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Rainbow. *See* Iris.

Rarus (*Ῥάρος*). It was believed the Demeter revealed the secrets of agriculture at Eleusis near Athens and, according to local tradition, the Rarian meadow at Eleusis was the first place to be sown with grain and harvested. Rarus was the eponym of this meadow, and the local genealogies linked him to *Triptolemus, who propagated the knowledge revealed by Demeter and whose altar and threshing-floor could be seen near the Rarian meadow. In one tradition, Rarus was the father of Triptolemus by a daughter of Amphictyon, in another the father of Celeus and grandfather of Triptolemus. It was sometimes said that Rarus, rather than *Celeus, received Demeter at Eleusis. [Pausanias 1.14.2, 38.6; Suda s.v. Rarias]

Remus. *See* Romulus.

Rhadamanthys (*Ῥαδάμανθυς*). A son of Europa and Zeus, and the brother of *Minos, king of Crete. He was proverbially wise and just and was famous in myth as a law-maker. There was disagreement on whether the Cretan constitution, which was highly admired in ancient times, was established by himself or by Minos, but it was generally agreed that he established laws for the Aegean islanders. It was said that Rhadamanthys introduced the principle that anyone who inflicted a wrong should suffer in exact proportion (*jus talionis*), and Heracles appealed to a law of Rhadamanthys to escape conviction after he had killed Linus. Although Minos succeeded to the Cretan throne, Rhadamanthys became the ruler of many of the smaller Aegean islands and part of the coast of Asia Minor; it was said that many of the islanders willingly delivered themselves into his power because of his reputation for justice. He finally settled in Boeotia, where he married *Alcmene after the death of her husband Amphitryon. There is no surviving explanation of his departure from the Aegean apart from a vague suggestion that he was exiled because he had killed one of his brothers. Alternatively, he and Alcmene were first united in a posthumous marriage in the *Isles of the Blessed. According to the *Odyssey* and Pindar he passed his posthumous existence there; but later authors generally followed Plato in placing him in Hades with Minos as one of the judges of the dead. According to an enigmatic statement in the *Odyssey*, the Phaeacians once carried him to Euboea to visit Tityus. [Antoninus 33; Apollodorus 2.4.9, 2.4.11, 3.1.2; Diodorus 5.79.1; Homer *Od* 4.562-4, 7.321-4; Pindar *Ol* 2.75-7; Plato *Gorgias* 523e-26b]

Rhea (*Ῥέα*). A Titan, daughter of Uranus and Gaia, and the consort of her brother *Cronus, the second ruler of the world. Because Cronus had been warned by an oracle from his parents that he would be deposed by one of his children, he swallowed them as they were born, causing endless grief to Rhea. Finally, while she was pregnant with Zeus, she asked the advice of her mother, who told her to give birth in Crete; there Gaia hid the child in a cave, and entrusted him to the care of the *Curetes and local nymphs. (For other traditions of the birthplace, *see* Zeus.) In place of their son, Rhea gave her husband a stone wrapped in swaddling-clothes, which he swallowed without realising what it was. According to a strange tale from Arcadia, she hid Poseidon there in a sheep-fold at his birth and gave Cronus a foal to swallow, telling him that she had given birth to a horse. According to Bacchylides, it was she who brought Pelops back to life after his father had fed him to the gods. In later times she was often identified with the Phrygian mother-goddess *Cybele. [Apollodorus 1.1.2-6; Bacchylides fr 42; Hesiod *Theog* 135, 453-91; Pausanias 8.8.2]

Rhea Sylvia or **Ilia**. The standard Greek foundation myth tells of a maiden seduced by a god, to whom she bore a son, or twin boys. The mother would be cast out and the boy or boys grow up in obscurity; on reaching manhood he (or they) would be reconciled with their family and proceed to found a city or name a region or people. A Roman foundation myth was developed according to this pattern. Rhea Sylvia was the daughter of Numitor, whose brother Amulius had taken the kingdom of Alba Longa from him. Amulius made Rhea Sylvia a Vestal virgin, so that she would not have children to dispute his succession. One day when she went to draw water she met a wolf and fled to a cave for safety. There she was raped by the god *Mars and in due time gave birth to twin boys. Amulius attempted to drown the children, but the boys were saved and suckled by a wolf. The mother was imprisoned according to Livy, but in other versions she became the consort of the river-god Tiber. Plutarch suggests that Amulius himself may have been her seducer. [Dionysius 2.56; Livy 1.21; Plutarch *Romulus* 3; Vergil *Aen* 1.272-7 with Servius] See Romulus.

Rhesus (*Ῥῆσος*). Son of Eioneus, a Thracian king, or, in the posthomeric tradition, a son of the Thracian river-god Strymon by one of the Muses, Rhesus came to Troy with a force of Thracians to fight as an ally of the Trojans in the final year of the Trojan war. According to the *Iliad*, he camped outside the wall at a distance from the Trojan warriors, and *Diomedes and *Odysseus, who had set out by night on a spying expedition, learned of his presence from *Dolon before he could join the fighting. The two Greeks crept forward during the night, and Diomedes killed Rhesus and twelve of his companions in their sleep, while Odysseus took his magnificent horses, which were as white as snow and as swift as the wind. Rhesus had also brought a chariot of gold and silver and golden armour. In another version Rhesus joined in the fighting on his arrival and had killed many Greeks before Athena, at the prompting of Hera, told Odysseus and Diomedes to set out on their nocturnal expedition. Later authors thought it necessary to offer some explanation for the murder of the sleeping Rhesus, which might seem unworthy of the Greek heroes. So in the *Rhesus* attributed to Euripides, Athena guided Odysseus and Diomedes to Rhesus, telling them that the Greeks would be unable to resist him if he survived the night, or if his horses drank from the Scamander and grazed on Trojan turf. The *Rhesus* also explained why he arrived at such a late stage in the Trojan war, for although Hector had summoned his aid much earlier, and Rhesus was anxious to respond because he wanted to repay Heracles for helping him to power in Thrace, he was held back by a long war with his neighbours, but according to a Hellenistic tale he was detained in Bithynia by his love for *Arganthe. [Euripides *Rhesus*; Homer *Il* 10.434-514 and schol 435; *Aen* 1.469 with Servius]

Rhexenor (*Ῥηξήνωρ*). Son of Nausithous, king of the Phaeacians, and brother of *Alcinous. For some unknown reason, Apollo struck Rhexenor down while he was still young; and he left only a single child, Arete, who married Alcinous. [Homer *Od* 7.62-6]

Rhode (*Ῥόδη*). A daughter of the river-god Asopus who bore Phaethon (otherwise a son of Clymene) and the Heliades to Helios (the Sun). Alternatively, she was a daughter of Poseidon and Amphitrite, and so is probably to be identified with *Rhodos. [Apollodorus 1.4.6; schol Homer *Od* 17.208]

Rhodope (*Ῥοδόπη*). A Thracian. Because Rhodope and her lover Haemon presumed to call one another Hera and Zeus, they were transformed into the neighbouring mountains in Thrace that bore their names. In some accounts their relationship was incestuous. [schol *Ibis* 561; Ovid *Met* 6.87-9; Plutarch *Fluv* 11]

Rhodopis (*Ῥοδῶπις*). **1.** A prostitute who lived at Naucratis in northern Egypt. As she was taking a bath one day, an eagle carried off one of her slippers and took it to Memphis where he dropped it into the lap of the king, Psammetichus, who was judging a law-suit. The king was so impressed by the beauty of the slipper and the strangeness of the occurrence that, Cinderella-style, he asked the court to look for its owner and bring her to him; when she was found, he married her. Some identified her with Doriche, a Greek woman who was brought to Egypt as a slave and was subsequently freed by her lover Charaxus, the brother of Sappho. According to a Greek tale mentioned by Herodotus, Rhodopis made such a fortune from her profession that she was able to pay for the construction of the third pyramid. [Aelian *VH* 13.33; Herodotus 2.134-5; Strabo 17.1.33] **2.** A huntress from Ephesus. She was a companion of Artemis and swore to remain a virgin, but Aphrodite, as goddess of love, was offended by her vow and brought it about that she should meet Euthynichus, a young man who had made a similar vow, while she was hunting in the woods, and that they should conceive a passion for one another. As a result, they put aside their vows and made love in a cave near Ephesus. Artemis punished Rhodopis by turning her into a spring known as the Styx, which was used in a virginity test. A girl who claimed to be a virgin would write an oath to that effect on a tablet and tie it to her neck. She would then wade into the spring, and if the level of the water remained unchanged, her oath was confirmed; but if it rose up and covered the tablet, the oath was shown to be false. [Achilles Tatius 8.12]

Rhodos (*Ῥόδος*). The consort of Helios (the Sun), and the eponym of Rhodes or a personification of the island. According to Pindar, Helios was absent when the gods divided the earth amongst themselves, and no land was allotted to him. When he finally arrived, he rejected a proposal by Zeus that the lots should be cast again, but asked instead that he should be given Rhodos (Rhodes), which he had observed as it first rose up from the sea. He made Rhodos his bride, and she bore him seven sons who gave their names to the main cities of Rhodes. She was a daughter of Poseidon by Amphitrite or Halia, or a daughter of Oceanus. Rhodes was the main centre for the worship of Helios in the Greek world. [Diodorus 5.55.4, 5.56.3-5; Pindar *Ol* 7.54-76 and schol] *See* Rhode.

Rhoecus (*Ῥοῖκος*). **1.** A Centaur who was shot by the young *Atalanta together with his companion Hylaeus when they tried to rape her in Arcadia. [Aelian *VH* 13.1; Apollodorus 3.9.2; Callimachus *Hymn* 3.222-4] **2.** A man from Cnidus who engaged in a love affair with a Hamadryad. Observing that an oak tree was about to topple over, he told his servants to prop it up, and the tree-nymph who would have perished with her tree was so grateful that she offered him the choice of whatever he wished. When he asked to sleep with her, she gave her assent, but warned him to have nothing to do with other women. A bee served as a messenger between them, and one day, as he was engaged in a game of draughts, he responded to it in an abrupt manner, which so angered the nymph that she deprived him of his sight. In the original version of this story, she would presumably have blinded him because the bee reported that he had been unfaithful to her. [schol Apollonius 2.477]

Rhoeo (*Ῥοιῶ*). Daughter of Staphylus and Chrysothemis, and the mother of the Delian seer Anius. She was born in the Rhodian Chersonese in the south-west corner of Asia Minor, and was seduced by Apollo when she came of age. Believing that a mortal was responsible for her pregnancy, her father shut her inside a chest and threw it into the sea. It was washed ashore on Delos, where she gave birth to a son, *Anius; and she laid him on the altar of Apollo and prayed to the god to save him if he was really his child. The god accepted the child and taught him the

art of prophecy. Rhoeo later married a Euboean, Zarex, and bore him five sons. [Diodorus 5.62.1-2; schol Lycophron 570, 580]

Robigo (feminine) or **Robigus** (masculine), also **Rubigo** – 'mildew', 'blight', a god of the corn. The exact name and sex of this god is uncertain, and there may have been a masculine and feminine form, as with Faunus and Fauna, Liber and Libera. The god had a festival, Robigalia, towards the end of April, a critical time for corn-growing when the crop might be blighted by mildew. A red dog and a sheep were sacrificed, and a prayer offered to safeguard the corn; it would be better if the god attacked the weapons of war ('robigo' also means 'rust') rather than the crops. [Columella 10.342; Ovid *Fasti* 4.901-42; Varro *LL* 6.16, *RR* 1.1.6]

Roma (Greek *Ῥώμη*). The personification of the city of Rome, worshipped as a goddess in her temple; Augustus linked his name to hers in the cult he established to 'Roma et Augustus', and a temple to Roma and Venus was built in the second century AD. Usually, on coins and reliefs, Roma is depicted as a seated war-goddess (a prototype of Britannia), with helmet, shield and spear. The most dramatic description of her is given by Lucan when the poet represents her as facing Julius Caesar at the Rubicon, forbidding him to cross the river and bring his armies against her. There is a clear vision of a tall woman, tower-crowned, her arms bare, in a state of deep grief, grey hair flowing loose. Caesar claims, against her charge of treachery, that he is her soldier, all his victories are for her benefit, and he asks her to favour his enterprise. [Livy 43.6; Lucan 1.185-205; Plutarch *Romulus* 1; Suetonius *Aug* 52; Tacitus *Ann* 4.37] *See* Romus.

Romulus (*Ῥωμύλος*). Son of Rhea Silvia (also called Ilia), Numitor's daughter, and Mars, the Roman god of war, his twin brother was Remus. When Amulius, who had robbed his brother Numitor of the throne of Alba Longa, discovered that Numitor's daughter had given birth to two strong boys, he put them in a basket and sent them down the river Tiber, expecting that they would be drowned. But the basket was washed on to a bank under a fig-tree, and a she-wolf suckled the babies (the representation of this scene on public monuments and coins and was among the most famous of Roman images). A wood-pecker, a bird sacred to Mars, was said to have brought them more solid food. A shepherd called *Faustulus rescued the boys, took them home, and, with his wife Larentia, brought them up. When they were grown Remus was arrested on a charge of cattle-rustling and brought before Amulius, who handed him over to Numitor, but Romulus came to his brother's rescue. Numitor was quickly able to recognise Remus and Romulus as his grandsons, supposedly dead; they successfully overpowered and killed Amulius and Numitor was restored to the throne of Alba Longa.

But the young men were ambitious and wanted their own city by the Tiber but there was disagreement about whether it should be built on the Palatine or Aventine, and who should name it. The decision was to be made by augury, but whereas Remus saw six birds first, Romulus saw twelve and claimed the victory. He started building a city by the Palatine when Remus scornfully jumped over the unfinished low walls; retaliation came immediately, and Romulus slew his brother.

Once Romulus and his supporters had built the new city as he wished, and given it his name, it needed people to live in it, so a sanctuary was set up for bandits, murderers and runaway slaves to become the new citizens. Then women were needed; the Romans (as they were now called after Romulus and the city) invited the neighbouring Sabine with their families to a festival, and during the proceedings seized the wives and daughters. When the Sabines returned armed to take them back, the women themselves pleaded for reconciliation between their old and new families; a treaty was drawn up and the Sabine leader, Titus Tatius ruled jointly with Romulus, but he died

(or was killed) soon after and Romulus was sole king. He reigned for over thirty years and during this time he expanded his city to become the strongest in the region. At the end of this time he was, one day, reviewing his troops on the Campus Martius (the flat training area outside the city-walls dedicated to Mars) when there was a great storm and an eclipse of the sun. When this abated Romulus had disappeared, and a Roman reported that he had been taken up to join the gods under the name *Quirinus. But there was a rumour that his political enemies among the patrician classes had murdered him. [Dionysius 1.76.1; Livy 1.3.10-16.8; Plutarch *Romulus passim*; Ovid *Fasti* 2.475-512, 3.1-28, 4.29-34, 4.806-62; Vergil *Aen* 1.276, 292, 6.778, 876, 8.342, 654, *Georg* 1.498]

Romus (*Ῥώμος*). Son of Aeneas by Lavinia or a son of Ascanius and grandson of Aeneas; in another version linking Troy to the future Rome he was a son of Emathion and sent to Italy by Diomedes. Romis and Romanus are also mentioned by name as possible eponyms for the city. Romulus ('little Romus') is a diminutive of Romus, and even Remus could be written as Romus. There is a further complication in that Roma is the feminine form, and so a lady of this name was assigned as wife to Aeneas or Ascanius, but again a Romus/Roma pairing is possible in the Italian custom of male and female aspects of a deity (*cf.* Liber/Libera and Robigo/Robigus above). In listing the alternatives Plutarch is clearly reflecting a genuine perplexity about the origin of the name of Rome as well as the identity and lineage of its founder, a perplexity compounded by the requirement to establish a Trojan link with Rome through Aeneas and his family. [Dionysius 1.72; Plutarch *Romulus* 2] *See* Romulus.

Rutulians. The Rutulians, led by *Turnus, provided the main opposition to the establishment of Aeneas and the exiled Trojans in a home in Italy. Their allies included Camilla, the devotee of Diana, with her female cohort of cavalry and Mezentius, the Etruscan exile. They were eventually defeated when Turnus submitted to Aeneas and was killed by him, but it was their Latin language and customs, rather than those of the Trojans, which survived. The chief Rutulian town was Ardea in Latium, the 'heron-town'; it was burned down by Aeneas and from its ashes arose a heron. [Ovid *Met* 14.573; Vergil *Aen* 12.821-40 and 7-12 *passim*]