

THE MYTHS OF THE CONSTELLATIONS

[The main sources for these myths are: Pseudo-Eratosthenes *Catasterismi*, Hyginus *De astronomia*, book 2, Aratus *Phaenomena* and Manilius *Astronomica*. For details see Summary of Sources]

I Constellations of the Northern Sky

1. Ursa Major ('Great Bear'). The great and little Bears stand back to back on either side of the northern pole of the sky. **1.** Ursa Major is *Callisto, an Arcadian companion of Artemis who was transformed into a bear by Artemis (or by Zeus, or Hera) after she was seduced by Zeus. Although there are several conflicting accounts of this star-myth two basic patterns can be distinguished. According to one, Callisto was killed by Artemis soon after her transformation, and Zeus placed her, or an image of her, in the heavens; according to the other, Callisto survived, and her son *Arcas hunted her when he grew up without realizing that the bear was his mother. Zeus saved him from matricide by transferring both of them to the heavens, Callisto as the Bear, and Arcas as *Bootes* (**4**). The constellation circles the Pole and never sets into Ocean (i.e. below the horizon). **2.** According to Aratus, the infant Zeus was nursed by bears for two years in a cave by Mount Dicte in Crete, and the god later rewarded them by placing them in the heavens as Ursa Major and Ursa Minor. Aratus names the bears as Helice and Cynosura (which were originally names for the constellations themselves). **3.** In later astronomical sources, Helice and Cynosura are described as nymphs who reared the infant Zeus on Mount Ida in Crete. Zeus subsequently transferred them to the heavens (but it is not clear in this version why they should have been represented as bears). **4.** For a Cretan tale in which Zeus transformed himself into a snake and his nurses into bears to conceal his presence from Cronus, see *Draco* (**3.2**). **5.** If the constellation is pictured not as a bear but as a farm-wagon or a group of oxen, it forms a sky-picture with neighbouring *Bootes* (the 'Oxherd', **4**), who is driving his ox-wagon or oxen through the sky. Hamaxa (the 'Wagon') was an early name for the constellation, attested by Homer; at Rome, the stars were known as the Septentriones (the 'seven plough-oxen').

2. Ursa Minor ('Little Bear'). **1.** For stories combined with the Great Bear, see *Ursa Major* (**1.2-3**) and *Draco* (**3.2**). **2.** This is a second image of *Callisto (who had been transferred to the sky by Zeus as the 'Great Bear', see **1.1**). The original tale can be reconstructed with some plausibility from three imperfect accounts: after Callisto had been seduced by Zeus, the jealous Hera transformed her into a bear, and Artemis hunted her down and killed her in ignorance of her true identity; but afterwards, when Artemis realized who the bear had been, she placed an image of her opposite Ursa Major and thus ensured that Callisto should be honoured twice over. **3.** This is Callisto's hunting-dog, which died with its mistress; this identification was probably suggested by a traditional name for the constellation, Cynosura ('Dog's tail').

3. Draco ('Dragon'). A contorted serpent whose tail passes between the two Bears. **1.** This is the serpent that guarded the golden apples of the *Hesperides. After Heracles, here identified with the neighbouring constellation *Engonasin* (**6**), had killed it (see *Labours of Heracles 11), Hera transferred it to the sky. **2.** According to a Cretan tale, Cronus came to Crete while he was searching for his infant son Zeus, who had been hidden on the island by Rhea, and Zeus concealed his presence by transforming himself into a snake and his two nurses into bears. After his rise to power, Zeus commemorated the incident by placing this image of the snake in the sky, together with images of his transformed nurses as *Ursa Major* (**1**) and *Ursa*

Minor (2). **3.** During the battle between the gods and the Giants, the Giants hurled a huge serpent at Athena, but she seized hold of it despite its contortions and hurled it towards the northern axis of the heavens, where its twisted form can still be seen, immobilized by the cold. **4.** This is the Theban dragon killed by *Cadmus, or **5.** it is *Python, the serpent killed by Apollo when he seized control of the Delphic oracle.

4. Bootes ('Oxherd'), also known to the Greeks as Arctophylax ('Guardian of the Bear'). **1.** As the heavenly oxherd, Bootes forms a sky-picture with neighbouring *Ursa Major* (1) if the latter constellation is identified as the heavenly farm-wagon or as a group of oxen. He can be seen driving the ox-drawn wagon or his oxen through the sky. **2.** Again in relation to *Ursa Major* (1.1), this is *Arcas, who was transferred to the heavens by Zeus when he hunted his mother Callisto in ignorance of her true identity after she had been transformed into a bear. **3.** This is *Icarus who was killed by Athenian peasants after he had set out with his wagon to spread knowledge of wine through Attica; he was transferred to the heavens by Zeus or Dionysus. His daughter *Erigone and his dog *Maera were also placed in the sky as *Virgo* (26) and *Canis Major* (36) or *Sirius* (36a); and the bowl that Icarus used when dispensing the wine became the constellation *Crater* (40). **4.** The constellation represents *Philomelus, a son of Demeter and Iasion who lived as a farmer in Crete; Demeter transferred him to the sky to honour him for having invented the farm-wagon.

5. Corona Borealis ('Northern Crown'). A wreath of foliage or of gold. **1.** When *Ariadne married Dionysus on the island of Dia, Aphrodite and the Horae (Seasons) gave her this crown as a wedding gift, and Dionysus placed it in the sky after her death to commemorate his love for her, or else Dionysus gave it to her after he had first slept with her, and the gods later transferred it to the sky to gratify Dionysus. **2.** Dionysus went to Crete before the arrival of Theseus to seduce Ariadne, and he won her consent by offering her this magnificent crown. It had been fashioned by Hephaestus from fiery gold and was set with precious stones from India. Because of its luminosity, Ariadne later gave it to *Theseus, who used it to light his way through the *labyrinth, and when he and Ariadne arrived safely in Naxos after their escape from Crete, the gods placed the crown in the heavens as a sign of their love for one another. **3.** The crown was a wedding present from Aphrodite to *Amphitrite, who gave it to *Theseus when he visited the underwater palace of her husband Poseidon after he had plunged into the sea to prove to Minos that he was a son of Poseidon. Theseus passed it on to Ariadne, and Dionysus placed it in the sky after her death as in (1) or when he first met her on Naxos after she had been deserted by Theseus. **4.** Before Dionysus descended to Hades to recover his mother Semele, he left this crown, which he had acquired as a gift from Aphrodite, at Stephanos ('Crown') in Argos to prevent it from being contaminated by contact with the dead. After he had brought his mother to the upper world, he placed the crown amongst the stars in her honour. **5.** According to one account, neighbouring *Engonasin* (6) can be identified as *Prometheus, and this constellation is then the crown worn by Prometheus as expiation for his theft of fire, for Zeus told him to wear such a crown after he was released from his punishment by Heracles, and the custom was also adopted by human beings, who had benefited from the theft of fire. **6.** If however *Engonasin* is identified as *Ixion, this is the wheel on which he is whirled through the heavens as his punishment for having tried to seduce Hera.

6. Engonasin ('Kneeler', known later as 'Heracles'). A kneeling figure; often identified as Heracles, with a club in his upraised right hand. **1.** This is Heracles, raising his club against neighbouring *Draco* (3), which represents the dragon that guarded the golden apples of the Hesperides; see *Labours of Heracles 11. The tip of his left foot rests on the dragon's head. **2.**

According to another story, Heracles was attacked by the Ligurians in what is now southern France as he was returning with the cattle of Geryon; *see* *Labours of Heracles 10. After shooting many of the Ligurians, he ran out of arrows and was wounded; but Zeus came to his aid by showering a huge quantity of stones from the sky; Heracles can be seen here kneeling down to throw them at his attackers. The stones still cover the Plaine de Crau, between Marseilles and the mouth of the Rhone. **3.** This is the young *Theseus recovering the tokens of paternity which his father *Aegeus had left for him at Troezen, for Aegeus had placed a sword and some sandals under a rock, and the constellation shows Theseus kneeling down to lift up the rock. If this is Theseus, neighbouring Lyra (**8**) represents his lyre. Otherwise, Engonasin was identified as: **4.** *Thamyris, who was blinded by the Muses after he had been defeated by them in a singing contest, and is shown kneeling in the attitude of a suppliant. **5.** *Orpheus, who was killed by the women of Thrace. It would seem that he is kneeling as a suppliant, or simply sinking to his knees under the force of the attack. This and the preceding identification were probably suggested by the proximity of Lyra (**8**), which was a suitable attribute for a musician. **6.** *Prometheus, bound to the Caucasus as he suffers his punishment for the theft of fire; in this case, neighbouring Corona Borealis (**5.5**) represents his wreath. **7.** *Ixion, who is whirled forever through the sky on a wheel, represented by Corona Borealis (**5**), as his punishment for having tried to seduce Hera. **8.** *Tantalus, who also suffered perpetual punishment. **9.** Ceteus, a son of Lycaon and the father of Megisto (otherwise known as *Callisto). He was so distressed when his daughter was turned into a bear (represented by Ursa Major **1.1**) that he knelt down, as depicted in this constellation, and raised his arms to the heavens to pray that she should be restored to him.

7. Ophiuchus ('Serpent-holder'). A man grasping a snake with both hands, viewed from behind. The snake, which extends to right and left of him, is now classed as a separate constellation (as indeed it was by some ancient authors, notably Ptolemy). **1.** This is *Asclepius. Zeus struck him with a thunderbolt to punish him for reviving the dead, but later placed him in the sky as a conciliatory gesture to Apollo, the father of Asclepius; Asclepius is shown with a snake because that was his main attribute as a healing god. **2.** When *Triptolemus was spreading Demeter's gift of grain through the world, *Carnabon, a Thracian king, planned to murder him and killed one of the dragons that drew his chariot. Demeter came to the rescue of Triptolemus, and placed Carnabon in the sky with a snake as a deterrent to others. Although the relevant passage by Hyginus is unclear, it can be assumed that the constellation shows him under constant threat from the snake. **3.** After *Triopas had torn down Demeter's temple in Thessaly to provide roofing for his palace, the goddess afflicted him with insatiable hunger and then sent a serpent against him. After his death, she placed him in the heavens, where he can still be seen encircled by a serpent which seems to be inflicting an everlasting and well-deserved punishment on him. **4.** This is *Phorbas, son of Triopas, who cleared Rhodes of snakes, including one of enormous size, after he had been driven to the island by a storm. He was a favourite of Apollo, who honoured him by placing him in the sky, where he can be seen with the huge snake that he had killed. **5.** While Heracles was serving Omphale in Asia Minor, he killed a harmful snake by the banks of the Sangarius, a Lydian river; and Zeus honoured his bravery by placing this image of him in the sky.

8. Lyra ('Lyre'). The infant *Hermes invented the lyre by stretching strings of cow's gut across a tortoise's shell, and he commemorated his invention by transferring the first lyre to the sky. Alternatively he gave the lyre to Apollo, who passed it on to *Orpheus, the finest musician amongst mortals, and the Muses (or Zeus at the request of the Muses) placed it in the sky in memory of Orpheus after he was torn apart by Bacchantes in Thrace. **2.** According to one tradition, neighbouring Engonasin (**6**) can be identified as Theseus, and Lyra then

represents his lyre. **3.** In one account of the story of *Arion and the dolphin, Apollo transferred Arion's lyre to the sky when he placed Arion's dolphin in the sky as Delphinus (**12**).

9. Aquila ('Eagle'). **1.** This is the eagle that abducted *Ganymede for Zeus, who rewarded it by placing it amongst the stars. He considered it worthy of that honour, furthermore, because the eagle is the king of the birds and the only bird that can fly directly towards the sun. In one late account, this eagle was originally a beautiful youth called *Aetus, who was a companion of Zeus during his early life in Crete and was subsequently transformed into an eagle (*aetos*) by the jealous Hera. **2.** According to a Naxian tale, the infant Zeus was secretly conveyed from Crete to Naxos and was reared on the island. When he came of age and wanted to launch his war against the Titans, he offered a sacrifice, and an eagle appeared. Recognizing this as a favourable omen, Zeus placed the eagle amongst the stars. **3.** This was an eagle which brought nectar to the infant Zeus, who subsequently rewarded it by placing it in the sky. **4.** Hermes once fell in love with Aphrodite, but she rejected him and he became disheartened. Zeus took pity on him and arranged that an eagle should steal Aphrodite's slipper as she was bathing in the river Achelous and then take it to Hermes in Egypt. When the goddess came to recover it, Hermes achieved his desire and showed his gratitude to the eagle by placing it in the sky. (A version of the folk-tale usually associated with *Rhodopis.) **5.** For a connection with the Swan, see Cygnus (**11.1**).

10. Sagitta ('Arrow'). **1.** When Zeus struck *Asclepius with a thunderbolt, the angry Apollo avenged his son's death by shooting the *Cyclopes (who had fashioned the thunderbolt) with this arrow. Apollo hid the arrow in the land of the *Hyperboreans; but subsequently, when he and Zeus were reconciled, he caused it to fly back to Greece, and then placed it in the heavens to commemorate the episode. **2.** This is the arrow used by Heracles when he shot the eagle that tormented *Prometheus. In ancient illustrations the Eagle is sometimes shown, though incorrectly, with the Arrow in its claws.

11. Cygnus ('Swan'). **1.** When *Nemesis tried to escape the advances of Zeus by transforming herself into many different forms and finally into a swan, Zeus accordingly changed himself into a swan and so raped her. He flew up into the sky afterwards while still in the form of a swan, and commemorated the episode by placing an image of himself in the heavens as the bird. In another version, he turned himself into a swan to seduce Nemesis, and told Aphrodite to pursue him in the form of an eagle. He pretended to take refuge with Nemesis who embraced him and then fell asleep; Zeus raped her while she was asleep and flew away. In this case he placed two images in the sky, of himself as Cygnus and of Aphrodite as the neighbouring Eagle (**9**). In his *Helen*, Euripides tells a similar story of Zeus and Leda, and in some late sources, Zeus is said to have placed the image in the sky after having intercourse as a swan with *Leda. **2.** Because swans are musical birds, a swan was placed in the stars next to Lyra (**8**) in honour of Apollo. The reputed musicality of swans, which were said to sing most sweetly just before their death, was a feature of Greek folklore. **3.** *Cynus, king of Liguria, who was a gifted musician, so mourned for his dead friend *Phaethon that he aroused the pity of Apollo, who transformed him into a swan (as a musical bird and his namesake) and then transferred him to the heavens.

12. Delphinus ('Dolphin'). **1.** When some Tyrrhenian pirates abducted the young *Dionysus, he caused them to leap into the sea and turned them into dolphins; the god commemorated the episode by placing an image of a dolphin amongst the stars. **2.** When *Amphitrite hid herself in the outer Ocean to avoid marrying Poseidon, a dolphin found her, and Poseidon placed him

in the sky as a reward. **3.** This is the dolphin that rescued the poet *Arion, which was placed in the sky by Apollo, the patron of lyric poets.

13. Equus ('Horse', known also as Pegasus). An incomplete figure of a horse, showing only its head, forefeet and the front half of its body. Although it was often identified as Pegasus, and Ptolemy referred to its wings, the constellation-figure was not given as winged in earlier Greek sources. **1.** According to Aratus, this is the horse that created *Hippocrene ('Horse's Spring') on Mount Helicon in Boeotia; the unnamed horse caused the spring to gush forth by stamping the ground with its forefoot. **2.** This *Pegasus. When Bellerophon tried to fly up to the heavens on Pegasus, he was unwise enough to look downwards and fell off in a fright, but the winged horse continued on his way and can still be seen in the sky. According to Hyginus, Zeus established him amongst the constellations after he arrived there. Although this was initially cited as an alternative identification to the previous, it was later assumed that Pegasus and the horse that created the spring were one and the same. Accordingly, it was said that Pegasus visited Mount Helicon after carrying Bellerophon back from his adventures in Asia Minor, and that he created the spring to quench his own or his master's thirst. **3.** This is the transformed *Hippe. Artemis turned her into a horse to prevent her from being discovered by her father Cheiron when she gave birth to illegitimate twins; the goddess then transferred her to the heavens because of the piety of herself and her father, placing her in a part of the sky where she would be invisible to her father (represented by Centaurus, **42**, in the southern sky).

14-17. Perseus and associated constellations. As *Perseus was returning to Greece with the Gorgon's head, he rescued his future wife, Andromeda, from a sea-monster. All the main characters in the story are portrayed in this group of constellations. Andromeda's mother **Cassiopeia (15)** boasted that she was more beautiful than the Nereids and so provoked Poseidon to send a sea-monster against the land. On the advice of an oracle from Zeus Ammon, **Cepheus (16)**, the king of the Ethiopians, exposed his daughter **Andromeda (17)** by the seashore. Seeing Andromeda tied to a rock by the shore, **Perseus (14)** fell in love with her and killed the monster with his sword or sickle; the monster himself, **Cetus (33)**, can be found in the southern sky. Athena placed the figures in the sky to commemorate Perseus' noble deed. As a constellation figure, Cassiopeia is seated on her throne as she watches the drama with her arms stretched out in alarm. Hyginus notes that she seems to be carried through the sky upside down as a punishment for her impiety in claiming to rival the Nereids. Cepheus is standing, and, in ancient illustrations, he too has his arms outstretched. The unfortunate Andromeda is bound to a sea-cliff by her outstretched arms. Perseus has the Gorgon's head in his left hand and the weapon (which looks more like a short sword than a sickle) raised in his right hand.

18. Triangulum (Triangle). **1.** Hermes placed the Triangle in the sky to indicate the position of the first constellation in the zodiac, neighbouring Aries (**21**), which is very faint. He thus marked it with a Delta, the first letter of the stem of the name of Zeus in Greek. **2.** As a three-sided figure, it commemorates the division of the universe into three realms. **3.** It represents Egypt or Sicily.

19. Auriga ('Charioteer'). **1.** This is *Erichthonius, king of Athens, who was placed in the sky by Zeus because he was the first man to yoke horses together in a four-horse chariot. **2.** It is *Trochilus, the inventor of the chariot according to the Argive tradition. **3.** *Myrtilus, the charioteer of Oenomaus, who was transferred to the heavens by his father Hermes after he was killed by *Pelops. **4.** *Oenomaus, who used to challenge his daughter's suitors to a chariot race. **5.** Cillus, the charioteer of Pelops (who finally defeated Oenomaus in such a

race). **6.** According to the tradition at Troezen as related to Pausanias, this is *Hippolytus. For the Troezenians rejected the usual story that he was killed when Poseidon sent a bull from the sea to panic his horses as he was driving his chariot along the shore, but claimed instead that the gods had placed him in the sky as the Charioteer and that he had never died. **7.** This is *Phaethon, who was placed in the heavens after Zeus struck him with a thunderbolt because he was unable to control the chariot of the Sun.

19a. The Goat and the Kids. A star-group of popular origin. The brightest star in Auriga, the sixth brightest in the sky, was known to the Greeks as the Goat (*Aix*; now more familiar under its Latin name *Capella*, 'She-goat'); the two stars nearby (zeta and eta Aurigi), which are much smaller but catch the eye because they are close together and of similar size, were identified as the two Kids of the Goat. According to the ancient astronomers, the Goat is perched on the left shoulder of the Charioteer and the two Kids on his left hand. **1.** This was the goat that suckled the infant Zeus in Crete, or at Olenus in the northern Peloponnese. When Zeus rose to power, he showed his gratitude by placing it in the heavens as a star of exceptional brightness. According to Ovid, it was owned by the nymph *Amaltheia, and it had two kids (a detail which was clearly introduced to explain the origin of the Kids in the sky, although Ovid makes no mention of them). Others said that this was the goat *Amaltheia owned by the daughters of Melisseus. **2.** The account of this story ascribed to Musaeus is sufficiently remarkable to deserve separate treatment. Rhea entrusted the infant Zeus to Themis, and Themis passed him on to Amaltheia, who was the owner of an extraordinary goat, for it was a child of Helios (the Sun), and the Titans had been so terrified by its appearance (apparently because of the blinding whiteness of its coat) that they had asked Gaia (Earth) to hide it away in a cave in Crete. It was under the charge of Amaltheia, who suckled Zeus on its milk. When Zeus came of age and was about to launch his war against the Titans, he received an oracle that he would be victorious if he made use of the fearsome and invulnerable skin of the goat (i.e. as his *aegis) and fixed the Gorgon's head to it. After his victory, Zeus covered the bones of the dead goat with another skin and revived it, and then transferred it to the heavens as the Goat; the aegis was then given to Athena.

20. Canis Minor ('Lesser Dog' or *Procyon* – 'the dog who comes earlier'). Identified later than *Canis Major* (**36**), this constellation had a similar history, for in both cases, a large star in the neighbourhood of the hunter *Orion* (**35**) was identified as *Orion's* dog, and the constellation was seen as constructed around it. The Greeks applied the name *Procyon* to the star and constellation alike because they rose before the Great Dog. As with the larger Dog, *Canis Minor* forms a sky-picture with *Orion*, who can be seen hunting *Lepus* ('Hare', **37**) through the sky. Because it was of secondary origin, it has no independent myths, but shares those of *Canis Major*. It should be noted, however, that the myths of *Sirius* (**36a**, the dog-star in *Canis Major*) relate to its specific nature as a scorching star, and for that reason cannot properly be transferred to the present constellation.

II The Constellations of the Zodiac

21. Aries (Ram). The first constellation in the zodiac. **1.** This was the golden-fleeced ram that carried *Phrixus to Colchis. After their safe arrival, Phrixus sacrificed the ram to Zeus Phyxios ('Escaper') and gave its fleece to Aeetes, king of Colchis. The ram then flew up to the heavens, where it can still be seen; or it was placed there by Nephele, the mother of Phrixus. The constellation is very faint because the ram had been stripped of its golden fleece. **2.** While Dionysus was campaigning in Africa he and his army ran out of water in the desert. At the critical time a ram suddenly appeared and led the soldiers to a pool of water at the oasis of

Siwa and then disappeared. Dionysus founded a temple there to Zeus Ammon, and made a statue of Zeus with ram's horns (as Ammon was commonly represented); Dionysus (or Zeus at his request) showed his gratitude to the ram by placing it in the heavens. In another version, the ram appeared after Dionysus had prayed to Zeus for assistance, and it created the spring by stamping the ground with its hoof. **3.** The ram was placed in the sky to honour Dionysus for having introduced sheep-rearing. No details are given.

22. Taurus ('Bull'). The second constellation in the zodiac. The Bull seems to be kneeling, and only the front half of its body is shown. Two important star groups are in Taurus: (a) the Pleiades, which lie on the neck of the Bull, and (b) the Hyades, which form the outline of its face. **1.** This is the bull that abducted *Europa for Zeus, who showed his gratitude by placing it in the sky as a bright constellation. Alternatively, the constellation represents Zeus himself in the form of a bull, the shape in which he abducted Europa to Crete; he commemorated the episode by placing an image of the bull in the sky. **2.** The Cretan bull that mated with *Pasiphae. **3.** The bull of Marathon, which lived in Attica until it was killed by *Theseus. **4.** Zeus honoured *Io, who was transformed temporarily into a cow, by placing an image of her in that form in the heavens; because the hind-quarters were indistinct, the gender was ambiguous. **5.** It is suggested in one source that the Bull forms a sky-picture with neighbouring *Orion* (**35**) – the great hunter seems to be threatening it with his club.

22 a. The Pleiades ('Seven Sisters'). A star-cluster on the neck of the Bull, the brightest open cluster in the sky. The Greeks believed that it contains seven stars, although more can be distinguished by observers with good eyesight and six are brighter than the rest. This striking cluster, which is mentioned by Homer, Hesiod and Sappho, was used for setting a calendar date from an early period. **1.** These are star-maidens who were identified as the seven daughters of Atlas and Pleione, namely Alcyone, Merope, Celaeno, Electra, Sterope, Taygete and Maia. They form a sky-picture with neighbouring *Orion* (**35**), who seems to be pursuing them through the sky. Orion met Pleione and her daughters in Boeotia and pursued them because he was after Pleione in particular; when the pursuit had lasted for seven years, or seemed likely to last forever, Zeus took pity on the seven maidens and transferred them to the sky as the Pleiades. In one account, the whole cluster represents Pleione herself. Alternatively Orion was pursuing them all and, just as he was about to catch up with them, they prayed to the gods; Zeus, out of pity, transformed them into doves (*peleiades*) and then transferred them to the heavens as the Pleiades. **2.** According to a fragment by Aeschylus, they were transferred to the sky because of their distress at the grievous task imposed on their father Atlas, who had to support the sky. **3.** The Pleiades, in one account, were sisters of the Hyades (**22b1**), and they were transferred to the heavens because of their grief at the death of their brother Hyas. **4.** According to the Hellenistic poet Moiro, they were not maidens at all, but some doves which brought ambrosia from the streams of Ocean to the infant Zeus, who later rewarded them by placing them in the heavens. **5.** Some authors appealed to mythology to explain why one star is less visible than the other six. The pale star is *Merope, the wife of Sisyphus, who hid herself away because she was ashamed at having been the only Pleiad to marry a mortal, or it is *Electra, the mother of *Dardanus and the ancestor of the Trojan royal family, who veiled her face with clouds, or covered her face with her hand, because she could not bear to behold the destruction of Troy. In other versions she became either a comet with her hair, loosened as a sign of mourning, streaming behind her, or the little 'Fox-star' (now Alcor,) on the tail of the Great Bear.

22 b. The Hyades. A group of bright stars in the head of Taurus. There was disagreement as to which should be included, and estimates of their number varied accordingly from seven to

three (or even two in one account). The brightest star in the Hyades, Aldebaran, is the fourteenth brightest in the sky. An early star-group of popular origin, the Hyades were used for calendar dating, and they are mentioned by Homer and Hesiod. **1.** The Hyades were included in a joint star-myth with the neighbouring Pleiades. According to this story, Atlas had thirteen children by the Oceanid Aethra, twelve daughters and a son, Hyas; when Hyas was killed by a snake or a lion in Libya, five of his sisters grieved so bitterly that they soon died, and Zeus transferred them to the heavens, naming them the Hyades after their brother. The seven remaining sisters, who were more restrained in their grief, died more slowly, but they too were transferred to the heavens, under the name of the Pleiades (because there were more of them, *pleious*). **2.** These were the five or seven nymphs who reared the infant Dionysus. When *Lycurgus pursued Dionysus and his nurses down to the sea, Zeus took pity on the nurses and transferred them to the heavens, or the nymphs went to Thebes and delivered the child to *Ino through fear of Hera (who resented Dionysus as an illegitimate child of Zeus), and, when this was safely achieved, Zeus showed his gratitude by placing them in the sky. As nurses of Dionysus, the Hyades were said to have derived their name from one of the cult titles of Dionysus – 'Hyes'. **3.** These are the *Heliades, who so mourned the death of their brother *Phaethon, represented by Auriga (**19**), that they were transferred to the heavens (rather than transformed into poplars, as was the usual story). **4.** They are the three daughters of Erechtheus, king of Athens (who gave up their lives for their homeland, see *Hyacinthides). No details have survived of the astral myth. **5.** The daughters of *Cadmus (who all became victims of tragedy during their life on earth). Again, no details have survived.

23. Gemini ('Twins'). The third constellation in the zodiac. The pair were identified as: **1.** Castor and Pollux, the *Dioscuri, who were placed in the sky by Zeus because they were the most faithful and affectionate of brothers. The magnificent pair of stars in the heads of the Twins are now known as Castor and Pollux. **2.** The gods of Samothrace (the *Cabiri), who resembled the Dioscuri as spirits who brought aid to seafarers in distress, and were sometimes even identified with the Dioscuri. **3.** *Zethus and *Amphion, another faithful pair of twins. **4.** Heracles and Theseus, two heroes of comparable nature who performed deeds which benefited others. **5.** *Triptolemus and *Iasion, two figures associated with Demeter, who presumably placed them in the sky. **6.** Heracles and Apollo, the favourite identification in work of astrology.

24. Cancer ('Crab'). The fourth constellation in the zodiac. While Heracles was trying to kill the hydra, he was bitten on the foot by this enormous crab; see *Labours of Heracles 2. In the standard version of the astral myth, the crab attacked Heracles of its own accord, and, when the angry hero crushed it with his foot, Hera honoured it by placing it in the sky as a sign of the zodiac because it alone of all beings had assisted the hydra against Heracles; according to most accounts however Hera herself sent the crab against Heracles.

24a. The Asses and the Manger. A Greek star-group of popular origin on the carapace of the crab, consisting of two stars of roughly equal size (gamma and delta Cancri) on either side of the star-cluster Praesepe ('Manger', now more familiar as 'Beehive'). **1.** In a burlesque account of the Gigantomachy, Zeus summoned all the gods to assist him against the *Giants, and Dionysus, Hephaestus, and the Satyrs and Sileni rode to his aid on asses. As they drew close to the Giants, but while they were still out of sight, the asses brayed, provoking panic amongst the Giants, who had never heard such a sound before. Two asses were subsequently placed in the sky, presumably by Zeus, to commemorate their part in the defeat of the Giants. **2.** As Dionysus was travelling to the oracle at Dodona to seek a cure for the madness inflicted

on him by Hera, he arrived at a huge and impassable swamp; he found two asses there, and one of them carried him safely across. After he was cured, Dionysus rewarded the ass by placing him in the sky with his companion, or he rewarded the ass by giving him a human voice. The ass used his new-found powers of speech to challenge Priapus to a contest on the size of his phallus. When Priapus won and then killed the ass, Dionysus took pity on him and placed him in the sky, or, as Priapus was about to kill the ass, Zeus substituted another, and subsequently transferred both asses to the sky.

25. Leo ('Lion'). The fifth constellation in the zodiac. **1.** Zeus placed a lion in the sky because the lion is the king of the beasts. **2.** This is the Nemean lion, which was killed by Heracles despite its invulnerability; see *Labours of Heracles 1. Hera had arranged for it to be reared as a fearsome adversary for Heracles; and when Heracles killed it, she hated him all the more, and thought that the lion was worthy of a place in the heavens.

26. Virgo ('Virgin'). The sixth constellation in the zodiac. **1.** In an allegory by Aratus, the maiden in the stars is *Dike (Justice). In the time of the Golden Race, when human beings were righteous, Dike lived amongst them on earth; but when morals declined under the Silver Race, she no longer cared for their company and withdrew to the hills, only emerging at evening to address crowds of people and warn them to mend their ways. Finally, in the time of the Race of Bronze, when people turned to violence, crime and meat-eating, she abandoned the earth altogether to live in the heavens, where her image can still be seen as a silent admonition. **2.** This is *Erigone, who hanged herself after the murder of her father *Icarus and was transferred to the heavens by Zeus or Dionysus together with Icarus, who became Bootes (**4**), and his dog, who became Canis Major (**36**) or *Sirius* (**36a**). **3.** The Virgin in other versions is Thespeia, daughter of Asopus, who was granted three gifts by Apollo, to become the eponym of a city on earth (Thespieae in Boeotia), to become the Virgin in the heavens, and to deliver prophecies, or **4.** Parthenos ('Maiden'), daughter of Apollo and Chrysothemis, who was placed in the sky by Apollo when she died prematurely. **5.** A variety of authors identified her with many other figures without providing a constellation myth. She is Demeter because she is holding an attribute of the goddess, the ear of corn in her right hand associated with the splendid star Spica (Ear of Corn', Greek *Stachys*), or *Tyche (Fortune), because the stars in her head are so pale that she seems to be headless (for Tyche, who represents a notoriously inconstant and unpredictable force, was sometimes imagined as blind or blindfolded), or she is Isis, Atagartis, or Cybele; or Eileithyia, Aphrodite, or Athena; or in Latin poetry, Pudicitia (Modesty), Virtus (Virtue), or Pax (Peace).

26a. Vindemiator ('Vintager'). A star of the third magnitude ('epsilon Virginis') on the right shoulder of Virgo, also known as Vindemiatrix. Its early rising was the sign for the beginning of the vine-harvest. *Ampelus was transferred to the sky as this star by Dionysus after he fell from a tree while cutting grapes.

27. Libra ('Scales'). The seventh constellation in the zodiac, which was devised at a relatively late period. Its stars originally formed the claws of Scorpio (**28**). As a sign of the zodiac, it was often depicted with a male or female bearer. The only myth associated with Libra was clearly suggested by such representations, for, according to Nigidius Figulus, this was 'Mochos' (i.e. *Stathmouchos*, 'Balance-bearer'), the inventor of scales and weights who was raised to the heavens because of his exceptionally useful invention.

28. Scorpio (Scorpion). The eighth constellation in the zodiac. This was said to be the huge scorpion which killed Orion. Because the Scorpion rises as neighbouring Orion sets, it seems

to chase Orion through the sky. The myths of Orion and the scorpion follow two basic patterns: Orion either boasted that he would kill all the animals on the earth, provoking Gaia (Earth) to send the scorpion against him, or he tried to rape Artemis, his companion in the hunt, provoking Artemis to send the scorpion. *See Orion.*(35.3-6).

29. Sagittarius ('Archer'). The ninth constellation in the zodiac. The Archer was depicted either as a four-footed Centaur or as a Silenus (with a horse's hooves and tail, but only two legs). **1.** Although scientific astronomers generally depicted the constellation as a Centaur, Eratosthenes argued against this on mythological grounds, saying that Centaurs never used bows and arrows, preferring to fight with more primitive weapons, such as rocks or uprooted trees. In Latin sources, however, Sagittarius was often identified as the wise Centaur Cheiron (which meant that another identification had to be found for the constellation Centaurus, *see 42.2*). **2.** As a Silenus, Sagittarius was identified as Crotus, the personification of clapping. According to a humorous myth derived from a Satyr play, he was the son of Eupheme ('Reverent Silence'), the nurse of the Muses, and he lived with the Muses on Mount Helicon in Boeotia. He liked to listen to their singing and invented clapping as a sign of his approval, and also as a signal for others to show theirs; the Muses were so delighted by his invention that they asked Zeus to place him in the heavens. He was represented as a Silenus with a horse's legs and tail because he had been an enthusiastic horseman, and he is shown with a bow because he had invented the bow and had used it during his hunting trips. Hyginus (who does not refer to clapping!) suggests that Zeus represented him with arrows as an indication of his acuteness and swiftness, and gave him a Satyr's tail because the Muses took as much pleasure in his company as Dionysus did in that of the Satyrs.

30. Capricornus. The tenth constellation in the zodiac, which represents a 'goat-fish' with the forequarters of a horned goat and the tail of a fish. Its name (a Latin translation of Greek *Aigokeros*) means 'Goat-horn'. This monster of eastern origin had no equivalent in Greek mythology. When devising constellation myths, the Greeks inevitably thought of Pan, who also had goat-like features, but special stories had to be invented for the unusual form of Capricorn. **1.** Aegipan (Goat-Pan) was a son of the extraordinary goat that suckled Zeus (*see 19a*). He was suckled together with Zeus, who later transferred him to the sky. **2.** When the gods fled to Egypt to escape *Typhon and concealed themselves from him by transforming themselves into animals, Pan threw himself into the Nile and turned the lower part of his body into that of a fish and the rest of it into that of a goat. Zeus so admired his ingenious disguise that he placed an image of the transformed Pan amongst the stars

31. Aquarius ('Water-pourer'). The eleventh constellation in the zodiac, representing a male figure pouring water from an urn. **1.** This was usually considered to be an image of *Ganymede, who was abducted to Olympus to act as cupbearer to Zeus and the gods. In that case, he would be pouring nectar rather than water (or wine). **2.** This is *Cecrops, the first king of Athens, who ruled at a period when wine had not yet been introduced, and would thus have used water rather than wine when pouring libations at sacrifices. **3.** If this is *Deucalion, his water-pouring has a symbolic meaning, as an allusion to the great flood which took place in his time. **4.** This is the daemon of the Nile, a gigantic being who stood at the source of the river and regulated the seasonal variations in its flow by the positioning of his feet. **5.** The gods thought that *Aristaeus deserved to be placed into the heavens because he introduced so many rustic arts and inaugurated rites to moderate the heat of Sirius, the dog-star (*36a*).

32. Pisces ('Fishes'). The twelfth constellation in the zodiac – two fishes whose tails are linked by a ribbon of stars. Because fishes played almost no part in Greek myth or cult, the

mythographers resorted to stories associated with the Syrian goddess Derceto (Atagartis) to account for these two fishes and also for Piscis Austrinus ('Southern Fish', **46**). Fish were kept in sacred pools in front of her temples, and it was said that Syrians abstained from eating fish because of their association with the goddess, but rather honoured gilded images of them as their household gods. Two of the astral myths associated with the fishes are simple tales about the Syrian goddess, and in the two others, she is identified with Aphrodite and features are introduced from Greek myth. **1.** When Derceto fell into a pool by night at Bambyce (Hierapolis) in Syria, she was rescued by a fish. To show her gratitude, she placed the fish in the sky as Piscis Austrinus (**46**) together with her two children as Pisces. **2.** These were two fishes from the Euphrates who discovered an egg of extraordinary size in the river and rolled it ashore. It was then brooded by a dove, and the Syrian goddess hatched out of it a few days later; she asked Zeus to reward the two fishes by placing them in the sky. **3.** As Aphrodite and Eros, here described as her son, were once visiting the banks of the Euphrates, the monstrous *Typhon suddenly appeared, and the two of them plunged into the river and turned themselves into fishes to escape him. Although the end of the story is lost, it is clear that Aphrodite (or Zeus at her request) placed images of the two fishes in the sky to commemorate the incident. **4.** In the more elaborate version in Ovid's *Fasti*, Dione (i.e. Aphrodite) fled with Cupid (Eros) to the Euphrates to escape Typhon when the monster made war on Zeus and the gods. The goddess took refuge on the river-bank, but took fright when the foliage rustled in the wind; so she jumped into the river with Cupid in her arms, calling to the nymphs for help. The pair were rescued by twin fishes, which took them onto their backs and conveyed them to safety; the fishes were subsequently rewarded by being transformed into the constellation.

III The Constellations of the Southern Sky

33. Cetus ('Sea-monster'). The sea-monster was depicted either as a sea-dragon, a giant fish or large whale-like; it is the monster killed by Perseus. The other constellations associated with the story are all in the northern sky; *see* Perseus (**14-17**).

34. Eridanus. The Eridanus was a mythical river in western Europe which was later identified with the Po. Zeus placed an image of it in the sky after *Phaethon plunged to his death in it. Although most authors followed Aratus in identifying the constellation as Eridanus, the Greeks generally referred to it by the vaguer name of *Potamos* ('River'), and alternative identifications were suggested for it. It is an image of the Ocean, the mythical stream that encircles the earth, or, some argued, it would be more appropriate to identify it as an image of the Nile because it flows from the south (i.e. from the southern pole of the sky) and also because the star Canopus, which bore the same name as a city at the mouth of the Nile, lies at the end of it.

35. Orion. 1. As part of a sky-picture, *Orion is hunting Lepus ('Hare', **37**) through the heavens with the aid of one or both of the neighbouring dogs, Canis Major (**36**) and Canis Minor (**20**). **2.** Again as part of a sky-picture, he is pursuing the neighbouring star-maidens, the Pleiades (**22a**), through the sky. Although it was said that Zeus transferred the Pleiades to the sky to save them from Orion (**22a.1**), it was not suggested, obviously, that he placed Orion there at the same time. **3.** Alternatively, Orion himself is being pursued through the sky by Scorpio ('Scorpion', **28**), and this was explained by a variety of stories. According to one, Orion spent the latter part of his life hunting in Crete in the company of Artemis and Leto, and, when he threatened to kill every animal on the earth, Gaia (Earth) caused his death by sending a giant scorpion against him. Zeus then transferred him to the heavens at the request of Artemis and Leto, and the scorpion was placed there at the same time to commemorate the

episode. **4.** Alternatively Artemis sent the scorpion against him (or, less satisfactorily, shot him with her arrows) because he tried to rape her while he was clearing Chios of wild animals. Zeus placed him in the sky with the scorpion, either to commemorate his remarkable strength or to warn others against impious behaviour. **5.** In another version Artemis sent the scorpion against Orion because he mocked her skills as a hunter while he was hunting on Mount Pelion in Thessaly, so Zeus placed them both in the sky. **6.** According to Ovid (*Fasti* 5.538-44) Gaia sent the scorpion against Leto, and Orion interposed himself to save the goddess, who rewarded him by placing him in the sky. The reason for Gaia's action is not explained (nor is it clear why Leto should have needed the help of a mortal). **7.** Artemis loved Orion and wanted to marry him, much to the displeasure of her brother Apollo, who tried unsuccessfully to dissuade her. One day, Apollo noticed the head of Orion bobbing in the sea as he was swimming offshore, and he challenged Artemis to hit the indistinct object in the distance with one of her arrows.. She did so, and unwittingly killed her beloved. When his body was washed ashore, she was filled with remorse and transferred him to the sky.

36. Canis Major ('Greater Dog'). Sirius, the brightest star in this sky, came to be known as Orion's dog because it lies near the feet of Orion, and the present constellation was then constructed around the star. The myths of Canis Major can also be referred to the other dog, Canis Minor (**20**). **1.** The Dog forms a sky-picture with Orion (**35**), who is using it to hunt Lepus ('Hare', **37**) through the sky. **2.** This was the wonder dog, sometimes called *Laelaps, which was owned by *Cephalus. It caught whatever it chased, and, when Amphitryon set it in pursuit of the *Teumessian Fox (which escaped whatever pursued it), Zeus resolved the contradiction by turning the fox to stone and removing the dog to the heavens. (In the original story, Zeus turned both animals to stone.) **3.** This was a dog, sometimes named as *Maera, and owned by *Icarius. After Icarius had been killed by Athenian peasants, the dog led his daughter *Erigone to his body, and, when she hanged herself in grief, the dog either died of starvation or killed itself by jumping into a well. Taking pity on their fate, Zeus (or Dionysus) transferred all three to the stars, the dog as Canis Major (or Sirius specifically, **36a.1**), Erigone as Virgo (**26**), and Icarius as Bootes (**4**). **4.** Canis was also identified as the dog of *Alcyoneus. No details are given, but he may have been transferred to the sky after his master was killed by Heracles. **5.** Or he was the dog of Isis, *see* Sirius, **36a.3**).

36a. Sirius. The dog-star, which rose at the hottest time of the year in the dog-days of summer. It was believed that it caused the heat, and so brought with it drought and disease. The star was originally identified as the dog of Orion, and later, when the constellation of the Dog was developed around it, the myths associated with Canis Major could also be referred to Sirius. There were, however, two Greek myths which were specifically associated with Sirius in its nature as the scorching dog-star. **1.** The murderers of *Icarius (*see* Bootes, **4.3**) fled from Attica to Ceos, a small island off the southern tip of Attica. His dog *Maera died or committed suicide soon afterwards and was transferred to the heavens by Zeus (or Dionysus) to become the dog-star, and, in his new form, he scorched Ceos to avenge his master, spoiling the crops and bringing disease to the islanders. *Aristaeus, their king, consulted his father Apollo, who advised him to offer sacrifices to appease Icarius, and to establish annual rites on the island to appease Sirius and summon the cooling Etesian winds. **2.** Long ago, when stars still made visits to the earth, Sirius was sent as an envoy to Opora, the goddess of the harvest-time and its fruits; he fell in love with her, and glowed all the hotter because his love could never be satisfied. Although the people on earth prayed to the gods for relief from the heat, and the Etesian winds were sent to provide a measure of relief every year, Sirius still glows every summer at harvest-time with the heat of his frustrated love. **3.** Because the early rising of the dog-star was associated with the swelling of the Nile, the Egyptians regarded it as a

beneficent star. It was sacred to *Isis, and Greek sources sometimes refer to it as the star (or even dog) of Isis.

37. Lepus ('Hare'). **1.** This constellation was devised to provide Orion (**35**) with some prey; for the great hunter can be seen pursuing it through the sky with his dog (Canis Major, **36**, or Minor, **20**). Some questioned, however, whether a hare was the appropriate prey for such a mighty hunter. **2.** Hermes placed the Hare in the sky because he so admired the swiftness and extraordinary fertility of hares, which, unusually, conceive new young before they have given birth to their previous litter. **3.** When hares were first introduced to Leros, they aroused such admiration that everyone began to breed them, but they multiplied so rapidly that they ate all the vegetation, and the Leriens had to band together to eliminate them from their island. Afterwards, they devised this constellation to remind people that nothing is so desirable in life that it cannot bring more sorrow than delight.

38. Argo. An incomplete image of a ship, showing only the back section from the stern to the mast. Since the constellation was exceptionally large, it has since been divided into three separate constellations: Carina ('Keel'), Puppis ('Stern') and Vela ('Sail'). As its name would indicate, this is *Argo, the ship of the Argonauts, which was placed in the sky by Athena because it was the first large sea-going ship. According to Plutarch, the Egyptians called it the ship of Osiris; the suggestion that it was the ship of *Danaus first appears in a medieval commentary on Aratus.

39. Hydra ('Water-snake'). **1.** Because Crater ('Bowl', **40**) and *Corvus* ('Crow', **41**) seem to be positioned on the back of the water-snake, the three constellations share a common myth. One day, when Apollo wanted to make a sacrifice, he sent his special bird, the crow, to fetch some water for a libation. But there were some fig-trees by the spring and the crow waited there for several days until the fruit had ripened. When he finally returned with a bowl full of water, he also brought the snake which inhabited the spring, and told Apollo that he had been delayed because the snake had been drinking all the water (or that it had prevented him from drawing the water, or that it had blocked the spring). Apollo, who knows everything, realized that this was a lie and punished the crow by making him perpetually thirsty at that time of year, for it was thought that the hoarse croaking of crows implies that they are suffering from thirst. The Crow now stands on the back of Hydra behind the Bowl, and we can see him pecking at the Hydra's back, as if he were asking to be given access to the bowl to quench his thirst. **2.** This is the Lernaean hydra killed by Heracles in his second *Labour. Although the proximity of Cancer (**24**), which represents the crab which came to the aid of the hydra, might favour such an identification, the constellation depicts an ordinary snake, not a many-headed monster like the Lernaean hydra. **3.** It was said that the Egyptians identified this sinuous constellation with the Nile. In support of this identification, an ingenious scheme was developed in which different stretches of the constellation were aligned to different signs of the zodiac (which runs roughly parallel to the Hydra over part of its course) and so to different periods of the year and thence to the level of the Nile at each period. By this means, it could be shown that the head of the snake marks the beginning of the river's rise, the middle its fullest spate, and the tail its decline. **4.** Although Manilius suggests in his astrological poem that the Hydra was the serpent which guarded the golden apples of the Hesperides, he may have confused this constellation with Draco (**3**), which was commonly identified with that serpent.

40. Crater ('Bowl'). This is properly a mixing-bowl, the form of bowl used by the Greeks when they mixed water with their wine, as was their usual custom. The Bowl seems to rest on the back of Hydra (**39**). **1.** Because of its position, it shares a common myth with *Hydra* and

Corvus; see 39.1. **2.** This was the bowl used by *Icarius when he was spreading knowledge of wine in Attica. **3.** Some late authors refer to this constellation as the bowl of Dionysus (but that may be an allusion to the previous story, since Icarius was propagating a gift of Dionysus). **4.** This was the bowl used by *Mastusius when he mixed the blood of the daughters of Demophon into some wine and gave it to their father to drink. Demophon punished him by throwing him into the sea together with the bowl – the early astronomers were said to have represented the bowl in the sky to point a moral lesson about the persistence of hatred. **5.** This was the jar used by the *Aloads when they imprisoned Ares; according to the *Iliad*, it was a large bronze jar, and Ares was kept in it for thirteen months.

41. Corvus ('Crow'). The Crow is standing on Hydra and seems to be pecking at its back. It appears in only a single myth, shared with Hydra and Crater; see 39.1.

42. Centaurus ('Centaur'). According to the ancient representation, the Centaur carries a forward-leaning thyrsus (a staff tipped with a pine-cone ornament) in his left hand and an unidentified animal in his right hand. In the standard modern depiction, which can already be seen in Durer's chart of the southern sky, he holds a downward-facing lance rather than the thyrsus, and the animal is impaled on it; this animal is now known as Lupus ('Wolf'). **1.** This is the Centaur Chiron, tutor to Asclepius, Achilles and other great heroes, who was transferred to the sky because of his surpassing goodness. According to one account, Zeus transferred him after he had wounded himself on one of Heracles' poisoned arrows. As part of a sky-picture, the pious Centaur can be seen carrying an animal (Lupus, **43**) to sacrifice at the neighbouring altar (Ara, **44**). **2.** In some accounts, Centaurus was identified as the other noble Centaur, *Pholus, an alternative identification necessary if Sagittarius (**29**) was identified as Chiron.

43. Lupus ('Wolf'). This is effectively an attribute of the neighbouring Centaur (see **42.1**), and has no myths of its own.

44. Ara ('Altar'). This constellation was depicted either as an altar or as a censer. **1.** This was the first altar, forged by the *Cyclopes before the *Titanomachy, the war between Zeus and the Titans. The Cyclopes concealed their fire behind it to prevent the Titans from seeing the power of Zeus' thunderbolt. Zeus and his fellow gods swore their alliance by it before the war, and placed it in the heavens after their victory. **2.** This constellation appears in a sky-picture together with *Centaurus* (**42**) and *Lupus* (**43**), for Chiron can be seen carrying an animal to sacrifice at the altar. See **42.1**. **3.** Also in connection with Centaurus, it was suggested in one source that the Altar is a symbol of the marriage between *Peleus and Thetis, which was celebrated in Chiron's home.

45. Corona Australis (The Southern Crown). A constellation identified relatively late; it has no mythology in ancient sources, although two narratives, which rightly belong to Corona Borealis, (**5.5-6**), were referred to it. Hyginus suggests that this circlet of stars at the foot of Sagittarius (**29**) represents his crown, which he has thrown aside.

46. Piscis Austrinus ('Southern Fish'). For the only myth associated with this constellation, see *Pisces* (**32**).