See Constellation 26.

Dindymus (Δίνδυμος). A mountain in Phrygia, near a town of the same name, which was the setting for the exotic rites of the *Cybele and her followers, and closely associated with her. From this Δινδυμῆνη was often used as a title for the goddess. [Catullus 63; Ovid *Fasti* 4.234, 249, *Met* 2.223; Vergil *Aen* 9.618, 10.252-3]

Diomedean Birds. After the death of *Diomedes, his companions are said to have been transformed into birds which flew to the island of Diomedea in the Tremiti island group off the Adriatic coast of Italy. In one account, Diomedes was buried on the island by his followers when he died of old age, but they were subsequently attacked and killed by some Illyrians who coveted their land. At the order of Zeus, their bodies disappeared and their souls were transformed into birds. In other versions, they were killed as they were mourning for Diomedes or they were transformed as a punishment because Diomedes had wounded Aphrodite at Troy or because some of them reviled the goddess for her subsequent persecution of Diomedes. They were variously described as herons or swan-like or coot-like birds, and it was said that they tended the shrine of Diomedes on the island, sprinkling water over it each day to purify it; they attacked everyone except Greeks. [Aristotle 836a; Ovid *Met* 14.494-511; Pliny *NH* 18.126]

Diomedes (Διομήδης). 1. The great Homeric hero, horse-tamer and 'good at the war-cry', was the son of Tydeus and Deipylē, and, like Odysseus, favoured by the goddess Athena. He had been one of Helen's suitors, and then married Aigialē, daughter of *Adrastus (who was either his cousin or aunt). Because of this relationship Diomedes took part in the expedition against Thebes with the *Epigoni under *Alcmaeon, and then, with Alcmaeon, went to Calydon to avenge Tydeus' father *Oeneus, who had been deprived of his throne by the sons of his brother Agrius. Diomedes and Alcmaeon expelled Agrius, killed the sons except Onchestus and Thersites, and either restored Oeneus to his throne, or, because of his age, took him back to Argos. There Oeneus was ambushed by Agrius' surviving sons, and Diomedes founded the city of Oenoe on the site of his grave.

After this, to keep the oath sworn by Helen's suitors, Diomedes joined her husband Menelaus and the Greek forces gathered for Troy as leader of the contingent from Argos and Tiryns. During the Trojan war Diomedes was a constant companion of *Odysseus, for example in fetching Achilles from Skyros, bringing Iphigenia to Aulis, accompanying Odysseus on the night expedition to fetch the horses of Rhesus (which involved the capture

and death of the spy Dolon), restoring Philoctetes to the fighting at Troy, stealing the *Palladium, murdering *Palamedes, and joining the Greeks in the Trojan horse. But Diomedes was also a wise speaker in council and a warrior in his own right, having his own *aristeia* (an account of his personal bravery narrated in book five of the *Iliad*), when Achilles withdrew from the fighting. The account included the slaughter of two of Priam's sons and many other Trojans, as well as an engagement with Aeneas, which Diomedes would have won if Aphrodite had not saved her son; Diomedes then even wounded Aphrodite and also Ares, giving ground only before Hector. He had a famous encounter with a Trojan ally, Glaucus of Lycia, with whom he exchanged gifts ('bronze for gold'), and was the only one to assist Nestor when the old man's horses had been killed; on this occasion Diomedes pursued Hector and would have caught him if Zeus had not stopped him with a thunderbolt.

Diomedes was one of the few Greeks to return safely from the Trojan war, but there was trouble awaiting him from his wife. As a result of the revenge planned by Nauplius, following the murder of his son Palamedes, or because of the anger of Aphrodite, Aegiale had taken a lover, Cometes, the son of Diomedes' charioteer Sthenelus (who also had a claim to the throne of Argos), and plotted with them against her husband. Diomedes was forced to leave Argos, and eventually landed in Apulia in Italy, where he married the daughter of Daunus and established a number of cities in the region. He refused to aid *Turnus in his struggle with Aeneas and the Trojan immigrants on the grounds of his previous suffering at Troy and experience of Aeneas' bravery. Fear his companions *see* Diomedean Birds. There were cults in honour of Diomedes on the islands and his cities on the mainland, including Timavus, mentioned by Strabo. [Apollodorus 1.3.4, 8.6, *Ep* 4.4-7, 5.13, 6.1; Homer *Iliad* 2.559-67, 5.1-606, 6.119-231, 8.91-197, 10.219-579, 14.109-132; Hyginus 102, 175; Ovid *Met* 14.457-512; Pausanias 2.25.2, 30.10, 10.31.2; Pindar *Nem* 10.7-9; Vergil *Aen* 8.9-17, 10.581-3, 11.225-95]

2. Diomedes the Thracian, son of Ares and the nymph Cyrene, and king of the Bistones in Thrace. He owned three man-eating mares (or four horses according to Hyginus, who names them), who were tied to bronze mangers with iron chains; it was the eighth *Labour of Heracles to bring the mares of Diomedes to Mycenae. In Apollodorus' version Heracles overpowered the grooms and drove the mares to the sea; when the Bistones came to rescue them, Heracles gave them to his young lover *Abderus to guard, but they dragged him to his death. Heracles then routed the Bistones, slew Diomedes and took the mares to Eurystheus, who set them loose on Mount Olympus where they were killed by wild animals. Diodorus however follows the more common version in which Heracles tamed the mares by giving them their master Diomedes to eat. When they were brought to Eurystheus he dedicated them to Hera, and their breed continued until the time of Alexander. [Apollodorus 2.5.8; Diodorus 4.15.3; Euripides *Alc* 481-98; Hyginus 30]

Dione (Διώνη). According to Apollodorus one of the Titans, child of earth and sky, but in Hesiod she is the lovely daughter of the first pair of Titans – Ocean and Tethys. She was one of the major goddesses who attended Leto at the birth of Apollo and Artemis, and is most famous as the mother by Zeus of *Aphrodite in the Homeric version of Aphrodite's parentage, which avoids the violence of the goddess's birth from the severed genitals of *Uranus. In the *Iliad* Aphrodite runs to Dione for comfort when she is wounded in the hand by Diomedes and for this was ridiculed by Hera and Athena; Dione lists other gods and goddesses who had suffered at the hands of mortals, and foretells Diomedes' own end. Dione was also associated with prophecy in sharing the oracle of Zeus at *Dodona. [Apollodorus 1.1.3; Cicero *ND* 3.59; Euripides *Hel* 1098; Hesiod *Theog* 353; Homer *Il* 5.370-416; *Hom Hymn* 3.93; Plato *Symp* 180d]

Dionysus (Διόνυσος).

Dioscuri (Διόσκουροι). Castor and Polydeuces (in Latin 'Pollux'), the divine twins, sons of *Leda – Polydeuces was immortal as son of Zeus and from the same egg as *Helen, Castor the mortal born with Clytemnestra of Tyndareus (so the twins are sometimes called 'Tyndaridae'). Homer characterises them as Castor the horse-tamer and Polydeuces the skilled boxer, both mortal in the *Iliad*, as Helen looks for them among the Greeks from the walls of Troy, not knowing that they had already died and were buried in their own land of Sparta. In the *Odyssey* however there is the more common tradition that they shared immortality, day by day alternately alive in Olympus and dead either in Hades or below the earth at Therapnae near Sparta. Like all notable heroes the twins had joined the hunt for the *Calydonian boar, and were numbered among the *Argonauts; during the voyage Polydeuces defeated *Amycus in boxing, and helped Jason and Peleus to destroy Iolcus. They also cleared the Hellespont of pirates after their return from Colchis and so were represented as the friends of sailors and saviours from shipwreck. In one violent storm two flames appeared above their heads and the storm abated; the fires were called Castor and Pollux (later St Elmo's fire), and it was thought that the weather would be favourable if two flames appeared, unfavourable with one.

Because *Theseus had abducted their sister Helen and intended to make the young girl his bride, the twins were always hostile to him. While he was away with Pirithous they declared war on Athens, recovered Helen, kidnapped Theseus' mother Aethra and Pirithous' sister to be Helen's slaves, and installed Theseus' rival Mnestheus as king of Athens. For their own brides Castor and Polydeuces attempted to steal Hilaeira and Phoebe, the daughters of their uncle Leucippus, just as they were about to be married to the brothers Idas and Lynceus. In the ensuing scuffle (or, according to Pindar, the fighting arose during a cattle raid) Idas struck Castor a fatal blow, Polydeuces in turn slew Lynceus and then pursued Idas who knocked him down with a stone; but Idas was then himself felled by a thunderbolt from Zeus for attacking his divine son. As Castor, the mortal twin, lay dying, Polydeuces was overcome with grief, for he was devoted to his brother, and had always shared everything with him. He prayed to Zeus to be allowed to join Castor in death, and, when Zeus gave him the choice of an eternity for himself on Olympus or a shared immortality with Castor, Polydeuces chose the latter. Castor immediately recovered and the two started on their alternating existence. In some versions they become the twin constellations Gemini in the zodiac, but in others they were the morning and the evening star (one rising as the other sets) although the philosophers knew that the two stars were actually the same.

The Dioscuri were particularly honoured in their native Sparta (they were thought to have appeared at Aegospotami and the Spartan naval victory there was attributed to their favour), but their cult spread throughout Greece and later to Italy, especially to the Spartan colony at Tarentum. The Romans adopted them when they were said to have appeared at the battle of Lake Regillus (496 BC) on the Roman side against the Latins, and to have taken the news of the victory back to Rome; subsequent Roman coinage depicted them as mounted on white horses, dressed in light mantles, carrying spears and wearing caps topped with stars. A temple was built to them (more specifically to Castor) in the forum by the fountain of Juturna where the twins were supposed to water their horses. As patrons of horsemen (in addition to their care of mariners and athletes), they were adopted by the Roman *equites*, and their prevalence is shown by the common oaths in their name – 'mecastor' and 'edepol'. [Apollodorus 3.10.3, 11.2, 13.7, *Ep* 1.23-4; Apollonius 1.146-50, 2.18-97; Cicero *ND* 3.53; Eratosthenes 10; *dei ex machina* of Euripides *Electra* and *Helen*; Homer *Il* 3.236-44, *Od* 11.298-304; *Hom Hymn* 17; Hyginus *Astr* 2.22; Ovid *Fasti* 5.693-720, *Met* 8.372-7; Pindar *Nem* 10.49-90, *Pyth* 11.61-4; Pliny *NH* 2.101; Theocritus 22; Vergil *Aen* 6.121-2] See Constellation 23.

Diotima (Διοτίμα). A wise woman from Mantinea and a priestess, probably an invention of Plato, who appears as a major figure, along with historical characters, in Plato's *Symposium*.

She is represented as instructing Socrates in the mysteries of the true *Eros*, which provides the stimulus for progress from love of a particular beautiful individual to an insight into beauty itself. [Plato *Symp* 201d-212c]

Dirae. A Roman version of the Greek Furies or *Erinyes, they are the twin daughters of Acheron and Night, the winged 'avenging sisters' who torment the souls of the guilty. They are sometimes thought to have three aspects – as Furies in Hades, Harpies on earth and Dirae above, where they stand by the throne of Jupiter ready to swoop down to mortals with doom-laden messages. They appear anonymously in the *Aeneid* as harassing Orestes, as the avengers called down by Dido in her curse on Aeneas, as the companions of Mars and Discordia in the civil war depicted on Aeneas' shield, and as the messengers of Jupiter sent to warn *Turnus and his sister Juturna of his coming death. One of the 'dread goddesses' however is named as *Allecto when she is roused from the world below to start the war between the Italians and Trojans in Latium. [Vergil *Aen* 4.473, 610, 7.323-29, 8.702, 12.846-8, 869-77]

Dirce (Δίρκη). Wife of Lycus, ruler of Thebes, and famous for her hatred and ill-treatment of *Antiope, the niece and possibly former lover of Lycus. Dirce had Antiope imprisoned in chains when she became pregnant by Zeus, suspecting her husband of infidelity, but Zeus helped her to escape to Mount Cithaeron, where she gave birth to the twins Amphion and Zethus. Antiope was recaptured, and Dirce continued her persecution of her. Eventually, when the twins were of age, Antiope miraculously escaped and reported her treatment to her sons. They avenged her by besieging Thebes, slaying Lycus, and punishing Dirce by tying her by her hair to the tail of a wild bull which tossed and dragged her over rocks until she died in agony. Her body was thrown into a stream which bore her name (or perhaps she was changed into a spring before her death when the gods took pity on her). The stream was associated with the Muses and with Theban literature, so that the poet Pindar was called by Horace the 'swan of Dirce'. [Apollodorus 3.5.5; Horace *Odes* 4.2.25; Hyginus 7-8; Pausanias 9.25.3; Vergil *Ecl* 2.24]

Dis (from Dīvēs – 'rich'). The Roman equivalent of Pluto or *Hades, the god of the Underworld who abducted Proserpina in his chariot drawn by black horses to be his queen. The references are generally to his relationship with Proserpina, to the sacrifices made to him, and to the house or halls of Dis, 'open day and night', as the abode of the dead. Caesar identified Dis with the Celtic god of night. [Caesar 6.18.1; Ovid *Fasti* 4.449, Tibullus 3.1.28; Vergil *Aen* 4.702, 5.731, 6.127, 269, 397, 12.199, *Georg* 4.519]

Discordia. See Eris.

Dodona (Δωδώνη). The oracle of Zeus (with *Dione) was at Dodona in Epirus, the oldest in Greece, and second in importance only to that of Apollo at Delphi. The site had been fixed by the flight of a black dove, one of two released from Thebes in Egypt – one went to Epirus and the other to the temple of Jupiter Ammon. The oracle was extracted from the rustling of the leaves of the sacred oak-trees at Dodona, or from the doves there, or from the rippling of a nearby stream, or from the wind clashing bronze kettles or gongs; these sounds were interpreted by priests called Selloi 'who bedded on the ground and did not wash their feet'. The talking beam set by Athena in the keel of the *Argo was made of an oak from Dodona. [Apollonius 1.526-30, 4.580-92; Herodotus 2.57; Homer *Il* 16.233-35, *Od* 14.327-30, 19.296-9]

Dolon (Δόλων). The wealthy Trojan spy, the only son (with five sisters) of the herald Eumedes. He was a fast runner, who volunteered to enter the Greek camp by night and report on its lay-out in return for the chariot and horses of Achilles. He was met and trapped by *Diomedes and Odysseus, who were on a similar mission to spy on the Trojan positions. Dolon immediately offered the Greeks bribes to be set free, voluntarily answered all their questions on the Trojan defences, and gave the additional advice to make for the tent of the Thracian ally Rhesus and take his horses. But Dolon's betrayal did not help him, for Diomedes cut him down with his sword, and went on with Odysseus to slay the sleeping Thracians and steal the horses of Rhesus. There were later attempts to restore Dolon's character – in Euripides' play it is the goddess Athena who provides the Greeks with the information about Rhesus, and Vergil emphasises Dolon's daring and skill. [Homer *Il* 10.219-578; Euripides *Rhesus* 149-223; Vergil *Aen* 12.346-52]

Doris (Δωρίς). The long-haired water-nymph, daughter of Ocean and Tethys, wife of Nereus, and mother of the fifty *Nereids. Their home was the Mediterranean, and the name Doris could be used for the sea itself. [Apollodorus 1.2.2,7; Hesiod *Theog* 233-64; Propertius 1.17.25; Vergil *Ecl* 10.5]

Dorus (Δῶρος). **1.** Dorus belongs in the family tree that accounts for the different nations and dialects of the one Greek race. *Hellen, son of Deucalion, was the eponymous ancestor of the Hellenes ('Graeci', 'Greeks' was the later Roman name), and he had three sons: Dorus (from whom the Dorians were descended), Aeolus (the Aeolians), and Xuthus whose two children explained the closer ties between the Achaeans (from Achaeus) and the Ionians (from Ion). [Apollodorus 1.7.3; Euripides *Ion* 1579-91; Herodotus 1.56] **(A.) 2.** A son of Phthia and Apollo, killed by Aetolus, Endymion's child. [Apollodorus 1.7.6]

Draco (Δράκων). The 'dragon' is more like a serpent or snake, often sacred to a divinity, and especially recognised as a guardian of a sacred object, such as the golden apples of the *Hesperides or the *Golden Fleece, or of a city (as in the Erechtheum at Athens) or of a shrine (especially of the oracle at Delphi), and also as the spirit of the individual home. The constellation Draco lies coiled between the two Bears (Ursa Major and Minor) and was variously identified as the Python at Delphi, the guardian of the golden apples slain by Heracles, the serpent slain by *Cadmus or that thrown at Athena by the *Giants which she immediately hurled into the sky. 'Draconian law' was so called after the Athenian of that name, who set up a body of laws in the late seventh century BC (later repealed by Solon because of their severity) in which the slightest transgression was punishable by death. There was a pun on his name as the laws of Draco/dragon, and it was said that his laws were written not in ink but in blood. [Eratosthenes 3; Hyginus *Astr* 2.3; Plutarch *Solon* 17] See Constellation 3.

Dryads (Δρυάδες). Tree-nymphs of the forests, not necessarily only of oaks. They were semi-divine young girls, long-lived but not immortal, for they suffered and died with their tree, especially when it was cut down. They are referred to generally as an anonymous group, taking part in the life of the forest, dancing or weeping together. Only one, Phigalia, is named individually as a possible eponym for the city in Arcadia. See Hamadryads. [Ovid *Met* 3.507, 6.453, 8.746-8, 777-9, 14.326; Pausanias 8.4.2; Vergil *Ecl* 5.59, *Georg* 1.11]

Dryas (Δρύας). **1.** Son of the Thracian king *Lycurgus, who was killed by his father in the madness sent by Dionysus. Lycurgus struck at his son with an axe, and, supposing that he was

pruning a vine, cut off his extremities. [Apollodorus 3.5.1] **2.** Son of Ares from Calydon, the first with Meleager to join the *Calydonian boar hunt. [Apollodorus 1.8.3]

Dryope (Δρυόπη). **1.** Daughter of Dryops (or Eurytus), she used to look after her father's sheep on the slopes of Mount Oeta, singing and dancing with her friends the tree nymphs known as the *Hamadryads. Apollo fell in love with her, and disguised himself as a tortoise, which the girls tossed about like a ball. When he landed in the lap of Dryope, he turned into a snake, frightened away the Hamadryads and coupled with the frightened Dryope. She bore the god a child, Amphissus, who founded the city of Oeta and built a temple there to Apollo. Dryope served as the temple-priestess until one day the Hamadryads took her away to join them, and left a tall poplar growing in her place. According to Ovid however she was transformed into a lotus tree. In another version she was loved by Hermes and became the mother of the god Pan; the child frightened her, but Hermes took him to Olympus, where he was particularly favoured by Dionysus. [Antoninus 32; *Homeric Hymn* 19.34-41, Ovid *Met* 9.330-93] **2.** A nymph loved by *Faunus, and mother of Tarquitus, Turnus' Italian ally who was cruelly slain by Aeneas. [Vergil *Aen* 10.550-8]

Dryops (Δρύωψ). Ancestor of the Dryopians, an ancient, pre-Hellenic race 'who had no notion of justice'; the name may be connected with the myth of the human race being born from oak trees. They came down from Macedonia and seem to have settled by Parnassus, and then dispersed from there to Argos, Messenia, Arcadia, perhaps even to Cyprus and the Ionian coast of Asia Minor. Dryops' son Theiodamus was deliberately provoked by Heracles, who killed him and declared war on his people. [Apollonius 1.1213-19; Diodorus 4.37.1-3; Herodotus 8.43; Pausanias 4.34.9-11] **2.** One of the many illegitimate sons of Priam, killed by Achilles at the beginning of a massacre resulting from his frustration at having Hector hidden from him. [Apollodorus 3.12.5; Homer *Od* 19.163, *Il* 20.455-6]