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Eagle. *See* Aquila.

Echemus (*Ἐχέμουσ*). Son of Aeropus and a hero of Tegea in Arcadia, who succeeded Lycurgus to the throne. Echemus was the victor in wrestling in the original games founded at Olympia by Heracles, but afterwards led the Arcadian forces against the *Heraclids in the first invasion of the Dorians into the Peloponnese. He fought Heracles' son *Hyllus in a duel on the Corinthian isthmus, and, according to the conditions of the fight, the Heraclids consequently withdrew and did not return for a hundred years (or fifty according to Diodorus); ever after the Tegeans had special rights in the Peloponnese, including command of a unit. Echemus eventually married a daughter of Tyndareus called Timandra and had a son Laodocus, but she then deserted him for *Phyleus. [Diodorus 4.58.3-4; Herodotus 9.26; Pausanias 1.41.2, 8.5.1-2; Pindar *OI* 10.66]

Echetus (*Ἐχέτοσ*). A king of Epirus, 'bane of all men', with a terrifying reputation. The suitors threatened Odysseus with him, saying that Echetus would cut off his nose and ears, tear out his genitals, and give them to dogs to eat. The main myth concerns Echetus' daughter Metope who took a lover – Echetus castrated the lover, and blinded his daughter with bronze needles; he then locked her in a dungeon and gave her the impossible task of grinding grains of bronze into flour to have her sight restored. [Apollonius 4.1092-5; Homer *Od* 18.84-7, 116, 21.308 with schol]

Echidna (*Ἐχιδνα*). The archetype of fierce female bi-forms – a fair nymph to the waist, and the rest a huge speckled snake, living in a cave far from gods and humans, located either in Scythia (or central Asia, or the Peloponnese), and 'eating raw flesh beneath the secret parts of holy earth'. In Hesiod she is daughter of Phorcys and Ceto and mated to *Typhon, to whom she bore a series of monsters, including Orthus, Cerberus, Hydra and Chimaera, the snakes who guarded the apples of the Hesperides and the golden fleece, Scylla, the Sphinx, the eagle that devoured Prometheus' liver and the Crommyon sow that was killed by Theseus. She was also said to be a child of Gaia and Tartarus, and another genealogy has Styx as her mother. Herodotus tells of her theft of the horses of Heracles and her promise to return them if he had intercourse with her. She gave birth to three human sons as the result of the union; the youngest, Scythes, was the only one able to draw Heracles' bow, and consequently started the dynasty of Scythian kings. She was finally overcome by *Argus Panoptes. [Apollodorus 2.1.2; Herodotus 4.8-10; Hesiod *Theog* 295-320; Hyginus 151; Pausanias 8.18.2]

Echion (*Ἐχίων*). **1.** Son of Hermes and Antianira. With his twin Eurytus he joined the *Argonauts, and also took part in the Calydonian boar hunt, in which he cast the first spear. [Apollonius 1.51-6; Ovid *Met* 8.311, 345] **2.** One of the five original Thebans who sprang from the serpent's teeth sown by *Cadmus. He married Cadmus' daughter Agave and was father of *Pentheus. [Apollodorus 3.4.1-2; Ovid *Met* 3.126]

Echo (*Ἠχώ*). There were two myths to explain the phenomenon of the echo. In the first Echo was a mountain nymph, a child of Gaia. She was loved by Pan, and, when she

rejected him, he drove some shepherds mad so that they tore her to pieces. But the fragments were received into the earth, her mother, and gave back her voice. More famously Echo was once very talkative, and used to distract Hera with her gossip while Zeus was in pursuit of her companion nymphs. When Hera discovered the trick she punished Echo by not allowing her to speak on her own behalf, but only to repeat the last words of a previous speaker. When Echo fell in love with *Narcissus he did not understand her plight but rejected her (and he was, unknowingly, captivated by his own reflection); she pined away in unrequited love until her body faded away, her bones turned to stone, and only her voice was left to give back his words. (Longus *Daphnis* 3.23; Ovid *Met* 3.359-401, 501]

Eetion (*Ἠετίων*). King of Thebe in Cilicia, a Trojan ally and father to *Andromache. In one day Achilles killed Eetion and his seven sons, leaving Andromache without family. Achilles respected Eetion's body, and did not strip it of its armour, but gave him a royal cremation and burial; and the mountain nymphs, the daughters of Zeus, planted elm-trees around his grave. Achilles had ransomed Eetion's wife, but soon after, in her father's house, she was slain by the arrows of the goddess Artemis. [Apollodorus 3.12.6; Homer *Il* 6.395-8, 414-28]

Egeria (lat. Aegeria). A water-nymph ('Camena') in the service of the goddess *Diana at Aricia in Latium. With the other Camenae she was also honoured at the Porta Capena at Rome, where the Vestal virgins drew their water. She was said to have advised *Numa on the religious rituals and laws which he inaugurated, and he became her lover or husband. Her grief at her loss when Numa died could not be assuaged, and she melted away in tears; Diana in pity transformed her into a cool spring in her grove at Aricia, with continuous streams flowing from it. In another version Egeria met *Hippolytus when he came to Italy and became the mother of Virbius, or Virbius may have been Hippolytus under another name, restored to life by Diana, and given Egeria to wed. Like Diana she was also associated with childbirth, and invoked by pregnant women. [Livy 1.19; Ovid *Fasti* 3.261-78, *Met* 15.482-551; Vergil *Aen* 7.763-4 with Servius]

Egypt. *See* Aegyptus.

Eidothea. *See* Theonoe.

Eileithyia (*Εἰλειθυία*) (Latin 'Lucina'). Daughter of Zeus and Hera, and goddess of childbirth, who could make labour easy for a woman, or prolonged and difficult. She was said herself to have been born in Crete near Cnossus, and to live in a cave there, by the harbour of Amnisus. She became famous in Delos when she went to assist Leto in the birth of Apollo and Artemis; at Hera's request she delayed the birth of Heracles so that *Eurystheus could be born first. [Hesiod *Theog* 922-3; Homer *Il* 11.270-1, 16.187, 19.103, 119; *Hom Hymn* 3.98-119]

Eirene (*Εἰρήνη*, Latin 'Pax'). The goddess of peace personified, daughter of Zeus and Themis (divine decree), and one of the three *Horae, her sisters being Dikē ('justice') and Eunomia, representing ordered rule in human society. There is an obvious allegory in the

generation by divine power and law of peace along with justice and government at the dawn of human history. There was a statue to Eirene in Athens, with an infant Plutus, representing emerging wealth and prosperity, in her arms, and in Rome a temple to Pax was built by Vespasian. Eirene/Pax was usually depicted carrying a *cornucopia or an olive branch, the origin of the traditional symbol of peace. In Aristophanes her attendants are Opora ('Harvest') and Theoria ('Festival'). [Aristophanes *Peace passim*; Diodorus 5.72.5, 73.6; Hesiod *Theog* 902; Suetonius *Vesp* 9]

Elatus (*Ἐλατος*). The name of a number of minor figures in mythology. **1.** One of three sons of Arcas, the founding king of Arcadia. Elatus' portion of the kingdom was the area around Mount Cyllene (named after his son Cyllen), and from there he moved to Phocis, led the people against the Phleguans, and founded the city of Elatea, north-west of Thebes. Another son of Elatus was Epytos, who succeeded to the Arcadian throne, but was killed by a small viper. The three other sons of Elatus were Pereus, Stymphalus and Ischys, the mortal lover of *Coronis. [Apollodorus 3.9.1; Pausanias 2.26.6, 8.4.2-6] (**N.**) **2.** A chief of the Lapiths from Larissa in Thessaly, father of *Caeneus and of the Argonaut Polyphemus. [Apollodorus 1.9.16; Ovid *Met* 12.497] **3.** A suitor of Penelope from Same, killed by Eumaeus. [Apollodorus *Ep* 7.28; Homer *Od* 22.267] **4.** One of the centaurs shot by Heracles; the arrow passed through Elatus' arm and wounded *Chiron. [Apollodorus 2.5.4]

Electra (*Ἠλέκτρα*). **1.** One of the Oceanids; she married Thaumias, the son of Pontus (Sea) and Gaia (Earth), and their children belonged to the air – Iris the rainbow and various storm-winds. [Hesiod *Theog* 265-7] **2.** Daughter of Atlas and Pleione, and one of the *Pleiades. Electra lived on the island of Samothrace, where she caught the eye of Zeus, who took her to Olympus intending to rape her there. Electra clung for refuge to the sacred image of the *Palladium, but Zeus in anger threw it down from Olympus where it landed in Trojan country; Ilus built a temple for it in Troy where, for as long as it stayed, the Palladium ensured the city's safety. Electra bore Zeus two sons Dardanus and Iasion, and in another version Electra went with her sons to Troy, taking the Palladium with her. There is also an Italian account in which Electra married the Etruscan king Corythus, and her sons were born in Italy. At the sack of Troy Electra tore out her hair in her sorrow and was transformed into a comet (*comētēs* means 'long hair'); alternatively she was named as the faintest star of the Pleiades, having lost her brightness in grief. The amber islands in the north by the river *Eridanus were called 'the islands of Electra'. [Apollodorus 3.10.1, 12.1, 12.3; Apollonius 4.506; Hyginus *Astr* 2.21; Ovid *Fasti* 4.31-2, 177-8; Vergil *Aen* 8.135-7] **3.** The most famous Electra, earlier called Laodice, was the daughter of Agamemnon and Clytemnestra, and sister to Iphigenia, Chrysothemis and *Orestes; she features in plays by the three tragedians for her part in assisting her brother Orestes to kill their mother and her lover Aegisthus. Electra in particular is shown as driven by violent hatred of her mother and an almost excessive devotion to her father and brother, whom she had sent away from Mycenae and the threat from Aegisthus to a place of safety. After the death of Agamemnon Electra focused all her attention on the time when Orestes would reach manhood, return to Mycenae and take revenge on Clytemnestra and Aegisthus. Finally Orestes did come back accompanied by his friend *Pylades; he visited the tomb of Agamemnon and left a lock of his hair there. Electra recognised the hair, met

Orestes himself and urged him on to the matricide. In Sophocles' play Orestes disguised his return by bringing an urn supposedly containing his own ashes, and he told a story of Orestes' death in a chariot-race. Electra mourned over the urn, but then Orestes was revealed as alive and well, Clytemnestra and Aegisthus were slain and Electra sang a triumphant aria over the dead. Euripides however showed Electra forced into marriage with a kindly peasant, and living in the country. When Orestes returned, she lured Clytemnestra out of the city with false news of her imminent confinement, and joined her brother in the murder. Euripides' play *Orestes* opens with Electra nursing her brother through his madness brought on by the pursuit of the *Erinyes avenging the shedding of a mother's blood, and with him she plots to kidnap Helen and murder Hermione, but the plots fail. In all versions Electra ends by marrying Orestes' friend Pylades. She went back with him to Phocis, and is said to have borne two sons – Medon and Strophius. [Aeschylus *Choeph*; Euripides *Electra*, *Orestes*; Sophocles *Electra*]

Electryon (*Ἠλεκτρύων*). Son of Perseus and Andromeda. He succeeded Perseus as ruler of Mycenae, married Anaxo and was the father of *Alcmene, as well as nine sons by her, and a bastard son, Licymnius, by a Phrygian woman, Midea. Electryon was eventually accidentally killed by *Amphitryon who threw a club at a charging cow which rebounded from the cow's horns and struck Electryon; he was about to marry Alcmene but had to purify himself for the death of Electryon first. [Apollodorus 2.4.5-6]

Elephenor (*Ἐλεφήνωρ*). King of the Abantes in Euboea, who sheltered Theseus' sons when they fled from *Mnestheus. He brought forty ships with their great-souled crews to Troy from Euboea. he was killed by the Trojan Agenor, and on their return his men were shipwrecked off the coast of Epirus, where they founded Apollonia. [Apollodorus *Ep* 6.15b; Homer *Il* 2.536-45, 4.464-72; Plutarch *Thes* 35]

Elissa. The early Phoenician name for *Dido.

Elpenor (*Ἐλπήνωρ*). One of the companions of Odysseus who was turned into a pig by *Circe, who then restored him to his human shape under compulsion from Odysseus. Elpenor then used to sleep on the roof of Circe's house, but when it was eventually time to leave, he forgot to use the ladder to descend (owing to his drunkenness from the evening before), fell and broke his neck. Odysseus met his shade in his visit to the dead and promised him a funeral so that he could join the other shades. Odysseus returned to Aeaea, cremated Elpenor's body and marked the mound containing his ashes with an oar. Elpenor was the archetype of 'the most recently dead' in a heroic visit to Hades (*katabasis*). See Palinurus for Vergil's adaptation of the motif in *Aeneid* 6. [Homer *Od* 10.551-60, 11.51-83, 12.8-15; Ovid *Met* 14.252]

Eleusis (*Ἐλευσίς*). The city of Attica on the Saronic gulf near the isthmus of Corinth, and named after its eponym, Eleusis, married to Cothone and the father of Triptolemus. [Apollodorus 1.5.2; Hyginus 147] Eleusis became famous throughout the Greek world as the original site of the *Eleusinian Mysteries.

Eleusinian Mysteries. The Eleusinian mysteries were celebrated in late September at the time of sowing. Those taking part were sworn to secrecy so that the details remain obscure. To some extent they re-enacted the myth of *Demeter with Persephone and Triptolemus, in a day of fasting, broken by a barley-drink, and the shouting of obscenities in imitation of *Iambe. After a preliminary purification and ceremony for the new initiates there was a grand procession from Athens to Eleusis along the Sacred Way escorting the holy objects which had been brought to Athens a few days earlier. At Eleusis in the Telesterion, the 'initiation hall' under the guidance of the priest the initiates went from darkness into light, and the revelation of the holy objects. Initiation into the mysteries was thought to guarantee a happy life after death, beautifully described by the chorus of initiates in Aristophanes *Frogs*. See Demeter.

Elysium (*Ἠλύσιον πεδῖον*, Latin also 'Elysii Campi' – 'Elysian Fields', cf. *Champs Élysées* in Paris). The happy place for the dead, as opposed to Tartarus for the wicked. In Homer only *Menelaus is allowed to live for ever in Elysium, not for his virtue but because, as Helen's husband, he is related to Zeus. Elysium was placed generally under ground near Cumae in southern Italy whereas the *Islands of the Blessed are in the far west, in the river of *Ocean, but the two places were often conflated. The most detailed description of Elysium is in Vergil's *Aeneid* 6, where Aeneas finally meets his father and learns about the construction of the universe, the laws of the dead and the Roman destiny of his descendants. Once Aeneas has crossed the threshold of Elysium he sees stretching before him the green lawns and groves of the abode of the blessed, bathed in bright light, where the shades engage in the pastimes they enjoyed in life – wrestling, singing, dancing, reclining on the river bank, and looking after their horses and chariots. As well as the famous heroes of Troy, priests and the musicians Orpheus and Musaeus, the inhabitants of Elysium here include the 'ordinary good' who had made life more civilised by their skills or who had shown kindness to others. But in Vergil's description some shades may have to return to a life on earth, after drinking of the river Lethe to forget all that had happened previously. [Homer *Od* 4.561-9; Vergil *Aen* 6. 637-899, *Georg* 1.38]

Enceladus (*Ἐγκέλαδος*). Son of Gaia and the most powerful of the giants to oppose the new generation of gods. In the *Gigantomachy Athena threw the island of Sicily at him and he was then imprisoned under its Mount Etna. It was said that when he moved the whole island shook, and his breath produced the fires of the volcano. [Apollodorus 1.6.2; Euripides *Ion* 209-10; Vergil *Aen* 3.578-82]

Endymion (*Ἐνδυμίων*). The moon's lover who sleeps for ever. Endymion was the son of Aethlius and Calycē. His wife was Asterodia (or, according to Pausanias, Chromia or Hyperippe), and by her he had three sons – Paion, Epeius and Aitolus – and a daughter Eurycyda. When Endymion had gained the throne of Elis, either through his father or on his own account by leading the Aetolians from Thessaly and taking over the site, he attacked Clymenus in Olympia, defeated him and added the city to Elis. He decided his own succession by a foot-race among his sons, which was won by Epeius; Paion, the oldest son, angry at losing, emigrated to the far north, where he gave his name to Paionia, beyond the river Axos, and the Aetolians were called after his brother Aetolus. It was said of Endymion (but the story may relate to another of the same name) that, as a

handsome shepherd, he attracted the attention of Zeus, who was willing to grant him any favour, and he chose to sleep for ever without growing old (or, alternatively. the sleep was regarded as a punishment for his attempted assault on Hera). The sleep took place in a cave on Mount Latmos in Caria where *Selene the moon-goddess spied him and lay with him every day. In one version it is Selene who put him to sleep so that she could stay with him unobserved; she was said to have borne him fifty daughters. Some rationalised Endymion's story to explain him as an astronomer who studied the starry sky and moon every night on Latmos and slept by day. Despite his endless sleep Pausanias reports that there was a tomb to Endymion at both Olympia and Latmos. [Apollodorus 1.7.5-6; Apollonius 4.54-8; Cicero *Fin* 5.55, *Tusc* 1.92; Hesiod *Cat* 8, *Great Eoiae* 11; Hyginus 271; Pausanias 5.1.3-5, 8.1; Plato *Phaedo* 72b]

Engonasin ('Kneeler'). *See* Constellation 6.

Enyo (*Ἐννώ*, Latin 'Bellona'). A daughter or sister of Ares who accompanied him into battle; she has no separate identity, but appears as a personification of war and 'sacker of cities'. [Homer *Il* 5.333, 592]

Eos (*Ἠώς*, Latin 'Aurora'). Goddess of the dawn, 'golden-throned', 'saffron-robed' and 'rosy-fingered'. She was the daughter of the Titans Theia and Hyperion and sister to Helios ('sun') and Selenē ('moon'), and, rising daily from her bed in the east to bring light to gods and mortals, she drives her chariot and horses to Olympus and announces the approach of her brother the sun. In an obvious allegory, she was, by Astraeus the star-god, the mother of the winds – Zephyr (west), Boreas (north), Notus (south), Eurus (east, in Homer but not Hesiod) – and of many or all the stars. But she also slept with Ares, Aphrodite's lover, and Aphrodite punished her by making her fall in love with a series of mortal men. These included *Orion whom she took to Delos, and Cephalus (perhaps to be identified with Astraeus) who was conveyed from Hymettus to Syria – there Eos bore to him the god-like Phaethon, whose good looks caused Aphrodite to adopt him as an attendant at her shrine. Her greatest love however was Tithonus, son of the Trojan king Laomedon and brother of Priam; she carried him off to live with her in her palace in Ethiopia. At her request (and perhaps in return for her relinquishing *Ganymede) Zeus gave Tithonus immortality, but Eos omitted to ask for eternal youth as well. So he shrivelled up in old age and became the cicada. By Tithonus she had two sons – Emathion, who was killed by Heracles, and *Memnon, slain in single combat at Troy by Achilles; the tears shed for her son Memnon became the morning dew. [Apollodorus 1.4.4, 3.12.4 Hesiod *Theog* 371-4, 378-800, 984-7; Homer *Od* 5.121-4, 15.250-1; *Hom Hymn* 5.218-38]

Eosphorus (*Ἐωσφόρος*, Latin 'Lucifer'). The morning star that comes with the dawn, named as the son of Astraeus and either Eos or Erigeneia; his own son was *Ceyx, whose face had his father's brightness. The fifth century philosophers recognised that Eosphorus was in fact the same as the evening star ('Hesperus'), and to be identified with the star or planet of Venus. [Apollodorus 1.7.4; Hesiod *Theog* 381-2; Hyginus *Astr* 2.42; Ovid *Met* 11.270-1]

Epaphus (Ἐπαφος). The son of *Io who conceived by the touch of Zeus when she sank exhausted by the Nile after her wanderings over the earth. The enmity of Hera towards Io, which had caused these wanderings, still did not abate, and she asked the Curetes to make away with Io's child; so they kidnapped him, but were killed by Zeus when he heard of the plot. Io went to Syria to look for her child, and, when she found him, she took him back to Egypt with her and there married Telegonus. Epaphus succeeded Telegonus as ruler of Egypt, himself married Memphis, the daughter of the Nile, and named a city after her; their child Libya was also the eponym for the neighbouring region, and Thebe was named after another daughter. Herodotus identifies Epaphus with the Egyptian calf-god Apis. [Aeschylus *PV* 850-78, *Suppl* 41-7, 312-5; Apollodorus 2.1.3; Herodotus 2.153, 3.27; Hyginus 145, 149; Ovid *Met* 1.748-50]

Epeius (Ἐπειός). **1.** The winner of the boxing match against Euryalus during the funeral games held in honour of Patroclus. He built the wooden horse under the guidance of Athena, and was one of the Greeks who entered Troy inside it. [Homer *Iliad* 23.664-99; Vergil 2.264] **2.** Son of *Endymion who succeeded his father as ruler of Elis by winning the qualifying foot-race; consequently the people of the region were sometimes called Epeians. He married Anaxiroe, and had by her a daughter but no sons, so that he was succeeded by his brother Aetolus. [Pausanias 5.1.4, 8.1]

Ephialtes (Ἐφιάλτης). One of the two sons of Aloeus (together called the Aloadae), a giant of colossal size and strength who was said to grow nine inches every month. With his brother he attempted to pile the mountains Pelion and Ossa one on top of another in order to reach Zeus. *See* Otus. Another giant of the same name fought against the gods in the *Gigantomachy; he was blinded in the right eye by Heracles and in the left by Apollo. [Apollodorus 1.6.2]

Epicaste (Ἐπικάστη). **1.** The Homeric form of *Jocasta. The *Odyssey* gives a slightly different version of her story: Oedipus killed his father and married his mother; she hanged herself in despair, but he continued to rule at Thebes, cursed by the *Erinyes of his mother. [Homer *Od* 11.271-80] **(D.) 2.** A lady known only by her relatives – daughter of Calydon and Aeolia, wife to Agenor and mother of Porthaon and Demonice. [Apollodorus 1.7.7] **3.** Daughter of Augeus; when Heracles came to clean the Augean stables as his fifth Labour, he seduced Epicaste, and she bore him a child Thestalus. [Apollodorus 2.7.8]

Epigeus (Ἐπειγεύς) Son of Agacles, king of Budion in Sicily. Epigeus had killed one of his kin, and went as a suppliant to Peleus and Thetis. They sent him to Troy as a companion to Achilles, and there he was killed in battle by Hector. [Homer *Il* 16.570-80]

Epigoni (Ἐπίγονοι). The Epigoni were the sons of the Argive leaders who fell in the war of the Seven against Thebes; two were sons of Adrastus (the only survivor), two of Amphiaraus, and one each from the other families. The Epigoni wished to avenge the defeat of their fathers ten years earlier, and were told by the Delphic oracle that they would be victorious if they took as leader *Alcmaeon son of Amphiaraus. The Epigoni first devastated the land around Thebes and when the Thebans came against them the first

casualty was Aegialeus, son of Adrastus, slain by Laodamas, son of Eteocles, and himself killed by Alcmaeon. The Thebans retreated to the city, and during the night all the inhabitants fled, some to Thessaly and others to Illyria where Cadmus, the founder of Thebes, had retired. The Epigoni sacked the city, left *Thersander in charge, sent most of the spoils to Delphi and went back to Argos. Adrastus died on the way, from grief for his son Aegialeus, and Alcmaeon, after killing Eriphyle, went into exile. One line survives from seven thousand in a poem in the Epic Cycle devoted to the Epigoni, and both Aeschylus and Sophocles are known to have written plays of that name.. [Apollodorus 3.7.2-4; Diodorus 4.66; Pindar *Pyth* 8.39-55] See Alcmaeon, Necklace of Eriphyle, Theban Wars (2).

Epimenides (Ἐπιμενίδης). A poet, prophet and wise man from Crete who became a focus for legendary anecdotes; he is sometimes listed as one of the Seven Sages. He purified Athens after the murder of Cylon's associates about 600 BC and a century later he was said to have foretold the Persian invasion and defeat ten years in advance. He was thought to be a shaman who could move in and out of his body, who fell asleep in a cave for 57 years and lived for 157 (or 299). An early *Theogony* in hexameters starting from the principles of Air and Night was attributed to him as well as a collection of oracles, treatises on purification and sacrifices, and an epic poem on the Argonauts. He was associated with the famous Liar Paradox which has still not been satisfactorily resolved: 'Epimenides the Cretan says that all Cretans are liars; is he lying or telling the truth?'. [Aristotle *Pol* 1252b; Diogenes Laertius 1.111; DK 3A1-5, B5; Plato *Laws* 642d-e, 677d-e]

Epimetheus (Ἐπιμηθεύς). Son of the Titan Iapetus and the Ocean nymph Clymene, and brother to Atlas and *Prometheus ('forethought'). Hesiod describes him as 'wrong-minded', bringing trouble to men from the beginning, for he took to wife *Pandora, although Prometheus had warned him not to accept any gift from Zeus. After Epimetheus had welcomed the gift of the woman and she proceeded to release all the evils on the world, then, too late, he understood the warning. The daughter of Epimetheus and Pandora was *Pyrrha, who married Deucalion and started the race of women again after the flood by throwing stones over her shoulder. Plato reports a myth by Protagoras about Epimetheus and his brother in a discussion on democracy, on whether everyone or only a few have the right to participate in government: at the time of the distribution of powers to mortal creatures Epimetheus persuaded his brother to allow him to take charge, and gave to the animals and birds their different means of survival, but then had nothing left for humans; Prometheus therefore stole fire to ensure their physical survival and then Hermes distributed the political virtues of honour and justice to all so that they could live together and cooperate in society. [Apollodorus 1.7.2; Hesiod *Theog* 507-14, *WD* 80-89; Plato *Prot* 320c-322d]

Epione (Ἐπιόνη). Wife of *Asclepius who had a marble statue next to his at the sanctuary at Epidaurus. Some of her children were obvious personifications connected with medicine such as *Hygieia ('health') and Panacea, and two sons were the physicians at Troy, Podaleirius and Machaon. [Pausanias 2.27.5, 29.1]

Epona. The Roman patron goddess of horses; a small statue of her would be placed in a niche in a stable. [Augustine *Civ* 4.34; Juvenal 8.157]

Epopheus (Ἐποπεύς). Son of Poseidon and Canace, and king of Sicyon and Corinth. He sheltered and then married *Antiope when she fled from her father Nycteus; Nyctaeus' brother Lycus in turn marched against Sicyon, killed Epopeus and took Antiope back to Thebes where he imprisoned her. In Pausanias' version Epopeus was son of Aolus and went to Thebes himself for Antiope; he was wounded in a tussle with Nycteus, and when Lycus came to Sicyon the king was already dying. The son of Epopeus was *Marathon. [Apollodorus 1.7.4, 3.5.5; Pausanias 2.1.1, 6.1]

Equus. See Constellation **13**.

Er (Ἔρ). The 'myth of Er' is the most famous of Plato's myths of life after death, coming at the end of his *Republic*. The story tells of how Er, a Pamphylian, was killed in battle; for ten days his body was intact, and when he was brought home and lay on the funeral pyre he suddenly revived and, as an appointed messenger, reported all that had happened to him. First the souls of those who had died came to a meadow to be judged, and were sent on a thousand-year journey through the heavens if good and beneath the earth if sinners. When the souls met again in the meadow on their return they travelled for four days to a place in the sky where there was a pillar of light extended through the axes of the poles, and Er also saw a model of the cosmos with the revolution of the planets and heard the harmony of the spheres. Then the souls had to go before the thrones of the three *Moirae and receive from the lap of Lachesis numbered lots giving them the order of choice for their next lives – 'responsibility is with the one who chooses, god is blameless'. The lives chosen by the souls reflected generally their previous circumstances, and included transformations from and into animals; Odysseus came last and gladly picked the uneventful life of an ordinary citizen. The other souls drank of the waters of *Lethe and so forgot what had happened, but Er found himself back at dawn lying on the funeral pyre, still remembering the details, 'and so the tale was saved'. [Plato *Rep* 614b-621b]

Erato (Ἐρατώ). A name that occurs in various lists of women, for example as one of the Danaids (daughters of Danaus), Nereids (sea nymphs), Thespiads (daughters of Thespius who slept with Heracles on successive nights), and in particular one of the nine *Muses, the patron of erotic and lyric poetry (and so portrayed with a lyre). There was also an Erato who was a nymph of Arcadia, named by Pausanias (but not Apollodorus) as married to *Arcas, who bore him three sons; she also served as a priestess of the Arcadian god *Pan, and was used by him as a medium for his prophecies. [Pausanias 8.4.2, 37.11]

Erebus (Ἐρεβός). Erebus ('dark space') appeared with Night from the primeval *Chaos* at the beginning of the cosmos; the two mated and produced Aether ('bright space') and Day ('bright time'). Erebus was generally used of the dark region beneath the earth leading to Hades, or was synonymous with Hades itself. [Hesiod *Theog* 123-25, 515, 670; Homer *Il* 8.368, *Od* 11.37; *Hom Hymn* 2.335 Vergil *Aen* 4.26]

Erechtheus (*Ἐρεχθεύς*). According to Homer Erechtheus was born directly from the earth and fostered by Athena, but he is often confused with his grandfather *Erichthonius. Usually Erechtheus is said to be son of Pandion and Zeuxippe and husband to a second *Praxithea, by whom he had sons – the younger Cecrops, Pandorus, Sycion and Metion – and many daughters, including Procris, Oreithyia, Creusa and Chthonia. He succeeded Pandion to the throne of Athens, and towards the end of his long reign the Athenians were involved in a war against Eleusis. Erechtheus was promised victory by the Delphic oracle if he sacrificed a daughter and he selected Chthonia, the youngest; some of her sisters died with her, following a pact they had made to die together. At the end of the war Erechtheus killed *Eumolpus, Poseidon's son, who commanded the Eleusinians, and so secured an Athenian victory, but Erechtheus himself was either struck by a thunderbolt from Zeus at Poseidon's request or was drowned at sea. After his death Erechtheus was honoured with rites on the Acropolis, and, in his temple the Erectheum (which is still standing), his cult was joined to those of the major deities of Athens – Athena, Hephaestus and Poseidon. [Apollodorus 3.15.4-5; Cicero *Tusc* 1.58, *ND* 3.50; Euripides *Ion* 275-81 and fragments of the lost tragedy *Erechtheus*; Homer *Il* 2.546-7, *Od* 7.80-81; Hyginus 46; Pausanias 1.5.2]

Erginus (*Ἐργίνος*). **1.** Son of *Clymenus and Budeia, and king of the Minyans in Boeotia. Clymenus had been fatally wounded by a stone cast by the charioteer of Menoeceus from Thebes; in revenge Erginus successfully marched against Thebes, disarmed it, and imposed on the city an annual tribute of a hundred head of cattle for twenty years. The heralds sent to collect the tribute met the young *Heracles on his way back from his first labour; he cut off their ears, noses and hands, hung the pieces of flesh round their necks, and sent the heralds back to Erginus. When Erginus promptly marched a second time against Thebes in reprisal, Heracles persuaded Creon to give him command of the city and armed the young men with spoils of war taken from the temples. Heracles then trapped the Minyans in a narrow pass, killed most of them including Erginus, attacked their city in turn, and made the Minyans pay back to the Thebans double the tribute first asked. According to Pausanias, however, Erginus negotiated with Heracles, offering the increased tribute in return for survival. Unmarried and childless in old age, Erginus consulted the Delphic oracle and was told to 'fit a new hook on the old plough-share'; so he married a young wife who bore him two sons, *Trophonius and *Agamedes, the famous architects. [Apollodorus 2.4.11; Diodorus 4.10.3-5; Pausanias 9.37.2-3] **2.** A son of Poseidon who came from Miletus to join the Argonauts. When they came to Lemnos Erginus was mocked by the women for having an old man's white hair, but showed his youth by winning the foot-race in armour. Later he volunteered to take over the helm after the death of Typhus, but the honour passed to Ancaeus. [Apollonius 1.187-9, 2.96; Pindar *Ol* 4.19-28]

Erichthonius (*Ἐριχθόνιος*). **1.** Attic hero and an early king of Athens. In one tradition he is son of *Hephaestus and Attis, the daughter of Cecrops' successor, *Cranus, but the common myth is more exotic, and clearly an explanation of the name Erichthonius. In this Hephaestus was said to have fallen in love with *Athena when she came to him for armour, but she ran away in horror at his advances. The lame god clumsily pursued and seized her, and, as they struggled, his semen spilled down her leg; in disgust Athena

wiped the liquid off with a piece of wool which she threw on the earth. The earth (as Gaia) fostered the seed until a baby boy was born from it. Athena took the child away in secret, put him in a box and gave him to Pandrosus, a daughter of Cecrops, to guard, with instructions not to open it. Pandrosus' two sisters however were curious and looked inside; there they saw a baby boy with a snake coiled round it (or a baby with a snake's tail). In terror, or because the angry Athena had made them mad, the girls threw themselves to their death from the walls of the Acropolis. Athena herself then brought up Erichthonius in the shrine that was later known as the Erechtheum. As an adult, Erichthonius expelled Amphictyon and became king of Athens, setting up an olive-wood image of Athena in the Acropolis and inaugurating her festival, the Panathanea, and the associated games. His wife was Praxithea, a water-nymph, his son Pandion (the next king of Athens), and his grandson *Erechtheus, with whom he is sometimes confused. Erichthonius is one of three or four named as the origin of the constellation of the Charioteer (Auriga) since he was the first to yoke four horses to a chariot (in imitation of *Helius), and then used it to take sacrifices to Athena on the Acropolis; some say he found the chariot convenient to conceal his serpent's tail. Erichthonius may also have brought silver into Attica and invented coinage. [Apollodorus 3.14.6; Euripides *Ion* 20-24, 260-74; Homer *Il* 2.546-9; Hyginus 166, *Astr* 2.13; Ovid *Met* 2.552-61; Plato *Critias* 110a, *Tim* 23d; Pausanias 1.2.6, 18.2; Vergil *Georg* 3.113-4] **(I, K.) See Constellation 19.**

2. Son of Teucer and brother to Ilus. When Ilus died childless Erichthonius succeeded Teucer to the kingdom of Dardania; he married Astyoche, daughter of Simoeis, and their child was Tros, the eponymous hero of Troy. [Apollodorus 3.12.1-2; Homer *Il* 20.219-31]

Eridanus (*Ἐριδανός*). A river-god, son of Ocean and Tethys, and then the 'deep-swirling' river itself, later identified with the Po in north Italy. But often it is in the far north-west, as the distant river into which *Phaethon crashed, which cooled and bathed his flaming face; by its banks his sisters wept, and when they were changed into poplars their tears fell as amber into the river. It was also a northern river by which the Argonauts came back from across the Adriatic, and Vergil gives it as a river in Elysium flowing down from Italy. Herodotus takes it to be a poetic invention. [Apollonius 4.506, 596-628; Hesiod *Theog* 338; Herodotus 3.115; Ovid *Met* 323-4; Vergil *Aen* 6.658-9] *See Constellation 34.*

Erigone (*Ἐριγόνη*). **1.** Daughter of *Icarius of Athens, and famous for her devotion to her father. Icarius welcomed Dionysus to Athens and in return Dionysus gave him a vine and taught him viticulture; the god also attempted to seduce Erigone by changing into a delectable bunch of grapes. Icarius gave the first wine he produced to some shepherds, who, not understanding its properties, drank it neat in large quantities. Becoming drunk they thought Icarius had bewitched them and killed him, and, recovering in the morning, they buried his body at the foot of a tree. Erigone discovered this when her dog led her to the place, and she hanged herself from the tree in grief. Dionysus punished the Athenians by sending a madness on their daughters, in which they hanged themselves from trees in imitation of Erigone; in response to an oracle the Athenians purged the madness by instituting rites in honour of Icarius and Erigone. The myth was told to explain a curious Athenian 'swinging festival' in which young girls swung from trees in swings. Dionysus

raised the three characters involved to the sky as constellations – Icarus as Bootes, the dog as Canicula and Erigone as one of many maidens identified as Virgo. [Apollodorus 3.14.7; Hyginus 224; Ovid *Met* 6.125, 10.451] See Constellations **4, 26, 36a. 2.** A daughter of Clytemnestra and Aegisthus who was involved with the story of *Orestes, but the details are not clear. According to Hyginus Orestes wanted to kill her in Mycenae along with her parents and brother Aletes, but Artemis rescued her and made her priestess in Attica. In another tradition it was Erigone who initiated the legal proceedings against Orestes for the murder of her father, and hanged herself when she lost the case. In yet a third version Orestes married not Hermione but Erigone and had by her a son called either Tisamenus or Penthilus. [Apollodorus *Ep* 6.25-8; *Etymologicum Magnum* s.v. Erigonē; there was a tragedy by Sophocles called *Erigone*, but it is not possible to tell from references to it which of the two heroines is its subject]

Erinyes (Ἐρινύες). The Greek Furies (Latin 'Dirae'), born of Night or, like other monsters, from the drops of blood flowing from the mutilation of *Uranos (the sky) which fell on Gaia (the earth); they therefore belong to the first generation, older even than Zeus. They are usually portrayed as terrifying in appearance, having snakes entwined in their hair, wearing torn, black, bloodstained garments, with a burning torch in one hand and a whip in the other, instruments of vengeance with which they carried out the orders of Zeus, Hades or their mother earth. The Erinyes were thought to be personifications of curses as well as avengers of wrong-doing, harassing those who were guilty of murder of kin, or of injustice towards strangers and suppliants. Their most famous victims were *Alcmaeon and *Orestes, both of whom they drove to insanity for matricide; *Alpheus for a brother's death; and *Meleager for the murder of his mother's brothers. Their appearance at the beginning of Aeschylus' *Eumenides* was proverbially horrific, and Ovid describes in gory detail the attack of one of them on Athamas and *Ino. The number of the sisters varied – sometimes there were three, Tisiphone, Megara and Allecto, sometimes four, with Adrasta, the daughter of Necessity added, and sometimes, as in Aeschylus' *Eumenides*, an indefinite number. When the Erinyes lost their case against Orestes, Athena conciliated them by changing their name to *Eumenides* ('kindly ones') and *Semnai Theai* ('revered goddesses'); she promised them a cult in Athens, with offerings of ewes and doves, cakes, honey and wine to be made at their sanctuary. Sophocles uses this sanctuary, established in historical times at Colonus (his own birth-place), as the setting for Oedipus' arrival in Athens. [Aeschylus *Eumenides*; Cicero *ND* 3.46; Hesiod *Theog* 184; Homer *Od* 15.234, 17.475-6, 20.78, *Il* 9.454, 15.204; Ovid *Met* 4.451-511; Sophocles *OC* 80-200; Vergil *Aen* 4.471-3] See Dirae, Furies.

Eriphyle (Ἐριφύλη). Daughter of Talauus of Argos and Lysimachē, sister of *Adrastus and 'man-taming' wife of the prophet *Amphiarus, Eriphyle played a key role in the campaigns of the *Seven against Thebes and the *Epigoni. When Talauus was killed by Amphiarus and his family exiled, Adrastus eventually took over the kingdom of Sicyon. He was reconciled to Amphiarus, returned the family to Argos, and gave him Eriphyle as wife on condition that Eriphyle would act as arbiter in any future disagreements between her husband and brother. When it came to the time of the expedition of the *Seven against Thebes, Amphiarus foretold that the expedition would be unsuccessful and that he himself would die if he took part, but Eriphyle, bribed by Polyneices with the necklace of

Harmonia, insisted on Amphiaraus going with Adrastus. Amphiaraus enjoined his two sons, *Alcmaeon and Amphilochus, to avenge his death on their mother when they grew up. Ten years after the defeat of the Seven, Thersander, the son of Polyneices, asked Eriphyle to persuade her sons to join the Epigoni, bribing her this time with the dress (*peplos*) which belonged with the necklace. When the Epigoni were successful Alcmaeon returned to Argos and, after consulting Apollo at Delphi, killed his mother for sending his father to his death; he was in turn pursued by the Erinyes for the matricide. [Apollodorus 3.6.2, 7.5; Diodorus 4.65.6; Homer *Od* 11.326-7; Hyginus 73; Ovid *Met* 9.407-12; Pindar *Nem* 9.16; Vergil *Aen* 6.445-6] (B.) See Necklace of Harmonia.

Eris (*Ἔρις*) (Latin 'Discordia' – 'strife'). In Hesiod's genealogy hard-hearted, hated Eris is the fatherless daughter of Night, producing in turn a series of personifications of the evils inherent in human life – Toil, Forgetfulness, Sorrow, Battle, Manslaughter, Quarrels, Lies, Lawlessness and Perjury. According to his *Works and Days* there are two forms of Eris, the one who promotes healthy competition and the other generating battle and war. In the *Iliad* Eris is the sister and companion of Ares, raging incessantly in battle, and on one occasion letting out a terrible war-cry which roused the Achaeans to forget everything except the fight in hand. Eris, as the personification of strife, is famous for the myth (told in the Epic Cycle poem *Cypria* and by Hyginus) in which she was the primary cause of the Trojan war. In the folk-lore motif of the uninvited guest who causes trouble, Eris alone of the gods was not asked to the wedding of Peleus and Thetis; however she arrived in the middle of the feasting and threw on to the table an apple marked 'to the fairest'. The goddesses Hera, Athena and Aphrodite vied for the title, and Paris was asked to decide between them. He awarded the apple to Aphrodite in return for the love of Helen, Menelaus' wife, whom he proceeded to abduct from Sparta, and so started the hostilities to bring her back. [*Cypria* 1, p.489; Hesiod *Shield* 148-9, *Theog* 225-32, *WD* 11-29, 804; Homer *Il* 4.440-5, 5.518, 11.3-14, 20.48; Hyginus 92]

Eros (*Ἔρως*, Latin 'Cupidus'). The god of love, 'fairest among the mortals', who 'loosens the body and overcomes the mind'. According to Hesiod, Eros emerged at the very beginning from Chaos, providing the stimulus to drive male to female in the formation of the cosmos, and ready to escort Aphrodite as she emerged from the sea near Cyprus. In Orphic cosmology (caricatured by Aristophanes) Eros emerged from an egg as child of Night. Mostly however he is represented as the son of Aphrodite and Hermes – the youngest of the gods but the most powerful, since even Zeus, Hades and Apollo were in his power when he shot them with his gold-tipped arrows. Apollonius gives a detailed description of Eros as a spoilt child, cheating Ganymede at dice, and bribed by his mother with a golden ball to shoot one of his arrows at Medea, to make her fall in love with Jason; the passage was adapted by Vergil on the occasion when Venus persuades Cupid to inject his poison into Dido. In early Greek lyric poetry and in the later Alexandrine poets the winged, mischievous boy, 'bitter-sweet', shooting his cruel arrows at vulnerable mortals and involving them in tempestuous passion, was a common *motif*. Aphrodite and Eros were transformed into the constellation Pisces, or, according to Ovid, the constellation represents the two fish rewarded for taking the goddess and her child on their backs and carrying them across the river Euphrates to safety. Eros was the subject of Plato's *Symposium*, where each of the guests gives a speech on the subject, in which

praise of the god tends to merge with an account of the emotion inspired. The speech of the host Agathon, a panegyric of Eros as the ideal young man, is countered by Socrates, reporting what he had learned from *Diotima, that Eros is child of immortal Poros (Resource) and mortal Penia (Poverty) and so is a *daemon*, intermediate between gods and humans, and always striving for a beauty he does not possess. [Alcman 58-9; Anacreon 413; Apollonius 3.111-66; Aristophanes *Birds* 695-9; Cicero *ND* 3.60; Euripides *Hipp* 1274-80, *IA* 548-60; Hesiod *Theog* 120-22, 201; Hyginus *Astr* 2.30; Ibycus 287; Ovid *Fasti* 2.463-72; Plato *Symp*, esp 194e-197e, 203b-e; Sappho 47, 54; Sophocles *Trach* 354-5, 441-2; Vergil *Aen* 1.664-90] See Cupid.

Erylus (lat. Erulus). King of Praeneste, given three lives and three sets of armour by his mother Feronia. *Evander relates in the *Aeneid* how he slew Erylus three times in succession and three times stripped him of his arms. [Vergil *Aen* 8.561-67]

Erymanthian boar (*Ἐρυμάνθιος κάπρος*). The fearsome boar which devastated the countryside and town of Erymanthus in Arcadia. It was the fourth of the *Labours of Heracles to bring the boar back alive to Eurystheus in Tiryns. Heracles managed this by exhausting the animal in a chase through a field of deep snow, and then carrying it off on his shoulders in this weakened state. Eurystheus was so frightened when he saw the animal that he hid in a bronze jar – a scene which was a favourite with vase-painters. [Apollodorus 2.5.4; Diodorus 4.12.1-2; Sophocles *Trach* 1095-7; Vergil *Aen* 6.802-3]

Erysichthon (*Ἐρυσίχθων*). **1.** Son of Triopas of Thessaly, he had a daughter *Mestra, whom Poseidon had loved, and so, as with many persons connected with the sea, she was given the power of changing her shape. Ovid tells in great detail the story of the Erysichthon's sacrilege in ruthlessly chopping down an oak-tree sacred to Demeter (Ceres), causing it to bleed and destroying the nymph who lived in it. The Dryads asked the goddess to punish Erysichthon and she sent Famine (Famēs) to torment him. Consequently Erysichthon became ravenously hungry, and consumed feast after feast and drank whole rivers but was never satisfied. He sold his daughter into slavery time and again for money to buy more food, and each time she was able to change her shape and escape, or, in a variety of animal forms, to bring further nourishment for her father. But Erysichthon could not be satisfied, and in the end tore his own flesh with his teeth, and died, consuming his own body. A similar story was told by Hyginus of Erysichthon's father Triopas, who was transformed into the constellation Ophiuchus as the man in the grip of the snake. [Hyginus *Astr* 2.14; Ovid *Met* 8.738-878] **2.** In early Athenian history Erysichthon is given as the childless son of Cecrops and Aglaurus; he is noted only for bringing the oldest wooden statue of Eileithyia from Delos to Athens. [Apollodorus 3.14.2; Pausanias 1.18.5; Plato *Critias* 110b]

Eryx (*Ἐρυξ*). The son of Venus (Aphrodite) and of Butes the Argonaut, who had been taken to north-western Sicily by the goddess. Eryx was a man of great strength who invited all-comers to box with him. Heracles on his return with the cattle of Geryon, took up the challenge, defeated and killed him. Eryx was buried in the mountain that was named after him, and Aeneas buried his father Anchises too in the same place, and on its summit erected a temple to Venus. (In an alternative version Eryx was the son of

Aphrodite and Poseidon, his skill was in wrestling, and it was he who built the temple to his mother.) From Sicily the cult of Venus Erycina was introduced into Rome. [Apollodorus 2.5.10; Diodorus 4.23.2; Hyginus 260; Vergil *Aen* 5.24, 402-20, 759]

Eschatology. Eschatology is the study of the 'last things' (ἔσχατα), and particularly of dying, death and life after death. Since what happens to an individual after death is unknown, with no certainty or possibility of verification, it is fertile ground for mythology. Greek and Roman myths about life after death tend to be of the literary-traditional kind, starting from the visit of Odysseus to the world of the dead in *Odyssey* 11, and the account of Tartarus and Styx in Hesiod's *Theogony*. Other important texts are Aristophanes *Frogs* (with a mainly satirical version of the traditional Hades), Vergil's *Georgics* 4, which describes the descent (*katabasis*) to the Underworld of Orpheus to rescue Eurydice and the extensive narration in *Aeneid* 6 of Aeneas' meeting with the shade of his father Anchises. There were also theories of transmigration, (i.e. of souls returning to earth in bodies of a changed form from those of earlier lives), and much of this material is incorporated into Plato's great eschatological myths told at the end of his dialogues *Gorgias*, *Phaedo* and *Republic* (the Myth of *Er) and in the central section of *Phaedrus* (246a-249c). The Roman adaptation of these Platonic myths is given by Cicero at the end of his *De Republica*, and separately preserved as the Dream of Scipio (*Somnium Scipionis*).

Eteocles (Ἐτεοκλής). Son of *Oedipus and Jocasta, and brother to *Polyneices. After the suicide of Jocasta and his blinding, Oedipus went into exile from Thebes, leaving Creon as regent for Oedipus' sons to rule in turn. At Colonus Polyneices came to see his father to persuade him to return (since it was known that prosperity would come to the place where Oedipus should die) but Oedipus replied with a curse on both his sons for their ingratitude. Eteocles ruled for the first year at Thebes but then, contrary to the agreement, refused to yield to his brother. Polyneices therefore went to Argos and raised an army with the help of *Adrastus, and attacked his own city. Seven commanders were positioned at the seven gates, and at the last Eteocles placed himself against Polyneices; the two brothers killed each other simultaneously. Creon took charge again, and decreed an honourable burial for Eteocles, but that Polyneices' body should be left exposed – it was eventually buried by their sister *Antigone. Eteocles' son Laodamas was king of Thebes when the expedition of the *Epigoni, the sons of the Argive seven, came against the city to avenge the previous defeat. [Aeschylus *Seven against Thebes*; Apollodorus 3.6.1, 6-7; Euripides *Phoenissae*; Hyginus 68; Pausanias 9.5.12-13; Sophocles *Antigone* 21-30, 192-210; *Oedipus at Colonus* 1254-1446]

Eteoclus (Ἐτέοκλος). Son of Iphis, king of Argos, and one of the Seven against Thebes. He was killed at the Neistan gate by Megareus, Creon's son. In turn Eteoclus' son *Medon joined the Epigoni. *See* Theban Wars.

Ethiopians (Αἰθίοπες). A blameless people living in a land vaguely south of Egypt by Libya, located in Homer ' by the circle of Ocean', and divided into an eastern and a western part. The Ethiopians were especially favoured by the gods who visited them at

their feasts and sacrifices. In the Trojan war their noble king *Memnon, son of Eos, the dawn, led a contingent to fight with the Trojans, and was killed by Achilles. The Ethiopians were thought to have become black (the only black race known to the ancient world) when the blood was drawn to the surface of their skin by the proximity of Phaethon's blazing chariot lunging out of control; hence their name, which means 'dark-burned face'. [Homer *Il* 1.423-4, 23.205-7, *Od* 1.22-4, 4.84, 5.282, *Od* 1.22-4, 4.84, 5.282, *Od* 1.22-4, 4.84, 5.282, *Od* 1.22-4, 4.84, 5.282,; Ovid *Met* 2.235-6]

Euadne (*Εὐάδνη*). See Evadne.

Eubouleus (*Εὐβουλεύς*). Brother of *Triptolemus and son of Trochilus, a priest of the Eleusinian Mysteries, who came to Attica from Argos and married a woman from Eleusis. An alternative version names Eubouleus and Triptolemus as sons of Dysaules, who were taught agriculture by Demeter as a reward for information about her daughter. Cicero knows of Eubouleus as a son of Zeus and Persephone, and one of the three earlier *Dioscuri. [Cicero *ND* 3.53; Pausanias 1.14.2]

Euchenor (*Ευχήνωρ*). Son of Polyidus, a seer of Corinth, who, like many Homeric heroes was offered a fatal choice – in this case to die at home of disease or to be killed at Troy. He chose to go to Troy in full knowledge of his death there, and was slain by an arrow shot by Paris. [Homer *Il* 13.660-72]

Eudorus (*Εὐδωρος*). Son of Hermes and *Polymela, who was brought up by his grandfather Phylas after his mother married Echeclus. Eudorus was captain of one of the five battalions of Myrmidons brought by Achilles to Troy. [Homer *Il* 16.179-92]

Euenus (*Εὐήνος*). See Evenus.

Euhemerus (*Ευήμερος*). An author from *circa* 300 BC who wrote about his extensive travels, in which he claimed to have been to an island in the Indian Ocean and there found proof from statues and other evidence that the traditional gods of Greece were originally human rulers, who had been deified after death by their people. The work was famous in antiquity, and adapted into Latin by Ennius, but neither this nor the Greek version is extant. From it was derived the reductionist theory of 'euhemerism', that gods are no more than illustrious humans. [Cicero *ND* 1.119]

Eumaeus (*Εὐμαιος*). Son of Ctesius, king of Syris in the Cyclades, Eumaeus was the noble swineherd of Laertes and Odysseus. Sold as a child into slavery by some Phoenicians, he had served Laertes faithfully. Then, during the long absence of Odysseus, Eumaeus had stayed loyal, keeping away from the palace and the suitors, and looking after his flourishing herd in the splendid set of pig-sties he had built in the countryside. Eumaeus plays a major part in the last books of the *Odyssey* – he is the first to welcome Odysseus in Ithaca, in his hut Odysseus reveals himself to his son Telemachus, and Eumaeus accompanies Odysseus to the palace where Odysseus explains who he is and enlists the swineherd's help, along with that of his other faithful retainer Philoetius; in the

final struggle it is Odysseus, Telemachus, Eumaeus and Philoetius, four against many, who together defeat and slaughter the suitors. [Homer *Od* books 14-17, 20-22 *passim*]

Eumelus (*Εὐμηλος*). **1.** Son of *Admetus and Alcestis from Pherae in Thessaly, he married Penelope's sister Iphthimene. He brought eleven ships to Troy, as well as two mares, swift as birds, which Apollo had reared during his service to Admetus. Eumelus took part in the chariot race in two famous sets of funeral games – those for Patroclus, where the goddess Athena intervened and caused him to lose to Diomedes, and the games for Achilles, in which he was the victor. [Apollodorus *Ep* 5.5; Homer *Il* 2.711-5, 763-7, 23.288-565, *Od* 4.797] **2.** One of the first settlers in the ancient city of Patrae in Achaea; he was taught agriculture by *Triptolemus, and how to found a city. This first city was called Aroe ('ploughing'), and a second Antheia, after Eumelus' son who had been killed while trying to sow seed from the serpent-drawn wagon of Triptolemus. [Pausanias 7.18.2-3]

Eumenides (*Εὐμενίδαι*). *See* Erinyes, Furies.

Eumolpus (*Εὐμόλπος*). Son of Poseidon and Chione, the daughter of Boreas. Chione feared her father's anger on the birth of her child, and threw him into the sea. Poseidon saved him, and conveyed him to Ethiopia to be brought up by Benthescyme, his own daughter by Amphitrite. When Eumolpus was of age, Benthescyme gave him one of her two daughters to wed, but he attempted an assault on the other and was forced to flee. He went with his son Ismarus to Tegyrus, king of Thrace, who married his daughter to Ismarus. But again Eumolpus abused hospitality, plotted against Tegyrus, and had to escape, this time to Eleusis, where he made friends with the people there, was initiated into the Mysteries, and made a priest of them. According to the *Hymn to Demeter* he was taught the Mysteries with Triptolemus by Demeter herself, and the family of the Eumolpides, who continued to officiate at Eleusis, claimed direct descent from him through his son Ceryx. Eumolpus purified Heracles after the battle with the Centaurs, initiated him into the Eleusinian Mysteries and taught him to sing and play the lyre. After the death of Ismarus Eumolpus was eventually reconciled with Tegyrus, and succeeded him as king of Thrace; in the war between the Athenians and the Eleusinians, Eumolpus brought a large contingent from Thrace to help Eleusis. The opposing leader was *Erechtheus, who won the battle after the sacrifice of his daughters, and killed Eumolpus; Erechtheus' death in turn was due to the vengeance of Poseidon for the death of his son. [Apollodorus 2.5.12, 3.15.4-5; *Hom Hymn* 2.475; Hyginus 46, 273.11; Pausanias 1.38.2; Theocritus 24.110]

Euneus (*Εὐνοιος*). Son of Jason by *Hypsipyle, queen of the women of Lemnos. He was conceived when the Lemnians persuaded the *Argonauts to land on the island, after the women had murdered their husbands and needed to produce a new generation. When adult Euneus ruled Lemnos as his mother's successor. He supported the Achaeans in the Trojan war, providing ships and wine from Lemnos, and also helped the other side by ransoming Lycaon, Priam's son, from Patroclus with a splendid silver mixing-bowl; this was used as a prize at the funeral games for Patroclus. [Apollodorus 1.9.17; Homer *Il* 7.467-9, 23.746-7; Hyginus 15]

Eunomus (Εὐνομος). Son of Architeles and a young relative of Oeneus, he was accidentally killed by Heracles. Heracles over-reacted when the boy was clumsy in pouring his wine, and killed him with a blow from his knuckles. The father forgave him, but Heracles submitted to the law, and so left Calydon with Deianira for Trachis. The incident is widely reported with variations as an example of Heracles' brute strength combined with his sense of remorse. [Apollodorus 2.7.6; Diodorus 4.36.2; Pausanias 2.13.8]

Eupeithes (Εὐπειθης). The father of *Antinous, the most aggressive of the suitors of Penelope. When Antinous was killed with the other suitors by Odysseus, Eupeithes persuaded the other nobles of Ithaca to revolt against him, although Odysseus had saved his life earlier when he had been involved in a raid with pirates; Eupeithes was killed in the final struggle in Ithaca by Odysseus' father Laertes. [Homer *Od* 16.424-29, 24.422-37, 469-71; 523-5]

Euphemus (Εὐφημος). Son of Poseidon and Europa, the daughter of Tityus. He came from Taenarum, the southern tip of the Peloponnese, and joined the *Argonauts; he had already been with many of them in the *Calydonian boar hunt. From his father Euphemus had the gift of being so light and swift on his feet that he could skim across water, and, perhaps using this gift, he was mainly responsible for bringing the Argonauts safely through the *Clashing Rocks. When the Argonauts were sailing from Libya into the Aegean at the end of their journey, a clod of earth from Libya came into Euphemus' hands, and he had a strange dream in connection with it – he was suckling the piece of earth when it turned into a beautiful girl who lay with him and then asked to be returned to the sea. Jason interpreted the dream as a reference to a future island where Euphemus' descendants would live; accordingly Euphemus dropped the earth into the sea where it did indeed grow into an island, first called Calliste, and then Thera. According to Pindar, if Euphemus had taken the earth home his family would have been rulers of Africa. In any case descendants of Euphemus from Thera eventually founded a colony in Libya called Cyrene, where the clod of earth had come from originally. [Apollonius 1.179-84, 2.531-90, 4.1464-84, 1731-64 Pindar *Pyth* 4.22, 44-54, 256-62]

Euphorbus (Εὐφορβος). Son of Panthous and Phrontis, he was one of the best fighters on the Trojan side in the war, excelling in running, throwing the spear and horsemanship, 'with hair like the Graces', entwined with silver and gold. He was the first to engage Patroclus and wound him; when Patroclus was finally killed by Hector and Menelaus stood over his corpse, Euphorbus challenged him to surrender it and cast his spear. Menelaus retaliated with a fatal thrust through the neck; he stripped Euphorbus of his shield, and eventually set it up as a votive offering in the temple of Hera at Argos. Pythagoras claimed to be Euphorbus in a previous life. [Diogenes 8.1.4; Homer *Il* 16.808-17, 17.9-61, 80-81; 1.28.10; Ovid *Met* 15.160-2; Pausanias 2.17.3]

Euphrosyne (Εὐφροσύνη). One of the three *Graces, sister to Aglaia and Thalia. [Apollodorus 1.3.1; Hesiod *Theog* 907-11]

Europa (Εὐρώπη). **1.** The daughter of Agenor, king of Tyre, (or, according to Homer, of Phoenix) and Telephassa, and sister to Cadmus, Phoenix and Cilix. Zeus loved Europa, and to seduce her he changed himself into a white bull, and mingled with her father's herd on the sea-shore. Europa was entranced by the beautiful and gentle animal, stroked his back and entwined the horns with flowers. When she had the confidence to sit on the bull, Zeus gradually edged to the water, then suddenly swam into the ocean, terrifying Europa, who clung to his horns, her clothes flying, and looked back in horror at the receding shore. Zeus swam with her to Gortyna in Crete, and, resuming his normal shape, raped her there under a plane-tree, and left the dog *Laelaps to guard her. Europa bore Zeus three famous sons – Minos, Rhadamanthus, and, in post-Homeric sources, *Sarpedon – and then married Asterius, who adopted her sons, and made Minos his successor. After looking in vain for Europa, her brothers eventually settled in the distant territories of their search – Cadmus in Thebes, Phoenix in Phoenicia and Cilix in Cilicia; Europa herself is remembered in the name of the continent. The constellation Taurus was thought either to commemorate Europa's bull, or *Io as a cow. [Apollodorus 3.1.1-2; Herodotus 1.2; Homer *Il* 14.323-4; Horace *Odes* 3.27.25-76; Hyginus 178, *Astr* 2.21; Ovid *Fasti* 5.603-620, *Met* 2.836-3.2] **(E, G.)** See Constellation **22 2.** Daughter of the giant Tityus, who bore *Euphemus to Poseidon. [Apollonius 1.179-81]

Eurotas (Εὐρώτας). An early king of Laconia and god of the Eurotas, the principle river in Laconia. He was said to have drained off the stagnant water from the plain of Laconia and named the resulting stream after himself. His daughter was Sparta who married Lacedaemon, his successor to the throne, who named the city after his wife and the land after himself. [Apollodorus 3.10.3; Pausanias 3.1.1]

Eurus (Εὐρος). The south-east or east wind which comes with the dawn, and so is allegorised as son of *Eos; it is proverbially swift, and can be stormy but also gentle, melting the snow brought from the west. [Homer *Il* 2.145, 16.765, *Od* 5.295, 19.205; Vergil *Aen* 1.85, 110, 2.416-7, *Georg* 2.339, 441, 3.277]

Euryale (Εὐρύαλη). **1.** A name sometimes given as the mother of *Orion by Poseidon [Apollodorus 1.4.3] **2.** One of the *Gorgons. [Hesiod *Theog* 276]

Euryalus (Εὐρύαλος). **1.** Son of Mecisteus of Argos, Euryalus marched against Thebes with the *Epigoni as guardian of Adrastus' son, was one of the *Argonauts and sailed with *Diomedes to Troy in the contingent of eighty ships from Argos and the surrounding district. [Apollodorus 1.9.13, 3.7.2; Homer *Il* 2.565-8] **2.** Nisus and Euryalus were the famous pair of young lovers who followed Aeneas from Troy. They appear twice in the *Aeneid*: in book 5 in the foot-race in the funeral games for Anchises, in which Nisus deliberately trips the leader to allow his friend to win, and in book nine when the two go on a night sortie into the Rutulian camp. Instead of accomplishing their mission as spies and returning to base, they turn aside to plunder and slaughter of the sleeping enemy. Euryalus is betrayed by the flash of a helmet he stole when a returning troop of cavalry catch sight of him, and both friends are killed. Vergil expects that the glory of their deeds, immortalised in his epic, will survive through Roman history. [Hyginus 257.13; Vergil *Aen* 5. 295, 318-44, 9.179-449]

Eurybia (*Εὐρυβία*). Consort to the Titan *Crius and mother Astraeus, Pallas and the wise Perses. [Apollodorus 1.2.2; Hesiod *Theog* 239, 375-7]

Eurycleia (*Εὐρύκλεια*). The famous 'true-hearted' nurse of Odysseus. She had been bought as a slave by Laertes, and was nurse to his son Odysseus and then his grandson Telemachus. She is shown early in the *Odyssey* caring for and supporting Telemachus, and comforting Penelope. When Odysseus returns to his palace as a beggar disguised, Eurycleia washes his feet, and so recognises him by the scar which he had had since a child; Odysseus warns her not to tell anyone, not even Penelope. After the slaughter of the suitors, Eurycleia is charged especially with identifying those maidservants who had slept with them, rounding them up, supervising them as they clean of the hall, and then handing them over to Telemachus for execution. [Homer *Od* 1.428-42, 4.742-758, 19.355-504, 20.129-57, 22.391-45, 480-89, 23.39-79; Hyginus 125.20]

Eurydice (*Εὐρυδίκη*). **1.** Eurydice married the minstrel *Orpheus, whose music was so beautiful that it enchanted even animals and trees. On her very wedding day she was pursued by the demi-god Aristaeus, and in running away from him across the fields she accidentally trod on a poisonous snake which bit her, and she died from the wound. Orpheus was inconsolable, and determined to go to Hades to fetch her back – one of the very few mortals who made the journey alive. His music charmed Charon the ferryman, the three-headed dog Cerberus, the judges of the dead, and even Dis and Persephone, king and queen of the underworld. They allowed Eurydice to follow Orpheus to the land of the living provided that he did not look back at her before they left the valley of Avernus. Orpheus however could not resist glancing back to make sure that she was there, and in doing so lost her on the very threshold of life. Inconsolable again at this double death, according to Pausanias he committed suicide from grief, but the usual tradition is that he was torn to pieces by Maenads in Thrace, and that his severed head floated down the river Hebrus still singing the name 'Eurydice'. [Apollodorus 1.3.2; Diodorus 4.25.2-4; Ovid *Met* 10.1-85; Pausanias 2.30.6; Vergil *Georg* 4.454-558] **2.** Eurydice is a common name, with numerous instances cited as wives, sisters or daughters in complex family trees, or as alternates for them. One deserving mention is Eurydice, wife of *Creon. Her first son was sacrificed for Thebes, and when she hears that Creon's treatment of Antigone caused the death of the second, Haemon, she stabbed herself, cursing Creon with her dying breath; her suicide brought him to the climax of remorse and despair. [Sophocles *Antigone* 1180-1305]

Eurygania. *See* Jocasta.

Eurylochus (*Εὐρύλοχος*). One of the most spirited of Odysseus' men, he drew the lot to investigate the house of *Circe, forced Odysseus against his better judgment to stay on in Sicily, and then persuaded his comrades to eat the cattle of Helios the sun-god. This brought down the anger of Zeus, and all were shipwrecked except Odysseus himself. [Homer *Od* 10.203-73, 429-48, 12.277-352]

Eurymachus (*Εὐρύμαχος*). After Antinous the most aggressive of Penelope's suitors, and the second to be killed by Odysseus. Eurymachus tried to lay the blame for the suitors' behaviour on Antinous, and when the move failed he roused the others to an attack, but was shot by Odysseus' second arrow and fell across his usual place at the table. [Homer *Od* 16.344-448, 18. 295-326, 21.245-333; 22.44-88; Ovid *Her* 1.91-2]

Eurynome (*Εὐρυνόμη*). A common name for nymphs and mortals who are cited only in relation to their husbands or children. The one that has an identifiable mythology was Eurynome, child of the oldest gods *Oceanus and Tethys and closely associated with water, who mated with Zeus and gave birth to the three Graces – Aglaea, Euphrosynē and lovely Thalia; she may also have borne to him the river Asopus. According to Orpheus' song in the *Argonautica* Eurynome with *Ophion ruled Olympus at the very beginning of the world until she was supplanted by Cronus and Rhea and sank into the waters of Ocean. She then became a sea-goddess and companion of Thetis. At a place near Phigalia in Arcadia where two streams meet was a very old sanctuary to Eurynome. Pausanias reports that it was opened only once a year to reveal a statue of Eurynome as a mermaid in gold chains. [Apollodorus 3.12.6; Apollonius 1.503-4; Hesiod *Theog* 358, 907-8; Homer *Il* 18.398-9; Pausanias 8.41.4-6]

Eurypylus (*Εὐρύπυλος*). **1.** The son of Astyoche and *Telephus of Pergamum, and the most handsome hero after Memnon on the Trojan side in the war. Telephus had vowed that neither he nor his descendants would again fight the Greeks, but Priam bribed Astyoche (who was his sister) with a golden vine once offered by Zeus to Ganymede to send her son to the war. Eurypylus took a large force to Troy and acquitted himself well, killing Machaon and Peneleus, but was himself slain by *Neoptolemus. [Homer *Od* 11.519-22 with schol; *Little Iliad* 1 p.510] **2.** A son of Euaemon and Opis, this Eurypylus went with the Greeks to Troy, bringing with him forty ships from Thessaly. He was severely wounded during the Trojan attack on the Greeks, and brought Patroclus news of their imminent defeat. Patroclus tended the wound, and used the incident as an encouragement to Achilles to rejoin the fighting. For his plunder from Troy Eurypylus was given a chest containing a statue of Dionysus, either a gift of Zeus to Dardanus or left by Cassandra to be a curse on any Greek who found it. When Eurypylus looked on the image he went mad, and heard from Delphi that he would be cured of the madness when he made his home with a people who offered a strange sacrifice. His ship brought him to Aroe in Achaea, where he found the annual human sacrifice of a boy and girl to Artemis Triclaria about to take place. The revelation of Dionysus' statue replaced the grim rites to Artemis with those to Dionysus, and Eurypylus after his death had a heroic cult at his tomb. [Homer *Il* 2.734-7, 11.806-48, 15.390-404; Pausanias 19.1-10]

Eurysaces (*Εὐρυσάκης*). Son of Ajax (1) and his slave-wife Tecmessa. After the suicide of Ajax Eurysaces went to his grandfather Telemon's home in Salamis and became his heir. With Philaeus (either his brother or his son) Eurysaces handed over Salamis to the Athenians and himself settled in Athens. He was the ancestor of Miltiades, Cimon and Alcibiades, and honoured in historical times with an altar at Athens, alongside that of Ajax. [Pausanias 1.35.2-3; Plutarch *Solon* 10]

Eurysthenes (*Εὐρυσθένης*). See Procles.

Eurystheus (*Εὐρυσθεύς*). King of Tiryns and Mycenae, son of Sthenelus and Nicippe, the daughter of Perseus, and Heracles' bitter enemy. Heracles was also a grandson of Perseus through his mother Alcmena, and Hera had made Zeus swear that the kingdom of Perseus (Zeus' child by *Danae) would be given to the next of his descendants to be born; Zeus, expecting that it would be Heracles, his own son by Alcmena, agreed, but Hera, with the aid of Eileithyia, the goddess of childbirth, held back Heracles' birth and promoted that of Eurystheus, so that Heracles lost his claim to the throne. Much later, when Hera caused the adult Heracles, in a fit of madness, to kill his wife and children, the Delphic oracle ordered him in expiation to serve Eurystheus for eight years, the standard period of exile for homicide. Eurystheus then imposed on Heracles, through his intermediary, the herald Copreus, the famous twelve labours. Eurystheus was alarmed at Heracles' success with the seemingly impossible tasks, and also by the monsters he brought back from them, like the Nemean Lion, the Erymanthian boar, and Cerberus, and he hid from them in a bronze jar built into the ground. Even after Heracles' apotheosis, Eurystheus' hatred extended to the children, the *Heraclids. They found protection with Theseus at Marathon, who sent a contingent of Athenian forces against Eurystheus and, after the self-sacrifice of *Macaria, defeated him. Eurystheus' five sons were killed, and, as he himself was fleeing in a chariot, he was caught and slain by Heracles' son Hyllus (or Iolaus), who took the head to Alcmena; she had pleasure in gouging out the eyes of her son's tormentor with the pins she used for weaving. In Euripides' play Eurystheus is brought before Alcmena as a prisoner, and she orders his execution. The trunk and the head of Eurystheus were said to be buried at strategic outposts of Athens, as protection against an invasion of the Heraclids and their descendants from the Peloponnese. [Apollodorus 2.5.1-12, 2.8.1; Diodorus 4.10.6-11.2; Euripides *Heracle* 960-1053; Homer *Il* 15.638-9, 19.96-133; Ovid *Met* 9.273-5; Strabo 8.6.19] See Heracles..

Eurytion (*Εὐρυτίων*). **1.** Son of Irus (or Actor) and king of Phthia, he welcomed *Peleus to his court after the fratricide, and purified him. Eurytion gave Peleus his daughter Antigone in marriage, and a third of his kingdom. They both joined the *Argonauts and the *Caledonian boar hunt. Peleus there threw a javelin at the boar but missed, and accidentally killed Eurytion; he went into exile a second time until he was purified by Acastus. [Apollodorus 3.13.1-2; Apollonius 1.71-4] **2.** Eurytion (also given as Eurytus) was the centaur who started the battle with the Lapiths at the wedding of Pirithous and Hippodameia, when he got drunk and attempted to carry off the bride; he was either killed or mutilated in the ensuing fracas. [Homer *Od* 21.295-304; Ovid *Met* 12.219-40]

Eurytus (*Εὐρυτος*). **1.** King of Oechalia (probably in Euboea, but in some versions in Arcadia, Messenia or Thessaly); he was famous for his skill with the bow, which he passed on to the young *Heracles. Years later Eurytus offered his daughter Iole to anyone who could defeat him in archery, Heracles took up the challenge and won, but Eurytus refused to surrender Iole from fear of Heracles murdering a second family. Then in the confusion over the loss of some horses Heracles threw Eurytus' son Iphitus from a high tower, and had to go into service to Omphale as part of his purification for this killing. After marrying Deianira and a series of further adventures Heracles returned to take his

final revenge on Eurytus – he killed him and his other sons, sacked his city, and sent Iole ahead to his home in Trachis as a prospective wife. It was the arrival of Iole which drove Deianira to have recourse to what she thought was a love potion from the centaur Nessus but in effect was a poison which brought on Heracles' death. According to Homer, Eurytus died much earlier, as a result of challenging Apollo to an archery contest. Iphitus passed his father's great bow to Odysseus; Odysseus alone had the power to string it, and he used it in the slaughter of Penelope's suitors. [Apollodorus 2.4.9, 6.1, 7.7 Diodorus 4.31.1; Homer *Od* 8.223-5, 21.11-30; Sophocles *Trach* 351-65, 476-8] **2.** The name of a giant killed by Dionysus with his thyrsus (the wand entwined with ivy and vine-leaves) in the battle of the gods and the giants (the *Gigantomachy). [Apollodorus 1.6.2] **3.** See Echion

Euterpe (*Εὐτέρπη*). One of the nine *Muses, associated with lyric poetry; she was thought to be the inventor of the flute and all wind instruments and is generally represented with a flute in her hand. [Hesiod *Theog* 77]

Evadne (*Εὐάδνη*). **1.** Daughter of Poseidon and Pitane, wife of Aepytus king of Arcadia. She was loved by Apollo, and bore him a child, but from shame she abandoned him by the violets on the banks of the Alpheus, giving him the name *Iamus from the flower. Aepytus, distraught at discovering her pregnancy, consulted the oracle at Delphi where he learned that the god himself was the father. Meanwhile serpents had fed the child on honey until the king returned and found him in the rushes by the river. He brought him up in the palace and, when an adult, Iamus became a prophet of Apollo, and the ancestor of a dynasty of priests, the Iamids, at Olympia. [Pindar *Ol* 6.27-71; Hyginus 157] **2.** Daughter of Iphis, king of Argos, and sister to Eteoclus, she married *Capaneus, with Eteoclus one of the Seven against Thebes. Capaneus was killed at the second gate of Thebes, struck down by a thunderbolt from Zeus as he was climbing the wall. When the Argives recovered the bodies of their dead through the intervention of Theseus, Capaneus was cremated with the others. In defiance of her father Evadne, dressed in her finest clothes, committed a spectacular suicide by throwing herself from the wall of Thebes on to the funeral pyre of her husband. Evadne's son Sthenelus succeeded to the throne of Argos, and joined the *Epigoni to avenge his parents' deaths. [Apollodorus 3.7.1; Euripides *Suppl* 990-1071; Hyginus 243; Propertius 1.15.21-2, 3.13.24; Vergil *Aen* 6.447]

Evander (*Εὐανδρος*). Son of Hermes and a nymph with the gift of prophecy called Telpousa, who was later identified with the Latin Carmenta. He was forced to leave Arcadia with his mother (because of a murder, or famine, or hostility from Argos), and settled by the river Tiber; he introduced the alphabet, music, the worship of the god Pan (as Faunus) from his native Arcadia into Italy, and established the festival of the *Lupercalia. There he welcomed Hercules, and honoured him as a god at the Ara Maxima for his victory over the local monster *Cacus; then, in his old age, Evander extended similar hospitality to *Aeneas (whose father Anchises he had entertained in Arcadia) when the Trojans were looking for Italian allies against Turnus. Evander showed Aeneas round the site of the future Rome and put an allied force at his disposal. He also sent his only son *Pallas with him, and charged Aeneas to teach him the art of war, but not to let him become involved. In the first battle with the Rutulians, however,

the young boy became too eager, and after a swathe of killings, was himself slain by Turnus. Aeneas had to return the body in great grief to his father. There was an altar to Evander on the Aventine hill, the Porta Carmentis was called after his mother, and his son gave his name to the Palatine Hill. [Livy 1.5; Hyginus 277; Ovid *Fasti* 1.471-540, 2.279-82; Propertius 4.1.4; Vergil 8.184-369, 558-84, 11.26-98]

Evenus (*Εὐηνος*). A king of Aetolia whose father was Ares or Heracles. He had a daughter *Marpessa who was abducted by Idas in a winged chariot borrowed from Poseidon. Evenus vainly pursued her in his own chariot until he came to the river Lycormas; in despair he slaughtered his horses and drowned himself in the river which was then named Evenus after him. There is some evidence that Evenus, like *Oenomaus, set his daughter's suitors the task of beating him in a chariot-race, and that Apollo himself was a suitor for her hand. [Apollodorus 1.7.7-8; Homer *Il* 9.557 with schol; Hyginus 242]