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**Talaus** (*Ταλαός*). A son or grandson of Bias and Pero, Talaus was an Argive king who was the father of several figures associated with the Theban War, notably \*Adrastus, the Argive leader, and \*Mecisteus, \*Hippomedon and (in some accounts) \*Parthenopaeus, who were listed amongst the seven champions appointed by Adrastus, and \*Eriphyle, the wife of Amphiaraus. The wife of Talaus was variously named as Lysimache, Lyssianassa, or Eurynome. [Apollodorus 1.9.13] *See* Theban Wars (2)

**Talthybius** (*Ταλθύβιος*). He and Eurybates served as Agamemnon's heralds during the Trojan War. In the *Iliad*, their most notable mission was to take \*Briseis from Achilles, a task which they approached with some trepidation, although Achilles assured them when they arrived in his presence that he blamed Agamemnon rather than themselves. According to traditions which probably originated in early epic, Talthybius went with Odysseus to try to persuade \*Cinyras to fight at Troy, and to fetch \*Iphigeneia to be sacrificed at Aulis. He often appears in tragedy, notably in Euripides' *Trojan Women* in which, amongst other unpleasant duties, he had to remove Hector's son \*Astyanax from his mother to be put to death. According to one tradition, it was Talthybius who removed \*Orestes to safety when Agamemnon was murdered. He was the mythical ancestor of the Talthybiads, the family which provided heralds to the Spartan state. Herodotus tells how he intervened posthumously at the time of the conflict between Greece and Persia to force the Spartans to atone for a breach of diplomatic immunity. When the Spartans killed the two Persian heralds who had been sent by Darius to ask for their submission, Talthybius was so enraged that he ensured that they received no favourable omens at their sacrifices until two Spartans offered themselves up to the Persians in exchange for the murdered heralds. [Apollodorus *Ep* 3.9, 22; Euripides *Trojan Women*; Herodotus 7.134-7; Homer *Il* 1.320-48, 3.118, 4.192, 7.268, 19.196-267, 22.897]

**Talos** (*Τάλως*). **1.** A huge man of bronze constructed by Hephaestus. Zeus gave him to Europa, or Hephaestus to her son Minos, to guard the island of Crete. He used to run round the coast of Crete three times a day and kept strangers at bay by hurling boulders at their ships. This giant automaton was vulnerable at a single point, his ankle, for he had a single vein which ran from his neck to his ankle, where a nail was driven into it to act as a stopper or it was covered by only a thin layer of skin; if the nail were pulled out, or the vein were punctured at this point, his life-fluid would drain out. When the \*Argonauts visited Crete towards the end of their return journey, Talos kept them at bay for a time by hurling rocks at their ship, but \*Medea or \*Poeas finally managed to kill him by exploiting this weakness, for she tricked him into letting her approach him by promising to make him immortal, and then either pulled the nail from the end of his vein or she put a spell on him, causing him to graze his ankle on a rock so that his life-fluid poured out like molten lead. (In another version the archer Poeas shot him in the ankle with the same effect.)

Talos was sometimes described as the last survivor of Hesiod's bronze race (*see* Bronze Age). In some accounts, he had the power to burn people up, apparently by heating himself in a fire and hugging them in a deadly embrace. There was a tradition that Talos had previously lived in Sardinia (Sardo), where he had killed many people, and that their ghastly grin as they died in his embrace gave rise to the expression 'a Sardonic smile'. [Apollodorus 1.9.26; Apollonius 4.1638-88; Eustathius on *Od* 20.302; Simonides 568] **2.** Son of Perdix, the sister of Daedalus. As a pupil of his uncle \*Daedalus in Athens, he proved to be highly inventive, devising a potter's wheel, a tool for making circles, and above all the first metal saw, which was suggested to him by the jagged teeth in a snake's jawbone. Fearing that his young pupil's fame would outshine his own, Daedalus hurled him from the Acropolis, and when Daedalus

was seen burying Talos, or when the corpse was discovered, he was convicted of murder by the \*Areopagus and took refuge with Minos in Crete. The youth killed by Daedalus was sometimes called \*Perdix. [Apollodorus 3.15.9; Diodorus 4.76.4-7]

**Tanais** (*Τάναις*). The river now known as the Don which flows into the north-eastern corner of the Black Sea. It was a trade route to central Asia, and in one version of the myth of the \*Argonauts, they travelled home by sailing up the Tanais and making their way to the northern seas and thence to the Mediterranean. [schol Apollonius 4.282]

**Tanaquil**. Wife of Tarquinius Priscus (formerly called Lucumo) who persuaded him to move to Rome, where he eventually succeeded to the throne as the sixth king. She could read omens, which not only assisted her husband but was also instrumental in the birth of \*Servius Tullius. She took an interest in Servius and allowed him to be brought up in the palace. [Dionysius 3.46-73; Livy 1.34-51]

**Tantalus** (*Τάνταλος*). **1.** Son of Zeus (or Tmolus) and the nymph Pluto; the father of Pelops and ancestor of the Pelopids. He was a wealthy Lydian king who lived on the slopes of Mount Sipylus near the western coast of Asia Minor. He married Euryanassa, daughter of the local river-god Pactolus (his wife is also given as Dione, or Sterope or Clytia), and was the father of three children: \*Broteas, apparently his successor; \*Pelops, who crossed over to the Peloponnese; and \*Niobe, who became the wife of Amphion.

Tantalus was proverbially rich, and he mixed on familiar terms with the gods. His good fortune, however, tempted him to presumption, and he was best known for the terrible punishment inflicted on him after his death. In the *Odyssey*, Odysseus saw him standing in a pool in Hades: the water rose up to his chin, but whenever he stooped down to drink, it vanished away, and branches heavy with fruit hung all around him, but whenever he reached out towards them, the wind tossed them as high as the clouds. But in another early epic, the *Returns*, a rock was suspended above his head, ready to crash down on him if he tried to enjoy any of the good things set before him. In later sources these two forms of punishment were often combined.

The author of the *Odyssey* seems to have assumed that his audience would have known the reason for the punishment. According to the *Returns*, Tantalus became an associate of the gods, and Zeus gave him permission to ask for whatever he desired, but when he asked to live a life of unending contentment like that of the gods, Zeus was so appalled by his presumption that he provided him with all that he could desire and yet prevented him from ever profiting by it by the constant threat of the rock. In other sources, he is said to have abused the hospitality of the gods by revealing their secrets to mortals, or by stealing their nectar and ambrosia to share it with mortals, or he denied the divinity of the Sun. Some accounted for the punishment by a more sinister story, saying that Tantalus slaughtered his young son \*Pelops, boiled his flesh in a cauldron, and served it as a meal to the gods. No explanation is offered for his action (although scholars in late antiquity suggested that he wanted to test the divinity of the gods, or even that this was an extravagant gesture of hospitality). The gods were not deceived (except for Demeter, who was distracted by the loss of her daughter and ate one of the child's shoulders), and they soon returned Pelops to life again.

There is one other story about Tantalus which has no connection with the usual traditions. After \*Pandareus had stolen an animated golden dog from the shrine of Zeus in Crete, he asked Tantalus to look after it, and, when Hermes came in search of it, Tantalus swore that it was not in his possession. But Hermes discovered that he had it, and Zeus punished Tantalus for his perjury by burying him under Mount Sipylus. [Antoninus 36; Athenaeus 281b; Diodorus 4.74; Euripides *Orestes* 4-10 and schol; Homer *Od* 11.582-92 and schol 11.582,

19.158; schol Lycophron 152; Pindar *Ol* 1; Plato *Crat* 395d-e] (**L.**) **2.** In some accounts, the sons of Thyestes who were killed by Atreus and served to their father were named Tantalus and Pleisthenes. According to Euripides and some later authors, Clytemnestra was first married to a certain Tantalus who was killed by Agamemnon together with his child by Clytemnestra. Some identified this Tantalus as a son of Thyestes (who could not, in that case, have been murdered by Atreus), and others as a son of Broteas and grandson of Tantalus (1). [Apollodorus *Ep* 2.16; Euripides *Iph Aul* 1149-52; Hyginus 88; Pausanias 2.18.2, 22.4]

**Taphius** (*Τάφιος*). The first ruler of the isle of Taphos and the Taphian (Echinadian) islands near the entrance to the Gulf of Corinth. The inhabitants of the islands, who were notorious for their piracy, were known as the Taphians or Teleboans. Taphius was born to Poseidon and Hippothoe, a granddaughter of Perseus, after the god had abducted her to Taphos. The Perseid descent of Taphius made it possible for his grandsons, the sons of Pterelaus, to claim Perseus' kingdom of Mycenae from \*Electryon, another Perseid. Although they were killed when they tried to seize the land, this was an important episode in mythical history because it led to the exile of \*Amphitryon and the birth of Heracles in Theban exile. According to Apollodorus, Taphius accompanied his grandsons on this raid. In some sources Taphius is described as the son of Pterelaus rather than his father. [Apollodorus 2.4.5-6; schol Apollonius 1.747]

**Taraxippus** (*Ταράξιππος*). At a particular point on the race-course at Olympia, next to a circular mound, the horses would often panic for no apparent reason, causing chariots to be destroyed and their drivers to be injured. Imagining that a malicious daemon, a Taraxippus or 'Horse-scarer', must be responsible, the charioteers tried to appease him with sacrifices and prayers. The origin of the daemon was generally traced to the bridal races held by \*Oenomaus, a mythical king of Elis (where the Olympic games were held). Perhaps the horse-scarer was Oenomaus himself, still angry that he had met his death in his race with Pelops, or it may have been his charioteer \*Myrtilus, or Alcathous, one of his daughter's suitors who had been killed by him in an earlier race. Pausanias thought it more probable that this was a manifestation of Poseidon. There was another Taraxippus at the Isthmian games, identified with \*Glaucus, Sisyphus' son, who had been killed by his own man-eating horses. [Pausanias 6.20.15-19]

**Tarpeia** (*Τάρπεια*). Daughter of Tarpeius, who had been put in charge of the citadel on the Capitoline hill by Romulus. During the war with the Sabines Tarpeia fell in love with the enemy leader, Tatius, and promised to open the gates for him in return for a reward – marriage with his and 'what his soldiers had on their left arms'. She meant their gold bracelets, but, when she had let in the Sabines, they crushed her to death with the shields on their left arms. In some version there were attempts to reinstate Tarpeia, either by saying that she was Tatius' daughter abducted by Romulus, or that she was a Vestal virgin who had only pretended to betray the Romans to lure the enemy into the citadel. The Tarpeian rock was named after her, which had a sheer drop from the south-west slope of the Capitoline hill; the usual Roman method of execution was to throw criminals from it. [Dionysius 2.38; Livy 1.11; Ovid *Met* 14.775-7; Plutarch *Romulus* 17; Varro *LL* 5.41; Vergil *Aen* 8.347]

**Tarquins**. The family from which came the last kings of Rome. They were eventually expelled by Junius Brutus and the Republic established. Tarquinius Priscus (whose father came from Corinth) was the fifth king (616-579 BC); he settled in Etruria, but then, on the prompting of his wife \*Tanaquil, went to Rome and eventually was given the throne, not it seems by force of arms but through his wealth and ability. Responsibility for the influence of Etruscan customs and ritual in Rome was attributed to him. He was succeeded by \*Servius

Tullius, who was born to a slave of his house in a miraculous way and brought up under the protection of Tanaquil. The sons of Tarquin eventually ousted Servius and Tarquinius Superbus ("Tarquin the Proud") became the seventh and last king. The latter's method of keeping order was illustrated in the advice to his son: when walking through a field of poppies he decapitated the tallest ones. For the events which led to the fall of the Tarquins, *see* Tullia, Lucretia.

**Tartarus** (*Τάρταρος*). A murky region beneath the Underworld which served as a prison and place of punishment. According to Hesiod, it came into being as one of the first features of the universe after Chaos, together with Gaia and Eros. It was so far below that an anvil falling from the earth would take ten days to reach it, or, in the dimensions given in the *Iliad*, it was as far beneath Hades as the heavens are above the earth. It was encircled by a wall of bronze and Poseidon had affixed gates of bronze to it; or, in Homer's version, it had gates of iron and a threshold of bronze.

In Hesiod's account of the earlier history of the gods, Tartarus was used by Zeus as a prison for the \*Titans, and it is clearly implied that the \*Cyclopes and \*Hundred-handers were consigned there by their father Uranus until they were recovered by Zeus, who benefited from their help in his war against the Titans. It is agreed in most sources that the Hundred-handers were subsequently sent back to Tartarus to guard the defeated Titans and remained there ever afterwards. Zeus seems to have found little use for Tartarus otherwise, except as somewhere where he could threaten to send other gods when they opposed his authority. Although Hesiod suggests that Zeus imprisoned \*Typhon in Tartarus, in the later tradition the monster was said to have been buried under Etna.

As time progressed, the distinction between Tartarus and \*Hades became increasingly blurred. It is suggested in a Hesiodic fragment that \*Salmoneus was consigned to Tartarus rather than Hades, and, in the works of Plato and later authors, Tartarus was often used as a name for the part of the Underworld where mortal sinners were subjected to punishment. The personified Tartarus was a suitable parent for monsters and other sinister beings, and he was said to have fathered Typhon by Gaia, and in some accounts, Echidna, Thanatos, and the eagle that tormented \*Prometheus. [Apollodorus 2.1.2; Hesiod Theog 119, 713-45, 821-2, fr 30, 54; Homer *Il* 8.13-16, 478-81; Hyginus *Astr* 2.15; Plato *Gorgias* 523b, 526b, *Rep* 616a; Sophocles *Oedipus at Colonus* 1574]

**Taurus** (*Ταῦρος*). The second sign of the zodiac. *See* Constellation 22.

**Taygete** (*Ταῦγέτη*). One of the \*Pleiades, a daughter of Zeus and Pleione. Through \*Lacedaemon, her son by Zeus, she was the ancestor of the Atlantid kings of Sparta, and she gave her name to Taygetus, the mountain range which towers over Laconia. Taygete also appeared in a story which explained the origin of the golden-horned Cerynitian hind when was captured by Heracles (*see* the third \*Labour of Heracles). Once, when she was being pursued by Zeus, Artemis had saved her by transforming her into a hind, and, after she had returned to human form, she showed her gratitude to the goddess by dedicating a golden-horned hind to her. [Apollodorus 3.10.3; Pausanias 3.1.2; schol Pindar *Ol* 3.53]

**Tecmessa** (*Τέκμησσα*). Daughter of Teleutas, a Phrygian king. Tecmessa was captured by \*Ajax when the hero raided her father's city during the earlier years of the Trojan War, and she became his concubine. She is best known for her prominent role in Sophocles' *Ajax*, where she has the highest regard for Ajax, who has treated her as if she were his legitimate wife. When he resolves to commit suicide after his madness, she pleads with him to desist for her sake and that of their son Eurysaces, but without effect. After the war she and Eurysaces

were sent to Salamis, the homeland of Ajax. [Servius on *Aen* 1.619; Sophocles *Ajax* 485-595, 787-973]

**Tectamus** (*Τέκταμος*). A son of Dorus, Tectamus sailed to Crete with Aeolian and Pelasgian followers and made himself king of the island (which had a predominantly Dorian population in historical times). He was succeeded by his son Asterius or Asterion, who married \*Europa and left the throne to Minos, one of her sons by Zeus. [Diodorus 4.60.2-3, 5.80.2]

**Tegeates** (*Τεγεάτης*). A son of \*Lycaon; the founder of Tegea in Arcadia. [Pausanias 8.3.4]

**Teiresias** (*Τειρεσίας*). Son of Everes and Chariclo and a descendant of Oudaeus, one of the \*Sparti, Teiresias was the blind prophet of Thebes. There were two conflicting accounts of how he came to lose his sight and to gain his prophetic powers. In one, it was the consequence of a temporary sex-change, for, in his younger days, he happened to see a pair of snakes coupling on Mount Cithaeron in Boeotia (or on Cyllene in Arcadia); when he struck at them with his staff, killing one or both of them, he at once became a woman. After some time had passed, seven years in one account, he saw a pair of snakes coupling at the same spot, and, when he struck them as before, he returned to his original sex. (In other versions, he killed the female snake on the first occasion and became a man again when he killed the male on the second, or he saw the same pair of snakes both times and wounded them on each occasion. His interlude as a woman had important consequences for him because Zeus and Hera had been arguing as to whether men or women gain more pleasure from love-making, and they decided to ask Teiresias, who was in a position to know. He replied that if the pleasure is judged on a scale of ten, a man enjoys one degree of pleasure and a woman nine. Hera was angered by his response and blinded him, but Zeus rewarded him by granting him the gift of prophecy as well as the privilege of living for seven generations. According to the other main tradition, Teiresias was blinded because he saw Athena naked, for while Athena and her friend Chariclo, the mother of Teiresias, were bathing one day in the midday heat in a spring on Mount Helicon, Teiresias, who was thirsty from a hunting trip, stumbled across them as he came there to drink. The angry Athena blinded instantly, and, when Chariclo reproached the goddess, she explained that the laws of Cronus required such a punishment and that it could never be retracted. But she compensated Teiresias for his blindness by giving him his prophetic powers, a staff to guide his steps, a long life, and the preservation of his understanding after his death; in a slightly different version, Athena covered his eyes with her hands to remove his sight. There was also a tradition that Teiresias was blinded by the gods because he had divulged their secrets to mortals. In the *Odyssey*, the privilege of retaining his understanding after death is said to have been granted to him by Persephone. On the instructions of Circe, Odysseus sacrificed a black ram to Teiresias when he visited the Underworld; the prophet approached him with a golden staff in his hand, and advised him about his return journey, the killing of the suitors and his subsequent career.

Although Teiresias would probably have been represented delivering prophecies to the kings of Thebes in early epic, all the surviving evidence on such prophecies comes from tragedy and later sources. His appearances in tragedy seem to have followed a regular pattern. When summoned to give advice, the aged and irascible Teiresias would be led in front of the king by a boy, and, after he had made an unerring but unwelcome revelation, often with reluctance, the meeting would degenerate into a confrontation in which the ruler would exchange abuse with the unyielding seer. This tension between ruler and seer, each with his own area and source of authority, could be exploited to great advantage for the construction of dramatic plots.

In chronological order, Teiresias offered the following revelations and advice to the Thebans and their rulers. He advised \*Pentheus not to oppose the introduction of the cult of Dionysus, warning that he would suffer a gruesome death if he refused to honour the god. After \*Laius had abducted Chrysippus, Teiresias advised him to appease Hera. In Sophocles' *Oedipus the King*, \*Oedipus summoned Teiresias to enquire about the identity of the murderer of \*Laius whose presence at Thebes was causing a plague. Knowing that Oedipus himself had been the unwitting killer of Laius (who was his true father), Teiresias was understandably reluctant to reveal it, and, when Oedipus forced him to speak, he stated the truth, but in such terms that the full meaning of his words was far from clear. In Sophocles' *Antigone*, Teiresias told \*Creon that the gods were refusing all sacrifices from the Thebans because they were angered by Creon's decree that Polyneices' body should be left unburied and his order that Antigone should be entombed alive. In Euripides' *Phoenician Women*, Teiresias told the Thebans that they would defeat the Argives in the Theban War if Creon's son \*Menoceus willingly sacrificed himself to appease Ares for Cadmus' murder of the Theban dragon. Ten years later, when the \*Epigoni attacked Thebes, he told the Thebans that the city was fated to fall, and recommended that they send a herald to the enemy to discuss a truce while making a secret withdrawal by night. Teiresias was also credited with two other disclosures: he revealed to \*Amphitryon that Zeus had assumed his form to sleep with his wife \*Alcmena, and, according to Ovid, he disclosed that \*Narcissus would be long-lived if he never came to know himself, which turned out to be true in an unexpected way.

Teiresias had a daughter \*Manto, herself a noted seer (and, according to Pausanias, another daughter, Historis, who played the role usually ascribed to \*Galinthis) there is no record of his wife's name. His long life finally came to an end when Thebes fell to the Epigoni. He joined the other Thebans in their secret withdrawal, and, when they arrived at the spring of Tilphusa as they were travelling west from Thebes, he died as he drank from its cool waters. According to another tradition, he was captured by the Epigoni and died at Tilphusa as they were taking him to Delphi to be dedicated to Apollo with other spoils from the war. A summary of the *Returns*, an early epic in the Trojan cycle, suggests that he died and was buried at Colophon in Asia Minor after the Trojan war. [Apollodorus 2.4.8, 3.6.7, 7.3; Callimachus *Hymn* 5.57-136; Euripides *Phoenissae* 834-959, 1598-94 and schol 1760; Homer *Od* 10.492-5, 11.90-151 and schol 10.494; Hyginus 75; Pausanias 9.11.3, 9.33.1; Proclus on *Returns*; Sophocles *Antigone* 988-1090, *Oedipus* 300-462; Statius *Theb* 10.459ff]

**Telamon** (Τελαμών). A son of Aeacus, king of Aegina, and Endeis. He and his brother \*Peleus were exiled from Aegina at an early age for killing their half-brother Phocus. They committed this crime either at the request of their mother, who was angry that Aeacus had fathered this child by another woman, or because they were jealous of his prowess as an athlete. Some said that the brothers drew lots, and that, when Telamon was chosen to kill Phocus, he hurled a discus at his head while they were exercising together; in other versions, Peleus dealt the death blow or the two brothers acted in conjunction. Aeacus exiled both of them, and Telamon took refuge at the court of Cychreus in Salamis, an island off the coast of Attica not far north of Aegina. He married the king's daughter, Glauce, and succeeded to the throne when his father-in-law died without a male heir. Although he asked to return to Aegina, Aeacus would not allow him to land on the island, and he argued his case unsuccessfully from a mound of earth in the sea. He later married Periboea, a granddaughter of Pelops, and fathered \*Ajax, who was second only to Achilles, the son of Peleus, as the mightiest of the Greek warriors at Troy. Heracles prayed for his birth during a visit to Telamon and suggested his name; *see* Ajax.

Telamon was a notable warrior in his own right. He joined the \*Argonauts and took part in the hunt for the \*Calydonian Boar; but it is appropriate that this father of a great hero of the

Trojan War should have been best remembered for his part in the first sack of Troy. When Heracles set out on his punitive expedition against \*Laomedon, the father of Priam, Telamon accompanied him as an ally. Indeed, Telamon proved to be a bolder ally than Heracles might have wished because he was the first to break through the wall of Troy and enter the city, a feat which enraged Heracles, lest another might be regarded as braver than himself. Seeing Heracles bearing down on him with a drawn sword, Telamon hastily piled some stones together and said that he was building an altar to Heracles Kallinikos (the Noble Victor). This gesture delighted Heracles, who put his anger aside and offered him Laomedon's daughter \*Hesione as a prize; she became his concubine and bore him a further son, \*Teucer. During the journey back from Troy, Telamon helped Heracles to defeat the Coans and the giant Alcyoneus. A few sources also suggest that he accompanied Heracles on his voyage to the land of the Amazons, and, in one account, he is said to have killed Melanippe, the sister of the queen of the Amazons. The Salaminians showed visitors a stone on which Telamon stood as he watched Ajax and Teucer sail away to Troy. Afterwards, when Teucer returned without Ajax (who had killed himself), he blamed him for not having come to his half-brother's aid, and turned him away from Salamis. [Apollodorus 2.7.4, 3.12.6-7; Diodorus 4.72.6-7; schol Euripides *Andromache* 687; Lycophron 450-69; Pausanias 2.29.7; Pindar *Nem* 3.36-9 and schol, *Isth* 6.35-54]

**Telchines** (*Τελχίνες*). A group of daemons who lived on the island of Rhodes at an early stage in mythological history. They were famous for their skills as craftsmen and sorcerers. It was said that they were the first to fashion images of the gods, and several ancient statues, such as the Apollo Telchinus at Lindus, bore their name. They were also skilled in metal-working and some said that they made Poseidon's trident or even the sickle that \*Cronus employed to sever the genitals of Uranus. As magicians, they could alter their form and summon clouds, rain, hail and snow at will. According to Diodorus, they were sons of Thalatta (the Sea) and the earliest inhabitants of Rhodes, and they reared the infant Poseidon with the help of Caphira, daughter of Oceanus. Others described them as sons of Pontus and Gaia, or of Tartarus and Nemesis. When they foresaw the coming of Deucalion's flood, they abandoned Rhodes and dispersed to different parts of the world, but there are other versions of their end: Zeus destroyed them with his thunderbolt because of their presumption or sank them beneath the sea because they had the evil eye, or they were killed by Poseidon or Apollo for similar reasons. [Callimachus *Hymn* 4.31, fr 75; Diodorus 55-56.1; Ovid *Met* 7.365-7; Strabo 10.3.7, 10.3.19, 14.2.7]

**Telchis** (*Τελχίς*). When \*Apis, one of the earliest rulers of the Peloponnese behaved in a cruel and tyrannical fashion, Telchis and Thelxion plotted against him and killed him. According to the local tradition at Sicyon, Telchis, son of Europs, was the third king of Sicyon, and Apis and Thelxion were his son and grandson who succeeded to the throne in turn. [Apollodorus 2.1.1; Pausanias 2.5.5]

**Telegonus** (*Τηλέγονος*). Son of Odysseus and Circe. Telegonus, who is not mentioned in the *Odyssey*, was the leading figure in the *Telegonia*, the last epic in the Trojan cycle. When he came of age, he left his mother's remote island to search for his father. It happened that a storm carried him to Ithaca, where he plundered some cattle for provisions without realising that he was in his father's homeland; when Odysseus resorted to arms to recover them, Telegonus killed him with his spear, which was tipped with the needle from a sting-ray. It was said that Hephaestus had made this strange but deadly weapon by removing the needle from a sting-ray killed by the sea-god Phorcys. When Telegonus discovered that he had caused the death of his father, he was overcome by grief and took the corpse to Circe's island for burial,

accompanied by Penelope and her son Telemachus. There was then a double wedding in which Telegonus married Penelope, his father's widow, and Circe married Telemachus, her dead lover's son. Circe later transferred Telegonus and his wife to the Isles of the Blessed. Some said that Italus, the eponym of Italy, was their son, and Telegonus himself was subsequently introduced into Italian myth as the founder of Praeneste and Tusculum. [Apollodorus *Ep* 7.36-7; Dionysius 4.45; Hesiod *Theog* 1014; schol Homer *Od* 11.134; Lycophron 795-6; Epic Cycle *Telegony*]

**Telemachus** (*Τηλέμαχος*). The only son of \*Odysseus and \*Penelope; he was still a child when Odysseus left for Troy and grew up without any memory of his father. When Odysseus pretended to be mad to escape involvement in the Trojan War, \*Palamedes threatened the infant Telemachus with his sword or placed him in front of his father's plough, provoking a reaction from Odysseus that exposed his pretence. According to another story, the young Telemachus once fell into the sea but was rescued by dolphins, and Odysseus showed his gratitude by placing the image of a dolphin on his shield. In the absence of Odysseus, the herald Medon took care of Telemachus during his earlier years, and Mentor supervised the affairs of the kingdom. When it seemed increasingly probable that Odysseus would never return, the palace was thronged by local noblemen who lived off Odysseus' wealth while they sued for Penelope's hand. Telemachus was too young and isolated to attempt to confront these unwelcome visitors.

At the beginning of the *Odyssey*, Athena visited Telemachus in the guise of Mentès, the ruler of some islands nearby, and urged him to oppose the suitors at a public assembly, and then to travel to Pylos and Sparta on the mainland to seek for news of his father. After an inconclusive assembly, he travelled safely to Pylos with the aid of Athena, who was now disguised as Mentor. He received a gracious welcome from Nestor at Pylos and then from Menelaus at Sparta. Both recounted their memories of the great war at Troy and the return voyages of the Greeks; Menelaus was able to tell Telemachus that Proteus, the old man of the sea, had assured him that Odysseus had not been killed but merely detained by Calypso. Although the suitors had plotted to ambush Telemachus on his return voyage, he escaped them with the aid of Athena, who warned him to change his route. He was accompanied on the voyage by the seer Theoclymenus, who interpreted a favourable omen for him after their arrival. Odysseus himself had landed shortly before on a Phaeacian ship, and Telemachus met him at the hut of Eumaeus. He and his father, who was disguised as a beggar, then went together to the palace to prepare their next move. Telemachus played a valuable role in the final confrontation with the suitors when he removed their weapons from the hall, ensured that his disguised father was allowed to take part in the archery contest, and assisted him in the subsequent fighting.

The traditions about the later life are conflicting and sometimes absurd. In the *Telegony*, the last epic in the Trojan cycle, Telegonus, the son of Odysseus and Circe, came in search of his father and accidentally killed him. When he realised what he had done, he returned to Circe's island with his father's corpse, accompanied by Telemachus and Penelope. Circe conferred immortality on Telemachus and his mother, after taking Telemachus as her husband; in some accounts she bore him a son, \*Latinus. The story takes a further turn in the work of Lycophron, a Hellenistic poet, who reports that Telemachus later killed Circe (although she was generally thought to be a goddess), and that he was then killed in his turn by Cassiphone, Circe's daughter by Odysseus, who avenged her mother's death by slitting the throat of the murderer. In a tradition known to Aristotle it was said instead that Telemachus married Nausicaa, who bore him a son, Perseptolis or Ptoliporthos. The further suggestion that he married Polycaste, the youngest daughter of Nestor, seems to have been prompted by a passage in the *Odyssey* which describes how Polycaste bathed Telemachus while he was



visiting her father in Pylos. The children credited to him from this marriage were Perseptolis and Homer. [Aristotle fr 506; Homer *Od* 1-4, 13-24 with schol and Eustathius on 16.118; Hyginus 95, 127; Lycophron 805-10; Plutarch *Soll An* 36]

**Telephassa** (*Τηλέφασσα*). The wife of Agenor, king of Phoenicia, and the mother of Europa, Cadmus, Phoenix and Cilix, and also, in some accounts, Thasus and other children. When Agenor told his sons to search for Europa after her abduction by Zeus, Telephassa accompanied Cadmus. She died while they were in Thrace, and Cadmus saw to her burial before he travelled south to become the founder of Thebes. [Apollodorus 3.1.1, 4.1]

**Telephus** (*Τήλεφος*). Son of Heracles and Auge. As the adopted son and successor of \*Teuthras, who became the husband (or adoptive father) of Auge, Telephus was the king of Teuthrania, in Mysia in the north-western corner of Asia Minor, at the time of the Trojan War. For his birth, *see* Auge. Although there was an early tradition that Heracles seduced Auge while she was living in Asia Minor as Teuthras' adopted daughter, it was generally believed that Telephus was born in Arcadia. According to one account, Auge's father Aleus, an Arcadian king, packed her and her son into a chest after discovering that she had given birth to, and threw it into the sea, but it was washed ashore in the land ruled by Teuthras, who married Auge and adopted Telephus. According to the most familiar version, however, Telephus was exposed in Arcadia at the order of Auge's father or concealed there by Auge herself, but was fed by a doe until some shepherds discovered him and brought him up. When he came of age, he consulted the Delphic oracle about his parentage, and he was advised to travel to Teuthrania, where he rediscovered his mother (who was now the wife of Teuthras); Teuthras, who had no son of his own, adopted him as his successor. There was a tradition that Auge's father had made his daughter a priestess because he had been warned by an oracle that she would bear a child who would kill his sons, and that Telephus killed his uncles (in unrecorded circumstances) before leaving Arcadia. There is also a story recorded by Hyginus in which Teuthras offered Auge to Telephus as a wife after he and \*Parthenopaeus had helped him to foil an attempt by \*Idas to rob him of his kingdom. Wanting to remain faithful to her love for Heracles, Auge planned to kill him on their wedding-night, but the gods sent a huge snake between them, and they soon discovered their true relationship.

When Agamemnon and the Greeks first set out for the Trojan War, they had little knowledge of the region and attacked the kingdom of Telephus in the belief that it was Troy. Telephus rallied his people and chased the Greeks back to their ships, killing many of them, notably \*Thersander. But he was unable to withstand an attack by Achilles, and was put to flight; he caught his foot in a vine-branch during the pursuit and was wounded in the thigh by Achilles. When the wound failed to heal, he was advised by an oracle that it could be cured only by the man who had inflicted it. So he went to Argos to seek the help of Achilles (for the Greeks had been scattered by a storm after their attack on Mysia and had returned home for a time); in return for a promise that he would show them the route to Troy, Achilles cured him by scraping rust from his spear into the wound. In a famous scene from a lost play by Euripides, Telephus appeared in rags and snatched Agamemnon's son Orestes from his cradle, threatening to kill him if he received no help. Although the Greeks asked him to fight on their side, he refused because he was married to one of Priam's daughters, Laodice. His son Eurypylus fought as an ally of the Trojans at the end of the war. [Apollodorus 2.7.4, 3.9.1, *Ep* 3.17-20; Diodorus 4.33.7-12; Hesiod fr 165; schol Homer *Il* 1.59; Hyginus 99-101; Pausanias 8.4.9; Proclus on *Cypria*; Strabo 13.1.69]

**Tellus**. The personification of mother-earth for the Romans, corresponding to the Greek Gaia. *See* Terra.

**Telphusa** (Τέλφουσα). The nymph of the Boeotian spring of that name, at the foot of a cliff between Haliartus and Alalcomenae. The spring originally lay in open ground and the young Apollo was so delighted by the spot that he wanted to build his temple there, but Telphusa had no wish to share her site with a god whose renown would outshine her own, and she persuaded him that the noise of the animals drinking at her springs would be a constant irritation. When he was confronted by a dragon at the site that she had recommended, he realised that her advice had not been disinterested and humbled her by placing her streams beneath a cliff, and he erected an altar nearby where he would be honoured as Apollo Telphusius. The seer \*Teiresias died as he was drinking from this spring, and his grave lay beside it. [*Homeric Hymn Apollo* 3.244-76, 374-87; Pausanias 9.33.1]

**Temenus** (Τήμενος). **1.** A son of Pelasgus who lived at Stymphalus in Arcadia. According to local tradition, he brought up Hera, and the goddess often returned to him in Stymphalus during her frequent quarrels with her husband. [Pausanias 8.22.2] **2.** A son of Phegeus, king of Psophis in Arcadia, and Arsinoe. He and his brother Axion ambushed and killed \*Alcmaeon at the order of their father, and delivered their mother into slavery when she rebuked them for the murder, but they were soon killed in their turn by the sons of Alcmaeon. [Pausanias 8.24.10] **3.** Son of Aristomachus; one of the Heraclids. After the Heraclids had completed their invasion of the Peloponnese with their Dorian allies, the throne of Argos was allotted to Aristomachus; but his sons arranged for him to be murdered when he favoured his daughter Hyrnetho and her husband Deiphontes above themselves. [Apollodorus 2.8.2-5; Pausanias 2.18.6-19.1]

**Temesa** (Τεμέσα), **Hero of.** A ghostly spirit who intimidated the inhabitants of Temesa in the south of Italy. When Odysseus called in at the city during his wanderings, a member of his crew called Polites raped a virgin while drunk and was stoned to death by the inhabitants. The spirit of the dead man embarked on a reign of terror, murdering local people and attacking old and young alike until the Temesans consulted the Delphic oracle, which advised that he should be honoured as a hero in a temple of his own and that the most beautiful virgin in the city should be sacrificed to him every year. This continued until a certain Euthymus visited the city and fell in love with a virgin who was about to be 'married' to the hero. In return for her promise of marriage, he waited in the temple until the hero came for her and gave him such a beating that he dived beneath the sea and never troubled the Temesans again. Although it seems that this Euthymus was originally a legendary figure, a son of the river-god Caecinus, he was generally identified with a famous boxer of that name who won three Olympic victories in the early fifth century BC. [Aelian *VH* 8.18; Pausanias 6.6.7-11; Homer *Od* 10.224-5]

**Temon** (Τέμων). A member of an ancient Thessalian people, the Aenianians. After they had changed their homeland a number of times, the Aenianians wanted to settle by the River Inachus in the Argolid. An oracle had revealed that if the Inachians gave away any part of their country, they would lose all of it, and that if the Aenianians received any part of it from willing donors, they would gain all of it; with this in mind, Temon visited the Inachians disguised as a beggar. When their king Hyperochus ('Overbearing') made fun of him by offering him a clod of earth, Temon accepted it and departed hurriedly without asking for anything more. Although the Inachians soon remembered the oracle and gave chase, Temon escaped after vowing a large sacrifice to Apollo. Soon afterwards the king of the Aenianians killed the king of the Inachians in single combat, and the oracle was fulfilled. At important sacrifices, the Aenianians used to set aside a special portion known as the 'beggar's meat' for the descendants of Temon. [Plutarch *Gr Quest* 13]

**Tenes** (*Τένης*). King and eponym of Tenedos, the small island near Troy. He was the son of Cynus, king of Coloniae in the Troad, or Apollo, and Procleia, daughter of Laomedon. After Cynus had remarried, his new wife, Philonome, conceived a passion for Tenes, but when he rejected her advances, she told Cynus that he had tried to seduce her, and produced a flautist, Eumolpus, as a witness. Believing her story, Cynus packed Tenes into a chest with his sister Hemitheia, who had spoken in support of her brother, and threw it into the sea. It was washed ashore on the island of Leucophrys, and Tenes settled there, naming it Tenedos after himself. When Cynus learned the truth, he came to Tenedos to seek his son's forgiveness, but Tenes had become so embittered that he seized an axe and cut the moorings of his ship to prevent him from landing.

The Greeks called in at Tenedos on their way to Troy, and, although Tenes tried to repel them by pelting them with stones, they came ashore and Achilles killed him with a sword-blow to the breast; in an alternative version he was killed as he was trying to save his sister Hemitheia from being raped by Achilles. According to a story which is only meaningful if Apollo was the true father of Tenes, \*Thetis had warned Achilles not to kill the ruler of the island because he would then meet a premature death at the hand of Apollo; *see* Mnemon. Tenes was worshipped on Tenedos as if he were a god; and because of the false witness of Eumolpus, no flautists were allowed into his sacred precinct. [Apollodorus *Ep* 3.23-6; Conon 28; Diodorus 5.83.4-5; Lycophron 232-42 and schol; Pausanias 10.14.2; Plutarch *Greek Questions* 28]

**Terambus** (*Τέραμβος*) or \***Cerambus** (*Κέραμβος*). Son of Euseirus and the nymph Eidothea; a shepherd and gifted musician who lived on Mount Othrys in southern Thessaly. He played the shepherd's pipes, composed bucolic songs, and was said to have been the first man to sing to the lyre. One year, when Pan advised him to take his flocks down to the plain because the coming winter would be exceptionally harsh, the arrogant Terambus not only rejected the god's advice but proceeded to abuse the nymphs, saying that they were not really daughters of Zeus, and that Poseidon had turned them into poplars while he raped Diopatra, one of their sisters. As a result, his flocks died and the angry nymphs turned him into a stag-beetle (*κεράμβυξ*), an insect which resembles a lyre. In Ovid he escaped Deucalion's flood by being transformed into a bird (or possibly a winged insect). [Antoninus 22; Ovid *Met* 7.353-6]

**Tereus** (*Τηρέυς*). Son of Ares and a Thracian king. As a reward for helping the Athenians to victory in a boundary dispute with the Thebans, Pandion, king of Athens, gave him his daughter \*Procne as a wife. He took her to his northern homeland and she bore him a son, Itys; but she missed her family, and asked Tereus to fetch her sister \*Philomela from Athens. As he was returning with Philomela, Tereus raped her, cut out her tongue to prevent her from revealing his crime, and hid her in a hut in the countryside. He told Procne that she had died, but Philomela wove her story into a robe and sent it to her sister, who fetched her from her hiding-place and avenged her sufferings by killing Itys and serving him as a meal to his unknowing father. When Tereus realised what had happened, he grasped an axe and went in pursuit of the fleeing sisters. As he was about to overtake them, they prayed to be transformed into birds, and Procne was turned into a nightingale and Philomela into a swallow (or vice-versa in some Latin sources) and Tereus was transformed at the same time into a hoopoe or hawk. In a variant recorded by Hyginus, Tereus persuaded Pandion to deliver Philomela to him by telling him that Procne had died and that he wanted to marry her sister; he raped her, and then gave her to a neighbouring king as a concubine, apparently without removing her tongue. But the king's wife was a friend of Procne, and she immediately sent Philomela to her sister, with the same consequences as above. There were conflicting traditions on the location

of Tereus' kingdom, although he was always said to be of Thracian birth. Some said that he ruled at Daulis in central Greece rather than in Thrace, or, alternatively, Daulis was merely the place where he caught up with the sisters. According to the Megarians, the kingdom of Tereus lay in their territory, and he committed suicide there when he failed to catch the two sisters, who escaped into neighbouring Attica. [Apollodorus 3.14.8; Conon 31; Hyginus 45; Ovid *Met* 6.424-674; Pausanias 1.41.8; Thucydides 2.29; Vat Myth 1.4]

**Termerus** (*Τέρμερος*). The eponym of Termera and Mount Termerion in Caria, who was said to have been a pirate who plundered the coast of Asia Minor. He is probably to be identified with the Termerus mentioned by Plutarch who used to kill everyone who met him by butting his head against theirs, until he was finally killed by Heracles in that very manner. [schol Euripides *Rhesus* 509; Plutarch *Thes* 11]

**Terminus**. The Roman god of the boundaries of fields, who had his own festival, the Terminalia, in February. His shrine was on the Capitol, and, when he refused to move to make way for Jupiter, it had to be incorporated into Jupiter's temple. As establishing the fixed limits to land and protector of property rites 'holy Terminus' was honoured with prayers and offerings at his boundary-stone throughout the country farms. [Livy 1.55; Ovid *Fasti* 2.639-84; Varro *LL* 5.10]

**Terpsichore** (*Τερψιχόρη*). One of the Muses; as her name would suggest, she was particularly associated with choral song and dancing. Her attributes were the flute, lyre and trigonon (triangular harp). In some accounts, she bore the Sirens to Achelous, and the musician Linus to Apollo. [Hesiod *Theog* 78; schol Lycophron 653; Pindar *Isth* 2.7-8; Plato *Phaedrus* 259c]

**Terra**. The Roman earth-goddess and mother of all, also called Tellus, Magna Mater ('great mother'), Cybele and Ceres, and identified with the Greek \*Gaia. As such she is wife of Cronus/Uranos and mother of the Titans. There was a temple to Tellus/Terra in the forum and her festival (the Fordicia) was in April, when pregnant cows were sacrificed to her. She represented both the fruitfulness of the earth and the underworld home of the dead. In the *Aeneid* she is mother of Fama ('rumour') and Tityus, invoked by Aeneas in his oath, and responds to Turnus' prayer by holding fast to Aeneas' sword so that he cannot retrieve it. [Cicero *ND* 3.52; Ovid *Fasti* 4.634; Vergil *Aen* 4.178, 6.595, 12.176.777-80 ]

**Tethys** (*Τηθύς*). The consort of \*Oceanus. There is a brief allusion in the *Iliad* to a cosmogony in which Oceanus and Tethys were the primordial couple from whom the gods had sprung. The origins of this tradition probably lay in a Babylonian cosmogony in which Apsu and Tiamat, representing the primordial fresh waters and salt waters, were the first couple; indeed, it has been argued that the name of Tethys was derived from that of Tiamat. In the standard Greek theogony of Hesiod, Tethys was one of the Titans, a daughter of Uranus and Gaia who married her brother Oceanus and gave birth to three thousand male children, the rivers, and as many daughters, the Oceanids, nymphs generally of springs. According to the *Iliad*, Rhea left her daughter Hera in the care of Tethys and Oceanus at the time of the conflict between Zeus and Cronus, and there is a suggestion that the couple had since become estranged. There was an increasing tendency for Tethys to be identified with the sea, and this is reflected in her later myths. Thus in astral mythology, Tethys was said to be responsible for the fact that the Great Bear (which remains above the horizon as a constellation near the pole) never descends into the sea, for the constellation represents \*Callisto who had been transformed into a bear after having intercourse with Zeus, and Tethys refused to allow it to bathe in her waters out of respect for the feelings of her foster-child Hera. *See Constellation I.*

When \*Aesacus threw himself into the sea after accidentally causing the death of his beloved, it was Tethys who took pity on him and transformed him into a bird. [Hesiod *Theog* 136, 337-70; Homer *Il* 14.200-7; Hyginus *Astr* 2.1; Ovid *Met* 11.784-95; Lycophron 1069 and schol]

**Teucer** (*Τεῦκρος*). **1.** The son of the river-god Scamander and Idaia, a nymph from Mount Ida, Teucer was the first king of Troy. When the Atlantid \*Dardanus crossed over to Asia Minor from Samothrace, Teucer welcomed him and offered him his daughter Batea as a wife; and, because Teucer had no male heir, Dardanus succeeded him as king and the Trojans were ruled from that time onwards by a royal family of Greek origin. Others said that Teucer was himself an immigrant who had crossed over from Crete with his father. An oracle had told them to settle where they were attacked by the 'earth-born', and, when mice gnawed at their bow-strings and the leather of their armour in the Troad, they made their home there, naming Mount Ida after the mountain of that name in Crete. The story offered an explanation of the origin of the cult of Apollo Smintheus ('of the mice'). [Apollodorus 3.12.1; Lycophron 1301-8 and schol; Vergil *Aeneid* 3.104-13 with Servius on 108] **2.** The illegitimate son of \*Telamon by \*Hesione, daughter of Laomedon, and thus the half-brother of \*Ajax. During the Trojan War he was the finest archer in the Greek army, and killed many Trojans. At one point he would even have killed Hector if Zeus had not snapped his bow-string. He often fought beside Ajax, emerging from the cover of the hero's towering shield to unloose his own arrows. He lost the archery contest at the funeral games for Patroclus because his opponent Meriones had Apollo on his side after the vow of a large sacrifice, but he later won the archery at the funeral games for Achilles. He was absent on a raid in Mysia at the time of Ajax's madness and suicide, but he returned in time to ensure that his corpse was honourably treated. When he arrived home at Salamis after the war, his father turned him away again either because he blamed him for not having prevented his half-brother's death or was angry because he had not brought Ajax's ashes home, or his son \*Eurysaces and concubine \*Tecmessa (who arrived in a later ship). In any event, Teucer left for Cyprus, where he founded the city of Salamis. According to the *Aeneid*, he visited Sidon beforehand to enlist the aid of Dido's father Belus, who had been campaigning in Cyprus. He married Eune, daughter of Cyprus (the eponym of the island), and she bore him a daughter, Asteria, or else he married an (unnamed) daughter of Cinyras. There were conflicting traditions about his later life: he died in Cyprus, or he later returned to Salamis and became king there, or he was repelled by Eurysaces when he tried to return, and settled far away in Spain. [Apollodorus 3.13.7, *Ep* 5.5; Euripides *Helen* 68-163; Homer *Il* 8.266-334, 23.850-83 and *passim*; schol Lycophron 450; Pausanias 1.3.2; Sophocles *Ajax* 1223-1416; Vergil *Aeneid* 1.619-24 with Servius]

**Teumessian Fox** (*Τευμησσία ἀλώπηξ*). A fearsome vixen which established itself in the hills at Teumessos, about five miles north-east of Thebes, and preyed on the Thebans, who appeased it by exposing a child to it every month. Pausanias reports that it was sent by Dionysus (perhaps because he had been rejected by \*Pentheus, but this is not stated). According to a tradition from early epic, it was sent by the gods to punish the Thebans for excluding the descendants of Cadmus from the succession. Creon, king of Thebes, asked \*Amphitryon to rid his land of the fox as a condition for help in the war against the Teleboans. For its fate, *see* Laelaps. [Antoninus 41; Pausanias 9.19.1]

**Teutamus** (*Τεύταμος*) or **Tautanes** (*Ταυτάνης*). King of Assyria at the time of the Trojan War. According to Ctesias, who served as a physician in Persia in the fifth century BC, Priam asked for his help in the final year of the war, and he responded by sending ten thousand Ethiopians

and ten thousand men from his capital of Susa together with two hundred chariots, under the command of \*Memnon. [Diodorus 2.22]

**Teuthras** (*Τεύθρας*). Eponymous king of Teuthrania in the north-western corner of Asia Minor. He married \*Auge either when she was washed ashore there in a chest with Telephus, her son by Heracles, or when she was brought from Arcadia by Nauplius. In the latter case, Telephus came to Teuthrania when he was of age on the advice of the Delphic oracle, and rediscovered his mother. There was an early tradition in which Telephus was conceived and born in Asia Minor after Teuthras had adopted Auge as his daughter at the bidding of the gods. It was agreed in all accounts that Teuthras had no son of his own and adopted Telephus as his successor, and gave him his daughter Argiope as a wife. There was also a curious story in which Telephus and Parthenopaeus were said to have come to the aid of Teuthras when Idas tried to rob him of his kingdom. [Apollodorus 2.7.4, 3.9.1; Diodorus 4.33.9-12; Hesiod fr 165; Hyginus 99, 100; Pausanias 8.4.9]

**Thalia** (*Θάλεια*). **1.** One of the Muses, Thalia came to be regarded as the Muse of comedy, and she was depicted with a comic mask as her attribute. She was also associated with conviviality and the shared delights of the table. The Corybantes were said to have been her sons by Apollo. [Apollodorus 1.3.4; Hesiod *Theog* 77; Plutarch *Symp* 9.14.4] **2.** One of the three Charites (Graces). [Hesiod *Theog* 909]

**Thalpius** (*Θάλπιος*). Son of Eurytus, one of the two \*Molionids, and TheraePHONE. After the death of Augeias, he shared the throne of Elis with Agasthenes, son of Augeias, and Amphimachus, the son of the other Molionid, Cteatus. He and Amphimachus were the leaders of the Elian Epeians at Troy, and he was listed amongst the suitors of Helen and the warriors in the Trojan Horse. [Homer *Il* 2.619-21; Pausanias 5.3.3-4; Q Smyrna 12.323]

**Thamyris** (*Θάμυρις*). A mythical musician, the son of Philammon and the nymph Argiope, or else a son of one of the Muses. He was famous for his skill as a singer and player of the cithara. It was said that he invented the Dorian mode, and various poems were circulated under his name in historical times, as with other mythical singers like Orpheus and Musaeus. Although he was exceptionally handsome, his appearance was somewhat unusual because his left eye was black and his right eye white. According to Homer, the Muses met him in the lands ruled by Nestor in the western Peloponnese, and, when he boasted that he could defeat even the Muses themselves in a singing contest, they maimed him in their anger and deprived him of his skills as a singer and player of the cithara. In later accounts, he challenged them to a musical contest in his native Thrace, and it was agreed that he could sleep with all of them if he won (for he claimed that it was the Thracian custom for one man to sleep with many women), and that they could do whatever they wished with him if he were defeated; when he lost, they deprived him of his eyes and his musical skills. Some said that he fell in love with Hyacinthus or Hymenaeus and thus became the first man to love another male. [Apollodorus 1.3.3; Euripides *Rhesus* 915-25 and schol 916; Hesiod fr 65; Homer *Il* 2.594-600; Pausanias 4.33.7]

**Thanatos** (*Θάνατος*). The personification of Death, a son of *Nύξ* (Night) who lived in Tartarus with his brother \**Υπνος* (Sleep). In the *Iliad* Zeus ordered the brothers to transport the body of \*Sarpedon to his native Lycia, a favourite theme in vase-paintings, which often portray the brothers as winged figures raising Sarpedon's corpse from the ground. Since Hermes was generally responsible for marshalling the souls of the dead and Hades ruled the dead in the Underworld, there was little role for Thanatos in serious myth. In the two tales in which he

made a significant appearance, he was essentially a figure from folklore. It was said that \*Sisyphus deferred his death by binding Thanatos in chains when he came for him, making it impossible for anyone else to die until Ares had set him free again; in Euripides' *Alcestis* Heracles wrestled with Thanatos on the road to prevent him from taking Alcestis to the Underworld. [Euripides *Alcestis* 1139-43; Hesiod *Theog* 211-12, 756-66; Homer *Il* 16.681-3; Pherecydes fr 119]

**Thasus** (*Θάσος*). An Inachid born in Phoenicia, Thasus was a son of Agenor, Phoenix, Cilix; or, in some accounts, he was a son of Poseidon. When Agenor told his sons to search for Europa after her abduction by Zeus, Thasus accompanied Cadmus and their travels took them to Thrace. Since they had failed to find Europa, Thasus decided to settle with some Phoenician followers in Thasos off the Thracian coast, and he gave his name to the island. [Apollodorus 3.1.1; Herodotus 6.47; Pausanias 5.25.12]

**Thaumas** (*Θαύμας*). Son of Pontus and Gaia. He married the Oceanid Electra, who bore him winged daughters, \*Iris and the \*Harpies. [Hesiod *Theog* 233-8, 265-9]

**Theano** (*Θεανώ*). **1.** A daughter of Cisseus, a Thracian king, and the wife of \*Antenor, a Trojan elder. She was prominent amongst the Trojan women as a priestess of Athena. Homer tells how she led prayers to Athena and laid a robe on the goddess' statue when Troy was under threat from the Greeks. She and Antenor had previously welcomed Menelaus and Odysseus when they came to request the return of Helen and the treasures stolen by Paris. This caused them to be portrayed as traitors in the later tradition, and it was even said that Theano helped the Greeks to steal the \*Palladium (the cult image of Athena which protected the city), either on her own or together with her husband. Because of their just behaviour towards the Greek envoys (or because of their treachery in the later tradition), the Greeks spared them and their family at the sack of Troy, and Theano accompanied her husband on his subsequent travels. [Homer *Il* 6.297-311, 11.223-4 and schol 6.311; schol Lycophron 658; Tryphiodorus 659; Servius on *Aen* 1.242] **2.** The first wife of \*Metapontus.

**Theban Wars.** Shortly before the Trojan War, the Thebans became embroiled in two interconnected wars when attacked by expeditions which had set out from Argos. Although the Argives met with a disastrous defeat on the first occasion, the sons of those who had fallen launched another expedition ten years later and forced most of the Thebans to flee from their city. The first expedition was known as that of the Seven against Thebes because Adrastus, king of Argos, appointed seven champions, one for each of the seven gates in the great walls of Thebes constructed by Zethus and Amphion; and the second was known as that of the Epigoni (the 'After-born') because it was led by the sons of the champions who had fought in the first war. The Theban Wars are mentioned in the *Iliad*, and they were celebrated in two early epics of seven thousand verses each, the *Thebais* and the *Epigoni*, of which only a few lines are preserved. Although these wars were of similar importance to panhellenic adventures like the Argonautic expedition and the hunt for the Calydonian boar, the evidence on the early tradition is exceptionally sparse and it is difficult to piece together even a basic outline of the events recounted in the lost epics.

**1. The Seven against Thebes.** \*Adrastus, king of Thebes, was awakened one night by the sound of a brawl outside his palace and found that those involved were two exiles, \*Tydeus from Aetolia and \*Polyneices, Oedipus' son, who had left his native Thebes after quarrelling with his brother \*Eteocles. Despite the circumstances of their meeting, Adrastus offered the pair a friendly welcome because he had been told by an oracle to yoke his daughters to a boar and a lion, and he observed that the two men were fighting like these animals (or were

wearing their skins or had images of them on their shields). He promised, furthermore, to restore them to their native lands, starting with Polyneices. Before setting out against Thebes, Adrastus appointed the seven champions. He asked three exiles to participate, Polyneices, Tydeus, and also Parthenopaeus (who was an Arcadian in the earlier tradition, although he was sometimes described as a brother of Adrastus). The other champions were Argives, including Adrastus himself and members of two other royal lines, Amphiaraus and Capaneus. There was disagreement on the name of the remaining champion (or two champions if Adrastus is discounted) – Mecisteus, Eteoclus and Hippomedon were most frequently suggested for the role. Since \*Amphiaraus knew by his own prophetic powers that the expedition was doomed to disaster, he was unwilling to join it and tried to persuade the others not to take part, but Polyneices discovered that Amphiaraus and Adrastus had sworn to accept \*Eriphyle's decision as binding in any disagreement, and he bribed her to compel Amphiaraus to take part by offering her the \*necklace of Harmonia.

As Adrastus and his followers were passing through Nemea on their way to Thebes, they asked \*Hypsipyle, the nurse of the king's son \*Opheltes, to show them where they could find water, and she placed Opheltes on the ground while she was doing so. When they returned and found that the child had been killed by a snake, Amphiaraus told the others that this was a sign which foretold their own fate, and they renamed the child \*Archemorus ('beginning of doom'). As they drew close to Thebes, Tydeus was sent ahead on an embassy to the city. Although his mission was unsuccessful, he showed his prowess by fighting with many of the Thebans in single combat and overpowering them all, and, when they tried to ambush him as he was rejoining the Argive force, he killed over fifty of them, sparing only \*Maeon at the order of the gods. There is an account of this episode in the *Iliad*.

In early epic, there seem to have been two phases in the battle at Thebes. When the attackers tried to storm the city, \*Capaneus met his death and Polyneices and Eteocles, the two sons of Oedipus, killed one another in single combat; during the subsequent counter-offensive by the Thebans, the other Argive champions were killed outside the city with the exception of Amphiaraus and Adrastus, who were put to flight. The surviving account by Apollodorus differs in one respect, that both sides agreed to call a halt to the fighting after the initial assault, while the sons of Oedipus tried to settle the issue by single combat to avoid further bloodshed; but the fighting resumed after the two of them killed one another, and the Argives were then routed.

The death of Capaneus, which set in train the course of events that led to the rout, was caused by his own arrogance and impiety rather than any act of bravery on the part of the Thebans, for he boasted that he would set fire to the city whether Zeus wished it or not; so provoking the god to strike him down with a thunderbolt. According to the local tradition as recorded by Pausanias, Capaneus tried to scale the wall near the Electran gates and the two sons of Oedipus killed one another just outside the Neistan gates, at a spot marked by a pillar with a shield on it. The most redoubtable warrior on the Theban side was \*Melanippus, son of Astacus, who killed Mecisteus and fatally wounded Tydeus during the subsequent fighting outside the walls. As Tydeus lay half dead on the ground, Amphiaraus killed Melanippus in his turn and tossed his head to Tydeus, who gulped down the brains in his final fury; Athena had planned to confer immortality on Tydeus, but the sight of this action so revolted her that she changed her mind. Parthenopaeus was killed by Periclymenus, a fearsome son of Poseidon who also part Amphiaraus to flight, but, before he could spear the fleeing Amphiaraus in the back, Zeus hurled a thunderbolt to open up a chasm in the earth, and Amphiaraus disappeared into it in his chariot together with his charioteer Baton (or Elaton). Of all the champions only Adrastus lived to fight another day, because he was able to escape to safety on his divine horse \*Areion.



In contrast to Capaneus, Polyneices, Tydeus and Amphiaraus, whose fates became a matter of common knowledge in connection with memorable stories, the end of the remaining champions (who appeared in some lists but not in others) was more obscure. According to Apollodorus, three other champions besides Tydeus were killed by sons of Astacus – Eteoclus by Leades, Hippomedon by Ismarus and Parthenopaeus by Amphidicus. Since Parthenopaeus is known from the *Thebais* to have been killed by Periclymenus, this cannot have been the early epic tradition; Pausanias reports that Parthenopaeus was killed by a certain Asphodicus in the Theban tradition, and if, as seems probable, Amphidicus can be identified with this Asphodicus, Apollodorus may have based his report on the tradition at Thebes. It would have been appropriate for the sons of Astacus to play such a role in the defeat of the invaders because they were descendants of the \*Sparti, who were regarded as the progenitors of the military caste at Thebes.

The *Seven against Thebes* of Aeschylus presents an unusual picture of the conflict. In this play, each of the seven Argive champions confronts a Theban defender at each of the seven gates, and a messenger reports towards the end that all has gone well for the Thebans at six of the gates, but that the two sons of Oedipus have killed one another at the seventh gate. The dispositions of the single combats at the individual gates were as follows:

<i>Gate</i>	<i>Attacker</i>	<i>Defender</i>
Proetidian	Tydeus	Melanippus
Electran	Capaneus	Polyphontes
Neistan	Eteoclus	Megareus, son of Creon
Oncaidian	Hippomedon	Hyperbius, son of Oenops
Northern	Parthenopaeus	Actor, son of Oenops
Homoloidian	Amphiaraus	Lasthenes
Hypsistan	Polyneices	Eteocles

Except in the case of Melanippus and Eteocles himself, the Theban champions appointed by Eteocles do not correspond to those who were said to have been killed (or to have been put to flight) by the Argive champions in the usual tradition. Adrastus, moreover, is not included among the Argive champions, doubtless because he could not be killed at one of the gates since he was known to have survived the war. Although it is possible that Aeschylus first introduced the idea that the champions were seven in number, as would naturally follow from the scheme of his play (and to match the number of gates), there are features in reports on the earlier tradition which suggest that this may not have been the case.

Two new elements in the myth which first appear in Athenian tragedy (and probably originated there) became part of the standard tradition in later times. When the Thebans consulted the seer Teiresias about the attack, he told them that they would be victorious if \*Menoceus, son of Creon, willingly sacrificed himself to placate Ares for \*Cadmus' murder of the Theban dragon. Although Creon tried to prevent his son from following this advice, Menoeceus assured the Thebans of victory by throwing himself from the walls or killing himself in front of the city. Secondly, Creon, who assumed power in Thebes after the death of the sons of Oedipus, forbade the burial of the Argive dead, a grave offence against accepted tradition. After escaping to Attica, Adrastus asked for help from Theseus, who led a force to Thebes and either persuaded Creon to rescind his order or compelled him to do so by defeating the Thebans in battle. For the burial of Polyneices, *see* Antigone.

**2. The Epigoni.** Ten years after the first Theban War, the sons of the fallen champions decided to lead a second expedition against the city to avenge the death of their fathers. When they consulted the Delphic oracle, they were advised that the expedition would meet with success if they chose \*Alcmaeon, the eldest son of Amphiaraus, as their leader. The other Epigoni were Amphilocheus, the younger son of Amphiaraus, Diomedes, son of Tydeus, Sthenelus, son of Capaneus, Thersander, son of Polyneices, Aegialeus, son of Adrastus,

Promachus, son of Parthenopaeus, and Euryalus, son of Mecisteus. Adrastus, who was an old man by now, accompanied the army to Thebes. Variations in the names of the Epigoni are not significant because a distinctive role in the expedition is recorded for only two of them. As the son of the only champion to return from the first expedition, Aegialeus was fated to be the only leader to be killed on the second, and, since this second expedition was fated to be successful, Thersander would win the Theban throne that his father Polyneices had failed to gain.

According to the standard account in the later tradition, Thersander bribed Eriphyle to send her son Alcmaeon to the war by offering her the robe of Harmonia, just as Polyneices had bribed her to send her husband Amphiaras by offering her the necklace of Harmonia. Whatever the origin of this story, it was hardly a happy invention because Alcmaeon had no reason to expect disaster as his father had (and it is doubtful whether Eriphyle could have forced him to go in any case). Indeed, some sources state that before marching away to his death, Amphiaras had ordered Alcmaeon to mount a better-favoured expedition at a later time. As the Epigoni were approaching Thebes, Amphiaras delivered an oracle from his tomb saying that he could see Alcmaeon entering the city first of all with the image of a dragon on his shining shield, and that Adrastus could expect a better outcome on this occasion, except with regard to his own household. This tale is recounted by Pindar, who doubtless derived it from early epic. According to the standard account, which probably followed the epic tradition, the Epigoni proceeded to ravage the villages around Thebes, provoking the Thebans to march out and engage them in battle near the city. The Theban were commanded by \*Laodamas, son of Eteocles, who killed Aegialeus but then met his own death at the hand of Alcmaeon. Losing heart after the death of their king, the Thebans withdrew and consulted the seer Teiresias, who advised them to send a herald to make a show of negotiating a truce while they fled from Thebes under cover of darkness. Although Teiresias died on the way, most of the Thebans escaped to Hestiaiotis in north-western Thessaly, where they established a kingdom after expelling the Dorians who were living there at the time. Since Herodotus refers to the emigration of the Thebans and their expulsion of the Dorians, this was probably a tradition from early epic. When the Epigoni realised that the Thebans had fled, they entered the city unopposed and plundered it.

There is, however, another version in which the Thebans set up camp at Glisas, about eight miles north-east of the city, when the Epigoni arrived in their land. In the ensuing battle, Laodamas met with defeat although he killed Aegialeus, but he survived to lead the Thebans back to the city. Another of the Epigoni, Promachus, was also killed and buried at Glisas, as were other prominent Argives. The majority of the Thebans fled during the night and most of them followed Laodamas to Illyria far away in the north-west, but some were unwilling to travel the distance and turned aside to settle at Homole in Thessaly, where they remained until Thersander invited them back to Thebes. This latter story provided an explanation for the name of the Homoloidian gates at Thebes, by which the exiles were said to have entered when returning from Homole. Glisas seems a strange place for the Thebans to have fought against invaders from the south. Although this version can be traced back to Hellanicus, a mythographer of the fifth century BC, it is unlikely that it originated in early epic.

Events after the fall of Thebes followed a similar course in both versions. After capturing the city, the Epigoni fulfilled a previous vow by sending the finest of the spoils, including the prophetess \*Manto, daughter of Teiresias, to Delphi to be dedicated to Apollo. They then departed, leaving Thersander behind as the new ruler. Although Thersander was installed by a largely Argive force, this meant that Thebes remained under the rule of the native royal line descended from Cadmus. When the Epigoni reached Megara during the return journey, Adrastus died of old age and grief at the death of Aegialeus, who was also buried in the Megarid. After arriving home, Alcmaeon avenged the death of his father by killing Eriphyle

and thus set in course the sequence of events that led to his own premature death; *see* Alcmaeon. Three of the Epigoni – Diomedes, Sthenelus and Euryalus – are mentioned in the *Iliad* as the leaders of the men from Argos, Tiryns and the south-western Argolid during the Trojan War. Thersander too set out for Troy at the head of his Thebans, but he was killed on the way by \*Telephus. At one point in the *Iliad*, Agamemnon tried to urge Diomedes on by alleging that he was a worse man than his father, provoking Sthenelus to object that he and the other Epigoni had proved the opposite by taking Thebes after their fathers had perished in the attempt. Since the Theban Wars immediately preceded the Trojan War and also bore some resemblance to it as a war arising from an expedition against an important walled city, it was sometimes suggested that the Theban Wars and the Trojan War formed part of a common divine plan to reduce the world population.

**Thebe** (Θήβη). **1.** The eponym of Boeotian Thebes, a daughter of Prometheus and a nymph, or of Zeus and Iodama, or, as in most accounts, of the river-god Asopus and Metope. She and her twin sister Aegina were the youngest of the daughters of Asopus, and Zeus, who loved both of them, abducted her to the site of Thebes; she became the wife of \*Zethus, who built the walls of Thebes with his brother and was regarded as a second founder of the city. Some claimed that she was born to the River Asopus in Boeotia rather than the more significant Peloponnesian Asopus. [Apollodorus 3.5.6; schol Lycophron 1206; Pausanias 2.5.2; Pindar *Isth* 8.17-22 and schol; Stephanus s.v. Thebe] **2.** The eponym of Hypoplacian Thebes, the daughter of Adramys, a Pelasgian, and a wife of Heracles, who founded the city in her name. [schol Homer *Il* 6.396]

**Theia** (Θεία). One of the Titans, a daughter of Uranus and Gaia. She married her brother Hyperion, and bore him the three great luminaries of the sky, Helios (the Sun), Eos (Dawn), and Selene (the Moon). She is invoked as the principle of Light at the beginning of Pindar's fifth *Isthmian Ode*. [Hesiod *Theog* 135, 371-4; Pindar *Isth* 5.1-6]

**Theiodamas** (Θειοδάμας). A Dryopian, or king of the Dryopians. When Heracles was passing through their territory in the latter part of his life, he met Theiodamas driving a pair of bullocks, and seized one of them for food. Theiodamas returned to the city of the Dryopians, gathered a force together and attacked Heracles. After a desperate struggle in which Deianira, the wife of Heracles had to fight at her husband's side, Heracles defeated the Dryopians, killed Theiodamas, and abducted his son \*Hylas. [Apollodorus 2.7.7; Apollonius 1.1211-22 and schol]

**Themis** (Θέμις). The personification of law and the right. According to Hesiod, she was a Titan, daughter of Uranus and Gaia, who became the second wife of Zeus and bore him two sets of daughters associated with the proper ordering of the world – the \*Horae (Seasons) and \*Moirae (Fates). According to a fragment by Pindar, the Moirae brought Themis from the springs of Ocean to be the first the wife of Zeus, and she bore the Horae to him. Some said that the Hesperides and the nymphs of the Eridanus who advised Heracles about finding the Hesperides were also her daughters by Zeus.

Themis appears in the Homeric epics as a deity who oversees assemblies. She is mentioned in the *Iliad* as the goddess who presided over the feasts of the gods, and on one occasion Zeus asks her to summon all the gods to a meeting; in the *Odyssey*, Telemachus appeals to her as the goddess who convenes and dissolves the assemblies of men. Themis also possessed prophetic powers and acted as an adviser to Zeus and other gods. In the *Cypria*, the first epic in the Trojan cycle, she helped Zeus to plot the course of events that brought about the Trojan War. According to Pindar, when Zeus and Poseidon were competing for the hand

of Thetis, Themis warned them that Thetis was fated to bear a son who would be more powerful than his father. In the *Prometheus Bound* ascribed to Aeschylus, she revealed secrets of the future, including the prophecy about Thetis, to \*Prometheus, who is here described as her son. There was a tradition that she had once presided over the Delphic oracle as the successor of Gaia (Earth) and a predecessor of Apollo. Themis nourished the new-born Apollo with nectar and ambrosia, and, in one account, Rhea entrusted the infant Zeus to her in Crete; Themis then passed him on to the nymph Amalthea. [Aeschylus *Eum* 1-8, *PV* 209-15, 873-4; Hesiod *Theog* 135, 901-6; Homer *Il* 15.87-91, 20.4-6, *Od* 2.68-9; *Homeric Hymn* 3. 123-5; Pindar *Isth* 8.30-45, *Ol* 8.21-2]

**Themisto** (Θεμιστώ). Daughter of Hypseus, a Lapith, and, in some accounts, one of the wives of \*Athamas. In a story ascribed to Euripides, Athamas married Themisto in the belief that his first wife, Ino, was dead, but he later discovered that Ino was living as a Bacchant and he brought home disguised as a servant. Themisto wanted to kill Ino's sons and confided her plans to their mother without knowing who she was: Themisto's two sons were to be tucked under white covers and Ino's under black, and those under the black cover to be slain. Ino changed the children's covers round to ensure that Themisto killed her own sons instead. When Themisto discovered what she had done, she committed suicide. According to another account, Themisto (rather than Ino as was generally believed) was the second wife of Athamas and tried to cause the death of \*Phrixus. Apollodorus however says that she was the third wife of Athamas, who married her towards the end of his life when he was in exile in Thessaly. [Apollodorus 1.9.2; Hyginus 1, 4; Pherecydes fr 98]

**Theoclymenus** (Θεοκλύμενος). **1.** Son of Polyphides and descendant of Melampus, he appears in the *Odyssey* as a seer. He had fled from his native Argos after killing a relative and took refuge in Pylos, where Telemachus met him as he was about to sail home after his visit to the Peloponnese. Fearing that he was still under pursuit, Theoclymenus asked to accompany Telemachus to Ithaca. Soon after their arrival, they saw a hawk pursuing a dove as it flew by from the right, and Theoclymenus interpreted this as a favourable omen for the family of his host; he later told Penelope that it indicated that her husband had already arrived home. When Odysseus was present at his palace in disguise, Theoclymenus had a sinister vision which foretold the death of the suitors, for he saw the palace thronged with ghosts and its walls and rafters spattered with blood. [Homer *Od* 15.256-88, 15.508-38, 17.151-65, 20.350-7] **2.** Son of Proteus, king of Egypt, and the brother of Theonoe, and a character in Euripides' *Helen*. (Here Helen is represented as having remained in Egypt during the Trojan War while a phantom of her accompanied Paris to Troy.) Although Theoclymenus does not appear in person until the latter part of the play, it is revealed that he had been pressing the unwilling Helen to marry him and removed any possible opposition by killing every Greek who fell into his hands. When \*Menelaus, Helen's husband, arrived in Egypt after the Trojan war, he pretended to be a shipwrecked sailor from the crew of Menelaus and tricked Theoclymenus into providing him with a ship by claiming that he had to perform funeral rites at sea for the dead Menelaus. Theoclymenus was so furious when he was told that Menelaus and Helen had escaped on the ship that he planned to kill Theonoe, who had aided their escape by not revealing the true identity of Menelaus to him, but the Dioscuri suddenly manifested themselves and ordered him to control his rage. [Euripides *Helen passim*]

**Theonoe** (Θεονόη). **1.** The daughter of Proteus, king of Egypt, and Psamathe. She was best known for her role in Euripides' *Helen*, where Helen is represented as remaining in Egypt during the Trojan war while a phantom of her accompanied Paris to Troy. Theonoe had inherited the prophetic powers of her grandfather Nereus, and so was able to inform Helen of

the difficult passage from Troy of her husband \*Menelaus and of his impending arrival in Egypt. After Menelaus eventually landed, she aided the couple's escape by concealing his presence from her father and from her evil brother \*Theoclymenus, who would subsequently have killed her if the Dioscuri had not intervened. In the *Odyssey* she is called Eidothea, and she helps Menelaus when he is stranded on the island of Pharos off the Egyptian coast, and gives him advice on returning to Sparta. In another tradition, as Theonoe, she fell in love with Canopus, the steersman of Menelaus, but he did not respond. [Conon 8; Euripides *Helen*; Homer *Od* 4.349-70] **2.** A daughter of the seer Thestor and the sister of Calchas and Leucippe, she was the heroine of an extravagant tale of mistaken identities. She had been abducted by pirates and sold to the Carian ruler, Icarus, as a concubine; when her father went in search of her, he was shipwrecked and then enslaved in the same palace. On the advice of the Delphic oracle, Leucippe searched for the two of them disguised as a priest and arrived in Caria. Theonoe conceived a passion for the supposed priest, but, when her advances were rejected, she arranged for the stranger to be killed. Thestor, who happened to be chosen for the task, bewailed the loss of his two daughters when he arrived in front of the priest, and proposed to turn the sword on himself, but Leucippe, who now recognised that he was her father, wrested the sword from him and set off to kill the woman who had ordered her death. As she was about to do so, she called on Thestor's assistance, and, when Theonoe heard her father's name, she revealed that she was his daughter. The identity of all three was thus revealed and the king sent Thestor home with many gifts. [Hyginus 190]

**Theophane** (*Θεοφάνη*). The mother of the golden-fleeced ram that carried Phrixus to Colchis. The very beautiful daughter of Bisaltis from Thrace, she was abducted by Poseidon to the island of Crumissa (of unknown location). When her many suitors learned that she was there, they engaged a ship and hurried across to the island. To deceive them, Poseidon turned himself into a ram, Theophane into a ewe and the islanders into cattle; when the suitors began to slaughter the cattle for food, he then changed the suitors into wolves. He and Theophane mated in their forms of ram and ewe, and this led to the birth of the ram with the \*golden fleece. [Hyginus 188; Ovid *Met* 6.117]

**Theras** (*Θήρας*). Eponym of the island of Thera (Santorini). He was born in Sparta to Autesion, a member of the Theban royal family, and became ruler of Laconia as regent for the Heraclid heirs, Procles and Eurysthenes, who were his nephews through his sister Argeia. When the pair came of age and took over from him, Theras, who had become accustomed to power, wanted a kingdom of his own. So he sailed with some Laconian followers to Thera in the southern Aegean, which was inhabited by the descendants of \*Membliarus, a Phoenician who been installed there by Cadmus. Since Membliarus had been a commoner, the islanders willingly accepted Theras, a direct descendant of Cadmus, as their king. He renamed the island after himself, and the Therans regarded him as their founder and, after his death, established a cult with annual sacrifices to him. [Herodotus 4.147-9; Pausanias 3.1.7-8]

**Thero** (*Θηρώ*). A daughter of Phylas who was as beautiful as the light of the moon. She bore a son to Apollo, Chaeron, who gave his name to Chaeronia in Boeotia. [Hesiod fr 142; Pausanias 9.40.3]

**Thersander** (*Θέρσανδρος*). Son of Polyneices and Argeia, he took part in the second Theban war as one of the \*Epigoni. Some said that he bribed \*Eriphyle to send Alcmaeon to the war by offering her the robe of Harmonia. When the Thebans were defeated and their ruler Laodamas, the son of Eteocles and thus his cousin, either took to flight or was killed, the Epigoni installed Thersander as king. He set out for Troy as leader of the Theban contingent,

but he met an early death at the hands of Telephus when the Greeks attacked his Mysian kingdom in the belief that it was Troy. His young son Tisamenus (1) eventually succeeded him. [Apollodorus 3.7.2; Herodotus 4.147; Pausanias 9.5.7-8]

**Thersites** (*Θερσίτης*). A son of Agrius, an Aetolian king. He and his brothers deposed \*Oeneus to seize the Calydonian throne for their father, and then imprisoned and ill-treated him. Although Diomedes came to the rescue of Oeneus and killed all but two of the sons of Agrius, Thersites escaped to the Peloponnese. The only other story relating to his earlier life seems to have been invented to account for his deformed condition in the *Iliad*, for it was said that he was so frightened during the hunt for the Calydonian boar that he tried to hide himself away, provoking Meleager to lose his temper and throw him down a cliff, or to pursue him so that he fell over a cliff.

In Homer's famous portrait, Thersites was clearly no king, but an ill-favoured commoner, who liked to raise a cheap laugh by railing at his social superiors, especially Achilles and Odysseus. He was the ugliest of the Greeks, bow-legged, lame in one foot, with a misshapen body and head. He became an object of ridicule when Odysseus struck him with his golden staff and caused him to cower after he had spoken at an assembly to demand that Agamemnon should return \*Briseis to Achilles. The death of Thersites was described in the *Aethiopis*, the next epic in the Trojan cycle: after Achilles had killed \*Penthesilea, Thersites abused him, saying that Achilles was in love with the dead Amazon and even accusing him of necrophilia, which so enraged Achilles that he killed Thersites. Later sources add that Thersites gouged out the eyes (or one of the eyes) of the dead or dying Amazon with the tip of his spear. According to Quintus, Diomedes, who was a cousin of Thersites, was so angered by his death that he would have fought with Achilles if the two of them had not been restrained. [Apollodorus 1.8.6, *Ep* 5.1; Homer *Il* 2.211-77; Lycophron 823-4, 999-1001 and schol; Q Smyrna 1.722-81; Pherecydes fr 123; Proclus on *Aethiopis*]

**Theseus** (*Θησεύς*). The national hero of Athens and a 'second Heracles'.

1. *Birth and childhood at Troezen*. According to the usual account, Theseus was a son of \*Aegeus, king of Athens. After failing to father any children by two successive wives, Aegeus had visited Delphi to seek the advice of the oracle, which had offered the riddling response that he was not to untie the mouth of the wine-skin until he arrived at the heights of Athens. Finding this incomprehensible, he travelled across the Isthmus to Troezen to consult its ruler Pittheus, who was renowned for his wisdom. Although Pittheus understood the meaning of the oracle (namely that Aegeus should wait until he reached his wife in Athens before having intercourse with any woman because this would result in the conception of his long-awaited child), he kept silent about it because he wanted his daughter \*Aethra to bear the child, who was destined to be a powerful figure. So he plied his visitor with wine and arranged for Aethra to sleep with him. When Aegeus discovered her identity on the following morning and realised that she might have become pregnant by him, he placed a sword and a pair of sandals under a rock on the mountain road outside the town and told Aethra that, if she bore a son, she should tell him to recover the sword and sandals when he came of age and then take them to his father in Athens as tokens of his identity; meanwhile she should bring the boy up at Troezen without revealing the secret of his paternity. The Troezenians however had a different version of the hero's birth in which he was fathered by Poseidon, the patron god of the city. According to a local tale recorded by Pausanias, Athena sent a dream to Aethra one night telling her to make an offering to Sphaerus, the charioteer of Pelops, on the island of Hieria just off the coast, and Poseidon was able to catch her by surprise there. Some mythographers tried to reconcile the two traditions on Theseus' conception by suggesting that Theseus slept with Aegeus and Poseidon on the same night. Theseus was brought up by his

mother and his wise grandfather, and he benefited from the instruction of a tutor called Connidas. According to a local tradition, Heracles visited Troezen when Theseus was seven years old and placed his lion skin on the ground while being entertained by Pittheus; and when Theseus and other boys from the city saw it there, they all fled in terror except for Theseus, who seized an axe and attacked it in the belief that it was a real lion.

2. *Theseus' six exploits on the journey from Troezen to Athens.* When Theseus came of age, Aethra took him to the rock where Aegeus had concealed the sword and sandals and finally told him about his father and the instructions that he had left for him. Theseus, now a powerful young man, rolled the rock aside with little difficulty (it was known as an altar of Zeus Sthenios ('the strong'), and took possession of the tokens. Although Aethra and Pittheus pleaded with him to cross over to Athens by the safe and direct sea-route, Theseus was determined to travel by way of the Isthmus of Corinth along the coastal path and clear the land-route of the bandits which controlled it, wanting an opportunity to accomplish a series of deeds worthy of Heracles, whom he had admired since childhood. These 'labours of Theseus' first appear as a cycle in Athenian vase-paintings dating from about 510 BC onwards, and it is commonly supposed that the cycle originated in an epic written not long before: (i) At Epidaurus on the coast of the Argolid, Theseus was confronted by \*Periphetes, also known as Corynetes (the Club-bearer), who used to kill passing strangers with a massive club. Theseus killed him with this club, and carried himself after that. (ii) On arriving at the Isthmus of Corinth, he was confronted by \*Sinis, also known as Pityocampetes (the Pine-bender), who forced passers-by to help him to bend a pine-tree to the ground and then suddenly let go, causing his victims to be thrown into the air and killed (or he tied them by their arms to two trees which had been bent to the ground, so that they were torn apart when he let go). After killing Sinis by that very method, Theseus slept with his daughter Perigune, who had hidden in a bed of rushes and wild asparagus, and fathered his first child, \*Melanippus. (iii) Further up the Isthmus at Crommyon Theseus killed a ferocious sow which had been reared by an old woman called Cromyo or Phaea. According to Apollodorus, the sow itself was named Phaea after her, but, in a rationalised version recorded by Plutarch, Theseus' adversary was a murderous female robber called Phaea, who was nicknamed the Sow because of her abominable habits. (iv) By the Scironian Cliffs to the west of Megara, Theseus encountered \*Sciron, who forced passers-by to wash his feet and then kicked them into the sea below to be eaten by a gigantic turtle. Theseus lifted Sciron up by his feet as he was washing them and hurled him into the sea. (v) At Eleusis in Attica, Theseus was challenged to a wrestling-match by the murderous \*Cercyon and killed him by raising him into the air and then dashing him to the ground. (vi) Finally, at Erineos not far from Athens, Theseus encountered Polypemon, better known as Procrustes (the 'hammerer'), who adjusted travellers to fit the length of his bed by hammering at their legs to make them taller or cutting their feet off to make them shorter.

3. *Theseus is acknowledged by his father Aegeus.* As he arrived at the river Cephissus during the final stage of his journey, Theseus met with an act of kindness for the first time since his departure when the descendants of the Attic hero Phytalus agreed to purify him for the killings that he had committed on the way. According to a tale recorded by Pausanias, he finally reached Athens just as the temple of Apollo Delphinios was being completed, and some builders who were working on its roof made fun of his long tunic and plaited hair, asking what a nubile girl was doing wandering around on her own; by way of a response, the young hero unyoked the oxen from their cart and hurled them over the half-finished roof. Theseus found that Aegeus was now living with \*Medea, who had won his favour by promising to cure him of his childlessness and had borne him a son Medus. Recognising the newcomer's identity before Aegeus was aware of it, she immediately plotted his death to safeguard her position and the prospects of her son. By alleging that Theseus was a

conspirator, she caused Aegeus to send him out against the savage bull of Marathon in the expectation that he would be killed by it. This bull was generally identified with the \*Cretan bull that Heracles had fetched from Crete as his seventh labour (*see* Heracles B7). As he was proceeding to Marathon in north-eastern Attica, Theseus spent a night on the way with a hospitable old woman called \*Hecale before setting out to confront the bull. He overpowered it and then hobbled it without resort to weapons, and either killed it on the spot or, in most accounts, took it back to Athens where he or his father sacrificed it to Apollo or Athena. After failing in her first ploy, Medea gave Aegeus a deadly poison to use against the newcomer at a banquet, but, as the Theseus was about to drink the wine containing the poison, Aegeus noticed that the young man was carrying the sword that he had left as a token, and hastily knocked the cup from his hands. In another version, Theseus had undertaken to kill the bull on his own account as a service to the Athenians and Medea resorted to the poison plan on her own account to bring about his death. In either case, her designs were exposed when Aegeus discovered the identity of the newcomer, and she was expelled from Athens.

4. *Theseus is selected for the Cretan tribute and visits Poseidon.* Shortly after Theseus had been recognised as the son and heir of Aegeus, the time arrived for the Athenians to send their tribute of seven young men and seven virgins to Crete for the third time as an offering to the \*Minotaur; Theseus volunteered to be one of the number in the hope of delivering the city from the tribute. Since the ship that carried the tribute to Crete was rigged with black sails as a sign of mourning, Aegeus told his son to raise white sails on it as a sign of his safe return if he should come back alive. Before setting off, Theseus led the young people from the tribute to the temple of Apollo Delphinios to ask for divine protection and laid a suppliant's bough on the altar. In another version, Theseus was selected for the tribute by \*Minos himself, who used to sail to Athens to choose the young people and conveyed them to Crete in one of his own ships. On this occasion Minos tried to molest a girl from the tribute named Eriboea (or Periboea) during the voyage, provoking Theseus (who is here regarded as a son of Poseidon) to intervene. When Theseus warned Minos to desist, and claimed to be a match for him as he too was the son of a god, Minos proved his own paternity by asking Zeus to thunder in the sky and then threw his own ring into the sea, telling Theseus to fetch it back if he was really a son of Poseidon. Theseus immediately leapt into the waves and was conveyed by dolphins to his father's palace beneath the sea, where he was received by the Nereids and Poseidon's consort \*Amphitrite, who gave him a purple robe and a crown that had been her wedding-gift from Aphrodite (or he may have received the crown from \*Thetis) while the Nereids gave him Minos' ring. When Theseus returned to the ship with the ring and the divine gifts Minos was obliged to acknowledge his divine parentage. In one version of the myth of Corona Borealis Theseus later presented the crown to Ariadne and it was transferred to the sky after her death; *see* Constellation Myths 5.

5. *Theseus and the Minotaur.* After their arrival in Crete, the young people from the tribute were destined to be thrown to the Minotaur unless Theseus could save them. This fearsome monster had the body of a large and powerful man and a bull's head, and it lived at the centre of the labyrinth, from which nobody had ever escaped. Theseus was thus faced with two major problems – first of killing the monster and then of finding his way out of the labyrinth; in these he received vital assistance from Minos' daughter \*Ariadne, who fell in love with him at first sight. On the advice of \*Daedalus, the builder of the labyrinth, Ariadne gave Theseus a knife to use against the monster and a ball of thread to be unwound going into the maze and rewound on the return. (In another version Theseus used her crown to light his way.) As for his confrontation with the monster, the early mythographer Pherecydes reports that Daedalus advised Theseus to try to seize the Minotaur by the hair while it was asleep and then sacrifice it to Poseidon; in Apollodorus' account, Theseus killed it with his bare fists, but elsewhere, and generally in vase-paintings, Theseus uses a sword against the monster, which



is often shown with a stone in its hand as it tries to fight him off, although there are versions in which Theseus attacked the monster with a spear, a club, or a stone. Hellenistic authors offered rationalised versions in which Theseus killed a general of Minos called Taurus ('Bull'), or merely defeated him in a wrestling-match.

6. *Theseus' return to Athens.* After killing the Minotaur, Theseus fled back to the ship with Ariadne and the young Athenians who had been saved by his exploit. He knocked holes into the hulls of the Cretan ships to avoid any danger of pursuit and then sailed northwards by night to the island of Naxos (also called Dia). Although it was generally agreed that Theseus abandoned Ariadne there, conflicting explanations were offered for his action. According to a Hesiodic fragment, he deserted her intentionally because he was in love with \*Aegle, daughter of Panopeus, but elsewhere it was said that Athena appeared to him while he was asleep by the sea-shore and ordered him to sail away without Ariadne, or Hermes told him to leave her behind for Dionysus, or Dionysus simply abducted her. An enigmatic passage in the *Odyssey* points to a different version in which Artemis killed Ariadne on Dia at the bidding of Dionysus, perhaps because the lovers had violated a sanctuary with their intercourse. According to a local tale from Cyprus, Theseus put the pregnant Ariadne ashore on Naxos to save her from sea-sickness and she died on the island in childbirth before he could return. It was also said Theseus called in at the sacred island of Delos, where he offered a sacrifice to Apollo and introduced a distinctive dance known as the Delian crane-dance, which represented the windings of the labyrinth through a regular succession of serpentine dance-movements. The dance may first have been performed by the young Athenians before leaving Crete in thanksgiving for their escape. As he was sailing in towards Athens, Theseus was so distracted by the joy of his return (or by his distress at the loss of Ariadne) that he forgot to raise white sails on the ship as his father had ordered. Seeing the black sails from his vantage-point on the Acropolis or from Cape Sounion at the southern tip of Attica, Aegeus supposed that his son was dead and hurled himself down from the Acropolis or into the sea beneath the headland. On arriving back at Phalerum (the main port of Athens in earlier times), Theseus despatched a herald to the city to announce his homecoming while he stayed by the shore with his companions to offer sacrifices, and the herald informed him of Aegeus' death on his return. So he and his companions made their way to the city with cries of sorrow rather than of joy, and Athens acquired a new king.

7. *Theseus and the revolt of Pallas.* Although Theseus was Aegeus' heir and the Athenians had good reason to welcome him as their king after his recent exploits, his claim to the throne was disputed by his uncle \*Pallas on the ground that Aegeus had been the son of a certain Scyrius rather than of Pandion, the previous ruler of Athens; since Pallas could call on the support of his fifty sons, he presented a significant threat to Theseus. In most accounts Pallas and his sons revolted against Theseus after his accession to the throne (either immediately or somewhat later after his marriage to \*Phaedra), but there was also a tradition that they attempted to seize the throne when Theseus first arrived at Athens and was recognised as Aegeus' son and heir. According to the detailed account preserved by Plutarch, who favours the earlier dating, Pallas and his sons divided their forces into two, and one contingent advanced openly against Athens from Sphettos to the south-east under the command of Pallas while the other contingent waited in ambush at Gargettos to the north-east. But the plot was betrayed to Theseus by a herald called Leos, and the young hero destroyed the concealed force in a surprise attack, causing the other troops to scatter when they heard the news. According to a local tradition, Theseus was acquitted of the murder of the sons of Pallas at the Delphinion, an Athenian court which from then on tried pleas of justified homicide, but others said that Theseus travelled to Troezen to be purified and took his wife Phaedra with him (where she first met and fell in love with her stepson \*Hippolytus).

**8. *Theseus as an Athenian statesman.*** As the greatest of the Athenian kings, Theseus was credited with a variety of political innovations which contributed to the development of the Athenian state; above all, he was said to have been responsible for the synoecism of Attica, the process by which the separate communities of Attica were united into a single state ruled from Athens. Thucydides describes how Theseus was supposed to have abolished the councils and magistracies of the individual settlements to create a single assembly and seat of government in the capital city. Later authors even suggested that he won the consent of the governing classes to his changes by promising to establish a form of democracy in which he would merely serve as the military commander and guardian of the laws. Since Athens was noted later for its large population of resident aliens (called 'metics') who made a vital contribution to the city's economy and cultural life, Theseus was said to have been the first to invite and encourage their settlement. To commemorate the unification of Attica and the creation of the non-Athenian communities, he founded two annual festivals – the Synoecia and the Metoecia and (if it is not to be credited to the earlier kings) may have been the founder of the greatest Athenian festival, the Panathenaea. Another innovation claimed for him was the introduction of the first Athenian coins, which were said to have been stamped with the image of an ox (rather than of an owl as in later times).

**9. *Theseus' involvement in other myths.*** After his ascent to the Athenian throne, Theseus embarked on a further series of adventures, mainly in conjunction with his friend \*Pirithous; the body of myth associated with him is richer and more varied than for any other Greek hero apart from Heracles. As with Heracles, the major myths of Theseus were tales of his own personal enterprises, ordered into a cycle of their own within a biographical framework, while he also played a minor part in other narratives. As with many heroes who fathered sons associated with the Trojan War, he and Pirithous were often said to have participated in the great panhellenic adventures of the preceding generation, the voyage of the \*Argonauts and the hunt for the \*Calydonian boar; but no distinctive feats are recorded for him in either connection. Of greater interest were the stories in which the Athenian tragedians connected him with figures from other cycles of myth in his role as an ideal Athenian king who offered protection to the unfortunate and acted as a guardian of justice. So in Sophocles' *Oedipus at Colonus* he offers refuge to the blind and aged \*Oedipus and prevents Creon from taking him and his daughters back to Thebes by force, and he alone is said to have witnessed the mysterious death of the Theban hero. (It is most unlikely that Theseus played any part in the story of Oedipus, or indeed that Oedipus died in Athens, in any pre-tragic source.) In another innovation from tragedy relating to the Theban cycle, \*Adrastus is said to have appealed to Theseus when \*Creon forbade the burial of the Argive dead after the first \*Theban War, with the result that Theseus marched against Thebes and caused Creon to relent either by negotiation or by defeating him in battle. Similarly, when the \*Heraclids asked for help against Eurystheus, who was persecuting them after the death of their father, Theseus offered them refuge at Athens and helped them to defeat Eurystheus in battle. In a less familiar tale which first appears in a Hellenistic source, Theseus offered sanctuary in Athens to \*Admetus with his wife Alcestis and youngest son Hippasus after he was expelled from his native Thessaly.

**10. *Theseus and Pirithous.*** Theseus was accompanied on most of his subsequent adventures by his friend Pirithous, who was king of the Lapiths in Thessaly. They met, according to Plutarch, when Pirithous, after hearing of Theseus' reputation for courage and strength, resolved to test it by abducting some of his cattle from the plain of Marathon; when Theseus caught up with him and the two heroes confronted one another, each was so impressed by the other's nobility and stature that they refrained from fighting. Although Pirithous then offered to submit to any penalty that the Athenian might demand, but Theseus proposed instead that they should become friends and comrades in arms. Theseus then proved

the value of his friendship by providing invaluable support to Pirithous in the conflict between the \*Lapiths and the Centaurs, which was provoked by the misbehaviour of the Centaurs at Pirithous' wedding-feast, when they became drunk and tried to rape the bride, Hippodameia. Theseus helped Pirithous and his companions to drive the centaurs out, killing many in the process. One account suggests that this settled the matter, but in another the Centaurs rallied their forces and fought a campaign against Pirithous and his allies before they were finally expelled to Arcadia.

**11. *Theseus, the Amazon and Phaedra.*** At some stage after his return from Crete, Theseus abducted an Amazon from her land in the north-east of Asia Minor. In one version of the story, Theseus accompanied Heracles to the land of the Amazons to fetch the belt of Hippolyte in the ninth \*Labour, and was assigned an Amazon as a reward; in another Heracles was besieging Themiscyra, the main city of the Amazons, and was unable to capture it, when an Amazon (here named as Antiope) fell in love with Theseus and betrayed the city for his sake. But the connection with Heracles is difficult chronologically, and the most favoured account was that Theseus led an expedition of his own to the land of the Amazons at a later period with Pirithous, invited the Amazon on to his ship (or abducted her with the help of his charioteer Phorbas) and sailed back to Athens with her. The Amazon, who was variously named as Antiope, Melanippe or Hippolyte, became Theseus' consort at Athens and bore him a son, Hippolytus, but when Deucalion, king of Crete, offered Phaedra, daughter of Minos, to Theseus to encourage a reconciliation between their two kingdoms, he put the Amazon aside to marry her. Phaedra bore him two sons, \*Acamas and \*Demophon, who became the heirs to the Athenian throne, and Hippolytus was sent to Troezen to become the heir of his great-grandfather Pittheus. Theseus subsequently left Phaedra in Troezen where she was overcome with a passionate love for her stepson Hippolytus which ended in her suicide and Hippolytus' death, at Theseus' request, from the bull from the sea and Theseus' own great suffering when the truth came to light (*see* Hippolytus, Phaedra).

**12. *The Amazon invasion of Attica.*** During Theseus' rule in Athens the \*Amazons made an incursion into Greece for the first time in mythical history, either to take vengeance on Theseus for having abducted one of their number or because she had broken their laws and was living voluntarily with the king. The Amazons arrived at Athens accompanied by a force of Thracians, who had joined them as allies in the course of their journey, and set up camp at a place known as the Amazoneium, by the Areopagus. In one version of the story, Antiope fought at Theseus' side during the ensuing conflict until she was killed by an Amazon called Molpadia, killed in her turn by Theseus (her grave was pointed out in Athens); when the Amazons were finally defeated by Theseus and his followers, the survivors fled to Megara, Thessaly and other areas. According to Plutarch, who offers a detailed account of the dispositions of the opposing forces, Theseus' Amazon (here named as Hippolyte) arranged a peace treaty after three months, but Latin sources suggest that she was killed by Theseus in the course of the conflict or that he killed her at the order of an oracle from Apollo (perhaps as a condition for the defeat of the Amazons). In the other main version of the story, Antiope herself led a force of Amazons against Theseus to avenge his slight to her when he put her aside for Phaedra. The Amazons appeared fully-armed at Phaedra's wedding-feast and tried to attack the guests, but the Athenians closed the doors with all speed and Antiope was killed by Theseus in the struggle.

**13. *Theseus and Pirithous, Persephone and Helen.*** After the suicide of Phaedra, Theseus received a visit from Pirithous, who had also been left without a wife after the early death of Hippodameia. For their new wives, the two abducted \*Helen from Sparta and then descended to Hades in the hope of acquiring \*Persephone for Pirithous. The various accounts of these enterprises follow three main patterns: (i) Pirithous persuaded Theseus to join him in abducting Helen, and after seizing her they agreed to cast lots for her on the sworn

understanding that the one who gained her would help the other to secure his chosen bride; and when Helen fell to Theseus, Pirithous declared that he wanted to marry Persephone, much to the dismay of his friend; (ii) after Theseus was enchanted by Helen and had abducted her with the help of Pirithous, he was obliged by a debt of gratitude to help Pirithous to seize Persephone; (iii) Theseus and Pirithous agreed from the beginning that they would help one another to win daughters of Zeus, considering that they would be appropriate brides for heroes who themselves had divine fathers; after Theseus had abducted Helen as his own bride with the aid of Pirithous, he tried to help his friend to win Persephone. There is also a strange version recorded by Hyginus in which Zeus was so impressed by the heroes' audacity in abducting Helen that he appeared to them in a dream and told them to try to win Persephone for Pirithous. To abduct Helen, who was still a young girl (her age is given variously as seven, ten or twelve), Theseus and Pirithous made a secret visit to Sparta and seized her while she was dancing with her companions (or offering a sacrifice) at the temple of Artemis Orthia. Although they were pursued as far as Tegea, they escaped with her to Athens, and Theseus hid her away at Aphidnae in north-eastern Attica before setting off for the Underworld. He also summoned his mother Aethra from Troezen to look after her and act as her companion. This tale of the first abduction of Helen was no late invention, for the author of the *Iliad* appears to have known of it (since he mentions Aethra in her later status as a servant of Helen) and the story is reported to have been told in an unnamed early epic, probably the *Cypria*. According to a strange tale from early lyric in which Helen seems to have been somewhat older than generally assumed, Helen conceived \*Iphigeneia to Theseus and entrusted her to Clytemnestra after giving birth at Mycenae on her way back to Sparta.

**14. *Theseus and Pirithous descend to the Underworld.*** In their quest for Persephone the two heroes descended to Hades at Cape Tainaron, the southernmost headland of the Peloponnese, through a cave which opened into the Underworld. After passing below, they had to cross the river that separated the world of the living from that of the dead; according to two surviving lines of the *Minyas*, an early epic which probably described the whole adventure, the boat of \*Charon, the ferryman of the dead, was absent when they arrived at its moorings, and it seems that they had to wait by the bank until Charon was available to ferry them over. They then approached Hades to seek his consent to her union with Pirithous, but little is recorded of the encounter. According to Apollodorus, Hades pretended to welcome them as his guests and asked them to sit down on the Chair of \*Lethe (Forgetfulness), but as soon as they did so, they found that they were stuck to it and were also held down by coils of snakes. Although the details vary, it is agreed in all accounts that they were detained below by some such means. When they sat down on a chair or chairs of stones, or simply on rocks, the stone adhered to their flesh, or they were held down by snakes, or chains, or a combination of means. In any event, they were imprisoned in Hades until Heracles arrived there to fetch Cerberus (*see* Heracles **B12**) and freed one or both of them. Although some sources suggest that the two heroes were released, it was generally believed that Pirithous was detained below forever as the initiator of the whole impious enterprise. After Heracles had raised Theseus from his seat, the ground shook when he tried to do the same for Pirithous and he hastily desisted; or he realised on his own account that only Theseus could be saved. It is recorded however that there were accounts in which neither hero escaped, and since no significant deeds are recorded for Theseus after his return above, it seems likely that he would have remained in Hades forever in the earliest tradition. According to a curious tale preserved in Latin sources, some of Theseus' posterior remained attached to the stone as Heracles pulled him up, and that was the reason why the Athenians always had exceptionally small buttocks. As with the episode of the Minotaur, Hellenistic authors devised rationalistic versions of this extravagant tale, suggesting for instance that he and Pirithous came to a bad end when they

tried to abduct Kore (Maiden, also a title of Persephone), the daughter of Aidoneus, king of the Molossians, from her land in north-western Greece.

**15. *Theseus dies in exile.*** While Theseus was absent in Hades, Helen was rescued from Attica by her brothers the \*Dioscuri, who also captured Aethra and caused Demophon and Acamas, the two sons of Theseus, to flee into exile in Euboea. The invaders installed \*Menestheus, a member of a collateral branch of the Athenian royal family, on Theseus' throne, and Menestheus continued to rule at Athens until he set off for the Trojan War as leader of the Athenian contingent. In view of the circumstances of Menestheus' accession and his subsequent expulsion of Theseus, he was inevitably regarded in an unfavourable light when Theseus came to be considered as the national hero of Athens, and Hellenistic sources suggest that he prepared for his rise to power by acting as a demagogue and exploiting grievances arising from the unification of Attica (*see 8*) to poison the Athenian's minds against their legitimate king. In any event, he established a firm position at Athens and drove Theseus into exile after his escape from Hades. Later authors tried to explain his expulsion in terms of the politics of the Athenian democracy, by claiming that he was unable to reimpose his authority because of the manoeuvrings of demagogues and factions within the city, or even that he was ostracised (a process which allowed controversial politicians to be exiled by popular vote).

After his expulsion from Athens, Theseus found refuge on the island of Scyros to the west of Euboea. He decided to settle there because he owned ancestral estates on the island, or else he arrived there by accident after being driven off course by adverse winds as he was trying to sail to Crete, the homeland of his father-in-law Deucalion. Whatever the reason for his arrival, he was killed soon afterwards by the island's ruler, \*Lycomedes, who murdered him either as a favour to Menestheus or because he feared that his own position would be threatened if such a notable hero made his home there. It was said that he contrived the death of Theseus by leading him up to the highest point on the island on the pretence that he wanted to show him his estates and then pushing him over a cliff. In an alternative version, however, Theseus simply slipped and fell as he was taking his customary walk after his evening meal. According to Plutarch, his fortunes had so declined that nobody paid much attention to his death at the time. In 476/5 BC, the Athenians were instructed by the Delphic oracle to recover his bones for burial at a heroic shrine at Athens, and the Athenian statesman Cimon accomplished the task when he captured Scyros soon afterwards. It was said that Cimon told his followers to dig for the bones after noticing an eagle pecking at what seemed to be a burial mound, and that they discovered the coffin of a man of gigantic size with a sword and spear lying alongside it.

**Thespius** (*Θέσπιος*). A son of Erechtheus, king of Athens, Thespius founded the city of Thespieae in neighbouring Boeotia. He had fifty daughters by his wife Megamede (or by a number of women), and, when the young \*Heracles stayed with him while hunting the lion of Cithaeron, Thespius was so impressed by his guest's strength that he contrived that Heracles slept with all of them. This resulted in the birth of fifty sons, known as the Thespiads. Seven remained in Thespieae, two (or three) founded noble families in Thebes, and the rest colonised Sardinia under the leadership of Iolaus. Thespius later purified Heracles for the murder of his children by Megara. [Apollodorus 2.4.9-10, 2.7.8; Diodorus 4.29; Pausanias 9.26.4, 9.27.5]

**Thesprotus** (*Θεσπρωτός*). A son of Lycaon who settled in north-western Greece and gave his name to the Thesprotians in Epirus. According to a complex tale recorded by Hyginus, \*Thyestes took refuge with Thesprotus, and, when Atreus came to the court of Thesprotus to search for Thyestes, he discovered the pregnant \*Pelopia there and took her home with him without realising that she was the daughter of Thyestes. [Apollodorus 3.8.1; Hyginus 88]

**Thessalus** (*Θεσσαλός*). **1.** Son of Heracles and Chalcioppe. When Heracles' ship was driven to Cos after his attack on Troy, he killed its ruler, Eurypylus, and fathered Thessalus by the king's daughter Chalcioppe. Two sons of Thessalus, Antiphus and Pheidippus, led the Coans during the Trojan War. [Homer *Il* 2.676-9; Pherecydes fr 78] **2.** A son of Jason and Medea who escaped when Medea killed her other children. He was reared in Corinth and later went to his father's native city of Iolcus. Finding that the king, Acastus, had recently died, he claimed the throne as Jason's son and gave his name to the surrounding peoples. Three other men of this name were also cited as the eponym of the Thessalians, a son of Graecus, a son of Acastus, and a son of Haemon. [Diodorus 4.54.1, 4.55.2-3; Polyaeus 8.44; Stephanus *s.v.* Graikos; Strabo 9.5.23]

**Thestius** (*Θέστιος*). Son of Ares and Demonice, he was a king of Pleuron in Aetolia. By his wife Eurythemis (she is also named as Leucippe or Deidamia), he was the father of several sons, known as the Thestiads, and of Althaea, mother of Meleager, and Leda, mother of Helen. According to one tradition, \*Tyndareus and \*Icarius took refuge with Thestius after \*Hippocoon had expelled them from Sparta, and they helped him to extend his power westwards into Acarnania. For the central role of the Thestiads in the story of the Calydonian boar hunt and the death of Meleager, *see* Meleager. [Apollodorus 1.7.10-8.3, 3.10.5]

**Thetis** (*Θέτις*). A daughter of Nereus and Doris, and the mother of Achilles. In contrast to the other Nereids, who all remained virgins (except Amphitrite), Thetis left the sea for a time to marry and live with a mortal. This was explained in a variety of ways. In one account, Thetis rejected the advances of Zeus out of consideration for his wife Hera, who had reared her, Zeus was so annoyed that he swore that she should marry a mortal. According to another tale, Zeus and Poseidon competed for the hand of the beautiful Nereid until Themis (or Prometheus, on the basis of information supplied by Themis) revealed that Thetis was fated to bear a son who would be more powerful than his father. Themis advised instead that they should marry her to a mortal, and to \*Peleus specifically because he was noted for his piety. In an account by Pindar, however, Zeus chose a wife for Peleus from among the Nereids to reward him for his integrity in spurning the advances of Hippolyte (otherwise known as \*Astydamia), the wife of his host Acastus. In some accounts Peleus waylaid Thetis and wrestled with her to win her as his bride. Chiron advised him to lay in wait for her by the shore in Thessaly and to seize her when she emerged from the sea, keeping a firm grip on her as she repeatedly changed her form. Thetis was a shape-shifter, as was often the case with deities associated with the sea, and she changed into fire, water, a lion and a snake before returning to her original form and submitting to her fate. Herodotus reports that the Persians offered sacrifices to Thetis at the promontory of Sepias in south-east Thessaly because that was the site of her struggle with Peleus. Accordingly, some later authors claimed that Thetis had transformed herself into a cuttlefish ('sepia') in the hope of escaping Peleus. Although ancient sources sometimes combine this story in which Peleus won his bride by his own initiative with versions in which she was assigned to him by Zeus, the two traditions are not easily reconciled and were clearly of separate origin.

Thetis was married to Peleus at a magnificent wedding on Mount Pelion in Thessaly. It was attended by the Olympian gods, and the wedding songs were sung by Apollo and the Muses. The only comparable wedding between a goddess and a mortal in the presence of the gods was that between Cadmus and Harmonia, which ended happily, but in contrast to Harmonia, Thetis was never reconciled to her new status as the wife of a mortal, and she soon returned to the sea after quarrelling with Peleus over her treatment of their children. As her children were born, Thetis plunged each of them into a cauldron of water or a fire to test whether they were mortal, or to make them immortal; after several of them, six in some

accounts, had died as a result, Peleus prevented her from inflicting the same treatment on Achilles, causing her to depart in anger. Generally, however, it was understood that \*Achilles was her only child (as in the *Iliad*) and she rubbed him with ambrosia by day and immersed him in a fire by night to make him immortal. But Peleus cried out in horror when he saw his son wriggling in the flames one night, and, when Thetis heard him, she threw the child to the ground and fled back to the sea. (This story is very similar to that of Demeter and Demophon.) According to some late sources, Thetis dipped the young Achilles into the waters of the Styx to make him invulnerable, but, as she was holding him by the ankle to immerse him in the water, his ankle did not come into contact with it, and so was always the only vulnerable part of his body.

Although there is no trace of these stories in the *Iliad*, the poem clearly suggests that Thetis was no longer living with her husband at the time of the Trojan war, for when Achilles prayed to her after Agamemnon had robbed him of Briseis, and later when he lamented the death of Patroclus, Thetis heard him as she sitting by her father's throne in the depths of the sea, and she then emerged from the sea to speak to him (just as she rises up from the sea at the end of the epic when summoned to Olympus by Iris). The phrases in which Achilles and Thetis herself lament that she will never welcome him back to his father's halls seem, by contrast, to be merely conventional expressions which need not imply that she was actually living with Peleus.

After his wife's departure, Peleus entrusted Achilles to Chiron to be reared on Mount Pelion. Despite her absence, Thetis continued to take a close interest in the welfare of her son. Since she knew that Achilles was fated to be killed if he went to Troy, she tried to prevent him from being recruited for the war by hiding him away in female disguise at the court of Lycomedes of Scyros. After he was discovered there by Odysseus and agreed to join the expedition, she provided him with a companion, Mnemon, to warn him not to kill Tenes (because he would then be killed by Apollo), and she also told him not to be the first to step ashore at Troy because the first to land was fated to be killed. In addition she provided for his practical needs by giving him a silver-footed chest filled with tunics, and cloaks to keep off the wind, and woollen rugs.

At the beginning of the *Iliad*, Thetis is said to have interceded with Zeus to ask for victory for the Trojans until Agamemnon made amends to Achilles for depriving him of his prize. She advised Achilles that he had a choice of two fates, a brief life that would bring him imperishable fame if he remained at Troy, or a long but obscure life if he returned home. Subsequently, when she heard Achilles lamenting for the dead Patroclus, she rose up from the sea with the other Nereids to see if she could be of help to him. She warned him that he was fated to meet his own death soon afterwards if he killed Hector; but, when he expressed his determination to confront Hector, she promised to provide him with a suit of armour fashioned by Hephaestus.

In the *Aethiopis*, the next epic in the Trojan cycle, Thetis told Achilles about Memnon, his last major opponent, and arrived with the Muses and the Nereids to mourn for him after he was killed by Paris. She snatched him from the pyre and conveyed him to the island of Leuce, where he passed his posthumous existence. Thetis also showed concern for the safety of Achilles' son Neoptolemus. She helped him to avoid the storms which struck the Greeks as they were sailing home after the fall of Troy by advising him to travel overland to Thrace, or by visiting him on Tenedos after he had sailed off with Agamemnon and persuading him to delay there for two days and then offer sacrifices. In the latter version she also advised him to burn his ship after his arrival in Thessaly. Thetis appears at the end of Euripides' *Andromache* to settle the affairs of Neoptolemus' kingdom after his death; *see* *Andromache*.

Thetis appears in a number of tales connected with the sea. When Dionysus plunged into the sea to escape from Lycurgus, Thetis offered him refuge, and when the lame Hephaestus

was thrown from Olympus by Hera and landed in the sea, Thetis and the Oceanid Eurynome came to his rescue and harboured him in their underwater cave for nine years. Both of these stories are recorded in the *Iliad*, which also reports that Thetis summoned Briareus to Olympus to frustrate a projected revolt against Zeus by Hera, Poseidon and Athena. In later epic, Thetis and the Nereids, in response to a request from Hera, helped the Argonauts to steer a safe course past the Planctae (Wandering Rocks). There was a tradition that Thetis saw to the burial of the Locrian \*Ajax after his body was washed ashore on Myconos or Delos, and in one account, Thetis (rather than Amphitrite) received Theseus and gave him a golden crown when he plunged beneath the sea to prove to Minos that he was a son of Poseidon. [Apollodorus 3.13.5-8, *Ep* 3.26, 6.5; Hesiod fr 300; *Hom Hymn* 3. 316-21; Hyginus 54; Lycophron 177-9 and schol; Pindar *Nem* 3.25, 101, 4.50-65, 5.25, *Isth* 8.27, 47, *Ol* 9.76]

**Thisbe** (Θίσβη). See Pyramus.

**Thoas** (Θόας). **1.** A son of Dionysus and Ariadne, and the king of Lemnos in the northern Aegean; he married Myrrha, the eponym of the island's main city. When the Lemnian women killed all the men on the island, Thoas alone escaped because his daughter \*Hypsipyle helped him. She put him on a ship which took him to the land of the Taurians (the Crimea) or sent him to sea in a chest which washed ashore on the island of Oenoa near Euboea, or she hid him on Lemnos, where he was later discovered by the Lemnian women, who killed him and punished Hypsipyle by selling her into slavery. [Apollodorus 1.9.17, 3.6.4; Apollonius 1.620-6, 4.424-34; Hyginus 15] **2.** A son of Hypsipyle and Jason, and grandson of (1). With his twin brother Euneus, he rescued Hypsipyle from Nemea and brought her home to Lemnos. **3.** A king of the Taurians. Artemis conveyed \*Iphigeneia to his land in the Crimea and installed her there as her priestess. Orestes and Pylades later visited his land at the order of the Delphic oracle to fetch a wooden statue from the shrine of Artemis. They were captured after their arrival and taken to Thoas, who gave orders that they should be sacrificed to Artemis in accordance with local custom; but the priestess in charge of the sacrifices was Iphigeneia, who eventually recognised her brother Orestes and cleverly deceived Thoas to enable the three of them to escape with the statue (*see* Iphigeneia). According to a tale recorded by Hyginus, they called in at the island of Sminthe (i.e. Chryse, near Troy) on the way home, and the priest Chryses helped Orestes to kill Thoas, who seems to have come to the island to seek the return of the fugitives. [Euripides *Iphigeneia in Tauris*; Hyginus 120-1] **4.** Son of Andraemon and Gorge, and a descendant of Oeneus who was king of Calydon and Pleuron at the time of the Trojan war. He led the Aetolian contingent to Troy in forty ships. He helped Odysseus enter Troy as a spy without being recognised, and he was one of the warriors in the Trojan Horse. There was a tradition that Odysseus was exiled from Ithaca after killing the suitors and took refuge in Aetolia with Thoas, who gave him his (unnamed) daughter as a wife. [Apollodorus *Ep* 7.40; Homer *Il* 2.638-44; Lycophron 780 and schol; Vergil *Aen* 2.262] **5.** A son of Ornytion and grandson of Sisyphus who succeeded his father as king of Corinth. [Pausanias 2.4.3]

**Thon** (Θών). In the *Odyssey*, the husband of Polydamna, an Egyptian woman who gave some healing drugs to Helen as she was returning from Troy with Menelaus. According to a tale that Herodotus heard in Egypt, he was the warden of the Canopic branch of the Nile who reported to \*Proteus, king of Egypt, that Paris had arrived in Egypt with the abducted Helen. [Herodotus 2.113; Homer *Od* 4.227-9]

**Thrasymedes** (Θρασυμήδης). Son of Nestor and Anaxibia. He and his brother Antilochus accompanied Nestor to Troy, but, unlike Antilochus, he returned safely home to Pylos, and



was present to conduct the sacrifices when his father received \*Telemachus there. He was listed amongst the warriors in the \*Trojan horse. [Homer *Il* 9.81 and *passim*, *Od* 3.440-52; Quintus of Smyrna 12.319]

**Thriae** (*Θρίαι*). Three prophetic maidens who lived under a ridge of Mount Parnassus. They were 'bee-women' with the head and arms of a woman and the body and wings of a bee. Their heads were covered with pollen grains, and they flew hither and thither feeding on honeycomb. Honey inspired them to speak the truth, but if they were deprived of it their words would be false. It was said that they invented a special form of divination which depended on the casting of divining-pebbles (*thriae*). [schol Callimachus *Hymn* 2.45; *Hom Hymn* 4. 552-63]

**Thyestes** (*Θυέστης*). Son of Pelops, king of Pisa in the north-west Peloponnese, and Hippodameia. He and his brother Atreus were exiled by Pelops for killing their half-brother Chrysippus, and the two of them later competed for the Mycenaean throne. Thyestes seduced Aerope, the wife of Atreus, and persuaded her to steal the token of sovereignty, a golden lamb, from her husband. Although this enabled him to win the throne, Zeus disapproved of the subterfuge and caused the sun to reverse its course as a sign that Atreus should rule instead, and Thyestes was banished from the kingdom. For details and variants, *see* Atreus.

Thyestes married a naiad who bore him three sons – Aglaus, Callieon and Orchomenus (or he had two sons, Tantalus and Pleisthenes, by an unnamed wife). When Atreus heard of the adultery with Aerope, he sent a herald to his brother and invited him back to Mycenae under the pretence of a reconciliation, but, when Thyestes arrived with his sons, Atreus secretly killed the children, although they sought refuge at an altar of Zeus, and boiled their flesh. Removing the extremities (head, hands and feet) to make them unrecognisable, he then served them as a meal to their unknowing father. After the meal, Atreus showed Thyestes the extremities and banished him once again. According to Aeschylus, Thyestes vomited up the meal when he realised its true nature, and then pushed over the table and cursed the entire Pleisthenid race (i.e. Atreus' branch of the family). In another version Atreus arranged the cannibal meal after he had allowed Thyestes to return as a suppliant.

Anxious to gain revenge by any means, Thyestes consulted an oracle, which told him that he would be avenged if he fathered a child by his own daughter, \*Pelopia. So he slept with her and fathered a son, \*Aegisthus, who went to Mycenae when he came of age and killed Atreus to recover the throne for Thyestes. In another version he fathered Aegisthus unintentionally when he raped Pelopia by night without knowing who she was. She had been taken to Sicyon, and Thyestes happened to arrive there as nocturnal sacrifices were being offered to Artemis. He hid himself in a grove so as not to profane the rites, and when Pelopia, whose robe had been stained with blood from the victim, came down to a stream to wash, Thyestes leapt from the grove with his head covered and raped her. Aegisthus finally killed Atreus in this version too, but as the result of a complicated sequence of events involving mistaken identities and the capture of Thyestes by Atreus; *see* Aegisthus. In another version again, Aegisthus was a legitimate son of Thyestes who escaped death at the hands of Atreus because he was still a baby and had not been taken to Atreus' house at the time of the cannibal meal.

After the murder of Atreus, Thyestes ruled Mycenae until Agamemnon and Menelaus, the sons of Atreus, came of age and deposed him. When he took refuge at the altar of Hera, they allowed him to leave after exacting an oath from him that he would settle on the island of Cythera. According to the *Iliad*, Zeus conferred a sceptre on Pelops which passed successively to Atreus, Thyestes, and Agamemnon, a story which implies that there was a peaceful transference of power at each stage. The grave of Thyestes could be seen by the road

between Argos and Mycenae. [Aeschylus *Ag* 1583-1602 and *passim*; Apollodorus 2.4.6, *Ep* 2.10-15; schol Homer *Il* 2.104; Hyginus 85-8, 254, *Astr* 2.14]

**Thyia** (*Θυία*). A daughter of the River Cephissus or of Castalius, a son of the earth, Thyia was a primordial inhabitant of Delphi. She served as a priestess of Dionysus, and it was said that the Thyiads (also known as maenads) were named after her. According to one account, Delphus, the eponym of Delphi, was her son by Apollo. [Pausanias 10.6.2]

**Thymoetes** (*Θυμοίτης*). **1.** Son of Laomedon, king of Troy. According to the *Aeneid*, he was the first to urge that the wooden horse should be hauled into Troy, either through treachery or because the fate of Troy was already sealed. Some claimed that he did so to gain revenge on his brother Priam for putting his wife Cilla and son Munippus to death. [Homer *Il* 3.146; Vergil *Aen* 2.32-4 with Servius on 32] **2.** Son of Oxyntes, and the last descendant of Theseus to reign in Athens. \*Melanthus, a descendant of Nestor who had been expelled from Pylos by the Heraclids, killed Thymoetes to seize the Athenian throne. In another version, during a war between the Athenians and the Boeotians it was decided that the issue should be settled by single combat between the two rulers, and, when Thymoetes offered the throne to anyone who would fight in place of him, Melanthus took up the challenge. [Conon 39; Pausanias 2.18.7]

**Thyone** (*Θυώνη*). The name of \*Semele in her nature as a goddess. It was said that Dionysus conferred this name on his mother when he recovered her from Hades and took her up to Olympus with him. [Apollodorus 3.5.3; Diodorus 4.25.4]

**Tiberinus** (*Τιβερῖνος*). The river Tiber which was named after an Alban king who drowned in it. In the *Aeneid* a personification of the Tiber appears to Aeneas as the river 'most pleasing to heaven' and gives him encouragement and advice on his arrival at its estuary. [Dionysius 1.71; Ovid *Fasti* 2.389, *Met* 14.614-5; Varro *LL* 5.30; Vergil *Aen* 8.31-67]

**Tiburnus**. The eponym of Tibur (Tivoli). It was said that he and his younger brothers Coras and Catillus were three sons of Amphiarus who travelled across from Greece and founded the city; alternatively the three were born in Italy to an elder Catillus, a son of Amphiarus who had emigrated from Greece, and they expelled the Sicanians who were the original inhabitants of the city. [Servius on *Aen* 8.130; Solinus 2.8]

**Timandra** (*Τιμάνδρα*). A daughter of Tyndareus and Leda, she married Echemus, king of Arcadia, and bore him a son, Evander. But she was unfaithful to her husband, as were all the daughters of Leda, and deserted him for Phyleus, king of Dulichium. [Apollodorus 3.10.6; Hesiod fr 176; Servius on *Aen* 8.130] (**J.**)

**Tinge** (*Τίγγη*). The wife of the Libyan giant Antaeus. Heracles slept with her after he had killed her husband, and she gave birth to a son, Sophax, who founded Tingis (Tangier) on the Straits of Gibraltar and named it after his mother. [Plutarch *Sert* 9]

**Tiphys** (*Τίφυς*). Son of Hagnias from Boeotia. Because of his knowledge of the winds and the stars, Athena urged him to join the \*Argonauts, and they chose him as their helmsman. He steered the *Argo* for most of the outward journey, until he died of an illness in the land of the Mariandynians and Ancaeus took his place. When the Argonauts called in at Mysia before entering the Black Sea, he was so eager to sail away on the early morning breezes that Heracles was left behind there. Tiphys went on to guide the ship through the \*Symplegades (Clashing Rocks) with notable skill. [Apollonius 1.105-10, 1273-5, 2.556-618, 851-67]

**Tiresias** (*Τειρεσίας*). *See* Teiresias.

**Tisamenus** (*Τισαμενός*). **1.** Son of Thersander, Polyneices' son, and Demonassa. His father (who had become king of Thebes after the victory of the \*Epigoni) was killed by Telephus in Mysia when Agamemnon and the Greeks made their first and unsuccessful attempt to reach Troy. Because Tisamenus was still too young to take over as commander of the Thebans, Peneleos led them at Troy until he was killed in the final year of the war; they then accepted Tisamenus as their king. Since his son Autesion was told by an oracle to settle abroad with the Dorians, Tisamenus was succeeded by Damasichthon, the grandson of Peneleos. [Pausanias 9.5.7-8] **2.** Son of Orestes and Hesione, and the last Pelopid to rule in Mycenae and Sparta. Tisamenus inherited both kingdoms from Orestes, who had recovered his father's kingdom of Mycenae and had inherited Sparta too when his uncle Menelaus had died without a male heir. However when the Heraclids, who were descended from the old Argive royal line, successfully invaded the Peloponnese with their Dorian allies fifty years after the Trojan War, Tisamenus was either killed in battle or forced into exile in Achaea in the northern Peloponnese. In the latter case, he proposed a peaceful settlement to the local Ionian rulers, but they feared that he would gain overall control because of his ancestry and personal qualities, and decided to oppose him by force. Although Tisamenus was killed in the fighting that ensued, his followers expelled the Ionians and his sons took power in Achaea. Tisamenus was buried at Helice in Achaea, but his bones were later returned to Sparta at the order of the Delphic oracle. [Apollodorus 2.8.2-3, *Ep* 7.28; Pausanias 7.1.3]

**Tisiphone** (*Τισιφώνη*). **1.** One of the \*Erinyes (also called Furies). Although her name first appears in a fragment of Lucilius, a Latin poet of the second century BC, it was probably of early origin. In her special role in the *Aeneid* as the sinister guardian of the entrance to Tartarus, she sat in an iron tower by the gates and leapt towards the evil dead with her scourge to whip them into the place of their punishment. [Apollodorus 1.1.4; Nonnus 427.11; Vergil *Aen* 6.552-75] **2.** A daughter of Alcmaeon by Manto, daughter of Teiresias, who appears in a story from a lost play by Euripides. Alcmaeon asked Creon to rear her and her brother Amphilocheus in Corinth, but she grew up to be so beautiful that Creon's wife feared that she would be displaced by her and sold her into slavery. It happened that she was bought by Alcmaeon, who kept her as a servant-girl in ignorance of her true identity until he finally discovered the truth when he returned to Corinth to reclaim his children. [Apollodorus 3.7.7]

**Titanomachy** (*Τιτανομαχία*). The war in which Zeus and the other children of Cronus seized power by defeating Cronus and the Titans; for the origins of the conflict, *see* Titans. Before the war, Zeus released the \*Cyclopes from Tartarus, where they had been imprisoned by Cronus, and they showed their gratitude by arming him with his thunderbolt; when he offered an amnesty to any of the earlier gods who would support him, \*Styx brought her children to his aid. According to Apollodorus, the Cyclopes also armed Poseidon for the battle with a trident and gave Pluto (Hades) a cap of invisibility.

The war raged over the plains of Thessaly between Zeus' stronghold on Mount Olympus to the north and that of the Titans on Mount Ophrys to the south, it dragged on for ten years until Zeus and his allies were told by Gaia that they would be victorious if they recovered the \*Hundred-handers (*Hecatoncheir*'s) from Tartarus. When these monstrous beings were brought to light and revitalised with nectar and ambrosia, they readily agreed to help Zeus in his struggle. While Zeus unleashed his full fury against the Titans, dazing them with his thunderbolt, the Hundred-handers launched rocks at them with their many hands and finally overpowered them. They bound the Titans and hurled them down to Tartarus, where they were imprisoned forever according to the will of Zeus with the Hundred-handers as their

guards. Some unconventional stories about the Titanomachy are preserved in the astronomical literature. [Apollodorus 1.2.1; Hesiod *Theog* 617-719] See Constellations **19b, 30**.

**Titans** (*Τιτῶνες*). Twelve children of Uranus (Sky), the first ruler of the universe, and Gaia (Earth); they are the early gods who were displaced by Zeus and the Olympians. According to Hesiod, they were Uranus' first-born and consisted of six sons, and six daughters (the Titanids). He then fathered two further sets of children in two sets of three, the one-eyed Cyclopes and the Hundred-handers. Such was his hatred for his children that he buried them in the earth to prevent them from coming to the light, and he achieved this by never relaxing his oppression of her. Gaia groaned in distress and devised a cunning stratagem. After creating some adamant, a metal of extreme hardness, within her depths, she fashioned a jagged sickle from it and then asked her children to help her to punish their father. Only \*Cronus, the youngest and most terrible of the Titans, dared to respond to her call. She placed him in a position to ambush Cronus, gave him the sickle and revealed her plan, and as Uranus brought the night and spread himself over Gaia, Cronus severed his genitals with the sickle and so made it possible for his children to be brought to birth. The Titans now became masters of the universe with Cronus at their head. In the rather different account by Apollodorus, which may have been based on another early epic source, the Titans were born after the two sets of monsters, who were consigned to Tartarus by Uranus before the birth of the Titans. Angered by the loss of her first two sets of children, Ge (Gaia) encouraged the Titans to attack their father. Although Cronus wielded the sickle, all of the Titans, except Oceanus, joined in the attack; once they had deposed their father, they rescued their brothers from Tartarus and made Cronus sovereign.

Cronus married his sister Rhea, who bore him five of the Olympian gods and also Hades. Since his parents had prophesied to him that he would be displaced by his own son, Cronus swallowed each of his children at birth, much to the grief of Rhea. She saved her last-born, Zeus, by smuggling him away to Crete and offering her husband a stone to swallow instead, and when Zeus came of age, he forced Cronus to disgorge his swallowed children. There followed a ten-year war between Zeus and the other children of Cronus and their allies on one side and Cronus and the Titans on the other. The Hundred-handers finally helped Zeus to defeat the Titans, who were hurled down to Tartarus and imprisoned there forever under their guard. [In the Hesiodic 'succession myth', which explains how Zeus became the ruler of the universe in the third generation, the Titans represent the first race of ruling deities who displaced the first couple and were displaced in their turn by the present ruling gods. The scheme was ultimately derived from Middle Eastern models, but it is difficult to say whether the Titans were simply adopted from the east as part of the succession myth or whether they were gods of Greek origin who were identified with the displaced gods of the eastern myth.]

Hesiod provided the Titans with a complete set of names (and he may have been the first to establish that they were twelve in number). This was essential if he was to construct full genealogies for the gods, but it also introduced certain difficulties, because some of the figures who were identified as Titans by Hesiod could hardly have fought in the Titanomachy or have been permanently consigned to Tartarus. Although the ancient mythographers invented stories to account for some of these inconsistencies, it has to be admitted that the Titans as identified by Hesiod form a miscellaneous grouping, and that in some cases their personal history may conflict with their role in the collective body that acted in the succession myth.

Of the male Titans, Cronus and Iapetus are mentioned as inhabitants of Tartarus in the *Iliad*. Hesiod seems to have included Coeus and Hyperion for genealogical reasons, as the fathers of Leto and Helios respectively. It is understandable that he should have included Oceanus, the personification of the great stream that encircled the earth, for he was a

venerable deity; indeed, in the *Iliad* he and Tethys, rather than Uranus and Gaia, were the primordial couple. Nevertheless, he is an anomalous figure amongst the Titans because he could neither have fought in the Titanomachy nor been sent down to Tartarus. By saying that he told his daughter Styx to assist Zeus against the Titans, Hesiod implies that he never fought alongside the other Titans. The other male Titan, Crius, is an obscure figure.

Of the female Titans (or Titanids), Tethys was doubtless included because she was the consort of Oceanus, and Rhea because she was the wife of Cronus and mother of Zeus. Themis (Law) and Mnemosyne (Memory) represented important abstractions. Phoebe, the mother of Leto, and Theia were of no significance in any other context. Although Hesiod indicates that the females fought together with the males in the Titanomachy, it is difficult to infer from this that these goddesses should have been permanently imprisoned in Tartarus. Indeed, Themis and Mnemosyne are mentioned by Hesiod at a later stage in the *Theogony* as early wives of Zeus.

According to a tale which is separate from the usual mythology, Zeus struck the Titans with a thunderbolt after they had eaten Dionysus/Zagreus, his son by Persephone. The human race sprang from their ashes, and there is thus a divine element in human nature, derived from the devoured Zagreus, and a wicked element derived from the Titans themselves. [Apollodorus 1.1.1-1.2.4; Hesiod *Theog* 132-210, 617-735; Homer *Il* 8.478-81, 14.277-9] See Dionysus, Titanomachy.

**Tithonus** (*Τιθωνός*). A son of Laomedon, king of Troy, and brother of Priam. Eos ('Dawn') was so impressed by his youthful beauty that she carried him off to the ends of the earth and adopted him as her lover. She asked Zeus to confer immortality on him, but never thought to ask that he should remain immune to the effects of age. They lived happily together while he was still young, and she bore him two sons, Emathion and \*Memnon, but, when he grew old, the goddess abandoned his bed, although she continued to care for him in her house and to provide him with food and ambrosia. Finally, when he had shrivelled up she laid him in a room and shut the door, and there he babbled away without ceasing. It was believed that the goddess had turned him into a cicada, and that she enjoyed the cicada's song (which Homer compared to the sound of old men talking); there was a belief, moreover, that cicadas can live on dew alone. [Hesiod *Theog* 984-5; Homer *Il* 11.1-2, 20.236-7 and schol 3.151, 11.1; *Hom Hymn* 5. 5.218-38]

**Tityus** (*Τιτυός*). A gigantic son of Gaia or of Elara, daughter of Orchomenus. According to a story that reconciled the two genealogies, Zeus was so afraid of Hera's jealousy after he had made Elara pregnant that he thrust his mistress beneath the earth, and her child was brought to birth by the earth. Tityus is one of the great criminals whose punishments in Hades are described in the *Odyssey*. His body was stretched out on the ground, extending over nine plethra (about nine hundred feet), while two vultures sat on either side of him, tearing at his liver and plunging their beaks into his entrails. He suffered these torments because he had tried to rape Leto, the mother of Apollo, at Panopeus in Phocis as she was travelling to Delphi after her son had taken over the Delphic oracle. She called out to her children for aid, and Apollo and Artemis (or Artemis alone) shot Tityus down with their arrows. In a different version recorded by Hyginus, Hera ordered Tityus to attack Leto because she had slept with Zeus, but Zeus saved Leto by striking Tityus dead with a thunderbolt, and a serpent rather than a vulture tormented him in Hades by gnawing at his liver, which grew afresh at each cycle of the moon. The inhabitants of Panopeus in central Greece claimed that Tityus was buried near their town, under an enormous mound about seventy-five yards in circumference. In the *Odyssey* the Phaeacians are said to have taken Rhadamanthys to visit Tityus in Euboea.

[Apollodorus 1.4.1; Homer *Od* 11.576-81; Hyginus 55; Pausanias 10.4.4; Pherecydes fr 55, 56; Pindar *Pyth* 4.90-3]

**Tlepolemus** (*Τληπόλεμος*). Son of Heracles and Astyoche, he accompanied the \*Heraclids on their first invasion of the Peloponnese, but he had to go into exile after killing his great-uncle Licymnius in Argos (or Tiryns). According to Pindar, he struck Licymnius in anger with his olive-wood staff, but later authors explained the killing as an accident. Licymnius happened to get in the way as Tlepolemus was beating a slave, or else Tlepolemus struck out at a slave who was molesting Licymnius and accidentally hit Licymnius himself. In any event, he went into exile with many followers and settled on Rhodes, where he founded the Dorian cities of Lindus, Ialysos and Cameiros, and amassed great wealth. He later led the Rhodians to Troy in nine ships, leaving his kingdom in the hands of his wife Polyxo. He was killed by Sarpedon during the war. [Apollodorus 2.7.8, 2.8.2; Diodorus 4.58.6-8; Homer *Il* 2.653-70, 5.627-62 and schol 662; Pindar *Ol* 7.20-38]

**Triangulum.** See Constellation 18.

**Triopas** (*Τριόπας*). A Thessalian hero who gave his name to Triopium on the Carian coast and was also associated with Rhodes and other islands. He was said to be a son of Lapithes, Phorbas, or Poseidon by Canace, and the father or brother of \*Erysichthon. In some accounts Triopas, rather than Erysichthon as was commonly believed, was said to have desecrated Demeter's sacred grove in the Dotian fields in. In an astral myth, Demeter punished him for his sacrilege by afflicting him with hunger and then sending a huge snake against him; she finally transferred him to the heavens as the constellation Ophiuchus ('Serpent-holder'), where he still seems to be under attack from the snake. The tradition on Triopas is complex and contradictory. Diodorus offered an account in which various elements were ordered into a coherent if arbitrary biography. Here a son of Helios and Rhode, Triopas had to leave Rhodes after he had killed his brother Tenages and went to Thessaly, where he helped the sons of Deucalion to expel the aboriginal inhabitants, the Pelasgians, and was given the Dotian fields as his share of the land. After desecrating Demeter's grove, he had to leave for Asia Minor, where he founded Triopium and conquered much of Caria. Some said that he was not a Thessalian, but an Argive and the father of \*Messene. [Diodorus 5.57.6, 5.61; Hyginus *Astr* 2.14; Pausanias 4.1.1] See Constellation 7.

**Triptolemus** (*Τριπτόλεμος*). A young Eleusinian who was selected by Demeter to spread seed-grain and knowledge of its cultivation throughout the world. In the *Homeric Hymn to Demeter*, the earliest source, he is merely mentioned as one of the Eleusinian princes who were instructed by Demeter in the goddess's mystic rites. In later sources, however, he was often said to be the son of Celeus (or Eleusis/Eleusinus), the Eleusinian king who received Demeter into his home; he was thus identified as the child (otherwise known as \*Demophon) whom Demeter tried to immortalise, or as the elder brother of that child. Yet again, he was said to have been the son of Rarus or of Dysaules, two Eleusinians associated with the origins of agriculture, or, according to the Argive tradition, he was a son of Trochilus, who had introduced Demeter's mysteries from Argos.

Demeter provided Triptolemus with a stock of wheat and a chariot drawn by two winged dragons, and he travelled through the world in it, either scattering the grain from the air or teaching others how to sow it. As he was pursuing his mission, any who tried to interfere with him or his chariot suffered for it. When Lynceus, a Scythian king, who wanted to usurp the honour of spreading the grain, tried to attack the sleeping Triptolemus with a sword, Demeter transformed him into a lynx. Another Thracian, Carnabon, king of the Getae, planned to

ambush Triptolemus and arranged for one of his dragons to be killed to prevent him from escaping, but Demeter intervened once again: she replaced the lost dragon, returned the chariot to Triptolemus, and punished Carnabon by transferring him to the sky as the constellation Ophiuchus (the Serpent-holder). At Patrai, on the northern coast of the Peloponnese, Antheias, the son of another local ruler, yoked the chariot while Triptolemus was asleep, and flew up in it to sow some grain, but he fell out and was killed, and Triptolemus and Eumelus, the father of Antheias, founded the city of Antheia in his memory. In vase-paintings, Triptolemus is usually shown seated in a horseless two-wheel chariot, which may be winged and sometimes has serpents at either side. Visitors to Eleusis could see the threshing-floor of Triptolemus and his altar beside the meadow of Rarus, which was said to have been the first place to be sown or cropped. In Plato's *Apology* he is included with Minos, Rhadamanthys and Aeacus as a judge of the dead in the Underworld. [Apollodorus 1.5.2; *Hom Hymn* 2. 149-53, 473-4; Hyginus 147, *Astr* 2.14, 2.22; Ovid *Met* 5.642-61; Pausanias 1.14.1-3, 1.38.6, 7.18.2; Plato *Apol* 41a]

**Tritogeneia** (*Τριτογένεια*). See Athena.

**Triton** (*Τρίτων*). A sea-god, son of Poseidon and Amphitrite. He lived with his father and mother in a golden palace under the sea. A picturesque figure with a tail like a fish, Triton was frequently portrayed in works of art, which often show him blowing or holding a conch-shell horn. As an old man of the sea, it could be assumed that he possessed prophetic powers, and in vase-paintings Hercules is often shown as wrestling with Triton (rather than with Nereus as in the literary tradition) to force him to reveal the way to the Hesperides or Erytheia. According to Vergil, he drowned Misenus, a companion of Aeneas who played so skilfully on the trumpet and conch-shell horn that he dared to challenge the gods to a musical contest; in other Latin sources we are told that Zeus asked him to blow his horn to recall the waters to their original courses after Deucalion's flood, and that by blowing it he had caused the Giants to panic during their battle with the gods.

Triton played a special role as the God of Lake Tritonis in Libya. When the Argonauts were unable to find a way out of the lake, they placed a tripod on the shore as an offering to the local gods for their return, and Triton appeared in the form of a youth and revealed a passage to the sea. In the earliest account by Herodotus, he demanded the tripod as a reward for the information and then placed it in his own temple. He also gave the visitors a clod of earth which later formed the island of Thera when Euphemus threw it into the sea in the southern Aegean. Some explained Athena's ancient title of Tritogeneia by saying that Triton had reared her, either in Libya, or by the river of that name in Boeotia; some said that he was the father of Pallas.

The name of Triton was also used as a general term for the fish-tailed sea-creatures who accompanied Poseidon through the sea. These were favourite figures in the decorative arts. As with Centaurs, they were originally male creatures who mated with nymphs, but the female and baby Tritons appear in later art. Like mermaids in more recent times, they were occasionally washed ashore, and Pausanias, who saw preserved specimens at Tanagra on the Boeotian coast and at Rome, claims that they had fine green hair on their head, gills behind their ears, greenish-grey eyes, a finely-scaled body, and a dolphin-like tail from their belly downwards. According to local legend, the Tanagran Triton used to attack the local women when they came to the sea for a ritual wash before they took part in the rites of Dionysus, and the god answered their appeals by defeating Triton in a fight; he was also said to have stolen the Tanagrans' cattle and attacked their boats, until they put out some wine for him and chopped off his head when he sank into a drunken stupor. [Apollodorus 1.4.6, 3.12.3;

Apollonius 4.1547-92, 4.1731-64; Herodotus 4.179; Hesiod *Theog* 930-3; Hyginus *Astr* 2.23; Ovid *Met* 1.324-47; Pausanias 9.20.4-21.1, 33.5; Vergil *Aen* 6.162-76]

**Trochilus** (*Τροχίλος*). The son of Callithea, the first priestess of Hera in Argos. According to the Argive tradition, he invented the chariot (which he dedicated to Argive Hera), and some said that the gods rewarded him for his invention by placing him in the sky as the constellation Auriga ('Charioteer'). The Argives claimed that Demeter first revealed her mystic rites at Argos rather than Eleusis, and that they were introduced to Eleusis when Trochilus, who was a hierophant (i.e. an expounder of the mysteries) fell out with Agenor, king of Argos, and fled to Attica. According to this tradition, \*Triptolemus, who spread Demeter's gift of grain through the world, was a son of Trochilus by an Eleusinian woman. [Hyginus *Astr* 2.13; Pausanias 1.14.2] See Constellation **19**.

**Troezen** (*Τροιζήνη*). A city of the coast of the Argolid facing Attica. It was significant in myth as the place where Theseus was born and where his son Hippolytus was killed. The area was ruled initially by a line of kings descended from the local 'first man', Orus, but subsequently two sons of Pelops Pittheus and Troezen, emigrated to Troezen and ruled there jointly with Aetius, a descendant of Orus. After the death of Troezen, Pittheus united the land under his own rule and named it after his brother. Troezen's sons Anaphlystus and Sphettus emigrated to Athens and gave their names to Attic demes (parishes). Pittheus was the father of Aethra, Theseus' mother. [Pausanias 2.30.6-9]

**Troilus** (*Τρωΐλος*). A son of Priam (or Apollo) and Hecuba. He is mentioned in the *Iliad* as one of the many sons of Priam who had met their death while defending Troy, and, according to a summary of the *Cypria*, the first epic in the Trojan cycle, he was killed by Achilles during the earlier years of the war. Vase-paintings provide the most detailed evidence on the early traditions about his death: it appears from these that Achilles ambushed the young Troilus when he ventured outside the walls of Troy with his sister Polyxena to fetch water. He was lightly armed, if at all, and Achilles ran him down near a fountain-house and pulled him from his horse by his long hair, or, in some illustrations of the scene, Achilles killed him at an altar. (This corresponds with later literary reports that he ambushed Troilus by the precinct of Thymbraean Apollo as he was exercising his horses.) To explain the killing of the defenceless Troilus, who might seem unworthy of a hero of the stature of Achilles, some sources mention a prophecy that Troy could never be taken as long as he remained alive, or if he survived to the age of twenty. In some Hellenistic and later accounts, this was a murder provoked by frustrated passion, for Achilles had fallen in love with the handsome youth, but, when Troilus tried to escape his advances by seeking sanctuary in the precinct of Apollo, Achilles entered the precinct and killed him at the altar. In one account, Achilles lured him to a meeting by offering him a gift of doves.

In the revisionist account of the Trojan War ascribed to Dares, which had a strong influence on the medieval tradition, Troilus became a major warrior who led the defence of Troy after the death of Hector and could hold his own against Diomedes, but here again he was killed by Achilles. The story of his romance with Cressida (or, originally, Briseida), familiar from Chaucer and Shakespeare, was a medieval invention. [Apollodorus 3.12.5, *Ep* 3.32; Dares 33; Homer *Il* 24.257 and schol; Lycophron 307-13 and schol; Plautus *Bacchides* 953-5; *Epc Cycle Cypria*; Vergil *Aen* 1.474-8 with Servius]

**Trojan Horse** (*Δούρειος Ίππος*). When Troy seemed impregnable after ten years of fighting, the Greeks resorted to a stratagem to achieve their victory. At the bidding of Athena, or at the suggestion of the wily Odysseus, the craftsman Epeius constructed an enormous wooden



horse from timber cut on Mount Ida. It had a hollow centre, with space enough for a force of warriors to crouch inside it, and there was a concealed door at its side or base to allow them to enter and emerge. In different accounts, it took from a dozen to a hundred men (assuming that Apollodorus' figure of three thousand is a textual error). They were commanded by Odysseus, and he or Epeius operated the door. To prepare the trap, the rest of the Greeks pretended to sail home, but moored out of sight at the nearby island of Tenedos and lay in wait. An inscription had been carved on the horse reading, 'For their return home, a thank-offering to Athena from the Greeks', to encourage the Trojans to believe that they had departed and to tempt them to drag the horse into their city as a sacred object.

In the earlier tradition from the *Odyssey* onwards, the Trojans took the horse into the city with little hesitation, and considered what to do with it when it was already inside the walls. In one early epic, they even demolished part of the wall to let it in. They discussed whether they should destroy it or allow it to stand in the city as an offering to the gods, and, when they decided to follow the latter course (or simply postponed the decision), they turned to feasting and drinking. During the night, \*Sinon lit a fire-signal to summon the Greek fleet, and the warriors emerged from the horse to open the city gates for the main army fall on the sleeping Trojans. According to the *Odyssey*, Helen had walked round the horse calling out to the warriors inside and imitating the voices of their wives, and the plan would have been betrayed if Odysseus had not restrained some of the men from calling out in reply.

In Vergil's *Aeneid* and later Greek epics, the Trojans viewed the horse with greater suspicion and discussed what to do with it before moving it from its original position. Some of the Trojans urged that it should be destroyed, and \*Laocoon even suggested that it might have warriors inside it and thrust his spear into its side, causing it to echo within. The Greeks had foreseen this response, and Sinon now played a more central role in the stratagem by beguiling the Trojans into abandoning their suspicions. It had been arranged that he should be captured by the Trojans in circumstances that would make it seem that he had fallen out with his fellow-Greeks, and, when he had gained the confidence of the Trojans, he persuaded them that it would not only be safe but advantageous to them to take the horse into their city. *See* Sinon. They felt that their judgement was confirmed when Laocoon, who had expressed his suspicions about the horse, was killed together with his sons by two serpents. In Vergil's account, the horse was finally pulled through the city gates after it had halted there four times, causing the weapons to clang within; Sinon waited for a fire signal from the returning fleet before he released the hidden warriors, who killed the sentries and opened the city gates to their companions. Some late authors offered rationalised accounts of the episode, suggesting that the horse was some form of siege-engine, designed to break down the walls or to allow the Greeks to climb over them. [Apollodorus *Ep* 5.15-20; Homer *Od* 4.271-89, 8.499-515, 11.523-7; Hyginus 108; Epic Cycle *Sack of Ilium*; Q Smyrn 12.1-13.59; Vergil *Aen* 2.13-267]

**Trojan War** (*Τρωϊκός πόλεμος*) The great war in which Agamemnon, king of Mycenae, and Menelaus, king of Sparta, led an alliance of the Greeks against Troy in the north-western corner of Asia Minor and finally conquered the wealthy and powerful city after ten years.

1. *The origins of the war.* The conflict was provoked by the abduction of \*Helen, the wife of Menelaus, who was carried off to Troy along with much of Menelaus' treasure by \*Paris, a young son of Priam, king of Troy; and this action by Paris was itself an element in a divine plan to rid the earth of its surplus of men. For Gaia (the Earth) had complained to Zeus that she was weighed down by an excess of mortals, who were not only too numerous but impious besides, and Zeus had initially responded by causing the \*Theban Wars and had then contemplated further destruction by means of thunderbolts and floods. But Momus (the personification of fault-finding) restrained him and suggested a subtler course, advising that the goddess \*Thetis should be married to a mortal and that Zeus himself should father a

beautiful daughter (i.e. Helen), so setting in course a train of events that would lead to a mighty war between Europe and Asia. At the wedding between Thetis and Peleus (who would become the parents of Achilles, the greatest warrior of the Trojan War), Eris, the personification of strife, threw an apple inscribed 'to the most beautiful' in front of Hera, Athena and Aphrodite, and Zeus instructed Hermes to escort them to Mount Ida in the Troad to be judged for their beauty by Paris. When Aphrodite won the contest by promising Paris that she would help him to win Helen, the most beautiful woman in the world, although she was already married to one of the most powerful kings in Greece, the projected conflict between the Greeks and the Trojans became inevitable. Paris sailed away without delay to Sparta, where he was entertained for several days at the court of Menelaus and then took advantage of the departure of his host (who had to attend a funeral in Crete) to abduct Helen and to seize much of Menelaus' treasure. As soon as Menelaus was informed of these events by the divine messenger Iris, he visited his brother Agamemnon, the richest and mightiest of the Greek kings, to plan an expedition against Troy. Since the many suitors of Helen, who included many of the foremost figures in Greece, had sworn an oath that they would come to the aid of her chosen husband if he should be injured with regard to his marriage, Menelaus and his friends had little difficulty in raising a large force for the expedition. Achilles, who had been too young to be one of Helen's suitors, also agreed to take part. A catalogue of the Greek leaders and their contingents can be found in the second book of the *Iliad*.

Although the *Iliad* covers only a few days in the final year of the conflict, the Homeric epics contain many references and allusions to events in other periods of the war. A continuous account of the war in chronological order was provided by the other epics in Trojan cycle, which were composed after the *Iliad* but were largely based on earlier traditions which would probably have been familiar to Homer too. The *Cypria* covered the origins of the war and the course of the hostilities up until the period covered by the *Iliad*, and three shorter epics, the *Aethiopis*, the *Little Iliad* and the *Sack of Troy* covered the later stages of the war. Although the poems themselves have been lost, we know enough from surviving summaries, testimonies and fragments to form an idea of their basic content. A useful outline of the course of the war as established in these early epics can be found in the *Library* of Apollodorus. The following account will concentrate on the earlier tradition.

2. *The Greeks assemble and set sail, but return home after mistaking the kingdom of Telephus for Troy.* The Greek force assembled at Aulis, a coastal city in Boeotia. As sacrifices were being offered there, a snake crept from beneath the altar and climbed up a neighbouring plane-tree which contained a sparrow's nest. When it devoured the eight young birds in the nest together with their mother and was then turned to stone, the seer Calchas declared that this was a sign from Zeus which meant that the Greeks would spend nine years in front of Troy before conquering the city in the tenth year. The Greeks then prepared for the long voyage to Troy. Agamemnon took command of the expedition as a whole whilst Achilles, who was only fifteen years old, was placed in charge of the fleet. Although the force made a safe crossing to the lands near the Hellespont, the Greeks had only a vague knowledge of the geography of the area and they attacked the kingdom of \*Telephus in Mysia in the belief that it was Troy. On discovering that his land was being ravaged, Telephus hastily armed the Mysians and drove the Greeks back to their ship, killing a great many of them, including \*Thersander, king of Thebes; but he lost his nerve when he was confronted by Achilles and took to his heels. As he was fleeing with the Greek hero in close pursuit, he caught his foot in a vine-branch, and Achilles struck him in the thigh with his spear inflicting a severe wound.

When the Greeks put out to sea again after realising their mistake, they were struck by a violent storm which dispersed their fleet, and they all returned separately to their various homelands. After a delay of eight years they gathered together for a second time at Argos, and they finally set sail from Aulis ten years after their first attempt. This strange story of the ten

year delay is almost certainly derived from the *Cypria*, the first epic in the Trojan cycle (although the length of the delay is not specified in the surviving summary of the poem), and it is even implied at one point in the *Iliad* when Helen remarks that twenty years have passed since she left her homeland. If the Greeks had embarked on the ten-year siege immediately, Achilles' son Neoptolemus, when was conceived just before (or shortly after) the first assembly, would not have had time to grow up before coming to fight at Troy in the final year of the war (*see 7*).

**3. *The Greeks assemble and set sail for a second time and land at Tenedos and Troy.*** After their difficulties on the first voyage, the Greeks needed a guide to show them the way to Troy, and the required help duly arrived from a most unexpected quarter. Telephus had consulted an oracle about his wound, which had stubbornly failed to heal, and it had revealed that he could be cured only by the man who had wounded him; so he set sail for Argos to seek the aid of Achilles, who agreed to cure him in return for his promise that he would guide the Greek fleet to Troy. Achilles achieved the cure by scraping some rust from his spear into the wound and the seer Calchas was later able to the accuracy of Telephus' directions by means of his own powers of divination. The final departure of the expedition was delayed for a time as the result of an act of sacrilege by Agamemnon. For while the fleet was at Aulis, he shot a deer during a hunting-trip and was then foolish enough to boast that not even the great huntress Artemis could have done as well, which so angered the goddess that she sent adverse winds to hold the fleet in port. On the advice of Calchas, Agamemnon resorted to the desperate measure of summoning his daughter \*Iphigeneia from Mycenae and sacrificing her to appease the goddess. Although Artemis substituted a deer for the maiden in most accounts, Agamemnon's action caused her to relent and the fleet was able to sail on its way.

Before landing at the Troad, the Greeks called in at the island of Tenedos not far off the coast. Although the ruler \*Tenes tried to repel them by force, he was killed by Achilles and the Greeks disembarked. During a feast or sacrifice on Tenedos, or during a visit to the small island of Chryse nearby, the archer \*Philoctetes was bitten by a snake and his wound failed to heal. The festering wound eventually created such a smell that Agamemnon ordered that he should be abandoned on the island of Lemnos, where he lived in solitude until the final stages of the war, keeping alive by shooting birds with the bow of Heracles. The visit to Tenedos was also the occasion for the first quarrel between Achilles and his commander Agamemnon, who offended the young hero by being slow to invite him to a banquet.

As the Greek fleet drew in towards their coast, the Trojans marched down to the shore and pelted the invaders with stones in the vain hope of preventing the landing. The first man to leave his ship was \*Protesilaus, who was soon killed by Hector (or by a nameless Dardanian according to the *Iliad*). After holding back initially because his mother had warned him that the first man to land would be the first to die, Achilles then rushed ashore with his Myrmidons and ensured a safe landing for the Greeks by killing \*Cycnus, the most formidable of the warriors who were defending the shore. The Trojans lost heart when they realised that Cycnus was dead and withdrew towards their city, closely pursued by the invaders, who leapt ashore at the sight of their retreat and killed many of them as they fled.

**4. *Nine years of deadlock while the Trojans are besieged within their city.*** After establishing themselves on the Troad (or just before the landing while they were at Tenedos), the Greeks sent Odysseus and Menelaus to Troy to see whether the dispute could be settled by diplomatic means. Although they received a gracious reception from \*Antenor, a Trojan elder who recognised the justice of their claims, their request for the return of Helen and the stolen treasures was rejected by the Trojan assembly on the following day, and in some accounts they were even threatened with violence. Now left with no alternative, the Greeks prepared for a long siege. While the Trojans remained within the protection father of their city walls and received no help from major allies, as was largely the case for the first nine years of the

war, the activities of the Greeks beyond the maintenance of the siege were limited to attacks on incautious individuals and raids on neighbouring cities and islands. Achilles played the dominant role in these enterprises. The death of \*Troilus, a young son of Priam who was killed by Achilles as he was fetching water from outside the city, may have been significant because there was a tradition that the city was fated to be impregnable if Troilus survived to manhood. Achilles also captured Lycaon, another son of Priam, in his father's orchard, and rustled the cattle of Aeneas from Mount Ida. More importantly, he sacked numerous cities on the mainland and the islands nearby. These attacks served two main purposes, to maintain the morale of the troops by securing provisions and plunder, and to deprive the Trojans of support and supplies from their allies in the surrounding area. There is no sign, however, that these successes did much to advance the conquest of Troy, and shortages of food and the tedium of the long siege threatened to sap the will of the army. Even in the early stages of the war, Achilles once had to restrain the troops from returning home in despair.

5. *The events of the Iliad.* The theme of the *Iliad*, which tells the story of two eventful years in the final years of the war, is the anger of Achilles. When the greatest of the Greek warriors withdrew from the fighting in a fury as the result of a quarrel with Agamemnon, the Trojans soon gained the upper hand for the first time in the war; but the tide of battle turned when Patroclus, the closest comrade of Achilles, entered the fray, and the subsequent death of Patroclus finally provoked the return of Achilles, who created carnage amongst the Trojans and killed their greatest warrior, Hector.

The epic begins as Chryses, a priest of Apollo arrives in the Greek camp to try to ransom his daughter Chryseis, who had been captured by the Greeks and assigned to Agamemnon as a prize of war. When Agamemnon treated his request with disdain, he prayed to Apollo for help and the god responded by sending a plague against the Greeks. After its cause was revealed by the seer Calchas, Agamemnon reluctantly agreed to surrender Chryseis, but he demanded that he should be given Briseis, a captive girl belonging to Achilles, in place of her. Enraged by Agamemnon's high-handed behaviour, Achilles withdrew from the fighting along with his followers, the Myrmidons, and his friend Patroclus. To make Agamemnon fully aware of his folly in insulting the finest of the Greek warriors, Achilles asked his mother Thetis to request that Zeus should allow the Trojans to drive the Greeks back to their ships, and the Trojans finally achieved this, but only after a series of intervening events.

Soon after the withdrawal of Achilles, the two sides agreed to settle the issue of the war by single combat between Menelaus and Paris, but nothing was achieved because Aphrodite snatched her favourite to safety when Menelaus was on the point of victory. When the truce was subsequently broken by \*Pandarus and the fighting resumed, the Trojans proved to be no match for \*Diomedes, who drove them back towards the city and even wounded two of their divine allies, Ares and Aphrodite. After visiting the city to ask the Trojan women to pray for assistance to Athena and meeting his wife \*Andromache on the battlements, Hector achieved some success in battle and then fought in single combat with Ajax. The heralds called a halt to the duel at nightfall before either warrior could gain a conclusive victory and a burial-truce was agreed on the following morning, allowing both sides to attend to their dead and the Greeks to construct a ditch and wall to protect their encampment and ships.

When the fighting resumed once again, Hector and the Trojans finally dominated the battle, driving the Greeks behind their newly-constructed defences and establishing a firm position outside the city for the first time since the beginning of the war. As evening fell, their camp-fires covered the plain, like a multitude of stars on a windless night. Although Agamemnon initially responded to this setback by proposing that the Greeks should sail home, the Greek leaders persuaded him to invite Achilles back to the fighting, but when Odysseus, Phoenix and Ajax visited Achilles as envoys to promise that Briseis would be restored to him and that he would receive handsome compensation in addition, the embittered

hero declared that he would not return to the fray until Hector broke through to the huts and ships of the Myrmidons. While he remained away, Agamemnon won a brief respite for the Greeks, almost driving the Trojans back into the city, but the Trojans recovered the initiative after he suffered a wound and pressed forwards towards that Greek wall. Hector finally broke through the gate of the wall and led the Trojans towards the ships, placing the Greeks under severe threat. At the critical moment, when only Ajax was preventing Hector from setting fire to the ships, Achilles responded to the appeals of Patroclus and allowed his friend to borrow his armour and to lead the Myrmidons to the rescue. Patroclus soon caused a rout amongst the Trojans, who initially supposed that he was Achilles, and he drove them back across the plain, ignoring Achilles' instruction that he should confine himself to driving them away from the ships. The Trojans were saved from utter disaster by the intervention of Apollo, who knocked Patroclus' armour away, allowing him to be wounded by one of the Trojans and then killed by a spear-thrust from Hector.

When Achilles was informed of the death of Patroclus, he was overcome by grief and anger, and his desire for revenge at last caused him to change his mind and return to the fray. Although he delayed his return until the next day while Thetis was visiting Hephaestus to acquire a new set of armour for him, he advanced immediately to the Greek ditch at the bidding of Iris and gave three great shouts to frighten the Trojans, so enabling his comrades to recover Patroclus' body. After settling his differences with Agamemnon on the following morning, Achilles entered battle and put the Trojans to flight. Although Aeneas was saved by divine intervention, the great hero killed many Trojans and so enraged \*Scamander by defiling his waters with their corpses that the river-god would have killed Achilles with a flood-wave if Hephaestus had not deterred him by setting fire to his banks. With the aid of Athena, Achilles finally killed Hector just outside the city and dragged the dead hero's corpse behind his chariot in front of the city and then back to the Greek ships. After supervising the funeral of Patroclus and the ensuing funeral games, he continued to maltreat Hector's body for eleven days until the gods sent Thetis to him to order him to desist and to accept a ransom for the body. Meanwhile the divine messenger Iris visited Priam to tell him to bring a ransom to Achilles. When Priam arrived at Achilles' hut by night, he aroused the young hero's pity by telling him of his many sons who had been killed and reminding him of his own father, and the two wept together and shared a meal. Hermes awakened Priam before the night was completely over to conduct him back to the city with his son's body, and the epic ends with the women's lamentations of the dead hero and a brief account of his funeral.

**6. Penthesilea and Memnon arrive as allies of the Trojans; the death of Achilles and suicide of Ajax.** Soon after the death of Hector, the Amazon \*Penthesilea arrived as an ally of the Trojans. She had come to Troy to be purified by Priam after accidentally killing her sister, and she also wanted to win glory in the war, either for its own sake or because the Amazons were not allowed to enter into relationships with men until they had done so. After fighting bravely on the battlefield, killing many adversaries including Machaon, son of Asclepius, she was killed by Achilles and her body was handed over to the Trojans for burial. Impressed by her valour and beauty, Achilles felt pity for her after her death and he was abused by \*Thersites, who accused him of having conceived a passion for her or even of necrophilia. In some accounts, Thersites also mutilated the Amazon's body by gouging out her eyes. When Achilles struck him for his impertinence and killed him, there was dissension amongst the Greeks and Achilles sailed away to the island of Lesbos nearby, where he was purified for the murder by Odysseus.

The next major ally of the Trojans was \*Memnon, son of Eos (Dawn), who arrived from the east at the head of a force of Ethiopians. Thetis warned Achilles about this new opponent, who was the son of a goddess and the possessor of a suit of divine armour like himself. After killing many Greeks during the ensuing battle, Memnon finally killed \*Antilochus, who

exposed himself to danger while rescuing his father Nestor. To avenge the death of Antilochus, who was his closest friend after the dead Patroclus, Achilles entered the battle to kill Memnon and put the Trojans to flight, but as he was pursuing them into the city, Paris or Apollo (or both together) shot him near the Scaean gate. As the warriors on each side struggled to secure his body and divine armour, Ajax managed to raise the body on to his shoulders and carry it to the Greek ships while Odysseus covered his retreat.

The splendid funeral of Achilles, which was attended by his mother Thetis and the Nereids and Muses, is described in the fourth book of the *Odyssey*. After the funeral games, the great hero's arms were offered as a prize to the bravest man amongst the Greeks, and Ajax and Odysseus competed for the honour. Whether the issue was decided by seeking the opinion of the Trojan captives, or by sending eavesdroppers to listen under the city walls (where they heard two maidens discussing the comparative merits of the two heroes), or by a ballot amongst the Greeks, the arms were awarded to Odysseus, and Ajax was so upset by the blow to his honour that he planned a night attack on his comrades. But Athena intervened to send him mad, and when he recovered from his frenzy to discover that he had attacked the livestock of the Greeks rather than their leaders, he committed suicide by falling on his sword. Agamemnon refused him an honourable funeral by cremation and ordered that he should be buried in a coffin instead.

7. *Final actions undertaken by the Greeks on the advice of the seers Helenus and Calchas.* In the early epic accounts of the war, the next significant event was the capture of \*Helenus, a son of Priam who was gifted with prophetic powers. After being seized by Odysseus in an ambush, he revealed to the Greeks that they would have to fetch Philoctetes from Lemnos (*see 3*) if Troy was to be taken. Philoctetes, a skilful archer who owned the bow of Heracles, was fetched by Diomedes (or by Odysseus, or by both heroes) and entered battle after his purulent wound had been cured by Machaon, son of Asclepius. He soon showed the quality of Helenus' advice by shooting Paris, whose body was mutilated by Menelaus but then recovered and buried by the Trojans. According to the standard later tradition, however, Helenus was still in Troy when Paris died, and he and Deiphobus competed for the hand of his widow Helen; and when his brother was chosen instead of him, Helenus left the city in anger and settled on Mount Ida. On the advice of the Greek seer Calchas, who knew that Helenus could reveal the actions that needed to be taken if Troy was to fall, Odysseus captured him and forced him to speak. Helenus told the Greeks that they should fetch Neoptolemus to fight at their side, that they should steal the \*Palladium, a talismanic statue which rendered Troy impregnable, and that they should fetch the bones of Pelops. In this version, the recall of Philoctetes was suggested by Calchas rather than Helenus. Although the Greeks fetched Neoptolemus and stole the Palladium in the early epic account also, it is not clear from the surviving summary whether they performed these actions on the advice of Helenus.

Either on his own or in the company of Phoenix, Odysseus visited the island of Scyros to fetch \*Neoptolemus and gave him the arms of his father Achilles. \*Eurypylos, the son of Achilles' former adversary Telephus, arrived soon afterwards as the last major ally of the Trojans, and he fought bravely, killing many Greeks, until Neoptolemus proved that he was a worthy successor to his father by killing him in his turn. To fulfil the other recommendations of Helenus, the Greeks fetched a shoulder-bone of Pelops from his former kingdom of Pisa in the Peloponnese, and Odysseus stole the \*Palladium from Troy. According to the *Little Iliad*, the early epic which covered this period of the war, Odysseus made two secret incursions into Troy, first visiting the city on his own to spy out the ground and then returning with Diomedes to steal the Palladium. Although he disguised and disfigured himself, Odysseus was recognised by Helen in the streets of Troy, but she swore not to betray him and they talked together about how the Greeks were planning to capture the city.

8. *The stratagem of the wooden horse.* Since force had proved unavailing in ten years of fighting, the Greeks resorted to a stratagem to achieve their final victory. At the bidding of Athena (or at the suggestion of the wily Odysseus), the craftsman Epeius constructed an enormous wooden horse from timber cut on Mount Ida. It had a hollow centre, with space enough for a force of warriors to crouch inside and a concealed door at its side or base to allow them to enter and make their way out again. In different accounts, it took from a dozen to a hundred men (assuming that Apollodorus' figure of three thousand is a textual error). They were commanded by Odysseus and the door was operated by Epeius or himself. To prepare the trap, the rest of the Greeks set fire to their camp and pretended to sail home, but actually moored at Tenedos not far off the coast and lay in wait. An inscription had been carved on the horse reading, 'For their return home, a thank-offering to Athena from the Greeks', to encourage the Trojans to believe that they had departed and to tempt them to drag the horse into their city as a sacred object.

In the earlier tradition from the *Odyssey* onwards, the Trojans took the horse into the city with little hesitation, and considered what to do with it when it was already inside the walls. In one early epic, they even demolished part of the wall to let it in. They discussed whether they should destroy it or allow it other stand in the city as an offering to the gods; and when they decided to follow the latter course (or simply postponed the decision), they turned to feasting and drinking. And during the night, \*Sinon lit a fire-signal to summon the Greek fleet, and the warriors emerged from the horse to fall on the sleeping Trojans; and in versions where this was still necessary, they opened the city gates for the main army. According to a strange story in the *Odyssey*, Helen had walked round the horse calling out to the warriors inside and imitating the voices of their wives; and the plan would have been betrayed if Odysseus had not restrained some of the men from calling out in reply.

In Vergil's *Aeneid* and later Greek epics, the Trojans viewed the horse with greater suspicion and discussed what to do with it before moving it from its original position. Some of the Trojans urged that it should be destroyed, and \*Laocoon even suggested that it might have warriors inside it and thrust his spear into its side, causing it to echo within. The Greeks had foreseen this response, and Sinon now played a more central role in the stratagem by beguiling the Trojans into abandoning their suspicions. For it was arranged that he should be captured by the Trojans in circumstances that would make it seem that he had fallen out with his fellow-Greeks; and when he had gained the confidence of the Trojans, he persuaded them that it would not only be safe but advantageous to them to take the horse into their city. *See* Sinon. They felt that their judgement was confirmed when Laocoon, who had expressed his suspicions about the horse, was killed together with his sons by two serpents. In Vergil's account, the horse was finally pulled through the city gates after it had halted there four times, causing the weapons to clang within; and Sinon waited for a fire signal from the returning fleet before he released the hidden warriors, who killed the sentries and opened the city gates to their companions. Some late authors offered rationalised accounts of the episode, suggesting that the horse was some form of siege-engine, designed to break down the walls or to allow the Greeks to climb over them.

9. *The sack of Troy.* Since they now had troops within the city to start the attack and to open the gates (if the walls had not already been breached for the horse) and their adversaries were largely asleep or drunk, the Greeks were at last in a position to capture Troy. Ancient armies generally showed little pity when seizing a city by force, for it was the accepted practice to slaughter the men and enslave the women and children; and although the long-delayed sack of Troy was a major triumph for the Greeks, it can hardly be said that the horrors of the event and the sufferings of the Trojans are veiled over in Greek literary accounts or vase-paintings. Indeed, the poets of early epic seem to have set an enduring pattern by portraying the sack in an exceptionally grim light, laying special stress on the murderous

violence and even sacrilege of many of the Greek heroes and the pitiful fate of the Trojan women after the fall of the city. As would be expected, a series of tales about the death, enslavement or other fates of leading members of the Trojan royal family lay at the heart of the tradition. Since we have to rely on brief summaries and passing allusions for our knowledge of the early epic accounts, it is difficult to tell how the general course of the fighting and its aftermath were presented. The most telling evidence on the early tradition on these matters comes from a rather unexpected source, some descriptions by Pausanias of the portrayals of the sack in some large murals painted by Polygnotus in the early fifth century BC. Continuous descriptions of the sack can be found in later epic; in particular, the second book of the *Aeneid* provides a vivid account of what the fleeing Aeneas might have seen of the night's events. The present summary will concentrate on the earlier traditions about the fates of the most important of the Trojan men and women.

Priam was killed by Neoptolemus, who broke into the king's palace and found him in the central courtyard clinging to the cultic image of Zeus Herkeios ('of the courtyard'). Ignoring Priam's claim to sanctuary, the young warrior advanced to the altar and killed him on the spot with a thrust of his spear. Or in a less extreme version, which found less favour although it also originated in early epic, Neoptolemus dragged Priam away from the altar and killed him at the gates of the palace. In later versions, he decapitated Priam with his sword after first killing his son Polites in his presence, or he dragged him down towards the shore and slaughtered him on the burial-mound of Achilles. The majority of Priam's sons had already been killed, apart from Helenus, who was now with the Greeks, and Helen's husband Deiphobus. As would be expected, Menelaus hastened to Deiphobus' house to recover his errant wife, and he killed Deiphobus there before taking her to the Greek ships. According to the *Odyssey*, Menelaus was accompanied by Odysseus, who finally prevailed in the terrible fight at Deiphobus' house with the aid of Athena. In some later accounts Helen sought refuge at the temple of Aphrodite, or at the temple of Vesta (Hestia) according to the *Aeneid*. It was often said that Menelaus (or the Greek troops) had intended to kill her but desisted at the sight of her superhuman beauty. \*Andromache, the widow of Hector, and her infant son \*Astyanax were captured in the course of the sack. According to a fragment from the *Little Iliad*, she was led back to the ships by Neoptolemus, the son of the warrior who had killed her husband, after he had previously seized Astyanax by the foot and hurled him from the battlements. Or in another account from early epic, Odysseus killed Astyanax (perhaps after arguing for her death in front of the other Greeks, as in some later accounts). The vase-paintings liked to portray the fates of Astyanax and Priam in a combined image by showing Neoptolemus brandishing the child by his ankle as he advanced against the king. Of all the acts of violence and sacrilege committed during the sack, that committed by the Lesser Ajax while capturing \*Cassandra would have the gravest consequences for the Greeks. Finding her clinging to the cultic image of Athena in the temple of the grandson, Ajax dragged her away by force pulling the statue down as he did so, so angering the goddess that she sent a storm against the Greeks during their return voyage. In later accounts, Ajax is even said to have raped Cassandra beneath the statue. According to Vergil, her fiancé Coroebus rushed to her aid, only to be killed by the Boeotian warrior Peneleos; or in earlier accounts, Coroebus was killed during the fighting by Neoptolemus or Diomedes.

A few of the Trojans met with a more fortunate fate. According to a familiar story which had become well-known by the classical period, Aeneas escaped during the confusion carrying his aged father on his back, or he was allowed free passage by the Greeks because they admired his piety in rescuing his father and family gods. In the earliest tradition, however, he and his followers left the city shortly before the sack because they interpreted the deaths of \*Laocoon and one of his sons as a portent of its impending destruction. \*Antenor and his family received special treatment from the Greeks because they had offered



hospitality and support to Menelaus and Odysseus when they had visited Troy as ambassadors to request the return of Helen. In early epic, Antenor's son Helicaon was rescued by Odysseus, who recognised him after he had suffered a wound during the night-fighting; and in Apollodorus' account of the sack, Odysseus and Menelaus recognised another of his sons, Glaucus, as he was fleeing to his father's house and saved him by their armed intervention. According to a detail from a lost play by Sophocles, the Greeks hung a leopard's skin in front of Antenor's house to indicate that it should not be attacked.

After sacking the city and slaughtering most of the Trojan warriors who had survived until that stage of the war, the Greeks burnt the city and divided the spoils down by the shore. The Trojan women, who alone survived to witness the final destruction of the city and taste the full bitterness of defeat, were now allocated to the men who would become their masters. Their plight is portrayed in a poignant play by Euripides, the *Trojan Women* (which was produced shortly after the Athenians had captured Melos, killing the men and enslaving the women and children). Euripides also touched on the theme in an earlier play, *Hecuba*. Nothing definite is recorded of the fate of Priam's widow Hecuba in the earliest tradition. According to Apollodorus and Quintus, who may well have followed the early epic tradition on the distribution of the principal captives, she was assigned to Odysseus after the sack; but this is not a matter of great importance because it seems to have been accepted from the earliest times that she met her end before she could be taken far. According to the usual story, which first appears in tragedy and an early lyric fragment, she was transformed into a dog in the region of the Hellespont; see Hecuba. Distinctive fates are recorded for three of Priam's daughters. After her misfortune during the sack, \*Cassandra was assigned to Agamemnon, who took her back to Mycenae where she was murdered by his wife Clytemnestra. According to a grim tradition from early epic, \*Polyxena was slaughtered on the grave of Achilles. In most later accounts, Achilles' son Neoptolemus performed the deed, and it is stated in Euripides' *Hecuba* that the ghost of Achilles appeared above his grave to demand that the maiden should be sacrificed to him as his share of the spoils. And thirdly, in a tale which first appears in Hellenistic sources, \*Laodice prayed to the gods to be spared the lot of a slave and she swallowed up in a chasm in the earth. \*Andromache, the most significant of Priam's daughters-in-law, remained with her captor Neoptolemus, who took her away to Epirus in north-western Greece and made her his concubine.

**Trophonius** (*Τροφώνιος*). A son of Erginus, king of Orchomenus in Boeotia, and the brother of Agamedes (or else a son of Apollo by Epicaste, wife of Agamedes, and so the stepson of Agamedes). He and \*Agamedes worked together as architects and builders. In their native central Greece, they were said to have built a temple of Apollo at Delphi, the house of Amphitryon at Thebes and the treasure-house of Hyrieus at Hyria. The first of these buildings was purely mythical and the other two were Mycenaean structures. The buildings credited to them in other parts of Greece included a temple of Apollo at Pagasai in Thessaly and a wooden temple of Poseidon at Mantinea in Arcadia. They stretched a woollen thread across the entrance to the latter temple to indicate that nobody should enter, and \*Aepytus was later killed when he attempted to do so. The temple constructed by them at Delphi was usually said to have been the fourth temple of Apollo at the site. The first was formed from laurel branches and the second was built by bees from bees' wax and feathers; the third was a temple of bronze constructed by Hephaestus and Athena, with golden singing figures above the pediment. The fourth temple built by Trophonius and Agamedes provided a point of transition between the temple of divine workmanship and the purely human structure that stood at Delphi in classical times. As a temple of stone constructed in the age of the heroes, it could be regarded as intermediate in nature and dignity. According to another account, Apollo himself

laid the foundations for the temple at Delphi, and Trophonius and Agamedes then laid a footing of stone above them, and the temple of human workmanship was built on top of that.

After they had completed the temple at Delphi, the two brothers requested a reward from Apollo, asking that they should be given whatever is best for human beings. The god promised that their reward would come to them seven (or in one version, three) days later, and, on that day, they went gently to sleep forever. There were, however, conflicting accounts of the brothers' deaths. Some said that Trophonius was swallowed up by the earth in the sacred wood at Lebadeia, or else that he died of hunger in unrecorded circumstances. For the tale of the brothers' thefts from the treasure-house of Hyrieus and the associated account of the death of Agamedes, *see* Agamedes. There was a famous oracle of Trophonius at Lebadeia in western Boeotia. It was said that the Boeotians had once sent envoys to Delphi after they had suffered a drought for two years, and the oracle had advised them to seek a remedy from Trophonius at Lebadeia. When the envoys arrived there, the eldest of them, Saon, discovered the site of the oracle by following a swarm of bees until they flew into the earth; Trophonius then taught him the rites and procedures of his oracle.

Before consulting the oracle, a visitor would offer the appropriate sacrifices and drink from the springs of \*Lethe (Forgetfulness) and Mnemosyne (Memory). He would then descend into a chasm in the earth shaped like a kiln and lie down at the bottom, pushing his feet into a narrow opening about a foot high; he would be pulled into the opening as if caught by the current of a rushing river, and later be returned feet first after receiving a revelation from Trophonius. There were snakes in the pit which the visitors would appease with honey-cakes. The whole process was so alarming that the visitors were unable to laugh for some time afterwards (or even forever, according to popular belief). [schol Aristophanes *Clouds* 508; Cicero *Tusculans* 1.47; schol Hesiod *Shield* 70; *Homeric Hymn Apollo* 294-9; Pausanias 9.11.1, 37.3, 39.4-40.1]

**Tros** (*Τρώς*). A son of Erichthonius, king of Dardania, and grandson of Dardanus. He married Callirhoe, daughter of Scamander, who bore him three sons – Ilus, Assaracus and Ganymede, and a daughter, Cleopatra. He gave his name to Troy, which was strictly the name of the land of the Trojans, and his son \*Ilus became the eponymous founder of their main city, Ilium. As compensation for the abduction of \*Ganymede, Zeus gave Tros some divine horses (which were later claimed by Heracles as his reward for rescuing \*Hesione) and, in one account, Hermes calmed his grief by telling him that immortality would be conferred on his lost son. [Apollodorus 3.12.2; Homer *Il* 5.265-7, 20.230-40; *Hom Hymn* 5. 202-17]

**Tullia**. The younger daughter of \*Servius Tullius, sixth king of Rome, who persuaded Tarquin (later Tarquinius Superbus) to kill his wife (her sister) and her own husband Arruns (Tarquin's brother) so that she and Tarquin, who were suited to each other in ambition and ruthlessness, could be married. Then they plotted to overthrow her father and he was assassinated on the way from the senate to his palace. Tullia came along soon after in her carriage, and without hesitation drove over her aged father's body; his blood spattered her dress and brought a curse on the reign of the last Tarquin's reign. [Livy 1.46-48]

**Turnus**. Son of Daunus and Venilia, the young king of the \*Rutulians from the town of Ardea, he led the opposition against Aeneas when he landed in Italy. Turnus had been promised Lavinia, the daughter of Latinus, king of Latium, and Amata, as his bride but Latinus found the claims of Aeneas overriding. Amata however favoured Turnus and encouraged him to fight the Trojans for his rights. Turnus was provoked into starting immediate hostilities by the fury Allecto, sent by Juno to rouse his anger against the invader. Turnus collected an army with help from the Etruscan \*Mezentius, \*Camilla and her cavalry,

\*Virbius and other local leaders and prepared to face Aeneas, who had himself gathered reinforcements from \*Evander. During his absence Turnus almost defeated the Trojans in their camp, and would have done so if he had acted wisely rather than rashly. In the initial engagements on Aeneas' return Evander's young son Pallas caused havoc in the opposition forces until Turnus killed him, which roused Aeneas' passion against him; Juno then sent Turnus' sister \*Juturna to support him. When a truce was established and a decision made for Aeneas and Turnus to settle the issue in single combat, Juturna encouraged the Rutulians to break the truce, and defend their young king against his more experienced opponent. Fighting broke out again, and Juturna tried to keep Turnus out of danger by chasing a phantom Aeneas, but, when the Trojan was prepared to set fire to Latinus' city and smoke out the civilians, Turnus accepted his destiny and returned to face Aeneas in single combat. In a confrontation based on the end of Homer's *Iliad* in which Aeneas was a Trojan Achilles and Turnus played the part of Hector as defender of his land, Turnus was eventually defeated. As he knelt in supplication, admitting defeat in the loss of his country and bride, Aeneas was close to sparing him, but then, when he saw the belt of Pallas which Turnus had stripped from his young enemy, he plunged the sword into Turnus, sending his spirit to the shades. [Ovid *Fasti* 4.879-80, *Met* 14.566-77; Vergil *Aen* 12.821-40 and 7-12 *passim*]

**Tyche** (Τύχη). The personification of Fortune or Chance, and identified with Fortuna at Rome. She is never mentioned in the Homeric epics, and was a figure of no great importance to Hesiod, who included her in his list of \*Oceanids. There is little reference in earlier Greek literature generally to Tyche as a goddess or personification, although *tyche*, fortune, was often used as an abstract term in tragedy and prose-writings. Correspondingly, she seems to have made virtually no appearance in myth. According to the *Homeric Hymn to Demeter*, she was one of the companions of Persephone. In a transparent allegory, the lyric poet Alcman described her as the daughter of Promethea ('Forethought') and the sister of Eunomia ('Good Order') and Peitho ('Persuasion'). Pindar once described her as one of the Moirae (Fates), and he appeals to her at the beginning of one of his odes to watch over the city of Himera.

There was an ever-growing sentiment in Hellenistic times that shifting fortune represents one of the most powerful forces in the world, and the cult of Tyche grew in importance. She was honoured both as a universal goddess and, in local cult, as the patron goddess who represented the fortune of a particular city (or of a king or emperor). When Pausanias, writing in the second century AD, cited the passage from the *Homeric Hymn to Demeter*, he expressed surprise that the poet should have failed to state that Tyche is the most powerful of all the divine forces that influence human affairs.

Tyche was depicted with a variety of attributes. She may be holding a rudder, as the goddess who steers the future, or be standing on a sphere, as a sign of the precariousness of fortune, or bear a globe on her head as a sign of her dominion, or wear a turreted crown as the patroness of a city. Sometimes she holds a cornucopia, as the dispenser of good fortune, or a wheel, to indicate the mutability of fortune. Because fortune is always uncertain and beyond prediction, she could be imagined as blind (or blind-folded); and for that reason, some claimed that the constellation Virgo, which has only faint stars in its head, represented Tyche. [Alcman 64; Hesiod *Theog* 360; *Hom Hymn* 2.414-20; Pausanias 4.30.3-5, 7.26.3; Pindar *Ol* 12.1-2] See Constellation 26.

**Tyndareus** (Τυνδάρεως). A son of Oebalus, king of Sparta, and Batea, or of Perieres and Gorgophone. After the death of Oebalus, Tyndareus, who was generally regarded as the rightful successor, was expelled from Sparta by his brother or half-brother Hippocoon and his twelve sons. Tyndareus and his brother \*Icarius fled to the court of Thestius at Pleuron in Aetolia and helped their host to extend his power into neighbouring Acarnania; alternatively,

Icarius fought as an ally of Hippocoon, and Tyndareus took refuge either at Pellana in Laconia, or with Aphareus in Messenia. He was eventually recalled to Sparta by Heracles, who killed Hippocoon and his sons to avenge their murder of his nephew Oeonus. By his wife \*Leda, daughter of Thestius, Tyndareus became the father of Clytemnestra, Phylonoe, Timandra, and twin sons, the \*Dioscuri (although it was often said that one or both of these were children of Zeus, as was Leda's other daughter, Helen). After the loss of the Dioscuri, Tyndareus was left with no male heirs, and so he adopted the Pelopid Menelaus, who had married Helen, as his successor. Sparta then remained under Pelopid rule until the return of the \*Heraclids, who had a claim on the kingdom through Heracles. Some even said that Heracles told Tyndareus to hold it in trust for his descendants. [Apollodorus 3.10.4-9; Diodorus 4.33.5; schol Euripides *Or* 457; schol Homer *Il* 2.581; Pausanias 3.1.4-5, 3.21.2; Strabo 10.2.24]

**Typhon** (*Τυφῶν*) or **Typheus** (*Τυφωεύς*). A fearsome monster who challenged the sovereignty of Zeus. His name appears in two forms, *Typhoeus* and, more commonly, Typhon (or *Typhaon* in epic). According to Hesiod, who uses both forms of his name, he was the youngest son of Gaia (Earth), who bore him to Tartarus to be the final challenge to the supremacy of Zeus. A hundred snake's heads sprang from his shoulders, and these heads had fiery eyes and gave voice to all manner of sounds, from the speech of the gods to the hissings and bellowings of wild animals. After a short but violent battle which shook the earth, causing even Hades in the Underworld and the Titans in Tartarus to tremble, Zeus struck Typhon with a thunderbolt and hurled him down to Tartarus. During his brief existence Typhon fathered a brood of monsters by Echidna, namely Orthus, Cerberus, the Hydra and Chimaera, and he was also responsible for the origin of all the dangerous and unhealthy winds.

There is a passing allusion in the *Iliad* to the conflict between Zeus and Typhon. Two important new elements in later accounts first appear in the works of Pindar. The other main gods were introduced into the tale, although in an inglorious role, for they were so alarmed by Typhon that they fled all the way to Egypt, where they concealed themselves from him by transforming themselves into animals. This provided an explanation for the animal form of the Egyptian gods, which seemed very strange to the Greeks. In one account Hermes, for instance, became an ibis, corresponding to the Egyptian Thoth, and Artemis a cat, corresponding to Bast. This story was also exploited in astral mythology to explain the origin of the constellations Capricorn and Pisces; *see* Constellations **30**, **32**. The other new element in Pindar is the story that Zeus buried Typhon under Mount Etna in Sicily. Etna's eruptions could then be explained by saying that the monster continued to spit ashes and flames from his position under the mountain, or, in one account, these were said to be the after-effects of the thunderbolt that killed him. According to a less favoured tradition, he was buried under the island of Pithecusa (i.e. Ischia, off Naples, which contains hot springs and an extinct volcano). Pindar also states that he was reared in a cave in Cilicia; and it was generally agreed that he came from Asia Minor (although not always from Cilicia specifically).

Apollodorus provides the fullest continuous account of the revolt of Typhon. When the monster launched his assault on heaven, hurling flaming rocks, hissing, screaming and breathing fire, the gods took flight to Egypt and turned themselves into animals. Zeus alone dared to face up to him, hurling thunderbolts while he was at a distance, and striking at him with an adamant sickle as he drew close. He then pursued the monster to Mount Casion in Syria and engaged him in hand-to-hand combat, but Typhon wrested the sickle from Zeus and cut the tendons from his hands and feet. Although Typhon concealed Zeus' tendons under a bear-skin in his Cilician cave and told the she-dragon Delphyne to guard them, Hermes and Aegipan stole them away and fitted them back into Zeus. After Zeus had recovered, he descended on Typhon in his chariot, hurling thunderbolts and pursuing him to Mount Nysa,

where the Moirae (Fates) tricked him into eating the ‘ephemeral fruits’, which weakened his strength. After a furious battle near Mount Haemus in Thrace, where Zeus heaved whole mountains at Typhon and caused his blood to flow on to Haemus (‘Blood Mountain’), the god pursued him to Sicily and placed Mount Etna on top of him.

Hesiod’s account of the monster’s appearance is incomplete and far from clear. In the full description by the Hellenistic poet Nicander (preserved in a prose summary), he is said to have had a large number of heads, as was commonly agreed in literary accounts, and also to have been winged and to have had two enormous dragon’s tails emerging from his thighs. The wings can be found in earlier vase-paintings, which generally portray Typhon with a human head and torso and a lower body formed from two or more serpent’s tails. Beings born from the earth were often characterised by such tails. In the next full account, by Apollodorus, there is some confusion between the serpent’s heads, derived from Hesiod and the earlier literature, and the serpent’s tails derived from the visual arts, for after mentioning that a hundred dragon heads sprang from his arms, Apollodorus states that the serpent’s coils which sprang from below his thighs could reach as high as his head and emit violent hisses. His size is described in extravagant terms – taller than any mountain, he scraped the stars with his head, and he could reach to the east and the west with his outstretched arms.

There were alternative traditions in which Hera was responsible for the birth of Typhon. According to the *Homeric Hymn to Aphrodite*, Hera was so angry when Zeus gave birth to Athena from his head that she struck the earth with her hand and prayed to Gaia and Uranus to bear a child of her own without prior intercourse with her husband, and she asked that he should be stronger than Zeus. As a result, she gave birth to Typhon, and she entrusted him to a she-dragon at Delphi. The poem says nothing about his subsequent life, although it suggests, rather unexpectedly, that the monster brought harm to mortals. According to another tale, Gaia (Gaia) complained to Hera after Zeus had killed her children, the Giants; Hera consulted with Cronus, who gave her two eggs smeared with his semen and told her that, if she buried them in the earth, a being would be born who would deprive Zeus of his power. So she buried them in Cilicia, but she later repented and informed Zeus, who then killed the monster. [Aeschylus *PV* 351-72; Antoninus 28; Apollodorus 1.6.3; Hesiod *Theog* 819-80; Homer *Il* 2.782-3 and schol; *Homeric Hymn* 3.305-55; Hyginus *Astr* 2.28; Pherecydes fr 54; Pindar *Ol* 4.6-7, *Pyth* 1.15-28, fr 91-3; Stesichorus 239 ]

**Tyro** (*Τυρώ*). The daughter of Salmoneus and Alcidice. When \*Salmoneus demanded that he should be honoured as Zeus and imitated the god’s thunder and lightning, Zeus destroyed him and all his people, with the sole exception of Tyro, who had opposed her father’s impious actions. She was brought up by her uncle Cretheus, king of Iolcus in Thessaly. Homer tells how she fell in love with the Enipeus, a Thessalian river, and haunted his waters until Poseidon assumed his form and had intercourse with her while a dark wave arched over them, hiding them from sight. Afterwards the god told her to say nothing, and to rear the children who would be born to her; she bore twin sons to the god, Neleus and Pelias. At some stage she married Cretheus and bore him three sons, Aeson, Pheres and Amythaon. In later sources, it is said that she exposed Pelias and Neleus as babies, but they were rescued and reared by horse-traders or shepherds, and, when they grew up, they found their mother and killed her stepmother Sidero, who had gravely mistreated her. According to a different version recorded by the ancient commentators on the *Odyssey*, Tyro was raised by another of her uncles, Deion, who married her to Cretheus after she had been seduced by Poseidon. She then herself would have reared Pelias and Neleus, as Poseidon ordered in the earliest account in the *Odyssey*.

Tyro was a pivotal figure in the Deucalionid genealogies, and her tangled affairs had important implications, especially for Argonautic myth, because Pelias, her son by Poseidon,

would exclude \*Aeson, her eldest son by Cretheus and the father of \*Jason, from the Iolcian succession. Finally, there is a story preserved by Hyginus in which Sisyphus and Salmoneus are said to have been enemies, and when Sisyphus was told by an oracle that a child borne to him by Tyro would kill Salmoneus, he fathered two sons by her, but she killed them when she learned of the prophecy. [Apollodorus 1.9.8, 11; Diodorus 4.68.1-3; Hesiod fr 30, 38; Homer *Od* 11.235-59; Hyginus 60]

**Tyrrhenus** (*Τυρρηνώς*). Eponym of the Tyrrhenians (i.e. Etruscans). According to Herodotus, he was a son of Atys, king of the Lydians. When a famine in Lydia had lasted for eighteen years, Atys divided the population into two groups and decreed that one of these groups should be selected by lot to emigrate, with Tyrrhenus as their commander. Those who were selected went to Smyrna on the coast of Asia Minor, constructed ships, and sailed to western Italy, where they settled, renaming themselves after their leader. In other accounts, Tyrrhenus was a son of Heracles and Omphale, queen of Lydia, or a son of Telephus who went to Italy during or after the Trojan War. It was said that Tyrrhenus was the inventor of the Etruscan trumpet. [Dionysus 1.27-8; Herodotus 1.94; Hyginus 274]

**Tyrrhus**. The chief herdsman of Latinus. The shooting of his pet stag by \*Ascanius caused the first hostilities between the indigenous people of Latium, who were called out by Tyrrhus, and the Trojan newcomers. After the death of Aeneas, Lavinia sought refuge in his home in the woods, and it was there that she gave birth to Silvius. [Vergil *Aen* 7.483-510 with Servius on 6.760]

**Tyros** (*Τύρος*). A Phoenician nymph who gave her name to the city of Tyre. When her dog came to her one day with purple-stained jowls after eating a murex snail, she told her lover Heracles that she would have nothing further to do with him unless he brought her robes of as fine a colour. As a result, Heracles discovered how fabrics could be dyed with the purple from murex snails. Tyrian purple, which was as costly as it was splendid, became a symbol of power in the Roman world, known as 'imperial purple'. [Ovid *Ars Am* 3.170, *Met* 11.166]