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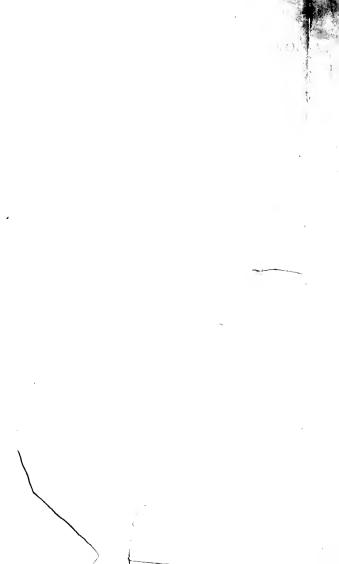
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# APOLLODORUS THE LIBRARY

I





# THE LIBRARY

WITH AN ENGLISH TRANSLATION BY SIR JAMES GEORGE FRAZER, F.B.A., F.R.S.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE

IN TWO VOLUMES

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MY OLD TEACHER AND FRIEND HENRY JACKSON, O.M.



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# ERRATA.

Vol. I.

P. 73 For "Thestius" read "Agrius."

Vol. II.

P. 54. For "later version" read "earlier version."

#### L-THE AUTHOR AND HIS BOOK.

Nothing is positively known, and little can be conjectured with any degree of probability, concerning the author of the Library. Writing in the ninth century of our era the patriarch Photius calls him Apollodorus the Grammarian, and in the manuscripts of his book he is described as Apollodorus the Athenian, Grammarian. Hence we may conclude that Photius and the copyists identified our author with the eminent Athenian grammarian of that name, who flourished about 140 B.C. and wrote a number of learned works, now lost, including an elaborate treatise On the Gods in twenty-four books, and a poetical, or at all events versified, Chronicle in four books.2 But in modern times good reasons have been given for rejecting this identification,3

<sup>1</sup> Photius, Bibliotheca, p. 142a, 37 sq., ed. Bekker.

<sup>2</sup> W. Christ, Geschichte der griechischen Litteratur (Nördlingen, 1889), pp. 455 sqq.; Schwartz, in Pauly-Wissowa, Real-Encyclopädie der classichen Altertumswissenschaft, i. 2855 sqq. The fragments of Apollodorus are collected in C. Müller's Fragmenta Historicorum Graecorum, i. 428 sqq.

<sup>3</sup> This was first fully done by Professor C. Robert in his learned and able dissertation *De Apollodori Bibliotheca* (Berlin, 1873). In what follows I accept in the main his arguments and conclusions.

and the attribution of the Library to the Athenian grammarian is now generally abandoned. For the treatise On the Gods appears, from the surviving fragments and references, to have differed entirely in scope and method from the existing Library. The aim of the author of the book On the Gods seems to have been to explain the nature of the deities on rationalistic principles, resolving them either into personified powers of nature 1 or into dead men and women,2 and in his dissections of the divine nature he appears to have operated freely with the very flexible instrument of etymology. Nothing could well be further from the spirit and method of the mythographer, who in the Library has given us a convenient summary of the traditional Greek mythology without making the smallest attempt either to explain or to criticize it. And apart from this general dissimilarity between the works of the grammarian and of the mythographer, it is possible from the surviving fragments of Apollodorus the Grammarian to point to many discrepancies and contradictions in detail.3

Another argument against the identification of the mythographer with the grammarian is that the author of the *Library* quotes the chronicler Castor; <sup>4</sup>

4 Apollodorns, Bibliotheca, ii. 1. 3.

<sup>&</sup>lt;sup>1</sup> Joannes Lydus, De Mensibus, iv. 27; Fragmenta Historicorum Graecorum, iv. 649.

<sup>&</sup>lt;sup>2</sup> Athenagoras, Supplicatio pro Christianis, 28, p. 150, ed. Otto; Fragmenta Historicorum Graecorum, i. 431, frag. 12.

<sup>&</sup>lt;sup>3</sup> See C. Robert, De Apollodori Bibliotheca, pp. 12 sqq.

for this Castor is supposed to be a contemporary of Cicero and the author of a history which he brought down to the year 61 B.C.¹ If the chronicler's date is thus correctly fixed, and our author really quoted him, it follows that the *Library* is not a work of the Athenian grammarian Apollodorus, since it cannot have been composed earlier than about the middle of the first century B.C. But there seems to be no good ground for disputing either the date of the chronicler or the genuineness of our author's reference to him; hence we may take it as fairly certain that the middle of the first century B.C. is the earliest possible date that can be assigned to the composition of the *Library*.

Further than this we cannot go with any reasonable certainty in attempting to date the work. The author gives no account of himself and never refers to contemporary events: indeed the latest occurrences recorded by him are the death of Ulysses and the return of the Heraclids. Even Rome and the Romans are not once mentioned or alluded to by him. For all he says about them, he might have lived before Romulus and Remus had built the future capital of the world on the Seven Hills.

<sup>1</sup> Suidas, s.v. Κάστωρ; Strabo, xii. 5. 3, p. 568; W. Christ, Geschichte der griechischen Litteratur, p. 430. He married the daughter of King Deiotarus, whom Cicero defended in his speech Pro rege Deiotaro, but he was murdered, together with his wife, by his royal father-in-law. Among his writings, enumerated by Suidas, was a work Χρονικὰ ἀγνοήματα.

And his silence on this head is all the more remarkable because the course of his work would naturally have led him more than once to touch on Roman legends. Thus he describes how Hercules traversed Italy with the cattle of Geryon from Liguria in the north to Rhegium in the south, and how from Rhegium he crossed the straits to Sicily.1 Yet in this narrative he does not so much as mention Rome and Latium, far less tell the story of the hero's famous adventures in the eternal city. Again, after relating the capture and sack of Troy he devotes some space to describing the dispersal of the heroes and their settlement in many widely separated countries, including Italy and Sicily. But while he mentions the coming of Philoctetes to Campania,<sup>2</sup> and apparently recounted in some detail his wars and settlement in Southern Italy,3 he does not refer to the arrival of Aeneas in Latium, though he had told the familiar stories, so dear to Roman antiquaries, of that hero's birth from Aphrodite 4 and his escape from Troy with his father Anchises on his back.<sup>5</sup> From this remarkable silence we can hardly draw any other inference than that the writer was either unaware of the existence of Rome or deliberately resolved to ignore it. He

<sup>4</sup> The *Library*, iii. 12. 2. <sup>5</sup> Epitome, iii. 21.

<sup>&</sup>lt;sup>1</sup> The *Library*, ii. 5. 10. <sup>2</sup> *Epitome*, vi. 15. <sup>2</sup> *Epitome*, vi. 15b. It is to be noted, however, that this passage is not found in our manuscripts of Apollodorus but has been conjecturally restored to his text from the *Scholia* on Lycophron of Tzetzes.

cannot have been unaware of it if he wrote, as is now generally believed, under the Roman Empire. It remains to suppose that, living with the evidence of Roman power all around him, and familiar as he must have been with the claims which the Romans set up to Trojan descent,1 he carefully abstained from noticing these claims, though the mention of them was naturally invited by the scope and tenor of his work. It must be confessed that such an obstinate refusal to recognize the masters of the world is somewhat puzzling, and that it presents a serious difficulty to the now prevalent view that the author was a citizen of the Roman empire. On the other hand it would be intelligible enough if he wrote in some quiet corner of the Greek world at a time when Rome was still a purely Italian power, when rumours of her wars had hardly begun to trickle across the Adriatic, and when Roman sails had not yet shown themselves in the Aegean.

As Apollodorus ignored his contemporaries, so apparently was he ignored by them and by posterity for many generations. The first known writer to quote him is Photius in the ninth century A.D., and the next are John and Isaac Tzetzes, the learned Byzantine grammarians of the twelfth century, who made much use of his book and often cite him by

<sup>&</sup>lt;sup>1</sup> Juvenal repeatedly speaks of the old Roman nobility as *Troiugenae* (i. 100, viii. 181, xi. 95); and the same term is used by Silius Italicus (*Punic.* xiv. 117, xvi. 658) as equivalent to Romans.

name.¹ Our author is named and quoted by scholiasts on Homer,² Sophocles,³ and Euripides.⁴ Further, many passages of his work have been interpolated, though without the mention of their author's name, in the collection of proverbs which Zenobius composed in the time of Hadrian.⁵ But as we do not know when the scholiasts and the interpolator lived, their quotations furnish us with no clue for dating the Library.

Thus, so far as the external evidence goes, our author may have written at any time between the middle of the first century B.C. and the beginning of the ninth century A.D. When we turn to the internal evidence furnished by his language, which is the only remaining test open to us, we shall be disposed to place his book much nearer to the earlier than to the later of these dates. For his Greek style, apart from a few inaccuracies or solecisms, is fairly correct and such as might not discredit a writer of the first or second century of our era. Even turns or phrases, which at first sight strike the reader as undoubted symptoms of a late or degenerate Greek, may occasionally be defended by the example of earlier writers. For example, he

<sup>&</sup>lt;sup>1</sup> See e.g. Tzetzes, Scholia on Lycophron, 178, 355, 440, 1327; id., Chiliades, i. 557.

<sup>&</sup>lt;sup>2</sup> Seholiast on Homer, Il. i. 42, 126, 195; ii. 103, 494.

<sup>&</sup>lt;sup>2</sup> Scholiast on Sophocles, Antigone, 981, ταῦτα δ' ἰστορεῖ ἀπολλόδωρος ἐν τῆ Βιβλιοθήκη.

<sup>4</sup> Scholiast on Euripides, Alcestis, 1.

<sup>&</sup>lt;sup>5</sup> As to the date of Zenobius, see Suidas, s.v. Ζηνόβιος.

once uses the phrase ταῖς ἀληθείαις in the sense of "in very truth." 1 Unquestionably this use of the plural is common enough in late writers,2 but it is not unknown in earlier writers, such as Polybius,3 Alcidamas,4 and even Isocrates.5 It occurs in some verses on the unity of God, which are attributed to Sophocles, but which appear to be undoubtedly spurious.6 More conclusive evidence of a late date is furnished by our author's use of the subjunctive with wa, where more correct writers would have employed the infinitive; 7 and by his occasional employment of rare words or words used in an unusual sense.<sup>8</sup> But such blemishes are comparatively rare. On the whole we may say that the style of Apollodorus is generally pure and always clear,

<sup>1</sup> ii. 7. 7.

<sup>4</sup> Alcidamas, *Odysseus*, 13, p. 179 in Blass's edition of Antiphon. However the genuineness of the *Odysseus* is much disputed. See Pauly-Wissowa, Real-Encyclopadie der classichen Altertumswissenschaft, i. 1536.

<sup>5</sup> Isocrates, xv. 283, vol. ii. p. 168, ed. Benseler.

\* The Fragments of Sopholes, edited by A. C. Pearson (Cambridge, 1917), vol. iii. p. 172, frag. 1126, with Jebb's note, p. 174.

7 i. 4. 2, συνθεμένων δὲ αὐτῶν Ίνα . . . διαθῆ : i. 9. 15, ἢτήσατο παρὰ μοιρῶν ἴνα . . . ἀπολυθῆ : iii. 12. 6, ποιησαμένου εὐχὰς 'Ηρακλέους Ίνα αὐτῷ παις γένηται: Epitome, v. 17, δόξαν δὲ τοις πολλοις ίνα αὐτὸν ἐάσωσι.

8 For example ἐκτροχάζειν, "to run out" (ii. 7. 3), προσανέχειν, "to favour" (ii. 8. 4). For more instances see C. Robert, De Apollodori Bibliotheca, pp. 42 sqq.

<sup>&</sup>lt;sup>2</sup> For examples see Babrius, lxxv. 19, with Rutherford's note; Tzetzes, Schol. on Lycophron, 522; Scholiast on Homer, Il. ix. 557; Scholiast on Apollonius Rhodius, ii. 178, Polybius, x. 40. 5, ed. Dindorf.

simple, and unaffected, except in the very rare instances where he spangles his plain prose with a tag from one of his poetical sources.1 But with all his simplicity and directness he is not an elegant writer. In particular the accumulation of participles, to which he is partial, loads and clogs the march of his sentences.

From a consideration of his style, and of all the other evidence, Professor C. Robert inclines to conclude that the author of the Library was a contemporary of Hadrian and lived in the earlier part of the first century A.D.2 Another modern scholar, W. Christ, even suggested so late a date for the composition of the work as the reign of Alexander Severus in the third century A.D.3 To me it seems that we cannot safely say more than that the Library was probably written at some time in either the first or the second century of our era. Whether the author's name was really Apollodorus, or whether that name was foisted on him by the error or fraud of scribes, who mistook him or desired to palm him off on the public for the famous Athenian grammarian, we have no means of deciding. Nor, apart from the description of him by the copyists as "Apollodorus the Athenian," have

<sup>&</sup>lt;sup>1</sup> See for example his description of the Cretan labyrinth as οἴκημα καμπαῖς πολυπλόκοις πλάνῶν τὴν ἔξοδον (iii. 1. 3, compare iii. 15. 8); and his description of Typhon breathing 

any clue to the land of his birth. He himself is ent on that as on every other topic concerning imself. But from some exceedingly slight indications Professor C. Robert conjectures that he was indeed an Athenian.<sup>1</sup>

Turning now from the author to his book, we may describe the Library as a plain unvarnished summary of Greek myths and heroic legends, as these were recorded in literature; for the writer makes no claim to draw on oral tradition, nor is there the least evidence or probability that he did so: it may be taken as certain that he derived all his information from books alone. But he used excellent authorities and followed them faithfully, reporting, but seldom or never attempting to explain or reconcile, their discrepancies and contradictions.2 Hence his book possesses documentary value as an accurate record of what the Greeks in general believed about the origin and early history of the world and of their race. The very defects of the writer are in a sense advantages which he possessed for the execution of the work he had taken in hand. He was neither a philosopher nor a rhetorician, and therefore lay under no temptation either to recast his materials under the influence of theory or to embellish them

<sup>2</sup> This is recognized by Professor C. Robert, De Apollodori

Bibliotheca, p. 54.

¹ C. Robert, De Apollodori Bibliotheca, pp. 34 sq. Amongs these indications is the author's acquaintance with the "sea of Erechtheus" and the sacred olive-tree on the Acropolis of Athens. See Apollodorus, iii. 14. 1.

for the sake of literary effect. He was a comm man, who accepted the traditions of his country their plain literal sense, apparently without an doubt or misgiving. Only twice, among the many discrepant or contradictory views which he reports without wincing, does he venture to express a preference for one over the other. The apples of the Hesperides, he says, were not, as some people supposed, in Libya but in the far north, in the land of the Hyperboreans; but of the existence of the wondrous fruit, and of the hundred-headed dragon which guarded them, he seemingly entertained no manner of doubt.1 Again, he tells us that in the famous dispute between Poseidon and Athena for the possession of Attica, the judges whom Zeus appointed to adjudicate on the case were not, as some people said, Cecrops and Cranaus, nor yet Erysichthon, but the twelve gods in person.2

How closely Apollodorus followed his authorities may be seen by a comparison of his narratives with the extant originals from which he drew them, such as the Oedipus Tyrannus of Sophocles, the Alcestis 4 and Medea 5 of Euripides, the Odyssey, 6 and above all the Argonautica of Apollonius Rhodius. 7 The

<sup>&</sup>lt;sup>1</sup> Apollodorus, ii. 5. 11.

<sup>&</sup>lt;sup>2</sup> Apollodorus, iii. 14. 1.

Apollodorus, iii. 3. 5. 7 sqq. Apollodorus, i. 9. 15.

Apollodorus, i. 9. 28.
Apollodorus, Epitome, vii.

Apollodorus, ii. 9. 16-26. However, Apollodorus allowed himself occasionally to depart from the authority of Apollonius, for example, in regard to the death of Apsyrtus. See i. 19.24 with the note; and for other variations, see C. Robert, De Apollodori Bibliotheca, pp. 80 sqq.

fidelity with which he reproduced or summarized the accounts of writers whose works are accessible to us inspires us with confidence in accepting his statements concerning others whose writings are Among these, perhaps, the most important was Pherecydes of Leros, who lived at Athens in the first half of the fifth century B.C. and composed a long prose work on Greek myth and legend, which more than any other would seem to have served as the model and foundation for the Library of Apollodorus. It is unfortunate that the writings of Pherecydes have perished, for, if we may judge of them by the few fragments which survive, they appear to have been a treasure-house of Greek mythical and legendary lore, set forth with that air of simplicity and sincerity which charm us in Herodotus. The ground which he covered, and the method which he pursued in cultivating it, coincided to a large extent with those of our author. Thus he treated of the theogony, of the war of the gods and the giants, of Prometheus, of Hercules, of the Argive and the Cretan sagas, of the voyage of the Argo, and of the tribal or family legends of Arcadia, Laconia, and Attica; and like Apollodorus he seems to have paid great attention to genealogies.1 Apollodorus often cites his opinion, and we cannot doubt that he owed much to the writings of his

<sup>&</sup>lt;sup>1</sup> See W. Christ, Geschichte der griechischen Litteratur p. 249; Fragmenta Historicorum Graecorum, ed. C. Müller, i. 70 sqq.

learned predecessor.¹ Other lost writers whom our author cites, and from whose works he derived materials for his book, are the early Boeotian genealogist Acusilaus, who seems to have lived about 500 B.C., and Asclepiades of Tragilus, a pupil of Isocrates, in the fourth century B.C., who composed a treatise on the themes of Greek tragedies.²

Compiled faithfully, if uncritically, from the best literary sources open to him, the Library of Apollodorus presents us with a history of the world, as it was conceived by the Greeks, from the dark beginning down to a time when the mists of fable began to lift and to disclose the real actors on the scene. In other words, Apollodorus conducts us from the purely mythical ages, which lie far beyond the reach of human memory, down to the borderland of history. For I see no reason to doubt that many, perhaps most, of the legendary persons recorded by him were not fabulous beings, but men of flesh and blood, the memory of whose fortunes and family relationships survived in oral

<sup>1</sup> As to the obligations of Apollodorus to Pherecydes, see

C. Robert, De Apollodori Bibliotheca, pp. 66 sqq.

For the fragments of Acusilaus and Asclepiades, see Fragmenta Historicorum Graecorum, ed. C. Müller, i. 101 sqq., iii. 301 sqq. Another passage of Acusilaus, with which Apollodorus would seem to have been acquainted, has lately been discovered in an Egyptian papyrus. See The Oxyrhynchus Papyri, Part XIII, edited by B. P. Grenfell and A. S. Hunt (London, 1919), p. 133; and my note on Apollodorus, Epitome, i. 22, vol. ii. p. 151. As to the obligations of Apollodorus to Acusilaus and Asclepiades, see C. Robert, De Apollodori Bibliotheca, pp. 68 sqq., 72 sqq.

tradition until they were embalmed in Greek literature. It is true that in his book, as in legend generally, the real and the fabulous elements blend so intimately with each other that it is often difficult or impossible to distinguish them. For example, while it seems tolerably certain that the tradition of the return of the Heraclids to Peloponnese is substantially correct, their ancestor Hercules a few generations earlier looms still so dim through the fog of fable and romance that we can hardly say whether any part of his gigantic figure is solid, in other words, whether the stories told of him refer to a real man at all or only to a creature of fairyland.

<sup>&</sup>lt;sup>1</sup> In favour of the view that Hercules was a man of flesh and blood, a native of Thebes, might be cited the annual sacrifice and funeral games celebrated by the Thebans at one of the gates of the city in honour of the children of Hercules (Pindar, Isthm. iv. 61 (104) sqq., with the Scholiast); the statement of Herodotus (v. 59) that he had seen in the sanctuary of the Ismenian Apollo at Thebes a tripod bearing an inscription in "Cadmean letters" which set forth that the tripod had been dedicated by Amphitryon, the human father of Hercules; and again the statement of Plutarch (De genio Socratis, 5; compare id. Lysander, 28) that the grave of Alcmena, mother of Hercules, at Haliartus had been opened by the Spartans and found to contain a small bronze armlet, two jars with petrified earth, and an inscription in strange and very ancient characters on a bronze tablet, which Agesilaus sent to the king of Egypt to be read by the priests, because the form of the inscription was supposed to be Egyptian. The kernel round which the Theban saga of Hercules gathered may perhaps have been the delivery of Thebes from the yoke of the Minyans of Orchomenus; for according to tradition Thebes formerly paid tribute to that ancient and once powerful people, and it was Hercules who not only freed his people from that badge of servitude, but

Again, though the record of the old wars of Thebes and Troy is embellished or defaced by many mythical episodes and incidents, we need not scruple to believe that its broad outlines are true, and that the principal heroes and heroines of the Theban and Trojan legends were real and not mythical beings.

Of late years it has been supposed that the heroes and heroines of Greek legend are "faded gods," that is, purely imaginary beings, who have been first exalted to the dignity of deities, and then degraded to a rank not much above that of common humanity. So far as I can judge, this theory is actually an inversion

gained so decisive a victory over the enemy that he reversed the relations between the two cities by imposing a heavy tribute on Orchomenus. There is nothing impossible or even improbable in the tradition as recorded by Apollodorus (ii. 4. 11). Viewed in this light, the delivery of the Thebans from the Orchomenians resembles the delivery of the Israclites from the Philistines, and Hercules may well have been the Greek counterpart of Samson, whose historical existence has been similarly dimmed by fable. Again, the story that after the battle Hercules committed a murder and went to serve Eurystheus as an exile at Tiryns (Apollodorus, ii. 4. 12) tallies perfectly with the usage of what is called the heroic age of Greece. The work of Apollodorus contains many instances of banishment and servitude imposed as a penalty on homicides. The most famous example is the period of servitude which the great god Apollo himself had to undergo as an expiation for his slaughter of the Cyclopes. (See Apollodorus, iii. 10. 4.) A homicide had regularly to submit to a ceremony of purification before he was free to associate with his fellows, and apparently the ceremony was always performed by a foreigner in a country other than that in which the crime had been committed. This of itself entailed at least temporary banishment on the homicide. (See Index, s.vv. "Exile" and "Purification.")

of the truth. Instead of the heroes being gods on the downward road to humanity, they are men on the upward road to divinity; in other words, they are men of flesh and blood, about whom after their death fancy spun her glittering cobwebs till their real humanity was hardly recognizable, and they partook more and more of the character of deities. When we consider the divine or semi-divine honours paid in historical times to men like Miltiades, 1 Brasidas, 2 Sophocles, 3 Dion,4 Aratus,5 and Philopoemen,6 whose real existence is incontestable, it seems impossible to deny that the tendency to deify ordinary mortals was an

 Herodotus, vi. 38.
 Thueydides, v. 11.
 Etymologicum Magnum, s.v. Δεξίων, p. 256. 6; Istrus, quoted in a life of Sophocles, Vitarum Scriptores Graeci Minores, ed. A. Westermann (Brunswick, 1845), p. 131; Fragmenta Historicorum Graecorum, ed. C. Müller, i. 425. The poet was worshipped under the title of Dexion, and "the sanctuary of Dexion" is mentioned in an Athenian inscription of the fourth century B.C. See Ch. Michel, Recueil d'Inscriptions Grecques (Brussels, 1920), No. 966, pp. 761 sq.; G. Dittenberger, Sylloge Inscriptionum Graecarum<sup>3</sup>, No. 1096 (vol. iii. pp. 247 sq.). Compare P. Foucart, Le culte des Héros chez les Grecs (Paris, 1918), pp. 121 sqq. (from the Mémoires de l'Académie des Inscriptions et Belles-Lettres, tome xlii.). In this valuable memoir the veteran French scholar has treated of the worship of heroes among the Greeks with equal judgment and learning. With his treatment of the subject and his general conclusions I am happy to find myself in agreement. 4 Diodorus Siculus, xvi. 20.

<sup>5</sup> Polybius, viii. 14; Plutarch, Aratus, 53; Pausanias, ii. 8. 1, ii. 9. 4 and 6.

<sup>6</sup> Diodorus Siculus, xxix. 18, ed. L. Dindorf; Livy, xxxix. 50. Heroic or divine honours are not mentioned by Plutarch in his impressive description of the funeral of Philopoemen (Philopoemen, 21); but he says that the Messenian prisoners were stoned to death at the tomb.

operative principle in ancient Greek religion, and that the seeds of divinity which it sowed were probably still more prolific in earlier and less enlightened ages; for it appears to be a law of theological evolution that the number of deities in existence at any moment varies inversely with the state of knowledge of the period, multiplying or dwindling as the boundaries of ignorance advance or recede. Even in the historical age of Greece the ranks of the celestial hierarchy were sometimes recruited, not by the slow process of individual canonization, as we may call it, but by a levy in mass; as when all the gallant men who died for the freedom of Greece at Marathon and Plataea received the first step of promotion on the heavenly ladder by being accorded heroic honours, which they enjoyed down to the second century of our era.1

Yet it would be an error to suppose that all Greek heroes and heroings had once been live men and women. Many of them were doubtless purely

<sup>1</sup> As to the heroic honours accorded to the dead at Marathon, see Pausanias, i. 32. 4; Corpus Inscriptionum Atticarum, ii. No. 471. Remains of the saerifices offered to the dead soldiers have come to light at Marathon in modern times. See my commentary on Pausanias, vol. ii. 433 sq. As to the heroic honours enjoyed by the dead at Plataea, see Thueydides, iii. 58; Plutarch, Aristides, 21; G. Kaibel, Epigrammata Graeca ex lapidibus conlecta (Berlin, 1878), No. 461, p. 183; Inscriptiones Graecae Megaridis Oropiae Bocotiae, ed. G. Dittenberger (Berlin, 1892), No. 53, pp. 31 sq. In the inscription the dead are definitely styled "heroes," and it is mentioned that the bull was still sacrificed to them by the city "down to our time" (μεχρls ἐφ' ἡμῶν).

fictitious beings, created on the model of the others to satisfy the popular craving for supernatural patronage. Such in particular were many of the socalled eponymous heroes, who figured as the ancestors of families and of tribes, as the founders of cities, and as the patrons of corporations and trade guilds. The receipt for making a hero of this pattern was simple. You took the name of the family, tribe, city, corporation, or guild, as the case might be, clapped on a masculine termination, and the thing was done. If you were scrupulous or a stickler for form, you might apply to the fount of wisdom at Delphi, which would send you a brevet on payment, doubtless, of the usual fee. Thus when Clisthenes had created the ten Attic tribes, and the indispensable heroes were wanted to serve as figure-heads, the Athenians submitted a "long leet" of a hundred candidates to the god at Delphi, and he pricked the names of ten, who entered on their office accordingly.1 Sometimes the fictitious hero might even receive offerings of real blood, as happened to Phocus, the nominal ancestor of the Phocians, who got a libation of blood poured into his grave every day,2 being much luckier than another hero, real or fictitious, at Phaselis in Lycia, who was kept on a low diet of fish

eponymous hero of Phocis, see Pausanias, x. 1. 1.

<sup>1</sup> Aristotle, Constitution of Athens, 21; Etymologicum Magnum, s.v. Ἐπώνυμοι; Scholiast on Aristides, Panathen., vol. iii. p. 331, ed. G. Dindorf (where for Καλλισθένης we must read Κλεισθένης). As to the fictitious heroes, see P. Foucart, Le culte des Héros chez les Grecs, pp. 47 sqq.
<sup>2</sup> Pausanias, x. 4. 10. As to Phocus in his character of

and had his rations served out to him only once a year.<sup>1</sup> It is difficult to conceive how on such a scale of remuneration the poor hero contrived to subsist from one year's end to the other.

The system of Euhemerus, which resolves the gods into dead men, unquestionably suffers from the vice inherent in all systems which would explain the infinite multiplicity and diversity of phenomena by a single simple principle, as if a single clue, like Ariadne's thread, could guide us to the heart of this labyrinthine universe; nevertheless the theory of the old Greek thinker contains a substantial element of truth, for deep down in human nature is the tendency, powerful for good as well as for evil, to glorify and worship our fellow-men, crowning their mortal brows with the aureole as well as the bay. While many of the Greek gods, as Ouranos and Ge, Helios and Selene, the Naiads, the Dryads, and so on, are direct and transparent personifications of natural powers; and while others, such as Nike, Hygieia, and Tyche, are equally direct and transparent personifications of abstract ideas.2 it is possible

Athenaeus, vii. 51, pp. 297E-298A.

Nos te, Nos facimus, Fortuna, deam caeloque locamus.

<sup>&</sup>lt;sup>2</sup> The personification and deification of abstract ideas in Greek and Roman religion are illustrated, with a great wealth of learning, by L. Deubner in W. H. Roseher's Lexikon der griechischen und römischen Mythologie, iii. 2068 sqq. What Juvenal says (x. 365 sq.) of the goddess of Fortune, one of the most popular of these deified abstractions, might be said with equal truth of many other gods and goddesses:

and even probable that some members of the pantheon set out on their career of glory as plain men and women, though we can no longer trace their pedigree back through the mists of fable to their humble origin. In the heroes and heroines of Greek legend and history we see these gorgeous beings in the chrysalis or incubatory stage, before they have learned to burst the integuments of earth and to flaunt their gaudy wings in the sunshine of heaven. The cerements still cling to their wasted frames, but will soon be exchanged for a gayer garb in their passage from the tomb to the temple.

But besides the mythical and legendary narratives which compose the bulk of the *Library*, we may detect another element in the work of our author which ought not to be overlooked, and that is the element of folk-tale. As the distinction between myth, legend, and folk-tale is not always clearly apprehended or uniformly observed, it may be well to define the sense in which I employ these terms.

By myths I understand mistaken explanations of phenomena, whether of human life or of external nature. Such explanations originate in that instinctive curiosity concerning the causes of things which at a more advanced stage of knowledge seeks satisfaction in philosophy and science, but being founded on ignorance and misapprehension they are always false, for were they true they would cease to be myths. The subjects of myths are as numerous as the objects which present themselves to the mind

of man; for everything excites his curiosity, and of everything he desires to learn the cause. Among the larger questions which many peoples have attempted to answer by myths are those which concern the origin of the world and of man, the apparent motions of the heavenly bodies, the regular recurrence of the seasons, the growth and decay of vegetation, the fall of rain, the phenomena of thunder and lightning, of eclipses and earthquakes, the discovery of fire, the invention of the useful arts, the beginnings of society, and the mystery of death. In short, the range of myths is as wide as the world, being coextensive with the curiosity and the ignorance of man.<sup>1</sup>

By legends I understand traditions, whether oral or written, which relate the fortunes of real people in the past, or which describe events, not necessarily

<sup>&</sup>lt;sup>1</sup> By a curious limitation of view some modern writers would restrict the scope of myths to ritual, as if nothing but ritual were fitted to set men wondering and meditating on the eauses of things. As a recent writer has put it concisely, "Les mythes sont les explications des rites" (F. Sartiaux, "La philosophie de l'histoire des religions et les origines du Christianisme dans le dernier ouvrage de M. Loisy," Revue du Mois, Septembre-Octobre, 1920, p. 15 of the separate reprint). It might have been thought that merely to open such familiar collections of myths as the Theogony of Hesiod, the Library of Apollodorus, or the Metamorphoses of Ovid, would have sufficed to dissipate so erroneous a coneeption; for how small is the attention paid to ritual in these works! No doubt some myths have been devised to explain rites of which the true origin was forgotten; but the number of such myths is small, probably almost infinitesimally small, by comparison with myths which deal with other subjects and have had another origin.

human, that are said to have occurred at real places. Such legends contain a mixture of truth and falsehood, for were they wholly true, they would not be legends but histories. The proportion of truth and falsehood naturally varies in different legends; generally, perhaps, falsehood predominates, at least in the details, and the element of the marvellous or the miraculous often, though not always, enters largely into them.

By folk-tales I understand narratives invented by persons unknown and handed down at first by word of mouth from generation to generation, narratives which, though they profess to describe actual occurrences, are in fact purely imaginary, having no other aim than the entertainment of the hearer and making no real claim on his credulity. In short, they are fictions pure and simple, devised not to instruct or edify the listener, but only to amuse him; they belong to the region of pure romance. The zealous student of myth and ritual, more intent on explaining than on enjoying the lore of the people, is too apt to invade the garden of romance and with a sweep of his scythe to lay the flowers of fancy in the dust. He needs to be reminded occasionally that we must not look for a myth or a rite behind every tale, like a bull behind every hedge or a canker in every rose. The mind delights in a train of imagery for its own sake apart from any utility to be derived from the visionary scenes that pass before her, just as she is charmed by the contemplation of

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a fair landscape, adorned with green woods, shining rivers, and far blue hills, without thinking of the timber which the woodman's axe will fell in these green glades, of the fish which the angler's line will draw from these shining pools, or of the ore which the miner's pick may one day hew from the bowels of these far blue hills. And just as it is a mistake to search for a mythical or magical significance in every story which our rude forefathers have bequeathed to us by word of mouth, so it is an error to interpret in the same sad and serious sense every carving and picture with which they decorated the walls of their caverns. From early times, while some men have told stories for the sheer joy of telling them, others have drawn and carved and painted for the pure pleasure which the mind takes in mimicry, the hand in deft manipulation, and the eye in beautiful forms and colours.1 The utilitarian creed is good and true only on condition that we interpret utility in a large and liberal sense, and do

<sup>&</sup>lt;sup>1</sup> M. Marcellin Boule has lately made some judicious observations on the tendency to push too far the magical interpretation of prehistoric cave paintings. Without denying that magic had its place in these early works of art, he concludes, with great verisimilitude, that in the beginning "l'art n'est probablement qu'une manifestation particulière d'un esprit général d'imitation déjà si développé chez les singes." See his book, Les Hommes Fossiles (Paris, 1921), p. 260 note. A similar view of the origin of art in emotional impulses rather than in the deliberate and purposeful action of magic and religion, is expressed by Mr. Sarat Chandra Roy in his able work, Principles and Methods of Physical Anthropology (Patna, 1920), pp. 87 sq.

not restrict it to the bare satisfaction of those bodily instincts on which ultimate'y depends the continuance both of the individual and of the species.

If these definitions be accepted, we may say that myth has its source in reason, legend in memory, and folk-tale in imagination; and that the three riper products of the human mind which correspond to these its crude creations are science, history, and romance.

But while educated and reflective men can clearly distinguish between myths, legends, and folk-tales, it would be a mistake to suppose that the people. among whom these various narratives commonly circulate, and whose intellectual cravings they satisfy, can always or habitually discriminate between them. For the most part, perhaps, the three sorts of narratives are accepted by the folk as all equally true or at least equally probable. To take Apollodorus, for example, as a type of the common man, there is not the least indication that he drew any distinction in respect of truth or probability between the very different kinds of narrative which he included in the Library. To him they seem to have been all equally credible; or if he entertained any doubts as to their credibility, he carefully suppressed them.

Among the specimens, or rather morsels, of popular fiction which meet us in his pages we may instance the tales of Meleager, Melampus, Medea, Glaucus, Perseus, Peleus, and Thetis, which all bear traces of the story-teller's art, as appears plainly enough

when we compare them with similar incidents in undoubted folk-tales. To some of these stories, with the comparisons which they invite, I have called attention in the notes and Appendix, but their number might no doubt easily be enlarged. It seems not improbable that the element of folk-tale bulks larger in Greek tradition than has commonly been suspected. When the study of folk-lore is more complete and exact than at present, it may be possible to trace to their sources many rivulets of popular fiction which contributed to swell the broad and stately tide of ancient literature.

In some respects the *Library* of Apollodorus resembles the book of Genesis. Both works profess to record the history of the world from the creation, or at all events from the ordering of the material universe, down to the time when the ancestors of the author's people emerged in the land which was to be the home of their race and the scene of their

¹ Among recent works which mark a distinct advance in the study of folk-tales I would particularly mention the modestly named Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm by Johannes Bolte and Georg Polívka, published in three octavo volumes, Leipsie, 1913–1918. A fourth volume, containing an index and a survey of the folk-tales of other peoples, is promised and will add greatly to the utility of this very learned work, which does honour to German scholarship. Even as it is, though it deals only with the German stories collected by the two Grimms, the book contains the fullest bibliography of folk-tales with which I am acquainted. I regret that it did not reach me until all my notes were passed for the press, but I have been able to make some use of it in the Appendix.

glory. In both works the mutations of nature and the vicissitudes of man are seen through the glamour. and distorted or magnified by the haze, of myth and legend. Both works are composite, being pieced together by a comparatively late redactor, who combined materials drawn from a variety of documents, without always taking pains to explain their differences or to harmonize their discrepancies. there the resemblance between them ends whereas the book of Genesis is a masterpiece of literary genius, the Library of Apollodorus is the dull compilation of a commonplace man, who relates without one touch of imagination or one spark of enthusiasm the long series of fables and legends which inspired the immortal productions of Greek poetry and the splendid creations of Greek art. Yet we may be grateful to him for saving for us from the wreck of ancient literature some-waifs and strays which, but for his humble labours, might have sunk irretrievably with so many golden argosies in the fathomless ocean of the past.

### II.—MANUSCRIPTS AND EDITIONS.

1. Manuscripts. A fair number of manuscripts of the Library are known to exist, but they are all late and of little value. All are incomplete, ending

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<sup>&</sup>lt;sup>1</sup> This account of the manuscripts is derived from Mr. R. Wagner's preface to his critical edition of the text (Teubner, Leipsic, 1894).

abruptly in the middle of Theseus's adventures on his first journey to Athens. This of itself raises a presumption that all are copies of one defective original. The latest editor, Mr. Richard Wagner, enumerates fourteen manuscripts, of which he has employed ten for his recension of the text. Among them he singles out one as the archetype from which all the other extant manuscripts are derived. It is a fourteenth century manuscript in the National Library at Paris and bears the number 2722. Mr. Wagner designates it by the symbol R. The other nine manuscripts employed by him he arranges in three classes, as follows:—

The first class comprises two manuscripts, namely one of the fifteenth century in the Bodleian Library at Oxford (Laudianus 55), and one of the fifteenth or sixteenth century at Paris (numbered 2967). Mr. Wagner designates the Oxford manuscript by the symbol O and the Paris manuscript by the symbol R\*.

The second class, designated by the symbol B, comprises three manuscripts, namely a Palatine-Vatican manuscript of the sixteenth century, numbered 52 (symbol P); a Paris manuscript of the sixteenth century, numbered 1653 (symbol R<sup>b</sup>), and another Paris manuscript of the fifteenth century, numbered 1658 (symbol R<sup>c</sup>).

The third class, designated by the symbol C, comprises four manuscripts, namely a Vatican manuscript of the fifteenth century, numbered 1017 (symbol V); xxxiv

a manuscript of the fifteenth century in the Laurentian Library at Florence, numbered LX. 29 (symbol L); a manuscript of the fifteenth century at Naples, numbered III. A 1 (symbol N); and a manuscript of the fifteenth century at Turin numbered C II. 11 (symbol T).

Besides these, Mr. Wagner mentions four manuscripts which appear not to have been accurately collated. They are: a manuscript of the sixteenth century in the Bodleian Library at Oxford (d'Orvillianus X. I. 1, 1); a manuscript of the sixteenth century in the British Museum (Harleianus 5732); a manuscript of the sixteenth century at Turin (BIV. 5); and a manuscript of the sixteenth century in the Barberini palace at Rome (T 122). Of these the British Museum manuscript is reported to be well written, and the two Italian manuscripts to be very bad.

Such were the materials which existed for establishing the text of the *Library* down to 1885, when Mr. R. Wagner, examining some mythological works in the Vatican Library at Rome, was so fortunate as to discover a Greek manuscript (No. 950), of the end of the fourteenth century, which contains an epitome of the *Library*, including the greater part of the portion at the end which had long been lost. Two years later Mr. A. Papadopulos-Kerameus discovered fragments of a similar epitome in a Greek manuscript at Jerusalem. The manuscript formerly belonged to the monastery (laura) of St. Sabbas and hence is

known as the Codex Sabbaiticus. It is now preserved in the library of the patriarch at Jerusalem and bears the number 366. By a curious coincidence the discoverers published the two epitomes almost simultaneously, but without any knowledge of each other.1 The text of the two epitomes, though in general agreement, does not always coincide exactly. Where the text of the Vatican epitome differs from the Sabbaitic, it sometimes agrees with the text of Apollodorus as quoted by Tzetzes, and this agreement has led Mr. Wagner to conclude that Tzetzes is the author of the Vatican epitome. Certainly Tzetzes was well acquainted with the Library of Apollodorus and drew upon it largely in his learned commentary on Lycophron. It would not, therefore, be surprising if he had made an abridgment of it for his own use or that of his pupils. The hypothesis of his authorship is confirmed by the observation that the same manuscript, which contains the Vatican epitome, contains also part of Tzetzes's commentary on Lycophron.

<sup>&</sup>lt;sup>1</sup> The Vatican epitome was published by Mr. R. Wagner in a separate volume, with Latin notes and dissertations, at Leipsic in 1891, under the title Epitoma Vaticana ex Apollodori Bibliotheca, edidit Richardus Wagner, Accedunt Curae Mythographae de Apollodori fontibus. The Sabbaitic fragments of the epitome were published by Mr. A. Papadopulos-Kerameus in Rheinisches Museum, N.F. xlvi. (1891), pp. 161–192 under the title Apollodori Bibliothecae fragmenta Sabbaitica. The Sabbaitic manuscript was examined again by Mr. H. Achelis, and some corrected readings which he reported were published by Professor Hermann Diels in the same volume of the Rheinisches Museum, pp. 617 sq.

2. Editions. The first edition of the Library was published by Benedictus Aegius at Rome in 1555. In it the Greek text is accompanied by a Latin translation and followed by some notes. The second edition was prepared by the scholar and printer Hieronymus Commelinus and published posthumously at his press in Heidelberg in 1599. It contains the Latin version of Aegius as well as the Greek text. and prefixed to it are a few critical notes by Commelinus, chiefly recording the readings of the Palatine manuscript. The next edition was brought out by Tanaquil Faber (Salmurii, 1661). I have not seen it, but according to Heyne it contains some slight and hasty notes not unworthy of a scholar. The next editor was the learned English scholar Thomas Gale, Fellow of Trinity College, Cambridge, and Regius Professor of Greek in the University. He edited Apollodorus along with the mythological treatises of Conon, Ptolemaeus Hephaestionis, Parthenius, and Antoninus Liberalis, in a volume entitled Historiae Poeticae Scriptores Antiqui, which was published, or at all events printed, at Paris in 1675. For his recension of Apollodorus he used the readings of at least one Oxford manuscript, but according to Heyne he was not very diligent in consulting it. His text of Apollodorus and the other mythographers is accompanied by a Latin translation and followed by critical and exegetical notes.

All previous editions of Apollodorus were superseded by the one which the illustrious German

scholar C. G. Heyne published with a copious critical and exegetical commentary. It appeared in two volumes, first in 1782 and 1783, and afterwards, revised and improved, at Göttingen in 1803.1 Though he did not himself consult any manuscripts, he used the collations of several manuscripts, including the Palatine, Vatican, Medicean, and two in the Royal Library at Paris, which had been made many years before by a young scholar, Gerard Jacob van Swinden, for an edition of Apollodorus which he had planned. Heyne also made use of some extracts from a third manuscript in the Royal Library at Paris, which were procured for him by J. Schweighäuser. With the help of these collations and his own admirable critical sagacity, Heyne was able to restore the text of Apollodorus in many places, and to purge it of many alien words or sentences which had been interpolated from scholia or other sources by the first editor, Aegius, and retained by later editors. His commentary bears ample witness to his learning, acumen, and good sense, and fully sustains his high reputation as a scholar.

A new edition of Apollodorus was published in two volumes, with a French translation and notes by E. Clavier, at Paris in 1805, and another with notes,

<sup>&</sup>lt;sup>1</sup> This second edition was issued in two forms, one in octavo, the other in smaller volumes. I have used the octavo edition. The first volume contains the Greek text with introduction and critical notes, but no translation. The second volume contains the exegetical commentary.

apparently in Latin, by Chr. L. Sommer at Rudolstadt in 1822. These two editions, like the early one of Faber, I have not seen and know them only by report. In the first volume of his great edition of the fragments of the Greek historians,1 C. Müller included the text of Apollodorus with a Latin translation. He had the advantage of using for the first time a collation of the Paris manuscript 2722, which, as we have seen, is now believed to be the archetype of all the extant manuscripts of Apollodorus. The text of Apollodorus was edited, with critical notes, by A. Westermann in his collection of ancient Greek mythologists (Scriptores Poeticae Historiae Graeci, Brunswick, 1843), but he collated no manuscripts for the purpose. And contrary to his usual practice the great scholar Immanuel Bekker also collated no manuscripts for the edition of Apollodorus which he published (Teubner, Leipsic, 1854). Nevertheless, relying on his own excellent judgment, profound knowledge of Greek, and long experience of the ways of copyists, he produced a sound text, corrected in places by his conjectures. The edition of R. Hercher which followed (Weidmann, Berlin, 1874) is characterized by the introduction of many conjectural readings, a few of them plausible or probable, and by such copious excisions that this

<sup>&</sup>lt;sup>1</sup> Fragmenta Historicorum Graecorum, five volumes, Paris. The preface to the first volume is dated February, 1841; the preface to the fifth volume is dated November, 1869.

slashing critic may almost be said to have mangled rather than emended his author.

Lastly, the text of Apollodorus, supplemented for the first time by the Vatican and Sabbaitic epitomes, was edited with a concise critical apparatus and indices by Mr. Richard Wagner (Teubner, Leipsic, 1894). By means of his extensive collation of manuscripts, and particularly by a comparison of the Vatican and Sabbaitic epitomes, which are clearly independent of our other manuscripts and often contain better readings, Mr. Wagner succeeded in restoring the true text in many places. He has earned the gratitude of all students, not only of Apollodorus but of Greek mythology, by his fortunate discovery of the Vatican epitome and by his careful and judicious recension of the text.

In the present edition the text is based on that of Mr. Wagner, but in doubtful passages I have compared the editions of Heyne, Müller, Westermann, Bekker, and Hercher, and occasionally the older editions of Aegius, Commelinus, and Gale; and I have exercised my own judgment in the selection of the readings. All variations from Mr. Wagner's text are recorded in the footnotes. I have collated no manuscripts, and my references to their readings are, without exception, derived from my predecessors, almost all from the critical apparatus of Mr. Wagner, whose symbols I have used to designate the manuscripts. Conjectural emendations of my own have been very rarely admitted, but in this respect I have xl

allowed myself a somewhat greater latitude in dealing with the text of the *Epitome*, which rests on the authority of only two manuscripts and has not, like the rest of the *Library*, been subjected to the scrutiny of many generations of scholars.

In printing the Epitome, or rather that portion of it only which begins where the manuscripts of the unabridged work break off, I have departed from Mr. Wagner's arrangement. He has printed the Vatican and the Sabbaitic versions in full, arranging the two in parallel columns. This arrangement has the advantage of presenting the whole of the manuscript evidence at a glance to the eye of the reader, but it has the disadvantage of frequently compelling him, for the sake of the comparison, to read the same story twice over in words which differ little or not at all from each other. To avoid this repetition, wherever the two versions present us with duplicate accounts of the same story, I have printed only one of them in the text, correcting it, where necessary, by the other and indicating in the footnotes the variations between the two versions. In this way the text of the Epitome, like that of the rest of the Library, flows in a single stream instead of being diverted in many places into two parallel channels. I venture to believe that this arrangement will prove more convenient to the ordinary reader, while at the same time it will sufficiently meet the requirements of the critical scholar. ences between the Vatican and the Sabbaitic

versions are often so slight that it was not always easy to decide which to print in the text and which to relegate to the footnotes. I have endeavoured to give the preference in every case to the fuller and better version, and where the considerations on each side were very evenly balanced, I have generally, I believe, selected the Vatican version, because on the whole its Greek style seems somewhat purer and therefore more likely to correspond with the original.

As the Library is no doubt chiefly used as a work of reference by scholars who desire to refresh their memory with the details of a myth or legend or to trace some tale to its source, I have sought to consult their convenience by referring in the notes to the principal passages of other ancient writers where each particular story is told, and have often, though not always, briefly indicated how far Apollodorus agrees with or differs from them. Further, in commenting on my author I have illustrated some points of folk-lore by parallels drawn from other peoples, but I have abstained from discussing at length their origin and significance, because such discussions would be foreign to the scope of the series to which this edition of Apollodorus belongs. For the same reason I have barely alluded to the monumental evidence, which would form an indispensable part of a regular commentary on Apollodorus. Many of the monuments have already been described and discussed by me in my commentary xlii

on Pausanias, and in order to avoid repetition, and to save space, I have allowed myself not infrequently to refer my readers to that work. Even so, I fear I have considerably transgressed the limits usually set to annotation in this series; and I desire to thank the General Editors for the kind indulgence which has permitted and pardoned the transgression.

J. G. FRAZER.

1, BRICK COURT, TEMPLE, LONDON. 5th April, 1921.



I,-THEOGONY.

Book I., Chaps. 1.-VI.

Offspring of Sky and Earth: the Hundred-handed, Cyclopes, Titans, i. 1-3. The Titans attack and mutilate Sky, origin of the Furies, i. 4. The children of Cronus and Rhea, the birth of Zeus, i. 5-7. Zeus conquers the Titans and divides the kingdom with his brothers, ii. 1. Offspring of the Titans, ii. 2-5. Offspring of Sea and Earth: ii. 6-7.

Children of Zeus by Hera, Themis, Dione, Eurynome, Styx and Memory (the Muses), iii. 1. Children of the Muses: Calliope's children Linus and Orpheus, iii. 2, Clio's child Hyacinth (Thamyris), iii. 3, Euterpe's child Rhesus, Thalia's children the Corybantes, Melpomene's children the Sirens, iii. 4. Hephaestus, iii. 5. The birth of Athena, iii. 6. Asteria, Latona, the birth of Artemis and Apollo. Apollo slays the Python, iv. 1, Tityus, iv. 1, and Marsyas, iv. 2. Artemis slays Orion, iv. 3-5.

Children of Poseidon and Amphitrite, iv. 6.

Pluto carries off Persephone. Demeter comes to Eleusis (Triptolemus). Persephone remains with Pluto (Ascalaphus), v.

Battle of the gods and giants, vi. 1-2. Typhon, vi. 3.

 $<sup>^{\</sup>rm 1}$  Translated, with some modifications, from the Argumentum prefixed to R. Wagner's edition of Apollodorus.

### II. -THE FAMILY OF DEUCALION.

Book I., Chaps. VII.-IX.

Prometheus creates men, and for the theft of fire is nailed to the Caucasus, vii. 1. Deucalion and Pyrrha saved from the flood, vii. 1-2. Deucalion's children. Hellen's sons Dorus, Xuthus, Aeolus and their children,

vii. 2-3.

Aeolus's daughters and their offspring: Perimede, Pisidice, Aleyone, vii. 3-4. Canace (the Aloads), vii. 4. Calyce, Endymion, Aetolus, Pleuron and Calydon and their children (Marpessa), vii. 5-10. Oeneus, grandson of Pleuron, father of Deianira and Meleager, viii. 1-2. The hunting of the Calydonian boar (list of the hunters, viii. 2), death of Meleager, viii. 2-3. Tydeus, son of

Oeneus. Death of Oeneus, viii. 4-6.

Aeolus's sons and their offspring: Athamas, father of Phrixus and Helle (the Golden Fleece), ix. 1. The deaths of Athamas and Ino, ix. 2. Sisyphus and his stone, ix. 3. Deion, ix. 4. Perieres, ix. 5. Magnes, ix. 6. Salmoneus and his mock thunder, ix. 7. Tyro, daughter of Salmoneus, mother of Neleus and Pelias, ix. 8-10. Cretheus, husband of Tyro. His grandsons Bias and the seer Melampus (the kine of Phylacus), ix. 11-13. Admetus, son of Pheres (son of Cretheus), and husband of Alcestis, ix. 14-15. Jason, son of Aeson (son of Cretheus), sent by Pelias to fetch the Golden Fleece, ix. 16.

- The Argonauts.—The building of the ship Argo. List of the Argonauts, ix. 16. The Argonauts put in at the island of Lemnos, ix. 17, they kill Cyzicus, king of the Doliones, by mistake, ix. 18, they leave Hercules and Polyphenius in Mysia (Hylas), ix. 19, Pollux conquers Amycus, king of the Bebryces, ix. 20, at Salmydessus they rid Phineus of the Harpies, ix. 21, they pass through the Symplegades, ix. 22, they are received by Lycus, king of the Mariandynians, ix. 23, they arrive in Colchis. Jason, with the help of Medea, tames the bulls,

conquers the earth-born men, and carries off the Golden Fleece. The Argonauts set out with Medea (the murder of Apsyrtus), ix. 23–24. As they sail past the Eridanus, Zeus causes them to wander; they are purified for the murder of Apsyrtus by Circe, ix. 24, sailing past the Sirens, Scylla, and Charybdis, they come to the Phaeacians, ix. 25, they dedicate an altar to Radiant Apollo, they destroy Talus, the bronze guardian of the island of Crete, ix. 26. Return of the Argonauts. Death of Pelias, ix. 26–27. Jason and Medea fly to Corinth. Medea murders Glauce, the bride of Jason, and her own children, takes refuge with Aegeus at Athens, has by him a son, Medus, and finally returns to her own country, ix. 28.

# III.—The Family of Inachus (Belus). Book II., Chaps. 1.-VIII.

Inachus's sons Aegialeus and Phoroneus, and Phoroneus's children. Argus and Pelasgus. Argus of the many eyes, i. 1. Io's wanderings, i. 2-4. Her great-grandsons Agenor (compare iii. 1-7) and Belus, i. 4.

Belus's offspring: Danaus and Egyptus, i. 4. Marriage of the sons of Egyptus with the daughters of Danaus (list, i. 5), i. 4-5. Nauplius the wrecker, son of Amymone, i. 5

Acrisius and Proetus, grandsons of Lynceus and Hypermnestra, ii. 1. The daughters of Proetus are cured of their madness by Melampus, ii. 2. Bellerophon kills the Chimaera, iii. 1-2. Danae, daughter of Acrisius, with her infant son Perseus, floats to Seriphos, iv. 1. Perseus, sent by Polydectes, comes to the Phorcides and the nymphs, slays Medusa (birth of Pegasus), iv. 2, frees Andromeda, punishes Polydectes, iv. 3, and returning to his country kills Acrisius accidentally, iv. 4. The family of Perseus. Birth of Eurystheus, grandson of Perseus, iv. 5. War of Electryon, son of

Perseus, against the Teleboans. Amphitryon, grandson of Perseus, accidentally kills Electryon, iv. 6. Amphitryon goes with Alemena to Thebes, kills the Cadmean vixen, and wages war on the Taphians: Pterelaus of the golden

hair killed by his daughter, iv. 6-7.

Hercules, son of Zeus and Alemena, kills the serpents sent by Hera, iv. 8. The education of Hercules (Linus), iv. 9. Hercules kills the lion of Cithaeron (the daughters of Thespius), iv. 9-10, conquers the Minyans, marries Megara, receives arms from the gods, iv. 11, goes mad, murders his children, and is sent by Apollo to Eurystheus, iv. 12.

The twelve (ten, see iv. 12 and v. 11) labours of

Hercules, v.

1. He strangles the Nemean lion and is entertained by Molorchus, v. 1.

2. With Iolaus he destroys the Lernaean hydra and

kills the crab, v. 2.

3. He wounds and captures the Cerynitian hind, v. 3.

4. He captures the Erymanthian boar, he kills the Centaurs (Pholus, Chiron), v. 4.

5. He cleanses the stable of Augeas (the testimony of

Phyleus), v. 5.

6. He shoots the Stymphalian birds, v. 6.

7. He brings the Cretan bull to Eurystheus, v. 7.

8. He carries off the mares of Diomedes the Thracian (death of Abderus and foundation of Abdera), v. 8.

9. He wins the belt of Hippolyta (the sons of Androgeus in Paros; Mygdon; rescue of Hesione; Sarpedon; Thasos; the sons of Proteus), v. 9.

10. He drives away the kine of Geryon from Erythia (the pillars of Hercules; the golden goblet of the Sun;

Ialebion and Dercynus, Eryx, Strymon), v. 10.

11. He brings the apples of the Hesperides from the Hyperboreans to Mycenae (Cycnus, Nereus, Antaeus,

Busiris, Emathion, Prometheus, Atlas), v. 11.

12. He carries off Cerberus from the nether world (the Eleusinian mysteries, the Gorgon's ghost, Theseus and Pirithous, Ascalaphus, Menoetes), v. 12.

Hercules woos in vain Iole, daughter of Eurytus, and in a fit of madness kills Iphitus, vi. 1-2, fights with Apollo for the Delphic tripod, and serves Omphale for three years (Cecropes, Syleus; the burial of Icarus), vi. 2-3. Along with Telamon he captures Troy (Hesione, Priam), vi. 4. He ravages the island of Cos, vii. 1. He conquers Augeas (Eurytus and Cteatus; foundations at Olympia), vii. 2, captures Pylus, makes war on the Lacedaemonians (Cepheus, Sterope, and the Gorgon's tress), vii. 3, and forces Auge (exposure of Telephus), vii. 4. He marries Deianira (the wrestling with Achelous, the horn of Amalthea), vii. 5, fights for the Calydonians against the Thesprotians (Astyoche, Tlepolemus), sends his sons to Sardinia, kills Eunomus at a feast, sets out with Deianira for Trachis, kills Nessus at the ford, vii. 6, slaughters an ox of Thiodamas, fights for Aegimius against the Lapiths (Coronus, Laogoras), slays Cycnus and Amyntor. He captures Oechalia and carries off Iole; infected by the poisoned robe which he received from Deianira, he burns himself on a pyre on Mount Oeta (Poeas), and ascending to heaven he marries Hebe, vii. 7.

List of the children of Hercules, vii. 8.

The Heraclids fly to Ceyx, and then to the Athenians, with whose help they vanquish Eurystheus, viii. 1. They occupy and then abandon Peloponnese. Tlepolemus goes to Rhodes. Through misunderstanding an oracle the Heraclids make a second fruitless attempt to conquer Peloponnese, viii. 2. In the third generation afterwards Temenus, Cresphontes, and Aristodemus build ships and again prepare to attack Peloponnese, but having slain a soothsayer they fail in the enterprise, viii. 2–3. Ten years afterwards the Heraclids under the leadership of Oxylus conquer Peloponnese and divide it among themselves by lot, viii. 3–5. The deaths of Temenus and Cresphontes, viii. 5.

# IV.—THE FAMILY OF AGENOR (EUROPA). Book III., Chaps. 1. 1-111. 2.

Agenor's children. Europa is carried off by Zeus; and Phoenix, Cilix, Cadmus, and Thasus, being sent to fetch her back, settle in Phoenicia, Cilicia, Thrace, and Thasos, i. 1. Europa's children: Minos, Sarpedon, Rhadamanthys (Miletus), i. 2. On the death of Asterius, husband of Europa, Minos succeeds to the kingdom of Crete. Inflamed with love for a bull, which Poseidon had sent from the sea, Pasiphae gives birth to the Minotaur, i. 3. Althaemenes, grandson of Minos, settles with his sister Apemosyne in Rhodes, and involuntarily kills his father Catreus, ii. Glaucus, son of Minos, his death and resurrection (the seer Polyidus), iii. 1–2.

# V.—The Family of Agenor (Cadmus): Book III., Chaps. IV. 1-VII. 7.

Cadmus, following a cow, founds Thebes, slays the dragon of Ares, and overcomes the earthborn brothers, iv. 1–2. Children of Cadmus and Harmonia: Autonoe, Ino, Semele, Agave, Polydorus. Semele and Zeus. Birth and upbringing of Dionysus (Athamas, Ino, and Melicertes), iv. 2–3. Actaeon, son of Autonoe, and his dogs, iv. 4. The travels of Dionysus (deaths of Lycurgus and Pentheus, adventure with the pirates), v. 1–3. The end of Cadmus and Harmonia in Illyria, v. 4. The offspring of Polydorus: Labdacus, Laius. Lycus and Dirce are slain by Zethus and Amphion, the sons of Antiope by Zeus, v. 5. Niobe and her children, the weeping stone, v. 6. Oedipus, his birth and exposure, his parricide, the riddle of the Sphinx, his incest, his exile and death in Attica, v. 7–9.

Expedition of the Seven against Thebes, vi. 1-vii. 1. Polynices, expelled by Eteocles, marries the daughter of Adrastus (Tydeus), vi. 1. Eriphyle, bribed by Polynices

with the golden necklace, induces Amphiaraus to join in the war, vi. 2. List of the leaders, vi. 3. On the death of Opheltes they institute the Nemean games, vi. 4, they send Tydeus on an embassy to Thebes, vi. 5, attack the city (account of the seer Tiresias, vi. 7), and are defeated by the Thebans (Capaneus, Eteocles and Polynices, Tydeus, Amphiaraus), vi. 6-8. Heroism and death of Antigone. The bodies of the leaders are buried by Theseus, death of Evadne on the pyre, vii. 1.

The Epigoni (list, vii. 2) capture Thebes; death of Tiresias, vii. 2-4. Alcmaeon, his matricide, madness, wanderings and death; his wife Callirrhoe, and his

children Amphilochus and Tisiphone, vii. 5-7.

# VI.—The Family of Pelasgus. Book III., Chaps. viii.-ix.

Lycaon, son of Pelasgus, and his sons (list viii. 1), except the youngest, Nyctimus, are killed for their impiety by Zeus with thunderbolts, viii. 1-2. Callisto, daughter of Lycaon, mother of Arcas, transformed into a bear, viii. 2. The offspring of Arcas. Auge, mother of Telephus, ix. 1. Atalanta and her suitors, Milanion and the golden apples, ix. 2.

# VII.—THE FAMILY OF ATLAS. Book III., Chaps. x. 1-x11. 6.

The Pleiades, x. 1. Hermes, son of Maia, his youthful exploits, x. 2. The offspring of Taygete: Lacedaemon, Hyacinth, Lynceus, and Idas. Leucippus's daughters, of whom Arsinoe becomes the mother of Aesculapius (Coronis). Aesculapius is educated by Chiron and thunderstruck by Zeus for his leechcraft. Apollo kills the Cyclopes and serves Admetus for a year, x. 3-4. Children of Hippocoon, of Icarius, and of Tyndareus. Birth of Helen, x. 4-7. Helen is carried off by Theseus, but rescued by Castor and Pollux, x. 7.

Helen's suitors and marriage with Menelaus, x. 8-9. Menelaus's children, xi. 1. Castor and Pollux, their combat with Idas and Lynceus, their elevation to the gods, and their alternations between the upper and lower

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Electra, daughter of Atlas, her offspring, xii. 1-6. Iasion and Dardanus and his sons Ilus and Erichthonius. Tros, son of Erichthonius, and father of Ilus, Assaracus, and Ganymede, xii. 1-2. Ilus, following a cow, founds Troy and receives the Palladium. Origin of the Palladium. Laomedon, son of Ilus, father of Tithonus and of Priam, xii. 3. Tithonus and the Dawn. Priam's children: Aesacus, Hector, Paris, Cassandra, and the rest, xii. 4-5. Hector and Andromache. Paris and Oenone, xii. 6.

# VIII.—THE FAMILY OF ASOPUS. Book III., Chaps. XII. 6-XIII. 8.

Asopus's children, Ismenus, Pelagon, and twenty daughters, of whom Aegina is carried off by Zeus, xii. 6. Aeacus, son of Aegina, his righteousness, his prayer for rain; father of Peleus and Telamon, who are banished for the murder of their brother Phocus. Telamon becomes king of Salamis; father of Ajax and Teucer, xii. 6-7. Peleus comes to Phthia; joining in the hunt of the Calydonian boar he accidentally kills Eurytion; is purified by Aeastus and maligned by Astydamia, wife of Acastus; hunts on Mount Pelion and is saved from the centaurs by Chiron, xiii. 1-3. Marriage of Peleus and Thetis, xiii. 4-5. The nurture of Achilles (Thetis, Chiron, Lycomedes), xiii. 6-8. Phoenix, Patroclus, xiii. 8.

# IX.—THE KINGS OF ATHENS. Book III., Chaps. xiv. 1-xv. 9.

1. Cecrops, earth-born. Contest between Athena and Poseidon for the guardianship of Athens, xiv. 1. Cecrops's lii

children Erysichthon, Agraulus, Herse, Pandrosus (Halirrhothius; trial and acquittal of Ares at the Areopagus), xiv. 2. Cephalus, son of Herse, and ancestor of Cinyras, xiv. 3. Adonis, son of Cinyras, loved by Aphrodite. killed by a boar, xiv. 3-4.

2. Cranaus, earth-born, father of Cranae, Cranaechme,

and Atthis, xiv. 5.

3. Amphictyon, earth-born or son of Deucalion, xiv. 6.

4. Erichthonius, son of Hephaestus by Atthis or Athena, dedicates an image of Athena on the Acropolis and institutes the Panathenaic festival, xiv. 6.

5. Pandion, son of Erichthonius: in his reign Demeter comes to Celeus at Eleusis, and Dionysus comes to Icarius (death of Erigone), xiv. 7. Pandion's daughters Procne

and Philomela (Tereus), xiv. 8.

6. Erechtheus, son of Pandion: his priestly brother Butes, his children, xv. 1. Chthonia. Procris and Cephalus (Minos), xv. 1. Orithyia and Boreas, xv. 2. Cleopatra and Phineus, xv. 3. Eumolpus, son of Chione, xv. 4. Erechtheus, in the war with Eleusis, sacrifices one of his daughters, and slavs Eumolpus, xv. 4-5.

7. Cecrops, son of Erechtheus, xv. 5.

8. Pandion, son of Cecrops, is expelled by the sons of

Metion and flies to Megara, xv. 5.

9. Aegeus, son of Pandion, returns to Athens with his brothers, xv. 5-6, and begets Theseus by Aethra at Troezen, xv. 6-7. He sends Androgeus, son of Minos, against the Marathonian bull, xv. 7. Minos makes war on Megara (Nisus and Scylla) and on Athens, xv. 7-8. Hyacinth's daughters are sacrificed at Athens, xv. 8. Minos imposes on the Athenians a tribute of boys and girls to be sent annually to the Minotaur (the labyrinth built by Daedalus), xv. 8-9.

10. Theseus.

### X.—Theseus.

Book III., Chap. XVI., Epitome, 1. 1-24.

On growing up Theseus quits Troezen for Athens, kills Periphetes, Sinis, III. xvi., the Crommyonian sow,

Sciron, Cercyon, and Damastes, Epitome, i. 1–4. Aegeus, instigated by Medea, sends Theseus against the Marathonian bull and offers him a cup of poison, 5–6. Theseus, with the help of Ariadne, conquers the Minotaur, and flying with Ariadne resigns her to Dionysus in Naxos, 7–9, and on the death of Aegeus succeeds to the kingdom of Athens, 10–11. Daedalus and his son Icarus escape from the labyrinth: Icarus falls into the sea, but Daedalus reaches the court of Cocalus, whose daughters kill Minos, 12–15. Theseus marries an Amazon, and afterwards Phaedra. Death of Hippolytus, 16–19. Ixion and his wheel, 20. Battle of the Centaurs and Lapiths, 21 (Zenobius). Caeneus, 22. Theseus goes down to hell with Pirithous, but is freed by Hercules, and being expelled from Athens is murdered by Lycomedes, 23–24.

## XI.—THE FAMILY OF PELOPS. Epitome, 11, 1-16.

Tantalus in hell, 1. Broteas, 2. Pelops, with the help of Myrtilus, vanquishes Oenomaus, marries Hippodamia, kills Myrtilus, and takes possession of Peloponnese, 3-9. Sons of Pelops: Atreus and Thyestes (the golden lamb, Aerope, backward journey of the sun, the cannibal feast, Aegisthus), 10-14. Agamemnon and Menelaus are brought up by Polyphides and Oeneus, 15 (Tzetzes). Agamemnon marries Clytaemnestra, and Menelaus marries Helen, 16.

### XII.—Antehomerica.

Epitome, 111. 1-35.

Zeus resolves to stir up war, 1. The Apple of Discord awarded by Paris to Aphrodite. Paris carries off Helen, and, after tarrying in Phoenicia and Cyprus, returns to Troy, 2-4. Helen left with Proteus in Egypt, 5. Menelaus and Agamemnon summon the kings of Greece to war. Ulysses feigns madness (death of Palamedes). Cinyras sends toy ships. The Wine-growers, 6-10.

Catalogue of the ships, 11-14. The portent at Aulis, 15. Agamemnon and Achilles chosen leaders, 16. The Mysian war. Telephus wounded by Achilles. Return of the Greeks, 17-18.

In the tenth year after the rape of Helen the Greeks again assemble. Telephus, being healed by Achilles, shows them the way, 19-20. Iphigenia sacrificed to Artemis at Aulis and transported by the goddess to Tauris, 21-22. The Greeks arrive at Tenedos 23. Tenes and his stepmother, 24-25. Tenes killed by Achilles, 26. Philoctetes, stung by a serpent, is marooned in Lemnos, 27. Ulysses and Menclaus demand the restoration of Helen, 28. The Greeks land at Troy and put the Trojans to flight. Death of Protesilaus (Laodamia). Cycnus. The Trojans besieged, 29-31. Achilles slays Troilus, captures Lycaon, and having slain Mestor drives off the herds of Aeneas, 32. List of the towns taken by Achilles, 33. In the tenth year the Trojans receive the help of allies (list), 34-35.

### XIII.—THE "ILIAD." Epitome, IV. 1-8.

The wrath of Achilles. The combat of Menelaus and Paris, 1. Diomedes wounds Aphrodite and meets Glaucus in battle. The combat of Ajax and Hector, 2. The Greeks, put to flight, send ambassadors to Achilles, 3. Ulysses and Diomedes slay Dolon, 4. Hector attacks the ships, 5. The death of Patroclus, 6. Achilles receives arms from Thetis, puts the Trojans to flight, and slays Hector. The burial of Patroclus. Priam ransoms the body of Hector, 7–8.

### XIV.—Posthomerica.

Epitome, v. 1-25.

Penthesilea slain by Achilles. Thersites (death of Hippolyte), 1-2. Achilles slays Memnon, but is shot by

Apollo and Paris, 3. His body and his arms are rescued by Ajax and Ulysses, 4. The burial of Achilles, 5. Competition of Ajax and Ulysses for the arms of Achilles.

Death and burial of Ajax, 6-7.

In accordance with a prophecy of Calchas, Ulysses and Diomedes fetch Philoctetes, who shoots Paris, 8. Quarrel between Deiphobus and Helenus for the hand of Helen. By the advice of Calchas, Ulysses captures Helenus on Mount Ida, and Helenus prophesies to the Greeks concerning the fall of Troy, 9–10. By the advice of Helenus, the Greeks fetch the bones of Pelops, and Ulysses and Phoenix bring Neoptolemus from Seyros. Neoptolemus kills Eurypylus, son of Telephus. Ulysses and Diomedes

steal the Trojan Palladium, 11-13.

By the advice of Ulysses, Epeus fashions the Wooden Horse, in which the leaders ensconce themselves. The Greeks leave Sinon behind and depart to Tenedos, 14–15. The Trojans drag the Horse into the city, and despite the counsels of Laocoon and Cassandra resolve to dedicate it to Athena, 16–17. The sons of Laocoon killed by serpents, 18. On a signal given by Sinon the Greeks return. Helen comes to the Horse and calls to the Greek leaders (Anticlus), 19. The leaders descend from the Horse and open the gates to the Greeks, 20. The sack of Troy: Priam, Glaucus, Aeneas, Helena, Aethra, Cassandra, 21–22. Division of the spoil: the slaughter of Astyanax and Polyxena, the fortunes of Cassandra, Andromache, and Hecuba (changed into a dog), Laodice swallowed in an earthquake. Trial of Ajax for impiety, 23–25.

### XV.—THE RETURNS.

Epitome, vi. 1-30.

Quarrel between Agamemnon and Menelaus concerning the return. Diomedes, Nestor, and Menelaus set out, 1. Amphilochus, Calchas, Leonteus, Polypoetes, and Podalirius go by land to Colophon, where Calchas is vanquished by Mopsus in a contest of skill and is buried by his companions, 2-4.

The fleet of Agamemnon is dispersed by a storm off Tenos. Shipwreck, death, and burial of Ajax, 5–6. Many are shipwrecked and perish through the false lights displayed by Nauplius at Cape Caphereus, 7. Nauplius, the revenge he takes for the death of his son, 8–11. Neoptolemus goes by land to Molossia, and by the way he buries Phoenix. Helenus remains with Deiadamia in Molossia. Neoptolemus, on the death of Peleus, succeeds to the kingdom of Phthia, wrests Hermione from Orestes, and is killed at Delphi, 12–14. Wanderings of the leaders who escaped shipwreck at Cape Caphereus, 15, 15 a b c (Tzetzes).

The loves of Demophon and Phyllis, 16-17 Podalirius and the oracle, 18. Amphilochus, 19. Virgins sent by the Locrians for a thousand years to Athena at Troy,

20-22.

Agamemnon on his return home is murdered by Aegisthus and Clytaemnestra, 23. Orestes is brought up by Strophius, and with the help of Pylades murders Clytaemnestra and Aegisthus. He is tormented by the Furies, but acquitted at the Areopagus, 24–25. Orestes with the help of Pylades brings back Iphigenia and the image of Artemis from Tauris to Greece, 26–27. The children of Orestes and his death, 28.

After many wanderings Menelaus arrives in Egypt, where he recovers Helen from Proteus, and after eight years returns to Sparta. Dying he is received with

Helen into the Elysian fields, 29-30.

### XVI.—The Wanderings of Ulysses.

### Epitome, vII. 1-40.

Ulysses variously said to have roamed over Libya, or

Sicily, or the Ocean, or the Tyrrhenian Sea, 1.

Ulysses, after setting sail from Troy, fights with the Cicones, 2. The Lotus-eaters, 3. Adventures with the Cyclops Polyphemus, 4-9. The isle of Aeolus, King of the Winds, 10-11. The cannibal Laestrygones, 12-13.

The enchantress Circe, 14-16. The descent to the nether world, 17. The Sirens, 18-19. Scylla and Charybdis, 20-21. The oxen of the Sun. The shipwreck. Charybdis, 22-23. The island of Calypso. The raft. Alcinous and the Phaeacians. The return home, 24-25. The suitors of Penelope (list 27-30), 26-31. Eumaeus. Melanthius. Irus, 32. The slaughter of the suitors, 33.

Ulysses in Thesprotia performs the rites enjoined by Tiresias and marries the queen Callidice (Poliporthes), 34–35. Ulysses is killed unwittingly by his son Telegonus. Telegonus takes his father's body and Penelope with him to Circe, who transports them to the Islands of

the Blest, 36-37.

Other stories told of Penelope and Ulysses: Penelope said to have been debauched by Antinous and therefore sent back to her father Icarius; at Mantinea she gives birth to Pan, whom she had by Hermes, 38. Amphinomus slain by Ulysses, because he was said to have seduced Penelope, 39. Ulysses, sentenced by Neoptolemus to banishment for the murder of the suitors, emigrates to Aetolia, and having there begotten a son Leontophonus by the daughter of Thoas he dies in old age, 40.

### SYMBOLS EMPLOYED IN THE CRITICAL NOTES

(Adopted from R. Wagner's edition, Leipsic, 1894)

A = Readings of all or most of the MSS. of The Library.

E = Epitoma Vaticana: Vaticanus 950.

S = Sabbaitic fragments: Sabbaiticus-Hierosolymitanus 366.

R = Parisinus 2722 (the archetype).

 $R^a = Parisinus 2967.$ 

O = Oxford MS. : Laudianus 55.

 $B = \text{Readings of the MSS. PR}^{b}\text{Rc}$ .

P = Palatinus-Vaticanus 52.

 $R^b = Parisinus 1653.$ 

 $R^c = Parisinus 1658.$ 

C =Readings of the MSS. VLTN.

V = Vaticanus 1017.

L = Laurentianus plut. LX. 29.

N = Neapolitanus 204 (III. A 1).

T = Taurinensis C II. 11.

- [ ] Passages enclosed in these brackets are probably spurious.
- Passages enclosed in these brackets are not in the existing manuscripts of Apollodorus, but were probably written by him.



# APOLLODORUS THE LIBRARY

VOL. I.

### ΑΠΟΛΛΟΔΩΡΟΥ

### ΒΙΒΛΙΟΘΗΚΗ

### A

Ι. Οὐρανὸς πρῶτος τοῦ παντὸς ἐδυνάστευσε κόσμου. γήμας δὲ Γῆν ἐτέκνωσε πρώτους τοὺς ἑκατόγχειρας προσαγορευθέντας, Βριάρεων Γύην¹ Κόττον, οῖ μεγέθει τε ἀνυπέρβλητοι καὶ δυνάμει καθειστήκεσαν, χεῖρας μὲν ἀνὰ ἑκατὸν κεφαλὰς 2 δὲ ἀνὰ πεντήκοντα ἔχοντες. μετὰ τούτους δὲ

1 γύγην C, schol. Plato, Laws, vii. p. 795 c.

According to Hesiod (Theog. 126 sqq.), Sky (Uranus) was a son of Earth (Gaia), but afterwards lay with his own mother and had by her Cronus, the giants, the Cyclopes, and so forth. As to the marriage of Sky and Earth, see the fragment of the Chrysippus of Euripides, quoted by Sextus Empiricus, p. 751, ed. Bekker (Tragicorum Graecorum Fragmenta, ed. A. Nauck,2 Leipsic, 1889, p. 633); Lucretius i. 250 sq., ii. 991 sqq.; Virgil, Georg. ii. 325 sqq. The myth of such a marriage is widespread among the lower races. See E. B. Tylor, *Primitive Culture*<sup>2</sup> (London, 1873), i. 321 sqq., ii. 270 sqq. For example, the Ewe people of Togo-land, in West Africa, think that the Earth is the wife of the Sky, and that their marriage takes place in the rainy season, when the rain causes the seeds to sprout and bear fruit. These fruits they regard as the children of Mother Earth, who in their opinion is the mother also of men and of gods, see J. Spieth, Die Ewe-Stümme (Berlin, 1906), pp. 464, 548. In the regions of the Senegal and the Niger it is believed

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### BOOK I

I. SKY was the first who ruled over the whole world.<sup>1</sup> And having wedded Earth, he begat first the Hundred-handed, as they are named: Briareus, Gyes, Cottus, who were unsurpassed in size and might, each of them having a hundred hands and fifty heads.<sup>2</sup> After these, Earth bore him the Cyclopes,

that the Sky-god and the Earth-goddess are the parents of the principal spirits who dispense life and death, weal and woe, among mankind. See Maurice Delafosse, Haut-Sénégal-Niger (Paris, 1912), iii. 173 sqq. Similarly the Manggerai, a people of West Flores, in the Indian Archipelago, personify Sky and Earth as husband and wife; the consummation of their marriage is manifested in the rain, which fevtilizes Mother Earth, so that she gives birth to her children, the produce of the fields and the fruits of the trees. The sky is called langit; it is the male power: the earth is called alang; it is the female power. Together they form a divine couple, called Moeri Kraéng. See H. B. Stapel, "Het Manggéraische Volk (West Flores)," Tijdschrift voor Indische Taul-Land- en Volkenkunde, lvi. (Batavia and the Hague, 1914), p. 163.

<sup>2</sup> Compare Hesiod, *Theog.* 147 sqq. Instead of Gyes, some MSS. of Hesiod read Gygcs, and this form of the name is supported by the Scholiast on Plato, *Laws*, vii. p. 795 c. Compare Ovid, *Fasti*, iv. 593; Horace, *Odes*, ii. 17. 14, iii.

4. 69, with the commentators.

### APOLLODORUS

αὐτῷ τεκνοῖ Γῆ Κύκλωπας, "Αργην <sup>1</sup> Στερόπην Βρόντην, ὧν ἕκαστος εἶχεν ἕνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου. ἀλλὰ τούτους μὲν Οὐρανὸς δήσας εἰς Τάρταρον ἔρριψε (τόπος δὲ οὖτος ἐρεβώδης ἐστὶν ἐν "Αιδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον 3 ἀπ' οὐρανοῦ γῆ), τεκνοῖ δὲ αὖθις ἐκ Γῆς παῖδας μὲν τοὺς Τιτᾶνας προσαγορευθέντας, 'Ωκεανὸν Κοῖον 'Υπερίονα Κρεῖον 'Ιαπετὸν καὶ νεώτατον ² ἀπάντων Κρόνον, θυγατέρας δὲ τὰς κληθείσας Τιτανίδας, Τηθὺν 'Ρέαν Θέμιν Μνημοσύνην Φοίβην Διώνην Θείαν.

Α΄ Αγανακτοῦσα δὲ Γῆ ἐπὶ τῆ ἀπωλεία τῶν εἰς Τάρταρον ριφέντων παίδων πείθει τοὺς Τιτᾶνας ἐπιθέσθαι τῷ πατρί, καὶ δίδωσιν ἀδαμαντίνην ἄρπην Κρόνῳ. οἱ δὲ ἀκεανοῦ χωρὶς ἐπιτίθενται, καὶ Κρόνος ἀποτεμὼν τὰ αἰδοῖα τοῦ πατρὸς εἰς τὴν θάλασσαν ἀφίησεν. ἐκ δὲ τῶν σταλαγμῶν τοῦ ρέοντος αἵματος ἐρινύες ἐγένοντο, ἀληκτὼ Τισιφόνη Μέγαιρα. τῆς δὲ ἀρχῆς ἐκβαλόντες

 $^{1}$  Αργην Heyne: ἄρπην ΕΑ.

<sup>2</sup> νεώτατον ΕΟΒ<sup>2</sup>: γεννεώτατον ΒΤ: γενναιότατον VLN.

3 διφέντων Ε: διφθέντων Α.

<sup>1</sup> Compare Hesiod, Theog. 139 sqq.

<sup>2</sup> Compare Hesiod, Theog. 617 sqq. and for the description of Tartarus, 717 sqq. According to Hesiod, a brazen anvil would take nine days and nights to fall from heaven to earth, and nine days and nights to fall from earth to Tartarus.

<sup>3</sup> Compare Hesiod, Theog. 132 sqq. who agrees in describing Cronus as the youngest of the brood. As Zeus, who succeeded his father Cronus on the heavenly throne, was likewise the youngest of his family (Hesiod, Theog. 453 sqq.), we may conjecture that among the ancient Greeks or their ancestors inheritance was at one time regulated by the custom of ultimogeniture or the succession of the youngest, as to which see Folk-Lore in the Old Testament, i. 429 sqq.

### THE LIBRARY, I. 1. 2-4

to wit, Arges, Steropes, Brontes, of whom each had one eye on his forehead. But them Sky bound and cast into Tartarus, a gloomy place in Hades as far distant from earth as earth is distant from the sky. And again he begat children by Earth, to wit, the Titans as they are named: Ocean, Coeus, Hyperion, Crius, Iapetus, and, youngest of all, Cronus; also daughters, the Titanides as they are called: Tethys, Rhea, Themis, Mnemosyne, Phocbe, Dione, Thia. And the same strength of the same strength.

But Earth, grieved at the destruction of her children, who had been cast into Tartarus, persuaded the Titans to attack their father and gave Cronus an adamantine sickle. And they, all but Ocean, attacked him, and Cronus cut off his father's genitals and threw them into the sea; and from the drops of the flowing blood were born Furies, to wit, Alecto, Tisiphone, and Megaera.<sup>4</sup> And, having dethroned their father, they brought up their

In the secluded highlands of Arcadia, where ancient customs and traditions lingered long, King Lycaon is said to have been succeeded by his youngest son. See Apollodorus, iii. 8. 1.

4 Compare Hesiod, *Theog.* 156-190. Here Apollodorus

<sup>4</sup> Compare Hesiod, Theog. 156-190. Here Apollodorus follows Hesiod, according to whom the Furies sprang, not from the genitals of Sky which were thrown into the sea, but from the drops of his blood which fell on Earth and impregnated her. The sickle with which Cronus did the deed is said to have been flung by him into the sea at Cape Drepanum in Achaia (Pausanias, vii. 23. 4). The barbarous story of the mutilation of the divine father by his divine son shocked the moral sense of later ages. See Plato, Republic, ii. pp. 377 E-378 A, Euthyphro, pp. 5 E-6 A; Cicero, De natura deorum, ii. 24. 63 sqq. Andrew Lang interpreted the story with some probability as one of a world-wide class of myths intended to explain the separation of Earth and Sky. See his Custom and Myth (London, 1884), pp. 45 sqq.; and as to myths of the forcible separation of Sky and Earth, see E. B. Tylor, Primitive Culture?, i. 322 sqq.

### APOLLODORUS

τούς τε καταταρταρωθέντας ἀνήγαγον ἀδελφούς

- καὶ τὴν ἀρχὴν Κρόνω παρέδοσαν.
  5 Ο δὲ τούτους μὲν <ἐν> τῷ Ταρτάρω πάλιν
   δήσας καθεῖρξε, τὴν δὲ ἀδελφὴν Ῥέαν γήμας, έπειδη Γη τε καὶ Οὐρανὸς έθεσπιώδουν αὐτῷ λέγοντες ὑπὸ παιδὸς ἰδίου τὴν ἀρχὴν ἀφαιρεθήσεσθαι, κατέπινε τὰ γεννώμενα. καὶ πρώτην μὲν γεννηθείσαν Έστίαν κατέπιεν, εἶτα Δήμητραν καὶ "Ηραν, μεθ' ᾶς Πλούτωνα καὶ Ποσειδῶνα. 6 ὀργισθεῖσα δὲ ἐπὶ τούτοις 'Ρέα παραγίνεται μὲν εἰς Κρήτην, ὁπηνίκα τὸν Δία ἐγκυμονοῦσα ἐτύγχανε, γεννά δὲ ἐν ἄντρφ τῆς Δίκτης Δία. καὶ τοῦτον μὲν δίδωσι τρέφεσθαι Κούρησί τε καὶ ταῖς Μελισσέως παισὶ νύμφαις, ᾿Αδραστεία τε καὶ Ἰίδη. αὖται μὲν οὖν τὸν παῖδα ἔτρεφον τῷ τῆς 'Αμαλθείας γάλακτι, οι δε Κούρητες ένοπλοι έν
  - 1 Μελισσέως Zenobius, Cent. ii. 48: μελισσέων ΕΑ.

<sup>1</sup> Compare Hesiod, Theog. 453-467.

<sup>&</sup>lt;sup>2</sup> According to Hesiod, Rhea gave birth to Zeus in Crete, and the infant god was hidden in a cave of Mount Aegeum (Theog. 468-480). Diodorus Sieulus (v. 70) mentions the legend that Zens was born at Diete in Crete, and that the god afterwards founded a city on the site. But according to Diodorus, or his authorities, the child was brought up in a eave on Mount Ida. The ancients were not agreed as to whether the infant god had been reared on Mount Ida or Mount Diete. Apollodorus deelares for Diete, and he is supported by Virgil (Georg. iv. 153), Servius (on Virgil, Aen. iii. 104), and the Vatican Mythographers (Scriptores rerum mythicarum Latini, ed. G. H. Bode, Cellis, 1834, vol. i. pp. 34, 79, First Vatican Mythographer, 104, Second Vatican Mythographer, 16). On the other hand the claim of Mount Ida is favoured by Callimachus (Hymn, i. 51), Ovid (Fasti, iv. 207), and Lactantius Placidus (on Statius, Theb. iv. 784). The wavering of tradition on this point is indicated by Apollo-

### THE LIBRARY, I. 1. 4-7

brethren who had been hurled down to Tartarus,

and committed the sovereignty to Cronus.

But he again bound and shut them up in Tartarus, and wedded his sister Rhea; and since both Earth and Sky foretold him that he would be dethroned by his own son, he used to swallow his offspring at birth. His first-born Hestia he swallowed, then Demeter and Hera, and after them Pluto and Poseidon. Enraged at this, Rhea repaired to Crete, when she was big with Zeus, and brought him forth in a cave of Dicte. She gave him to the Curetes and to the nymphs Adrastia and Ida, daughters of Melisseus, to nurse. So these nymphs fed the child on the milk of Amalthea; and the Curetes in arms guarded the

dorus, who while he calls the mountain Dicte, names one of

the god's nurses Ida.

<sup>3</sup> As to the nurture of Zeus by the nymphs, see Callimachus, Hymn i. 46 sqq.; Diodorus Siculus, v. 70. 2 sq.; Ovid, Fasti, v. 111 sqq.; Hyginus, Fab. 139; id. Astronom. ii. 13; Servius, on Virgil, Aen. iii. 104; Lactantius Placidus, on Statius, Theb. iv. 784; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 34, 79 (First Vatican Mythographer, 104; Second Vatican Mythographer, 16). According to Callimachus, Amalthea was a goat. Aratus also reported, if he did not believe, the story that the supreme god had been suckled by a goat (Strabo, viii. 7. 5, p. 387), and this would seem to have been the common opinion (Diodorus Siculus, v. 70. 3; Hyginus, Astronom. ii. 13; Second Vatican Mythographer, 16). According to one account, his nurse Amalthea hung him in his cradle on a tree "in order that he might be found neither in heaven nor on earth nor in the sea" (Hyginus, Fab. 139). Melisseus, the father of his nurses Adrastia and Ida, is said to have been a Cretan king (Hyginus, Astronom, ii. 13); but his name is probably due to an attempt to rationalize the story that the infant Zeus was fed by bees. See Virgil, Georg. i. 149 sqq. with the note of Servius on v. 153; First Vatican Mythographer, 104; Second Vatican Mythographer, 16.

### APOLLODORUS

τῷ ἄντρῳ τὸ βρέφος φυλάσσοντες τοῖς δόρασι τὰς ἀσπίδας συνέκρουον, ἵνα μὴ τῆς τοῦ παιδὸς φωνῆς ὁ Κρόνος ἀκούσῃ. 'Ρέα δὲ λίθον σπαργανώσασα δέδωκε Κρόνω καταπιεῖν ὡς τὸν

γεγεννημένον παίδα.

ΙΙ. Ἐπειδὴ δὲ Ζεὺς ἐγευήθη¹ τέλειος, λαμβάνει Μῆτιν τὴν 'Ωκεανοῦ συνεργόν, ἢ δίδωσι Κρόνω καταπιεῖν φάρμακον, ὑφ' οὖ ἐκεῖνος ἀναγκασθεὶς πρῶτον μὲν ἐξεμεῖ τὸν λίθον, ἔπειτα τοὺς παῖδας οὺς κατέπιε· μεθ' ὧν Ζεὺς τὸν πρὸς Κρόνον καὶ Τιτᾶνας ἐξήνεγκε πόλεμον. μαχομένων δὲ αὐτῶν

1 έγενήθη ΕΒ: έγεννήθη RaC.

 $^{2}$  As to the trick by which Rhea saved Zeus from the maw of his father Cronns, see Hesiod, Theog. 485 sqg.; Pausanias, viii. 36. 3, ix. 2. 7, ix. 41. 6, x. 24. 6; Ovid, Fasti, iv. 199–206; Hyginus, Fab. 139; Servius, on Virgil, Aen. iii. 104; Lactantins Placidus, on Statius, Theb. iv. 784; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 34, 79 (First Vatican Mythographer, 104; Second Vatican Mythographer, 16). The very stone which Cronus swallowed and afterwards spewed out was shown at Delphi down to the second century of our era; oil was daily poured on it, and on

<sup>&</sup>lt;sup>1</sup> As to the Curetes in their capacity of guardians of the infant Zeus, see Callimachus, Hymn, i. 52 sqq.; Strabo, x. 3. 11, p. 468; Diodorus Siculus, v. 70, 2-4; Lucretius, ii. 633-639; Virgil, Georg. iii. 150 sq.; Ovid, Fasti, iv. 207 sqq.; Hyginus, Fab. 139; Servius, on Virgil, Aen. iii. 104; Lactantius Placidus, on Statius, Theb. iv. 784; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 34, 79 (First Vatican Mythographer, 104; Second Vatican Mythographer, 16). The story of the way in which they protected the divine infant from his inhuman parent by clashing their weapons may reflect a real custom, by the observance of which human parents endeavoured to guard their infants against the assaults of demons. See Folk-lore in the Old Testament, iii. 472 sqq.

# THE LIBRARY, I. 1. 7-11. 1

babe in the cave, clashing their spears on their shields in order that Cronus might not hear the child's voice. But Rhea wrapped a stone in swaddling clothes and gave it to Cronus to swallow, as if it were the new-born child. 2

II. But when Zeus was full-grown, he took Metis, daughter of Ocean, to help him, and she gave Cronus a drug to swallow, which forced him to disgorge first the stone and then the children whom he had swallowed,<sup>3</sup> and with their aid Zeus waged the war against Cronus and the Titans.<sup>4</sup> They fought for

festival days unspun wool was laid on it (Pausanias, x. 24. 6). We read that, on the birth of Zeus's elder brother Poseidon, his mother Rhea saved the baby in like manner by giving his father Cronus a foal to swallow, which the deity seems to have found more digestible than the stone, for he is not said to have spat it out again (Pansanias, viii. 8. 2). Phalaris, the notorious tyrant of Agrigentum, dedicated in the sanctuary of Lindian Athena in Rhodes a bowl which was enriched with a relief representing Cronus in the act of receiving his children at the hand of Rhea and swallowing them. An inscription on the bowl set forth that it was a present from the famous artist Daedalus to the Sicilian king Cocalus. These things we learn from a long inscription which was found in recent years at Lindus: it contains an inventory of the treasures preserved in the temple of Athena, together with historical See Chr. Blinkenberg, La Chronique notes upon them. du temple Lindien (Copenhagen, 1912), p. 332 (Académie Royale des Sciences et des Lettres de Danemark, Extrait du Bulletin de l'année 1912, No. 5-6).

<sup>3</sup> As to the disgorging of his offspring by Cronus, see Hesiod, *Theog.* 493 sqq., who, however, says nothing about the agency of Mctis in administering an emetic, but attributes

the stratagem to Earth (Gaia).

<sup>4</sup> As to the war of Zeus on the Titans, see Hesiod, Theog. 617 sqq.; Horace, Odes, iii. 4. 42 sqq.; Hyginus, Fab. 118.

ἐνιαυτοὺς δέκα ἡ Γῆ τῷ Διὶ ἔχρησε τὴν νίκην, τοὺς καταταρταρωθέντας ἂν ἔχη συμμάχους ὁ δὲ τὴν φρουροῦσαν αὐτῶν τὰ δεσμὰ Κάμπην ἀποκτείνας ἔλυσε. καὶ Κύκλωπες τότε Διὶ μὲν διδόασι βρουτὴν καὶ ἀστραπὴν καὶ κεραυνόν, Πλούτωνι δὲ κυνέην, Ποσειδῶνι δὲ τρίαιναν οἱ δὲ τούτοις ὁπλισθέντες κρατοῦσι Τιτάνων, καὶ καθείρξαντες αὐτοὺς ἐν τῷ Ταρτάρῳ τοὺς ἐκατόγχειρας κατέστησαν ² φύλακας. αὐτοὶ δὲ διακληροῦνται περὶ τῆς ἀρχῆς, καὶ λαγχάνει Ζεὺς μὲν τὴν ἐν οὐρανῷ δυναστείαν, Ποσειδῶν δὲ τὴν ἐν θαλάσση, Πλούτων δὲ τὴν ἐν "Αιδου.

Έγενοντο δὲ Τιτάνων ἔκγονοι ஹκεανοῦ μὲν καὶ Τηθύος ஹκεανίδες, <sup>3</sup> ᾿Ασία Στὺξ Ἡλέκτρα Δωρὶς

1 κυνέην Ε: κυανέην Α.

² κατέστησαν Ε: καθίστασαν Α, καθιστᾶσι Bekker. See

R. Wagner, Epitoma Vaticana, p. 84.

3 The MSS. add τρισχίλιαι (A) or τρισχίλιοι (E). The word seems to have been interpolated from Hesiod, Theog. 364.

<sup>1</sup> The most ancient oracle at Delphi was said to be that of Earth; in her office of prophetess the goddess was there succeeded by Themis, who was afterwards displaced by Apollo. See Aeschylus, Eumenides, 1 sqq.; Pausanias, x. 5. 5 sq. It is said that of old there was an oracle of Earth at Olympia, but it no longer existed in the second century of our era. See Pausanias, v. 14. 10. At Aegira in Achaia the oracles of Earth were delivered in a subterranean eave by a priestess, who had previously drunk bull's blood as a means of inspiration. See Pliny, Nat. Hist. xxviii. 147; compare Pausanias, vii. 25. 13. In the later days of antiquity the oracle of Earth at Delphi was explained by some philosophers on rationalistic principles: they supposed that the priestess was thrown into the prophetic trance by natural exhalations from the ground, and they explained the decadence of the

## THE LIBRARY, I. II. 1-2

ten years, and Earth prophesied victory 1 to Zeus if he should have as allies those who had been hurled down to Tartarus. So he slew their gaoleress Campe, and loosed their bonds. And the Cyclopes then gave Zeus thunder and lightning and a thunderbolt,2 and on Pluto they bestowed a helmet and on Poseidon a trident. Armed with these weapons the gods overcame the Titans, shut them up in Tartarus, and appointed the Hundred-handers their guards; 3 but they themselves cast lots for the sovereignty, and to Zeus was allotted the dominion of the sky, to Poseidon the dominion of the sea, and to Pluto the dominion in Hades.4

Now to the Titans were born offspring: to Ocean and Tethys were born Oceanids, to wit, Asia, Styx,

oracle in their own time by the gradual cessation of the exhalations. The theory is scouted by Cicero. See Plutarch, De defectu oraculorum, 40 sqq.; Cicero, De divinatione, i. 19. 38, i. 36, 79, ii. 57, 117. A similar theory is still held by wizards in Loango, on the west coast of Africa; hence in order to receive the inspiration they descend into an artificial pit or natural hollow and remain there for some time, absorbing the blessed influence, just as the Greek priestesses for a similar purpose descended into the oracular caverns at Aegira and Delphi. See Die Loango Expedition, iii. 2, von Dr. E. Pechuel-Loesche (Stuttgart, 1907), p. 441. As to the oracular cavern at Delphi and the inspiring exhalations which were supposed to emanate from it, see Diodorus Siculus, xvi. 26; Strabo, ix. 3. 5, p. 419; Pausanias, x. 5. 7; Justin, xxiv. 6. 6-9. That the Pythian priestess descended into the cavern to give the oracles appears from an expression of Plutarch (De defectu oraculorum, 51, κατέβη μεν είς το μαντείον). As to the oracles of Earth in antiquity, see A. Bouché-Leclercq, Histoire de la Divination dans l'Antiquité, ii. 251 sqq.; L. R. Farnell, The Cults of the Greek States, iii. 8 sqq.

<sup>2</sup> Compare Hesiod, Theog. 501-506.

Compare Hesiod, Theog. 717 sqq.
 Compare Homer, Il. xv. 187 sqq.; Plato, Gorgias, p. 523A.

Εὐρονόμη ['Αμφιτρίτη] Μῆτις, Κοίου δὲ καὶ Φοίβης 'Αστερία καὶ Λητώ, 'Υπερίονος δὲ καὶ Θείας 'Ηὼς "Ηλιος Σελήνη, Κρείου δὲ καὶ Εὐρυβίας της Πόντου 'Αστραίος Πάλλας Πέρσης, 3 Ἰαπετοῦ δὲ καὶ ἸΑσίας 1 Ἄτλας, δς ἔχει τοῖς ώμοις τὸν οὐρανόν, καὶ Προμηθεὺς καὶ Ἐπιμηθεύς καὶ Μενοίτιος, ον κεραυνώσας έν τη 4 τιτανομαχία Ζεύς κατεταρτάρωσεν. ἐγένετο δὲ καὶ Κρόνου καὶ Φιλύρας Χείρων διφυής Κένταυρος, Ήοῦς δὲ καὶ ᾿Αστραίου ἄνεμοι καὶ ἄστρα, Πέρσου δὲ καὶ ᾿Αστερίας Ἑκάτη, Πάλλαντος δὲ καὶ 5 Στυγὸς ¹ Νίκη Κράτος Ζῆλος Βία. τὸ δὲ τῆς Στυγὸς ὕδωρ ἐκ πέτρας ἐν "Αιδου ῥέον Ζεὺς έποίησεν ὅρκον, ταύτην αὐτῆ τιμὴν διδοὺς ἀνθ' ων αὐτω κατὰ Τιτάνων μετὰ των τέκνων συνε-

Πόντου δὲ καὶ Γῆς Φόρκος 2 Θαύμας Νηρεύς

<sup>2</sup> Φόρκος Heyne, Müller, Bekker, Hercher, (compare ii. 4. 2): Φόρκυς Α.

<sup>2</sup> As to the offspring of Coens and Phoebe, see Hesiod, Theog.  $404 \ sqq$ .

μάχησε.

3 As to the offspring of Hyperion and Thia, see Hesiod, Theog.  $371 \ sqq$ .

<sup>4</sup> As to the offspring of Crius and Eurybia, see Hesiod, Theog.  $375 \ sqq$ .

<sup>5</sup> As to the offspring of Iapetus and Asia, see Hesiod.

Theog. 507-520.

<sup>6</sup> It is said that Cronus assumed the shape of a horse when he consorted with Philyra, and that, we are told, was why

The MSS. add τῶν 'Ωκεανοῦ, which Heyne, Westermann Müller, and Bekker alter into τη̂s 'Ωκεανοῦ.

 $<sup>^1</sup>$  Compare Hesiod,  $\it Theog.~346-366,$  who mentions all the Oceanids named by Apollodorus except Amphitrite, who was a Nereid. See Apollodorus, i. 2. 7; Hesiod, Theog. 243.

## THE LIBRARY, I. 11. 2-6

Electra, Doris, Eurynome, Amphitrite, and Metis; 1 to Coeus and Phoebe were born Asteria and Latona; 2 to Hyperion and Thia were born Dawn, Sun, and Moon; 3 to Crius and Eurybia, daughter of Sea (Pontus), were born Astraeus, Pallas, and Perses; 4 to Iapetus and Asia was born Atlas, who has the sky on his shoulders, and Prometheus, and Epimetheus, and Menoetius, he whom Zeus in the battle with the Titans smote with a thunderbolt and hurled down to Tartarus.<sup>5</sup> And to Cronus and Philyra was born Chiron, a centaur of double form; 6 and to Dawn and Astraeus were born winds and stars:7 to Perses and Asteria was born Hecate; 8 and to Pallas and Styx were born Victory, Dominion, Emulation, and Violence.9 But Zeus caused oaths to be sworn by the water of Styx, which flows from a rock in Hades, bestowing this honour on her because she and her children had fought on his side against the Titans.10

And to Sea (Pontus) and Earth were born Phorous, Chiron was born a centaur, half-man, half-horse. See

Scholiast on Apollonius Rhodius, Argon. i. 554.

As to the offspring of Dawn and Astraeus, see Hesiod,

Theog. 378 sqq.

8 As to this parentage of Hecate, see Hesiod, Theog. 409 sqq. But the ancients were not agreed on the subject. See the Scholiast on Apollonius Rhodius, Argon. iii. 467. He tells us that according to the Orphic hymns, Hecate was a daughter of Deo; according to Bacchylides, a daughter of Night; according to Musaeus, a daughter of Zeus and Asteria; and according to Pherecydes, a daughter of Aristaeus.

<sup>9</sup> For this brood of abstractions, the offspring of Styx and Pallas, see Hesiod, *Theog.* 383 sqq.; Hyginus, Fab. p. 30, ed.

Bunte.

<sup>10</sup> Compare Hesiod, Theog. 389-403. As to the oath by the water of Styx, see further Hesiod, Theog. 775 sqq.; compare Homer, Il. xv. 37 sq., Od. v. 186 sq.; Homeric Hymn to Apollo, 86 sq.

Εὐρυβία Κητώ. Θαύμαντος μὲνοὖν καὶ Ἡλέκτρας¹ 'Ιρις καὶ ἄρπυιαι,' Αελλὼ <καὶ> ' Ωκυπέτη, Φόρκου δὲ καὶ Κητοῦς Φορκίδες <καὶ> Γοργόνες, περὶ ὧν 7 ἐροῦμεν ὅταν τὰ κατὰ Περσέα λέγωμεν, Νηρέως δὲ καὶ Δωρίδος ¹ Νηρηίδες, ὧν τὰ ὀνόματα Κυμοθόη Σπειὼ Γλαυκονόμη Ναυσιθόη 'Αλίη, 'Ερατὧ Σαὧ 'Αμφιτρίτη Εὐνίκη Θέτις, Εὐλιμένη 'Αγαύη Εὐδώρη Δωτὼ Φέρουσα, Γαλάτεια 'Ακταίη Ποντομέδουσα Ίπποθόη Λυσιάνασσα, Κυμω Ἡιόνη Αλιμήδη Πληξαύρη Εὐκράντη, Πρωτὼ Καλυψὼ Πανόπη Κραντὼ Νεόμηρις, Ἱππονόη Ἰάνειρα Πολυνόμη Αὐτονόη Μελίτη,² Διώνη Νησαίη Δηρὼ Εὐαγόρη Ψαμάθη, Εὐμόλπη Ἰόνη Δυναμένη Κητὼ Λιμνώρεια.

ΙΙΙ. Ζεὺς δὲ γαμεῖ μὲν "Ηραν, καὶ τεκνοῖ Ηβην Εἰλείθυιαν "Αρην," μίγνυται δὲ πολλαῖς θνηταίς τε καὶ άθανάτοις γυναιξίν. ἐκ μὲν οὖν Θέμιδος της  $^4$  Οὐρανοῦ γενν $\hat{q}$  θυγατέρας ὥρας. Εἰρήνην Εὐνομίαν  $\Delta$ ίκην, μοίρας, Κ $\lambda \omega$ θ $\omega$   $\Delta$ άχεσιν Ατροπον, έκ Διώνης δὲ 'Αφροδίτην, έξ Εὐρυνόμης

<sup>2</sup> Μελίτη Heyne, comparing Hesiod, Theog. 246, Homer, Il. xviii. 42, etc.: Μελίη Α.

4 της Ε: τοῦ A.

<sup>2</sup> As to the offspring of Thaumas and Electra, see Hesiod,

Theog.  $265 \ sqq$ .

<sup>&</sup>lt;sup>1</sup> The MSS. add τῶν 'Ωκεανοῦ, which Heyne, Westermann, Müller, and Bekker alter into της 'Ωκεανου.

<sup>3</sup> Αρην Gale: ἄργην R: ἀργην Ε: ἄργην Β.

<sup>&</sup>lt;sup>1</sup> As to the offspring of Sea (Pontus, conceived as maseuline) and Earth (conceived as feminine), see Hesiod, Theog. 233 sqq.; Hyginus, Fab. p. 28, ed. Bunte.

<sup>8</sup> As to the parentage of the Phoreids and Gorgons, see

# THE LIBRARY, I. 11. 6-111. 1

Thaumas, Nereus, Eurybia, and Ceto.<sup>1</sup> Now to Thaumas and Electra were born Iris and the Harpies, Aello and Ocypete; 2 and to Phorens and Ceto were born the Phorcids and Gorgons,3 of whom we shall speak when we treat of Perseus. To Nereus and Doris were born the Nereids,4 whose names are Cymothoe, Spio, Glauconome, Nausithoe, Halie, Erato, Sao, Amphitrite, Eunice, Thetis, Eulimene, Agave, Eudore, Doto, Pherusa, Galatea, Actaea, Pontomedusa, Hippothoe, Lysianassa, Cymo, Eione, Halimede, Plexaure, Eucrante, Proto, Calypso, Panope, Cranto, Neomeris, Hipponoe, Ianira, Polynome, Autonoe, Melite, Dione, Nesaea, Dero, Evagore, Psamathe, Eumolpe, Ione, Dynamene, Ceto, and Limnoria.

III. Now Zens wedded Hera and begat Hebe, Ilithyia, and Ares, but he had intercourse with many women, both mortals and immortals. By Themis, daughter of Sky, he had daughters, the Seasons, to wit, Peace, Order, and Justice; also the Fates, to wit, Clotho, Lachesis, and Atropus; 6 by Dione he had

Hesiod, Theog. 270 sqq.; Hyginus, Fab. p. 29, ed. Bunte. As to the monsters themselves, see Apollodorus, ii. 4. 2 sq. <sup>4</sup> For lists of Nereids, see Homer, Il. xviii. 38-49; Hesiod, Theog. 240-264; Homeric Hymn to Demeter, 417-423; Virgil,

Georg. iv. 334-344; Hyginus, Fab. pp. 28 sq., ed. Bunte. <sup>5</sup> As to the offspring of Zeus and Hera, see Homer Il. v. 889 sqq. (Ares), xi 270 sq. (Ilithyia), Od. xi. 603 sq. (Hebe); Hesiod, Theog. 921 sqq. According to Hesiod, Hera was the last consort whom Zeus took to himself; his first wife was

Metis, and his second Themis (Theog. 886, 901, 921). <sup>6</sup> For the daughters of Zeus and Themis, see Hesiod,

Theog. 901 sag.

δὲ τῆς 'Ωκεανοῦ χάριτας, 'Αγλαίην Εὐφροσύνην Θάλειαν, ἐκ δὲ Στυγὸς Περσεφόνην, ἐκ δὲ Μυημοσύνης μούσας, πρώτην μὲν Καλλιόπην, εἶτα Κλειὰ Μελπομένην Εὐτέρπην 'Ερατὰ Τερψι-

χόρην Οὐρανίαν Θάλειαν Πολυμνίαν.

Καλλιόπης μεν οὖν καὶ Οἰάγρου, κατ' ἐπίκλησιν δὲ ᾿Απόλλωνος, Λίνος, ὃν Ἡρακλῆς ἀπέκτεινε, καὶ Ἡρφεὺς ὁ ἀσκήσας κιθαρφδίαν, ὃς ἄδων ἐκίνει λίθους τε καὶ δένδρα. ἀποθανούσης δὲ Εὐρυδίκης τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς Ἅλιδου θέλων ἀνάγειν¹ αὐτήν,

1 ἀνάγειν Heyne: ἀγαγεῖν Α.

<sup>2</sup> As to the parentage of the Graces, see Hesiod, *Theog.* 907 sqq.; Pausanias, ix. 35. 5; Hyginus, Fab. p. 30, ed. Bunte.

<sup>3</sup> According to the usual account, the mother of Persephone was not Styx but Demeter. See Hesiod, *Theog.* 912 sq.; *Homeric Hymn to Demeter*, 1 sqq.; Pausanias, viii. 37. 9; Hyginus, Fab. p. 30, ed. Bunte.

As to the names and parentage of the Muses, see Hesiod,

Theog. 75 sqq., 915 sqq.

<sup>5</sup> Accounts differ as to the parentage of Linus. According to one, he was a son of Apollo by the Muse Urania (Hyginus, Fab. 161); according to another, he was a son of Apollo by Psamathe, daughter of Crotopus (Pausanias, ii. 19. 8); according to another, he was a son of Apollo by Aethusa, daughter of Poscidon (Contest of Homer and Hesiod, p. 570, ed. Evelyn-White, Loeb Classical Library); according to another, he was a son of Magnes by the Muse Clio (Tzetzes, Schol. on Lycophron, 831).

<sup>6</sup> That Orpheus was a son of Oeagrus by the Muse Calliope is affirmed also by Apollonius Rhodius, Argon. i. 23 sqq.; Conon, Narrat. 45; Tzetzes, Schol. on Lycophron, 831

<sup>&</sup>lt;sup>1</sup> As to Dione, mother of Aphrodite, see Homer, *Il.* v. 370 sqq.; Euripides, *Helena*, 1098; Hyginus, *Fab.* p. 30, ed. Bunte. Hesiod represents Aphrodite as born of the sea-foam which gathered round the severed genitals of Sky (Uranus). See Hesiod, *Theog.* 188 sqq.

# THE LIBRARY, I. III. 1-2

Aphrodite; <sup>1</sup> by Eurynome, daughter of Ocean, he had the Graces, to wit, Aglaia, Euphrosyne, and Thalia; <sup>2</sup> by Styx he had Persephone; <sup>3</sup> and by Memory (Mnemosyne) he had the Muses, first Calliope, then Clio, Melpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polymnia.<sup>4</sup>

Now Calliope bore to Oeagrus or, nominally, to Apollo, a son Linus,<sup>5</sup> whom Hercules slew; and another son, Orpheus,<sup>6</sup> who practised minstrelsy and by his songs moved stones and trees. And when his wife Eurydice died, bitten by a snake, he went down to Hades, being fain to bring her up,<sup>7</sup> and he

the author of The Contest o Homer and Hesiod, p. 570, ed. Evelyn-White; Hyginus, Fab. 14; and the First and Second Vatican Mythographers (Scriptores rerum mythicarum Latini. ed. G. H. Bode, vol. i. pp. 26, 90). The same view was held by Asclepiades, but some said that his mother was the Muse Polymnia (Scholiast on Apollonius Rhodius, Argon. i. 23). Pausanias roundly denied that the musician's mother was the Muse Calliope (ix. 30. 4). That his father was Oeagrus is mentioned also by Plato (Sympos. p. 179 p.), Diodorus Siculus (iv. 25. 2), and Clement of Alexandria (Protrept. 7, p. 63, ed. Potter). As to the power of Orpheus to move stones and trees by his singing, see Euripides, Bacchae, 561 sqq.; Apollonius Rhodius, Argon. i. 26 sqq.; Diodorus Sculus, iv. 25. 2; Eratosthenes, Cataster. 24; Conon, Narrat. 45; Horace, Odes, i. 12. 7 sqq.; Seneca, Hercules Oetaeus, 1036 sqq.; id., Hercules Furens, 572 sq.

7 As to the descent of Orpheus to hell to fetch up Eurydice, compare Pausanias, ix. 30. 6; Conon, Narrat. 45; Virgil, Georg. iv. 454 sqq.; Ovid, Metamorph. x. 8 sqq.; Hyginus, Fab. 164; Seneca, Hercules Furens, 569 sqq.; id. Hercules Octaeus, 1061 sqq.; Lactantius Placidus, on Statius, Theb. viii. 59 and 60; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol.i. pp. 26 sq., 90 (First Vatican Mythographer, 76; Second Vatican Mythographer, 44). That Eurydice was killed by the bite of a snake on which she had accidentally trodden is mentioned by Virgil Ovid, Hyginus, and the

Vatican Mythographers.

καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. ὁ δὲ ὑπέσχετο τοῦτο ποιήσειν, ἂν μὴ πορευόμενος 'Ορφεὺς ἐπιστραφῆ πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι· ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα, ἡ δὲ πάλιν ὑπέστρεψεν. εὖρε δὲ 'Ορφεὺς καὶ τὰ Διονύσου μυστήρια, καὶ τέθαπται περὶ τὴν Πιερίαν διασπασθεὶς ὑπὸ τῶν μαινάδων. 3 Κλειὼ δὲ Πιέρου τοῦ Μάγνητος ἠράσθη κατὰ μῆνιν 'Αφροδίτης (ἀνείδισε γὰρ αὐτῆ τὸν τοῦ 'Αδώνιδος ἔρωτα), συνελθοῦσα δὲ ἐγέννησεν ἐξ αὐτοῦ παῖδα 'Υάκινθον, οὖ Θάμυρις ὁ Φιλάμμωνος καὶ 'Αργιόπης νύμφης ἔσχεν ' ἔρωτα, πρῶτος ἀρξάμενος ἐρᾶν ἀρρένων. ἀλλ' 'Υάκινθον μὲν ὕστερον 'Απόλλων ἐρώμενον ὄντα δίσκφ

1 ξσχεν ΕA: τσχει Hercher, Wagner. But ξχειν ξρωτα is good Greek. See Herodotus, v. 32; Apollodorus, Epit. ii. 6. On the other hand Apollodorus has τσχειν ξρωτα elsewhere

(i. 9. 8, i. 9. 23, ii. 3. Î, iii. 14. 4).

<sup>2</sup> As to the death of Orpheus at the hands of the Maenads or the Thracian women, see Pausanias, ix. 30. 5; Conon, Narrat. 45; Eratosthenes, Cataster. 24; Virgil, Georg. iv. 520 sqq.; Ovid, Metamorph. xi. 1 sqq. Usually the women are

¹ On Orpheus as a founder of mysteries, compare Euripides, Rhesus, 943 sq.; Aristophanes, Frogs, 1032; Plato, Protagoras, p. 369 d.; id. Republic, ii. 7, pp. 365 e-366 a; Demosthenes, Or. xxv. 11, p. 772; Diodorus Siculus, i. 23, i. 96. 2-6, iii. 65. 6, iv. 25. 3, v. 77. 3; Pausanias, ii. 30. 2, ix. 30. 4, x. 7. 2; Plutarch, Frag. 84 (Plutarch, Didot ed. vol. v. p. 55). According to Diodorus Siculus (i. 23), the mysteries of Dionysus which Orpheus instituted in Greece were copied by him from the Egyptian mysteries of Osiris. The view that the mysteries of Dionysus were based on those of Osiris has been maintained in recent years by the very able and learned French scholar, Mousieur Paul Foucart. See his treatise, Le culte de Dionysos en Attique (Paris, 1904), pp. 8 sqq.; id. Les mystères d'Éleusis (Paris, 1914), pp. 1 sqq., 445 sqq.

# THE LIBRARY, I. III. 2-3

persuaded Pluto to send her up. The god promised to do so, if on the way Orpheus would not turn round until he should be come to his own house. But he disobeyed and turning round beheld his wife; so she turned back. Orpheus also invented the mysteries of Dionysus, and having been torn in pieces by the Maenads he is buried in Pieria. Clio fell in love with Pierus, son of Magnes, in consequence of the wrath of Aphrodite, whom she had twitted with her love of Adonis; and having met him she bore him a son Hyacinth, for whom Thamyris, the son of Philammon and a nymph Argiope, conceived a passion, he being the first to become enamoured of males. But afterwards Apollo loved Hyacinth and killed him involuntarily by the cast of a quoit. And

said to have been offended by the widower's constancy to the memory of his late wife, and by his indifference to their charms and endearments. But Eratosthenes, or rather the writer who took that name, puts a different complexion on the story. He says that Orpheus did not honour Dionysus, but esteemed the sun the greatest of the gods, and used to rise very early every day in order to see the sunrise from the top of Mount Pangaeum. This angered Dionysus, and he stirred up the Bassarids or Bacchanals to rend the bard limb from limb. Aeschylus wrote a tragedy on the subject called the Bassarids or Bassarae. See Tragicorum Graecorum Fragmenta, ed. A. Nauck' (Leipsic, 1889), pp. 9 sq.

<sup>3</sup> As to the death of Hyacinth, killed by the cast of Apollo's quoit, see Nicander, Ther. 901 sqq.; Pausanias, iii. 19. 4 sq.; Lucian, Dial. deorum, xiv.; Philostratus, Imag. i. 23 (24); Palaephatus, De incredib. 47; Ovid, Metamorph. x. 162 sqq.; Servius, on Virgil, Ecl. iii. 63; Lactantius Placidus, on Statius, Theb. iv. 223; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 37, 135 sq. (First Vatican Mythographer, 117; Second Vatican Mythographer, 181). The usual story ran that Apollo and the West Wind, or, according to others, the North Wind, were rivals for the affection of Hyacinth; that Hyacinth preferred Apollo, and that the

βαλων ἄκων ἀπέκτεινε, Θάμυρις δὲ κάλλει διενεγκων καὶ κιθαρωδία περὶ μουσικης ήρισε μούσαις, συνθέμενος, αν μὲν κρείττων εύρεθη, πλησιάσειν πάσαις, ἐὰν δὲ ἡττηθη, στερηθήσεσθαι οῦ αν ἐκεῖναι θέλωσι. καθυπέρτεραι δὲ αὶ μοῦσαι γενόμεναι καὶ τῶν ὀμμάτων αὐτὸν καὶ τῆς κιθαμώδιας ἐστέρησαν. Εὐτέρπης δὲ καὶ ποταμοῦ Στρυμόνος 'Ρῆσος, ον ἐν Τροία Διομήδης ἀπέκτεινεν ὡς δὲ ἔνιοι λέγουσι, Καλλιόπης ὑπῆρχεν. Θαλείας δὲ καὶ 'Απόλλωνος ἐγένοντο Κορύβαντες, Μελπομένης δὲ καὶ 'Αχελώου Σειρηνες, περὶ ὧν ἐν τοῦς περὶ 'Οδυσσέως ἐροῦμεν.

"Ηρα δὲ χωρὶς εὐνῆς έγέννησεν "Ηφαιστον ώς δὲ "Ομηρος λέγει, καὶ τοῦτον έκ Διὸς έγέννησε.

jealous West Wind took his revenge by blowing a blast which diverted the quoit thrown by Apollo, so that it struck Hyacinth on the head and killed him. From the blood of the slain youth sprang the hyacinth, inscribed with letters which commemorated his tragic death; though the ancients were not at one in the reading of them. Some, like Ovid, read in them the exclamation AI AI, that is, "Alas, alas!" Others, like the Second Vatican Mythographer, fancied that they could detect in the dark lines of the flower the first Greek letter (T)

of Hyacinth's name.

<sup>1</sup> This account of Thamyris and his contest with the Muses is repeated almost verbally by Zenobius, Cent. iv. 27, and by a Scholiast on Homer, Il. ii. 595. As to the bard's rivalry with the Muses, and the blindness they inflicted on him, see Homer, Il. ii. 594–600; compare Euripides, Rhesus, 915 sqq.; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 60 (First Vatican Mythographer, 197). The story of the punishment of Thamyris in hell was told in the epic poem The Minyad, attributed to Prodicus the Phocaean (Pansanias, iv. 33. 7). In the great picture of the underworld painted by Polygnotus at Delphi, the blind musician was portrayed sitting with long flowing locks and a broken lyre at his feet (Pausanias, x. 30. 8).

# THE LIBRARY, I. III. 3-5

Thamyris, who excelled in beauty and in minstrelsy engaged in a musical contest with the Muses, the agreement being that, if he won, he should enjoy them all, but that if he should be vanquished he should be bereft of what they would. So the Muses got the better of him and bereft him both or his eyes and of his minstrelsy. Euterpe had by the river Strymon a son Rhesus, whom Diomedes slew at Troy; but some say his mother was Calliope. Thalia had by Apollo the Corybantes; and Melpomene had by Achelous the Sirens, of whom we shall speak in treating of Ulysses.

Hera gave birth to Hephaestus without intercourse with the other sex,<sup>5</sup> but according to Homer he was

<sup>2</sup> As to the death of Rhesus, see Homer, Il. x. 474 sqq.; compare Conon, Narrat. 4. It is the subject of Euripides's tragedy Rhesus; see particularly verses 756 sqq. Euripides represents Rhesus as a son of the river Strymon by one of the Muses (vv. 279, 915 sqq.), but he does not name the particular

Muse who bore him.

<sup>3</sup> Very discrepant accounts were given of the parentage of the Corybantes. Some said that they were sons of the Sun by Athena; others that their parents were Zeus and the Muse Calliope; others that their father was Cronus. See Strabo, x. 3. 19, p. 472. According to another account, their mother was the Mother of the Gods, who settled them in Samothrace, or the Holy Isle, as the name Samothrace was believed to signify. The name of the father of the Corybantes was kept a secret from the profane vulgar, but was revealed to the initiated at the Samothracian mysteries. See Diodorus Siculus, iii, 55. 8 sa.

<sup>4</sup> As to the Sirens, see Apollodorus, *Epitome*, vii. 18 sq. Elsewhere (i. 7. 10) Apollodorus mentions the view that the

mother of the Sirens was Sterope.

<sup>5</sup> Compare Hesiod, Theog. 927 sq.; Lucian, De sacrificiis, 6. So Juno is said to have conceived Mars by the help of the goddess Flora and without intercourse with Jupiter (Ovid, Fasti, v. 229 sq.). The belief in the possible impregnation

ρίπτει δὲ αὐτὸν ἐξ οὐρανοῦ Ζεὺς Ἡρᾳ δεθείση βοηθοῦντα· ταύτην γὰρ ἐκρέμασε¹ Ζεὺς ἐξ Ὁλύμπου χειμῶνα ἐπιπέμψασαν Ἡρακλεῖ, ὅτε Τροίαν ἐλὼν ἔπλει. πεσόντα δ' Ἡφαιστον ἐν Λήμνφ καὶ πηρωθέντα τὰς βάσεις διέσωσε Θέτις.

3 Μίγνυται δὲ Ζεὺς Μήτιδι,² μεταβαλλούση εἰς πολλὰς ἰδέας ὑπὲρ τοῦ μὴ συνελθεῖν, καὶ ἀὐτὴν γενομένην ἔγκυον καταπίνει Φθάσας, ἐπείπερ

 $^{1}$  ἐκρέμασε  $\mathbf{E}$ : ἐκκρεμάσασα  $\mathbf{R}B$ , ἐξεκρέμασε C.

<sup>2</sup> Μήτιδι Ε, Scholiast on Plato, Timaeus, p. 23 D: Θέτιδι Α.

of women without sexual intercourse appears to have been common, if not universal, among men at a certain stage of social evolution, and it is still held by many savages. See Adonis, Attis, Osiris, 3rd ed. i. 92 sqq.; Folk-lore in the Old Testament, ii. 204, notes; A. et G. Grandidier, Ethnographie de Madagascar, ii. (Paris, 1914), pp. 245 sq. The subject is fully discussed by Mr. E. S. Hartland in his Primitive Paternity (London, 1909–1910).

<sup>1</sup> Compare Homer, Il. i. 571 sq., 577 sq. In these lines Hephaestus plainly recognizes Hera as his mother, but it is not equally clear that he recognizes Zeus as his father; the epithet "father" which he applies to him may refer to the

god's general paternity in relation to gods and men.

<sup>2</sup> See Homer, Il. i. 590 sq.

<sup>3</sup> See Homer, Il. xv. 18 sqq., where Zeus is said to have tied two anvils to the feet of Hera when he hung her out of heaven. Compare Apollodorus, ii. 7. 1; Nonnus, in Westermann's Mythographi Graeci (Brunswick, 1843), Appendix

Narrationum, xxix. 1, pp. 371 sq.

<sup>4</sup> The significance of lameness in myth and ritual is obscure. The Yornbas of West Africa say that Shankpanna, the god of small-pox, is lame and limps along with the aid of a stick, one of his legs being withered. See (Sir) A. B. Ellis, The Yorubaspeaking peoples of the Slave Coast of West Africa (London, 1894), p. 73. The Ekoi of Southern Nigeria relate how the first fire on earth was stolen from heaven by a boy, whom the Creator (Obassi Osaw) punished with lameness for the theft.

# THE LIBRARY, I. 111. 5-6

one of her children by Zeus.<sup>1</sup> Him Zeus cast out of heaven, because he came to the rescue of Hera in her bonds.<sup>2</sup> For when Hercules had taken Troy and was at sea, Hera sent a storm after him; so Zeus hung her from Olympus.<sup>3</sup> Hephaestus fell on Lemnos and was lamed of his legs,<sup>4</sup> but Thetis saved him.<sup>5</sup>

Zeus had intercourse with Metis, who turned into many shapes in order to avoid his embraces. When she was with child, Zeus, taking time by the forelock

See P. Amaury Talbot, In the Shadow of the Bush (London, 1912), pp. 370 sq. This lame boy seems to play the part of a good fairy in Ekoi tales, and he is occasionally represented in a "stilt play" by an actor who has a short stilt bound round his right leg and limps like a cripple. See P. Amaury Talbot, op. cit. pp. 58, 285. Among the Edo of Benin "custom enjoined that once a year a lame man should be dragged around the city, and then as far as a place on the Envai road, called Adaneha. This was probably a ceremony of purification." See W. N. Thomas, Anthropological Report on the Edo-speaking peoples of Nigeria, Part I. (London, 1910), p. 35. In a race called "the King's Race," which used to be run by lads on Good Friday or Easter Saturday in some parts of the Mark of Brandenburg, the winner was called "the King," and the last to come in was called "the Lame Carpenter." One of the Carpenter's legs was bandaged with splints as if it were broken, and he had to hobble along on a crutch. Thus he was led from house to house by his comrades, who collected eggs to bake a cake. See A. Kuhn, Märkische Sagen und Märchen (Berlin, 1843), pp. 323 sq.

<sup>5</sup> As to the fall of Hephaestus on Lemnos, see Homer, II. i. 590 sqq.; Lucian, De sacrificis, 6. The association of the fire-god with Lemnos is supposed to have been suggested by a volcano called Moschylus, which has disappeared—perhaps submerged in the sea. See H. F. Tozer, The Islands of the Aegean, pp. 269 sqq.; R. C. Jebb on Sophoeles, Philocottes, 800, with the Appendix, pp. 243-245. According to another account, Hephaestus fell, not on Lemnos, but into the sea, where he was saved by Thetis. See Homer, II. xviii. 394 sqq.

ἔλεγε <Γη̂> γεννήσειν¹ παῖδα μετὰ τὴν μέλλουσαν έξ αὐτῆς γεννᾶσθαι² κόρην, δς οὐρανοῦ δυνάστης γενήσεται. τοῦτο φοβηθείς κατέπιεν αὐτήν ώς δ' ό τῆς γεννήσεως 3 ἐνέστη χρόνος, πλήξαντος αὐτοῦ τὴν κεφαλὴν πελέκει Προμηθέως ἢ καθάπερ άλλοι λέγουσιν 'Ηφαίστου, ἐκ κορυφῆς, ἐπὶ ποταμοῦ Τρίτωνος, 'Αθηνᾶ σὺν ὅπλοις ἀνέθορεν.

ΙΥ. Τῶν δὲ Κοίου θυγατέρων 'Αστερία μὲν όμοιωθείσα όρτυγι έαυτην είς θάλασσαν έρριψε, φεύγουσα την προς Δία συνουσίαν και πόλις ἀπ' ἐκείνης 'Αστερία πρότερον κληθεῖσα, ὕστερον δὲ Δῆλος. Λητὼ δὲ συνελθοῦσα Διὶ κατὰ τὴν γῆν ἄπασαν ὑφ' "Ηρας ἠλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα γεννᾳ πρώτην "Αρτεμιν, ὑφ' ἡς μαιωθείσα ύστερον 'Απόλλωνα ένέννησεν.

<sup>2</sup> γεννᾶσθαι Ε, Scholiast on Plato, Timaeus, p. 23 p:

γένεσθαι Α.

3 γεννήσεως A, Scholiast on Plato, Timaeus, p. 23 D: γενέσεως E, Wagner.

<sup>1</sup> See Hesiod, Theog. 886-900, 929g-929p, ed. Evelyn-White; Scholiast on Plato, Timaeus, p. 23 D. Hesiod says that Zeus acted on the advice or warning of Earth and Sky. The Scholiast on Hesiod, quoted by Goettling and Paley in their commentaries, says that Metis had the power of turning

herself into any shape she pleased.

<sup>2</sup> Compare the Scholiast on Homer, Il. i. 195, who eites the first book of Apollodorus as his authority. According to the usual account, followed by the vase-painters, it was Hephaestus who cleft the head of Zeus with an axe and so delivered Athena. See Pindar, Olymp. vii. 35 (65) sqq.; Scholiast on Plato, Timacus, p. 23 D. According to Euripides (Ion, 454 sqq.), the delivery was effected by Prometheus; but according to others it was Palamaon or Hermes who split the

 <sup>&</sup>lt;sup>1</sup> ξλεγε < Γῆ> γεννήσειν Heyne, comparing Hesiod, Theog.
 890 sq.: ξλεγε γεννήσειν A, Westermann, Müller, Bekker, Hereher, Wagner.

# THE LIBRARY, I. 111. 6-IV. 1

swallowed her, because Earth said that, after giving birth to the maiden who was then in her womb, Metis would bear a son who should be the lord of heaven. From fear of that Zeus swallowed her.1 And when the time came for the birth to take place, Prometheus or, as others say, Hephaestus, smote the head of Zeus with an axe, and Athena, fully armed, leaped up from the top of his head at the river Triton.2

IV. Of the daughters of Coeus, Asteria in the likeness of a quail flung herself into the sea in order to escape the amorous advances of Zeus, and a city was formerly called after her Asteria, but afterwards it was named Delos.3 But Latona for her intrigue with Zeus was hunted by Hera over the whole earth, till she came to Delos and brought forth first Artemis, by the help of whose midwifery she afterwards gave birth to Apollo.4

head of the supreme god and so allowed Athena to leap forth.

See the Scholiast on Pindar, Olymp. vii. 35 (65).

<sup>3</sup> Compare Callimachus, Hymn to Delos, 36 sqq.; Tzetzes, Schol. on Lycophron, 401; Hyginus, Fab. 53; Servius, on Virgil, Aen. iii. 73; Lactantius Placidus, on Statius, Theb. iv. 795; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 13, 79 sq. (First Vatican Mythographer, 37; Second Vatican Mythographer, 17).

4 As to the birth of Apollo and Artemis, see the Homeric Hymn to Apollo, 14 sqq.; Pindar, On Delos, p. 560, ed. Sandys; Hyginus, Fab. 140; and the writers cited in the preceding note. The usual tradition was that Latona gave birth both to Artemis and to Apollo in Delos, which formerly had been called Asteria or Ortygia. But the author of the Homeric Hymn to Apollo distinguishes Ortygia from Delos, and says that, while Apollo was born in Delos, Artemis was born in Ortygia. Thus distinguished from Delos, the island of Ortygia is probably to be identified, as Strabo thought, with Rhenia, an uninhabited island a little way from Delos, where were the graves of the Delians; for no dead body might be buried or burnt in Delos (Strabo,

"Αρτεμις μὲν οὖν τὰ περὶ θήραν ἀσκήσασα παρθένος ἔμεινεν, 'Απόλλων δὲ τὴν μαντικὴν μαθὼν παρὰ Πανὸς τοῦ Διὸς καὶ "Υβρεως ¹ ἤκεν εἰς Δελφούς, χρησμωδούσης τότε Θέμιδος ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφις ἐκώλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει. κτείνει δὲ μετ' οὐ πολὺ καὶ Τιτυόν, ὸς ἦν Διὸς υίὸς καὶ τῆς 'Ορχομενοῦ θυγατρὸς 'Ελάρης,² ἢν Ζεύς, ἐπειδὴ συνῆλθε,

1 "Υβρεωs EA, Tzetzes, Schol. on Lycophron, 772 (all MSS.), Westermann: Θύμβρεωs Scholiast on Pindar, Pyth., Argum. (p. 297, ed. Boeckh), Aegius, Heyne, Müller, Bekker, Hercher, Wagner.

<sup>2</sup> Έλάρης Aegius: ἐλάνης Α: ἐλένης Ε.

x. 5. 5, p. 486). Not only so, but it was not even lawful either to be born or to die in Delos; expectant mothers and dying folk were ferried across to Rhenia, there to give birth or to die. However, Rhenia is so near the sacred isle that when Polycrates, tyrant of Samos, dedicated it to the Delian Apollo, he connected the two islands by a chain. See Thucydides, iii. 104; Diodorus Siculus, xii. 58. 1; Pausanias, ii. 27. 1. The notion that either a birth or a death would defile the holy island is illustrated by an inscription found on the acropolis of Athens, which declares it to be the custom that no one should be born or die within any sacred precinct. See Ἐφημερίς ἀρχαιολογική, Athens, 1884, pp. 167 sq. The desolate and ruinous remains of the ancient necropolis, overgrown by asphodel, may still be seen on the bare treeless slopes of Rhenia, which looks across the strait to Delos. See H. F. Tozer, The Islands of the Aegean (Oxford, 1890), pp. 14 sq. The quaint legend, recorded by Apollodorus, that immediately after her birth Artemis helped her younger twin brother Apollo to be born into the world, is mentioned also by Servius (on Virgil, Aen. iii. 73) and the Vatican Mythographers (see the reference in the last note). The legend, these writers inform us, was told to explain why the maiden goddess Artemis was invoked by women in childbed.

### THE LIBRARY, I. iv. 1

Now Artemis devoted herself to the chase and remained a maid; but Apollo learned the art of prophecy from Pan, the son of Zeus and Hybris, and came to Delphi, where Themis at that time used to deliver oracles; and when the snake Python, which guarded the oracle, would have hindered him from approaching the chasm, he killed it and took over the oracle. Not long afterwards he slew also Tityus, who was a son of Zeus and Elare, daughter of Orchomenus; for her, after he had debauched her,

<sup>1</sup> Pan, son of Zeus and Thymbreus (Thymbris? Hybris?), is mentioned by a Scholiast on Pindar, who distinguishes him from Pan, the son of Hermes and Penelope. See the

Argument to the Pythians, p. 297, ed. Boeckh.

<sup>2</sup> As to the oracle of Themis at Delphi, see Aeschylus, Eumenides, 1 sqq.; Euripides, Iphigenia in Tauris, 1259 sqq.; Pausanias, x. 5. 6; Scholiast on Pindar, Argument to the Pythians, p. 297, ed. Boeckh. According to Ovid (Metamorph. i. 367 sqq.), it was Themis, and not Apollo, whom Deucalion consulted at Delphi about the best means of repeopling the earth after the great flood.

<sup>1</sup> The reference is to the oracular chasm at which the priestess, under the supposed influence of its divine exhalations, delivered her prophecies. See Diodorus Siculus, xvi.

26; Strabo, ix. 3. 5, p. 419; Justin, xxiv. 6. 9.

As to Apollo's slaughter of the Python, the dragon that guarded the oracle at Delphi, see Plutarch, Quaest. Graec. 12; id. De defectu oraculorum, 15; Aelian, Var. Hist. iii. 1; Pausanias, ii. 7. 7, ii. 30. 3, x. 6. 5 sq.; Ovid, Metamorph. i. 437 sqq.; Hyginus, Fab. 140. From Plutarch and Aelian we learn that Apollo had to go to Tempe to be purified for the slaughter of the dragon, and that both the slaughter of the dragon and the purification of the god were represented every eighth year in a solemn festival at Delphi. See my note on Pausanias, ii. 7. 7 (vol. iii. pp. 53 sqq.). The Pythian games at Delphi were instituted in honour of the dead dragon (Ovid and Hyginus, U.c.; compare Clement of Alexandria, Protrept. 2, p. 29, ed. Potter), probably to soothe his natural anger at being slain.

δείσας Ηραν ύπὸ γῆν ἔκρυψε, καὶ τὸν κυοφορηθέντα παῖδα Τιτυὸν ὑπερμεγέθη εἰς φῶς ἀνήγαγεν. οὖτος ἐρχομένην εἰς Πυθὼ Λητὼ θεωρήσας, πόθω κατασχεθεὶς ἐπισπᾶται· ἡ δὲ τοὺς παῖδας ἐπικαλεῖται καὶ κατατοξεύουσιν αὐτόν. κολάζεται δὲ καὶ μετὰ θάνατον· γῦπες γὰρ αὐτοῦ τὴν καρδίαν ἐν" Λιδου ἐσθίουσιν.

την καρδίαν ἐν '' Αιδου ἐσθίουσιν.
'' Απέκτεινε δὲ 'Απόλλων καὶ τὸν ''Ολύμπου παίδα Μαρσύαν. οὖτος γὰρ εὐρὼν αὐλούς, οὖς ἔρριψεν ''Αθηνᾶ διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν

<sup>2</sup> As to the crime and punishment of Tityus, see Homer, Od. xi. 576-581; Pindar, Pyth. iv. 90 (160) sqq., with the Scholiast on v. 90 (160); Lucretius, iii. 984 sqq.; Virgil, Aen. vi. 595 sqq.; Horace, Odes, ii. 14. 8 sq., iii. 4. 77 sqq., iii. 11. 21 sq., iv. 6 2 sq.; Hyginus, Fab. 55; Scriptores rerum muthicarum Latini, ed. G. H. Bode, vol. i. pp. 4, 110

<sup>1</sup> έρχομένην ER, compare Homer, Od. xi. 581: έρχόμενος A.

<sup>&</sup>lt;sup>1</sup> Compare Scholiast on Homer, Od. vii. 324; Eustathius on Homer, Od. vii. 324, p. 1581; Apollonius Rhodius, Argon. i. 761 sq., with the Scholiast on v. 761. The curious story how Zeus hid his light o' love under the earth to save her from the jealous rage of Hera was told by the early mythologist and antiquarian Phereevdes of Athens, as we learn from the Scholiast on Apollonius Rhodius (l.c.). Pherecydes was a contemporary of Herodotus and Hellanicus, and wrote in the first half of the fifth century B.C. Apollodorus often refers to him, and appears to have made much use of his writings, as I shall have occasion to observe in the course of these notes. With regard to Elare or Elara, the mother of Tityns, some people thought that she was a daughter of Minyas, not of Orchomenus (Scholiast on Homer, and Eustathius, U.cc.). Because Tityus was brought up under the earth, he was said to be earth-born (γηγενής, Scholiast on Apollonius Rhodius, Argon. i. 761). Homer calls him simply a son of Earth (Od. xi. 576), and in this he is followed by Virgil (Aen. vi. 595).

### THE LIBRARY, I. IV. 1-2

Zeus hid under the earth for fear of Hera, and brought forth to the light the son Tityus, of monstrous size, whom she had borne in her womb. When Latona came to Delphi, Tityus beheld her, and overpowered by lust drew her to him. But she called her children to her aid, and they shot him down with their arrows. And he is punished even after death; for vultures eat his heart in Hades.<sup>2</sup>

. Apollo also slew Marsyas, the son of Olympus. For Marsyas, having found the pipes which Athena had thrown away because they disfigured her face,<sup>3</sup>

(First Vatican Mythographer, 13; Second Vatican Mythographer, 104). The tomb of Tityus was shown at Panopeus in Phocis; it was a mound or barrow about a third of a furlong in circumference. See Pausanias, x. 4. 5. In Euboea there was shown a cave called Elarium after the mother of Tityus, and Tityus himself had a shrine where he was worshipped as a hero (Strabo, ix. 3. 14, p. 423). The death of Tityus at the hands of Apollo and Artemis was represented on the throne of Apollo at Amyclae (Pausanias, iii. 18. 15), and it was the subject of a group of statuary dedicated by the Cnidians at Delphi (Pausanias, x. 11. 1). His sufferings in hell were painted by Polygnotus in his famous picture of the underworld at Delphi. The great artist represented the sinner worn to a shadow, but no longer racked by the vultures gnawing at his liver (Pausanias, x. 29. 3).

<sup>3</sup> As she played on the pipes, she is said to have seen her puffed and swollen cheeks reflected in water. See Plutarch, De cohibenda ira, 6; Athenaeus, xiv. 7, p. 616 EF; Propertius, iii. 22 (29). 16 sqq.; Ovid, Fasti, vi. 697 sqq.; id. Ars Amat. iii. 505 sq.; Hyginus, Fab. 165; Fulgentius, Mytholog. iii. 9; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 40, 114 (First Vatican Mythographer, 125; Second Vatican Mythographer, 115). On the acropolis at Athens there was a group of statuary representing Athena smiting Marsyas because he had picked up the flutes which she had thrown away (Pausanias, i. 24. 1). The subject was a favourite theme in ancient art. See my note on Pausanias, l.c. (vol. ii.

pp. 289 sqq.).

αμορφον, ἢλθεν εἰς ἔριν περὶ μουσικῆς ᾿Απόλλωνι. συνθεμένων δὲ αὐτῶν ἵνα ὁ νικήσας ὁ βούλεται διαθῆ τὸν ἡττημένον, τῆς κρίσεως γινομένης τὴν κιθάραν στρέψας ἠγωνίζετο ὁ ᾿Απόλλων, καὶ ταὐτὸ ποιεῖν ἐκέλευσε ¹ τὸν Μαρσύαν τοῦ δὲ ἀδυνατοῦντος εὐρεθεὶς κρείσσων ὁ ᾿Απόλλων, κρεμάσας τὸν Μαρσύαν ἔκ τινος ὑπερτενοῦς πίτυος, ἐκτεμῶν τὸ δέρμα οὕτως διέφθειρεν.

3 'Ωρίωνα δὲ ''Αρτέμις ἀπέκτεινεν ἐν Δήλῳ. τοῦτον γηγενῆ λέγουσιν ὑπερμεγέθη τὸ σῶμα Φερεκύδης δὲ αὐτὸν Ποσειδῶνος καὶ Εὐρυάλης λέγει. ἐδωρήσατο δὲ αὐτῷ Ποσειδῶν διαβαίνειν τὴν θάλασσαν. οὖτος <πρώτην> ² μὲν ἔγημε Σίδην, ὴν ἔρριψεν εἰς ''Αιδου περὶ μορφῆς ἐρίσασαν ''Ηρα' ³ αὖθις δὲ ἐλθὼν εἰς Χίον Μερόπην

1 ἐκέλευσε A: ἐκέλευε Ε, Wagner.

<sup>3</sup> "Hρa Wagner (apparently a misprint.)

 $<sup>^2 &</sup>lt; \pi \rho \omega \tau \eta \nu >$  conjecturally inserted by Hereher and Wagner.

¹ As to the musical contest between Marsyas and Apollo, and the punishment of the vanquished Marsyas, see Diodorus Siculus, iii. 59: Pausanias, ii. 22. 9; Ovid, Metamorph. vi. 382 sqq.; id. Fasti, vi. 703 sqq.; Hygimus, Fab. 165; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 40, 114 (First Vatican Mythographer, 125; Second Vatican Mythographer, 115). There has been some doubt as to the interpretation of the words  $\tau \eta \nu \kappa \iota \theta d \rho a \nu \sigma \tau \rho \epsilon \psi a s$ ; but that they mean simply "turned the lyre upside down," as Heyne correctly explained them, is shown by a comparison with the parallel passages in Hygimus ("citharam versabat") and the Second Vatican Mythographer ("invertit citharam, et canere coepit. Inversis autem tibiis, quum se Marsya Apollini aequiparare nequiret" etc.). That the tree on which Marsyas was hanged was a pine is affirmed by many ancient writers besides Apollodorus. See Nicander, Alextpharmaca, 301 sq., with the Scholiast's note; Lucian, Trago-

# THE LIBRARY, I. IV. 2-3

engaged in a musical contest with Apollo. They agreed that the victor should work his will on the vanquished, and when the trial took place Apollo turned his lyre upside down in the competition and bade Marsyas do the same. But Marsyas could not, So Apollo was judged the victor and despatched Marsyas by hanging him on a tall pine tree and stripping off his skin.<sup>1</sup>

And Artemis slew Orion in Delos.<sup>2</sup> They say that he was of gigantic stature and born of the earth; but Pherecydes says that he was a son of Poseidon and Euryale.<sup>3</sup> Poseidon bestowed on him the power of striding across the sea.<sup>4</sup> He first married Side,<sup>5</sup> whom Hera cast into Hades because she rivalled herself in beauty. Afterwards he went to Chios and

dopodagra, 314 sq.; Archias Mitylenaeus, in Anthologia Palatina, vii. 696; Philostratus Junior, Imagines, i. 3; Longus, Pastor. iv. 8; Zenobius, Cent. iv. 81; J. Tzetzes, Chiliades, i. 353 sqq. Pliny alone describes the tree as a plane, which in his time was still shown at Aulocrene on the way from Apamea to Phrygia (Nat. Hist. xvi. 240). The skin of the flayed Marsyas was exhibited at Cclaenae within historical times. See Herodotus, vii. 26; Xenophon, Anabasis, i. 2. 8; Livy, xxxviii. 13. 6; Quintus Curtius, iii. 1. 1–5; Pliny, Nat. Hist. v. 106.

<sup>2</sup> See Homer, Od. v. 121-124; Horace, Odes, iii. 4. 70 sqq. <sup>3</sup> The same account of Orion's parentage was given by Hesiod, whom Pherecydes probably followed. See Eratosthenes, Catasterism. 32; Hyginus, Astronom. ii. 34.

sthenes, Catasterism. 32; Hyginus, Astronom. ii. 34.

Some thought that Orion waded through the sea (so Virgil, Aen. x. 763 sqq.), others that he walked on the top of it (so Eratosthenes, Catasterism. 32; Scholiast on Nicander,

Ther. 15; Hyginus, Astronom. ii. 34).

<sup>5</sup> As Side means "pomegranate" in Greek, it has been supposed that the marriage of Orion to Side is a mythical expression for the ripening of the pomegranate at the season when the constellation Orion is visible in the nightly sky. See W. Pape, Wörterbuch der griechischen Eigennamen<sup>3</sup> (Brunswick, 1884), ii. 1383.

31

τὴν Οἰνοπίωνος ἐμνηστεύσατο. μεθύσας δὲ Οἰνοπίων αὐτὸν κοιμώμενον ἐτύφλωσε καὶ παρὰ τοῖς αἰγιαλοῖς ἔρριψεν. ὁ δὲ ἐπὶ τὸ < Ἡφαίστον>¹ χαλκεῖον ἐλθὼν καὶ άρπάσας παῖδα ἕνα, ἐπὶ τῶν ὤμων ἐπιθέμενος ἐκέλευσε ποδηγεῖν πρὸς τὰς ἀνατολάς. ἐκεῖ δὲ παραγενόμενος ἀνέβλεψεν ἐξακεσθεὶς ² ὑπὸ τῆς ἡλιακῆς ἀκτῖνος, καὶ διὰ ταχέων ἐπὶ τὸν Οἰνοπίωνα ἔσπευδεν. ἀλλὰ τῷ μὲν Ποσειδῶν ἡφαιστότευκτον ὑπὸ γῆν κατεσκεύασεν οἶκον, 'Ωρίωνος δ' Ἡὼς ἐρασθεῖσα ῆρπασε καὶ ἐκόμισεν εἰς Δῆλον· ἐποίει γὰρ αὐτὴν 'Αφροδίτη συνεχῶς ἐρᾶν, ὅτι "Αρει συνευνάσθη. ὁ δ' 'Ωρίων, ὡς μὲν ἔνιοι λέγουσιν, ἀνηρέθη δισκεύειν "Αρτεμιν προκαλούμενος, ὡς δὲ τινες, βιαζόμενος 'Ωπιν μίαν τῶν ἐξ 'Υπερβορέων παραγενομένων παρθένων ὑπ' 'Αρτέμιδος ἐτοξεύθη.

<sup>2</sup> ἐξακεσθεὶs Hercher: ἐκκαεὶs MSS. and editors, including

Wagner.

<sup>1 &</sup>lt; Hφαίστου> a conjecture of Heyne, who proposed to read < εἰς Λῆμνου> ἐπὶ τὸ χαλκεῖου < Hφαίστου>, comparing Eratosthenes, Cataster. 32.

<sup>&</sup>lt;sup>1</sup> This quaint story of Orion and Oenopion is told also by Eratosthenes, Catasterism. 32; the old Scholiast on Aratus, Phaenomena, 322, quoted in Epicorum Graecorum Fraqmenta, ed. G. Kinkel, p. 89; the Scholiast on Nicander, Ther. 15; Hyginus, Astronom. ii. 34; Servius, on Virgil, Aen. x. 763; and the First Vatican Mythographer, 33 (Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 12), except that this last writer substitutes Minos, king of Crete, for Oenopion. The name of the guide whom Orion took on his back to guide him to the sunrise was Cedalion (Lucian, De domo, 28; Eratosthenes, Scholiast on Aratus, and Hyginus, U.cc.). Sophocles made the story the theme of a satyric drama called Cedalion, of which a few fragments have come down to us. See Tragicorum Graecorum Frag-

# THE LIBRARY, I. iv. 3-5

wooed Merope, daughter of Oenopion. But Oenopion made him drunk, put out his eyes as he slept, and cast him on the beach. But he went to the smithy of Hephaestus, and snatching up a lad set him on his shoulders and bade him lead him to the sunrise. Being come thither he was healed by the sun's rays, and having recovered his sight he hastened with all speed against Oenopion. But for him Poseidon had made ready a house under the earth constructed by Hephaestus.<sup>1</sup> And Dawn fell in love with Orion and carried him off and brought him to Delos; for Aphrodite caused Dawn to be perpetually in love, because she had bedded with Ares. But Orion was killed, as some say, for challenging Artemis to a match at quoits, but some say he was shot by Artemis for offering violence to Opis, one of the maidens who had come from the Hyperboreans.<sup>2</sup>

menta, ed. A. Nauck<sup>2</sup>, pp. 202 sq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 8 sqq. Euripides represents the blinded Polymestor praying to the Sun to restore

his sight (Hecuba, 1067 sqq.).

<sup>2</sup> Compare Scholiast on Homer, Od. v. 121, who calls the maiden Upis. According to another, and more generally received, account, Orion died of the bite of a scorpion, which Artemis sent against him because he had attempted her chastity. For this service the scorpion was raised to the rank of a constellation in the sky, and Orion attained to a like dignity. That is why the constellation Orion flies for ever from the constellation Scorpion round the sky. See Aratus, Phaenomena, 634 sqq.; Nicander, Ther. 13 sqq.; Eratosthenes, Catasterism. 32; Scholiast on Homer, Il. xviii. 486; Scholiast on Homer, Od. v. 121; Lactantius Placidus, on Statius, Theb. iii. 27; Scholiast on Caesar Germanicus, Aratea, p. 386, ed. Eyssenhardt, in his edition of Martianus Capella. The Scholiast on Homer, Il. xviii. 486, cites as his authority Euphorion, a grammarian and poet of the fourth century B.C.

33

Ποσειδῶν δὲ ᾿Αμφιτρίτην [τὴν ᾽Ωκεανοῦ] γαμεῖ, καὶ αὐτῷ γίνεται Τρίτων καὶ Ἡρόδη, ἢν Ἦλιος

ἔγημε.

V. Πλούτων δὲ Περσεφόνης ἐρασθεὶς Διὸς συνεργοῦντος ήρπασεν αὐτὴν κρύφα. Δημήτηρ δὲ μετὰ λαμπάδων νυκτός τε καὶ ἡμέρας κατὰ πᾶσαν τὴν γῆν ζητοῦσα περιήει μαθοῦσα δὲ παρ' Ἑρμιονέων ὅτι Πλούτων αὐτὴν ήρπασεν,

<sup>1</sup> Compare Hesiod, Theog. 930 sqq.

<sup>3</sup> This account of the rape of Persephone and Demeter's quest of her is based on the Homeric Hymn to Demeter. The opening passage, including the explanation of the Laughless Stone, is quoted verbally by Zenobius (Cent. i. 7) and the Scholiast on Aristophanes (Knights, 785), but without mention of their authority. For other accounts of the rape of Persephone and Demeter's quest of her, see Diodorus Siculus, v. 4, 1–3, v. 68, 2; Cicero, In Verrem, Act. II. lib. 4, cap. 48; Ovid, Fasti, iv. 419 sqq.; id. Metamorph. v. 346 sqq.; Hyginus, Fab. 146; Lactantius Placidus, on Statius, v. 347; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 106–108 (Second Vatican Mythographer, 93–100). All these writers

<sup>&</sup>lt;sup>2</sup> Rhode, more commonly in the form Rhodos, is a personification of the island of Rhodes, which Pindar calls the Bride of the Sun (Olymp. vii. 14), because it was the great seat of the worship of the Sun in ancient Greece. A Rhodian inscription of about 220 B.C. records public prayers offered by the priests "to the Sun and Rhodos and all the other gods and goddesses and founders and heroes who have the city and the land of the Rhodians in their keeping." See P. Cauer, Delectus Inscriptionum Graecarum<sup>2</sup>, p. 123, No. 181; Ch. Michel, Recueil d'Inscriptions Grecques, p. 24, No. 21; H. Collitz and F. Bechtel, Sammlung der griechischen Dialekt-Inschriften, vol. iii. p. 412, No. 3749. Every year the Rhodians threw into the sea a chariot and four horses for the use of the Sun, apparently supposing that after riding a whole year across the sky his old chariot and horses must be quite worn out. See Festus, s.v. "October equus," p. 181, ed. C. O. Müller.

# THE LIBRARY, I. 1v. 5-v. 1

Poseidon wedded Amphitrite, daughter of Ocean, and there were born to him Triton 1 and Rhode, who was married to the Sun.2

V. Pluto fell in love with Persephone and with the help of Zeus carried her off secretly.3 But Demeter went about seeking her all over the earth with torches by night and day, and learning from the people of Hermion that Pluto had carried her off,4

agree in mentioning Sicily as the scene of the rape of Persephone; Cicero and Ovid identify the place with Enna (Henna), of which Cicero gives a vivid description. The author of the Homeric Hymn to Demeter says (vv. 16 sq.) that the carth yawned "in the Nysian plain," but whether this was a real or a mythical place is doubtful. See T. W. Allen and E. E. Sikes, The Homeric Hymns, p. 4 (on Hymn i. 8). It was probably the luxuriant fertility of Sicily, and particularly the abundance of its corn, which led later writers to place the scene of the rape in that island. In Ovid's version of the visit of Demeter to Eleusis (Fasti, iv. 507 sqq.), Celeus is not the king of the place but a poor old peasant, who receives

the disguised goddess in his humble cottage.

4 This visit paid by the mourning Demeter to Hermion, when she was searching for the lost Persephone, is not mentioned by the author of the Homeric Hymn to Demeter, nor, so far as I know, by any other ancient writer except Zenobius (Cent. i. 7) and the Scholiast on Aristophanes (Knights, 785), both of whom, however, merely copied Apollodorus without naming him. But compare Pausanias, ii. 35. 4-8, who mentions the sanctuary of Subterranean Demeter at Hermion, and describes the curious sacrificial ritual observed at it. At Hermion there was a chasm which was supposed to communicate with the infernal regions, and through which Hercules was said to have dragged up Cerberus (Pansanias, ii. 35. 10). The statement of Apollodorus in the present passage suggests that according to local tradition Pluto dragged down his bride to hell through the same chasm. So convinced were the good people of Hermion that they possessed a private entrance to the nether regions that they very thriftily abstained from the usual Greek practice of placing money in the mouths of their dead

οργιζομένη θεοις κατέλιπεν 1 οὐρανόν, εἰκασθείσα δὲ γυναικὶ ἦκεν εἰς Ἐλευσίνα. καὶ πρῶτον μὲν ἐπὶ τὴν ἀπ' ἐκείνης κληθείσαν ᾿Αγέλαστον ἐκάθισε πέτραν παρὰ τὸ Καλλίχορον φρέαρ καλούμενον, ἔπειτα πρὸς Κελεὸν ἐλθοῦσα τὸν βασιλεύοντα τότε Ἐλευσινίων, ἔνδον οὐσῶν γυναικῶν, καὶ λεγουσῶν τούτων παρ' αὐτὰς καθέζεσθαι, γραῖά τις Ἰάμβη σκώψασα τὴν θεὸν ἐποίησε μειδιᾶσαι. διὰ τοῦτο ἐν τοῖς θεσμοφορίοις τὰς γυναῖκας σκώπτειν λέγουσιν.

"Οντος δὲ τῆ τοῦ Κελεοῦ γυναικὶ Μετανείρα παιδίου, τοῦτο ἔτρεφεν ἡ Δημήτηρ παραλαβοῦσα: βουλομένη δὲ αὐτὸ ἀθάνατον ποιῆσαι, τὰς νύκτας εἰς πῦρ κατετίθει τὸ βρέφος καὶ περιήρει τὰς θνητὰς σάρκας αὐτοῦ. καθ' ἡμέραν δὲ παραδόξως αὐξανομένου τοῦ Δημοφῶντος (τοῦτο γὰρ ἦν

 $^1$ κατέλιπεν Zenobius, Cent. i. 7, Scholiast on Aristophanes, Knights, 785 : ἀπέλιπεν Α.

(Strabo, ix. 6. 12, p. 373). Apparently they thought that it would be a waste of money to pay Charon for ferrying them across to hell when they could get there for nothing

from their own backdoor.

1 Compare Homeric Hymn to Demeter, 98 sqq., who says that Demeter, sad at heart, sat down by the wayside at the Maiden's Well, under the shadow of an olive-tree. Later in the poem (vv. 270 sqq.) Demeter directs the people of Eleusis to build her a temple and altar "above Callichorum"—that is, the Well of the Fair Dances. Apollodorus identifies the well beside which Demeter sat down with the Well of the Fair Dances. But from Pausanias (i. 38. 6, i. 39. 1) we learn that the two wells were different and situated at some distance from each other, the Well of the Fair Dances being close to the Sanetuary of Demeter, and the Maiden's Well, or the Flowery Well, as Pausanias calls it, being outside Eleusis, on the road to Megara. In the course of the modern

## THE LIBRARY, I. v. 1

she was wroth with the gods and quitted heaven, and came in the likeness of a woman to Eleusis. And first she sat down on the rock which has been named Laughless after her, beside what is called the Well of the Fair Dances<sup>1</sup>; thereupon she made her way to Celeus, who at that time reigned over the Eleusinians. Some women were in the house, and when they bid her sit down beside them, a certain old crone, Iambe, joked the goddess and made her smile.<sup>2</sup> For that reason they say that the women break jests at the Thesmophoria.<sup>3</sup>

But Metanira, wife of Celeus, had a child and Demeter received it to nurse, and wishing to make it immortal she set the babe of nights on the fire and stripped off its mortal flesh. But as Demophon—for

excavation of the sanctuary at Eleusis, the Well of the Fair Dances was discovered just outside the portal of the sacred precinct. It is carefully built of polygonal stones, and the mouth is surrounded by concentric circles, round which the women of Eleusis probably tripped in the dance. See Πρακτικὰ τῆs ᾿Αρχαιολογικῆs Ἑταιρίαs, Athens, 1892, pp. 33 sq. In antiquity solemn oaths were sworn by the water of the well (Alciphron, iii. 69).

<sup>2</sup> As to the jesting of the old woman with Demeter, see *Homeric Hymn to Demeter*, 194-206; Scholiast on Nicander, *Alexipharmaca*, 130, who calls Demeter's host Hippothoon.

son of Poseidon.

<sup>3</sup> The jests seem to have been obscene in form (Diodorus Siculus, v. 4. 6), but they were probably serious in intention; for at the Thesmophoria rites were performed to ensure the fertility of the fields, and the lewd words of the women may have been thought to quicken the seed by sympathetic magic. See Scholia in Lucianum, ed. H. Rabe (Leipsic, 1906), pp. 275 sq.; Spirits of the Corn and of the Wild, i. 62 sq., 116, ii. 17 sqq.

ὄνομα τῷ παιδί) ἐπετήρησεν ἡ Πραξιθέα,¹ καὶ καταλαβοῦσα εἰς πῦρ ἐγκεκρυμμένον ἀνεβόησε· διόπερ τὸ μὲν βρέφος ὑπὸ τοῦ πυρὸς ἀνηλώθη, 2 ἡ θεὰ δὲ αὐτὴν ἐξέφηνε. Τριπτολέμῳ δὲ τῷ πρεσβυτέρῳ τῶν Μετανείρας ² παίδων δίφρον κατασκευάσασα πτηνῶν δρακόντων τὸν πυρὸν ἔδωκεν, ῷ τὴν ὅλην οἰκουμένην δι' οὐρανοῦ αἰρόμενος κατέσπειρε. Πανύασις δὲ Τριπτόλεμον Ἐλευσῖνος λέγει· φησὶ γὰρ Δήμητρα πρὸς αὐτὸν ἐλθεῖν. Φερεκύδης δέ φησιν αὐτὸν 'Ωκεανοῦ καὶ Γῆς.

3 Διὸς δὲ Πλούτωνι τὴν Κόρην ἀναπέμψαι κελεύσαντος, ὁ Πλούτων, ἵνα μὴ πολὺν χρόνον παρὰ τῆ μητρὶ καταμείνη, ῥοιᾶς ἔδωκεν αὐτῆ φαγεῖν

2 Μετανείρας Heyne, Westermann, Müller, Bekker, Her-

cher, Wagner: Πραξιθέας Α.

1 See Appendix, "Putting Children on the Fire."

<sup>1</sup> ή Πραξιθέα Α, Bekker: Μετάνειρα, τί πράξει θεά Heyne, Westermann: Μετάνειρα, τί πράσσει ή θεά Müller: ή Μετάνειρα Hercher, Wagner.

<sup>&</sup>lt;sup>2</sup> Compare Cornutus, Theologiae Graecae Compendium, 28, pp. 53 sq. ed. C. Lang; Ovid, Fasti, iv. 559 sqq.; id. Tristia, iii. 8. (9) 1 sq.; Hyginus, Fab. 147; id. Astronom. ii. 14; Servius, on Virgil, Georg. i. 19 and 163; Lactantius Placidus, on Statius, Theb. ii. 382; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 3, 107 (First Vatican Mythographer, 8; Second Vatican Mythographer, 97). The dragon-car of Triptolemus was mentioned by Sophocles in his lost tragedy Triptolemus. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², p. 262, frag. 539; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. p. 243, frag. 596. In Greek vase-paintings Triptolemus is often represented in his dragon-car. As to the representations of the car in ancient art, see Stephani, in Compte Rendu (St. Petersburg) for 1859, pp. 82 sqq.; my note on Pausanias, vii. 18. 3 (vol. iv. pp. 142 sq.); and especially

# THE LIBRARY, I. v. 1-3

that was the child's name—grew marvellously by day, Praxithea watched, and discovering him buried in the fire she cried out; wherefore the babe was consumed by the fire and the goddess revealed herself.¹ But for Triptolemus, the elder of Metanira's children, she made a chariot of winged dragons, and gave him wheat, with which, wafted through the sky, he sowed the whole inhabited earth.² But Panyasis affirms that Triptolemus was a son of Eleusis, for he says that Demeter came to him. Pherecydes, however, says that he was a son of Ocean and Earth.³

But when Zeus ordered Pluto to send up the Maid, Pluto gave her a seed of a pomegranate to eat, in order that she might not tarry long with her mother.<sup>4</sup>

A. B. Cook, Zeus, i. (Cambridge, 1914), pp. 211 sqq., who shows that on the earlier monuments Triptolemus is represented sitting on a simple wheel, which probably represents the sun. Apparently he was a mythical embodiment of the first sower. See Spirits of the Corn and of the Wild, i. 72 sq.

<sup>3</sup> The accounts given of the parentage of Triptolemus were very various (Pausanias, i. 14. 2 sq.), which we need not wonder at when we remember that he was probably a purely mythical personage. As to Eleusis, the equally mythical hero who is said to have given his name to Eleusis, see Pausanias, viii. 38. 7. He is called Eleusinus by Hyginus (Fab. 147)

and Servius (on Virgil, Georg. i. 19).

4 The Maid (Kore) is Persephone. As to her cating a seed or seeds of a pomegranate, see Homeric Hymn to Demeter, 371 sqq., 411 sqq.; Ovid, Metamorph. v. 333 sqq.; id. Fasti, iv. 601 sqq.; Servius, on Virgil, Georg. i. 39 and Aen. iv. 462; Lactantius Placidus, on Statius, Theb. iii. 511; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 3, 108 (First Vatican Mythographer, 7; Second Vatican Mythographer, 100). There is a widespread belief that if a living person visits the world of the dead and there partakes of food, he cannot return to the land of the living. Thus, the ancient Egyptians believed that, on his way to the spirit land, the soul of a dead person was met by a goddess (Hathor,

κόκκον. ή δὲ οὐ προϊδομένη τὸ συμβησόμενον κατηνάλωσεν αὐτόν. καταμαρτυρήσαντος δὲ αὐτῆς ᾿Ασκαλάφου τοῦ ᾿Αχέροντος καὶ Γοργύρας, τούτω μὲν Δημήτηρ ἐν Ἅ Αιδου βαρεῖαν ἐπέθηκε πέτραν, Περσεφόνη δὲ καθ᾽ ἔκαστον ἐνιαυτὸν τὸ μὲν τρίτον μετὰ Πλούτωνος ἠναγκάσθη μένειν, τὸ δὲ λοιπὸν παρὰ τοῖς θεοῖς.

Nouit, or Nit), who offered him fruits, bread, and water, and that, if he accepted them, he could return to earth no more. See G. Maspero, Histoire Ancienne des Peuples de l'Orient Classiques, les Origines (Paris, 1895), p. 184. Similarly, the natives of New Caledonia, in the South Pacific, say that when a man dies, messengers come from the other world to guide his soul through the air and over the sea to the spirit land. Arrived there, he is welcomed by the other souls and bidden to a banquet, where he is offered food, especially bananas. If he tastes them, his doom is fixed for ever: he cannot return to earth. See the missionary Gagnière, in Annales de la Propagation de la Foi, xxxii. (Lyons, 1860), pp. 439 sq. The Eastern Melanesians believe that living people can go down to the land of the dead and return alive to the upper world. Persons who have done so relate how in the nether world they were warned by friendly ghosts to eat nothing there. See R. H. Codrington, The Melanesians (Oxford, 1891), pp. 277, 286. Similar beliefs prevail and similar tales are told among the Maoris of New Zealand. For example, a woman who believed that she had died and passed to the spirit land, related on her return how there she met with her dead father, who said to her, "You must go back to the earth, for there is no one now left to take care of my grandchild. But remember, if you once eat food in this place, you can never more return to life; so beware not to taste anything offered to von." See E. Shortland, Traditions and Superstitions of the New Zealanders (London, 1856), pp. 150-152. Again, they tell of a great chief named Hutu, who performed the same perilous journey. On reaching the place of departed spirits he encountered a certain being called Hine nui te po, that is, Great Mother Night, of whom he inquired the way down to the nether world. She pointed it out to him and

## THE LIBRARY, I. v. 3

Not foreseeing the consequence, she swallowed it; and because Ascalaphus, son of Acheron and Gorgyra, bore witness against her, Demeter laid a heavy rock on him in Hades.<sup>1</sup> But Persephone was compelled to remain a third of every year with Pluto and the rest of the time with the gods.<sup>2</sup>

gave him a basket of cooked food, saying, "When you reach the lower regions, eat sparingly of your provisions that they may last, and you may not be compelled to partake of their food, for if you do, you cannot return upwards again." See R. Taylor, Te Ika A Maui, or New Zealand and its Inhabitants, 2nd ed. (London, 1870), p. 271. And the same rule holds good of fairyland, into which living people sometimes stray or are enticed to their sorrow. "Wise people recommend that, in the circumstances, a man should not utter a word till he comes out again, nor, on any account, taste fairy food or drink. If he abstains he is very likely before long dismissed, but if he indulges he straightway loses the will and the power ever to return to the society of men." See J. G. Campbell, Superstitions of the Highlands and Islands of Scotland (Glasgow, 1900), p. 17. See further E. S. Hartland, The Science of Fairy Tales (London, 1891), pp. 40 sqq.

<sup>1</sup> As to the talebearer Ascalaphus, below, ii. 5. 12. According to another account, Persephone or Demeter punished him by turning him into a screech-owl. See Ovid, Metamorph. v. 538 sqq.; Servius, on Virgil, Georg. i. 39 and on Aen. iv. 462; Lactantius Placidus, on Statius, Theb. iii. 511; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i.

p. 108 (Second Vatican Mythographer, 100).

<sup>2</sup> Apollodorus agrees with the author of the Homeric Hymn to Demeter (vv. 398 sqq., 445 sqq.) that Persephone was to spend one-third of each year with her husband Pluto in the nether world and two-thirds of the year with her mother and the other gods in the upper world. But, according to another account, Persephone was to divide her time equally between the two regions, passing six months below the earth and six months above it. See Ovid, Fasti, iv. 613 sq.; id. Metamorph. v. 564 sqq.; Hyginus, Fab. 146; Servius, on Virgil, Georg. i. 39; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 108 (Second Vatican Mythographer, 100).

VI. Περὶ μὲν οὖν Δήμητρος ταῦτα λέγεται Γῆ δὲ περὶ Τιτάνων ἀγανακτοῦσα γεννῷ Γίγαντας ἐξ Οὐρανοῦ, μεγέθει μὲν σωμάτων ἀνυπερβλήτους, δυνάμει δὲ ἀκαταγωνίστους, οῦ φοβεροὶ μὲν ταῖς ὄψεσι κατεφαίνοντο, καθειμένοι βαθεῖαν κόμην ἐκ κεφαλῆς καὶ γενείων, εἶχον δὲ τὰς βάσεις φολίδας δρακόντων. ἐγένοντο δέ, ὡς μέν τινες λέγουσιν, ἐν Φλέγραις, ὡς δὲ ἄλλοι, ἐν Παλλήνη. ἤκόντιζον δὲ εἰς οὐρανὸν ¹ πέτρας καὶ δρῦς ἡμμένας. διέφερον δὲ πάντων Πορφυρίων τε καὶ ᾿Αλκυονεύς, ὁς δὴ καὶ ἀθάνατος ἦν ἐν ἦπερ ἐγεννήθη γῆ μαχόμενος. οὖτος δὲ καὶ τὰς Ἡλίου βόας ἐξ Ἐρυθείας ἤλασε. τοῖς δὲ θεοῖς λόγιον ἢν ὑπὸ θεῶν μὲν μηδένα τῶν Γιγάντων ἀπολέσθαι δύνασθαι, συμμαχοῦντος δὲ θνητοῦ τινος τελευτήσειν. αἰσθομένη δὲ Γῆ τοῦτο ἐζήτει φάρμακον, ἵνα μηδ' ὑπὸ θνητοῦ δυνηθῶσιν ἀπολέσθαι. Ζεὺς

1 οὐρανον Ε: οὐρανοὺς Α.

<sup>&</sup>lt;sup>1</sup> According to Hesiod (*Theog.* 183 sqq.), Earth was impregnated by the blood which dropped from heaven when Cronus mutilated his father Sky (Uranus), and in due time she gave birth to the giants. As to the battle of the gods and giants, see J. Tzetzes, Schol. on Lycophron, 63; Horace, Odes, iii. 4. 49 sqq.; Ovid, Metamorph. i. 150 sqq.; Claudian, Gigantomachia; Sidonius Apollinaris, Carm. xii. 15 sqq., ed. Baret; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 4, 92 (First Vatican Mythographer, 11; Second Vatican Mythographer, 53). The account which Apollodorus here gives of it is supplemented by the evidence of the monuments, especially temple-sculptures and vasepaintings. See Preller-Robert, Griechische Mythologie, i. 67 sqq. Compare M. Mayer, Die Giganten und Titanen, (Berlin, 1887). The battle of the gods and the giants was sculptured on the outside of the temple of Apollo at Delphi, as we learn from the description of Euripides (Ion, 208

### THE LIBRARY, I. vi. 1

VI. Such is the legend of Demeter. But Earth, vexed on account of the Titans, brought forth the giants, whom she had by Sky.<sup>1</sup> These were matchless in the bulk of their bodies and invincible in their might; terrible of aspect did they appear, with long locks drooping from their head and chin, and with the scales of dragons for feet.2 They were born, as some say, in Phlegrae, but according to others in Pallene.3 And they darted rocks and burning oaks at the sky. Surpassing all the rest were Porphyrion and Alcyoneus, who was even immortal so long as he fought in the land of his birth. He also drove away the cows of the Sun from Erythia. Now the gods had an oracle that none of the giants could perish at the hand of gods, but that with the help of a mortal they would be made an end of. Learning of this, Earth sought for a simple to prevent the giants from being destroyed even by

sqq.). On similar stories see Appendix, "War of Earth on Heaven."

<sup>2</sup> Compare Ovid, Metamorph. i. 184, Tristia, iv. 7. 17; Macrobius, Sat. i. 20. 9; Servius, on Virgil, Aen. iii. 578; Claudian, Gigant. 80 sq.; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 92 (Second Vatican Mythographer, 53). Pausanias denied that the giants were serpent-footed (Pausanias, viii. 29. 3), but they are often so represented on the later monuments of antiquity. See Kuhnert, in W. H. Roscher's Lexikon der griech. und röm. Mythologie, i. 1664 sqq.; M. Mayer, Die Giganten und Titanen, pp. 274 sqq.

<sup>3</sup> Phlegra is said to have been the old name of Pallene (Stephanus Byzantius, s.v. Φλέγρα). The scene of the battle of the gods and giants was laid in various places. See Diodorus Siculus, v. 71; Strabo, v. 4. 4 and 6, pp. 243, 245, vi. 3, 5, p. 281, vii. p. 330, frag. 25 and 27, x. 5. 16, p. 489, xi. 2. 10, p. 495; Pausanias, viii. 29. 1, with my note. Volcanic phenomena and the discovery of the fossil bones of large extinct animals seem to have been the principal sources

of these tales.

δ' ἀπειπων φαίνειν 'Ηοί τε καὶ Σελήνη καὶ 'Ηλίφ τὸ μὲν φάρμακον αὐτὸς ἔτεμε 1 φθάσας, Ἡρακλέα δὲ σύμμαχου δι' 'Αθηνᾶς ἐπεκαλέσατο. κἀκείνος πρώτον μεν ετόξευσεν 'Αλκυονέα πίπτων δε επί της γης μάλλον ἀνεθάλπετο 'Αθηνάς δὲ ὑποθεμένης έξω της Παλλήνης 2 είλκυσεν αὐτόν. 2 κάκείνος μέν ούτως έτελεύτα, Πορφυρίων δέ 'Ηρακλεῖ κατὰ τὴν μάχην ἐφώρμησε καὶ "Ηρα. Ζεὺς δὲ αὐτῷ πόθον "Ηρας ἐνέβαλεν, ήτις καὶ καταρρηγυύντος αὐτοῦ τοὺς πέπλους καὶ βιάζεσθαι θέλουτος βοηθούς ἐπεκαλεῖτο καὶ Διὸς κεραυνώσαντος αὐτὸν Ἡρακλῆς τοξεύσας ἀπέκτεινε. των δε λοιπων 'Απόλλων μεν 'Εφιάλτου τὸν ἀριστερὸν ἐτόξευσεν ὀφθαλμόν, Ἡρακλῆς δὲ τὸν δεξιόν Εύρυτον δὲ θυρσῶ Διόνυσος ἔκτεινε, Κλυτίον δὲ δασὶν 3 Έκάτη, Μίμαντα 4 δὲ Ηφαιστος βαλών μύδροις. 'Αθηνα δὲ Ἐγκελάδφ φεύγοντι Σικελίαν ἐπέρριψε τὴν νῆσον, Πάλλαντος δὲ τὴν δορὰν ἐκτεμοῦσα ταύτη κατὰ τὴν μάχην

<sup>1</sup> ἔτεμε Ε : ἔταμε Α.

3 δασίν M. Mayer, Die Giganten und Titanen (Berlin,

1887), pp. 204 sq.: φασίν Α.

<sup>4</sup> Μίμαντα Μ. Mayer, op. cit. pp. 204 sq. comparing Claudian, Gig. 85, and Sidonius Apollinaris, Carm. xv. (Migne, xii. Baret), 25: μᾶλλον MSS. and editors, including Wagner.

<sup>&</sup>lt;sup>2</sup> Παλλήνης Heyne, Westermann, Müller, Bekker, Hercher, Wagner: σελήνης Α.

Ompare Pindar, Nem. iv. 27 (43) sqq., Isthm. vi. 31 (45) sqq. with the Scholia; Tzetzes, Schol. on Lycophron, 63. The Scholiast on Pindar, Isthm. vi. 32 (47), mentions, like Apollodorus, that Aleyoneus had driven away the oxen of the Sun. The reason why Hercules dragged the wounded

### THE LIBRARY, I. vi. 1-2

a mortal. But Zeus forbade the Dawn and the Moon and the Sun to shine, and then, before anybody else could get it, he culled the simple himself, and by means of Athena summoned Hercules to his help. Hercules first shot Alcyoneus with an arrow, but when the giant fell on the ground he somewhat revived. However, at Athena's advice Hercules dragged him outside Pallene, and so the giant died.1 But in the battle Porphyrion attacked Hercules and Hera. Nevertheless Zeus inspired him with lust for Hera, and when he tore her robes and would have forced her, she called for help, and Zeus smote him with a thunderbolt, and Hercules shot him dead with an arrow.2 As for the other giants, Ephialtes was shot by Apollo with an arrow in his left eye and by Hercules in his right; Eurytus was killed by Dionysus with a thyrsus, and Clytius by Hecate with torches, and Mimas by Hephaestus with missiles of red-hot metal.3 Enceladus fled, but Athena threw on him in his flight the island of Sicily4; and she flayed Pallas and used his skin to shield her own body in

giant from Pallene before despatching him was that, as Apollodorus has explained above, the giant was immortal so long as he fought on the land where he had been born. That, too, is why the giant revived when in falling he touched his native earth.

<sup>2</sup> Compare Pindar, *Pyth.* viii. 12 (15) *sqq.*, who says that the king of the giants (Porphyrion) was shot by Apollo, not Hercules. Tzetzes agrees with Apollodorus (*Schol. on Lyco-*

phron, 63).

<sup>3</sup> According to Euripides (*Ion*, 215 sq.), Mimas was killed by Zeus with a thunderbolt; according to Apollonius (*Argon.* iii. 1226 sq.) and Claudian (*Gigant.* 87 sq.), he was slain by Ares.

<sup>4</sup> Compare Virgil, Aen. iii. 578 sqq. The combat of Athena with Enceladus was sculptured on the temple of Apollo at

Delphi. See Euripides, Ion, 209 sq.

τὸ ἴδιον ἐπέσκεπε σῶμα. Πολυβώτης δὲ διὰ τῆς θαλάσσης διωχθεὶς ὑπὸ τοῦ Ποσειδῶνος ἡκεν εἰς Κῶ· Ποσειδῶν δὲ τῆς νήσου μέρος ἀπορρήξας ἐπέρριψεν αὐτῷ, τὸ λεγόμενον Νίσυρον. Ἑρμῆς δὲ τὴν "Αιδος κυνῆν ἔχων κατὰ τὴν μάχην 'Ιππόλυτον ἀπέκτεινεν," Αρτεμις δὲ †Γρατίωνα,¹ μοῖραι δ' "Αγριον καὶ Θόωνα χαλκέοις ἡοπάλοις μαχόμεναι² τοὺς δὲ ἄλλους κεραυνοῖς Ζεὺς βαλὼν διέφθειρε· πάντας δὲ 'Ηρακλῆς ἀπολλυμένους ἐτόξευσεν.

1 †Γρατίωνα probably corrupt. Various emendations have been suggested, as Αἰγαίωνα (Heyne, M. Mayer, op. cit. pp. 201 sq.), Εὐρυτίωνα, 'Ραίωνα (Hercher).

pp. 201 sq.), Εὐρυτίωνα, 'Paίωνα (Hercher).
<sup>2</sup> μαχόμεναι Heyne, Westermann, M. Mayer, op. cit.
p. 203: μαχομένας Α: μαχομένους RR<sup>a</sup> Heyne (in the text),
Müller, Bekker, Hercher.

<sup>3</sup> Κιλικία Heyne, Westermann, Müller, Bekker, Hercher:

Σικελία Α.

4 For ἐκ τούτων we should perhaps read ἐξ ὥμων οr ἐκ τῶν τῶμων. See Hesiod, Theog. 824 sq. ἐκ δέ οι ὥμων | ἦν ἐκατὸν κεφαλαὶ ὕφιος, δεινοῖο δράκοντος. Compare M. Mayer, op. cit. p. 227.

According to one account the Pallas whom Athena flayed, and whose skin she used as a covering, was her own father,

### THE LIBRARY, I. vi. 2-3

the fight.¹ Polybotes was chased through the sea by Poseidon and came to Cos; and Poseidon, breaking off that piece of the island which is called Nisyrum, threw it on him.² And Hermes, wearing the helmet of Hades,³ slew Hippolytus in the fight, and Artemis slew Gration. And the Fates, fighting with brazen clubs, killed Agrius and Thoas. The other giants Zeus smote and destroyed with thunderbolts and all of them Hercules shot with arrows as they were dying.

When the gods had overcome the giants, Earth, still more enraged, had intercourse with Tartarus and brought forth Typhon in Cilicia, 4 a hybrid between man and beast. In size and strength he surpassed all the offspring of Earth. As far as the thighs he was of human shape and of such prodigious bulk that he out-topped all the mountains, and his head often brushed the stars. One of his hands reached out to the west and the other to the east, and from

who had attempted her chastity. See Clement of Alexandria, Protrept, ii. 28, p. 24, ed. Potter; Tzetzes, Schol. on Lycophron, 355; Cicero, De natura deorum, iii. 23. 59.

<sup>2</sup> Compare Strabo, x. 5. 16, p. 489.

<sup>3</sup> The helmet of Hades was thought to render the wearer invisible. Compare Homer, *Iliad*, v. 844 sq.: Hesiod, *Shield* 

of Hercules, 226 sq.

<sup>4</sup> As to Typhon, or Typhoeus, as he is also called, who was especially associated with the famous Corycian cave in Cilicia, see Hesiod, Theog. 820 sqq.; Pindar, Pyth. i. 15 sqq.; Aeschylus, Prometheus Vinctus, 351 sqq.; Antoninus Liberalis, Transform. 28; Ovid, Metamorph. v. 321 sqq.; Hyginus, Fab. 152; Mela, i. 76, ed. G. Parthey; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 4, 29, 92 (First Vatican Mythographer, 11 and 86; Second Vatican Mythographer, 53). As to the Corycian cave, see Adonis, Attis, Osiris, 3rd ed. i. 152 sqq. According to Hesiod (Theog. 821), Typhoeus was the youngest child of Earth.

δὲ ἐξεῖχον ἑκατὸν κεφαλαὶ δρακόντων. τὰ δὲ ἀπὸ μηρῶν σπείρας εἶχεν ὑπερμεγέθεις ἐχιδνῶν, ών όλκοι προς αυτήν εκτεινόμενοι κορυφήν συριγμον πολύν εξίεσαν. παν δε αύτου το σώμα κατεπτέρωτο, αὐχμηραὶ δὲ ἐκ κεφαλῆς καὶ γενύων τρίχες ἐξηνέμωντο, πῦρ δὲ ἐδέρκετο τοῖς ὅμμασι. τοιοῦτος ὡν ὁ Τυφων καὶ τηλικοῦτος ἡμμένας βάλλων πέτρας ἐπ' αὐτὸν τὸν οὐρανὸν μετὰ συριγμῶν ὁμοῦ καὶ βοῆς ἐφέρετο· πολλὴν δὲ ἐκ τοῦ στόματος πυρὸς ἐξέβρασσε ζάλην. θεοὶ δ' ώς είδον αὐτὸν ἐπ' οὐρανὸν ὁρμώμενον, είς Αἴγυπτου φυγάδες εφέρουτο, καὶ διωκόμενοι τὰς ἰδέας μετέβαλον<sup>1</sup> εἰς ζῷα. Ζεὺς δὲ πόρρω μὲν ὄντ**α** Τυφῶνα ἔβαλλε κεραυνοῖς, πλησίον δὲ γενόμενον άδαμαντίνη κατέπληττεν<sup>2</sup> άρπη, καὶ φεύγοντα άχρι τοῦ Κασίου όρους συνεδίωξε· τοῦτο δὲ ὑπέρκειται Συρίας. κείθι δε αύτον κατατετρωμένον ίδων είς χείρας συνέβαλε. Τυφων δε ταίς σπείραις περίπλεχθείς κατέσχεν αὐτόν, καὶ τὴν ἄρπην περιελόμενος τά τε τῶν χειρῶν καὶ ποδῶν διέτεμε νεῦρα, ἀράμενος δὲ ἐπὶ τῶν ἄμων διεκόμισεν αὐτὸν διὰ τῆς θαλάσσης εἰς Κιλικίαν <sup>3</sup> καὶ παρελθών είς τὸ Κωρύκιον ἄντρον κατέθετο. όμοίως δὲ καὶ τὰ νεῦρα κρύψας ἐν ἄρκτου δορῷ κείθι ἀπέθετο, καὶ κατέστησε φύλακα 4 Δελφύνην δράκαιναν ήμίθηρ δὲ ἢν αὕτη ἡ κόρη. Ἑρμῆς δὲ

1 μετέβαλον Ε: μετέβαλλον Α.

3 Kılınlav Heyne, Westermann, Müller, Bekker, Hereher,

Wagner: Σικελίαν ΑΕ.

<sup>&</sup>lt;sup>2</sup> κατέπληττεν Ε΄: κατέπτησεν Α΄: κατέπτησσεν Heyne, Westermann, Müller: κατέπτηξεν Bekker: κατέπλησσεν Hercher.

 $<sup>^{\</sup>bf 4}$  κατέστησε φύλακα E : κατέστησε A : <φύλακα> κατέστησε Bekker, Hercher.

# THE LIBRARY, I. vi. 3

them projected a hundred dragons' heads. From the thighs downward he had huge coils of vipers, which when drawn out, reached to his very head and emitted a loud hissing. His body was all winged 1: unkempt hair streamed on the wind from his head and cheeks; and fire flashed from his eyes. Such and so great was Typhon when, hurling kindled rocks, he made for the very heaven with hissings and shouts, spouting a great jet of fire from his mouth. But when the gods saw him rushing at heaven, they made for Egypt in flight, and being pursued they changed their forms into those of animals.<sup>2</sup> However Zeus pelted Typhon at a distance with thunderbolts, and at close quarters struck him down with an adamantine sickle, and as he fled pursued him closely as far as Mount Casius, which overhangs Syria. There, seeing the monster sore wounded, he grappled with him. But Typhon twined about him and gripped him in his coils, and wresting the sickle from him severed the sinews of his hands and feet, and lifting him on his shoulders carried him through the sea to Cilicia and deposited him on arrival in the Corycian cave. Likewise he put away the sinews there also, hidden in a bearskin, and he set to guard them the she-dragon Delphyne, who was a half-bestial maiden. But Hermes and Aegipan stole the sinews

Or "feathered." But Antoninus Liberalis (Transform.

28) speaks of Typhon's numerous wings.

<sup>&</sup>lt;sup>2</sup> Compare Antoninus Liberalis, Transform. 28; Ovid, Metamorph. v. 319 sqq.; Hyginus, Fab. 152; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 29 (First Vatican Mythographer, 86). The story of the transformation of the gods into beasts in Egypt was probably invented by the Greeks to explain the Egyptian worship of animals, as Lucian shrewdly perceived (De sacrificiis, 14).

καὶ Αἰγίπαν ἐκκλέψαντες τὰ νεῦρα ἤρμοσαν τῷ Διὶ λαθόντες. Ζεὺς δὲ τὴν ἰδίαν ἀνακομισάμενος ἰσχύν, ἐξαίφνης ἐξ οὐρανοῦ ἐπὶ πτηνῶν ὀχούμενος ἴππων ἄρματι, βάλλων κεραυνοῖς ἐπ᾽ ὄρος ἐδίωξε Τυφῶνα τὸ λεγόμενον Νῦσαν, ὅπου μοῖραι αὐτὸν διωχθέντα ἤπάτησαν· πεισθεὶς γὰρ ὅτι ρωσθήσεται μᾶλλον, ἐγεύσατο τῶν ἐφημέρων καρπῶν. διόπερ ἐπιδιωκόμενος αὖθις ἤκεν εἰς Θράκην, καὶ μαχόμενος περὶ τὸν Αἶμον ὅλα ἔβαλλεν ὅρη. τούτων δὲ ἐπ᾽ αὐτὸν ὑπὸ τοῦ κεραυνοῦ πάλιν ἀθουμένων πολὺ ἐπὶ τοῦ ὄρους ἐξέκλυσεν αἶμα· καί φασιν ἐκ τούτου τὸ ὄρος κληθῆναι Αἰμον. φεύγειν δὲ ὁρμηθέντι αὐτῷ ¹ διὰ τῆς Σικελικῆς θαλάσσης Ζεὺς ἐπέρριψεν Αἴτνην ὄρος ἐν Σικελία· τοῦτο δὲ ὑπερμέγεθές ἐστιν, ἐξ οὖ μέχρι δεῦρό φασιν ἀπὸ τῶν βληθέντων κεραυνῶν γίνεσθαι πυρὸς ἀναφυσήματα. ἀλλὰ περὶ μὲν τούτων μέγρι τοῦ δεῦρο ἡμῖν λελέγθω.

των μέχρι τοῦ δεῦρο ἡμῖν λελέχθω. VII. Προμηθεὺς δὲ ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διὸς ἐν νάρθηκι κρύψας. ὡς δὲ ἤσθετο Ζεύς, ἐπέταξεν

<sup>2</sup> This story of the deception practised by the Fates on

Typhon seems to be otherwise unknown.

<sup>1</sup> δρμηθέντι αὐτῷ Ε: δρμηθέντος αὐτοῦ Α.

<sup>&</sup>lt;sup>1</sup> According to Nonnus (*Dionys.* i. 481 sqq.), it was Cadmus who, disguised as a shepherd, wheedled the severed sinews of Zeus out of Typhon by pretending that he wanted them for the strings of a lyre, on which he would play ravishing music to the monster. The barbarous and evidently very ancient story seems to be alluded to by no other Greek writers.

<sup>&</sup>lt;sup>3</sup> Haemus, from *haima* (blood); hence "the Bloody Mountain." It is said that a city of Egypt received the same name for the same reason (Stephanus Byzantius, s.v. ' $H\rho\omega$ ).

## THE LIBRARY, I. vi. 3-vii. 1

and fitted them unobserved to Zeus.1 And having recovered his strength Zeus suddenly from heaven, riding in a chariot of winged horses, pelted Typhon with thunderbolts and pursued him to the mountain called Nysa, where the Fates beguiled the fugitive; for he tasted of the ephemeral fruits in the persuasion that he would be strengthened thereby.<sup>2</sup> So being again pursued he came to Thrace, and in fighting at Mount Haemus he heaved whole mountains. But when these recoiled on him through the force of the thunderbolt, a stream of blood gushed out on the mountain, and they say that from that circumstance the mountain was called Haemus,3 And when he started to flee through the Sicilian sea, Zeus cast Mount Etna in Sicily upon him. That is a huge mountain, from which down to this day they say that blasts of fire issue from the thunderbolts that were thrown.4 So much for that subject.

VII. Prometheus moulded men out of water and earth <sup>5</sup> and gave them also fire, which, unknown to Zeus, he had hidden in a stalk of fennel. <sup>6</sup> But when

<sup>4</sup> As to Typhon under Mount Etna see Aeschylus, *Prometheus Vinctus*, 363 sqq.; Pindar, *Pyth*. i. 17 (32) sqq.; Ovid,

Fasti, iv. 491 sq., Metamorph. v. 352 sq.

<sup>5</sup> As to the creation of the human race by Prometheus, compare Philemon in Stobaeus, Florilegium, ii. 27; Pausanias, x. 4. 4; Lucian, Dialogi deorum, i. 1; Libanius, Orat. xxv. 31, vol. ii. p. 552, ed. R. Foerster; Ovid, Metamorph. i. 82 sqq.; Juvenal, Sat. xiv. 35. It is to be observed that in the earliest versions of the legend (Hesiod, Theog. 510 sqq., Works and Days, 48 sqq.; Aeschylus, Prometheus Vinctus) Prometheus appears only as the benefactor, not the creator, of mankind.

<sup>6</sup> Compare Hesiod, Works and Days, 50 sqq., Theog. 565 sqq.; Aeschylus, Prometheus Vinctus, 107 sqq.; Plato, Protagoras, 11, p. 321; Hyginus, Fab. 144; id. Astronom. ii. 15. According to Servius (on Virgil, Ecl. vi. 42), Prometheus

Ἡφαίστω τῷ Καυκάσω ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι τοῦτο δὲ Σκυθικὸν ὅρος ἐστίν. ἐν δὴ τούτω προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν ἐδέδετο καθ ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος αὐτῷ τοὺς λοβοὺς ἐνέμετο τοῦ ἡπατος αὐξανομένου ὶ διὰ νυκτός. καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ὕστερον ἔλυσεν, ὡς ἐν τοῖς καθ Ἡρακλέα δηλώσομεν.

Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. οὖτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων γαμεῖ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας, ἢν ἔπλασαν θεοὶ πρώτην γυναῖκα. ἐπεὶ δὲ ἀφανίσαι Ζεὺς

1 τοῦ ήπατος αὐξανομένου Heyne, Hercher, Wagner: τῶν ἡπάτων αὐξανομένων ΑΕ, Westermann, Müller, Bekker.

stole the fire by applying a torch to the sun's wheel. Stories of the original theft of fire are widespread among mankind. See Appendix, "Myths of the Origin of Fire." plant (νάρθηξ) in which Prometheus is said to have carried the stolen fire is commonly identified with the giant fennel (Ferula communis). See L. Whibley, Companion to Greek Studies (Cambridge, 1916), p. 67. Tournefort found the plant growing abundantly in Skinosa, the ancient Schinussa, a small deserted island south of Naxos (Plin. Nat. Hist. iv. 68). He describes the stalk as about five feet high and three inches thick, with knots and branches at intervals of about ten inches, the whole being covered with a tolerably hard rind. "This stalk is filled with a white pith, which, being very dry, catches fire just like a wick; the fire keeps alight perfectly in the stalk and consumes the pith only gradually, without damaging the rind; hence people use this plant to carry fire from one place to another; our sailors laid in a supply of it. This custom is of great antiquity, and may serve to explain a passage in Hesiod, who, speaking of the fire which Prometheus stole from heaven, says that he carried it away in a stalk of fennel." He tells us, further, that the Greeks still call the plant nartheca. Sec P. de Tournefort,

### THE LIBRARY, I. VII. 1-2

Zeus learned of it, he ordered Hephaestus to nail his body to Mount Caucasus, which is a Scythian mountain. On it Prometheus was nailed and kept bound for many years. Every day an eagle swooped on him and devoured the lobes of his liver, which grew by night. That was the penalty that Prometheus paid for the theft of fire until Hercules afterwards released him, as we shall show in dealing with Hercules.<sup>1</sup>

And Prometheus had a son Deucalion.<sup>2</sup> He reigning in the regions about Phthia, married Pyrrha, the daughter of Epimetheus and Pandora, the first woman fashioned by the gods.<sup>3</sup> And when Zeus would

Relation d'un Voyage du Levant (Amsterdam, 1718), i. 93. The plant is common all over Greece, and may be seen in particular abundance at Phalerum, near Athens. See W. G. Clark, Peloponnesus (London, 1858), p. 111; J. Murr, Die Pflanzenwelt in der griechischen Mythologie (Innsbruck, 1890). p. 231. In Naxos Mr. J. T. Bent saw orange gardens divided by hedges of tall reeds, and he adds: "In Lesbos this reed is still called νάρθηκα (νάρθηξ), a survival of the old word for the reed by which Prometheus brought down fire from heaven. One can understand the idea well: a peasant to-day who wishes to carry a light from one house to another will put it into one of these reeds to prevent its being blown out." See J. Theodore Bent, The Cyclades (London, 1885), p. 365. Perhaps Bent mistook fennel for a reed. The rationalistic Diodorus Siculus explained the myth of the theft of fire by saving that Prometheus was the inventor of the fire-sticks, by the friction of which against each other fire is kindled. See Diodorus Siculus, v. 67. 2. But Greek tradition attributed the invention of fire-sticks to Hermes. See the Homeric Hymn to Hermes, 108 sqq.

As to the release of Prometheus, see ii. 5. 11.

<sup>2</sup> The whole of the following account of Deucalion and Pyrrha is quoted, with a few trifling verbal changes, by the Scholiast on Homer, *Iliad*, i. 126, who cites Apollodorus as his authority.

3 As to the making of Pandora, see Hesiod, Works and

Days, 60 sqq., Theog. 571 sqq.; Hyginus, Fab. 142.

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τὸ χαλκοῦν ἠθέλησε 1 γένος, ὑποθεμένου Προμηθέως Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ έπιτήδεια ενθέμενος, είς ταύτην μετά Πύρρας εἰσέβη. 2 Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν, ὧστε διαφθαρήναι πάντας ἀνθρώπους, ὀλίγων χωρὶς οὶ συνέφυγον είς τὰ πλησίον ύψηλὰ όρη. τότε δὲ καὶ τὰ κατὰ Θεσσαλίαν ὄρη διέστη, καὶ τὰ ἐκτὸς 'Ισθμοῦ καὶ Πελοποννήσου συνεχέθη 4 πάντα. Δευκαλίων δὲ ἐν τῆ λάρνακι διὰ τῆς θαλάσσης φερόμενος <έφ'> ήμέρας έννέα καὶ νύκτας <τὰς> ίσας τῷ Παρνασῷ προσίσχει, κἀκεῖ τῶν ὄμβρων παθλαν λαβόντων εκβάς θύει Διὶ φυξίω. Ζεὺς δὲ πέμψας Ερμῆν πρὸς αὐτὸν ἐπέτρεψεν αίρεῖσθαι $^5$  ὅ τι βούλεται $^{\circ}$  ὁ δὲ αίρεῖται ἀνθρώπους αὐτῷ γενέσθαι. καὶ Διὸς εἰπόντος ὑπὲρ κεφαλῆς έβαλλεν αἴρων λίθους, καὶ οὺς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο, οθς δὲ Πύρρα, γυναῖκες. όθεν καὶ λαοὶ μεταφορικώς ώνομάσθησαν άπὸ τοῦ λάας ὁ λίθος.

Γίνονται δὲ ἐκ Πύρρας Δευκαλίωνι παΐδες

2 εἰσέβη A: εἰσέδυ Ε: ἐνέβη Scholiast on Homer, Il. i. 126.
 3 συνέφυγον Ε, Scholiast on Homer, Il. i. 126; συνεφύτων

Ra: συνεφοίτων A.

<sup>5</sup> αίρεῖσθαι Ε: αἰτεῖσθαι Α, Scholiast on Homer, Il. i. 126:

έλέσθαι Hercher.

<sup>ηθέλησε</sup> E, Scholiast on Homer, *Il.* i. 126 (citing Apollodorus): ηθελε A.

<sup>&</sup>lt;sup>4</sup> συνεχέθη A, Westermann, Bekker: συνεχύθη Heyne, Müller, Hercher, Wagner. But the passive aorist συνεχέθη of χέω is recognized by the  $Etymologicum\ Magnum,\ s.v.$ χέω, p. 809, 46, and rightly defended by Lobeck, *Phrynichus*, pp. 731 sq.

### THE LIBRARY, I. vii. 2

destroy the men of the Bronze Age, Deucalion by the advice of Prometheus constructed a chest,1 and having stored it with provisions he embarked in it with Pyrrha. But Zeus by pouring heavy rain from heaven flooded the greater part of Greece, so that all men were destroyed, except a few who fled to the high mountains in the neighbourhood. It was then that the mountains in Thessaly parted, and that all the world outside the Isthmus and Peloponnesus was overwhelmed. But Deucalion, floating in the chest over the sea for nine days and as many nights, drifted to Parnassus, and there, when the rain ceased, he landed and sacrificed to Zeus, the god of Escape. And Zeus sent Hermes to him and allowed him to choose what he would, and he chose to get men. And at the bidding of Zeus he took up stones and threw them over his head, and the stones which Deucalion threw became men, and the stones which Pyrrha threw became women. Hence people were called metaphorically people (laos) from laas, "a stone.'' 2

And Deucalion had children by Pyrrha, first

<sup>2</sup> Compare Pindar, Olymp. ix. 41 sqq.; Hyginus, Fab. 153.

<sup>&</sup>lt;sup>1</sup> As to Deucalion's flood, see Lucian, De dea Syria, 12 sq.; Ovid, Metamorph. i. 125-415; Hyginus, Fab. 153; Servius, on Virgil, Eclog. vi. 41; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 57 sq., 99 (First Vatican Mythographer, 189; Second Vatican Mythographer, 73); Folk-lore in the Old Testament, i. 146 sqq. Another person who is said to have escaped alive from the flood was a certain Cerambus: the story ran that the nymphs wafted him aloft on wings over the Thessalian mountains. See Ovid, Metamorph. vii. 353 sqq.

"Ελλην μὲν πρῶτος, ον ἐκ Διὸς γεγεννῆσθαι ¹ <ἔνιοι> λέγουσι, <δεύτερος δὲ>² 'Αμφικτύων ὁ μετὰ Κραναὸν βασιλεύσας τῆς 'Αττικῆς, θυγάτηρ 3 δὲ Πρωτογένεια, ἐξ ῆς καὶ Διὸς 'Αέθλιος. "Ελληνος δὲ καὶ νύμφης 'Ορσηίδος ³ Δῶρος Βοῦθος Αἴολος. αὐτὸς μὲν οὖν ἀφ' αὐτοῦ τοὺς καλουμένους Γραικοὺς προσηγόρευσεν Ελληνας, τοῖς δὲ παισὶν ἐμέρισε τὴν χώραν· καὶ Εοῦθος μὲν λαβὼν τὴν Πελοπόννησον ἐκ Κρεούσης τῆς 'Ερεχθέως 'Αχαιὸν ἐγέννησε καὶ "Ιωνα, ἀφ' ὧν 'Αχαιοὶ καὶ "Ιωνες καλοῦνται, Δῶρος δὲ τὴν πέραν χώραν Πελοποννήσου λαβὼν τοὺς κατοίκους ἀφ' ἑαυτοῦ Δωριεῖς ἐκάλεσεν, Αἴολος δὲ βασιλεύων τῶν περὶ τὴν Θεσσαλίαν τόπων τοὺς ἐνοικοῦντας Αἰολεῖς προσηγόρευσε, καὶ γήμας 'Εναρέτην τὴν Δηιμάχου παίδας μὲν ἐγέννησεν ἑπτά, Κρηθέα Σίσυφον 'Αθάμαντα Σαλμωνέα Δηιόνα Μάγνητα Περιήρην, θυγατέρας δὲ πέντε, Κανάκην 'Αλκυόνην Πεισιδίκην Καλύκην Περιμήδην.

Περιμήδης μεν οὖν καὶ ᾿Αχελώου Ἱπποδάμας καὶ ᾿Ορέστης, Πεισιδίκης δὲ καὶ Μυρμιδόνος 4 Ἅντιφος καὶ Ἅκτωρ. ᾿Αλκυόνην δὲ Κῆυξ ἔγημεν

2 ένιοι . . . δεύτερος δε in Scholiast on Homer, l.c.

<sup>1</sup> γεγεννήσθαι Α, Scholiast on Homer, Il. xiii. 307 (citing Apollodorus): γεγενήσθαι R<sup>a</sup>.

<sup>&</sup>lt;sup>3</sup> δροηίδος PR<sup>c</sup>: Όρειάδος Heyne: 'Οθρηίδος Scholiast on Plato, Sympos, p. 208 p. Hercher.

<sup>&</sup>lt;sup>1</sup> This passage as to the children of Deucalion is quoted by the Scholiast on Homer, *Iliad*, xiii. 307, who names Apollodorus as his authority.

<sup>&</sup>lt;sup>2</sup> As to Hellen and his sons, see Strabo, viii. 7. 1, p. 383; Pausanias, vii. 1. 2; Conon, Narrat. 27. According to the Scholiast on Homer, Iliad, i. 2, Xuthus was a son of Acolus.

### THE LIBRARY, I. VII. 2-4

Hellen, whose father some say was Zeus, and second Amphictyon, who reigned over Attica after Cranaus; and third a daughter Protogonia, who became the mother of Aethlius by Zeus.1 Hellen had Dorus, Xuthus, and Aeolus<sup>2</sup> by a nymph Orseis. Those who were called Greeks he named Hellenes after himself,<sup>3</sup> and divided the country among his sons. Xuthus received Peloponnese and begat Achaeus and Ion by Creusa, daughter of Erechtheus, and from Achaeus and Ion the Achaeans and Ionians derive their names. Dorus received the country over against Peloponnese and called the settlers Dorians after himself.4 Aeolus reigned over the regions about Thessaly and named the inhabitants Aeolians.5 He married Enarete, daughter of Deimachus, and begat seven sons, Cretheus, Sisyphus, Athamas, Salmoneus, Deion, Magnes, Perieres, and five daughters, Canace, Alcyone, Pisidice, Calyce, Perimede.6

Perimede had Hippodamas and Orestes by Achelous; and Pisidice had Antiphus and Actor by Myrmidon. Alcyone was married by Ceyx, son of Lucifer.<sup>7</sup>

<sup>&</sup>lt;sup>3</sup> According to the Parian Chronicle, the change of the national name from Greeks (Graikoi) to Hellenes took place in 1521 g.c. See Fragmenta Historicorum Graecorum, ed. C. Müller, i. 542 sq. Compare Aristotle, Meteorologica, i. 14, p. 352; Etymologicum Magnum, p. 239, s.v. Γραικόs; Stephanus Byzantius, s.v. Γραικόs; Pausanias, iii. 20. 6, with my note; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. p. 160.

<sup>&</sup>lt;sup>4</sup> As to the early seats of the Dorians, see Herodotus, i. 56.
<sup>5</sup> As to the Aeolians of Thessaly, compare Pausanias, x.
8. 4; Diodorus Siculus, iv. 67. 2.

<sup>&</sup>lt;sup>6</sup> As to Aeolus, his descendants, and their settlements, see Diodorus Siculus, iv. 67. 2-7; Scholiast on Pindar, *Pyth.* iv. 107 (190).

<sup>&</sup>lt;sup>7</sup> According to Ovid (*Metamorph.* xi. 271 sq.), Ceyx reflected his father's brightness in his face.

Έωσφόρου παῖς. οὖτοι δὲ δι' ὑπερηφάνειαν ἀπώλοντο· ὁ μὲν γὰρ τὴν γυναῖκα ἔλεγεν "Ηραν, ἡ δὲ τὸν ἄνδρα Δία, Ζεὺς δὲ αὐτοὺς ἀπωρνέωσε, καὶ τὴν μὲν ἀλκυόνα ἐποίησε τὸν δὲ κήυκα.

Κανάκη δὲ ἐγέννησεν ¹ ἐκ Ποσειδῶνος 'Οπλέα καὶ Νιρέα καὶ 'Επωπέα καὶ 'Αλωέα καὶ Τρίοπα.' Αλωεύς μὲν οὖν ἔγημεν 'Ιφιμέδειαν τὴν Τρίοπος, ἤτις Ποσειδῶνος ἤράσθη, καὶ συνεχῶς φοιτῶσα ἐπὶ τὴν θάλασσαν, χερσὶν ἀρυομένη τὰ κύματα τοῖς κόλποις ἐνεφόρει. συνελθὼν δὲ αὐτῆ Ποσειδῶν δύο ἐγέννησε παῖδας, ³Ωτον καὶ 'Εφιάλτην, τοὺς 'Αλωάδας λεγομένους. οὖτοι κατ' ἐνιαυτὸν ηὔξανον πλάτος μὲν πηχυαῖον μῆκος δὲ ὀργυιαῖον ἔννέα δὲ ἐτῶν γενόμενοι, καὶ τὸ μὲν πλάτος πηχῶν ἔχοντες ἐννέα τὸ δὲ μέγεθος ὀργυιῶν ἐννέα, πρὸς θεοὺς ² μάχεσθαι διενοοῦντο, καὶ τὴν μὲν 'Όσσαν ἐπὶ τὸν 'Ολυμπον ἔθεσαν, ἐπὶ δὲ τὴν 'Όσσαν θέντες τὸ Πήλιον διὰ τῶν ὀρῶν τούτων ἤπείλουν εἰς οὐρανὸν ἀναβήσεσθαι, καὶ τὴν μὲν θάλασσαν χώσαντες τοῖς ὄρεσι ποιήσειν ³ ἔλεγον ἤπειρον, τὴν δὲ γῆν θάλασσαν ἐμνῶντο δὲ 'Εφιάλτης μὲν 'Ηραν 'Ωτος δὲ 'Αρτεμιν. ἔδησαν δὲ καὶ ''Αρην.

3 ποιήσειν Α: ἐκποιήσειν Ε, Wagner.

<sup>2</sup> Compare Lucian, Halcyon, 1; Schol. on Aristophanes, Birds, 250; Ovid, Metamorph. xi. 410 sqq., especially 710 sqq.;

<sup>1</sup> ἐγέννησεν Scaliger, Heyne (in text), Westermann, Müller, Bekker, Hercher, Wagner: ἐποίησεν Α. Heyne conjectured ἐκύησεν. <sup>2</sup> θεούς Ε: θεόν Α.

Compare Scholiast on Aristophanes, Birds, 250; Schol. on Homer, Il. ix. 562; Eustathius on Homer, I.c. p. 776. The story may be a reminiscence of an ancient Greek custom, in accordance with which kings are said to have been regularly called Zeus. See J. Tzetzes, Antehomerica, 102 sq.; id., Chiliades, i. 474; A. B. Cook, "The European Sky-god," Folk-lore, xv. (1904), pp. 299 sqq.

### THE LIBRARY, I. vii. 4

These perished by reason of their pride; for he said that his wife was Hera, and she said that her husband was Zeus.<sup>1</sup> But Zeus turned them into birds; her he made a kingfisher (alcyon) and him a gannet

 $(ceyx).^2$ 

Canace had by Poseidon Hopleus and Nireus and Epopeus and Aloeus and Triops. Aloeus wedded Iphimedia, daughter of Triops; but she fell in love with Poseidon, and often going to the sea she would draw up the waves with her hands and pour them into her lap. Poseidon met her and begat two sons, Otus and Ephialtes, who are called the Aloads.3 These grew every year a cubit in breadth and a fathom in height; and when they were nine years old,4 being nine cubits broad and nine fathoms high. they resolved to fight against the gods, and they set Ossa on Olympus, and having set Pelion on Ossa they threatened by means of these mountains to ascend up to heaven, and they said that by filling up the sea with the mountains they would make it dry land, and the land they would make sea. And Ephialtes wooed Hera, and Otus wooed Artemis; moreover they put Ares in bonds.<sup>5</sup> However, Hermes Hyginus, Fab. 65. The identification of the sea-bird ceyx is doubtful. See D'Arcy Wentworth Thompson, Glossary of Greek Birds (Oxford, 1895), p. 81.

<sup>3</sup> As to the Aloads, see Homer, Od. xi. 305 sqq.; Virgil,

Aen. vi. 582 sqq.; Hyginus, Fab. 28.

<sup>4</sup> This answers to the  $\epsilon'\nu\nu\epsilon'\omega\rho\sigma\iota$  of Homer (Od. xi. 31), the meaning of which has been disputed. See Merry, on Homer, Od. x. 19. Hyginus (Fab. 28) understood  $\epsilon'\nu\nu\epsilon'\omega\rho\sigma\iota$  in the same way as Apollodorus ("cum essent annorum novem").

<sup>5</sup> They are said to have imprisoned him for thirteen months in a brazen pot, from which he was rescued, in a state of great exhaustion, by the interposition of Hermes. See Homer, *Il.* v. 385 sqq. Compare my note, "Ares in the brazen pot," *The Classical Review*, ii. (1888) p. 222.

τοῦτον μὲν οὖν Ἑρμῆς ἐξέκλεψεν, ἀνεῖλε δὲ τοὺς Αλωάδας ἐν Νάξω Ἄρτεμις δι' ἀπάτης· ἀλλά-ξασα γὰρ τὴν ἰδέαν εἰς ἔλαφον διὰ μέσων ¹ αὐτῶν ἐπήδησεν, οἱ δὲ βουλόμενοι εὐστοχῆσαι τοῦ

θηρίου 2 εφ' εαυτούς ηκόντισαν.

Καλύκης δὲ καὶ 'Αεθλίου παῖς 'Ενδυμίων γίνεται, ὅστις ἐκ Θεσσαλίας Αἰολέας ἀγαγων 'Ηλιν ἄκισε. λέγουσι δὲ αὐτόν τινες ἐκ Διὸς γενέσθαι. τούτου κάλλει διενεγκόντος ἤράσθη Σελήνη, Ζεὺς δὲ αὐτῷ δίδωσιν ὁ βούλεται ἐλέσθαι· ὁ δὲ αἰρεῖται κοιμᾶσθαι διὰ παντὸς ἀθάνατος καὶ ἀγήρως μένων.

΄Ενδυμίωνος δὲ καὶ νηίδος νύμφης,³ ἢ ὥς τινες Ἰφιανάσσης, Αἰτωλός, ὃς ἀποκτείνας ᾿Απιν τὸν Φορωνέως καὶ φυγὼν εἰς τὴν Κουρήτιδα χώραν, κτείνας τοὺς ὑποδεξαμένους Φθίας καὶ ᾿Απόλλωνος υἰούς, Δῶρον καὶ Λαόδοκον καὶ Πολυποίτην,

άφ' έαυτοῦ τὴν χώραν Αἰτωλίαν ἐκάλεσεν.

Αἰτωλοῦ δὲ καὶ Προνόης τῆς Φόρβου Πλευρων καὶ Καλυδων ἐγένοντο, ἀφ' ὧν αἱ ἐν Αἰτωλία πόλεις ἀνομάσθησαν. Πλευρων μὲν οὖν γήμας Ξανθίππην τὴν Δώρου παῖδα ἐγέννησεν ᾿Αγήνορα, θυγατέρας δὲ Στερόπην καὶ Στρατονίκην καὶ Λαοφόντην ⁴ Καλυδωνος δὲ καὶ Λἰολίας τῆς ᾿Αμυθάονος ὙΕπικάστη <καὶ> Πρωτογένεια, ἐξ ἡς καὶ Ἦρεος "Οξυλος. ᾿Αγήνωρ δὲ ὁ Πλευρωνος γήμας Ἐπικάστην τὴν Καλυδωνος ἐγέννησε Πορθάονα

2 τοῦ θηρίου Heyne, Hercher, Wagner: τὸ θηρίου ΑΕ,

Westermann, Müller, Bekker.

<sup>4</sup> Λαοφόντην Heyne: Λεοφόντην Α: Λεωφόντην Hercher.

<sup>1</sup> μέσων ΕR<sup>a</sup>, Hercher, Wagner: μέσον Α: μέσου Heyne, Westermann, Müller, Bekker.

<sup>3</sup> νηίδος νύμφης Hereher, Wagner: σηίδος Ra: σηίδος νύμφης ή νηίδος Λ.

# THE LIBRARY, I. vii. 4-7

rescued Ares by stealth, and Artemis killed the Aloads in Naxos by a ruse. For she changed herself into a deer and leaped between them, and in their eagerness to hit the quarry they threw their darts at each other.1

Calvee and Aethlius had a son Endymion who led Aeolians from Thessalv and founded Elis. But some say that he was a son of Zeus. As he was of surpassing beauty, the Moon fell in love with him, and Zeus allowed him to choose what he would, and he chose to sleep for ever, remaining deathless and ageless.2

Endymion had by a Naiad nymph or, as some say, by Iphianassa, a son Aetolus, who slew Apis, son of Phoroneus, and fled to the Curetian country. There he killed his hosts, Dorus and Laodocus and Polypoetes, the sons of Phthia and Apollo, and called the

country Aetolia after himself.3

Aetolus and Pronoe, daughter of Phorbus, had sons, Pleuron and Calydon, after whom the cities in Aetolia were named. Pleuron wedded Xanthippe, daughter of Dorus, and begat a son Agenor, and daughters, Sterope and Stratonice and Laophonte. Calydon and Aeolia, daughter of Amythaon, had daughters, Epicaste and Protogonia, who had Oxylus by Ares. And Agenor, son of Pleuron, married Epicaste, daughter of Calydon, and begat Porthaon and

<sup>1</sup> Compare Hyginus, Fab. 28.

6 r

<sup>&</sup>lt;sup>2</sup> As to Endymion and the Moon, see Apollonius Rhodius, Argon. iv. 57 sq., with the Scholiast; Pausanias, v. 1. 4; Mythographi Graeci, ed Westermann, pp. 319 sq., 324; Hyginus, Fab. 271. The present passage of Apollodorus is quoted almost verbally by Zenobius, Cent. iii. 76, but as usual without mention of his authority. The eternal sleep of Endymion was proverbial. See Plato, Phaedo, 17, p. 72 c; Macarius, Cent. iii. 89; Diogenianus, Cent. iv. 40: Cicero, De finibus, v. 20. 55; compare id. Tuscul. Disput. i. 38. 92. <sup>2</sup> Compare Pausanias, v. 1.8; Conon, Narrat. 14.

καὶ Δημονίκην, ής καὶ "Αρεος Εὔηνος Μῶλος Πύλος Θέστιος.

Εὔηνος μὲν οὖν ἐγέννησε Μάρπησσαν, ἣν 'Απόλλωνος μνηστευομένου 'Ιδας δ 'Αφαρέως ήρπασε, λαβών παρά Ποσειδώνος ἄρμα ὑπόπτερον. διώκων δὲ Εὔηνος ἐφ' ἄρματος ἐπὶ τὸν Αυκόρμαν ήλθε ποταμόν, καταλαβείν δ' οὐ δυνά-μενος τοὺς μὲν ἵππους ἀπέσφαξεν, ἐαυτὸν δ' εἰς τὸν ποταμὸν ἔβαλε· καὶ καλείται Εὔηνος ὁ 9 ποταμὸς ἀπ' ἐκείνου. Ἰίδας δὲ εἰς Μεσσήνην παραγίνεται, καὶ αὐτῷ ὁ ᾿Απόλλων περιτυχών άφαιρείται την κόρην. μαχομένων δὲ αὐτῶν περὶ τῶν τῆς παιδὸς γάμων, Ζεὺς διαλύσας ἐπέτρεψεν αὐτῆ τῆ παρθένω ελέσθαι ὁποτέρω βούλεται συνοικεῖν ἡ δε δείσασα, ως ἂν μὴ γηρωσαν αὐτὴν

'Απόλλων καταλίπη, τὸν Ίδαν είλετο ἄνδρα. Θεστίφ δὲ ἐξ Εὐρυθέμιδος τῆς Κλεοβοίας ἐγέ-10 νοντο θυγατέρες μὲν 'Αλθαία Λήδα 'Υπερμνήστρα, άρρενες δὲ Ἰφικλος Εὔιππος Πλήξιππος Εὐρύ-

πυλος.

Πορθάονος δὲ καὶ Εὐρύτης <τῆς> Ἱπποδάμαντος ἐγένοντο παίδες Οἰνεὺς Ἄγριος ᾿Αλκάθοος Μέλας Λευκωπεύς, θυγάτηρ δὲ Στερόπη, ἐξ ἡς καὶ ᾿Αχελώου Σειρῆνας γενέσθαι λέγουσιν.

VIII. Οἰνεὺς δὲ βασιλεύων Καλυδῶνος παρὰ

<sup>&</sup>lt;sup>1</sup> As to Evenus and Marpessa, see Scholiast on Homer, Iliad, ix. 557; Eustathius, on Homer, l.c. p. 776; Plutareh, Parallela, 40; Hyginus, Fab. 242 (who calls Evenus a son of Hercules). According to the first two of these writers, Evenus, like Oenomaus, used to set his daughter's suitors to run a chariot race with him, promising to bestow her on the winner; but he cut off the heads of his vanquished competitors and nailed them to the walls of his house. This seems

# THE LIBRARY, I. vii. 7-viii. 1

Demonice, who had Evenus, Molus, Pylus, and Thestius by Ares.

Evenus begat Marpessa, who was wooed by Apollo, but Idas, son of Aphareus, carried her off in a winged chariot which he received from Poseidon. Pursuing him in a chariot, Evenus came to the river Lycormas, but when he could not catch him he slaughtered his horses and threw himself into the river, and the river is called Evenus after him. But Idas came to Messene, and Apollo, falling in with him, would have robbed him of the damsel. As they fought for the girl's hand, Zeus parted them and allowed the maiden herself to choose which of the two she would marry; and she, because she feared that Apollo might desert her in her old age, chose Idas for her husband.2

Thestius had daughters and sons by Eurythemis, daughter of Cleoboea: the daughters were Althaea, Leda,<sup>3</sup> Hypermnestra, and the males were Iphiclus,

Evippus, Plexippus, and Eurypylus.

Porthaon and Euryte, daughter of Hippodamas, had sons, Oeneus, Agrius, Alcathous, Melas, Leucopeus, and a daughter Sterope, who is said to have been the mother of the Sirens by Achelous.

VIII. Reigning over Calydon, Oeneus was the

to be the version of the story which Apollodorus had before him, though he has abridged it.

<sup>2</sup> Compare Scholiast on Homer, Iliad, ix. 557 (who cites Simonides); Eustathius, on Homer, l.c. p. 776; Tzetzes,

Schol. on Lycophron, 561; Pausanias, v. 18.2.

<sup>3</sup> Pausanias (iii. 13. 8) agrees with Apollodorus in saying that Leda was the daughter of Thestius, who was a son of Agenor, who was a son of Pleuron; and he cites the epic poem of Areus as his authority for the genealogy.

Διονύσου φυτὸν ἀμπέλου πρῶτος ¹ ἔλαβε. γήμας δὲ 'Αλθαίαν τὴν Θεστίου γεννᾶ Τοξέα, ὃν αὐτὸς ἔκτεινεν ὑπερπηδήσαντα τὴν τάφρον, καὶ παρὰ τοῦτον Θυρέα καὶ Κλύμενον,² καὶ θυγατέρα Γόργην, ἢν 'Ανδραίμων ἔγημε, καὶ Δηιάνειραν, ἢν 'Αλθαίαν λέγουσιν ἐκ Διονύσου γεννῆσαι. αὕτη δ' ἡνιόχει καὶ τὰ κατὰ πόλεμον ἤσκει, καὶ περὶ τῶν γάμων αὐτῆς 'Ηρακλῆς πρὸς 'Αχελῷον ἐπά-² λαισεν. ἐγέννησε δὲ 'Αλθαία παῖδα ἐξ Οἰνέως Μελέαγρον, ὃν ἐξ "Αρεος γεγεννῆσθαί φασι. τούτου δ' ὄντος ἡμερῶν ἑπτὰ παραγενομένας τὰς μοίρας φασὶν εἰπεῖν, <ὅτι>³ τότε τελευτήσει Μελέαγρος,⁴ ὅταν ὁ καιόμενος ἐπὶ τῆς ἐσχάρας δαλὸς κατακαῆ. τοῦτο ἀκούσασα τὸν δαλὸν ἀνείλετο 'Αλθαία καὶ κατέθετο εἰς λάρνακα. Μελέαγρος δὲ ἀνὴρ ἄτρωτος καὶ γενναῖος γενόμενος τόνδε τὸν τρόπον ἐτελεύτησεν. ἐτησίων καρπῶν ἐν τῆ χώρα γενομένων τὰς ἀπαρχὰς

1 πρώτος ΕΒα: πρώτα Α.

<sup>2</sup> Κλύμεμον Bekker, Wagner (misprint).

<sup>3</sup>  $\delta_{\tau t}$  omitted in AE, but inserted by Diodorus Siculus in the parallel passage, iv. 34. 6.

4 τελευτήσει Μελέαγρος ΑΕ, Zenobius, Cent. v. 33: τελευ-

τήσειν Μελέαγρον LN.

<sup>1</sup> Compare Hyginus, Fab. 129.

<sup>2</sup> So Romulus is said to have killed Remus for leaping over the rising wall of Rome (Livy, i. 7. 2).

<sup>3</sup> See Apollodorus, ii. 7. 5, with the note.

<sup>4</sup> The whole of the following account of the life and death of Meleager is quoted, with a few verbal changes and omissions, by Zenobius (Cent. v. 33). The story is told by Baechylides (Epinic. v. 93 sqq.) and, though without any express mention of the burning brand or of Meleager's death, by Homer (Iliad, ix. 529-599). Compare Diodorus Siculus, iv. 34; Ovid, Metamorph. viii. 270 sqq.;

## THE LIBRARY, I. VIII. 1-2

first who received a vine-plant from Dionysus.1 He married Althaea, daughter of Thestius, and begat Toxeus, whom he slew with his own hand because he leaped over the ditch.2 And besides Toxeus he had Thyreus and Clymenus, and a daughter Gorge, whom Andraemon married, and another daughter Deianira, who is said to have been begotten on Althaea by Dionysus. This Deianira drove a chariot and practised the art of war, and Hercules wrestled for her hand with Achelous.3 Althaea had also a son Meleager,4 by Oeneus, though they say that he was begotten by Ares. It is said that, when he was seven days old, the Fates came and declared that Meleager should die when the brand burning on the hearth was burnt out. On hearing that, Althaea snatched up the brand and deposited it in a chest.<sup>5</sup> Meleager grew up to be an invulnerable and gallant man, but came by his end in the following way. In sacrificing the firstfruits of

Lactantius Placidus, on Statius, Theb. ii. 481; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 46 sq. (First Vatican Mythographer, 146). It was made the theme of tragedies by Sophocles and Euripides. See Aug. Nauck, Tragicorum Graecorum Fragmenta<sup>2</sup> (Leipsic, 1889), pp. 219 sq., 525 sqq.; The Fragments of Sophocles, ed. by A. C.

Pearson, ii. 64 sqq.

<sup>5</sup> For the story of the burning brand on which the life of Meleager depended, see also Aeschylus, Choeph. 604 sqq.; Bacchylides, Epinic. v. 136 sqq.; Diodorus Siculus, iv. 34. 6 sq.; Pausanias, x. 31. 4; Antoninus Liberalis, Transform. 2; Dio Chrysostom, Or. lxvii. vol. ii. p. 231, ed. L. Dindorf; Scholiast on Homer, Iliad, ix. 534; Ovid, Metamorph. viii. 445-525; Hyginus, Fab. 171, 174; Lactantius Placidus, on Statius, Theb. ii. 481; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 47 (First Vatican Mythographer, 146). The story belongs to a widespread class of tales concerned with the "external soul," or the belief that a person's life is bound up with an animal or object outside of his own body. See Balder the Beautiful, ii. 94 sqq.

65

Οἰνεὺς θεοῖς πᾶσι θύων μόνης 'Αρτέμιδος ἐξελάθετο. ή δὲ μηνίσασα κάπρον ἐφῆκεν ἔξοχον μεγέθει τε καὶ ρώμη, ος τήν τε γην ἄσπορον έτίθει καὶ τὰ βοσκήματα καὶ τοὺς ἐντυγχάνοντας διέφθειρεν. ἐπὶ τοῦτον τὸν κάπρον τοὺς ἀρίστους έκ της Έλλάδος πάντας συνεκάλεσε, καὶ τῷ κτείναντι τὸν θῆρα τὴν δορὰν δώσειν ἀριστεῖον έπηγγείλατο, οἱ δὲ συνελθόντες ἐπὶ τὴν τοῦ κάπρου θήραν ήσαν οίδε Μελέαγρος Οινέως, Δρύας 1 'Αρεος, έκ Καλυδώνος ούτοι, 'Ιδας καὶ Αυγκεὺς ᾿Αφαρέως ἐκ Μεσσήνης, Κάστωρ καὶ Πολυδεύκης Διὸς καὶ Λήδας ἐκ Λακεδαίμονος, Θησεὺς Λἰγέως ἐξ ᾿Αθηνῶν, ᾿Αδμητος Φέρητος ἐκ Φερῶν, ᾿Αγκαῖος <καὶ> Κηφεὺς Λυκούργου ἐξ 'Αρκαδίας, 'Ιάσων Αἴσονος ἐξ' Ἰωλκοῦ, Ἰφικλῆς 'Αμφιτρύωνος ἐκ Θηβῶν, Πειρίθους 'Ιξίονος ἐκ Λαρίσης, Πηλεύς Αἰακοῦ ἐκ Φθίας, Τελαμών Αἰακοῦ ἐκ Σαλαμῖνος, Εὐρυτίων "Ακτορος ἐκ Φθίας, 'Αταλάντη Σχοινέως έξ 'Αρκαδίας, 'Αμφιάραος 'Οικλέους <sup>2</sup> έξ "Αργους· μετὰ τούτων καὶ οἱ Θεστίου παίδες. συνελθόντας δὲ αὐτοὺς Οίνεὺς ἐπὶ ἐννέα ἡμέρας ἐξένισε· τῆ δεκάτη δὲ Κηφέως καὶ Αγκαίου καί τινων ἄλλων ἀπαξιούντων μετὰ γυναικὸς ἐπὶ τὴν θήραν <sup>3</sup> έξιέναι. Μελέαγρος έχων γυναῖκα Κλεοπάτραν τὴν Ίδα καὶ Μαρπήσσης θυγατέρα, βουλόμενος δὲ καὶ ἐξ 'Αταλάντης τεκνοποιήσασθαι, συνηνάγκασεν αὐτοὺς ἐπὶ τὴν θήραν μετὰ ταύτης ἐξιέναι. περι-

1 Δρύας Aegius: πύμας Α.

3 την θήραν Α: τον κάπρον Ε.

<sup>&</sup>lt;sup>2</sup> Οἰκλέουs Heyne, Westermann, Müller, Bekker, Hercher, Wagner: loκλέουs A. Compare A. C. Pearson, The Fragments of Sophocles, vol. ii. p. 119.

### THE LIBRARY, I. VIII. 2

the annual crops of the country to all the gods Oeneus forgot Artemis alone. But she in her wrath sent a boar of extraordinary size and strength, which prevented the land from being sown and destroyed the cattle and the people that fell in with it. To attack this boar Oeneus called together all the noblest men of Greece, and promised that to him who should kill the beast he would give the skin as a prize. Now the men who assembled to hunt the boar were these 1:—Meleager, son of Oeneus; Dryas, son of Ares; these came from Calydon; Idas and Lynceus, sons of Aphareus, from Messene; Castor and Pollux, sons of Zeus and Leda, from Lacedaemon; Theseus, son of Aegeus, from Athens; Admetus, son of Pheres, from Pherae; Ancaeus and Cepheus, sons of Lycurgus, from Arcadia; Jason, son of Aeson, from Iolcus; Iphicles, son of Amphitryon, from Thebes; Pirithous, son of Ixion, from Larissa; Peleus, son of Aeacus, from Phthia; Telamon, son of Aeacus, from Salamis; Eurytion, son of Actor, from Phthia; Atalanta, daughter of Schoeneus, from Arcadia; Amphiaraus, son of Oicles, from Argos. With them came also the sons of Thestius. And when they were assembled, Oeneus entertained them for nine days; but on the tenth, when Cepheus and Ancaeus and some others disdained to go a-hunting with a woman, Meleager compelled them to follow the chase with her, for he desired to have a child also by Atalanta, though he had to wife Cleopatra, daughter of Idas and Marpessa. When they surrounded the

<sup>&</sup>lt;sup>1</sup> For lists of the heroes who hunted the Calydonian boar, see Ovid, *Metamorph*, viii. 299 sqq.; Hyginus, Fab. 173.

στάντων δὲ αὐτῶν τὸν κάπρον, 'Υλεὺς ¹ μὲν καὶ 'Αγκαῖος ὑπὸ τοῦ θηρὸς διεφθάρησαν, Εὐρυτίωνα δὲ Πηλεὺς ἄκων κατηκόντισε. τὸν δὲ κάπρον πρώτη μὲν 'Αταλάντη εἰς τὰ νῶτα ἐτόξευσε, δεύτερος δὲ 'Αμφιάραος εἰς τὸν ὀφθαλμόν· Μελέαγρος δὲ αὐτὸν εἰς τὸν κενεῶνα πλήξας ἀπέκτεινε, καὶ λαβὼν τὸ δέρας ἔδωκεν 'Αταλάντη. οἱ δὲ Θεστίου παῖδες, ἀδοξοῦντες εἰ παρόντων ἀνδρῶν γυνὴ τὰ ἀριστεῖα λήψεται, τὸ δέρας αὐτῆς ² ἀφείλοντο, κατὰ γένος αὐτοῖς προσήκειν λέγοντες, εἰ Μελέαγρος λαμβάνειν μὴ προαιροῖτο. 3 ὀργισθεὶς δὲ Μελέαγρος τοὺς μὲν Θεστίου παῖδας ἀπέκτεινε, τὸ δὲ δέρας ἔδωκε τῆ 'Αταλάντη. 'Αλθαία δὲ λυπηθεῖσα ἐπὶ τῆ τῶν ἀδελφῶν ἀπωλεία τὸν δαλὸν ἡψε, καὶ ὁ Μελέαγρος ἐξαίφνης ἀπέθανεν.

Οί δέ φασιν οὐχ οὕτω Μελέαγρον τελευτῆσαι, ἀμφισβητούντων δὲ τῆς δορᾶς τῶν Θεστίου παίδων ὡς Ἰφίκλου πρώτου βαλόντος, Κούρησι καὶ Καλυδωνίοις πόλεμον ἐνστῆναι, ἐξελθόντος δὲ Μελεάγρου καί τινας τῶν Θεστίου παίδων φονεύσαντος ᾿Λλθαίαν ἀράσασθαι κατ᾽ αὐτοῦ· τὸν δὲ ὀργιζόμενον οἴκοι μένειν. ἤδη δὲ τῶν πολεμίων τοῖς τείχεσι προσπελαζόντων καὶ τῶν πολιτῶν ἀξιούντων μεθ᾽ ἰκετηρίας βοηθεῖν, μόλις πεισθέντα ὑπὸ τῆς γυναικὸς ἐξελθεῖν, καὶ τοὺς λοιποὺς

1 'Υλεύς Aegius: πύλος A.

<sup>2</sup> αὐτῆς Wagner (comparing Scholiast on Aristophanes, Frogs, 1238, and Zenobius, Cent. v. 33): αὐτῆ A: αὐτοΙ E:

αὐτην Hercher.

 $^3$  δορᾶs Frazer (for δορά compare i. 6. 2 and 3, ii. 1. 2, ii. 4. 10, ii. 5. 1):  $\tau \hat{\eta} s$  θήραs E, Wagner:  $\tau \hat{\eta} s$  θήραs φασὶ A, Bekker:  $\tau o \hat{v}$  θηρὸς φασὶ Heyne, Müller:  $\tau o \hat{v}$  θηρὸς Westermann. Hercher omits  $\tau \hat{\eta} s$  θήρας φασὶν.

# THE LIBRARY, I. viii. 2-3

boar, Hyleus and Ancaeus were killed by the brute, and Peleus struck down Eurytion undesignedly with a javelin. But Atalanta was the first to shoot the boar in the back with an arrow, and Amphiaraus was the next to shoot it in the eye; but Meleager killed it by a stab in the flank, and on receiving the skin gave it to Atalanta. Nevertheless the sons of Thestius, thinking scorn that a woman should get the prize in the face of men, took the skin from her, alleging that it belonged to them by right of birth if Meleager did not choose to take it. But Meleager in a rage slew the sons of Thestius and gave the skin to Atalanta. However, from grief at the slaughter of her brothers Althaea kindled the brand, and Meleager immediately expired.

But some say that Meleager did not die in that way,1 but that when the sons of Thestius claimed the skin on the ground that Iphiclus had been the first to hit the boar, war broke out between the Curetes and the Calydonians; and when Meleager had sallied out 2 and slain some of the sons of Thestius, Althaea cursed him, and he in a rage remained at home; however, when the enemy approached the walls, and the citizens supplicated him to come to the rescue, he yielded reluctantly to his wife and sallied forth, and having killed the rest of

The following account of the death of Meleager is substantially that of Homer, Il. ix. 529 sqq.
 From Calydon, then besieged by the Curetes.

κτείναντα τῶν Θεστίου παίδων ἀποθανεῖν μαχόμενον. μετὰ δὲ τὸν Μελεάγρου θάνατον ᾿Αλθαία καὶ Κλεοπάτρα ἑαυτὰς ἀνήρτησαν, αί δὲ θρηνοῦσαι

τὸν νεκρὸν γυναῖκες ἀπωρνεώθησαν. ᾿Αλθαίας δὲ ἀποθανούσης ἔγημεν Οἰνεὺς Περί-

βοιαν τὴν Ἱππονόου. ταύτην δὲ ὁ μὲν γράψας τὴν Θηβαΐδα πολεμηθείσης Ὠλένου λέγει λαβεῖν Οἰνέα γέρας, Ἡσίοδος δὲ ἐξ Ὠλένου τῆς ᾿Αχαΐας, ἐφθαρμένην ὑπὸ Ἱπποστράτου τοῦ ᾿Αμαρυγκέως, Ἱππόνουν τὸν πατέρα πέμψαι πρὸς Οἰνέα πόρρω τῆς Ἑλλάδος ὄντα, ἐντειλάμενον ἀποκτεῖναι.¹ 5 εἰσὶ δὲ οἱ λέγοντες Ἱππόνουν ἐπιγνόντα τὴν ἰδίαν θυγατέρα ἐφθαρμένην ὑπὸ Οἰνέως, ἔγκυον αὐτὴν πρὸς τοῦτον ἀποπέμψαι. ἐγεννήθη δὲ ἐκ ταύτης Οἰνεῖ Τυδεύς. Πείσανδρος δὲ αὐτὸν ἐκ Γόργης γενέσθαι λέγει τῆς γὰρ θυγατρὸς Οἰνέα κατὰ τὴν βούλησιν Διὸς ἐρασθῆναι.

Τυδεὺς δὲ ἀνὴρ γενόμενος γενναῖος ἐφυγαδεύθη, κτείνας, ὡς μέν τινες λέγουσιν, ἀδελφὸν Οἰνέως ᾿Αλκάθοον, ὡς δὲ ὁ τὴν ᾿Αλκμαιωνίδα γεγραφώς, τοὺς Μέλανος παῖδας ἐπιβουλεύοντας Οἰνεῖ, Φηνέα

1 ἀποιστείναι Faber, Heyne, Westermann, Bekker, Hercher, Wagner: ἀποστείλαι Α.

<sup>&</sup>lt;sup>1</sup> The birds called in Greek meleagrides, guinea-fowl (Numida sp.). See Antoninus Liberalis, Transform. 2; Aelian, De natura animalium, iv. 42; Ovid, Metamorph. viii. 43: 533-546; Hyginus, Fab. 174; Pliny, Nat. Hist. x. 74, xxxvii. 40. Worshippers of Artemis strictly abstained from eating the bird; the reason of the abstention was known to the natives of Leros, one of the Sporades (Aelian, I.c.). The birds were kept in the sanctuary of the Maiden (Artemis?) in that island, and were tended by the priests (Athenaeus, xiv. 71, p. 655 c). It is said that it was Artemis who turned

# THE LIBRARY, I. viii. 3-5

the sons of Thestius, he himself fell fighting. After the death of Meleager, Althaea and Cleopatra hanged themselves, and the women who mourned the dead man were turned into birds.<sup>1</sup>

After Althaea's death Oeneus married Periboea, daughter of Hipponous. The author of the *Thebaid* says that when Olenus was sacked, Oeneus received Periboea as a gift of honour; but Hesiod says that she was seduced by Hippostratus, son of Amarynceus, and that her father Hipponous sent her away from Olenus in Achaia to Oeneus, because he dwelt far from Greece, with an injunction to put her to death.<sup>2</sup> However, some say that Hipponous discovered that his daughter had been debauched by Oeneus, and therefore he sent her away to him when she was with child. By her Oeneus begat Tydeus. But Pisander says that the mother of Tydeus was Gorge, for Zeus willed it that Oeneus should fall in love with his own daughter.<sup>3</sup>

When Tydeus had grown to be a gallant man he was banished for killing, as some say, Alcathous, brother of Oeneus; but according to the author of the Alcmaeonid his victims were the sons of Melas who had plotted against Oeneus, their names being

the sisters of Meleager into birds by touching them with a rod, after which she transferred them to the island of Leros (Antoninus Liberalis, *l.c.*) On the birds see D'Arcy Wentworth Thompson, Glossary of Greek Birds (Oxford, 1895), pp. 114 sq.

whom Periboea alleged that she was with child by Ares. Sophocles wrote a tragedy on the subject; a few fragments of it remain (The Fragments of Sophocles, ed. A. C. Pearson, in 116 area).

<sup>3</sup> Gorge was a daughter of Oeneus. See above, i. 8. 1;

Pausanias, x. 38. 5.

Εὐρύαλον Ὑπέρλαον Ἀντίοχον Εὐμήδην Στέρνοπα Εάνθιππον Σθενέλαον, ὡς δὲ Φερεκύδης φησίν, Ὁλενίαν ἀδελφὸν ἴδιον. ᾿Αγρίου δὲ δίκας ἐπάγοντος αὐτῷ φυγὼν εἰς Ἄργος ἤκε πρὸς Ἄδραστον, καὶ τὴν τούτου γήμας θυγατέρα Δηιπύλην

έγέννησε Διομήδην.

Τυδεύς μεν οθν έπι Θήβας μετ' 'Αδράστου στρατευσάμενος ύπὸ Μελανίππου τρωθείς ἀπέ-6 θανεν· οί δὲ ᾿Αγρίου παίδες, Θερσίτης ᾿Ογχηστὸς Πρόθοος Κελεύτωρ Λυκωπεύς Μελάνιππος, άφελόμενοι την Οινέως βασιλείαν τῷ πατρὶ έδοσαν, καὶ προσέτι ζώντα τὸν Οἰνέα καθείρξαντες ἡκίζοντο. ΰστερον δὲ Διομήδης ἐξ "Αργους παραγενόμενος μετ' 'Αλκμαίωνος 1 κρύφα τοὺς μὲν Αγρίου παίδας, χωρίς 'Ογχηστού και Θερσίτου, πάντας ἀπέκτεινεν (οὖτοι γὰρ φθάσαντες εἰς Πελοπόννησον ἔφυγον), τὴν δὲ βασιλείαν, ἐπειδὴ γηραιὸς ἢν ὁ Οἰνεύς, ἀνδραίμονι τῷ τὴν θυγατέρα τοῦ Οἰνέως γήμαντι δέδωκε, τὸν δὲ Οἰνέα εἰς Πελοπόννησον ήγεν. οι δε διαφυγόντες 'Αγρίου παίδες ένεδρεύσαντες περί την Τηλέφου έστίαν της 'Αρκαδίας του πρεσβύτην απέκτειναν. Διομήδης δε τον νεκρον είς "Αργος κομίσας έθαψεν ἔνθα νῦν πόλις ἀπ' ἐκείνου Οἰνόη καλεῖται, καὶ

<sup>1 &#</sup>x27;Αλκμαίωνος Heyne (comparing Strabo, x. 2. 25, p. 462), Bekker, Wagner: 'Αλκμέωνος Hercher: ἄλλου Α, Westermann, Müller.

<sup>&</sup>lt;sup>1</sup> Compare Eustathius, on Homer, *Iliad*, xiv. 122, p. 971; Scholia on Homer, *Iliad*, xiv. 114, 120; *The Fragments of Sophorles*, ed. A. C. Pearson, vol. iii. p. 38, frag. 799; Statius, *Theb*. i. 401 sqq., with the commentary of Lactantius Placidus, pp. 47 sq. ed. R. Jahnke. The accounts differ as to whom Tydeus killed, but they agree that he fled from Calydon to

### THE LIBRARY, I. viii. 5-6

Pheneus, Euryalus, Hyperlaus, Antiochus, Eumedes Sternops, Xanthippus, Sthenelaus; but as Pherecydes will have it, he murdered his own brother Olenias.¹ Being arraigned by Agrius, he fled to Argos and came to Adrastus, whose daughter Deipyle he married and

begat Diomedes.

Tydeus marched against Thebes with Adrastus,2 and died of a wound which he received at the hand of Melanippus. But the sons of Agrius, to wit, Thersites, Onchestus, Prothous, Celeutor, Lycopeus, Melanippus, wrested the kingdom from Oeneus and gave it to their father, and more than that they mewed up Oeneus in his lifetime and tormented him.3 theless Diomedes afterwards came secretly with Alcmaeon from Argos and put to death all the sons of Agrius, except Onchestus and Thersites, who had fled betimes to Peloponnese; and as Oeneus was old, Diomedes gave the kingdom to Andraemon who had married the daughter of Oeneus, but Oeneus himself he took with him to Peloponnese. Howbeit, the sons of Thestius, who had made their escape, Agri Telephus in Arcadia, and killed him. But Diomedes conveyed the corpse to Argos and buried him in the place where now a city is called Oenoe after him.4

Adrastus at Argos, and that Adrastus purified him from the murder (Eustathius and Scholia on Homer, *U.cc.*) and gave him his daughter to wife. Compare Apollodorus, iii. 6.1.

<sup>2</sup> See below, iii. 6. 3 sqq.

<sup>4</sup> Compare Pausanias, ii. 25. 2.

<sup>&</sup>lt;sup>3</sup> With this and what follows compare Pausanias, ii. 25.2; Scholiast on Aristophanes, *Acharn.* 418; Antoninus Liberalis, *Transform.* 37; Hyginus, *Fab.* 175. The story furnished Euripides with the theme of a tragedy called *Oeneus.* See *Tragicorum Graecorum Fraymenta*, ed. A. Nauck<sup>2</sup>, pp. 536 sqq.

γήμας Αἰγιάλειαν τὴν 'Αδράστου, <ἡ> ὡς ἔνιοί φασι την Αίγιαλέως, ἐπί τε Θήβας καὶ Τροίαν

έστράτευσε.

ΙΧ. Τῶν δὲ Αἰόλου παίδων 'Αθάμας, Βοιωτίας δυναστεύων, ἐκ Νεφέλης τεκνοῖ παΐδα μὲν Φρίξον θυγατέρα δὲ "Ελλην. αὐθις δὲ Ἰνὰ γαμεῖ, ἐξ ἡς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο. ἐπι-Βουλεύουσα δὲ Ἰνω τοῖς Νεφέλης τέκνοις ἔπεισε τας γυναικας τον πυρον φρύγειν. λαμβάνουσαι δὲ κρύφα τῶν ἀνδρῶν τοῦτο ἔπρασσον. γῆ δὲ πεφρυγμένους πυρούς δεχομένη καρπούς έτησίους οὐκ ἀνεδίδου. διὸ πέμπων ὁ ᾿Αθάμας εἰς Δελφοὺς άπαλλαγην έπυνθάνετο της άφορίας. Ίνω δε τους πεμφθέντας άνέπεισε λέγειν ώς είη κεχρησμένον παύσεσθαι 1 την ακαρπίαν, έαν σφαγή Διὶ δ Φρίξος. τοῦτο ἀκούσας ᾿Αθάμας, συναναγκαζόμενος ὑπὸ τῶν τὴν γῆν κατοικούντων, τῷ βωμῷ παρέστησε Φρίξον. Νεφέλη δὲ μετὰ τῆς θυγατρὸς αὐτὸν ἀνήρπασε, καὶ παρ' [Ερμοῦ λαβοῦσα χρυσόμαλλον κριὸν ἔδωκεν, ὑφ' 2 οῦ φερόμενοι δί οὐρανοῦ γῆν ὑπερέβησαν καὶ θάλασσαν. ὡς δὲ

<sup>2</sup>  $\dot{v}\phi$  E:  $\dot{\epsilon}\phi$  A.

<sup>1</sup> παύσεσθαι Ε, Hercher, Wagner: παύσασθαι Α.

<sup>&</sup>lt;sup>1</sup> For the story of Athamas, Phrixus, and Helle, see Zenobius, Cent. iv. 38; Apostolius, Cent. xi. 58; Scholiast on Aristophanes, Clouds, 257; Tzetzes, Schol. on Lycophron, 22; Eustathius, on Homer, Iliad, vii. 86, p. 667; Scholiast on Homer, Iliad, vii. 86; Diodorus Siculus, iv. 47; Hyginus, Fab. 1-3; id. Astronomica, ii. 20; Lactantius Placidus, on Statius, Achill. i. 65; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 8, 120 sq. (First Vatican Mythographer, 23; Second Vatican Mythographer, 134). According to Herodotus (vii. 197), it was a rule among the descendants

# THE LIBRARY, I. viii. 6-ix. i

And having married Aegialia, daughter of Adrastus or, as some say, of Aegialeus, he went to the wars

against Thebes and Troy.

IX. Of the sons of Aeolus, Athamas ruled over Boeotia and begat a son Phrixus and a daughter Helle by Nephele. And he married a second wife, Ino, by whom he had Learchus and Melicertes. But Ino plotted against the children of Nephele and persuaded the women to parch the wheat; and having got the wheat they did so without the knowledge of the men. But the earth, being sown with parched wheat, did not yield its annual crops; so Athamas sent to Delphi to inquire how he might be delivered from the dearth. Now Ino persuaded the messengers to say it was foretold that the infertility would cease if Phrixus were sacrificed to Zeus. When Athamas heard that, he was forced by the inhabitants of the land to bring Phrixus to the altar. But Nephele caught him and her daughter up and gave them a ram with a golden fleece, which she had received from Hermes, and borne through the sky by the ram they crossed land and

of Phrixus that the eldest son of the family should be sacrificed (apparently to Laphystian Zeus) if ever he entered the town-hall; hence, to escape the risk of such a fate, many of the family fled to foreign lands. Sophocles wrote a tragedy called Athanas, in which he represented the king himself crowned with garlands and led to the altar of Zeus to be sacrificed, but finally rescued by the interposition of Hercules (Scholiast on Aristophanes, Clouds, 237; Apostolius, Cent. xi. 58; The Fragments of Sophocles, ed. A. C. Pearson, i. 1 sqq.). These traditions point to the conclusion that in the royal line of Athanas the eldest son was regularly liable to be sacrificed either to prevent or to remedy a failure of the crops, and that in later times a ram was commonly accepted as a substitute for the human victim. Compare The Dying God, pp. 161 sqq.

έγένοντο κατά τὴν μεταξὺ κειμένην θάλασσαν Σιγείου καὶ Χερρονήσου, ἄλισθεν εἰς τὸν βυθὸν ή Έλλη, κάκεῖ θανούσης αὐτης ἀπ' ἐκείνης Ἑλλήσποντος εκλήθη το πέλαγος. Φρίξος δε ήλθεν είς Κόλχους, ὧν Αἰήτης ἐβασίλευε παῖς Ἡλίου καὶ Περσηίδος, άδελφος δε Κίρκης καὶ Πασιφάης, ην Μίνως ἔγημεν. οὖτος αὐτὸν ὑποδέχεται, καὶ μίαν τῶν θυγατέρων Χαλκιόπην δίδωσιν. ὁ δὲ τὸν χρυσόμαλλον κριὸν Διὶ θύει φυξίω, τὸ δὲ τούτου δέρας Λίήτη δίδωσιν· ἐκεῖνος δὲ αὐτὸ περὶ δρῦν έν "Αρεος ἄλσει καθήλωσεν. ἐγένοντο δὲ ἐκ Χαλκιόπης Φρίξω παίδες "Αργος Μέλας Φρόντις Κυτίσωρος.

2 'Αθάμας δὲ ὕστερον διὰ μῆνιν' Ηρας καὶ τῶν ἐξ 'Ινοῦς ἐστερήθη παίδων αὐτὸς μὲν γὰρ μανεὶς έτόξευσε Λέαρχον, Ίνω δε Μελικέρτην μεθ' έαυτης είς πέλαγος έρριψεν. ἐκπεσων δὲ τῆς Βοιωτίας έπυνθάνετο τοῦ θεοῦ ποῦ κατοικήσει· χρησθέντος δὲ αὐτῷ κατοικεῖν ἐν ῷπερ ἂν τόπῳ ὑπὸ ζώων ἀγρίων ξενισθῆ, πολλὴν χώραν διελθὼν ἐνέτυχε λύκοις προβάτων μοίρας νεμομένοις οί δέ, θεωρήσαντες αὐτόν, α διηρούντο ἀπολιπόντες ἔφυγον. ' Αθάμας δὲ κτίσας τὴν χώραν ' Αθαμαντίαν ἀφ' έαυτοῦ προσηγόρευσε, και γήμας Θεμιστώ την 'Υψέως εγέννησε Λεύκωνα Έρύθριον Σχοινέα Πτώον.

<sup>&</sup>lt;sup>1</sup> Compare Zenobius, Cent. iv. 38; Tzetzes, Schol. on Lycophron, 229; Scholiast on Homer, Iliad, vii. 86; Eustathius on Homer, Iliad, vii. 86, p. 667; id. on Homer, Od. v. 339, p. 1543; Pausanias, i. 44. 7 sq., ix. 34. 7; Ovid, Metamorph. iv. 481-542; Hyginus, Fab. 4 and 5. Euripides wrote a tragedy, Ino, of which a number of fragments remain. See Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 482

# THE LIBRARY, I. 1X. 1-2

sea. But when they were over the sea which lies betwixt Sigeum and the Chersonese, Helle slipped into the deep and was drowned, and the sea was called Hellespont after her. But Phrixus came to the Colchians, whose king was Aeetes, son of the Sun and of Perseis, and brother of Circe and Pasiphae, whom Minos married. He received Phrixus and gave him one of his daughters, Chalciope. And Phrixus sacrificed the ram with the golden fleece to Zeus the god of Escape, and the fleece he gave to Aeetes, who nailed it to an oak in a grove of Ares. And Phrixus had children by Chalciope, to

wit, Argus, Melas, Phrontis, and Cytisorus.

But afterwards Athamas was bereft also of the children of Ino through the wrath of Hera; for he went mad and shot Learchus with an arrow, and Ino cast herself and Melicertes into the sea. Being banished from Boeotia, Athamas inquired of the god where he should dwell, and on receiving an oracle that he should dwell in whatever place he should be entertained by wild beasts, he traversed a great extent of country till he fell in with wolves that were devouring pieces of sheep; but when they saw him they abandoned their prey and fled. So Athamas settled in that country and named it Athamantia after himself; and he married Themisto, daughter of Hypseus, and begat Leucon, Erythrius, Schoeneus, and Ptous.

sqq. It is said that Hera drove Athamas mad because she was angry with him for receiving from Hermes the infant Dionysus and bringing him up as a girl. See Apollodorus, iii. 4.3; Tzetzes, Schol. on Lycophron. 22.

<sup>2</sup> Compare Scholiast on Plato, Minos, p. 315c; Tzetzes, Schol. on Lycophron, 22; Etymologicum Magnum, s.v. 'Αθαμάντιον, p. 24. 10. According to the last of these writers,

Athamantia was a plain in Thessaly.

Σίσυφος δε ο Αίόλου κτίσας Έφύραν την νθν λεγομένην Κόρινθον γαμεί Μερόπην την "Ατλανέξ αὐτῶν παῖς γίνεται Γλαῦκος, ώ παῖς Βελλεροφόντης έξ Ευρυμέδης έγεννήθη, δς εκτεινε την πυρίπνουν Χίμαιραν. κολάζεται δε Σίσυφος έν "Αιδου πέτρον ταῖς χερσὶ καὶ τῆ κεφαλῆ κυλίων, καὶ τοῦτον ὑπερβάλλειν θέλων οὖτος δὲ ωθούμενος ὑπ' αὐτοῦ ωθεῖται πάλιν εἰς τοὐπίσω. τίνει δὲ ταύτην τὴν δίκην διὰ τὴν ᾿Ασωποῦ θυγατέρα Αίγιναν· άρπάσαντα γὰρ αὐτὴν κρύφα Δία 'Ασωπῶ μηνῦσαι ζητοῦντι λέγεται.

Δηιών δὲ βασιλεύων της Φωκίδος Διομήδην τὴν Ξούθου γαμεῖ, καὶ αὐτῷ γίνεται θυγάτηρ μὲν 'Αστεροδία, <sup>1</sup> παίδες δὲ Αἰνετὸς '' Ακτωρ Φύλακος Κέφαλος, δς γαμεῖ Πρόκριν <sup>2</sup> τὴν 'Ερεχθέως. αὐθις δὲ ἡ 'Hὼς αὐτὸν ἀρπάζει ἐρασθεῖσα.

Περιήρης δε Μεσσήνην κατασχών Γοργοφόνην την Περσέως έγημεν, έξ ής Αφαρεύς αὐτῷ καὶ Λεύκιππος καὶ Τυνδάρεως ἔτι τε Ἰκάριος παίδες

<sup>2</sup> Πρόκριν Aegius: πρόκνην Α.

3. 1, with the note.

<sup>1 &#</sup>x27;Αστεροδία Preller (comparing Scholiast on Homer, Il. ii. 520, Scholiast on Euripides, Troades, 9), Hercher, Wagner: 'Αστεροπία Α.

<sup>&</sup>lt;sup>1</sup> Compare Homer, Iliad, vi. 152 sq.; Pansanias, ii. 1. 1. <sup>2</sup> As to Bellerophon and the Chimera, see Apollodorus, ii.

<sup>&</sup>lt;sup>3</sup> As to Sisyphus and his stone, see Homer, Od. xi. 593-600. Homer does not say why Sisyphus was thus punished, but Pausanias (ii. 5. 1) and the Scholiast on Homer (Iliad, i. 180) agree with Apollodorus as to the crime which incurred this punishment. Hyginus assigns impiety as the cause of his sufferings (Fab. 60). The picturesque story of this cunning knave, who is said to have laid Death himself by the heels, so that nobody died till Ares released Death and delivered

## THE LIBRARY, I. 1x. 3-5

And Sisyphus, son of Aeolus, founded Ephyra, which is now called Corinth,¹ and married Merope, daughter of Atlas. They had a son Glaucus, who had by Eurymede a son Bellerophon, who slew the firebreathing Chimera.² But Sisyphus is punished in Hades by rolling a stone with his hands and head in the effort to heave it over the top; but push it as he will, it rebounds backward.³ This punishment he endures for the sake of Aegina, daughter of Asopus; for when Zeus had secretly carried her off, Sisyphus is said to have betrayed the secret to Asopus, who was looking for her.

Deion reigned over Phocis and married Diomede, daughter of Xuthus; and there were born to him a daughter, Asterodia, and sons, Aenetus, Actor, Phylacus, and Cephalus, who married Procris, daughter of Erechtheus.<sup>4</sup> But afterwards Dawn fell

in love with him and carried him off.

Perieres took possession of Messene and married Gorgophone, daughter of Perseus, by whom he had sons, to wit, Aphareus and Leucippus, and Tyndareus,

Sisyphus himself into his clutches (Scholiast on Homer, Iliad, vi. 153), was the theme of plays by Aeschylus, Sophocles, and Euripides. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 74 sqq., 251, 572; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 184 sq. Critias, one of the Thirty Tyrants at Athens, is credited with a play on the same theme, of which a very striking fragment, giving a wholly sceptical view of the origin of the belief in gods, has come down to us. See Sextus Empiricus, ed. Im. Bekker, pp. 402 sqq.; Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 771 sqq.

<sup>114</sup> Compare ii. 4. 7, iii. 15. 1. As to the love of Dawn or Day for Cephalus, see Hesiod, *Theog.* 986 sqq.; Pausanias, i. 3. 1; Antoninus Liberalis, *Transform.* 41; Ovid, *Metamorph.* 

vii. 700–713; Hyginus, Fab. 189, 270.

<sup>5</sup> Compare Pausanias, iv. 2. 2 and 4.

ἐγένοντο. πολλοὶ δὲ τὸν Περιήρην λέγουσιν οὐκ Αἰόλου παῖδα ἀλλὰ Κυνόρτα <sup>1</sup> τοῦ ᾿Αμύκλα· διόπερ τὰ περὶ τῶν Περιήρους ἐκγόνων ἐν τῷ ᾿Ατλαντικῷ γένει δηλώσομεν.

6 Μάγνης δε <sup>2</sup> γαμεῖ νύμφην νηίδα, καὶ γίνονται αὐτῷ παῖδες Πολυδέκτης <sup>3</sup> καὶ Δίκτυς οὗτοι

Σέριφον ὅκισαν.4

Σαλμωνεύς δὲ τὸ μὲν πρῶτον περὶ Θεσσαλίαν κατώκει, παραγενόμενος δὲ αὖθις εἰς Ἦλιν ἐκεῦ πόλιν ἔκτισεν. ὑβριστὴς δὲ ὢν καὶ τῷ Διὶ ἐξισοῦσθαι θέλων διὰ τὴν ἀσέβειαν ἐκολάσθη. ἔλεγε γὰρ ἑαυτὸν εἶναι Δία, καὶ τὰς ἐκείνου θυσίας ἀφελόμενος ἑαυτῷ προσέτασσε θύειν, καὶ βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων ἔλεγε βροντᾶν, βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας ἔλεγεν ἀστράπτειν. Ζεὺς δὲ αὐτὸν κεραυνώσας τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

Τυρω δε ή Σαλμωνέως θυγάτηρ καὶ 'Αλκιδίκης παρὰ Κρηθεῖ [τῷ Σαλμωνέως ἀδελφῷ] τρεφομένη ἔρωτα ἴσχει 'Ενιπέως τοῦ ποταμοῦ, καὶ συνεχῶς ἐπὶ τὰ τούτου ῥεῖθρα φοιτῶσα τούτοις ἐπωδύρετο.<sup>5</sup>

1 Κυνόρτα Aegius: κυνόντου Α.

3 Πολυδέκτης Aegius: πολυδεύκης Α.

4 ὥκισαν Heyne: ῷκησαν Α.

<sup>1</sup> See below, iii. 10. 3.

<sup>&</sup>lt;sup>2</sup> δè. The MSS. add Alόλου, which is retained by Müller and Bekker, bracketed by Westermann, and deleted by Hercher and Wagner.

δ ἐπωδύρετο Faber, Bekker, Wagner: ἀπωδύρετο A, Heyne, Westermann, Müller: ἐπενήχετο Hercher (comparing Philostratus, Ερίει, 47, ἡ δὲ Τυρὰ τῶ Ἐνιπεῖ ἐπενήξατο).

<sup>&</sup>lt;sup>2</sup> Compare Diodorus Siculus, iv. 68. 1. His eity was called

## THE LIBRARY, I. ix. 5-8

and also Icarius. But many say that Perieres was not the son of Aeolus but of Cynortas, son of Amyelas; 1 so we shall narrate the history of the descendants of Perieres in dealing with the family of Atlas.

Magnes married a Naiad nymph, and sons were born to him, Polydectes and Dictys; these colonized Seriphus.

Salmoneus at first dwelt in Thessaly, but afterwards he came to Elis and there founded a city.<sup>2</sup> And being arrogant and wishful to put himself on an equality with Zeus, he was punished for his impiety; for he said that he was himself Zeus, and he took away the sacrifices of the god and ordered them to be offered to himself; and by dragging dried hides, with bronze kettles, at his chariot, he said that he thundered, and by flinging lighted torches at the sky he said that he lightened. But Zeus struck him with a thunderbolt, and wiped out the city he had founded with all its inhabitants.<sup>3</sup>

Now Tyro, daughter of Salmoneus and Alcidice, was brought up by Cretheus, brother of Salmoneus, and conceived a passion for the river Enipeus, and often would she hie to its running waters and utter

Salmone. See Strabo, vii. 3. 31 and 32, p. 356; Stephanus Byzantius, s.v. Σαλμώνη.

Scompare Virgil, Aen. vi. 585 sqq. with the commentary of Servius; Hyginus, Fab. 61; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 28, 93 (First Vatican Mythographer, 82; Second Vatican Mythographer, 56). In the traditions concerning Salmoneus we may perhaps trace the reminiscence of a line of kings who personated the Sky-god Zeus and attempted to make rain, thunder and lightning by means of imitative magic. See The Magic Art and the Evolution of Kings, i. 310, ii. 177, 180 sq. Sophocles composed a Satyric play on the subject (The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 177 sqq.).

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Ποσειδών δὲ εἰκασθεὶς Ἐνιπεῖ συγκατεκλίθη αὐτη: ή δὲ γεννήσασα κρύφα διδύμους παίδας έκτίθησιν. έκκειμένων δὲ τῶν βρεφῶν, παριόντων ίπποφορβών 1 ίππος μία προσαψαμένη τη χηλη 2 θατέρου τῶν βρεφῶν πέλιόν τι τοῦ προσώπου μέρος ἐποίησεν. ὁ δὲ ἱπποφορβὸς ἀμφοτέρους τούς παίδας ἀνελόμενος ἔθρεψε, καὶ τὸν μὲν πελιωθέντα Πελίαν ἐκάλεσε, τὸν δὲ ἔτερον Νηλέα. τελειωθέντες δε ἀνεγνώρισαν τὴν μητέρα, καὶ τὴν μητρυιάν ἀπέκτειναν Σιδηρώ κακουμένην γάρ γνόντες ύπ' αὐτης την μητέρα ὥρμησαν ἐπ' αὐτήν, ή δὲ φθάσασα εἰς τὸ τῆς "Ηρας τέμενος κατέφυγε,

1 παριόντων ίπποφορβών MSS. and editors: παριόντος ίπποφορβοῦ Hercher. But compare Scholiast on Homer, Il. x. 334, επελθόντες οθν οί ίπποφορβοί ανελομενοί τε τα παιδία έτρεφον. On the other hand Eustathius, on Homer, Od. xi. 253, p 1681, has the singular: τοῦτον μέν ίπποφορβός ανελόμενος κτλ.

<sup>2</sup> θηλη A. Wagner ascribes the correction  $\chi \eta \lambda \hat{\eta}$  to Aegius; but in his text Aegius reads  $\theta\eta\lambda\hat{\eta}$  and translates it so ("mamma casa quodam tetigisset"). Commelinus and Gale read χηλη, and so Heyne, Westermann, Müller, Bekker, Hercher, and Wagner.

As to the exposure and discovery of the twins Pelias and Neleus, see Menander, Epitrepontes, 108-116 (Four Plays of Menander, ed. E. Capps, pp. 60 sq.); Scholiast on Homer, Il. x. 334 : Eustathius, on Homer, Od. xi. 253, p. 1681. According to Eustathius and the Scholiast on Homer (ll.cc.), Pelias was suckled by a mare and Neleus by a bitch. Compare

<sup>&</sup>lt;sup>1</sup> As to the passion of Tyro for the river Enipeus, see Homer, Od. xi. 235 sqq.; Lucian, Dial. Marin. 13; Diodorus Siculus, iv. 68. 3; Eustathius, on Homer, Od. xi. 234, p. 1681. Sophocles wrote two plays, both called Tyro, on the romantic love and sorrows of this heroine. See Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 272 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 270 sqq.

## THE LIBRARY, I. ix. 8

her plaint to them. But Poseidon in the likeness of Enipeus lay with her, and she secretly gave birth to twin sons, whom she exposed. As the babes lay forlorn, a mare, belonging to some passing horse-keepers, kicked with its hoof one of the two infants and left a livid mark on its face. The horse-keeper took up both the children and reared them; and the one with the livid (pelion) mark he called Pelias, and the other Neleus. When they were grown up, they discovered their mother and killed their stepmother Sidero. For knowing that their mother was ill-used by her, they attacked her, but before they could catch her she had taken refuge in the precinct of Hera. However, Pelias cut her down

Aelian, Var. Hist. xii. 42. Aristotle says (Poetics, 16, p. 1454, b 25) that in Sophocles's play Tyro the recognition of the forsaken babes was effected by means of the ark (σκάφη) in which they were found. Menander seems to have followed a somewhat different tradition, for he says that the children were found by an old goatherd, and that the token by which they were recognized was a small scrip or wallet (πηρίδιον). The legend of the exposed twins, the children of a divine father by a human mother, who were suckled by animals, reared by a peasant, and grew up to quarrel about a kingdom, presents points of resemblance to the legend of Romulus and Remus; and it has even been suggested that the Greek tale, as dramatized by Sophocles, was the ultimate source of the Roman story, having filtered to the early Roman historian Q. Fabius Pictor through the medium of the Greek historian Diocles of Peparethus, whom Fabius Pictor appears to have followed on this and many other points of early Roman history (Plutarch, Romulus, 3). The same word σκάφη which Sophocles seems to have applied to the ark in which Pelias and Neleus were exposed, is applied by Plutarch (l.c.) to the ark in which Romulus and Remus were exposed. See C. Trieber, "Die Romulussage," Rheinisches Museum, N.F. xliii. (1888), pp. 568.

<sup>3</sup> Compare Tzetzes, Schol. on Lycophron, 175, who seems

to have copied Apollodorus.

Πελίας δὲ ἐπ' αὐτῶν τῶν βωμῶν αὐτὴν κατέσφαξε, 9 καὶ καθόλου διετέλει τὴν "Ηραν ἀτιμάζων. ἐστασίασαν δὲ ὕστερον πρὸς ἀλλήλους, καὶ Νηλεὺς μεν εκπεσων ήκεν είς Μεσσήνην και Πύλον κτίζει, καὶ γαμεῖ Χλωρίδα τὴν ἀμφίονος, ἐξ ἡς αὐτῷ γίνεται θυγάτηρ μεν Πηρώ, άρρενες δε Ταῦρος Αστέριος Πυλάων Δηίμαχος Εὐρύβιος Έπίλαος Φράσιος Εὐρυμένης Εὐαγόρας 'Αλάστωρ Νέστωρ Περικλύμενος, & δη καὶ Ποσειδων δίδωσι μεταβάλλειν τὰς μορφάς, καὶ μαχόμενος ὅτε Ἡρακλῆς έξεπόρθει Πύλον, γινόμενος ότε μεν λέων ότε δε όφις ότε δε μελισσα, ύφ' Ήρακλέους μετά των ἄλλων Νηλέως παίδων ἀπέθανεν. ἐσώθη δε Νέστωρ μόνος, ἐπειδη παρὰ Γερηνίοις ἐτρέφετο· δς γήμας 'Αναξιβίαν τὴν Κρατιέως θυγατέρας μεν Πεισιδίκην καὶ Πολυκάστην εγέννησε, παίδας δὲ Περσέα Στράτιχον "Αρητον Έχέφρονα Πεισίστρατον 'Αντίλοχον Θρασυμήδην.

10 Πελίας δὲ περὶ Θεσσαλίαν κατώκει, καὶ γήμας 'Αναξιβίαν τὴν Βίαντος, ὡς δὲ ἔνιοι ¹ Φυλομάχην τὴν 'Αμφίονος, ἐγέννησε παῖδα μὲν ''Ακαστον, θυγατέρας δὲ Πεισιδίκην Πελόπειαν Ἱπποθόην

"Αλκηστιν.

11 Κρηθεύς δὲ κτίσας Ἰωλκὸν γαμεῖ Τυρὼ τὴν
1 ἔνιοι Β, Wagner: ἔνιοι λέγουσι Α.

<sup>&</sup>lt;sup>1</sup> Compare Homer, Od. xi. 281 sqq.; Pausanias, iv. 2. 5.
<sup>2</sup> See below, ii. 7. 3, and compare Homer, Il. xi. 690-693, with the Scholia; Ovid, Metamorph. xii. 549 sqq.; Hyginus, Fab. 10. As to Periclymenus, see the verses of Hesiod quoted by the Scholiast on Apollonius Rhodius, Argon. i. 156, according to whom Periclymenus received from Poseidon the power of turning himself into an eagle, an ant, a bee, or a snake; but Hercules, so says the scholiast, killed him with

## THE LIBRARY, I. 1x. 8-11

on the very altars, and ever after he continued to treat Hera with contumely. But afterwards the brothers fell out, and Neleus, being banished, came to Messene, and founded Pylus, and married Chloris,1 daughter of Amphion, by whom he had a daughter, Pero, and sons, to wit, Taurus, Asterius, Pylaon, Deimachus, Eurybius, Epilaus, Phrasius, Eurymenes, Evagoras, Alastor, Nestor and Periclymenus, whom Poseidon granted the power of changing his shape. And when Hercules was ravaging Pylus, in the fight Periclymenus turned himself into a lion, a snake, and a bee, but was slain by Hercules with the other sons of Neleus. Nestor alone was saved, because he was brought up among the Gerenians.2 He married Anaxibia, daughter of Cratieus, 3 and begat daughters, Pisidice and Polycaste, and sons, Perseus, Stratichus, Aretus, Echephron, Pisistratus, Antilochus, and Thrasymedes.

But Pelias dwelt in Thessaly and married Anaxibia, daughter of Bias, but according to some his wife was Phylomache, daughter of Amphion; and he begat a son, Acastus, and daughters, Pisidice, Pelopia,

Hippothoe, and Alcestis.4

Cretheus founded Ioleus and married Tyro,

a blow of his club when he had assumed the form of a fly. According to another account, it was in the form of a bee that Periclymenus was slain by Hercules (Eustathius, on Homer, Od. xi. 285, pp. 1685 sq.; Scholiast on Homer, II. ii. 336). But Ovid (I.c.) says that Hercules shot him in the shape of an eagle, and this version is followed by Hyginus (Fab. 10). Periclymenus is also reported to have been able to change himself into any animal or tree he pleased (Eustathius, I.c.; Scholiast on Homer, Od. xi. 286).

<sup>3</sup> According to Homer (Od. iii. 452), the wife of Nestor

was Eurydice, daughter of Clymenus.

4 Compare Tzetzes, Schol. on Lycophron, 175.

Σαλμωνέως, ἐξ ἡς αὐτῷ γίνονται παίδες Αἴσων ᾿Αμυθάων Φέρης. ᾿Αμυθάων μὲν οὖν οἰκῶν Πύλον ¹ Εἰδομένην γαμεῖ τὴν Φέρητος, καὶ γίνονται παίδες αὐτῷ Βίας καὶ Μελάμπους, ὃς ἐπὶ τῶν χωρίων διατελῶν, οὔσης πρὸ τῆς οἰκήσεως αὐτοῦ δρυὸς ἐν ἡ φωλεὸς ὄφεων ὑπῆρχεν, ἀποκτεινάντων τῶν θεραπόντων τοὺς ὄφεις τὰ μὲν ἐρπετὰ ξύλα συμφορήσας ἔκαυσε, τοὺς δὲ τῶν ὄφεων νεοσσοὺς ἔθρεψεν. οἱ δὲ γενόμενοι τέλειοι παραστάντες ² αὐτῷ κοιμωμένῳ τῶν ὤμων ἐξ ἐκατέρου τὰς ἀκοὰς ταῖς γλώσσαις ἐξεκάθαιρον. ὁ δὲ ἀναστὰς καὶ γενόμενος περιδεὴς τῶν ὑπερπετομένων ἀρνέων τὰς φωνὰς συνίει, καὶ παρ᾽ ἐκείνων μανθάνων προύλεγε τοῖς ἀνθρώποις τὰ μέλλοντα. προσέλαβε δὲ καὶ τὴν διὰ τῶν ἱερῶν μαντικήν, περὶ δὲ τὸν ᾿Αλφειὸν συντυχὼν ᾿Απόλλωνι τὸ λοιπὸν ἄριστος ἦν μάντις.

12 Βίας δὲ <sup>3</sup> ἐμνηστεύετο Πηρὼ τὴν Νηλέως· ὁ δὲ πολλῶν αὐτῷ μνηστευομένων τὴν θυγατέρα

 $^{1}$  πύλον  $\rm E$  : πύλην  $\rm A$ .  $^{2}$  παραστάντες  $\rm E$  : περιστάντες  $\rm A$ .

 $^3$  Bίας δὲ δ 'Αμυθάονος A: the words δ 'Αμυθάονος were condemned as a gloss by Heyne and are omitted by Hercher and Wagner.

<sup>1</sup> Compare Homer, Od. xi. 258 sq.; Tzetzes, Schol. on

Lycophron, 175.

<sup>&</sup>lt;sup>2</sup> As to the mode in which Melampus learned the language of birds, and with it the art of divination, from serpents in return for the kindness which he had shown to their species, see Scholiast on Apollonius Rhodius, Argon. i. 118; compare Eustathius on Homer, Od. xi. 292, p. 1685; Pliny, Nat. Hist. x. 137. Helenus and Cassandra are said to have acquired their prophetic power in like manner. As children they were left overnight in a temple of Apollo, and in the morning serpents were found licking their ears. See Scholiast on Homer, Il. vii. 44; Tzetzes, Schol. on Lycophron, Introd. vol. i. pp.

# THE LIBRARY, I. IX. 11-12

daughter of Salmoneus, by whom he had sons, Aeson, Amythaon, and Pheres. Amythaon dwelt in Pylus and married Idomene, daughter of Pheres, and there were born to him two sons, Bias and Melampus. The latter lived in the country, and before his house there was an oak, in which there was a lair of snakes. His servants killed the snakes, but Melampus gathered wood and burnt the reptiles, and reared the young ones. And when the young were full grown, they stood beside him at each of his shoulders as he slept, and they purged his ears with their tongues. He started up in a great fright, but understood the voices of the birds flying overhead, and from what he learned from them he foretold to men what should come to pass.<sup>2</sup> He acquired besides the art of taking the auspices, and having fallen in with Apollo at the Alpheus he was ever after an excellent soothsaver.

Bias wooed Pero, daughter of Neleus.3 But as there were many suitors for his daughter's hand,

266 sq., ed. C. G. Müller. Porphyry said that perhaps we and all men might have understood the language of all animals if a serpent had washed our ears (De abstinentia, iii. 4). In the folk-tales of many lands, men are said to have obtained a knowledge of the language of animals from serpents, either by eating the flesh of serpents or in other ways. See my article, "The Language of Animals," The Archaeological

Review, i. (1888), pp. 166 sqq.

The following romantic tale of the wooing of Pero is told also by the Scholiast on Homer (Od. xi. 287). It is repeated also in substantially the same form by Eustathius, on Homer, Od. xi. 292, p. 1685. Compare Scholiast on Theocritus, iii. 43: Scholiast on Apollonius Rhodius, i. 118; Propertius, ii. 3. 51 sqq. A summary of the story, shorn of its miraculous elements, is given by Homer (Od. xi. 287-297, xv. 225-238) and Pausanias (iv. 36. 3). See Appendix, "Melampus and the kine of Phylacus."

δώσειν έφη τῶ τὰς Φυλάκου 1 βόας κομίσαντι αὐτῶ. αὐται δὲ ἦσαν ἐν Φυλάκη, καὶ κύων εφύλασσεν αὐτὰς οὖ οὖτε ἄνθρωπος οὔτε θηρίον πέλας έλθεῖν ἠδύνατο. ταύτας ἀδυνατῶν Βίας τὰς βόας κλέψαι παρεκάλει τὸν ἀδελφὸν συλλαβέσθαι. Μελάμπους δὲ ὑπέσχετο, καὶ προεῖπεν ὅτι φωραθήσεται κλέπτων καὶ δεθεὶς ἐνιαυτὸν οὕτω τὰς βόας λήψεται. μετὰ δὲ τὴν υπόσχεσιν είς Φυλάκην ἀπήει καί, καθάπερ προείπε, φωραθείς ἐπὶ τῆ κλο<math>πη δέσμιος  $^2$  ἐν οἰκήματι ἐφυλάσσετο. λειπομένου δὲ τοῦ ἐνιαυτοῦ βραχέος χρόνου, τῶν κατὰ τὸ κρυφαῖον<sup>3</sup> της στέγης σκωλήκων ακούει, τοῦ μὲν ἐρωτῶντος πόσον ήδη μέρος τοῦ δοκοῦ διαβέβρωται, τῶν δὲ άποκρινομένων 4 λοιπον ελάγιστον είναι. καὶ ταχέως εκέλευσεν αύτον είς έτερον οϊκημα μεταγαγείν, γενομένου δε τούτου μετ' οὐ πολὺ συνέπεσε τὸ οἴκημα. θαυμάσας δὲ Φύλακος, καὶ μαθων ὅτι ἐστὶ μάντις ἄριστος, λύσας παρεκά-λεσεν εἰπεῖν ὅπως αὐτοῦ τῷ παιδὶ Ἰφίκλῳ παῖδες γένωνται. ὁ δὲ ὑπέσχετο ἐψ' ῷ τὰς βόας λήψεται. καὶ καταθύσας ταύρους δύο καὶ μελίσας τούς οίωνούς προσεκαλέσατο παραγενομένου δέ αίγυπιοῦ, παρὰ τούτου μανθάνει δη ὅτι Φύλακός ποτε κριοὺς τέμνων ἐπὶ τῶν αἰδοίων 5 παρὰ τῷ Ἰφίκλῷ τὴν μάχαιραν ἡμαγμένην ἔτι κατέθετο, δείσαντος δὲ τοῦ παιδὸς καὶ φυγόντος αὖθις κατὰ της ίερας δρυὸς αὐτην ἔπηξε, καὶ ταύτην ἀμφι-

<sup>2</sup> δέσμιος Bekker: δεσμοῖς Α.

<sup>1</sup> Φυλάκου Α, Westermann, Müller: 'Ιφίκλου Aegius, Heyne, Bekker, Hercher, Wagner.

 $<sup>^3</sup>$  κρυφαΐον  $RR^aB$ : κορυφαΐον C,  $PR^c$  in the margin: ὀροφιαΐον Faber, Hercher.  $^4$  ἀποκρινομένων R: ἀποκριναμένων A.  $^5$  αἰδοίων R: αἰβίων A: ἀγρῶν Heyne, Westermann, Bekker.

## THE LIBRARY, I. 1X. 12

Neleus said that he would give her to him who should bring him the kine of Phylacus. These were in Phylace, and they were guarded by a dog which neither man nor beast could come near. Unable to steal these kine, Bias invited his brother to help him. Melampus promised to do so, and foretold that he should be detected in the act of stealing them, and that he should get the kine after being kept in bondage for a year. After making this promise he repaired to Phylace and, just as he had foretold, he was detected in the theft and kept a prisoner in a cell. When the year was nearly up, he heard the worms in the hidden part of the roof, one of them asking how much of the beam had been already gnawed through, and others answering that very little of it was left. At once he bade them transfer him to another cell, and not long after that had been done the cell fell in. Phylacus marvelled, and perceiving that he was an excellent soothsayer, he released him and invited him to say how his son Iphiclus might get children. Melampus promised to tell him, provided he got the kine. And having sacrificed two bulls and cut them in pieces he summoned the birds; and when a vulture came, he learned from it that once, when Phylacus was gelding rams, he laid down the knife, still bloody, beside Iphiclus, and that when the child was frightened and ran away, he stuck the knife on the sacred oak,1 and the

<sup>&</sup>lt;sup>1</sup> According to the Scholiast on Homer (Od. xi. 287 and 290) and Eustathius (on Homer, Od. xi. 292, p. 1685), the tree was not an oak but a wild pear-tree ( $\check{\alpha}\chi\epsilon\rho\delta\sigma s$ ).

τροχάσας <sup>1</sup> ἐκάλυψεν ὁ φλοιός. ἔλεγεν οὖν, εὖρεθείσης τῆς μαχαίρας εἰ ξύων τὸν ἰὸν ἐπὶ ἡμέρας δέκα Ἰφίκλω δῷ πιεῖν, παῖδα γεννήσειν. ταῦτα μαθὼν παρ' αἰγυπιοῦ Μελάμπους τὴν μὲν μάχαιραν εὖρε, τῷ δὲ Ἰφίκλω τὸν ἰὸν ξύσας ἐπὶ ἡμέρας δέκα δέδωκε πιεῖν, καὶ παῖς αὐτῷ Ποδάρκης ἐγένετο. τὰς δὲ βόας εἰς Πύλον ἤλασε, καὶ τῷ ἀδελφῷ τὴν Νηλέως θυγατέρα λαβὼν ἔδωκε. καὶ μέχρι μέν τινος ἐν Μεσσήνη κατώκει, ὡς δὲ τὰς ἐν Ἄργει γυναῖκας ἐξέμηνε Διόνυσος, ἐπὶ ² μέρει τῆς ³ βασιλείας ἰασάμενος αὐτὰς ἐκεῖ μετὰ Βίαντος κατώκησε.

Βίαντος δὲ καὶ Πηροῦς Ταλαός, οὖ καὶ Λυσιμάχης τῆς "Αβαντος τοῦ Μελάμποδος "Αδραστος Παρθενοπαῖος Πρῶναξ Μηκιστεὺς 'Αριστόμαχος 'Εριφύλη, ἡν 'Αμφιάραος γαμεῖ. Παρθενοπαίου δὲ Πρόμαχος ἐγένετο, ὃς μετὰ τῶν ἐπιγόνων ἐπὶ Θήβας ἐστρατεύθη, Μηκιστέως δὲ Εὐρύαλος, ὸς ἡκεν εἰς Τροίαν. Πρώνακτος δὲ ἐγένετο Λυκοῦργος, 'Αδράστου δὲ καὶ 'Αμφιθέας τῆς Πρώνακτος θυγατέρες μὲν 'Αργεία Δηιπύλη Αἰγιάλεια, παῖ-

δες δὲ Αἰγιαλεὺς <καὶ> Κυάνιππος.

14 Φέρης δὲ ὁ Κρηθέως Φερὰς ἐν Θεσσαλία κτίσας ἐγέννησεν ᾿Αδμητον καὶ Λυκοῦργον. Λυκοῦργος μὲν οὖν περὶ Νεμέαν κατώκησε, γήμας δὲ Εὐρυδίκην, ὡς δὲ ἔνιοί φασιν ᾿Αμφιθέαν, ἐγέννησεν ᾿Οφέλτην <τὸν ὕστερον>⁴ κληθέντα ᾿Αρχέ-15 μορον. ᾿Αδμήτου δὲ βασιλεύοντος τῶν Φερῶν, ἐθήτευσεν ᾿Απόλλων αὐτῷ μνηστευομένω τὴν

ἀμφιτροχάσας R: ἀμφιτροχάσας A.
 ἐπὶ R: ὑπὸ A.
 ὅπὶς R: τοῦ A.
 τὸν ὕστερον added by Hercher.

# THE LIBRARY, I. IX. 12-15

bark encompassed the knife and hid it. He said, therefore, that if the knife were found, and he scraped off the rust, and gave it to Iphiclus to drink for ten days, he would beget a son. Having learned these things from the vulture, Melampus found the knife, scraped the rust, and gave it to Iphiclus for ten days to drink, and a son Podarces was born to him.¹ But he drove the kine to Pylus, and having received the daughter of Neleus he gave her to his brother. For a time he continued to dwell in Messene, but when Dionysus drove the women of Argos mad, he healed them on condition of receiving part of the kingdom, and settled down there with Bias.²

Bias and Pero had a son Talaus, who married Lysimache, daughter of Abas, son of Melampus, and had by her Adrastus, Parthenopaeus, Pronax, Mecisteus, Aristomachus, and Eriphyle, whom Amphiaraus married. Parthenopaeus had a son Promachus, who marched with the Epigoni against Thebes; 3 and Mecisteus had a son Euryalus, who went to Troy. 4 Pronax had a son Lycurgus; and Adrastus had by Amphithea, daughter of Pronax, three daughters, Argia, Deipyle, and Aegialia, and two sons, Aegialeus

and Cyanippus.

Pheres, son of Cretheus, founded Pherae in Thessaly and begat Admetus and Lycurgus. Lycurgus took up his abode at Nemea, and having married Eurydice, or, as some say, Amphithea, he begat Opheltes, afterwards called Archemorus. When Admetus reigned over Pherae, Apollo served him as his thrall, 6 while Admetus

Compare Apollodorus, Epitome, iii. 20, with the note.

<sup>&</sup>lt;sup>2</sup> See below, ii. 2. 2; Diodorus Siculus, ii. 68.4; Pausanias, ii. 18. 4.

<sup>Compare below, iii. 7. 2.
See Homer, Il. ii. 565 sq.
See below, iii. 6. 4.
See below, iii. 10. 4.</sup> 

Πελίου θυγατέρα "Αλκηστιν. ἐκείνου ¹ δὲ δώσειν ἐπαγγειλαμένου ² τὴν θυγατέρα τῷ καταζεύξαντι ἄρμα λέοντος καὶ κάπρου, ' 'Απόλλων ζεύξας ἔδωκεν ὁ δὲ κομίσας πρὸς Πελίαν "Αλκηστιν λαμβάνει. θύων δὲ ἐν τοῖς γάμοις ἐξελάθετο 'Αρτέμιδι θῦσαι· διὰ τοῦτο τὸν θάλαμον ἀνοίξας εὖρε δρακόντων σπειράμασι <sup>4</sup> πεπληρωμένον. 'Απόλλων δὲ εἰπὼν ἐξιλάσκεσθαι τὴν θεόν, ἢτήσατο παρὰ <sup>5</sup> μοιρῶν ἵνα, ὅταν 'Αδμητος μέλλη τελευτᾶν, ἀπολυθῆ τοῦ θανάτου, ἂν ἑκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔληται. ' ὡς δὲ ἢλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, "Αλκηστις ὑπεραπέθανε. καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη, ὡς δὲ ἔνιοι λέγουσιν, ' Ηρακλῆς <πρὸς αὐτὸν ἀνεκόμισε> <sup>7</sup> μαχεσάμενος "Αιδη. Αἴσονος δὲ τοῦ Κρηθέως καὶ Πολυμήδης τῆς

Αΐσονος δέ του Κρηθέως και Πολυμήδης της Αυτολύκου Ίάσων. ούτος ὤκει ἐν Ἰωλκῷ, τῆς

1 ἐκείνου Heyne, Hercher, Wagner: ἐκείνφ MSS., Westermann, Müller, Bekker.

² ἐπαγγειλαμένου. The MSS. add πελλίου (Πελίου), which is deleted by Hercher and Wagner, following Heyne.

3 λέοντος και κάπρου Heyne: λεόντων και κάπρων Α.

4 σπειράμασι Heyne: σπείραμα A.

5 παρὰ RRa: περλ A.

<sup>6</sup> ξληται. The MSS add πατὴρ ἡ μήτηρ ἡ γυνή. These words are retained by Westermann and Müller, but omitted by Bekker, Hercher, and Wagner, following Heyne.

<sup>7</sup> < πρδς αὐτὸν ἀνεκόμισε >. Omitted in the MSS.: restored

by Fischer and Wagner from Zenobins, Cent. i. 18.

<sup>2</sup> That is, Persephone.

<sup>&</sup>lt;sup>1</sup> Compare Hyginus, Fab. 50 and 51.

<sup>&</sup>lt;sup>3</sup> This pathetic story is immortalized by Euripides in his noble tragedy *Alcestis*, happily still extant. Compare

## THE LIBRARY, I. IX. 15-16

wooed Alcestis, daughter of Pelias. Now Pelias had promised to give his daughter to him who should yoke a lion and a boar to a car, and Apollo yoked and gave them to Admetus, who brought them to Pelias and so obtained Alcestis.1 But in offering a sacrifice at his marriage, he forgot to sacrifice to Artemis; therefore when he opened the marriage chamber he found it full of coiled snakes. Apollo bade him appease the goddess and obtained as a favour of the Fates that, when Admetus should be about to die, he might be released from death if someone should choose voluntarily to die for him. And when the day of his death came neither his father nor his mother would die for him, but Alcestis died in his stead. But the Maiden 2 sent her up again, or, as some say, Hercules fought with Hades and brought her up to him.3

Aeson, son of Cretheus, had a son Jason by Polymede, daughter of Autolycus. Now Jason dwelt in

Zenobius, Cent. i. 18, which to a certain extent agrees verbally with this passage of Apollodorus. The tale of Admetus and Alcestis has its parallel in history. Once when Philip II. of Spain had fallen ill and seemed like to die, his fourth wife, Anne of Austria, "in her distress, implored the Almighty to spare a life so important to the welfare of the kingdom and of the church, and instead of it to accept the sacrifice of her own. Heaven, says the chronicler, as the result showed, listened to her prayer. The king recovered; and the queen fell ill of a disorder which in a few days terminated fatally." So they laid the dead queen to her last rest, with the kings of Spain, in the gloomy pile of the Escurial among the wild and barren mountains of Castile; but there was no Hercules to complète the parallel with the Greek legend by restoring her in the bloom of life and beauty to the arms of her husband. See W. H. Prescott, History of the Reign of Philip the Second, bk. vi. chap. 2, at the end.

δὲ Ἰωλκοῦ Πελίας ἐβασίλευσε μετὰ Κρηθέα, ὧ χρωμένω περί της βασιλείας έθέσπισεν ο θεός τον μονοσάνδαλον φυλάξασθαι. το μεν οὖν πρῶτον ἢγνόει τον χρησμόν, αὖθις δε ὕστερον αὐτον ἔγνω. τελῶν γὰρ ἐπὶ τῆ θαλάσση Ποσειδῶνι θυσίαν¹ ἄλλους τε πολλοὺς ἐπὶ ταύτη καὶ τὸν 'Ιάσονα μετεπέμψατο. ὁ δὲ πόθφ γεωργίας ἐν τοις χωρίοις διατελών έσπευσεν έπι την θυσίαν διαβάίνων δὲ ποταμὸν "Αναυρον ἐξῆλθε μονοσάνδαλος, τὸ ἔτερον ἀπολέσας ἐν τῷ ῥείθρῷ πέδιλον. θεασάμενος δὲ Πελίας αὐτὸν καὶ τὸν χρησμὸν συμβαλὼν ἠρώτα προσελθών, τί² ἃν ἐποίησεν ἐξουσίαν ἔχων, εἰ λόγιον ἢν αὐτῷ πρός τινος φονευθήσεσθαι των πολιτων. ο δέ, είτε ἐπελθὸν άλλως, εἴτε διὰ μῆνιν "Ηρας, ἵν' ἔλθοι κακὸν Μήδεια Πελία (την γὰρ "Ηραν οὐκ ἐτίμα), "Τὸ χρυσόμαλλον δέρας" ἔφη "προσέταττον ἂν φέρειν αὐτῷ." τοῦτο Πελίας ἀκούσας εὐθὺς ἐπὶ τὸ δέρας  $\epsilon \lambda \theta \epsilon \hat{\imath} v^3$   $\epsilon \kappa \epsilon \lambda \epsilon \upsilon \sigma \epsilon \nu$  αὐτόν. τοῦτο δ $\epsilon \epsilon \nu$ Κόλχοις ην <έν> "Αρεος άλσει κρεμάμενον έκ δρυός, έφρουρείτο δε ύπο δράκουτος άύπνου.

Έπὶ τοῦτο πεμπόμενος Ἰάσων Ἄργον παρεκάλεσε τὸν Φρίξου, κἀκεῖνος ᾿Αθηνᾶς ὑποθεμένης

<sup>1</sup> θυσίαν ER, Zenobius, Cent. iv. 92: θυσίας A.

<sup>&</sup>lt;sup>2</sup> τί Ε, Zenobius, Cent. iv. 92: τίς Α.

<sup>&</sup>lt;sup>3</sup> ἐλθεῖν A, Zenobius, Cent. iv. 92: πλεῖν Ε.

<sup>&</sup>lt;sup>1</sup> For the story of Pelias and Jason, see Pindar, *Pyth.* iv. 73 (129) sqq., with the Scholia; Apollonius Rhodius, *Argon.* i. 5 sqq.; Tzetzes, *Schol. on Lycophron*, i. 175; Hyginus, *Fab.* 12 and 13; Servius, on Virgil, *Ecl.* iv. 34; Lactantius Placidus, on Statius, *Theb.* iii. 516. The present passage of Apollodorus is copied almost literally, but as usual without acknowledgment, by Zenobius, *Cent.* iv. 92. It was the

## THE LIBRARY, I. 1x. 16

Iolcus, of which Pelias was king after Cretheus.1 But when Pelias consulted the oracle concerning the kingdom, the god warned him to beware of the man with a single sandal. At first the king understood not the oracle, but afterwards he apprehended For when he was offering a sacrifice at the sea to Poseidon, he sent for Jason, among many others, to participate in it. Now Jason loved husbandry and therefore abode in the country, but he hastened to the sacrifice, and in crossing the river Anaurus he lost a sandal in the stream and landed with only one. When Pelias saw him, he bethought him of the oracle, and going up to Jason asked him what, supposing he had the power, he would do if he had received an oracle that he should be murdered by one of the citizens. Jason answered, whether at haphazard or instigated by the angry Hera in order that Medea should prove a curse to Pelias, who did not honour Hera, "I would command him," said he, "to bring the Golden Fleece." No sooner did Pelias hear that than he bade him go in quest of the fleece. Now it was at Colchis in a grove of Ares, hanging on an oak and guarded by a sleepless dragon.2

Sent to fetch the fleece, Jason called in the help of Argus, son of Phrixus; and Argus, by Athena's advice,

regular custom of Aetolian warriors to go with the left foot shod and the right foot unshod. See Macrobius, Sat. v. 18–21, quoting Euripides and Aristotle; Scholiast on Pindar, Pyth. iv. 133. So the two hundred men who broke through the Spartan lines at the siege of Plataea were shod on the left foot only (Thucydides, iii. 22). Virgil represents some of the rustic militia of Latium marching to war with their right feet shod and their left feet bare (Aen. vii. 689 sq.). As to the custom, see Taboo and the Perils of the Soul, pp. 311 sqq.

<sup>2</sup> See Apollonius Rhodius, Argon. ii. 1268-1270, iv. 123

sqq. 163.

πεντηκόντορον ναῦν κατεσκεύασε τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος ᾿Αργώ· κατὰ δὲ τὴν πρῷραν ἐνήρμοσεν ᾿Αθηνᾶ φωνῆεν ¹ φηγοῦ τῆς Δωδωνίδος ξύλον. ώς δὲ ἡ ναῦς κατεσκευάσθη, χρωμένω ὁ θεὸς αὐτῷ πλεῖν ἐπέτρεψε συναθροίσαντι τους άρίστους της Έλλάδος. οί δὲ συναθροισθέντες εἰσὶν οίδε Τῖφυς Αγνίου,2 δς ἐκυβέρνα τὴν ναῦν, Ὀρφεὺς Οἰάγρου, Ζήτης καὶ Κάλαϊς Βορέου, Κάστωρ καὶ Πολυδεύκης Διός, Τελαμών καὶ Πηλεύς Αἰακοῦ, Ἡρακλῆς Διός, Θησεύς Αἰγέως,3 Ίδας καὶ Λυγκεύς 'Αφαρέως, 'Αμφιάραος 'Οικλέους, Καινεύς Κορώνου,5 Παλαίμων Ἡφαίστου ἡ Αἰτωλοῦ, Κηφεὺς ᾿Αλεοῦ, Λαέρτης 'Αρκεισίου, Αὐτόλυκος Έρμοῦ, 'Αταλάντη Σχοινέως, Μενοίτιος "Ακτορος, "Ακτωρ Ίππάσου, "Αδμητος Φέρητος, "Λκαστος Πελίου, Εὔρυτος Έρμοῦ, Μελέαγρος Οἰνέως, 'Αγκαῖος Λυκούργου, Εύφημος Ποσειδώνος, Ποίας Θαυμάκου, Βούτης Τελέοντος, Φάνος καὶ Στάφυλος Διονύσου, Έργενος Ποσειδώνος, Περικλύμενος Νηλέως, Αὐγέας 'Ηλίου, 'Ίφικλος Θεστίου, 'Αργος Φρίξου, Εὐρύαλος Μηκιστέως, Πηνέλεως Ίππάλμου, 6 Λήιτος 'Αλέκτορος, 7 Ίφιτος Ναυ-

3 θησεύς Αίγέως Aegius: αίγεύς θησέως Α.

4 'Οικλέους Aegius: loκλέους A.

<sup>&</sup>lt;sup>1</sup>  $\phi \omega \nu \hat{\eta} \epsilon \nu \text{ ER}$ :  $\phi \omega \nu \hat{\eta} \text{ A}$ . <sup>2</sup> 'Aγνίου Aegius: ἀγρίου A.

<sup>&</sup>lt;sup>5</sup> Καινέως Κόρωνος Aegius: Κόρωνος Καινέως Clavier, Hercher.
<sup>6</sup> Ἡππάλμου Α: Ἡππάλκμου Scholiast on Homer, 11. ii. 494: Ἡππαλκίμου Diodorus Siculus, iv. 67. 7.

<sup>7 &#</sup>x27;Αλεκτρυόνος Homer, Il. xvii. 602, with the Scholiast: 'Ηλεκτρυόνος Diodorus Siculus, iv. 67. 7.

<sup>&</sup>lt;sup>1</sup> Compare Apollonius Rhodius, Argon. i. 524 sqq., iv. 580 sqq.; Tzetzes, Schol. on Lycophron, 175. The following

# THE LIBRARY, I. IX. 16

built a ship of fifty oars named Argo after its builder; and at the prow Athena fitted in a speaking timber from the oak of Dodona. When the ship was built, and he inquired of the oracle, the god gave him leave to assemble the nobles of Greece and sail away. And those who assembled were as follow:2 Tiphys, son of Hagnias, who steered the ship; Orpheus, son of Oeagrus; Zetes and Calaïs, sons of Boreas; Castor and Pollux, sons of Zeus; Telamon and Peleus, sons of Aeacus; Hercules, son of Zeus; Theseus, son of Aegeus; Idas and Lynceus, sons of Aphareus; Amphiaraus, son of Oicles; Caeneus, son of Coronus; Palaemon, son of Hephaestus or of Aetolus; Cepheus, son of Aleus; Laertes son of Arcisius; Autolycus, son of Hermes; Atalanta, daughter of Schoeneus; Menoetius, son of Actor; Actor, son of Hippasus; Admetus, son of Pheres; Acastus, son of Pelias; Eurytus, son of Hermes; Meleager, son of Oeneus; Ancaeus, son of Lycurgus; Euphemus, son of Poseidon; Poeas, son of Thaumacus; Butes, son of Teleon; Phanus and Staphylus, sons of Dionysus; Erginus, son of Poseidon; Periclymenus, son of Neleus; Augeas, son of the Sun; Iphiclus, son of Thestius; Argus, son of Phrixus; Euryalus, son of Mecisteus; Peneleus, son of Hippalmus; Leitus, son of Alector; Iphitus, son of Naubolus;

narrative of the voyage of the Argo is based mainly on the Argonautica of Apollonius Rhodius. As to the voyage of the Argonauts, see further Pindar, Pyth. iv. 156 (276) sqq.; Diodorus Siculus, iv. 40-49: Orphica, Argonautica; Tzetzes, Schol. on Lycophron, 175; Hyginus, Fab. 12, 14-23; Ovid, Metamorph. vii. 1 sqq.; Valerius Flaccus, Argonautica.

<sup>2</sup> For lists of the Argonauts, see Pindar, *Pyth.* iv. 171 sqq.; Apollonius Rhodius, *Argon.* i. 20 sqq.; *Orphica, Argonautica*, 119 sqq.; Valerius Flaccus, *Argon.* i. 352 sqq.; Hyginus, *Fab.* 14.

βόλου, 'Ασκάλαφος καὶ 'Ιάλμενος ' 'Αρεος, 'Ασ-

τέριος Κομήτου, Πολύφημος Έλάτου. Οὖτοι ναυαρχοῦντος Ιάσονος ἀναχθέντες προσίσχουσι Λήμνω. ἔτυχε δὲ ἡ Λῆμνος ἀνδρῶν τότε οῦσα ἔρημος, βασιλευομένη δὲ ὑπὸ Ὑψιπύλης της Θόαντος δι' αιτίαν τήνδε. αι Λήμνιαι την 'Αφροδίτην οὐκ ἐτίμων ἡ δὲ αὐταῖς ἐμβάλλει δυσοσμίαν, καὶ διὰ τοῦτο οἱ γήμαντες αὐτὰς ἐκ της πλησίου Θράκης λαβόντες αίχμαλωτίδας συνευνάζοντο αὐταῖς. ἀτιμαζόμεναι δὲ αἱ Λήμνιαι τούς τε πατέρας καὶ τοὺς ἄνδρας φονεύουσι· μόνη δὲ ἔσωσεν Ύψιπύλη τὸν ἐαυτῆς πατέρα κρύψασα Θόαντα. προσσχόντες οὖν τότε γυναικοκρατουμένη τη Λήμνω μίσγονται ταις γυναιξίν. Ύψιπύλη δὲ Ἰάσονι συνευνάζεται, καὶ γεννά παίδας Εύνηον και Νεβροφόνον.

'Απὸ Λήμνου δὲ προσίσχουσι Δολίοσιν, δυ 18 έβασίλευε Κύζικος. οὐτος αὐτοὺς ὑπεδέξατο φιλοφρόνως. νυκτὸς δὲ ἀναχθέντες ἐντεῦθεν καὶ περιπεσόντες άντιπνοίαις, άγνοοῦντες πάλιν τοῖς

<sup>2</sup> Δολίοσιν Aegius: δολίοις ΕΑ.

<sup>1</sup> Ιάλμενος Homer, Il. ii. 512: ἄλμενος Α.

<sup>&</sup>lt;sup>1</sup> As to the visit of the Argonauts to Lemnos, see Apollonius Rhodius, Argon. i. 607 sqq.; Orphica, Argonautica, 473 sqq.; Scholiast on Homer, Il. vii. 468; Valerius Flaccus, Argon. ii. 77 sqq.; Hyginus, Fab. 15. As to the massacre of the men of Lemnos by the women, see further Herodotus, vi. 138; Apostolius, Cent. x. 65; Zenobius, Cent. iv. 91; Scholiast on Apollonius Rhodius, Argon, i. 609, 615. The visit of the Argonauts to Lemnos was the theme of plays by Aeschylus and Sophocles. See Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 79, 215 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, ii. 51 sqq. The Lemnian traditions have been interpreted as evidence of a former custom of gynocracy, or

### THE LIBRARY, I. IX. 16-18

Ascalaphus and Ialmenus, sons of Ares; Asterius, son of Cometes; Polyphemus, son of Elatus.

These with Jason as admiral put to sea and touched at Lemnos. At that time it chanced that Lemnos was bereft of men and ruled over by a queen, Hypsipyle, daughter of Thoas, the reason of which was as follows. The Lemnian women did not honour Aphrodite, and she visited them with a noisome smell; therefore their spouses took captive women from the neighbouring country of Thrace and bedded with them. Thus dishonoured, the Lemnian women murdered their fathers and husbands, but Hypsipyle alone saved her father Thoas by hiding him. So having put in to Lemnos, at that time ruled by women, the Argonauts had intercourse with the women, and Hypsipyle bedded with Jason and bore sons, Euneus and Nebrophonus.

And after Lemnos they landed among the Doliones, of whom Cyzicus was king.<sup>2</sup> He received them kindly. But having put to sea from there by night and met with contrary winds, they lost their bearings and landed again among the Doliones.

the rule of men by women, in the island. See J. J. Bachofen, Das Mutterrecht (Stuttgart, 1861), pp. 84 sqq. Every year the island of Lemnos was purified from the guilt of the massacre and sacrifices were offered to the dead. The ceremonies lasted nine days, during which all fires were extinguished in the island, and a new fire was brought by ship from Delos. If the vessel arrived before the sacrifices to the dead had been offered, it might not put in to shore or anchor, but had to cruise in the offing till they were completed. See Philostratus, Heroica, xx. 24.

<sup>2</sup> As to the visit of the Argonauts to the Doliones and the death of King Cyzicus, see Apollonius Rhodius, *Argon.* i. 935-1077; *Orphica, Argonautica*, 486 sqq.; Valerius Flaccus,

Argon. ii. 634 sqq., iii. 1 sqq.; Hyginus, Fab. 16.

Δολίοσι προσίσχουσιν. οἱ δὲ νομίζοντες Πελασγικὸν εἶναι στρατόν (ἔτυχον γὰρ ὑπὸ Πελασγῶν συνεχῶς πολεμούμενοι) μάχην τῆς νυκτὸς συνάπτουσιν ἀγνοοῦντες πρὸς ἀγνοοῦντας. κτείναντες δὲ πολλοὺς οἱ ᾿Αργοναῦται, μεθ᾽ ὧν καὶ Κύζικον, μεθ᾽ ἡμέραν, ὡς ἔγνωσαν, ἀποδυράμενοι τάς τε κόμας ἐκείραντο καὶ τὸν Κύζικον πολυτελῶς ἔθαψαν. καὶ μετὰ τὴν ταφὴν πλεύσαντες Μυσία

προσίσχουσιν.

19

Ένταῦθα δὲ Ἡρακλέα καὶ Πολύφημον κατέλιπον. "Υλας γὰρ ὁ Θειοδάμαντος παῖς, Ἡρακλέους δὲ ἐρώμενος, ἀποσταλεὶς ὑδρεύσασθαι διὰ κάλλος ὑπὸ νυμφῶν ἡρπάγη. Πολύφημος δὲ ἀκούσας αὐτοῦ βοήσαντος, σπασάμενος τὸ ξίφος ἐδίωκεν,¹ ὑπὸ ληστῶν ἄγεσθαι νομίζων. καὶ δηλοῦ συντυχόντι Ἡρακλεῖ. ζητούντων δὲ ἀμφοτέρων τὸν "Υλαν ἡ ναῦς ἀνήχθη, καὶ Πολύφημος μὲν ἐν Μυσία κτίσας πόλιν Κίον² ἐβασίλευσεν, Ἡρακλῆς δὲ ὑπέστρεψεν εἰς "Αργος. Ἡρόδωρος³ δὲ αὐτὸν οὐδὲ τὴν ἀρχήν φησι πλεῦσαι τότε, ἀλλὰ παρ' Όμφάλη δουλεύειν. Φερεκύδης δὲ αὐτὸν ἐν 'Αφεταῖς τῆς Θεσσαλίας ἀπολειφθῆναι λέγει, τῆς 'Αργοῦς φθεγξαμένης μὴ δύνασθαι φέρειν τὸ τού-

3 'Ηρόδωρος Faber: 'Ηρόδοτος A.

<sup>1</sup> εδίωκεν Zenobius, Cent. vi. 21, Hercher, Wagner: εδίωξεν ΕΑ. 2 κίον Ε: κίου Α.

<sup>&</sup>lt;sup>1</sup> They lamented for three days and tore out their hair; they raised a mound over the grave, marched round it thrice in armour, performed funeral rites, and celebrated games in honour of the dead man. The mound was to be seen down to later days, and the people of Cyzicus continued to pour libations at it every year. See Apollonius Rhodius, Argon. i. 1057-1077. Compare Orphica, Argonautica, 571 sqq.; Valerius Flaccus, Argon. iii. 332 sqq.

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However, the Doliones, taking them for a Pelasgian army (for they were constantly harassed by the Pelasgians), joined battle with them by night in mutual ignorance of each other. The Argonauts slew many and among the rest Cyzicus; but by day, when they knew what they had done, they mourned and cut off their hair and gave Cyzicus a costly burial; and after the burial they sailed away and touched at Mysia.

There they left Hercules and Polyphemus. For Hylas, son of Thiodamas, a minion of Hercules, had been sent to draw water and was ravished away by nymphs on account of his beauty.<sup>3</sup> But Polyphemus heard him cry out, and drawing his sword gave chase in the belief that he was being carried off by robbers. Falling in with Hercules, he told him; and while the two were seeking for Hylas, the ship put to sea. So Polyphemus founded a city Cius in Mysia and reigned as king; but Hercules returned to Argos. However Herodorus says that Hercules did not sail at all at that time, but served as a slave at the court of Omphale. But Pherecydes says that he was left behind at Aphetae in Thessaly, the Argo having declared with human voice that she could not bear

<sup>2</sup> Compare Apollonius Rhodius, Argon. i. 1172 sqq.;

Valerius Flaccus, Argon. iii. 481 sqq.

<sup>4</sup> Compare Apollonius Rhodius, Argon. i. 1321 sqq., 1345 sqq.

<sup>&</sup>lt;sup>3</sup> As to Hylas and Hercules, compare Apollonius Rhodius, Argon. i. 1207 sqq.; Theocritus, Id. xiii.; Antoninus Liberalis, Transform. 26; Orphica, Argonautica, 646 sqq.; Valerius Flaccus, Argon. iii. 521 sqq.; Propertius, i. 20. 17 sqq.; Hyginus, Fab. 14; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 18, 140 (First Vatican Mythographer, 49; Second Vatican Mythographer, 199). It is said that down to comparatively late times the natives continued to sacrifice to Hylas at the spring where he had disappeared, that the priest used to call on him thrice by name, and that the echo answered thrice (Antoninus Liberalis, I.c.).

του βάρος. Δημάρατος δὲ αὐτὸν εἰς Κόλχους πεπλευκότα παρέδωκε· Διονύσιος μὲν γὰρ αὐτὸν καὶ ἡγεμόνα φησὶ τῶν ᾿Αργοναυτῶν γενέσθαι. ᾿Απὸ δὲ Μυσίας ἀπῆλθον εἰς τὴν Βεβρύκων

'Απὸ δὲ Μυσίας ἀπῆλθον εἰς τὴν Βεβρύκων γῆν, ῆς ἐβασίλευεν ''Αμυκος Ποσειδῶνος παῖς καὶ <νύμφης>¹ Βιθυνίδος. γενναῖος δὲ ῶν οὖτος τοὺς προσσχόντας ξένους ἢνάγκαζε πυκτεύειν καὶ τοῦτον τὸν τρόπον ἀνήρει. παραγενόμενος οὖν καὶ τότε ἐπὶ τὴν 'Αργὼ τὸν ἄριστον αὐτῶν εἰς πυγμὴν προεκαλεῖτο.² Πολυδεύκης δὲ ὑποσχόμενος πυκτεύσειν πρὸς αὐτόν, πλήξας κατὰ τὸν ἀγκῶνα ἀπέκτεινε. τῶν δὲ Βεβρύκων ὁρμησάντων πρὸς αὐτόν, ἀρπάσαντες οἱ ἀριστεῖς τὰ ὅπλα πολλοὺς φεύγοντας φονεύουσιν αὐτῶν.

Έντεῦθεν ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησσόν, ἔνθα ὤκει Φινεὺς μάντις τὰς ὄψεις πεπηρωμένος. τοῦτον οἱ μὲν ᾿Αγή-¹ νύμφης added by Hereher, comparing Scholiast on Plato, Laws, vii. p. 796 Α. <sup>2</sup> προεκαλεῖτο Faber: προσεκαλεῖτο Α.

As to the visit of the Argonauts to the Bebryces, and the boxing-match of Pollux with Amyeus, see Apollonius Rhodius, Argon. ii. 1 sqq.; Theoeritus, xxii. 27 sqq.; Orphica, Argonautica, 661 sqq.; Valerius Flaceus, Argon. iv. 99 sqq.; Hygi-

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¹ The opinions of the ancients were much divided as to the share Hercules took in the voyage of the Argo. See Scholiast on Apollonius Rhodius, Argon. i. 1290. In saying that Hercules was left behind in Mysia and returned to Argos, our author follows, as usual, the version of Apollonius Rhodius (Argon. i. 1273 sqq.). According to another version, after Hercules was left behind by the Argo in Mysia, he made his way on foot to Colchis (Theocritus, Id. xiii. 73 sqq.). Herodotus says (i. 193) that at Aphetae in Thessaly the hero landed from the Argo to fetch water and was left behind by Jason and his fellows. From the present passage of Apollodorus it would seem that in this account Herodotus was following Pherecydes. Compare Stephanus Byzantius, s.v. ' $A\phi \epsilon \tau a \ell$ .

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his weight. Nevertheless Demaratus has recorded that Hercules sailed to Colchis; for Dionysius even affirms that he was the leader of the Argonauts.

From Mysia they departed to the land of the Bebryces, which was ruled by King Amycus, son of Poseidon and a Bithynian nymph.<sup>2</sup> Being a doughty man he compelled the strangers that lauded to box and in that way made an end of them. So going to the Argo as usual, he challenged the best man of the crew to a boxing match. Pollux undertook to box against him and killed him with a blow on the elbow. When the Bebryces made a rush at him, the chiefs snatched up their arms and put them to flight with great slaughter.

Thence they put to sea and came to land at Salmydessus in Thrace, where dwelt Phineus, a seer who had lost the sight of both eyes.<sup>3</sup> Some say he

nus, Fab. 17; Lactantius Placidus, on Statius, Theb. iii. 353; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 31, 123 (First Vatican Mythographer, 93; Second Vatican Mythographer, 140). The name of the Bithynian nymph, mother of Amycus, was Melie (Apollonius Rhodius, Argon. ii. 4; Hyginus, Fab. 17; Servius, on Virgil, Aen. v. 373).

<sup>3</sup> As to Phineus and the Harpies, see Apollonius Rhodius, Argon. ii. 176 sqq., with the Scholia on vv. 177, 178, 181; Scholiast on Homer, Od. xii. 69; Valerius Flaccus, Argon. iv. 422 sqq.; Hyginus, Fab. 19; Servius, on Virgil, Aen. iii. 209; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 9 sq., 124 (First Vatican Mythographer, 27; Second Vatican Mythographer, 142). Aeschylus and Sophocles composed tragedies on the subject of Phineus. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 83, 284 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 311 sqq. The classical description of the Harpies is that of Virgil (Aen. iii. 225 sqq.). Compare Hesiod, Theog. 265–269. In his account of the visit of the Argonauts to Phineus, the rationalistic Diodorus Siculus (iv. 43 sq.) omits all mention of the Harpies.

νορος είναι λέγουσιν, οί δὲ Ποσειδώνος υίόν καὶ πηρωθηναί φασιν αὐτὸν οἱ μὲν ὑπὸ θεῶν, ὅτι προέλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ ὑπὸ Βορέου καὶ τῶν ᾿Αργοναυτῶν, ὅτι πεισθεὶς μητρυιά τους ιδίους ετύφλωσε παίδας, τινες δε ύπο Ποσειδώνος, ὅτι τοῖς Φρίξου παισὶ τὸν ἐκ Κόλ-χων εἰς τὴν Ἑλλάδα πλοῦν ἐμήνυσεν. ἔπεμψαν δὲ αὐτῷ καὶ τὰς ἀρπυίας οἱ θεοί· πτερωταὶ δὲ ησαν αίται, καὶ ἐπειδη το Φινει παρετίθετο τράπεζα, έξ οὐρανοῦ καθιπτάμεναι τὰ μέν πλείονα ἀνήρπαζον, ὀλίγα δὲ ὅσα ὀσμῆς ἀνάπλεα κατέλειπον, ώστε μη δύνασθαι προσενέγκασθαι. βουλομένοις δὲ τοῖς ᾿Αργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν ἀρπυιῶν αὐτὸν ἐὰν ἀπαλλάξωσιν. οἱ δὲ παρέθέσαν αὐτῶ τράπεζαν έδεσμάτων, ἄρπυιαι δὲ έξαίφνης σύν βοή καταπτάσαι την τροφην ήρπασαν. 2 θεασάμενοι δε οί Βορέου παίδες Ζήτης καὶ Κάλαϊς, ὄντες πτερωτοί, σπασάμενοι τὰ ξίφη δι' ἀέρος ἐδίωκον. ἦν δὲ ταῖς ἀρπυίαις χρεών τεθνάναι ὑπὸ τῶν Βορέου παίδων, τοῖς δὲ Βορέου παισὶ τότε τελευτήσειν ὅταν διώκοντες μὴ καταλάβωσι. διωκομένων δὲ τῶν άρπυιῶν ἡ μὲν κατὰ Πελοπόννησον είς τὸν Τίγρην ποταμὸν έμπίπτει, δς νῦν ἀπ' ἐκείνης Αρπυς καλείται ταύτην δὲ οί μεν Νικοθόην οί δε 'Αελλόπουν καλουσιν. ή δε έτέρα καλουμένη 'Ωκυπέτη, ώς δὲ ἔνιοι 'Ωκυθόη (Ἡσίοδος δὲ λέγει αὐτὴν Ὠκυπόδην), αὕτη κατά τὴν Προποντίδα φεύγουσα μέχρις Ἐχινάδων ἡλθε νήσων, αι νῦν ἀπ' ἐκείνης Στροφάδες καλοῦν-

 $<sup>^{1}</sup>$  ἐπειδή Bekker: ἐπειδάν EA: ἐπειδάν . . . παρατίθοιτο (for MS. παρετίθετο) Hercher.  $^{2}$  ἥρπασαν E: ἤρπαζον A.

## THE LIBRARY, I. IX. 21

was a son of Agenor,1 but others that he was a son of Poseidon, and he is variously alleged to have been blinded by the gods for foretelling men the future; or by Boreas and the Argonauts because he blinded his own sons at the instigation of their stepmother; 2 or by Poseidon, because he revealed to the children of Phrixus how they could sail from Colchis to Greece. The gods also sent the Harpies to him. These were winged female creatures, and when a table was laid for Phineus, they flew down from the sky and snatched up most of the victuals, and what little they left stank so that nobody could touch it. When the Argonauts would have consulted him about the voyage, he said that he would advise them about it if they would rid him of the Harpies. So the Argonauts laid a table of viands beside him, and the Harpies with a shriek suddenly pounced down and snatched away the food. When Zetes and Calaïs, the sons of Boreas, saw that, they drew their swords and, being winged, pursued them through the air. Now it was fated that the Harpies should perish by the sons of Boreas, and that the sons of Boreas should die when they could not catch up a fugitive. So the Harpies were pursued and one of them fell into the river Tigres in Peloponnese, the river that is now called Harpys after her; some call her Nicothoe, but others Aellopus. But the other, named Ocypete or, according to others, Ocythoe (but Hesiod calls her Ocypode) <sup>3</sup> fled by the Propontis till she came to the Echinadian Islands, which are now called Strophades after her;

<sup>2</sup> See below, iii. 15. 3 note.

 $<sup>^{1}</sup>$  So Apollonius Rhodius ( $Argon_{\cdot}$ ii. 237, 240) and Hyginus (Fab. 19).

<sup>&</sup>lt;sup>3</sup> Hesiod (Theog. 267) calls her Ocypete.

ται· ἐστράφη γὰρ ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἠιόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. ᾿Απολλώνιος δὲ ἐν τοῖς ᾿Αργοναύταις ἔως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι καὶ μηδὲν παθεῖν, δούσας ὅρκον τὸν Φινέα

μηκέτι ἀδικῆσαι.

22

'Απαλλαγεὶς δὲ τῶν άρπυιῶν Φινεὺς ἐμήνυσε τὸν πλοῦν τοῖς 'Αργοναύταις, καὶ περὶ τῶν συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ θάλασσαν. ήσαν δὲ ὑπερμεγέθεις αὖται, συγκρουόμεναι δὲ άλλήλαις ύπὸ τῆς τῶν πνευμάτων βίας τὸν διὰ θαλάσσης πόρον ἀπέκλειον. ἐφέρετο δὲ πολλή μὲν ὑπὲρ¹ αὐτῶν ὁμίχλη πολὺς δὲ πάταγος, ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν διελθεῖν.2 εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἐὰν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας, ἐὰν δὲ ἀπολομένην,³ μὴ πλεῖν Βιάζεσθαι. ταῦτα ἀκούσαντες ἀνήγοντο, καὶ ὡς πλησίον ήσαν των πετρων, άφιασιν έκ της πρώρας πελειάδα της δε ίπταμένης τὰ ἄκρα της ούρας ή σύμπτωσις των πετρων απεθέρισεν.4 άναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας μετ' εἰρεσίας ἐντόνου, συλλαβομένης "Ηρας, διῆλθον,

2 διελθείν Ε: ἐλθείν Α.

4 ἀπεθέρισεν Α: ἀπέθριξεν Ε: ἀπέθρισεν Wagner.

5 εντόνου A: εὐτόνου E, Wagner.

<sup>2</sup> The Clashing Rocks are the islands which the Greeks

<sup>1</sup> ὑπὲρ Bekker: ὑπ' EA: ἀπ' Clavier, Hercher.

<sup>3</sup> ἀπολλυμένην ΕΑ, Wagner: ἀπολυμένην Heyne, Westermann, Müller, Bekker, Hercher.

<sup>&</sup>lt;sup>1</sup> Compare Apollonius Rhodius, Argon. ii. 284-298, who says that previously the islands were called the Floating Isles (*Plotai*).

## THE LIBRARY, I. IX. 21-22

for when she came to them she turned (estraphe) and being at the shore fell for very weariness with her pursuer. But Apollonius in the Argonautica says that the Harpies were pursued to the Strophades Islands and suffered no harm, having sworn an oath that they

would wrong Phineus no more.1

Being rid of the Harpies, Phineas revealed to the Argonauts the course of their voyage, and advised them about the Clashing Rocks 2 in the sea. These were huge cliffs, which, dashed together by the force of the winds, closed the sea passage. Thick was the mist that swept over them, and loud the crash, and it was impossible for even the birds to pass between them. So he told them to let fly a dove between the rocks, and, if they saw it pass safe through, to thread the narrows with an easy mind, but if they saw it perish, then not to force a passage. When they heard that, they put to sea, and on nearing the rocks let fly a dove from the prow, and as she flew the clash of the rocks nipped off the tip of her tail. So, waiting till the rocks had recoiled, with hard rowing and the help of Hera, they passed through, the extremity of the ship's ornamented

called Symplegades. Another name for them was the Wandering Rocks (Planctae) or the Blue Rocks (Planctae). See Herodotus, iv. 85; Apollonius Rhodius, Argon. ii. 317 sq.; Valerius Flaccus, Argon. iv. 561 sq.; Pliny, Nat. Hist. vi. 32; Merry, on Homer, Od. xii. 61; Appendix, "The Clashing Rocks." As to the passage of the Argo between them, see Apollonius Rhodius, Argon. ii. 317 sq., 549–610; Orphica, Argonautica, 683–714; Valerius Flaccus, Argon. iv. 561–702; Orghica, Org

τὰ ἄκρα τῶν ἀφλάστων τῆς νεὼς <sup>1</sup> περικοπείσης, αὶ μὲν οὖν συμπληγάδες ἔκτοτε ἔστησαν· χρεὼν γὰρ ἦν αὐταῖς νεὼς <sup>1</sup> περαιωθείσης στῆναι παντελῶς.

Οἱ δὲ ᾿Αργοναῦται πρὸς Μαριανδυνοὺς παρεγένοντο, κἀκεῖ φιλοφρόνως ὁ βασιλεὺς ὑπεδέξατο Λύκος. ἔνθα θνήσκει μὲν Ἱδμων ὁ μάντις πλήξαντος αὐτὸν κάπρου, θνήσκει δὲ καὶ Τῖφυς, καὶ

την ναῦν 'Αγκαῖος ὑπισχνεῖται κυβερνᾶν.

Παραπλεύσαντες δὲ Θερμώδοντα καὶ Καύκασον ἐπὶ Φᾶσιν ποταμὸν ἦλθον· οὖτος τῆς Κολχικῆς ἐστιν.² ἐγκαθορμισθείσης δὲ τῆς νεὼς ¹ ἦκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἐὰν τοὺς χαλκόποδας ταύρους μόνος καταζεύξη. ἦσαν δὲ ἄγριοι παρ' αὐτῷ ταῦροι δύο, μεγέθει διαφέροντες, δῶρον Ἡφαίστου, οὶ χαλκοῦς μὲν εἰχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. τούτους αὐτῷ ζεύξαντι ἐπέτασσε ³ σπείρειν δράκοντος ὀδόντας· εἰχε γὰρ λαβὼν παρ' ᾿Αθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις. ἀποροῦντος δὲ τοῦ Ἰάσονος

1 νεώς Ε: νηδς A.

<sup>1</sup> Compare Apollonius Rhodius, Argon. ii. 720 sqq.; Orphica, Argonautica, 715 sqq.; Valerius Flaccus, Argon. iv. 733 sqq.;

Hyginus, Fab. 18.

 $<sup>^2</sup>$  έστιν· έγκαθορμισθείσης E, Wagner: έστι  $\gamma \hat{\eta}$ ς· καθορμιθείσης A.  $^3$  έπέτασσε E: έπετάσσετο A.

<sup>&</sup>lt;sup>2</sup> Compare Apollonius Rhodius, Argon. ii. 815 sqq.; Orphica, Argonautica, 725 sqq.; Valerius Flaceus, Argon. v. 1 sqq.; Hyginus, Fab. 14 and 18. According to Apollonius, the barrow of Idmon was surmounted by a wild olive tree, which the Nisaeans were commanded by Apollo to worship as the guardian of the city.

## THE LIBRARY, I. IX. 22-23

poop being shorn away right round. Henceforth the Clashing Rocks stood still; for it was fated that, so soon as a ship had made the passage, they should come to rest completely.

The Argonauts now arrived among the Mariandynians, and there King Lycus received them kindly.<sup>1</sup> There died Idmon the seer of a wound inflicted by a boar; <sup>2</sup> and there too died Tiphys, and

Ancaeus undertook to steer the ship.3

And having sailed past the Thermodon and the Caucasus they came to the river Phasis, which is in the Colchian land.<sup>4</sup> When the ship was brought into port, Jason repaired to Aeetes, and setting forth the charge laid on him by Pelias invited him to give him the fleece. The other promised to give it if single-handed he would yoke the brazen-footed bulls. These were two wild bulls that he had, of enormous size, a gift of Hephaestus; they had brazen feet and puffed fire from their mouths. These creatures Aeetes ordered him to yoke and to sow dragon's teeth; for he had got from Athena half of the dragon's teeth which Cadmus sowed in Thebes.<sup>5</sup> While Jason puzzled how he could yoke the bulls,

<sup>5</sup> Compare Apollonius Rhodius, Argon. iii. 401 sqq., 1176 sqq.

<sup>&</sup>lt;sup>3</sup> Compare Apollonius Rhodius, Argon. ii. 851-898; Orphica, Argonautica, 729 sqq.; Tzetzes, Schol. on Lycophron, 890; Valerius Flaccus, Argon. v. 13 sqq.; Hyginus, Fab. 14 and 18.

<sup>&</sup>lt;sup>4</sup> As to Jason in Colchis, and his winning of the Golden Fleece, see Apollonius Rhodius, Argon. ii. 1260 sqq., iii. 1 sqq., iv. 1-240; Diodorus Siculus, iv. 48. 1-5; Valerius Flaccus, Argon. v. 177-viii. 139; Ovid, Metamorph. vii. 1-158. The adventures of Jason in Colchis were the subject of a play by Sophocles called The Colchian Women. See The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 15 sqq.; Tragicorum Graecorum Fragmenta, ed. A. Nauck <sup>2</sup>, pp. 204 sqq.

πῶς ἃν δύναιτο τοὺς ταύρους καταζεῦξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἢν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Εἰδυίας τῆς Ὁ Κεανοῦ, φαρμακίς.¹ δεδοικυῖα δὲ μὴ πρὸς τῶν ταύρων διαφθαρῆ, κρύφα τοῦ πατρὸς συνεργήσειν αὐτῷ πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγείλατο καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὀμόση αὐτὴν ἔξειν γυναῖκα καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγηται. ὀμόσαντος δὲ Ἰάσονος φάρμακον δίδωσιν, ῷ καταζευγνύιαι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῖσαι τήν τε ἀσπίδα καὶ τὸ δόρυ καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα ἔφη πρὸς μίαν ἡμέραν μήτ' ἂν ὑπὸ πυρὸς ἀδικηθήσεσθαι μήτε ὑπὸ σιδήρου. ἐδήλωσε δὲ αὐτῷ σπειρομένων τῶν ὀδόντων ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καθωπλισμένους, οῦς² έλεγεν ἐπειδὰν ἀθρόους θεάσηται, βάλλειν εἰς μέσον λίθους ἄποθεν, ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς. Ϋάσων δὲ΄ τοῦτο ἀκούσας καὶ χρισάμενος τῷ φαρμάκω, παραγενόμενος είς τὸ τοῦ νεω άλσος έμάστευε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὁρμήσαντας αὐτοὺς κατέζευξε. σπείραντος <sup>3</sup> δὲ αὐτοῦ τοὺς ὀδόντας ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ένοπλοι ο δε όπου πλείονας εώρα, βάλλων άφανῶς 1 λίθους, πρὸς αὐτοὺς μαχομένους πρὸς άλλήλους προσιών άνήρει. καὶ κατεζευγμένων 5

<sup>1</sup> φαρμακίς ERa: φαρμάκοις A. 2 obs ERRa: &s A. 4 ἀφανῶς Ε: ἀφανεῖς A.

 <sup>3</sup> σπείραντος Ε: σπείροντος Α.
 4 ἀφανῶς Ε
 5 κατεζευγμένων Faber: καταζευγνυμένων ΕΑ.

<sup>1</sup> As to the yoking of the brazen-footed bulls, compare Pindar, Pyth. iv. 224 (399) sqq.; Apollonius Rhodius, Argon.

# THE LIBRARY, I. 1X. 23

Medea conceived a passion for him; now she was a witch, daughter of Aeetes and Idyia, daughter of Ocean. And fearing lest he might be destroyed by the bulls, she, keeping the thing from her father, promised to help him to voke the bulls and to deliver to him the fleece, if he would swear to have her to wife and would take her with him on the voyage to Greece. When Jason swore to do so, she gave him a drug with which she bade him anoint his shield, spear, and body when he was about to yoke the bulls; for she said that, anointed with it, he could for a single day be harmed neither by fire nor by iron. And she signified to him that, when the teeth were sown, armed men would spring up from the ground against him; and when he saw a knot of them he was to throw stones into their midst from a distance, and when they fought each other about that, he was then to kill them. On hearing that, Jason anointed himself with the drug,<sup>2</sup> and being come to the grove of the temple he sought the bulls, and though they charged him with a flame of fire, he yoked them.3 And when he had sowed the teeth, there rose armed men from the ground; and where he saw several together, he pelted them unseen with stones, and when they fought each other he drew near and slew them.4 But though the bulls

iii. 1026 sqq. As to the drug with which Jason was to anoint himself, see further Pindar, Pyth. iv. 221 (394) sq.; Apollonius Rhodius, Argon. iii. 844 sqq. It was extracted from a plant with a saffron-coloured flower, which was said to grow on the Caucasus from the blood of Prometheus. Compare Valerius Flaccus, Argon. vii. 355 sqq.; Pseudo-Plutarch, De Fluviis, v. 4.

Apollonius Rhodius, Argon. iii. 1246 sqq.
 Ibid. 1278 sqq.
 Ibid. 1320-1398.

τῶν ταύρων οὐκ ἐδίδου τὸ δέρας Αἰήτης, ἐβούλετο δὲ τήν τε ᾿Αργὼ καταφλέξαι καὶ κτεῖναι τοὺς ἐμπλέοντας. φθάσασα δὲ Μήδεια τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις μετὰ Ἰάσονος, ἔχουσα τὸ δέρας, ἐπὶ τὴν ᾿Αργὼ παρεγένετο. συνείπετο δὲ αὐτῆ καὶ ὁ ἀδελφὸς Ἦψυρτος. οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

Αιήτης δὲ ἐπιγνοὺς τὰ τῷ Μηδεία τετολμημένα ὅρμησε τὴν ναῦν διώκειν. ἰδοῦσα δὲ αὐτὸν πλησίον ὅντα Μήδεια τὸν ἀδελφὸν φονεύει καὶ μελίσασα κατὰ τοῦ βυθοῦ ῥίπτει. συναθροίζων δὲ Αἰήτης τὰ τοῦ παιδὸς μέλη τῆς διώξεως ὑστέρησε· διόπερ ὑποστρέψας, καὶ τὰ σωθέντα τοῦ παιδὸς μέλη θάψας, τὸν τόπον προσηγόρευσε Τόμους. πολλοὺς δὲ τῶν Κόλχων ἐπὶ τὴν ζήτησιν τῆς ᾿Αργοῦς ἐξέπεμψεν, ἀπειλήσας, εἰ μὴ Μήδειαν ἄξουσιν, αὐτοὺς πείσεσθαι τὰ ἐκείνης. οἱ δὲ σχισθέντες ¹ ἄλλος ἀλλαχοῦ ζήτησιν ἐποιοῦντο.

Τοῖς δὲ ᾿Αργοναύταις τὸν Ἡριδανὸν ποταμὸν ἤδη παραπλέουσι Ζεὺς μηνίσας ὑπὲρ τοῦ φονευθέντος ᾿Αψύρτου χειμῶνα λάβρον ἐπιπέμψας

 $^1$  σχισθέντες ER, Wagner: σχεθέντες A: διασχεθέντες Heyne, Westermann, Müller: διαχεθέντες Bekker: διαχυθέντες Hercher.

<sup>1</sup> Apollonius Rhodius, Argon. iv. 123-182.

<sup>&</sup>lt;sup>2</sup> Here Apollodorus departs from the version of Apollonius Rhodius, according to whom Apsyrtus, left behind by Jason and Medea, pursued them with a band of Colchians, and, overtaking them, was treacherously slain by Jason, with the connivance of Medea, in an island of the Danube. See

# THE LIBRARY, I. IX. 23-24

were yoked, Aeetes did not give the fleece; for he wished to burn down the Argo and kill the crew. But before he could do so, Medea brought Jason by night to the fleece, and having lulled to sleep by her drugs the dragon that guarded it, she possessed herself of the fleece and in Jason's company came to the Argo.<sup>1</sup> She was attended, too, by her brother Apsyrtus.<sup>2</sup> And with them the Argonauts put to

sea by night.

When Aeetes discovered the daring deeds done by Medea, he started off in pursuit of the ship; but when she saw him near, Medea murdered her brother and cutting him limb from limb threw the pieces into the deep. Gathering the child's limbs, Aeetes fell behind in the pursuit; wherefore he turned back, and, having buried the rescued limbs of his child, he called the place Tomi. But he sent out many of the Colchians to search for the Argo, threatening that, if they did not bring Medea to him, they should suffer the punishment due to her; so they separated and pursued the search in divers places.

When the Argonauts were already sailing past the Eridanus river, Zeus sent a furious storm upon them, and drove them out of their course, because he was

Apollonius Rhodius, Argon. iv. 224 sq., 303-481. Apollodorus seems to have followed the account given by Pherecydes in his seventh book (Scholiast on Apollonius Rhodius, Argon. iv. 223, 228). The version of Apollonius is followed by Hyginus (Fab. 23) and the Orphic poet (Argonautica, 1027 sqq.). According to Sophocles, in his play The Colchian Women, Apsyrtus was murdered in the palace of Aeetes (Scholiast on Apollonius Rhodius, Argon. iv. 228); and this account seems to have been accepted by Euripides (Medea, 1334). Apollodorus's version of the murder of Apsyrtus is repeated verbally by Zenobius (iv. 92), but as usual without acknowledgment.

ἐμβάλλει πλάνην. καὶ αὐτῶν τὰς 'Αψυρτίδας νήσους παραπλεόντων ἡ ναῦς φθέγγεται μὴ λήξειν τὴν ὀργὴν τοῦ Διός, ἐὰν¹ μὴ πορευθέντες εἰς τὴν Αὐσονίαν τὸν 'Αψύρτου φόνον καθαρθῶσιν ὑπὸ Κίρκης. οἱ δὲ παραπλεύσαντες τὰ Λιγύων² καὶ Κελτῶν ἔθνη, καὶ διὰ τοῦ Σαρδονίου πελάγους διακομισθέντες,³ παραμειψάμενοι Τυρρηνίαν ἢλθον εἰς Αἰαίην,⁴ ἔνθα Κίρκης ἱκέται γενόμενοι καθαίρονται.

25 Παραπλεόντων δὲ Σειρῆνας αὐτῶν, 'Ορφεὺς τὴν ἐναντίαν μοῦσαν μελῳδῶν τοὺς 'Αργοναύτας κατέσχε. μόνος δὲ Βούτης ἐξενήξατο πρὸς αὐτάς, δν ἀρπάσασα 'Αφροδίτη ἐν Λιλυβαίῳ κατώκισε.

Μετὰ δὲ τὰς Σειρῆνας τὴν ναῦν Χάρυβδις ἐξεδέχετο καὶ Σκύλλα καὶ πέτραι πλαγκταί, ὑπὲρ ὧν φλὸξ πολλὴ καὶ καπνὸς ἀναφερόμενος ἐωρᾶτο. ἀλλὰ διὰ τούτων διεκόμισε τὴν ναῦν σὺν Νηρηίσι Θέτις παρακληθεῖσα ὑπὸ "Ηρας.

Παραμειψάμενοι δὲ Θρινακίαν νῆσον Ἡλίου βοῦς <sup>5</sup> ἔχουσαν εἰς τὴν Φαιάκων νῆσον Κέρκυραν ἦκον, ἡς βασιλεὺς ἦν ᾿Αλκίνοος. τῶν δὲ Κόλχων

1 ἐὰν Heyne: εί ΕΑ.

<sup>2</sup> Λιγύων Scaliger: λιβύων ΕΑ.
 <sup>3</sup> διακομισθέντες Ε: κομισθέντες Α.

<sup>5</sup> βοῦς ΕΑ: βόας Wagner.

<sup>1</sup> Compare Apollonius Rhodius, Argon. iv. 576-591; Orphica, Argonautica, 1160 sqq.

<sup>&</sup>lt;sup>4</sup> alalην ERR<sup>a</sup>C: Alalaν Heyne, Westermann, Müller, Bekker, Hercher.

<sup>&</sup>lt;sup>2</sup> Compare Apollonius Rhodius, Argon. iv. 659-717, who describes the purificatory rites. A sucking-pig was waved over the homicides; then its throat was cut, and their hands were sprinkled with its blood. Similar rites of purification

# THE LIBRARY, I. IX. 24-25

angry at the murder of Apsyrtus. And as they were sailing past the Apsyrtides Islands, the ship spoke, saying that the wrath of Zeus would not cease unless they journeyed to Ausonia and were purified by Circe for the murder of Apsyrtus. So when they had sailed past the Ligurian and Celtic nations and had voyaged through the Sardinian Sea, they skirted Tyrrhenia and came to Aeaea, where they supplicated Circe and were purified.2

The And as they sailed past the Sirens, Orpheus restrained the Argonauts by chanting a counter melody. Butes alone swam off to the Sirens, but Aphrodite carried him away and settled him in Lily-

baeum.

After the Sirens, the ship encountered Charybdis and Scylla and the Wandering Rocks,4 above which a great flame and smoke were seen rising. But Thetis with the Nereids steered the ship through them at the summons of Hera.

Having passed by the Island of Thrinacia, where are the kine of the Sun,5 they came to Corcyra, the island of the Phaeacians, of which Alcinous was king.6 But when the Colchians could not find the

for homicide are represented on Greek vases. See my note on Pausanias, ii. 31. 8 (vol. iii. p. 277).

3 About the Argonauts and the Sirens, see Apollonius Rhodius, Argon. iv. 891-921; Orphica, Argonautica, 1270-1297; Hyginus, Fab. 14.

<sup>4</sup> Compare Apollonius Rhodius, Argon. iv. 922 sqq. These Wandering Rocks are supposed to be the Lipari islands, two

of which are still active volcanoes.

<sup>5</sup> Compare Apollonius Rhodius, Argon. iv. 964-979, according to whom the kine of the Sun were milk-white, with

golden horns.

<sup>6</sup> About the Argonauts among the Phaeacians, see Apollonius Rhodius, Argon. iv. 982 sqq.; Orphica, Argonautica, 1298-1354; Hyginus, Fab. 23.

τὴν ναῦν εὐρεῖν μὴ δυναμένων οἱ μὲν τοῖς Κεραυνίοις <sup>1</sup> ὅρεσι παρώκησαν, οἱ δὲ εἰς τὴν Ἰλλυρίδα κομισθέντες ἔκτισαν ἀΑψυρτίδας νήσους· ἔνιοι δὲ πρὸς Φαίακας ἐλθόντες τὴν ἀΑργὼ κατέλαβον καὶ τὴν Μήδειαν ἀπήτουν παρ' ἀλκινόου. ὁ δὲ εἶπεν, εἰ μὲν ἤδη συνελήλυθεν Ἰάσονι, δώσειν αὐτὴν ἐκείνῳ, εἰ δ' ἔτι παρθένος ἐστί, τῷ πατρὶ ἀποπέμψειν.<sup>2</sup> ᾿Αρήτη δὲ ἡ ᾿Αλκινόου γυνὴ φθάσασα Μήδειαν Ἰάσονι συνέζευξεν· ὅθεν οἱ μὲν Κόλχοι μετὰ Φαιάκων κατώκησαν, οἱ δὲ ᾿Αργοναῦται μετὰ τῆς Μηδείας ἀνήχθησαν.

26 Πλέοντες δὲ νυκτὸς σφοδρῷ περιπίπτουσι χειμῶνι. ᾿Απόλλων δὲ στὰς ἐπὶ τὰς Μελαντίους³ δειράς, τοξεύσας τῷ βέλει εἰς τὴν θάλασσαν κατήστραψεν. οἱ δὲ πλησίον ἐθεάσαντο νῆσον, τῷ δὲ παρὰ προσδοκίαν ἀναφανῆναι⁴ προσορμισθέντες ᾿Ανάφην ἐκάλεσαν· ἱδρυσάμενοι δὲ βωμὸν ᾿Απόλλωνος αἰγλήτου το καὶ θυσιάσαντες ἐπ' εὐωχίαν ἐτράπησαν. δοθεῖσαι δ' ὑπὸ ᾿Αρήτης Μηδεία δώδεκα θεράπαιναι τοὺς ἀριστέας ἔσκωπτον μετὰ παιγνίας· ὅθεν ἔτι καὶ νῦν ἐν τῆ θυσία σύνηθές ἐστι σκώπτειν ταῖς γυναιξίν.

1 Κεραυνίοις Tzetzes, Schol. on Lycophron, 175: κερκυραίοις Α: κερκυραίων Ε. 2 ἀποπέμψειν Ε: ἀντιπέρψειν Α.

3 Μελαντίους Apollonius Rhodius, Argon. iv. 1707: μενοιτίου Α.

<sup>4</sup> A participle like καταπλαγέντες seems wanted. Compare ii, 5, 1.

<sup>5</sup> αἰγλήτου Apollonius Rhodius, Argon. iv. 1716: αἰγαίου Α.

<sup>3</sup> Compare Apollonius Rhodius, Argon. iv. 1206 sqq.

<sup>&</sup>lt;sup>1</sup> Compare Apollonius Rhodius, Argon. iv. 1106 sqq.; Orphica, Argonautica, 1327 sqg.

<sup>&</sup>lt;sup>2</sup> Compare Apollonius Rhodius, Argon. iv. 1111-1169; Orphica, Argonautica, 1342 sqq.

# THE LIBRARY, I. IX. 25-26

ship, some of them settled at the Ceraunian mountains, and some journeyed to Illyria and colonized the Apsyrtides Islands. But some came to the Phaeacians, and finding the Argo there, they demanded of Alcinous that he should give up Medea. He answered, that if she already knew Jason, he would give her to him, but that if she were still a maid he would send her away to her father. However, Arete, wife of Alcinous, anticipated matters by marrying Medea to Jason; hence the Colchians settled down among the Phaeacians and the Argonauts put to sea with Medea.

Sailing by night they encountered a violent storm, and Apollo, taking his stand on the Melantian ridges, flashed lightning down, shooting a shaft into the sea. Then they perceived an island close at hand, and anchoring there they named it Anaphe, because it had loomed up (anaphanenai) unexpectedly. So they founded an altar of Radiant Apollo, and having offered sacrifice they betook them to feasting; and twelve handmaids, whom Arete had given to Medea, jested merrily with the chiefs; whence it is still customary

for the women to jest at the sacrifice.4

<sup>&</sup>lt;sup>4</sup> Compare Apollonius Rhodius, Argon. iv. 1701–1730; Orphica. Argonautica, 1361–1367. From the description of Apollonius we gather that the raillery between men and women at these sacrifices was of a ribald character  $(aia\chi\rho\sigma^2s\tilde{\epsilon}\pi\epsilon\sigma\sigma\nu)$ . Here Apollodorus again departs from Apollonius, who places the intervention of Apollo and the appearance of the island of Anaphe after the approach of the Argonauts to Crete, and their repuse by Talos. Moreover, Apollonius tells how, after leaving Phaeacia, the Argonauts were driven by a storm to Libya and the Syrtes, where they suffered much hardship (Argon. iv. 1228–1628). This Libyan episode in the voyage of the Argo is noticed by Diodorus Siculus (iv. 56. 6), but entirely omitted by Apollodorus.

Έντεῦθεν ἀναχθέντες κωλύονται Κρήτη προσίσχειν ὑπὸ Τάλω. τοῦτον οἱ μὲν τοῦ χαλκοῦ γένους εἶναι λέγουσιν,οἱ δὲ ὑπὸ Ἡφαίστου Μίνωι δοθηναι· δς ἢν χαλκοῦς ἀνήρ, οἱ δὲ ταῦρον αὐτὸν λέγουσιν. εἶχε δὲ φλέβα μίαν ἀπὸ αὐχένος κατατείνουσαν ἄχρι σφυρῶν· κατὰ δὲ τὸ τέρμα της φλεβὸς ἡλος διήρειστο χαλκοῦς. οὖτος ὁ Τάλως τρὶς ἐκάστης ἡμέρας τὴν νῆσον περιτροχάζων ἐτήρει· διὸ καὶ τότε τὴν ᾿Αργὼ προσπλέουσαν θεωρῶν τοῖς λίθοις ἔβαλλεν. ἐξαπατηθεὶς δὲ ὑπὸ Μηδείας ἀπέθανεν, ὡς μὲν ἔνιοι λέγουσι, διὰ φαρμάκων αὐτῷ μανίαν Μηδείας ἐμβαλούσης, ὡς δὲ τινες, ὑποσχομένης ποιήσειν ἀθάνατον καὶ τὸν ἡλον ἐξελούσης, ἐκρυέντος τοῦ παντὸς ἰχῶρος αὐτὸν ἀποθανεῖν. τινὲς δὲ αὐτὸν τοξευθέντα ὑπὸ Ποίαντος εἰς τὸ σφυρὸν τελευτῆσαι λέγουσι.

Μίαν δὲ ἐνταῦθα νύκτα μείναντες Αἰγίνη προσίσχουσιν ὑδρεύσασθαι θέλοντες, καὶ γίνεται περὶ τῆς ὑδρείας αὐτοῖς ἄμιλλα. ἐκεῖθεν δὲ διὰ τῆς Εὐβοίας καὶ τῆς Λοκρίδος πλεύσαντες εἰς Ἰωλκὸν

<sup>&</sup>lt;sup>1</sup> τέρμα Faber, Heyne, Bekker, Hercher, Wagner: δέρμα A, Zenobius, Cent. v. 85, Westermann, Müller.

¹ As to Talos, see Apollonius Rhodius, Argon. iv. 1639–1693; Orphica, Argonautica, 1358–1360; Agatharchides, in Photius, Bibliotheca, p. 443 b, lines 22–25, ed. Bekker; Lucian, De saltatione, 49; Zenobius, Cent. v. 85; Suidas, s.v. Σαρδάνιος γέλως; Eustathius, on Homer, Odyssey, xx. 302, p. 1893; Scholiast on Plato, Republic, i. p. 337 λ. Talos would seem to have been a bronze image of the sun represented as a man with a bull's head. See The Dying God, pp. 74 sq.; A. B. Cook, Zeus, i. 718 sqq. In his account of the death of Talos our author again differs from Apollonius Rhodius, according

## THE LIBRARY, I. 1X. 26

Putting to sea from there, they were hindered from touching at Crete by Talos. Some say that he was a man of the Brazen Race, others that he was given to Minos by Hephaestus; he was a brazen man, but some say that he was a bull. He had a single vein extending from his neck to his ankles, and a bronze nail was rammed home at the end of the vein. This Talos kept guard, running round the island thrice every day; wherefore, when he saw the Argo standing inshore, he pelted it as usual with stones. His death was brought about by the wiles of Medea, whether, as some say, she drove him mad by drugs, or, as others say, she promised to make him immortal and then drew out the nail, so that all the ichor gushed out and he died. But some say that Poeas shot him dead in the ankle.

After tarrying a single night there they put in to Aegina to draw water, and a contest arose among them concerning the drawing of the water.<sup>2</sup> Thence they sailed betwixt Euboea and Locris and came to

to whom Talos perished through grazing his ankle against a jagged rock, so that all the ichor in his body gushed out. This incident seems to have been narrated by Sophocles in one of his plays (Scholiast on Apollonius Rhodius, Argon. iv. 1638; The Fragments of Sophocles, ed. A. C. Pearson, i. 110 sqq.). The account, mentioned by Apollodorus, which referred the death of Talos to the spells of Medea, is illustrated by a magnificent vase-painting, in the finest style, which represents Talos swooning to death in presence of the Argonauts, while the enchantress Medea stands by, gazing grimly at her victim and holding in one hand a basket from which she seems to be drawing with the other the fatal herbs. See A. B. Cook, Zeus, i. p. 721, with plate XLI.

<sup>2</sup> Compare Apollonius Rhodius, Argon. iv. 1765-1772, from whose account we gather that this story was told to explain the origin of a foot-race in Aegina, in which young men ran

with jars full of water on their shoulders.

ηλθον, τὸν πάντα πλοῦν ἐν τέτταρσι μησὶ τελειώσαντες.

Πελίας δὲ ἀπογνοὺς τὴν ὑποστροφὴν τῶν ᾿Αργοναυτῶν τὸν Αἴσονα κτείνειν ἤθελεν· ὁ δὲ 27 αίτησάμενος έαυτον άνελειν θυσίαν επιτελών άδεῶς τοῦ ταυρείου σπασάμενος αίματος ι ἀπέθανεν. ή δὲ Ἰάσονος μήτηρ ἐπαρασαμένη Πελία,2 νήπιον ἀπολιποῦσα παίδα Πρόμαχον ξαυτήν ανήρτησε· Πελίας δὲ καὶ τὸν αὐτῆ καταλειφθέντα παίδα ἀπέκτεινεν. ὁ δὲ Ἰάσων κατελθών τὸ μὲν δέρας ἔδωκε, περὶ ὧν δὲ ἠδικήθη μετελθεῖν ἐθέλων καιρον έξεδέχετο. καὶ τότε μεν είς Ἰσθμον μετά των αριστέων πλεύσας ανέθηκε την ναθν Ποσειδωνι, αὐθις δὲ Μήδειαν παρακαλεῖ ζητεῖν ὅπως Πελίας αὐτῷ δίκας ὑπόσχη. ή δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ τὸν πατέρα κρεουργήσαι καὶ καθεψήσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσειν νέον καὶ τοῦ πιστεῦσαι χάριν κριὸν μελίσασα καὶ καθεψήσασα ἐποίησεν ἄρνα. αί δὲ πιστεύσασαι τὸν πατέρα κρεουργοῦσι καὶ καθέψουσιν. "Ακαστος 3 δὲ μετὰ τῶν τὴν Ἰωλκὸν

2 πελία Ε: πελίαν Α.

she stabbed herself after cursing Pelias (iv. 50. 1).

<sup>1</sup> ταυρείου σπασάμενος αίματος Ε: ταύρου αΐμα σπασάμενος Α.

<sup>3</sup> Ακάστος Aegius: ἄδραστος ΕΑ.

<sup>&</sup>lt;sup>1</sup> Compare Diodorus Siculus, iv. 50. 1; Valerius Flaccus, Argon. i. 777 sq. The ancients believed that bull's blood was poisonous. Similarly Themistocles was popularly supposed to have killed himself by drinking bull's blood (Plutarch, Themistocles, 31).

Her name was Perimede, according to Apollodorus (i. 9.
 Diodorus Siculus calls her Amphinome, and says that

# THE LIBRARY, I. IX. 26-27

Iolcus, having completed the whole voyage in four months.

Now Pelias, despairing of the return of the Argonauts, would have killed Aeson; but he requested to be allowed to take his own life, and in offering a sacrifice drank freely of the bull's blood And Jason's mother cursed Pelias and hanged herself,2 leaving behind an infant son Promachus; but Pelias slew even the son whom she had left behind.3 On his return Jason surrendered the fleece, but though he longed to avenge his wrongs he bided his time. At that time he sailed with the chiefs to the Isthmus and dedicated the ship to Poseidon, but afterwards he exhorted Medea to devise how he could punish Pelias. So she repaired to the palace of Pelias and persuaded his daughters to make mince meat of their father and boil him, promising to make him young again by her drugs; and to win their confidence she cut up a ram and made it into a lamb by boiling it. So they believed her, made mince meat of their father and boiled him.4 But Acastus buried his father with the help

<sup>3</sup> Compare Diodorus Siculus, iv. 50. 1.

<sup>&</sup>lt;sup>4</sup> With this account of the death of Pelias compare Diodorus Siculus, iv. 51 sq.; Pausanias, viii. 11. 2 sq.; Zenobius, Cent. iv. 92; Plautus, Pseudolus, Act iii. vv. 868 sqq.: Cicero, De senectute, xxiii. 83; Ovid, Metamorph. vii. 297-349; Hyginus, Fab. 24. The story of the fraud practised by Medea on Pelias is illustrated by Greek vase-paintings. For example, on a black-figured vase the ram is seen issuing from the boiling cauldron, while Medea and the two daughters of Pelias stand by watching it with gestures of glad surprise, and the aged white-haired king himself sits looking on expectant. See Miss J. E. Harrison, Greek Vase Paintings (London, 1894), plate ii; A. Baumeister, Denkmäler des klassischen Altertums, ii. 1201 sq., with fig. 1394. According to the author of

οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα

μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

Οι δὲ ἦκον εἰς Κόρινθον, καὶ δέκα μὲν ἔτη διετέλουν εὐτυχοῦντες, αὖθις δὲ τοῦ τῆς Κορίνθου βασιλέως Κρέοντος τὴν θυγατέρα Γλαύκην Ἰάσονι ἐγγυῶντος, παραπεμψάμενος Ἰάσων Μήδειαν ἐγάμει. ἡ δέ, οὕς τε ἄμοσεν Ἰάσων θεοὺς ἐπικαλεσαμένη καὶ τὴν Ἰάσονος ἀχαριστίαν μεμψαμένη πολλάκις, τῆ μὲν γαμουμένη πέπλον μεμαγμένον ¹ φαρμάκοις ² ἔπεμψεν, δν ἀμφιεσαμένη μετὰ τοῦ βοηθοῦντος πατρὸς πυρὶ λάβρω κατεφλέχθη,³ τοὺς δὲ παίδας οῦς εἶχεν ἐξ Ἰάσονος, Μέρμερον καὶ Φέρητα, ἀπέκτεινε, καὶ λαβοῦσα παρὰ Ἡλίου ἄρμα πτηνῶν δρακόντων ἐπὶ τούτου φεύγουσα ἦλθεν εἰς ᾿Αθήνας. λέγεται δὲ <καὶ> ὅτι φεύγουσα τοὺς παίδας ἔτι νηπίους ὅντας κατέλιπεν, ἰκέτας καθίσασα ἐπὶ τὸν βωμὸν

the epic Returns (Nostoi), Medea in like manner restored to youth Jason's old father, Aeson; according to Pherecydes and Simonides, she applied the magical restorative with success to her husband, Jason. Again, Aeschylus wrote a play called The Nurses of Dionysus, in which he related how Medea similarly renovated not only the nurses but their husbands by the simple process of deeoction. See the Greek Argument to the Medea of Euripides, and the Scholiast on Aristophanes, Knights, 1321. (Aecording to Ovid, Metamorph, vii. 251–294, Medea restored Aeson to youth, not by boiling him, but by draining his body of his effete old blood and replacing it by a magic brew.) Again, when Pelops had been killed and

 $<sup>^{1}</sup>$  μεμαγμένον E: μεμαγευμένον A.  $^{2}$  φαρμάκοις ER: φάρμακον A.

φαρμάκοις ΕΚ: φάρμακον Α.
 κατεφλέχθη Ε: καταφλέγει Α.

<sup>&</sup>lt;sup>4</sup> πτηνῶν ÊC. Some MSS. read πτηνὸν.

# THE LIBRARY, I. 1X. 27-28

of the inhabitants of Iolcus, and he expelled Jason and Medea from Iolcus.

They went to Corinth, and lived there happily for ten years, till Creon, king of Corinth, betrothed his daughter Glauce to Jason, who married her and divorced Medea. But she invoked the gods by whom Jason had sworn, and after often upbraiding him with his ingratitude she sent the bride a robe steeped in poison, which when Glauce had put on, she was consumed with fierce fire along with her father, who went to her rescue. But Mermerus and Pheres, the children whom Medea had by Jason, she killed, and having got from the Sun a car drawn by winged dragons she fled on it to Athens. Another tradition is that on her flight she left behind her children, who were still infants, setting them as suppliants on the altar of Hera of the

served up at a banquet of the gods by his cruel father Tantalus, the deities in pity restored him to life by boiling him in a cauldron from which he emerged well and whole except for the loss of his shoulder, of which Demeter had inadvertently partaken. See Pindar, Olymp. i. 26. (40) sq., with the Scholiast; Tzetzes, Schol. on Lycophron, 152-153. For similar stories of the magical restoration of youth and life, see Appendix, "The Renewal of Youth."

See Euripides, Medea, 1136 sqq. It is said that in her agony Glauce threw herself into a fountain, which was thenceforth named after her (Pausanias, ii. 2. 6). The fountain has been discovered and excavated in recent years. See G. W. Elderkin, "The Fountain of Glauce at Corinth,"

American Journal of Archaeology, xiv. (1910), pp. 19-50.

<sup>2</sup> In this account of the tragic end of Medea's stay at Corinth our author has followed the Medea of Euripides. Compare Diodorus Siculus, iv. 54; Ovid, Metamorph. vii. 391 sqq.; Hyginus, Fab. 25. According to Apuleius (Metamorph. i. 10), Medea contrived to burn the king's palace and the king himself in it, as well as his daughter.

της "Ηρας της ἀκραίας. Κορίνθιοι δὲ αὐτοὺς ἀνα-

στήσαντες κατετραυμάτισαν.

Μήδεια δὲ ἡκεν εἰς ᾿Αθήνας, κἀκεῖ γαμηθεῖσα Αἰγεῖ παῖδα γεννῷ Μῆδον. ἐπιβουλεύουσα δὲ ὕστερον Θησεῖ φυγὰς ἐξ ᾿Αθηνῶν μετὰ τοῦ παιδὸς ἐκβάλλεται. ἀλλ' οὖτος μὲν πολλῶν κρατήσας βαρβάρων τὴν ὑφ' ἑαυτὸν χώραν ἄπασαν Μηδίαν ἐκάλεσε, καὶ στρατευόμενος ἐπὶ Ἰνδοὺς ἀπέθανε· Μήδεια δὲ εἰς Κόλχους ἢλθεν ἄγνωστος, καὶ καταλαβοῦσα Αἰήτην ὑπὸ τοῦ ἀδελφοῦ Πέρσου τῆς βασιλείας ἐστερημένον, κτείνασα τοῦτον τῷ πατρὶ τὴν βασιλείαν ἀποκατέστησεν.

<sup>&</sup>lt;sup>1</sup> Compare Pausanias, ii. 3. 6; Aelian, Varia Historia, v. 21; Scholiast on Euripides, Medea, 9 and 264. Down to a comparatively late date the Corinthians used to offer annual sacrifices and perform other rites for the sake of expiating the murder of the children. Seven boys and seven girls, clad in black and with their hair shorn, had to spend a year in the sanctuary of Hera of the Height, where the murder had been perpetrated. These customs fell into desuetude after Corinth was captured by the Romans. See Pausanias, ii. 3. 7; Scholiast on Euripides, Medea, 264; compare Philostratus, Heroica, xx. 24.

<sup>&</sup>lt;sup>2</sup> According to one account, Medea attempted to poison Theseus, but his father dashed the poison cup from his lips. See below, *Epitome*, i. 5 sq.; Plutarch, *Theseus*, 12; Diodorus Siculus, iv. 55. 4-6; Pausanias, ii. 3. 8; Scholiast on Homer, *Il.* xi. 741; Eustathius, *Comment. on Dionysius Perieg.* 1017; Ovid, *Metamorph.* vii. 406-424. According to Ovid,

## THE LIBRARY, I. 1X. 28

Height; but the Corinthians removed them and wounded them to death.1

Medea came to Athens, and being there married to Aegeus bore him a son Medus. Afterwards, however, plotting against Theseus, she was driven a fugitive from Athens with her son.<sup>2</sup> But he conquered many barbarians and called the whole country under him Media,<sup>3</sup> and marching against the Indians he met his death. And Medea came unknown to Colchis, and finding that Aeetes had been deposed by his brother Perses, she killed Perses and restored the kingdom to her father.<sup>4</sup>

the poison which Medea made use of to take off Theseus was aconite.

<sup>3</sup> For the etymology, compare Diodorus Siculus, iv. 55. 5 and 7, iv. 56. 1; Strabo, xi. 13. 10, p. 526; Pausanias, ii. 3. 8; Eustathius. Comment. on Dionysius Perieg. 1017; Hygi-

nus, Fab. 27.

<sup>4</sup> According to others, it was not Medea but her son Medus who killed Perses. See Diodorus Siculus, iv. 56. 1; Hyginus, Fab. 27. Cicero quotes from an otherwise unknown Latin tragedy some lines in which the deposed Acetes is represented mourning his forlorn state in an unkingly and unmanly strain (Tusculan. Disput. iii. 12. 26). The narrative of Hyginus has all the appearance of being derived from a tragedy, perhaps the same tragedy from which Cicero quotes. But that tragedy itself was probably based on a Greek original; for Diodorus Siculus introduces his similar account of the assassination of the usurper with the remark that the history of Medea had been embellished and distorted by the extravagant fancies of the tragedians.





Ι. 'Επειδὴ δὲ τὸ τοῦ Δευκαλίωνος διεξεληλύθαμεν γένος, ἐχομένως λέγωμεν ¹ τὸ Ἰνάχειον.

'Ωκεανοῦ καὶ Τηθύος γίνεται παῖς Ἰναχος, ἀφ' οῦ ποταμὸς ἐν Ἄργει Ἰναχος καλεῖται. τούτου καὶ Μελίας² τῆς 'Ωκεανοῦ Φορωνεύς τε καὶ Αἰγιαλεὺς παῖδες ἐγένοντο. Αἰγιαλέως μὲν οὖν ἄπαιδος ἀποθανόντος ἡ χώρα ἄπασα Αἰγιάλεια ἐκλήθη, Φορωνεὺς δὲ ἀπάσης τῆς ὕστερον Πελοποννήσου προσαγορευθείσης δυναστεύων ἐκ Τηλεδίκης³ νύμφης ᾿Απιν καὶ Νιόβην ἐγέννησεν. ᾿Απις μὲν οὖν εἰς τυραννίδα τὴν ἑαυτοῦ μεταστήσας δύναμιν καὶ βίαιος ὢν τύραννος, ὀνομάσας⁴ ἀφ' ἐαυτοῦ τὴν Πελοπόννησον ᾿Απίαν, ὑπὸ Θελξίονος καὶ Τελχῖνος ἐπιβουλευθεὶς ἄπαις ἀπέθανε, καὶ νομισθεὶς θεὸς ἐκλήθη Σάραπις Νιόβης δὲ καὶ Διός (ἢ πρώτη γυναικὶ Ζεὺς θνητῆ ἐμίγη) παῖς Ἄργος ἐγένετο, ὡς δὲ ᾿Ακουσίλαός

<sup>1</sup> λέγωμεν Aegius: λέγομεν Α.

<sup>&</sup>lt;sup>2</sup> Mexias Tzetzes, Schol. on Lycophron, 177, Scholiast on

Plato, Timaeus, p. 22 A: μελίσσης A.

<sup>&</sup>lt;sup>3</sup> Τηλοδίκης Tzetzes, Schol. on Lycophron, 177, Scholiast on Plato, Timaeus, p. 22 A: ἐκ τῆς Λαοδίκης Heyne (in the text).

<sup>4</sup> ὀναμάσας Bekker, Wagner (misprint).

As to Inachus and his descendants, see Tzetzes, Schol.
 on Lycophron, 177 (who follows Apollodorus); Pausanias, ii.
 15. 5; Scholiast on Euripides, Orestes, 932; Scholiast on

### BOOK II

I. HAVING now gone through the family of Deucalion, we have next to speak of that of Inachus.

Ocean and Tethys had a son Inachus, after whom a river in Argos is called Inachus.¹ He and Melia, daughter of Ocean, had sons, Phoroneus and Aegialeus. Aegialeus having died childless, the whole country was called Aegialia; and Phoroneus, reigning over the whole land afterwards named Peloponnese, begat Apis and Niobe by a nymph Teledice. Apis converted his power into a tyranny and named the Peloponnese after himself Apia; but being a stern tyrant he was conspired against and slain by Thelxion and Telchis. He left no child, and being deemed a god was called Sarapis.² But Niobe had by Zeus (and she was the first mortal woman with whom Zeus cohabited) a son Argus, and also, so says

Homer, Il. i. 22. According to Apion, the flight of the Israelites from Egypt took place during the reign of Inachus at Argos. See Eusebius, Praeparatio Evangelii, x. 10. 10 sq. On the subject of Phoroneus there was an ancient epic Phoronis, of which a few verses have survived. See Epicorum Graecorum Fragmenta, ed. G. Kinkel, pp. 209 sqq.

corum Graecorum Fragmenta, ed. G. Kinkel, pp. 209 sqq.

Apollodorus identifies the Argive Apis with the Egyptian bull Apis, who was in turn identified with Serapis (Sarapis). As to the Egyptian Apis, see Herodotus, ii. 153 (with Wiedemann's note), iii. 27 and 28. As to Apia as a name for Peloponnese or Argos, see Aeschylus, Suppl. 260 sqq.; Pausanias, ii. 5. 7; Scholiast on Homer, Il. i. 22; Tzetzes, Schol. on Lycophron, 177; Stephanus Byzantius, s.v. 'Anía.

φησι, καὶ Πελασγός, ἀφ' οὖ κληθῆναι τοὺς τὴν Πελοπόννησον οἰκοῦντας Πελασγούς. Ἡσίοδος 2 δὲ τὸν Πελασγὸν αὐτόχθονά φησιν εἶναι. ἀλλὰ περὶ μὲν τούτου πάλιν ἐροῦμεν· Ἄργος δὲ λαβὼν¹ τὴν βασιλείαν ἀφ' ἑαυτοῦ τὴν Πελοπόννησον ἐκάλεσεν Ἄργος, καὶ γήμας Εὐάδνην τὴν Στρυμόνος καὶ Νεαίρας ἐτέκνωσεν Ἑκβασον Πείραντα Ἐπίδαυρον Κρίασον, δς καὶ τὴν βασιλείαν παρέλαβεν.

' Εκβάσου δὲ 'Αγήνωρ γίνεται, τούτου δὲ ''Αργος ό πανόπτης λεγόμενος. εἶχε δὲ οὖτος ὀφθαλμοὺς μὲν ἐν παντὶ τῷ σώματι, ὑπερβάλλων δὲ δυνάμει τὸν μὲν τὴν 'Αρκαδίαν λυμαινόμενον ταῦρον ἀνελῶν τὴν τούτου δορὰν ἢμφιέσατο, Σάτυρον δὲ τοὺς 'Αρκάδας ἀδικοῦντα καὶ ἀφαιρούμενον τὰ βοσκηματα ὑποστὰς ἀπέκτεινε. λέγεται δὲ ὅτι καὶ τὴν Ταρτάρου καὶ Γῆς 'Εχιδναν, ἢ τοὺς παριόντας συνήρπαζεν, ἐπιτηρήσας κοιμωμένην ἀπέκτεινεν. ἐξεδίκησε δὲ καὶ τὸν 'Απιδος φόνον, τοὺς αἰτίους ἀποκτείνας.

<sup>8</sup> "Αργου δὲ καὶ 'Ισμήνης τῆς 'Ασωποῦ παῖς 'Ιασος,<sup>2</sup> οῦ φασιν 'Ιὼ γενέσθαι. Κάστωρ δὲ ὁ συγγράψας τὰ χρονικὰ καὶ πολλοὶ τῶν τραγικῶν 'Ινάχου τὴν 'Ιὼ λέγουσιν· 'Ησίοδος δὲ καὶ 'Ακου-

<sup>2</sup> Ίασος Aegins: lσος A.

<sup>&</sup>lt;sup>1</sup> After  $\lambda \alpha \beta \dot{\omega} \nu$  the MSS. (A) add  $\pi \alpha \rho \dot{\alpha} \Phi o \rho \omega \nu \dot{\epsilon} \omega s$ , which is omitted by Hercher and Wagner, following Heyne.

<sup>&</sup>lt;sup>1</sup> See below, iii. 8. 1.

<sup>&</sup>lt;sup>2</sup> Compare Scholiast on Euripides, Orestes, 932; Hyginus, Fab. 145.

<sup>&</sup>lt;sup>3</sup> As to Argus and his many eyes, compare Aeschylus, Suppl. 303 sqq.; Scholiast on Euripides, Phoen. 1116; Ovid, Metamorph. i. 625 sqq.; Hyginus, Fab. 145; Servius, on Virgil, Aen. vii. 790; Scriptores rerum mythicarum Latini,

# THE LIBRARY, II. I. 1-3

Acusilaus, a son Pelasgus, after whom the inhabitants of the Peloponnese were called Pelasgians. However, Hesiod says that Pelasgus was a son of the soil. About him I shall speak again.1 But Argus received the kingdom and called the Peloponnese after himself Argos; and having married Evadne, daughter of Strymon and Neaera, he begat Ecbasus, Piras, Epidaurus, and Criasus,2 who also succeeded to the kingdom.

Ecbasus had a son Agenor, and Agenor had a son Argus, the one who is called the All-seeing. He had eyes in the whole of his body,3 and being exceedingly strong he killed the bull that ravaged Arcadia and clad himself in its hide; 4 and when a satyr wronged the Arcadians and robbed them of their cattle, Argus withstood and killed him. It is said, too, that Echidna,5 daughter of Tartarus and Earth, who used to earry off passers-by, was caught asleep and slain by Argus. He also avenged the murder of Apis by putting the guilty to death.

Argus and Ismene, daughter of Asopus, had a son Iasus, who is said to have been the father of Io.6 But the annalist Castor and many of the tragedians allege that Io was a daugher of Inachus;7 and Hesiod

ed. G. H. Bode, vol. i. pp. 5 sq. (First Vatican Mythographer,

4 Compare Dionysius, quoted by the Scholiast on Euripides, Phoeniss. 1116, who says merely that Argus was clad in a hide and had eyes all over his body.

<sup>5</sup> As to the monster Echidna, half woman, half snake, see

Hesiod, Theog. 295 sqq.

<sup>6</sup> Compare Pausanias, ii. 16. 1; Scholiast on Euripides, Orestes, 932.

<sup>7</sup> Compare Aeschylus, Prometheus, 589 sqq.; Herodotus, i. 1; Plutarch, De malignitate Herodoti, 11; Lucian, Dial. deorum, iii.; id. Dial. Marin. vii. 1; Pausanias, iii. 18. 13; Ovid, Metamorph. i. 583 sqq.; Hyginus, Fab. 145.

σίλαος Πειρήνος αὐτήν φασιν εἶναι. ταύτην ίερωσύνην τῆς "Ηρας ἔχουσαν Ζεὺς ἔφθειρε. φωραθεὶς δὲ ὑφ' "Ηρας τῆς μὲν κόρης ἀψάμενος είς βοῦν μετεμόρφωσε λευκήν, ἀπωμόσατο δὲ ταύτη <sup>1</sup> μὴ συνελθεῖν· διό φησιν Ἡσίοδος οὐκ ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὀργὴν τοὺς γινομένους ὅρκους ὑπὲρ ἔρωτος. "Ηρα δὲ αἰτησαμένη παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κατέστησεν "Αργον τὸν πανόπτην, ὃν Φερεκύδης 2 μὲν 'Αρέστορος λέγει, 'Ασκληπιάδης δὲ Ίνάχου, Κέρκωψ3 δὲ "Αργου καὶ Ἰσμήνης τῆς 'Ασωποῦ θύγατρός. Ακουσίλαος δὲ γηγενη αὐτὸν λέγει. οὖτος ἐκ της ἐλαίας ἐδέσμευεν αὐτὴν ἥτις ἐν τῷ Μυκη-ναίων ὑπῆρχεν ἄλσει. Διὸς δὲ ἐπιτάξαντος Έρμη κλέψαι την βοῦν, μηνύσαντος Ἱέρακος, έπειδη λαθείν οὐκ ηδύνατο, λίθω βαλων ἀπέκτεινε τὸν "Αργον, ὅθεν ἀργειφόντης ἐκλήθη. "Ηρα δὲ τῆ βοὶ οἶστρον ἐμβάλλει ἡ δὲ πρῶτον ήκεν είς του ἀπ' ἐκείνης Ἰόνιον κόλπον κληθέντα, έπειτα διὰ τῆς Ἰλλυρίδος πορευθεῖσα καὶ τὸν Αξμον ὑπερβαλοῦσα διέβη τὸν τότε μὲν καλού-μενον πόρον Θράκιον, νῦν δὲ ἀπ' ἐκείνης Βόσ-πορον. ἀπελθοῦσα <sup>4</sup> δὲ εἰς Σκυθίαν καὶ τὴν Κιμμερίδα γην, πολλην χέρσον πλανηθείσα καὶ πολλην διανηξαμένη θάλασσαν Εύρώπης τε καὶ

'Ασκληπιάδης . . . Φερεκύδης A, Westermann.

<sup>3</sup> Κέρκωψ Aegius : κέκροψ Α.
 <sup>4</sup> ἀπελθοῦσα Ε : ἐπελθοῦσα Α.

 <sup>1</sup> ταύτη Wagner: ταύτην Ε: αὐτην Α: ἀρχην Hercher.
 2 Φερεκύδης... 'Ασκληπιάδης Heyne (comparing Scholiast on Euripides, Phoenissae, 1116), Bekker, Hercher, Wagner:

<sup>&</sup>lt;sup>1</sup> Compare Aeschylus, Suppl. 291 sqq.; Scholiast on Homer,

# THE LIBRARY, II. 1. 3

and Acusilaus say that she was a daughter of Piren. Zeus seduced her while she held the priesthood of Hera, but being detected by Hera he by a touch turned Io into a white cowi and swore that he had not known her; wherefore Hesiod remarks that lover's oaths do not draw down the anger of the gods. But Hera requested the cow from Zeus for herself and set Argus the All-seeing to guard it. Pherecydes says that this Argus was a son of Arestor; 2 but Asclepiades says that he was a son of Inachus, and Cercops says that he was a son of Argus and Ismene, daughter of Asopus; but Acusilaus says that he was earthborn.3 He tethered her to the olive tree which was in the grove of the Mycenaeans. But Zeus ordered Hermes to steal the cow, and as Hermes could not do it secretly because Hierax had blabbed, he killed Argus by the cast of a stone; 4 whence he was called Argiphontes.<sup>5</sup> Hera next sent a gadfly to infest the cow,6 and the animal came first to what is called after her the Ionian gulf. Then she journeyed through Illyria and having traversed Mount Haemus she crossed what was then called the Thracian Straits but is now called after her the Bosphorus.<sup>7</sup> And having gone away to Seythia and the Cimmerian land she wandered over great tracts of land and swam wide stretches of sea both in Europe and Asia until at last Il. ii. 103 (who cites the present passage of Apollodorus): Ovid, Metamorph. i. 588 sqq.

<sup>2</sup> The passage of Pherecydes is quoted by the Scholiast on

Euripides, *Phoenissae*, 1116.

<sup>3</sup> So Aeschylus, Prometheus, 305.

<sup>4</sup> Compare Scholiast on Aeschylus, *Prometheus*, 561; Scholiast on Homer, *Il.* ii. 103. <sup>5</sup> That is, slayer of Argus.

Bosporos, "Cow's strait" or "Ox-ford."

<sup>&</sup>lt;sup>6</sup> For the wanderings of Io, goaded by the gadly, see Aeschylus, Suppl. 540 sqq., Prometheus, 786 (805) sqq.; Ovid Metamorph. i. 724 sqq.

'Ασίας, τελευταίον ἡκεν¹ εἰς Αἴγυπτον, ὅπου τὴν ἀρχαίαν μορφὴν ἀπολαβοῦσα γεννῷ παρὰ τῷ Νείλῳ ποταμῷ Ἐπαφον παίδα. τοῦτον δὲ "Ηρα δεῖται Κουρήτων ἀφανῆ ποιῆσαι· οἱ δὲ ἠφάνισαν αὐτόν. καὶ Ζεὺς μὲν αἰσθόμενος κτείνει Κούρητας, Ἰὰ δὲ ἐπὶ ζήτησιν τοῦ παιδὸς ἐτράπετο. πλανωμένη δὲ κατὰ τὴν Συρίαν ἄπασαν (ἐκεῖ γὰρ ἐμηνύετο <ὅτι² ἡ>³ τοῦ Βυβλίων βασιλέως <γυνὴ>⁴ ἐτιθήνει τὸν υἰόν) καὶ τὸν Ἐπαφον εὐροῦσα, εἰς Αἴγυπτον ἐλθοῦσα ἐγαμήθη Τηλεγόνῳ τῷ βασιλεύοντι τότε Αἰγυπτίων. ἱδρύσατο δὲ ἄγαλμα Δήμητρος, ἡν ἐκάλεσαν Ἰσιν Αἰγύπτιοι, καὶ τὴν Ἰὰ Ἰσιν ὁμοίως προσηγόρευσαν.

"Επαφος δὲ βασιλεύων Αἰγυπτίων γαμεῖ Μέμφιν τὴν Νείλου θυγατέρα, καὶ ἀπὸ ταύτης κτίζει Μέμφιν πόλιν, καὶ τεκνοῦ θυγατέρα Λιβύην, ἀφ' ἢς ἡ χώρα Λιβύη ἐκλήθη. Λιβύης δὲ καὶ Ποσειδῶνος γίνονται παῖδες δίδυμοι ᾿Αγήνωρ καὶ Βῆλος. ᾿Αγήνωρ μὲν οὖν εἰς Φοινίκην ἀπαλλαγεὶς ἐβασίλευσε, κἀκεῦ τῆς μεγάλης ρίζης ἐγένετο γενεάρχης. ὅθεν ὑπερθησόμεθα περὶ τούτου. Βῆλος δὲ ὑπομείνας ἐν Αἰγύπτω βασιλεύει μὲν Αἰγύπτου, γαμεῦ δὲ ᾿Αγχινόην τὸ τὴν Νείλου θυγατέρα, καὶ αὐτῷ γίνονται παῦδες δίδυμοι,

<sup>2</sup> Isis, whom the ancients sometimes identified with Io (see

<sup>1</sup> ἡκεν A: ἤει Ε. 2 ὅτι inserted by Bekker: ώs Heyne.

<sup>&</sup>lt;sup>3</sup> ἡ a conjecture of Heyne's. <sup>4</sup> γυνὴ inserted by Aegius.
<sup>5</sup> ᾿Αγχινόην Α, Scholiast on Homer, Il. i. 42 (eiting the Second Book of Apollodorus): ᾿Αγχιρόη Scholiast on Plato, Timaeus, p. 25 Β: ᾿Αχιρόη Tzetzes, Chiliades, vii. 353, and Schol. on Lycophron, 583.

<sup>&</sup>lt;sup>1</sup> Compare Aeschylus, *Prometheus*, 846 (865) sqq.; Herodotus, ii. 153, iii. 27; Ovid, *Metamorph*. i. 748 sqq.; Hyginus, Fab. 145.

## THE LIBRARY, II. 1. 3-4

she came to Egypt, where she recovered her original form and gave birth to a son Epaphus beside the river Nile. Him Hera besought the Curetes to make away with, and make away with him they did. When Zeus learned of it, he slew the Curetes; but lo set out in search of the child. She roamed all over Syria, because there it was revealed to her that the wife of the king of Byblus was nursing her son; and having found Epaphus she came to Egypt and was married to Telegonus, who then reigned over the Egyptians. And she set up an image of Demeter, whom the Egyptians called Isis, and Io likewise they called by the name of Isis.

Reigning over the Egyptians Epaphus married Memphis, daughter of Nile, founded and named the city of Memphis after her, and begat a daughter Libya, after whom the region of Libya was called.<sup>5</sup> Libya had by Poseidon twin sons, Agenor and Belus.<sup>6</sup> Agenor departed to Phoenicia and reigned there, and there he became the ancestor of the great stock; hence we shall defer our account of him.<sup>7</sup> But Belus remained in Egypt, reigned over the country, and married Anchinoe, daughter of Nile, by whom he had twin

below), is said to have nursed the infant son of the king of Byblus. See Plutarch, *Isis et Osiris*, 15 sq. Both stories probably reflect the search said to have been instituted by Isis for the body of the dead Osiris.

<sup>3</sup> For the identification of Demeter with Isis, see Herodotus, ii. 59, 156; Diodorus Siculus, i. 13, 5, i. 25, 1, i. 96, 5.

<sup>&</sup>lt;sup>4</sup> Herodotus remarked (ii. 41) that in art Isis was represented like Io as a woman with cow's horns. For the identification of Io and Isis, see Diodorus Siculus, i. 24. 8; Lucian, Dial. deorum, iii.; Clement of Alexandria, Strom. i. 21. 106, p. 382, ed. Potter; Propertius, iii. 20. 17 sq.; Juvenal, Sat. vi. 526 sqq.; Statius, Sylv. iii. 2. 101 sq.; Hyginus, Fab. 145.

<sup>5</sup> Compare Tzetzes, Schol. on Lycophron, 894.

<sup>&</sup>lt;sup>6</sup> Compare J. Tzetzes, Chiliades, vii. 349 sq.

<sup>&</sup>lt;sup>7</sup> See below, iii. 1.

Αἴγυπτος καὶ Δαναός, ώς δέ φησιν Εὐριπίδης, καὶ Κηφεύς καὶ Φινεύς προσέτι. Δαναὸν μὲν οὖν Βῆλος ἐν Λιβύη κατώκισεν, 1 Αἴγυπτον δὲ ἐν 'Αραβία, δς καὶ καταστρεψάμενος 2 τὴν Μελαμπόδων<sup>3</sup> χώραν <math><άφ' ϵαυτοῦ><sup>4</sup> ωνόμασϵν Αἴγυπτου. γίνονται δὲ ἐκ πολλῶν γυναικῶν Αἰγύπτω μέν παίδες πεντήκοντα, θυγατέρες δὲ Δαναώ πεντήκοντα. στασιασάντων δε αὐτῶν περὶ τῆς άρχης 5 ύστερον, Δαναός τοὺς Αἰγύπτου παίδας δεδοικώς, ύποθεμένης 'Αθηνας αὐτῷ ναῦν κατεσκεύασε πρώτος καὶ τὰς θυγατέρας ἐνθέμενος έφυγε. προσσχών 6 δε 'Ρόδω το της Λινδίας 7 ἄγαλμα 'Αθηνᾶς ίδρύσατο. ἐντεῦθεν δὲ ἡκεν εἰς "Αργος, καὶ τὴν βασιλείαν αὐτῷ παραδίδωσι Γελάνωρ <sup>8</sup> ὁ τότε βασιλεύων <αὐτὸς δὲ κρατήσας της χώρας ἀφ' έαυτοῦ τοὺς ἐνοικοῦντας Δαναοὺς ωνόμασε>.9 ανύδρου δὲ τῆς χώρας ὑπαρχούσης,

1 κατώκισεν R: κατώκησεν A.

<sup>2</sup> καταστρεψάμενος Scholiast on Homer, Il. i. 42, Scholiast

on Plato, Timaeus, p. 25 B: κατασκαψάμενος A.

<sup>3</sup> μελαμπόδων R, Scholiast on Homer, Il. i. 42, Scholiast on Plato, Timaeus, p. 25 B, Zenobius, Cent. ii. 6: μèν λαμπάδων A. 4 ἀφ' ἐαυτοῦ added by Aegius from the Scholiasts on Homer and Plato, *ll.cc*.

 $^{5}$  περὶ τῆς ἀρχῆς omitted by Heyne and Bekker. Compare Scholiast on Homer, Il. i. 42, στασιάντων δέ πρός άλλήλους περί της άρχης.

6 προσσχών Scholiast on Homer, Il. i. 42: προσάγων A.

7 λινδίας R : λυδίας A.

8 Γελάνωρ Heyne; compare Pausanias ii. 16. 1, ii. 19. 3, sq.:

πελάνωρ A: έλλάνωρ Scholiast on Homer, Il. i. 42.

9 αὐτὸς δὲ κρατήσας τῆς χώρας ἀφ' ξαυτοῦ τοὺς ἐνοικοῦντας Δαναούς ωνόμασεν. These words are cited in the present connexion by the Scholiast on Homer, Il. i. 42, as from the Second Book of Apollodorus. They are inserted by Aegius, Commelinus, Gale, and Müller, but omitted by Heyne, Westermann, Bekker, Hercher, and Wagner.

# THE LIBRARY, II. 1. 4

sons, Egyptus and Danaus, but according to Euripides, he had also Cepheus and Phineus. Danaus was settled by Belus in Libya, and Egyptus in Arabia; but Egyptus subjugated the country of the Melampods and named it Egypt after himself. Both had children by many wives; Egyptus had fifty sons, and Danaus fifty daughters. As they afterwards quarrelled concerning the kingdom, Danaus feared the sons of Egyptus, and by the advice of Athena he built a ship, being the first to do so, and having put his daughters on board he fled. And touching at Rhodes he set up the image of Lindian Athena.2 Thence he came to Argos and the reigning king Gelanor surrendered the kingdom to him; 3 and having made himself master of the country he named the inhabitants Danai after himself. But the country being

<sup>1</sup> The following account of Egyptus and Danaus, including the settlement of Danaus and his daughters at Argos, is quoted verbally, with a few omissions and changes, by the Scholiast on Homer, Il. i. 42, who mentions the second book of Apollodorus as his authority. Compare Aeschylus, Suppl. 318 sqq.; Scholiast on Euripides, Hecuba, 886, and Orestes, 872; Hyginus, Fab. 168; Servius on Virgil, Aen. x. 497.

<sup>3</sup> Compare Pausanias, ii. 16. 1, ii. 19. 3 sq.

<sup>&</sup>lt;sup>2</sup> Compare Herodotus, ii. 182; Marmor Parium, 15-17, pp. 544, 546, ed. C. Müller (Fragmenta Historicorum Graecorum, vol. i.); Diodorus Siculus, v. 58. 1; Strabo, xiv. 2. 11, p. 655; Eusebius, Praeparatio Evangelii, iii. 8. As to the worship of the goddess, see Cecil Torr, Rhodes in Ancient Times (Cambridge, 1885), pp. 74 sq., 94 sq. In recent years a chronicle of the temple of Lindian Athena has been discovered in Rhodes: it is inscribed on a marble slab. See Chr. Blinkenberg, La Chronique du temple Lindien (Copenhagen, 1912).

ἐπειδὴ καὶ τὰς πηγὰς ἐξήρανε Ποσειδῶν μηνίων Ἰνάχῷ διότι τὴν χώραν "Ηρας ι ἐμαρτύρησεν εἶναι, τὰς θυγατέρας ὑδρευσομένας ἔπεμψε. μία δὲ αὐτῶν ᾿Αμυμώνη ζητοῦσα ὕδωρ ῥίπτει βέλος ἐπὶ ἔλαφον καὶ κοιμωμένου Σατύρου τυγχάνει, κἀκεῖνος περιαναστὰς ἐπεθύμει συγγενέσθαι: Ποσειδῶνος δὲ ἐπιφανέντος ὁ Σάτυρος μὲν ἔφυγεν, ᾿Αμυμώνη δὲ τούτῷ συνευνάζεται, καὶ αὐτῆ

Ποσειδών τὰς ἐν Λέρνη πηγὰς ἐμήνυσεν.

Οἱ δὲ Αἰγύπτου παίδες ἐλθόντες εἰς Ἄργος τῆς τε ἔχθρας παύσασθαι παρεκάλουν καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἤξίουν. Δαναὸς δὲ ἄμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἄμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὡμολόγει τοὺς γάμους καὶ διεκλήρου τὰς κόρας. Ὑπερμνήστραν μὲν οὖν τὴν πρεσβυτέραν ἐξεῖλον Λυγκεῖ καὶ Γοργοφόνην² Πρωτεῖ· οὖτοι γὰρ ἐκ βασιλίδος γυναικὸς ᾿Αργυφίης ἐγεγόνεισαν Αἰγύπτω. τῶν δὲ λοιπῶν ἔλαχον Βούσιρις μὲν καὶ Ἐγκέλαδος καὶ Λύκος καὶ Δαἴφρων τὰς Δαναῷ γεννηθείσας ἐξ Εὐρώπης Αὐτομάτην ᾿Αμυμώνην ᾿Αγαυὴν Σκαιήν. αὖται δὲ ἐκ βασιλίδος ἐγένοντο Δαναῷ, ἐκ δὲ Ἐλεφαντίδος Γοργοφόνη καὶ Ὑπερμνήστρα.3

<sup>2</sup> Γοργοφόνην Aegius: γοργοφόντην Α.

<sup>1</sup> Compare Pausanias, ii. 15. 5.

<sup>1 &</sup>quot;Hραs Heyne, comparing Pausanias, ii. 15, 5: 'Aθηναs A.

<sup>&</sup>lt;sup>3</sup> After Υπερμνήστρα the MSS. (A) add Λυγκεύς δε Καλύκην ελαχεν. These words are rightly omitted by Hercher and Wagner, following Heyne: they are bracketed by C. Müller, but retained by Westermann and Bekker.

<sup>&</sup>lt;sup>2</sup> Compare Euripides, *Phoenissae*, 187 sqq.; Lucian, *Dial. Marin*. vi.; Philostratus, *Imagines*, i. 8; Scholiast on Homer,

# THE LIBRARY, II. 1. 4-5

waterless, because Poseidon had dried up even the springs out of anger at Inachus for testifying that the land belonged to Hera, Danaus sent his daughters to draw water. One of them, Amymone, in her search for water threw a dart at a deer and hit a sleeping satyr, and he, starting up, desired to force her; but Poseidon appearing on the scene, the satyr fled, and Amymone lay with Poseidon, and he revealed to her

the springs at Lerna.2

But the sons of Egyptus came to Argos, and exhorted Danaus to lay aside his enmity, and begged to marry his daughters. Now Danaus distrusted their professions and bore them a grudge on account of his exile; nevertheless he consented to the marriage and allotted the damsels among them.<sup>3</sup> First, they picked out Hypermnestra as the eldest to be the wife of Lynceus, and Gorgophone to be the wife of Proteus; for Lynceus and Proteus had been borne to Egyptus by a woman of royal blood, Argyphia; but of the rest Busiris, Enceladus, Lycus, and Daiphron obtained by lot the daughters that had been borne to Danaus by Europe, to wit, Automate, Amymone, Agave, and Scaea. These daughters were borne to Danaus by a queen; but Gorgophone and Hypermnestra were borne to him

Il. iv. 171; Propertius, iii. 18. 47 sq.; Hyginus, Fab. 169. There was a stream called Amymone at Lerna. See Strabo, viii. 6. 8, p. 371; Pausanias, ii. 37. 1 and 4; Hyginus, l.c.

<sup>&</sup>lt;sup>3</sup> For the marriage of the sons of Egyptus with the daughters of Danaus, and its tragic sequel, see Zenobius, Cent. ii. 6; Scholiast on Euripides, Hecuba, 886, and Orestes, 872; Scholiast on Homer, Il. iv. 171; Hyginus, Fab. 168; Servius, on Virgil, Aen. x. 497. With the list of names of the bridal pairs as recorded by Apollodorus, compare the list given by Hyginus, Fab. 170.

Ιστρος δὲ Ἱπποδάμειαν, Χαλκώδων Ῥοδίαν, ᾿Αγήνωρ Κλεοπάτραν, Χαΐτος ᾿Αστερίαν, Διο-κορυστὴς Ἱπποδαμείαν, Ἦποδος Γλαύκην, ᾿Αλ-κμήνωρ Ἱππομέδουσαν, Ἱππόθοος Γόργην, Εὐχήνωρ Ἰφιμέδουσαν, Ἱππόλυτος Ῥόδην. οὖτοι μεν οί δέκα έξ 'Αραβίας γυναικός, αί δε παρθένοι έξ άμαδρυάδων νυμφών, αί μὲν 'Ατλαντείης, αί δὲ ἐκ Φοίβης. ᾿Αγαπτόλεμος δὲ ἔλαχε Πειρήνην, Κερκέτης δὲ Δώριον, Εὐρυδάμας Φάρτιν,³ Αἴγιος Μυήστραν, "Αργιος Εὐίππην, 'Αρχέλαος 'Αναξιβίην, Μενέμαχος Νηλώ, οἱ <μὲν> ἐπτὰ ἐκ Φοινίσσης γυναικός, αί δὲ παρθένοι Αἰθιοπίδος. άκληρωτί δὲ ἔλαχον δι' ὁμωνυμίαν τὰς Μέμφιδος οί ἐκ Τυρίας, Κλειτὸς Κλειτήν, Σθένελος Σθενέλην, Χρύσιππος Χρυσίππην. οί δὲ ἐκ Καλιάδνης νηίδος νύμφης παίδες δώδεκα έκληρώσαντο περί τῶν ἐκ Πολυξοῦς νηίδος νύμφης ήσαν δὲ οἱ μὲν παίδες Εὐρύλοχος Φάντης Περισθένης "Ερμος Δρύας Ποταμών Κισσεύς Λίξος "Ιμβρος Βρομίος Πολύκτωρ Χθονίος, αί δὲ κόραι Αὐτονόη Θεανω 'Ηλέκτρα Κλεοπάτρα Εὐρυδίκη Γλαυκίππη 'Ανθήλεια Κλεοδώρη Εὐίππη Ἐρατώ Στύγνη Βρύκη. οί δὲ <ἐκ> Γοργόνος Αἰγύπτω γενόμενοι ἐκληρώσαντο περί τῶν ἐκ Πιερίας, καὶ λαγχάνει Περίφας μεν 'Ακταίην, Οίνευς δε Ποδάρκην. Αίγυπτος

<sup>2</sup> "Αλκης R: ἄλκις A.

<sup>1</sup> Ίπποδάμειαν. This name has already occurred two lines higher up; hence Heyne conjectured Κλεοδάμειαν or Φιλοδάμειαν, comparing Pausanias, iv. 30. 2 (where the better reading seems to be Φυλοδάμεια). Wagner conjectured Ἱπποθόην, comparing Hyginus, Fab. 170.

<sup>3</sup> Φάρτιν R: φάρτην A: Φαιναρέτην Hercher. Heyne conjectured Φάρην.

# THE LIBRARY, II. 1. 5

by Elephantis. And Istrus got Hippodamia; Chalcodon got Rhodia; Agenor got Cleopatra; Chaetus got Asteria; Diocorystes got Hippodamia; Alces got Glauce; Alcmenor got Hippomedusa; Hippothous got Gorge; Euchenor got Iphimedusa; Hippolytus got Rhode. These ten sons were begotten on an Arabian woman; but the maidens were begotten on Hamadryad nymphs, some being daughters of Atlantia, and others of Phoebe. Agaptolemus got Pirene; Cercetes got Dorium; Eurydamas got Phartis; Aegius got Mnestra; Argius got Evippe; Archelaus got Anaxibia; Menemachus got Nelo. These seven sons were begotten on a Phoenician woman, and the maidens on an Ethiopian woman. The sons of Egyptus by Tyria got as their wives, without drawing lots, the daughters of Danaus by Memphis in virtue of the similarity of their names; thus Clitus got Clite; Sthenelus got Sthenele; Chrysippus got Chrysippe. The twelve sons of Egyptus by the Naiad nymph Caliadne cast lots for the daughters of Danaus by the Naiad nymph Polyxo: the sons were Eurylochus, Phantes, Peristhenes, Hermus, Dryas, Potamon, Cisseus, Lixus, Imbrus, Bromius, Polyctor, Chthonius; and the damsels were Autonoe, Theano, Electra, Cleopatra, Eurydice, Glaucippe, Anthelia, Cleodore, Evippe, Erato, Stygne, Bryce. The sons of Egyptus by Gorgo, cast lots for the daughters of Danaus by Pieria, and Periphas got Actaea, Oeneus got Podarce, Egyptus

Διωξίππην, Μενάλκης 'Αδίτην, Λάμπος 'Ωκυπέτην, Ίδμων Πυλάργην. οὐτοι δέ εἰσι νεώτατοι. "Ιδας Ίπποδίκην, Δαϊφρων 'Αδιάντην (αὖται δὲ έκ μητρὸς ἐγένοντο Έρσης), Πανδίων Καλλιδίκην, "Αρβηλος Οἴμην, Ύπέρβιος Κελαινώ, Ίπποκορυστής Υπερίππην ούτοι έξ Ήφαιστίνης, αί δὲ ἐκ Κρινοῦς.

'Ως δὲ ἐκληρώσαντο² τοὺς γάμους, ἑστιάσας έγχειρίδια δίδωσι ταῖς θυγατράσιν. αἱ δὲ κοιμωμένους τούς νυμφίους ἀπέκτειναν πλην Υπερμνήστρας αὕτη γὰρ Λυγκέα διέσωσε παρθένον αὐτὴν φυλάξαντα διὸ καθείρξας αὐτὴν Δαναὸς έφρούρει. αί δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῆ Λέρνη κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδευσαν. καὶ αὐτὰς ἐκάθηραν ᾿Αθηνὰ τε καὶ Ἑρμῆς Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκεῖ συνώκισε, τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικον ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

Αμυμώνη δὲ ἐκ Ποσειδῶνος ἐγέννησε Ναύπλιον. οὖτος μακρόβιος γενόμενος, πλέων τὴν θάλασσαν, τοις έμπίπτουσιν έπὶ θανάτω έπυρσο-

1 οδτοι Heyne (conjecture), Westermann: οἱ δὲ νεώτατοι (omitting είσι) Hercher: ὀκτὰ MSS., Aegius, Commelinus, Gale, Heyne (in text), Bekker: † ἀκτὰ Wagner.

<sup>2</sup> ἐκληρώσαντο ΕΑ: ἐκληρώσατο Wagner, comparing Zenobius, Cent. ii. 6, where, however, we should rather read έκληρώσαντο instead of έκληρώσατο; for the middle voice of κληροῦν cannot be used in the sense of "allotting."

<sup>2</sup> Compare Zenobius, Cent. iv. 86. According to Pansanias

<sup>&</sup>lt;sup>1</sup> Compare Pindar, Nem. i. 6 (10), with the Scholiast; Pausanias, ii. 19. 6, ii. 20. 7, ii. 21. 1 and 2; Horace, Odes, iii. 11. 30 sqq.; Ovid, Heroides, xiv.

# THE LIBRARY, II. 1. 5

got Dioxippe, Menalces got Adite, Lampus got Ocypete, Idmon got Pylarge. The youngest sons of Egyptus were these: Idas got Hippodice; Daïphron got Adiante (the mother who bore these damsels was Herse); Pandion got Callidice; Arbelus got Oeme; Hyperbius got Celaeno; Hippocorystes got Hyperippe; the mother of these men was Hephaestine, and the mother of these damsels was Crino.

When they had got their brides by lot, Danaus made a feast and gave his daughters daggers; and they slew their bridegrooms as they slept, all but Hypermnestra; for she saved Lyneeus because he had respected her virginity: wherefore Danaus shut her up and kept her under ward. But the rest of the daughters of Danaus buried the heads of their bridegrooms in Lerna <sup>2</sup> and paid funeral honours to their bodies in front of the city; and Athena and Hermes purified them at the command of Zeus. Danaus afterwards united Hypermnestra to Lyneeus; and bestowed his other daughters on the victors in an athletic contest.<sup>3</sup>

Amymone had a son Nauplius by Poseidon. This Nauplius lived to a great age, and sailing the sea he used by beacon lights to lure to death such as he fell

<sup>4</sup> Compare Strabo, viii. 6. 2, p. 368; Pausanias, ii. 38. 2, iv. 35. 2.

iv. 55. 2

<sup>(</sup>ii. 24. 2) the heads of the sons of Egyptus were buried on the Larisa, the acropolis of Argos, and the headless trunks were buried at Lerna.

<sup>&</sup>lt;sup>3</sup> Compare Pindar, Pyth. ix. 112 (195), with the Scholiasts; Pausanias, iii. 12. 2. The legend may reflect an old custom of racing for a bride. See The Magic Art and the Evolution of Kings, ii. 299 sqq. It is said that Danaus instituted games which were celebrated every fifth (or, as we should say, every fourth) year, and at which the prize of the victor in the foot-race was a shield. See Hyginus, Fab. 170.

φόρει. Τουνέβη οὖν καὶ αὐτὸν τελευτῆσαι ἐκείνω τῷ θανάτω. πρὶν δὲ τελευτῆσαι ἔγημε δός μὲν οἱ τραγικοὶ λέγουσι, Κλυμένην τὴν Κατρέως, ὡς δὲ ὁ τοὺς νόστους γράψας, Φιλύραν, ὡς δὲ Κέρκωψ, 'Ησιόνην, καὶ ἐγέννησε Παλαμήδην

Οἴακα Ναυσιμέδοντα.

ΙΙ. Λυγκεύς δὲ μετὰ Δαναὸν "Αργους δυναστεύων ἐξ 'Υπερμνήστρας τεκνοῖ παῖδα 'Αβαντα. τούτου δὲ καὶ 'Αγλαΐας <sup>5</sup> τῆς Μαντινέως δίδυμοι παῖδες ἐγένοντο 'Ακρίσιος καὶ Προῖτος. οὖτοι καὶ κατὰ γαστρὸς μὲν ἔτι ὄντες ἐστασίαζον πρὸς ἀλλήλους, ὡς δὲ ἀνετράφησαν, περὶ τῆς βασιλείας ἐπολέμουν, καὶ πολεμοῦντες εὖρον ἀσπίδας πρῶτοι. καὶ κρατήσας 'Ακρίσιος Προῖτον "Αργους ἐξελαύνει. ὁ δ΄ ἡκεν εἰς Λυκίαν πρὸς 'Ιοβάτην, ὡς δὲ τινές φασι, πρὸς 'Αμφιάνακτα καὶ γαμεῖ τὴν τούτου θυγατέρα, ὡς μὲν "Ομηρος, "Αντειαν, ὡς δὲ οἱ τραγικοί, Σθενέβοιαν. κατάγει δὲ αὐτὸν ὁ κηδεστὴς μετὰ στρατοῦ Λυκίων, καὶ

1 επυρσοφόρει J. Kuhn, on Pausanias, ii. 25. 4: εδυσφόρει MSS.

<sup>2</sup> πρίν δε τελευτήσαι έγημε A: πριν τελευτήσαι. έγημε δε Wagner (connecting πρίν τελευτήσαι with the preceding sen-

tence). \* Κέρκωψ Aegius : κέκροψ Α.

<sup>6</sup> 'Aγλαΐας Heyne, comparing Scholiast on Euripides, Orestes, 965: ἀγαλλίας Α: 'Ωκαλείας Aegius, Commelinus, Gale.

 $<sup>^2</sup>$  ἐκείν $\varphi$  τ $\widehat{\varphi}$  θανάτ $\varphi$ . After these words the MSS, add  $\widehat{\varphi}$ περ τ $\widehat{\omega}$ ν ἄλλων τελευτησάντων ἐδυσφόρει, which appears to be a corrupt and ungrammatical gloss on ἐκείν $\varphi$  τ $\widehat{\varphi}$  θανάτ $\varphi$ . The clause is retained by Heyne, Westermann, Müller, Bekker, and Wagner, but is rightly omitted by Hercher. J. Kuhn ( $\ell$ .c.) proposed to retain the clause, but to alter ἐδυσφόρει as before into ἐπυρσοφόρει; but this would not suffice to restore the grammar and sense. For such a restoration a sentence like  $\widehat{\varphi}$ περ ἄλλους τελευτ $\widehat{\eta}$ σαι ἐποίει πυρσοφορ $\widehat{\omega}$ ν would be required.

# THE LIBRARY, II. 1. 5-II. 1

in with. It came to pass, therefore, that he himself died by that very death. But before his death he married a wife; according to the tragic poets, she was Clymene, daughter of Catreus; but according to the author of *The Returns*, she was Philyra; and according to Cercops she was Hesione. By her he had Palamedes, Oeax, and Nausimedon.

II. Lynceus reigned over Argos after Danaus and begat a son Abas by Hypermnestra; and Abas had twin sons Acrisius and Proetus <sup>3</sup> by Aglaia, daughter of Mantineus. These two quarrelled with each other while they were still in the womb, and when they were grown up they waged war for the kingdom, <sup>4</sup> and in the course of the war they were the first to invent shields. And Acrisius gained the mastery and drove Proetus from Argos; and Proetus went to Lycia to the court of Iobates or, as some say, of Amphianax, and married his daughter, whom Homer calls Antia, <sup>5</sup> but the tragic poets call her Stheneboea. <sup>6</sup> His father-in-law restored him to his own land with an

<sup>&</sup>lt;sup>1</sup> See below, *Epitome*, vi. 7-11.

<sup>&</sup>lt;sup>2</sup> Nostoi, an epic poem describing the return of the Homeric heroes from Troy. See *Epicorum Graecorum Fragmenta*, ed. G. Kinkel, pp. 52 sqq.; Hesiod, in this series, pp. 524 sqq.; D. B. Monro, in his edition of Homer, Odyssey, Bks. xiii.—xxiv. pp. 378–382.

<sup>&</sup>lt;sup>3</sup> With this and what follows compare Pausanias ii. 16. 2, ii. 25. 7.

<sup>&</sup>lt;sup>4</sup> So the twins Esau and Jacob quarrelled both in the womb and in after life (Genesis, xxv. 21 sqq.). Compare Rendel Harris, Boanerges, pp. 279 sq., who argues that Proetus was the elder twin, who, as in the case of Esau and Jacob, was worsted by his younger brother.

<sup>&</sup>lt;sup>5</sup> Homer, Il. vi. 160.

<sup>&</sup>lt;sup>6</sup> See below, ii. 3. 1, iii. 9. 1. Euripides called her Stheneboea (Eustathius, on Homer, *Il.* vi. 158, p. 632).

καταλαμβάνει Τίρυνθα, ταύτην αὐτῷ Κυκλώπων τειχισάντων. μερισάμενοι δὲ τὴν 'Αργείαν ἄπασαν κατώκουν, καὶ 'Ακρίσιος μὲν ''Αργούς 2 βασιλεύει, Προῖτος δὲ Τίρυνθος. καὶ γίνεται 'Ακρισίω μὲν ἐξ Εὐρυδίκης τῆς Λακεδαίμονος Δανάη, Προίτῷ δὲ ἐκ Σθενεβοίας Λυσίππη καὶ 'Ιφινόη καὶ 'Ιφιάνασσα. αὖται δὲ ὡς ἐτελειώθησαν, ἐμάνησαν, ὡς μὲν 'Ησιοδός φησιν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο, ὡς δὲ 'Ακουσίλαος λέγει, διότι τὸ τῆς ''Ηρας ξόανον ἐξηυτέλισαν. γενόμεναι δὲ ἐμμανεῖς ἐπλανῶντο ἀνὰ τὴν 'Αργείαν ἄπασαν, αὖθις δὲ τὴν 'Αρκαδίαν καὶ τὴν Πελοπόννησον 1 διελθοῦσαι μετ' ἀκοσκανος 1 διελθοῦσανος 1 διελθοῦσαι μετ' ἀκοσκανος 1 διελθοῦσανος 1 διελθοῦσανος

 $^{1}$  καὶ τὴν Πελοπόννησον omitted by Hercher and Wagner. We should perhaps read καὶ τὴν  $<\lambda οιπ$ ὴν> Πελοπόννησον.

Compare Bacchylides, Epinic. x. 77 sq.; Pausanias, ii.

25. 8; Strabo, viii. 6. 8, p. 371.

<sup>2</sup> Compare Bacchylides, Epinic. x. 40-112; Herodotus, ix. 34; Strabo, viii. 3 19, p. 346; Diodorus Siculus, iv. 68; Pausanias, ii. 7. 8, ii. 18. 4, v. 5. 10, viii. 18. 7 sq.; Scholiast on Pindar, Nem. ix. 13 (30); Clement of Alexandria, Strom. vii. 4. 26, p. 844, ed. Potter; Stephanus Byzantius, s.v. 'A(avía; Virgil, Ecl. vi. 48 sqq.; Ovid, Metamorph. xv. 325 sqq.; Pliny, Nat. Hist. xxv. 47; Servius, on Virgil, Ecl. vi. 48; Lactantius Placidus, on Statius, Theb. iii. 453; Vitruvius, viii. 3. 21. Of these writers, Herodotus, Diodorus Siculus, and, in one passage (ii. 18. 4), Pausanias, speak of the madness of the Argive women in general, without mentioning the daughters of Proetus in particular. And, according to Diodorus Siculus, with whom Pausanias in the same passage (ii. 18. 4) agrees, the king of Argos at the time of the affair was not Proetus but Anaxagoras, son of Megapenthes. to Megapenthes, see Apollodorus, ii. 4. 4. According to Virgil the damsels imagined that they were turned into cows; and Servius and Lactantius Placidus inform us that this notion was infused into their minds by Hera (Juno) to punish them for the airs of superiority which they

### THE LIBRARY, II. II. 1-2

army of Lycians, and he occupied Tiryns, which the Cyclopes had fortified for him.1 They divided the whole of the Argive territory between them and settled in it, Acrisius reigning over Argos and Proetus over Tiryns. (And Acrisius had a daughter Danae by Eurydice, daughter of Lacedaemon, and Proetus had daughters, Lysippe, Iphinoe, and Iphianassa, by Stheneboea. When these damsels were grown up, they went mad,2 according to Hesiod, because they would not accept the rites of Dionysus? but according to Acusilaus, because they disparaged the wooden image of Hera. In their madness they roamed over the whole Argive land, and afterwards, passing through Arcadia and the Peloponnese, assumed towards her; indeed, in one place Lactantius Placidus says that the angry goddess turned them into heifers outright. In these legends Mr. A. B. Cook sees reminiscences of priestesses who assumed the attributes and assimilated themselves to the likeness of the cow-goddess Hera. See his Zeus, i. 451 sqq. But it is possible that the tradition describes, with mythical accessories, a real form of madness by which the Argive women, or some portion of them. were temporarily affected. We may compare a somewhat similar form of temporary insanity to which the women of the wild Jakun tribe in the Malay Peninsula are said to be liable. "A curious complaint was made to the Penghulu of Piang-gu, in my presence, by a Jakun man from the Anak Endau. He stated that all the women of his settlement were frequently seized by a kind of madness-presumably some form of hysteria—and that they ran off singing into the jungle, each woman by herself, and stopped there for several days and nights, finally returning almost naked, or with their clothes all torn to shreds. He said that the first outbreak of this kind occurred a few years ago, and that they were still frequent, one usually taking place every two or three months. They were started by one of the women, whereupon all the others followed suit." See Ivor H. N. Evans, "Further Notes on the Aboriginal Tribes of Pahang," Journal of the Federated Malay States Museums, vol. ix. part 1, January 1920, p. 27 (Calcutta, 1920). 147

μίας άπάσης διὰ τῆς ἐρημίας ἐτρόχαζον. Με-λάμπους δὲ ὁ ᾿Αμυθάονος καὶ Εἰδομένης τῆς "Αβαντος, μάντις ὢν καὶ τὴν διὰ φαρμάκων καὶ καθαρμῶν θεραπείαν πρῶτος εὐρηκώς, ὑπισχνεῖται θεραπεύειν τὰς παρθένους, εἰ λάβοι τὸ τρίτον μέρος της δυναστείας. οὐκ ἐπιτρέποντος δὲ Προίτου θεραπεύειν έπὶ μισθοῖς τηλικούτοις, ἔτι μᾶλλον ἐμαίνοντο αὶ παρθένοι καὶ προσέτι μετὰ τούτων αὶ λοιπαὶ γυναῖκες· καὶ γὰρ αὖται τὰς οἰκίας ἀπολιποῦσαι τοὺς ἰδίους ἀπώλλυον παῖδας καὶ εἰς τὴν ἐρημίαν ἐφοίτων. προβαινούσης δὲ έπὶ πλείστον τής συμφοράς, τοὺς αἰτηθέντας μισθούς ο Προίτος εδίδου. ο δε υπέσχετο θεραπεύειν ὅταν ἔτερον τοσοῦτον τῆς γῆς ὁ ἀδελφὸς αὐτοῦ λάβη Βίας. Προῖτος δὲ εὐλαβηθεὶς μὴ βραδυνούσης της θεραπείας αἰτηθείη καὶ πλείον, θεραπεύειν συνεχώρησεν ἐπὶ τούτοις. Μελάμ-πους δὲ παραλαβὼν τοὺς δυνατωτάτους τῶν νεανιῶν μετ' ἀλαλαγμοῦ καί τινος ἐνθέου χορείας έκ των δρων αὐτὰς εἰς Σικυωνα συνεδίωξε. κατὰ δὲ τὸν διωγμὸν ή πρεσβυτάτη τῶν Θυγατέρων 'Ιφινόη μετήλλαξεν ταις δε λοιπαις τυχούσαις καθαρμῶν σωφρονῆσαι συνέβη. καὶ ταύτας μὲν ἐξέδοτο Προῖτος Μελάμποδι καὶ Βίαντι, παῖδα δ΄ ύστερον ἐγέννησε Μεγαπένθην.

ΙΙΙ. Βελλεροφόντης δὲ ὁ Γλαύκου τοῦ Σισύφου, κτείνας ἀκουσίως ἀδελφὸν Δηλιάδην, τως δέ τινές φασι Πειρῆνα, ἄλλοι δὲ ᾿Αλκιμένην, πρὸς Προῖ-

<sup>&</sup>lt;sup>1</sup> Δηλιάδην J. Tzetzes, Chiliades, vii. 812: ἰλιάδην A.
<sup>2</sup> Πειρῆνα J. Tzetzes, Chiliades, vii. 812: Πείρην A, Zenobius, Cent. ii. 87.

### THE LIBRARY, II. II. 2-III. I

they ran through the desert in the most disorderly fashion. But Melampus, son of Amythaon by Idomene, daughter of Abas, being a seer and the first to devise the cure by means of drugs and purifications, promised to cure the maidens if he should receive the third part of the sovereignty. When Proetus refused to pay so high a fee for the cure, the maidens raved more than ever, and besides that, the other women raved with them; for they also abandoned their houses, destroyed their own children, and flocked to the desert. Not until the evil had reached a very high pitch did Proetus consent to pay the stipulated fee, and Melampus promised to effect a cure whenever his brother Bias should receive just so much land as himself. Fearing that, if the cure were delayed, yet more would be demanded of him, Proetus agreed to let the physician proceed on these terms. So Melampus, taking with him the most stalwart of the young men, chased the women in a bevy from the mountains to Sicyon with shouts and a sort of frenzied dance. In the pursuit Iphinoe, the eldest of the daughters, expired; but the others were lucky enough to be purified and so to recover their wits.1 Proetus gave them in marriage to Melampus and Bias, and afterwards begat a son, Megapenthes.

III. Bellerophon, son of Glaucus, son of Sisyphus, having accidentally killed his brother Deliades or, as some say, Piren, or, as others will have it, Alcimenes,

<sup>&</sup>lt;sup>1</sup> According to Bacchylides (*Epinic*. x. 95 sqq.), the father of the damsels vowed to sacrifice twenty red oxen to the Sun, if his daughters were healed: the vow was heard, and on the intercession of Artemis the angry Hera consented to allow the cure.

τον ἐλθῶν καθαίρεται. καὶ αὐτοῦ Σθενέβοια ἔρωτα ἴσχει, καὶ προσπέμπει 1 λόγους περὶ συνουσίας. τοῦ δὲ ἀπαρνουμένου, λέγει πρὸς Προῖτον ὅτι Βελλεροφόντης αὐτῆ περὶ φθορᾶς προσεπέμψατο λόγους. Προῖτος δὲ πιστεύσας ἔδωκεν ἐπιστολὰς αὐτῷ πρὸς Ἰοβάτην κομίσαι,² ἐν αἷς ἐνεγέγραπτο Βελλεροφόντην ἀποκτεῖναι. Ἰοβάτης δὲ ἀναγνοὺς ³ ἐπέταξεν αὐτῷ Χίμαιραν κτεῖναι, νομίζων αὐτὸν ὑπὸ τοῦ θηρίου διαφθαρήσεσθαι ἢν γὰρ οὐ μόνον ἐνὶ ἀλλὰ πολλοῖς οὐκ εὐάλωτον, εἰχε δὲ προτομὴν μὲν λέοντος, οὐρὰν δὲ δράκοντος, τρίτην δὲ κεφαλὴν μέσην αἰγός, δι ἢς πῦρ ἀνίει. καὶ τὴν χώραν διέφθειρε, καὶ τὰ βοσκήματα ἐλυμαίνετο μία γὰρ φύσις τριῶν θηρίων εἰχε δύναμιν. Α λέγεται δὲ καὶ τὴν Χίμαιραν ταύτην 5 τραφῆναι μὲν ὑπὸ ᾿Αμισωδάρου, καθάπερ εἴρηκε καὶ "Ομηρος, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἐχίδνης, καθὼς Ἡσίοδος ἱστορεῖ. ² ἀναβιβάσας οὖν ἑαυτὸν ὁ Βελλεροφόντης ἐπὶ τὸν

1 προσπέμπει Faber: προπέμπει A.

<sup>3</sup> ἀναγνοὺς Hercher, Wagner (comparing Zenobius, Cent.
 ii. 87): ἐπιγνοὺς Α.

<sup>4</sup>  $\mu$ la γὰρ φύσις τριῶν θηρίων εἶχε δύναμιν. Wagner would transpose this sentence so as to make it follow immediately the words  $\pi$ ολλοῖς οὐκ εὐάλωτον above, omitting the following εἶχε δὲ. The sentence would then run: ἢν γὰρ οὐ θηρίων ἐρὶ ἀλλὰ πολλοῖς οὐκ εὐάλωτον·  $\mu$ la γὰρ φύσις τριῶν θηρίων εἶχε δύναμιν, προτομὴν  $\mu$ èν λέοντος κτλ. The change improves the sense and is confirmed by Zenobius, Cent.

5 και την Χίμαιραν ταύτην omitted by Hereher and Wagner,

following Heyne.

<sup>&</sup>lt;sup>2</sup> κομίσαι Wagner (comparing Zenobius, Cent. ii. 87): κομίσειν Α, Heyne, Müller: κομίζειν Westermann, Bekker, Hercher.

## THE LIBRARY, II. m. 1-2

came to Proetus and was purified.<sup>1</sup> And Stheneboea fell in love with him,<sup>2</sup> and sent him proposals for a meeting; and when he rejected them, she told Proetus that Bellerophon had sent her a vicious proposal. Proetus believed her, and gave him a letter to take to Iobates, in which it was written that he was to kill Bellerophon. Having read the letter, Iobates ordered him to kill the Chimera, believing that he would be destroyed by the beast, for it was more than a match for many, let alone one; it had the fore part of a lion, the tail of a dragon, and its third head, the middle one, was that of a goat, through which it belched fire. And it devastated the country and harried the cattle; for it was a single creature with the power of three beasts. It is said, too, that this Chimera was bred by Amisodares, as Homer also affirms,3 and that it was begotten by Typhon on Echidna, as Hesiod relates.4 So Bellerophon mounted

<sup>1</sup> Compare Tzetzes, Schol. on Lycophron, 17; id. Chiliades, vii. 810 sqq.; Scholiast on Homer, Il. vi. 155. According to one account, mentioned by these writers, Bellerophon received his name (meaning slayer of Bellerus) because he had slain a tyrant of Corinth called Bellerus.

<sup>2</sup> In the following story of Bellerophon, our author follows Homer, Il. vi. 155 sqq. (where the wife of Proetus is called Antia instead of Stheneboea). Compare Tzetzes, Schol. on Lycophron, 17; id. Chiliades, vii 816 sqq.; Zenobius, Cent. ii. 87 (who probably followed Apollodorus); Hyginus, Fab. 57; id. Astronom. ii. 18; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 24, 119 (First Vatican Mythographer, 71 and 72; Second Vatican Mythographer, 131). Euripides composed a tragedy on the subject called Stheneboea. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 567 sqq. According to Tzetzes (Schol. on Lycophron, 17), Iobates refrained from slaying Bellerophon with his own hand in virtue of an old custom which forbade those who had eaten together to kill each other.

<sup>3</sup> Homer, Il. xvi. 328 sq. <sup>4</sup> Hesiod, Theog. 319 sq.

Πήγασον, δυ είχεν ἵππον ἐκ Μεδούσης πτηνὸν γεγεννημένον καὶ Ποσειδῶνος, ἀρθεὶς εἰς ὕψος ἀπὸ τούτου κατετόξευσε τὴν Χίμαιραν. μετὰ δὲ τὸν ἀγῶνα τοῦτον ἐπέταξεν αὐτῷ Σολύμοις μαχεσθῆναι. ὡς δὲ ἐτελεύτησε καὶ τοῦτον, ᾿Αμαζόσιν ἐπέταξεν ἀγωνίσασθαι ³ αὐτόν. ὡς δὲ καὶ ταύτας ἀπέκτεινε, τοὺς γενναιότητι ⁴ Λυκίων διαφέρειν δοκοῦντας ἐπιλέξας ἐπέταξεν ἀποκτεῖναι λοχήσαντας. ὡς δὲ καὶ τούτους ἀπέκτεινε πάντας, θαυμάσας τὴν δύναμιν αὐτοῦ ὁ Ἰοβάτης τά τε γράμματα ἔδειξε καὶ παρ' αὐτῷ μένειν ἡξίωσε· δοὺς δὲ τὴν θυγατέρα Φιλονόην καὶ θυήσκων τὴν βασιλείαν κατέλιπεν αὐτῷ. 5

ΙΝ. 'Ακρισίω δὲ περὶ παίδων γενέσεως ἀρρένων χρηστηριαζομένω ὁ θεὸς ε ἔφη γενέσθαι παίδα ἐκ τῆς θυγατρός, ὸς αὐτὸν ἀποκτενεί. δείσας δὲ ὁ ' 'Ακρίσιος τοῦτο, ὑπὸ γῆν θάλαμον κατα-

1 τον Πήγασον Aegius: τὰς πηγάς Α.

<sup>2</sup> μαχεσθῆναι MSS.: μαχέσασθαι Heyne, Müller, Bekker, Hercher. But for the aorist μαχεσθῆναι see Pausanias, v. 4. 9, μαχεσθῆναι; Plutareh, De solertia animalium, 15, μαχεσθέντα; and on such forms of the aorist in later Greek, see Lobeck, Phrynichus, pp. 731 sq.; W. G. Rutherford, The New Phrynichus, pp. 191 sqq.

3 ἀγωνίσασθαι RaBT, Zenobius, Cent. ii. 87: ἀγωνίζεσθαι

LN, Heyne, Westermann, Müller, Bekker, Hercher.

<sup>4</sup> γενναιότητι Bekker, Hercher: τε νεότητι A: τότε νεότητι Gale, Westermann, Wagner (comparing Zenobius, Cent. τοὺς τότε ρώμη νεότητος διαφέροντας).

δοῦς δὲ τὴν θυγατέρα... κατέλιπεν αὐτῷ A: δοῦς δὲ αὐτῷ τὴν θυγατέρα... κατέλιπεν, Wagner (comparing Zenobius,

Cent. ii. 87). 6 δ Πύθιος Ε.

<sup>7</sup> γενέσθαι ΕΑ, Zenobius, Cent. i. 41, Scholiast on Homer, Il. xiv. 319: γενήσεσθαι Hercher. Perhaps we should read γενέσθαι αν.

8 ἀποκτενεί Ε: ἀποκτείνη A, Zenobius, Cent. i. 41.

 $^9$  δè δ E, Zenobius, *Cent.* i. 41, Scholiast on Homer, Il. xiv. 319:  $o\bar{b}v$  A.

# THE LIBRARY, II. 111. 2-IV. 1

his winged steed Pegasus, offspring of Medusa and Poseidon, and soaring on high shot down the Chimera from the height. After that contest Iobates ordered him to fight the Solymi, and when he had finished that task also, he commanded him to combat the Amazons. And when he had killed them also, he picked out the reputed bravest of the Lycians and bade them lay an ambush and slay him. But when Bellerophon had killed them also to a man, Iobates, in admiration of his prowess, showed him the letter and begged him to stay with him; moreover he gave him his daughter Philonoe,<sup>2</sup> and dying bequeathed to him the kingdom.

---İV. When Acrisius inquired of the oracle how he should get male children, the god said that his daughter would give birth to a son who would kill him.<sup>3</sup> Fearing that, Acrisius built a brazen chamber

<sup>2</sup> Anticlia, according to the Scholiast on Pindar, Olymp. xiii 59 (82); Casandra, according to the Scholiast on Homer,

*Il.* vi. 155.

<sup>&</sup>lt;sup>1</sup> For the combat of Bellerophon with the Chimera, see Homer, *Il.* vi. 179 sqq.; Hesiod, *Theog.* 319 sqq.; Pindar, Olymp. xiii. 84 (120) sqq.; Hyginus, *Fab.* 57.

<sup>&</sup>lt;sup>3</sup> The following legend of Perseus (ii. 4. 1—4) seems to be based on that given by Pherecydes in his second book, which is cited as his authority by the Scholiast on Apollonius Rhodius, Argon. iv. 1091, 1515, whose narrative agrees closely with that of Apollodorus. The narrative of Apollodorus is quoted, for the most part verbally, but as usual without acknowledgment, by Zenobius, Cent. i. 41, who, however, like the Scholiast on Apollonius (Il.cc.), passes over in silence the episode of Andromeda. Compare Tzetzes, Schol. on Lycophron, 838 (who may have followed Apollodorus); Scholiast on Homer, Il. xiv. 319. The story of Danae, the mother of Perseus, was the theme of plays by Sophocles and Euripides. See Tragicorum Graecorum Fragmenta, ed. A. Nauck² pp. 143 sqq., 168 sqq., 453 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. i. pp. 38 sqq., 115 sqq.

σκευάσας χάλκεον την Δανάην εφρούρει. ταύτην μέν, ώς ένιοι λέγουσιν, έφθειρε Προΐτος, ὅθεν αὐτοῖς καὶ ἡ στάσις ἐκινήθη· ὡς δὲ ἔνιοί φασι, Ζεὺς μεταμορφωθεὶς εἰς χρυσὸν καὶ διὰ τῆς ὀροφῆς εἰς τοὺς Δανάης εἰσρυεὶς κόλπους συν-ῆλθεν. αἰσθόμενος δὲ ᾿Ακρίσιος ὕστερον ἐξ αὐτης γεγεννημένον Περσέα, μη πιστεύσας ύπὸ Διὸς ἐφθάρθαι, τὴν θυγατέρα μετὰ τοῦ παιδὸς εἰς λάρνακα βαλὼν ἔρριψεν εἰς θάλασσαν. προσενεχθείσης δὲ τῆς λάρνακος Σερίφω Δίκτυς ἄρας 2 ἀνέτρεφε 1 τοῦτον. βασιλεύων δὲ τῆς Σερίφου Πολυδέκτης ἀδελφὸς Δίκτυος, Δανάης ἐρασθείς, καὶ ἠνδρωμένου Περσέως μὴ δυνάμενος αὐτῆ συνελθείν, συνεκάλει τοὺς φίλους, μεθ' ὧν καὶ Περσέα, λέγων ἔρανον συνάγειν ἐπὶ τοὺς Ἱπποδαμείας τῆς Οἰνομάου γάμους. τοῦ δὲ Περσέως εἰπόντος καὶ ἐπὶ τῆ κεφαλῆ τῆς Γοργόνος οὐκ ἀντερεῖν,² παρὰ μὲν τῶν λοιπῶν ἤτησεν ἵππους, παρὰ δὲ τοῦ Περσέως οὐ λαβὼν τοὺς ἵππους, έπέταξε της Γοργόνος κομίζειν την κεφαλήν. ό δὲ Ἑρμοῦ καὶ ᾿Αθηνᾶς προκαθηγουμένων ἐπὶ τὰς Φόρκου παραγίνεται 3 θυγατέρας, Ένυὼ καὶ Πεφρηδὼ <sup>4</sup> καὶ Δεινώ· ἦσαν δὲ αὖται Κητοῦς τε καὶ Φόρκου, Γοργόνων ἀδελφαί, γραῖαι ἐκ γενετῆς. ἔνα τε ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον,

<sup>1</sup> ἀνέτρεφε A, Zenobius, Cent. i. 41: ἀνέθρεψε E, Wagner.
2 ἀντερεῖν Heyne, Westermann, Müller, Bekker, Hercher: ἀνταίρειν A, Zenobius, Cent. ii. 41 (corrected by Gaisford).

παραγίνεται Zenobius, Cent. i. 41: γίνεται Å.
 Πεφρηδώ Heyne (compare Hesiod, Theog. 273): μεμφρηδώ Å.

<sup>&</sup>lt;sup>1</sup> Compare Sophocles, Antigone, 944 sqq. Horace represents Danae as shut up in a brazen tower (Odes, iii. 16. 1 sqq.),

# THE LIBRARY, II. 1V. 1-2

under ground and there guarded Danae.1 However, she was seduced, as some say, by Proetus, whence arose the quarrel between them; 2 but some say that Zeus had intercourse with her in the shape of a stream of gold which poured through the roof into Danae's lap. When Acrisius afterwards learned that she had got a child Perseus, he would not believe that she had been seduced by Zeus, and putting his daughter with the child in a chest, he cast it into the sea. The chest was washed ashore on Seriphus, and Dictys took up the boy and reared him. Polydectes, brother of Dictys, was then king of Seriphus and fell in love with Danae, but could not get access to her, because Perseus was grown to man's estate. So he called together his friends, including Perseus, under the pretext of collecting contributions towards a wedding-gift for Hippodamia, daughter of Oenomaus.3 Now Perseus having declared that he would not stick even at the Gorgon's head, Polydectes required the others to furnish horses, and not getting horses from Perseus ordered him to bring the Gorgon's head. So under the guidance of Hermes and Athena he made his way to the daughters of Phorcus, to wit, Enyo, Pephredo, and Dino; for Phorcus had them by Ceto, and they were sisters of the Gorgons, and old women from their birth.4 The three had but one eye and one

<sup>&</sup>lt;sup>2</sup> That is, between Acrisius and Proetus. See above, ii. 2. 1. <sup>3</sup> That is, he pretended to be a suitor for the hand of Hippodamia and to be collecting a present for her, such as suitors were wont to offer to their brides. As to Hippodamia and her suitors, see *Epitome*, ii. 4 sqq.

<sup>&</sup>lt;sup>4</sup> As to the Phorcides, compare Hesiod, Theog. 270 sqq.; Aeschylus, Prometheus, 794 sqq.; Eratosthenes, Cataster. 22; Ovid, Metamorph. iv. 774 sqq.; Hyginus, Astronom. ii. 12. Aeschylus wrote a satyric play on the subject. See Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 83 sq.

καὶ ταῦτα παρὰ μέρος ἤμειβον ἀλλήλαις. ὧν κυριεύσας ὁ Περσεύς, ὡς ἀπήτουν, ἔφη δώσειν ἂν ὑφηγήσωνται τὴν ὁδὸν τὴν ἐπὶ τὰς νύμφας φέρουσαν. αὖται δὲ αὶ νύμφαι πτηνὰ εἶχον πέδιλα καὶ τὴν κίβισιν, ἥν φασιν εἶναι πήραν· [Πίνδαρος δὲ καὶ 'Ησίοδος ἐν 'Ασπίδι ἐπὶ τοῦ Περσέως·

Πᾶν δὲ μετάφρενον εἶχε <κάρα> δεινοῖο πελώρου <Γοργοῦς>, ἀμφὶ δέ μιν κίβισις θέε.

εἴρηται δὲ παρὰ τὸ κεῖσθαι ἐκεῖ ἐσθῆτα καὶ τὴν τροφήν.] εἰχον δὲ καὶ τὴν < Αἴδος> κυνῆν.² ὑφηγησαμένων δὲ τῶν Φορκίδων, ἀποδοὺς τόν τε ὁδόντα καὶ τὸν ὀφθαλμὸν αὐταῖς, καὶ παραγενόμενος πρὸς τὰς νύμφας, καὶ τυχὰν ὧν ἐσπούδαζε, τὴν μὲν κίβισιν περιεβάλετο, τὰ δὲ πέδιλα τοῖς σφυροῖς προσήρμοσε, τὴν δὲ κυνῆν τῆ κεφαλῆ ἐπέθετο. ταύτην ἔχων αὐτὸς μὲν οὺς ἤθελεν ἔβλεπεν, ὑπὸ ἄλλων δὲ οὐχ ἑωρᾶτο. λαβὰν δὲ καὶ παρὰ Ἑρμοῦ ἀδαμαντίνην ἄρπην, πετόμενος εἰς τὸν Ὠκεανὸν ἦκε καὶ κατέλαβε τὰς Γοργόνας κοιμωμένας. ἦσαν δὲ αὖται Σθενὰ Εὐρυάλη Μέδουσα. μόνη δὲ ἦν θνητὴ Μέδουσα· διὰ τοῦτο ἐπὶ τὴν ταύτης κεφαλὴν Περσεὺς ἐπέμφθη. εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσι δρακόντων, ὀδόντας δὲ μεγάλους ὡς συῶν, καὶ χεῖρας χαλκᾶς, καὶ πτέρυγας χρυσᾶς, δὶ ὧν ἐπέτοντο. τοὺς δὲ ἰδόντας λίθους ἐποίουν. ἐπιστὰς

<sup>2</sup> την < Aϊδος > κυνην Wagner (comparing Zenobius, Cent.
 i. 41; Tzetzes, Schol. on Lycophron, 838): την κυνην Α.

<sup>&</sup>lt;sup>1</sup> The passage enclosed in square brackets is probably a gloss which has crept into the text.

## THE LIBRARY, II. IV. 2

tooth, and these they passed to each other in turn. Perseus got possession of the eye and the tooth, and when they asked them back, he said he would give them up if they would show him the way to the nymphs. Now these nymphs had winged sandals and the kibisis, which they say was a wallet. But Pindar and Hesiod in The Shield say of Perseus:—1

"But all his back had on the head of a dread monster, The Gorgon, and round him ran the kibisis."

The kibisis is so called because dress and food are deposited in it.2 They had also the cap of Hades. When the Phorcides had shown him the way, he gave them back the tooth and the eye, and coming to the nymphs got what he wanted. So he slung the wallet (kibisis) about him, fitted the sandals to his ankles, and put the cap on his head. Wearing it. he saw whom he pleased, but was not seen by others. And having received also from Hermes an adamantine sickle he flew to the ocean and caught the Gorgons asleep. They were Stheno, Euryale, and Medusa. Now Medusa alone was mortal; for that reason Perseus was sent to fetch her head. But the Gorgons had heads twined about with the scales of dragons, and great tusks like swine's, and brazen hands, and golden wings, by which they flew; and they turned to stone such as beheld them. So Perseus

<sup>1</sup> Hesiod, Shield of Hercules, 223 sq.

<sup>&</sup>lt;sup>2</sup> The word  $\kappa(\beta_{i\sigma_i})$  is absurdly derived by the writer from  $\kappa \epsilon i \sigma \theta a_i$  and  $\epsilon \sigma \theta \eta s$ . The gloss is probably an interpolation.

οὖν αὐταῖς ὁ Περσεὺς κοιμωμέναις, κατευθυνούσης τὴν χεῖρα ᾿Αθηνᾶς, ἀπεστραμμένος καὶ βλέπων είς ἀσπίδα χαλκην, δι ής την είκονα της Γορ-γόνος έβλεπεν, ἐκαρατόμησεν αὐτήν. ἀποτμη-θείσης δὲ της κεφαλης, ἐκ της Γοργόνος ἐξέθορε Πήγασος πτηνὸς ἵππος, καὶ Χρυσάωρ ὁ Γηρυόνου 3 πατήρ τούτους δὲ ἐγέννησεν ἐκ Ποσειδῶνος. μεν οὖν Περσεὺς ἐνθέμενος εἰς τὴν κίβισιν τὴν κεφαλήν της Μεδούσης οπίσω πάλιν έχώρει, αί δὲ Γοργόνες ἐκ τῆς κοίτης ἀναστᾶσαι¹ τον Περσέα ἐδίωκον, καὶ συνιδεῖν αὐτὸν οὐκ ἠδύναντο διὰ τὴν

κυνην. ἀπεκρύπτετο γὰρ ὑπ' αὐτης. Παραγενόμενος δὲ εἰς Αἰθιοπίαν, ης ἐβασίλευε Κηφεύς, εὖρε τὴν τούτου θυγατέρα ᾿Ανδρομέδαν παρακειμένην βοράν θαλασσίω κήτει. Κασσι-έπεια γάρ ή Κηφέως γυνή Νηρηίσιν ήρισε περί κάλλους, καὶ πασῶν είναι κρείσσων ηὔχησεν όθεν αι Νηρηίδες ἐμήνισαν, καὶ Ποσειδῶν αὐταῖς συνοργισθεὶς πλήμμυράν τε ἐπὶ τὴν χώραν ἔπεμψε καὶ κῆτος. "Αμμωνος δὲ χρήσαντος τὴν ἀπαλλαγὴν τῆς συμφορᾶς, ἐὰν ἡ Κασσιεπείας θυγάτηρ 'Ανδρομέδα προτεθή τῷ κήτει βορά, τοῦτο ἀναγκασθεὶς ὁ Κηφεὺς ὑπὸ τῶν Αἰθιόπων ἔπραξε, καὶ προσέδησε τὴν θυγατέρα πέτρα. ταύτην θεασάμενος ο Περσεὺς καὶ ἐρασθεὶς

<sup>1</sup> Compare Ovid, Metamorph. iv. 782 sq.

¹ ἀναστᾶσαι A: ἀναπτᾶσαι Wagner, comparing Zenobius, Cent. i. 41.

<sup>&</sup>lt;sup>2</sup> Compare Hesiod, Theog. 280 sqq.; Ovid, Metamorph. iv. 784 sqq., vi. 119 sq.; Hyginus, Fab. 151.

<sup>&</sup>lt;sup>3</sup> For the story of Andromeda, see Tzetzes, Schol. on Lycophron, 836; Conon, Narrat. 40 (who rationalizes the

# THE LIBRARY, II. IV. 2-3

stood over them as they slept, and while Athena guided his hand and he looked with averted gaze on a brazen shield, in which he beheld the image of the Gorgon, he beheaded her. When her head was cut off, there sprang from the Gorgon the winged horse Pegasus and Chrysaor, the father of Geryon; these she had by Poseidon. So Perseus put the head of Medusa in the wallet (kibisis) and went back again; but the Gorgons started up from their slumber and pursued Perseus: but they could not see him on account of the cap, for he was hidden by it.

Being come to Ethiopia, of which Cepheus was king, he found the king's daughter Andromeda set out to be the prey of a sea monster.<sup>3</sup> For Cassiepea, the wife of Cepheus, vied with the Nereids in beauty and boasted to be better than them all; hence the Nereids were angry, and Poseidon, sharing their wrath, sent a flood and a monster to invade the land. But Ammon having predicted deliverance from the calamity if Cassiepea's daughter Andromeda were exposed as a prey to the monster, Cepheus was compelled by the Ethiopians to do it, and he bound his daughter to a rock. When Perseus beheld her, he loved her and promised Cepheus that he would

story); Eratosthenes, Cataster. 16, 17, and 36; Ovid, Metamorph. iv. 665 sqq.; Hyginus, Fab. 64; id. Astronom. ii. 11; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 24 sq. (First Vatican Mythographer, 73). According to the first two of these writers, the scene of the tale was laid at Joppa. The traces of Andromeda's fetters were still pointed out on the rocks at Joppa in the time of Josephus (Bell. Jud. iii. 9. 2). Sophocles and Euripides composed tragedies on the subject, of which some fragments remain. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 157 sqq., 392 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, i. 78 sqq.

άναιρήσειν ύπέσχετο Κηφεί τὸ κῆτος, εἰ μέλλει σωθείσαν αὐτὴν αὐτῶ δώσειν γυναίκα. ἐπὶ τούτοις γενομένων όρκων, ύποστας το κήτος έκτεινε καὶ τὴν ᾿Ανδρομέδαν ἔλυσεν. ἐπιβουλεύοντος δε αυτώ Φινέως, δς ην άδελφος του Κηφέως έγγεγυημένος 1 πρώτος την Ανδρομέδαν, μαθών τὴν ἐπιβουλήν, τὴν Γοργόνα δείξας μετὰ τῶν συνεπιβουλευόντων αὐτὸν ἐλίθωσε παραχρῆμα. παραγενόμενος δὲ εἰς Σέριφον, καὶ καταλαβών προσπεφευγυΐαν 2 τοίς βωμοίς μετά τοῦ Δίκτυος την μητέρα διὰ την Πολυδέκτου βίαν, εἰσελθών είς τὰ βασίλεια,3 συγκαλέσαντος τοῦ Πολυδέκτου τοὺς φίλους ἀπεστραμμένος τὴν κεφαλὴν τῆς Γοργόνος έδειξε των δε ιδόντων, όποιον έκαστος ἔτυχε σχημα ἔχων, ἀπελιθώθη. καταστήσας δὲ της Σερίφου Δίκτυν βασιλέα, ἀπέδωκε τὰ μὲν πέδιλα καὶ τὴν κίβισιν καὶ τὴν κυνῆν Ερμῆ, τὴν δὲ κεφαλὴν τῆς Γοργόνος ᾿Αθηνᾳ. Ἑρμῆς μὲν οὖν τὰ προειρημένα πάλιν ἀπέδωκε ταῖς νύμφαις, 'Αθηνα δὲ ἐν μέση τῆ ἀσπίδι τῆς Γοργόνος τὴν κεφαλὴν ἐνέθηκε. Δέγεται δὲ ὑπ' ἐνίων ὅτι δι' ' Αθηνᾶν ή Μέδουσα ἐκαρατομήθη· φασὶ δὲ ὅτι καὶ περὶ κάλλους ἠθέλησεν ἡ Γοργὼ αὐτῆ συγκριθηναι.

4 Πέρσεὺς δὲ μετὰ Δανάης καὶ ᾿Ανδρομέδας ἔσπευδεν εἰς ἮΑργος, ἵνα ᾿Ακρίσιον θεάσηται. ὁ δὲ <τοῦτο μαθὼν καὶ> ⁵ δεδοικὼς τὸν χρησμόν,

<sup>1</sup> εγγεγυημένος R: εγγενόμενος A: εγγυώμενος Heyne, Westermann, Müller, Bekker, Hercher.

<sup>&</sup>lt;sup>2</sup> προσπεφευγυΐαν Τzetzes, Schol. on Lycophron, 838: πρυπεφευγυΐαν Α. <sup>3</sup> τὰ βασίλεια R: τὸν βασιλέα Α.

<sup>4</sup> ἐνέθηκε Heyne : ἀνέθηκε Α.

 $<sup>^5</sup>$  τοῦτο μαθών κοl. These words, absent in the MSS., are restored by Wagner from Zenobius, Cent. i. 41.

# THE LIBRARY, H. IV. 3-4

kill the monster, if he would give him the rescued damsel to wife. These terms having been sworn to, Perseus withstood and slew the monster and released Andromeda. However, Phineus, who was a brother of Cepheus, and to whom Andromeda had been first betrothed, plotted against him; but Perseus discovered the plot, and by showing the Gorgon turned him and his fellow conspirators at once into stone. And having come to Seriphus he found that his mother and Dictys had taken refuge at the altars on account of the violence of Polydectes; so he entered the palace, where Polydectes had gathered his friends, and with averted face he showed the Gorgon's head; and all who beheld it were turned to stone, each in the attitude which he happened to have struck. Having appointed Dictys king of Seriphus, he gave back the sandals and the wallet (kibisis) and the cap to Hermes, but the Gorgon's head he gave to Athena. Hermes restored the aforesaid things to the nymphs and Athena inserted the Gorgon's head in the middle of her shield. But it is alleged by some that Medusa was beheaded for Athena's sake; and they say that the Gorgon was fain to match herself with the goddess even in beauty.

Perseus hastened with Danae and Andromeda to Argos in order that he might behold Acrisius. But he, learning of this and dreading the oracle, 1

killed by the son of Danae. See above, ii, 4, 1.

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But he, learning of this and dreading the oracle,<sup>1</sup>

That is, the oracle which declared that he would be

απολιπων "Αργος είς την Πελασγιώτιν έχώρησε γην. Τευταμίδου 1 δε τοῦ Λαρισσαίων 2 βασιλέως έπὶ κατοιχομένω τῷ πατρὶ διατιθέντος 3 γυμνικὸν άγῶνα, παρεγένετο καὶ ὁ Περσεὺς ἀγωνίσασθαι θέλων, ἀγωνιζόμενος δὲ πένταθλον, τὸν δίσκον έπὶ τὸν ᾿Ακρισίου πόδα βαλών παραχρημα απέκτεινεν αὐτόν. αἰσθόμενος δὲ τὸν χρησμὸν τετελειωμένον 4 τον μεν 'Ακρίσιον έξω της πόλεως έθαψεν, αἰσχυνόμενος δὲ εἰς "Αργος ἐπανελθεῖν έπὶ τὸν κλήρον τοῦ δι' αὐτοῦ τετελευτηκότος, παραγενόμενος είς Τίρυνθα 5 πρός τὸν Προίτου παίδα Μεγαπένθην ήλλάξατο, τούτω τε το "Αρ-γος ενεχείρισε. καὶ Μεγαπένθης μεν εβασίλευσεν 'Αργείων, Περσεὺς δὲ Τίρυνθος, προστειχίσας 5 Μίδειαν <sup>6</sup> καὶ Μυκήνας. ἐγένοντο δὲ ἐξ 'Ανδρομέδας παίδες αὐτῷ, πρὶν μὲν ἐλθεῖν εἰς τὴν Έλλάδα Πέρσης, δυ παρά Κηφεί κατέλιπευ (ἀπὸ τούτου δὲ τοὺς Περσῶν βασιλέας λέγεται γενέσθαι), εν Μυκήναις δε 'Αλκαίος και Σθένελος καὶ "Ελειος 7 Μήστωρ τε καὶ Ἡλεκτρύων, καὶ θυγάτηρ Γοργοφόνη, ην Περιήρης έγημεν.

<sup>2</sup> Λαρισσαίων ΕΑ, Tzetzes, Schol. on Lycophron, 838, Zenobius, Cent. i. 41: Λαρισαίων R<sup>a</sup>, Bekker, Hercher,

Wagner.

4 τετελειωμένον R : τετελεσμένον Α.

<sup>5</sup> τίρυνθα R : τίρυνθον Α.

<sup>6</sup> Μίδειαν Aegius: μήδειαν A: Μίδεαν Heyne. See below, ii. 4. 6, p. 170, note.

<sup>7</sup> Exetos Tzetzes, Schol. on Lycophron, 838: ελης R: ελας R<sup>a</sup>C: ελλας B.

<sup>1</sup> Τευταμίδου Ε, Tzetzes, Schol. on Lycophron, 838 (compare Dionysius Halicarnasensis, Antiquit. Rom. i. 28. 3), Hercher, Wagner: τευταμία Α, Westermann: Τευταμίου, Heyne, Müller, Bekker.

<sup>3</sup> διατιθέντος Ε, Zenobius, Cent. i. 41: διατεθέντος Α.

# THE LIBRARY, II. iv. 4-5

forsook Argos and departed to the Pelasgian land. Now Teutamides, king of Larissa, was holding athletic games in honour of his dead father, and Perseus came to compete. He engaged in the pentathlum, but in throwing the quoit he struck Acrisius on the foot and killed him instantly.<sup>1</sup> Perceiving that the oracle was fulfilled, he buried Acrisius outside the city,2 and being ashamed to return to Argos to claim the inheritance of him who had died by his hand, he went to Megapenthes, son of Proetus, at Tiryns and effected an exchange with him, surrendering Argos into his hands.3 So Megapenthes reigned over the Argives, and Perseus reigned over Tiryns, after fortifying also Midea and Mycenae.4 And he had sons by Andromeda: before he came to Greece he had Perses, whom he left behind with Cepheus (and from him it is said that the kings of Persia are descended); and in Mycenae he had Alcaeus and Sthenelus and Helens and Mestor and Electryon,5 and a daughter Gorgophone, whom Perieres married.6

<sup>1</sup> Compare Pausanias, ii. 16. 2.

<sup>3</sup> As to this exchange of kingdoms, compare Pausanias.

i. 16. 3.

<sup>4</sup> As to the fortification or foundation of Mycenae by Per-

seus, see Pausanias, ii. 15. 4, ii. 16. 3.

<sup>5</sup> As to the sons of Perseus and Andromeda, compare Scholiast on Homer, Il. xix. 116; Scholiast on Apollonius Rhodius, Argon. i. 747. The former agrees with Apollodorus as to the five sons born to Perseus in Mycenae, except that he calls one of them Aelius instead of Heleus; the latter mentions only four sons, Alcaeus, Sthenelus, Mestor, and Electryon.

<sup>6</sup> See below, iii. 10. 3.

<sup>&</sup>lt;sup>2</sup> According to another account, the grave of Acrisius was in the temple of Athena on the acropolis of Larissa. See Clement of Alexandria, *Protrept.* iii. 45, p. 39, ed. Potter.

Έκ μὲν οὖν 'Αλκαίου καὶ 'Αστυδαμείας τῆς Πέλοπος, ὡς δὲ ἔνιοι λέγουσι Λαονόμης τῆς Γουνέως, ὡς δὲ ἄλλοι πάλιν 'Ιππονόμης τῆς Μενοικέως, 'Αμφιτρύων ἐγένετο καὶ θυγάτηρ 'Αναξώ, ἐκ δὲ Μήστορος καὶ Λυσιδίκης τῆς Πέλοπος 'Ιπποθόη. ταύτην ἀρπάσας Ποσειδῶν καὶ κομίσας ἐπὶ τὰς 'Εχινάδας νήσους μίγνυται, καὶ γεννῷ Τάφιον, ὸς ῷκισε Τάφον καὶ τοὺς λαοὺς Τηλεβόας ἐκάλεσεν, ὅτι τηλοῦ τῆς πατρίδος ἔβη. ἐκ Ταφίου δὲ παῖς Πτερέλαος ἐγένετο· τοῦτον ἀθάνατον ἐποίησε Ποσειδῶν, ἐν τῆ κεφαλῆ χρυσῆν ἐνθεὶς τρίχα. Πτερελάφ δὲ ἐγένοντο παῖδες Χρομίος Τύραννος 'Αντίοχος Χερσιδάμας Μήστωρ Εὐήρης.

' Ήλεκτρύων δὲ γήμας τὴν ' Αλκαίου θυγατέρα ' Αναξώ, ἐγέννησε θυγατέρα μὲν ' Αλκμήνην, παῖδας δὲ <Στρατοβάτην>¹ Γοργοφόνον Φυλόνομον ² Κελαινέα ' Αμφίμαχον Λυσίνομον Χειρίμαχον ' Ανάκτορα ' Αρχέλαον, μετὰ δὲ τούτους καὶ νόθον

έκ Φρυγίας γυναικός Μιδέας 3 Λικύμνιον.

<sup>2</sup> Φυλόνομον RRaB, Tzetzes, Schol. on Lycophron, 932:

φιλονόμον C.

3 Μιδέαs Pindar, Ol. vii. 29 (53), Heyne, Westermann, Müller, Bekker, Hercher, Wagner: Μηδείαs A, Tzetzes, Schol. on Lycophron, 932, where Müller, the editor, reads Μιδέαs in the text "auctoritate Apollodori," but adds that "Nostri Codd. consentiunt in μηδείας."

<sup>&</sup>lt;sup>1</sup> Στρατοβάτην added by Aegius from Tzetzes, Schol. on Lycophron, 932; compare Scholiast on Pindar, Olymp. vii. 28 (49).

<sup>&</sup>lt;sup>1</sup> The name Teleboans is derived by the writer from telou  $cb\bar{e}$   $(\tau\eta\lambda o\tilde{v}$   $\xi\beta\eta)$ , "he went far." The same false etymology is accepted by Tzetzes (Schol. on Lycophron, 932). Strabo

# THE LIBRARY, II, 1V. 5

Alcaeus had a son Amphitryon and a daughter Anaxo by Astydamia, daughter of Pelops; but some say he had them by Laonome, daughter of Guneus, others that he had them by Hipponome, daughter of Menoeceus; and Mestor had Hippothoe by Lysidice, daughter of Pelops. This Hippothoe was carried off by Poscidon, who brought her to the Echinadian Islands, and there had intercourse with her, and begat Taphius, who colonized Taphos and called the people Teleboans, because he had gone far 1 from his native land. And Taphius had a son Pterelaus, whom Poseidon made immortal by implanting a golden hair in his head.2 And to Pterelaus were born sons, to wit, Chromius, Tyrannus, Antiochus, Chersidamas, Mestor, and Eueres.

Electryon married Anaxo, daughter of Alcaeus,3 and begat a daughter Alcmena,4 and sons, to wit, Stratobates, Gorgophonus, Phylonomus, Celaeneus, Amphimachus, Lysinomus, Chirimachus, Anactor, and Archelaus; and after these he had also a bastard son, Licymnius, by a Phrygian woman

Midea.5

says (x. 2, 20, p. 459) that the Taphians were formerly called

Teleboans. <sup>2</sup> See below, ii. 4. 7.

<sup>3</sup> Thus Electryon married his niece, the daughter of his brother Alcaeus (see above, ii. 4. 5). Similarly Butes is said to have married the daughter of his brother Erechtheus (iii. 15. 1), and Phinens is reported to have been betrothed to the daughter of his brother Cepheus (ii. 4. 3). Taken together, these traditions perhaps point to a custom of marriage with a niece, the daughter of a brother.

<sup>4</sup> According to another account, the mother of Alemena was a daughter of Pelops (Euripides, Heraclidae, 210 sq.), her name being variously given as Lysidice (Scholiast on Pindar, Olymp. vii. 27 (49); Plutarch, Theseus, 6) and Eurydice (Diodorus Siculus, iv. 9. 1).

<sup>5</sup> Compare Scholiast on Pindar, Olymp. vii. 27 (49).

Σθενέλου δὲ καὶ Νικίππης τῆς Πέλοπος 'Αλκυόνη <sup>1</sup> καὶ Μέδουσα, ὕστερον δὲ καὶ Εὐρυσθεὺς ἐγένετο, δς καὶ Μυκηνῶν ἐβασίλευσεν. ὅτε γὰρ Ἡρακλῆς ἔμελλε γεννᾶσθαι, Ζεὺς ἐν θεοῖς ἔφη τὸν ἀπὸ Περσέως γεννηθησόμενον τότε βασιλεύσειν Μυκηνῶν, "Ηρα δὲ διὰ <sup>2</sup> ζῆλον Εἰλειθυίας <sup>3</sup> ἔπεισε τὸν μὲν 'Αλκμήνης τόκον ἐπισχεῖν, Εὐρυσθέα δὲ τὸν Σθενέλου παρεσκεύασε γεννηθῆναι ἐπταμηνιαῖον ὄντα.

' Ηλεκτρύονος δὲ βασιλεύοντος Μυκηνῶν, μετὰ Ταφίων <sup>4</sup> οἱ Πτερελάου παίδες ἐλθόντες τὴν Μήστορος ἀρχὴν [τοῦ μητροπάτορος] <sup>5</sup> ἀπητουν, καὶ μὴ προσέχοντος <sup>6</sup> 'Ηλεκτρύονος ἀπήλαυνον τὰς

1 'Αλκυόνη Wagner (comparing Diodorus Siculus, iv. 12. 7): ἀλκυνόη R: ἀλκινόη Α. <sup>2</sup> διὰ Ε: διὰ τὸν Α.

<sup>3</sup> Είλειθυίας ΕΑ, Wagner: Είλείθυιαν Heyne, Westermann,

Müller, Bekker, Hercher.

<sup>4</sup> Ταφίων Heyne: Ταφίου MSS., Westermann, Müller,

Bekker, Hercher, Wagner.

 $^5$  τοῦ μητροπάτορος (compend.) R: τῶ μητροπάτωρος  $R^a: τῷ$  μητροπάτορι A. As Heyne saw, the words are probably a gloss which has crept into the text. Wagner does not bracket them.

6 προσέχοντος Tzetzes, Schol. on Lycophron, 932: προσέ-

χοντές Α.

<sup>1</sup> According to other accounts, her name was Antibia (Scholiast on Homer, Il. xix. 119) or Archippe (J. Tzetzes,

Chiliades, ii. 172, 192).

<sup>&</sup>lt;sup>2</sup> Compare Homer, II. xix. 95-133, where (v. 119) the Ilithyias, the goddesses of childbirth, are also spoken of in the plural. According to Ovid (Metamorph. ix. 292 sqq.), the goddess of childbirth (Lucina, the Roman equivalent of Ilithyia) delayed the birth of Heronles by sitting at the door of the room with crossed legs and clasped hands until, deceived by a false report that Alcmena had been delivered, she relaxed her posture and so allowed the birth to take place. Compare Pausanias, ix. 11. 3 Antoninus

# THE LIBRARY, II. iv. 5-6

Sthenelus had daughters, Alcyone and Medusa, by Nicippe,¹ daughter of Pelops; and he had afterwards a son Eurystheus, who reigned also over Mycenae. For when Hercules was about to be born, Zeus declared among the gods that the descendant of Perseus then about to be born would reign over Mycenae, and Hera out of jealousy persuaded the Ilithyias to retard Alcmena's delivery,² and contrived that Eurystheus, son of Sthenelus, should be born a seven-month child.³

When Electryon reigned over Mycenae, the sons of Pterelaus came with some Taphians and claimed the kingdom of Mestor, their maternal grandfather,<sup>4</sup> and as Electryon paid no heed to the claim,

Liberalis, Transform. 29, according to whom it was the Fates and Ilithyia who thus retarded the birth of Hercules. Among the Efiks and Ibibios, of Southern Nigeria, "the ancient custom still obtains that locks should be undone and knots untied in the house of a woman who is about to bear a babe, since all such are thought, by sympathetic magic, to retard delivery. A case was related of a jealous wife, who, on the advice of a witch doctor versed in the mysteries of her sex, hid a selection of padlocks beneath her garments, then went and sat down near the sick woman's door and surreptitiously turned the key in each. She had previously stolen an old waist cloth from her rival, which she knotted so tightly over and over that it formed a ball, and, as an added precaution, she locked her fingers closely together and sat with crossed legs, exactly as did Juno Lucina of old when determined to prevent the birth of the infant Hercules" (D. Amaury Talbot, Woman's Mysteries of a Primitive People, the Ibibios of Southern Nigeria (London, etc. 1915), p. 22). See further Taboo and the Perils of the Soul, pp. 294 sqq. <sup>3</sup> Compare Scholiast on Homer, Il. xix. 119; J. Tzetzes, Chiliades, ii. 172 sqq., 192 sqq.

4 Taphius, the father of Pterelaus, was a son of Hippothoe, who was a daughter of Mestor. See above, ii. 4. 5. Thus Mestor was not the maternal grandfather, but the great-grandfather of the sons of Pterelaus. Who the maternal

βόας ἀμυνομένων δὲ τῶν Ἡλεκτρύονος παίδων, ἐκ προκλήσεως ¹ ἀλλήλους ἀπέκτειναν. ἐσώθη δὲ τῶν Ἡλεκτρύονος παίδων Λικύμνιος ἔτι νέος ὑπάρχων, τῶν δὲ Πτερελάου Εὐήρης, δς καὶ τὰς ναῦς ἐφύλασσε. τῶν δὲ Ταφίων οἱ διαφυγόντες ἀπέπλευσαν τὰς ἐλαθείσας βόας ἑλόντες, καὶ παρέθεντο τῷ βασιλεῖ τῶν Ἡλείων Πολυξένω. ᾿Αμφιτρύων δὲ παρὰ Πολυξένου λυτρωσάμενος αὐτὰς ἤγαγεν εἰς Μυκήνας.² ὁ δὲ Ἡλεκτρύων τὸν τῶν παίδων θάνατον βουλόμενος ἐκδικῆσαι, παραδοὺς τὴν βασιλείαν ᾿Αμφιτρύωνι καὶ τὴν θυγατέρα ᾿Αλκμήνην, ἐξορκίσας ἵνα μέχρι τῆς ἐπανόδου παρθένον αὐτὴν φυλάξη, στρατεύειν ἐπὶ Τηλεβόας διενοεῖτο. ἀπολαμβάνοντος δὲ αὐτοῦ τὰς βόας, μιᾶς ἐκθορούσης ᾿Αμφιτρύων ἐπ' αὐτὴν ἀφῆκεν ὁ μετὰ χεῖρας εἰχε ῥόπαλον, τὸ δὲ ἀποκρουσθὲν ἀπὸ τῶν κεράτων εἰς τὴν Ἡλεκτρύονος κεφαλὴν ἐλθὸν ἀπέκτεινεν αὐτόν. ὅθεν λαβὼν ταύτην τὴν πρόφασιν Σθένελος παντὸς Ἦργους

1 προκλήσεως Gale: προβλήσεως A.

grandfather of the sons of Pterelaus was we do not know, since the name of their mother is not recorded. The words "their maternal grandfather" are probably a gloss which has erept into the text. See the Critical Note. Apart from the difficulty created by these words, it is hard to suppose that Electryon was still reigning over Mycenae at the time of this expedition of the sons of Pterelaus, since, being a son of Perseus, he was a brother of their great-grandfather Mestor.

<sup>&</sup>lt;sup>2</sup> Μυκήνας Tzetzes, Schol. on Lycophron, 932: Μυκήνην RR<sup>a</sup>B.

<sup>&</sup>lt;sup>1</sup> Compare Apollonius Rhodius, Argon. i. 747-751, with the Scholiast on v. 747; Tzetzes, Schol. on Lycophron, 932, whose account seems based on that of Apollodorus.

# THE LIBRARY, II. IV. 6

they drove away his kine; and when the sons of Electryon stood on their defence, they challenged and slew each other.1 But of the sons of Electryon there survived Licymnius, who was still young; and of the sons of Pterelaus there survived Everes, who guarded the ships. Those of the Taphians who escaped sailed away, taking with them the cattle they had lifted, and entrusted them to Polyxenus, king of the Eleans; but Amphitryon ransomed them from Polyxenus and brought them to Mycenae. Wishing to avenge his sons' death, Electryon purposed to make war on the Teleboans, but first he committed the kingdom to Amphitryon along with his daughter Alemena, binding him by oath to keep her a virgin until his return.2 However, as he was receiving the cows back, one of them charged, and Amphitryon threw at her the club which he had in his hands. But the club rebounded from the cow's horns and striking Electryon's head killed him.3 Hence Sthenelus laid hold of this pretext to banish Amphitryon from

<sup>3</sup> A similar account of the death of Electryon is given by Tzetzes, Schol. on Lycophron, 932, who seems to follow Apollodorus. According to this version of the legend, the slaying of Electryon by Amphitryon was purely accidental. But according to Hesiod (Shield of Hercules, 11 sq., 79 sqq.) the two men quarrelled over the eattle, and Amphitryon killed Electryon in hot blood. Compare the Scholiast on Homer, Il. xiv. 323.

<sup>&</sup>lt;sup>2</sup> Compare Hesiod, Shield of Hercules, 14 sqq., where it is said that Amphitryon might not go in to his wife Alemena until he had avenged the death of her brothers, the sons of Electryon, who had been slain in the fight with the Taphians. The tradition points to a custom which enjoined an avenger of blood to observe strict chastity until he had taken the life of his enemy.

έξέβαλεν 'Αμφιτρύωνα, καὶ τὴν ἀρχὴν τῶν Μυκηνῶν καὶ τῆς Τίρυνθος αὐτὸς κατέσχε τὴν δὲ Μίδειαν, μεταπεμψάμενος τους Πέλοπος παίδας

'Ατρέα καὶ Θυέστην, παρέθετο τούτοις. 'Αμφιτρύων δὲ σὺν 'Αλκμήνη καὶ Λικυμνίω παραγενόμενος έπὶ Θήβας ύπὸ Κρέοντος ἡγνίσθη, καί δίδωσι την άδελφην Περιμήδην Λικυμνίω. λεγούσης δὲ ᾿Αλκμήνης γαμηθήσεσθαι αὐτῷ ἐ τὧν άδελφων αὐτης ἐκδικήσαντι τὸν θάνατον, ὑποσχόμενος έπὶ Τηλεβόας στρατεύει Αμφιτρύων, καὶ παρεκάλει συλλαβέσθαι Κρέοντα. στρατεύσειν, έὰν πρότερον ἐκεῖνος τὴν Καδμείαν 3 της ἀλώπεκος ἀπαλλάξη: ἔφθειρε γὰρ τὴν Καδμείαν ἀλώπηξ θηρίου. ὑποστάντος δὲ ὅμως εἰμαρμένου ἢν αὐτὴν μηδέ τινα καταλαβεῖν. τὰδικουμένης δὲ τῆς χώρας, ἕνα τῶν ἀστῶν παῖδα οἱ Θηβαῖοι κατὰ μῆνα προετίθεσαν αὐτῆ, πολλοὺς άρπαξούση, τοῦτ' εἰ μη γένοιτο. ἀπαλλαγεὶς

<sup>2</sup> αὐτῷ Wagner, following Eberhard and comparing Scholiast on Homer, Il. xiv. 323; Hesiod, Shield of Her-

<sup>&</sup>lt;sup>1</sup> Μίδειαν Bekker, Hereher: Μίδεαν Heyne, Westermann, Müller: μήδειαν A. Both forms, Μίδεια and Μίδεα, are recognized by Strabo (viii. 6. 11, p. 373) and Stephanus Byzantius (s.v. Μίδεια), but Strabo preferred the form Μίδεα for the city in Argolis, and the form Midera for the similarly named city in Boeotia. In the manuscripts of Pausanias the name is reported to occur in the forms Midela, Midéa, Μήδεια, Μηδεία, and Μηδέα, of which the forms Μιδεία, Μήδεια, and Myoria appear to be the best attested. See Pausanias, ii. 16. 2, ii. 25. 9, vi. 20. 7, viii. 27. 1, with the critical commentaries of Schubart and Walz, of Hitzig and Blümner. The editors of Pausanias do not consistently adopt any one of these forms. For example, the latest editor (F. Spiro) adopts the form Μιδεία in one passage (ii. 16. 2), Μήδεια in a second (ii. 25. 9), Midéa in a third (vi. 20. 7), and Mideia in a fourth (viii. 27. 1).

## THE LIBRARY, II. IV. 6-7

the whole of Argos, while he himself seized the throne of Mycenae and Tiryns; and he entrusted Midea to Atreus and Thyestes, the sons of Pelops, whom he had sent for.

Amphitryon went with Alemena and Licymnius to Thebes and was purified by Creon <sup>1</sup> and gave his sister Perimede to Licymnius. And as Alemena said she would marry him when he had avenged her brothers' death, Amphitryon engaged to do so, and undertook an expedition against the Teleboans, and invited Creon to assist him. Creon said he would join in the expedition if Amphitryon would first rid the Cadmea of the vixen; for a brute of a vixen was ravaging the Cadmea.<sup>2</sup> But though Amphitryon undertook the task, it was fated that nobody should catch her. As the country suffered thereby, the Thebans every month exposed a son of one of the citizens to the brute, which would have carried off many if that were not done. So Amphitryon

<sup>1</sup> That is, for the killing of Electryon. Compare Hesiod, Shield of Hercules, 79 sqq.; Tzetzes, Schol. on Lycophron,

932; Euripides, Hercules Furens, 16 sq.

<sup>2</sup> The animal had its lair at Teumessus, and hence was known as the Teumessian fox. See Pausanias, ix. 19. 1; Antoninus Liberalis, Transform. 41; Apostolius, Cent. xvi. 42; Suidas, s.v. Τευμησία; J. Tzetzes, Chiliades, i. 553 sqq. (who refers to Apollodorus as his authority); Ovid, Metamorph. vii. 762 sqq. By an easy application of the rationalistic instrument, which cuts so many mythological knots, the late Greek writer Palaephatus (De Incredib. 8) converted the ferocious animal into a gentleman (κολδς κάγαθδς) named Fox, of a truculent disposition and predatory habits, who proved a thorn in the flesh to the Thebans, until Cephalus rid them of the nuisance by knocking him on the head.

<sup>4</sup> την A: γην Hercher. 5 άρπαξούση Palmer: άρπαζούση A.

rules, 14 sqq.: τφ A. Heyne, Westermann, Müller, Bekker, Hercher. <sup>3</sup> τὴν Καδμείαν Α: τοὺς Καδμείους Hercher.

οὖν 'Αμφιτρύων εἰς 'Αθήνας πρὸς Κέφαλον τὸν Δηιονέως, συνέπειθεν ἐπὶ μέρει τῶν ἀπὸ Τηλεβοῶν λαφύρων ἄγειν ἐπὶ τὴν θήραν τὸν κύνα ὃν Πρόκρις ήγαγεν έκ Κρήτης παρά Μίνωος λαβοῦσα ην δε και τούτω πεπρωμένον παν, ο τι αν διώκη, λαμβάνειν. διωκομένης οῦν ὑπὸ τοῦ κυνὸς τῆς ἀλώπεκος, Ζεὺς ἀμφοτέρους λίθους ἐποίησεν. 'Αμφιτρύων δὲ ἔχων ἐκ μὲν Θορικοῦ τῆς 'Αττικῆς Κέφαλον συμμαχοῦντα, ἐκ δὲ Φωκέων Πανοπέα, έκ δὲ "Ελους Ι τῆς 'Αργείας "Ελειον τὸν Περσέως, έκ δὲ Θηβών Κρέοντα, τὰς τῶν Ταφίων νήσους έπόρθει. ἄχρι μεν οδυ έζη Πτερέλασς, οδκ έδύνατο τὴν Τάφον έλεῖν· ὡς δὲ ἡ Πτερελάου θυγάτηρ Κομαιθὼ ἐρασθεῖσα ᾿Αμφιτρύωνος τὴν χρυσῆν τρίχα τοῦ πατρὸς ἐκ τῆς κεφαλῆς ἐξείλετο, Πτερελάου τελευτήσαντος έχειρώσατο τὰς νήσους άπάσας. την μεν ουν Κομαιθώ κτείνει 2 'Αμφιτρύων καὶ τὴν λείαν ἔχων εἰς Θήβας ἔπλει, καὶ τὰς νήσους Έλείω καὶ Κεφάλω δίδωσι. κάκεῖνοι πόλεις αὐτῶν ἐπωνύμους κτίσαντες κατώκησαν.

Πρὸ τοῦ δὲ ᾿Αμφιτρύωνα παραγενέσθαι εἰς Θήβας Ζεύς, διὰ νυκτὸς ἐλθὼν καὶ τὴν μίαν τριπλασιάσας νύκτα,³ ὅμοιος ᾿Αμφιτρύωνι γενό-

<sup>1 &</sup>quot;Exous Aegius: ἐλούσης Α. <sup>2</sup> κτείνει RRa: κτείνας A. <sup>3</sup> τὴν μίαν τριπλασιάσας νύκτα MSS, and editions. The Vatican Epitome (E) reads as follows: τὴν μίαν νύκτα πενταπλασιάσας ἢ κατά τινας τριπλασιάσας, οἶ καὶ διὰ τοῦτο τριέσπερον ἀξοῦτι λέγεσθαι τὸν 'Ηρακλέα: "having multiplied the single night fivefold or threefold, according to some, who on that account claim for Hercules the title of Triesperus (He of the Three Evenings)." The title of Triesperus is similarly explained by Tzetzes, Schol. on Lycophron, 33. The multiplication of the night fivefold appears to be mentioned by no other ancient writer Compare R. Wagner, Epitoma Vaticana, p. 98.

# THE LIBRARY, II. IV. 7-8

betook him to Cephalus, son of Deioneus, at Athens, and persuaded him, in return for a share of the Teleboan spoils, to bring to the chase the dog which Procris had brought from Crete as a gift from Minos 1; for that dog was destined to catch whatever it pursued. So then, when the vixen was chased by the dog, Zeus turned both of/ them into stone. Supported by his allies, to wit, Cephalus from Thoricus in Attica, Panopeus from Phocis, Heleus, son of Perseus, from Helos in Argolis, and Creon from Thebes, Amphitryon ravaged the islands of the Taphians. Now, so long as Pterelaus lived, he could not take Taphos; but when Comaetho, daughter of Pterelaus, falling in love with Amphitryon, pulled out the golden hair from her father's head. Pterelaus died.2 and Amphitryon subjugated all the islands. He slew Comaetho, and sailed with the booty to Thebes,3 and gave the islands to Heleus and Cephalus; and they founded cities named after themselves and dwelt in them.

But before Amphitryon reached Thebes, Zeus came by night and prolonging the one night threefold he assumed the likeness of Amphitryon and bedded

<sup>1</sup> As to Procris, see below, iii. 15. 1.

<sup>2</sup> Compare Tzetzes, Schol. on Lycophron, 932. For the similar story of Nisus and his daughter Megara, see below, iii. 15. 8.

<sup>3</sup> In the sanctuary of Ismenian Apollo at Thebes, the historian Herodotus saw a tripod bearing an inscription in "Cadmean letters," which set forth that the vessel had been dedicated by Amphitryon from the spoils of the Teleboans. See Herodotus, v. 59. Among the booty was a famous goblet which Poseidon had given to his son Teleboes, and which Teleboes had given to Pterelaus. See Athenaeus, xi. 99, p. 498 c; Plautus, Amphitryo, 256 sq. For the expedition of Amphitryon against the Teleboans or Taphians, see also Strabo, x. 2. 20; Pausanias, i. 37. 6; Plautus, Amphitryo, 183–256.

μενος 'Αλκμήνη συνευνάσθη καὶ τὰ γενόμενα περὶ¹ Τηλεβοῶν διηγήσατο. 'Αμφιτρύων δὲ παραγενόμενος, ὡς οὐχ έώρα φιλοφρονουμένην πρὸς αὐτὸν τὴν γυναίκα, ἐπυνθάνετο τὴν αἰτίαν· εἰπούσης δὲ ὅτι τῷ προτέρα νυκτὶ παραγενόμενος αὐτῷ συγκεκοίμηται, μανθάνει παρὰ Τειρεσίου τὴν γενομένην τοῦ Διὸς συνουσίαν. 'Αλκμήνη δὲ δύο ἐγέννησε παίδας, Διὶ μὲν 'Ηρακλέα, μιὰ νυκτὶ πρεσβύτερον, 'Αμφιτρύωνι δὲ 'Ιφικλέα. τοῦ δὲ παιδὸς ὄντος ὀκταμηνιαίου δύο δράκοντας ὑπερμεγέθεις "Ηρα ἐπὶ τὴν εὐνὴν ἔπεμψε, διαφθαρῆναι τὸ βρέφος θέλουσα. ἐπιβοωμένης δὲ 'Αλκμήνης 'Αμφιτρύωνα, 'Ηρακλῆς διαναστὰς ἄγχων ἑκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρε. Φερεκύδης δέ φησιν 'Αμφιτρύωνα, βουλόμενον μαθεῖν ὁπότερος ἢν τῶν παίδων ἐκείνου, τοὺς δράκοντας εἰς τὴν εὐνὴν ἐμβαλεῖν, καὶ τοῦ μὲν 'Ιφικλέους φυγόντος τοῦ δὲ 'Ηρακλέους ὑποστάντος μαθεῖν ὡς 'Ιφικλῆς ἐξ αὐτοῦ γεγέννηται.

Έδιδάχθη δὲ<sup>2</sup> Ἡρακλῆς άρματηλατεῖν μὲν ὑπὸ ᾿Αμφιτρύωνος, παλαίειν δὲ ὑπὸ Αὐτολύκου, τοξεύειν δὲ ὑπὸ Εὐρύτου, ὁπλομαγεῖν δὲ ὑπὸ

<sup>2</sup> δè R: μèν A.

<sup>1</sup> περl (compend.) E, Bekker, Hercher: παρά A.

<sup>&</sup>lt;sup>1</sup> For the deception of Alcmena by Zeus and the birth of Hercules and Iphicles, see Hesiod, Shield of Hercules, 27–56; Diodorus Siculus, iv. 9; Scholiast on Honer, Il. xiv. 323, and Od. xi. 266; Tzetzes, Schol. on Lycophron, 33; Hyginus, Fab. 29. The story was the subject of plays by Sophocles and Euripides which have perished (Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 156, 386 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, i. 76 sqq.); and it is the theme of a well-known comedy of Plautus, the Amphitryo, which is extant. In that play (Prologue, 112 sqq.),

with Alemena 1 and related what had happened concerning the Teleboans. But when Amphitryon arrived and saw that he was not welcomed by his wife, he inquired the cause; and when she told him that he had come the night before and slept with her, he learned from Tiresias how Zeus had enjoyed her. And Alemena bore two sons, to wit, Hercules, whom she had by Zeus and who was the elder by one night, and Iphicles, whom she had by Amphitryon. When the child was eight months old, Hera desired the destruction of the babe and sent two huge serpents to the bed. Alcmena called Amphitryon to her help, but Hercules arose and killed the serpents by strangling them with both his hands.2 However, Pherecydes says that it was Amphitryon who put the serpents in the bed, because he would know which of the two children was his, and that when Iphicles fled, and Hercules stood his ground, he knew that Iphicles was begotten of his body.

Hercules was taught to drive a chariot by Amphitryon, to wrestle by Autolycus, to shoot with the bow by Eurytus, to fence by Castor, and to play the

Plautus mentions the lengthening of the night in which Jupiter (Zeus) begat Hercules. The Scholiast on Homer (Il. xiv. 323) says that Zeus persuaded the Sun not to rise for three days; and the threefold night is mentioned also by Diodorus Siculus (iv. 9. 2). The whole story was told by Pherecydes, as we learn from the Scholiasts on Homer (Il. xiv. 323; Od. xi. 266); and it is likely that Apollodorus here follows him, for he refers to Pherecydes a few lines below.

<sup>2</sup> As to the infant Hercules and the serpents, compare Pindar, Nem. i. 33 (50) sqq.; Theocritus, xxiv.; Diodorus Siculus, iv. 10. 1; Pausanias, i. 24. 2; Plautus, Amphitryo, 1123 sqq.; Virgil, Aen. viii. 288 sq.; Hyginus, Fab. 30. According to Theocritus (xxiv. 1), Hercules was ten months

old when he strangled the serpents.

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Κάστορος, κιθαρφδεῖν δὲ ὑπὸ Λίνου. 'οὐτος δὲ ἢν ἀδελφὸς 'Ορφέως ἀμικόμενος δὲ εἰς Θήβας καὶ Θηβαῖος γενόμενος ὑπὸ 'Ηρακλέους τῆ κιθάρα πληγεὶς ἀπέθανεν ἐπιπλήξαντα γὰρ αὐτὸν ὀργισθεὶς ἀπέκτεινε. δίκην δὲ ἐπαγόντων τινῶν αὐτῷ φόνου, παρανέγνω νόμον 'Ραδαμάνθυος λέγοντος, ὸς ὰν ἀμύνηται τὸν χειρῶν ἀδίκων κατάρξαντα,¹ ἀθῷον εἶναι, καὶ οὕτως ἀπελύθη.² δείσας δὲ 'Αμφιτρύων μὴ πάλιν τι ποιήση τοιοῦτον, ἔπεμψεν αὐτὸν εἰς τὰ βουφόρβια. κἀκεῖ τρεφόμενος μεγέθει τε καὶ ῥώμη πάντων διήνεγκεν. ἢν δὲ καὶ θεωρηθεὶς φανερὸς ³ ὅτι Διὸς παῖς ἢν τετραπηχυαῖον μὲν γὰρ εἶχε τὸ σῶμα, πυρὸς δ' ἐξ ὀμμάτων ἔλαμπεν αἴγλην. οὐκ ἠστόχει δὲ οὔτε τοξεύων οὔτε ἀκοντίζων.

Έν δὲ τοῖς βουκολίοις ὑπάρχων ὀκτωκαιδεκαέτης τὸν Κιθαιρώνειον ἀνεῖλε λέοντα. οὐτος γὰρ ὁρμώμενος ἐκ τοῦ Κιθαιρῶνος τὰς ᾿Αμφι10 τρύωνος ἔφθειρε βόας καὶ τὰς Θεσπίου. βασι-

1 κατάρξαντα Ε ; ἄρξαντα Α. 2 ἀπελύθη ΕRR2 : ἀπελάθη R.

3 φανερός R: φανερώς Ε: φοβερός Α.

 $<sup>^4</sup>$  Θεσπίου Bekker, Hereher, Wagner: Θεστίου EA, Heyne, Westermann, Müller. This king's name is variously reported by the ancients in the forms Θέσπιοs and Θέσπιοs. In favour of the form Θέσπιοs, see below, ii. 7. 6; Diodorus Sieulus, iv. 29. 2. In favour of the form Θέστιοs, see below, ii. 4. 12, ii. 7. 8 (where Θεστίον οeeurs in the MSS.); Pausanias, iii. 19. 5, ix. 27. 6. When we consider the variation of the MSS. on this point, the extreme slightness of the difference (a single stroke of the pen) between the two forms, and the appropriateness of the form Θέσπιοs for the name of a king of Thespiae, we may surmise that the true form is Θέσπιοs, and that it should everywhere replace Θέστιοs in our editions of Greek authors. There is at all events no doubt that Diodorus Siculus read the name in this form, for he speaks of Θέσπιος as βασιλεύων τῆς δμωνύμου χώραs.

# THE LIBRARY, II. IV. 9-10

lyre by Linus.<sup>1</sup> This Linus was a brother of Orpheus; he came to Thebes and became a Theban, but was killed by Hercules with a blow of the lyre; for being struck by him, Hercules flew into a rage and slew him.<sup>2</sup> When he was tried for murder, Hercules quoted a law of Rhadamanthys, who laid it down that whoever defends himself against a wrongful aggressor shall go free, and so he was acquitted. But fearing he might do the like again, Amphitryon sent him to the cattle farm; and there he was nurtured and outdid all in stature and strength. Even by the look of him it was plain that he was a son of Zeus; for his body measured four cubits,<sup>3</sup> and he flashed a gleam of fire from his eyes; and he did not miss, neither with the bow nor with the javelin.

While he was with the herds and had reached his eighteenth year he slew the lion of Cithaeron, for that animal, sallying from Cithaeron, harried the kine of Amphitryon and of Thespins.<sup>4</sup> Now

<sup>2</sup> Compare Diodorus Siculus, iii. 67.2; Pausanias, ix. 29.9;

J. Tzetzes, Chiliades, ii. 213 sq.

<sup>3</sup> Four cubits and one foot, according to the exact measurement of the historian Herodorus. See J. Tzetzes, *Chiliades*,

ii. 210 sq.; id. Schol. on Lycophron, 662.

<sup>4</sup> According to another account, the lion of Cithaeron was killed by Alcathous (Pausanias, i. 41. 3 sq.). But J. Tzetzes (*Chiliades*, ii. 216 sq.) agrees with Apollodorus, whose account of Hercules he seems to follow.

As to the education of Hercules, see Theocritus, xxiv. 104 sqq., according to whom Hercules learned wrestling not from Autolycus but from Harpalycus, son of Hermes.

Heyne, though he admits that he had not been consistent ("Animo in gravioribus occupato non fui satis constans in hoc nomine") deliberately preferred  $\Theta \epsilon \sigma \tau \iota os$  : "Verum tamen necesse est Thespii nomen, si quidem Thespiadae dictae sunt filiae." See his critical note on ii. 7. 8 (vol. i. p. 226).

λεύς δὲ ἢν οὐτος Θεσπιῶν, πρὸς ὃν ἀφίκετο Ἡρακλῆς έλεῖν βουλόμενος τὸν λέοντα. ὁ δὲ αὐτὸν ἐξένισε πεντήκοντα ἡμέρας, καὶ ἐπὶ τὴν θήραν ἐξίοντι νυκτὸς ἐκάστης μίαν συνεύναζε θυγατέρα (πεντήκοντα δὲ αὐτῷ ἢσαν ἐκ Μεγαμήδης γεγεννημέναι τῆς ᾿Αρνέου) ἐσπούδαζε γὰρ πάσας ἐξ Ἡρακλέους τεκνοποιήσασθαι. Ἡρακλῆς δὲ μίαν νομίζων εἶναι τὴν ἀεὶ συνευναζομένην, συνῆλθε πάσαις. καὶ χειρωσάμενος τὸν λέοντα τὴν μὲν δορὰν ἠμφιέσατο, τῷ χάσματι δὲ

έχρήσατο κόρυθι.

11

1 'Ογχηστῷ Aegius: 'Ορχηστῷ A.

<sup>&</sup>lt;sup>1</sup> As to Hercules and the daughters of Thespius, compare Diodorus Siculus, iv. 29. 2 sq.; Pausanias, ix. 27. 6 sq.; Athenacus, xiii. 4, p. 556 r; J. Tzetzes, Chiliades, ii. 221 sqq. The father of the damsels is called Thestius by Pausanias and Athenacus, who refers to Herodorus as his authority. See the Critical Note.

## THE LIBRARY, H. IV. 10-11

this Thespius was king of Thespiae, and Hercules went to him when he wished to catch the lion. The king entertained him for fifty days, and each night, as Hercules went forth to the hunt, Thespius bedded one of his daughters with him (fifty daughters having been borne to him by Megamede, daughter of Arneus); for he was anxious that all of them should have children by Hercules. Thus Hercules, though he thought that his bedfellow was always the same, had intercourse with them all. And having vanquished the lion, he dressed himself in the skin and wore the scalp 2 as a helmet.

As he was returning from the hunt, there met him heralds sent by Erginus to receive the tribute from the Thebans.<sup>3</sup> Now the Thebans paid tribute to Erginus for the following reason. Clymenus, king of the Minyans, was wounded with a cast of a stone by a charioteer of Menoeceus, named Perieres, in a precinct of Poseidon at Onchestus; and being carried dying to Orchomenus, he with his last breath charged his son Erginus to avenge his death. So Erginus marched against Thebes, and after slaughtering not a few of the Thebans he concluded a treaty with them, confirmed by oaths, that they should send him tribute for twenty years, a hundred kine every year. Falling in with the heralds on their

<sup>3</sup> As to Hercules and Ergiuus, compare Diodorus Siculus, iv. 10. 3-5; Pausanias, ix. 37. 2 sq.; J. Tzetzes, Chiliades,

ii. 226 sqq.

<sup>&</sup>lt;sup>2</sup> More exactly, "the gaping mouth." In Greek art Hercules is commonly represented wearing the lion's skin, often with the lion's sealp as a hood on his head. See, for example, A. Baumeister, Denkmälerdes klassischen Altertums, i. figs. 724, 726, 729, 730.

δασμον είς Θήβας τους κήρυκας απιόντας συντυχων 'Ηρακλής έλωβήσατο· ἀποτεμών γὰρ αὐτών τὰ ὧτα καὶ τὰς ρίνας, καὶ [διὰ σχοινίων] τὰς χεῖρας δήσας ἐκ τῶν τραχήλων, ἔφη τοῦτον Ἐργίνω καὶ Μινύαις δασμὸν κομίζειν. ἐφ' οἶς ἀγανακτῶν² ἐστράτευσεν ἐπὶ Θήβας. Ἡρακλῆς δὲ λαβὼν ὅπλα παρ' ᾿Αθηνᾶς καὶ πολεμαρχῶν Ἐργίνον μὲν ἔκτεινε, τοὺς δὲ Μινύας ἐτρέψατο καὶ τὸν δασμον διπλούν ηνάγκασε Θηβαίοις φέρειν. συνέβη δὲ κατὰ τὴν μάχην 'Αμφιτρύωνα γενναίως μαγόμενον τελευτήσαι. λαμβάνει δε ήρακλής παρά Κρέοντος άριστεῖον τὴν πρεσβυτάτην θυγατέρα Μεγάραν, έξ ής αὐτῷ παίδες ἐγένοντο τρεῖς, Θηρίμαχος Κρεοντιάδης Δηικόων. την δὲ νεωτέραν θυγατέρα Κρέων Ἰφικλεῖ³ δίδωσιν, ἤδη παῖδα Ιόλαον έχοντι έξ Αὐτομεδούσης τῆς 'Αλκάθου. έγημε δὲ καὶ 'Αλκμήνην μετὰ τὸν 'Αμφιτρύωνος θάνατον Διὸς παῖς 'Ραδάμανθυς, κατώκει δὲ ἐν 'Ωκαλέαις 4 της Βοιωτίας πεφευγώς.

<sup>2</sup> ἀγανακτῶν. Heyne proposed to insert ἐκεῖνος or Ἐργῖνος.

The sense seems to require one or the other.

<sup>3</sup> Ἰφικλεῖ Wagner: Ἰφίκλφ A. For the form Ἰφικλῆs, see i. 8. 2, ii. 4. 8 (thrice), ii. 7. 3; and compare R. Wagner, Epitoma Vaticana, pp. 98 sq.

<sup>4</sup> 'Ωκαλέαιs A. In Homer (Il. ii. 501), Strabo (ix. 2. 26, p. 410), and Stephanus Byzantius (s.v. 'Ωκαλέα) the name

occurs in the singular, 'Ωκαλέα ('Ωκαλέη Homer).

<sup>1</sup> διὰ σχοινίων ab inepto Gracculo apposita suspicor, Heyne. The words are at least misplaced, if, as seems probable, ἀποτεμών is to be understood as applying to τὰς χεῖρας as well as to τὰ ὧτα καὶ τὰς ρ̂ῖνας.

<sup>&</sup>lt;sup>1</sup> Compare Diodorus Siculus, iv. 10.6; J. Tzetzes, *Chiliades*, ii. 228. As to the sons of Hercules by Megara, compare below, ii. 7.8. The ancients differed considerably as to the

## THE LIBRARY, II, IV. 11

way to Thebes to demand this tribute, Hercules outraged them; for he cut off their ears and noses and hands, and having fastened them [by ropes] from their necks, he told them to carry that tribute to Erginus and the Minyans. Indignant at this outrage, Erginus marched against Thebes. But Hercules, having received weapons from Athena and taken the command, killed Erginus, put the Minyans to flight, and compelled them to pay double the tribute to the Thebans. And it chanced that in the fight Amphitryon fell fighting bravely. And Hercules received from Creon his eldest daughter Megara as a prize of valour, and by her he had three sons, Therimachus. Creontiades, and Deicoon. But Creon gave younger daughter to Iphicles, who already had a son Iolaus by Automedusa, daughter of Alcathus. And Rhadamanthys, son of Zeus, married Alemena after the death of Amphitryon, and dwelt as an exile at Ocaleae in Boeotia.2

number and names of the children whom Hercules had by Megara. According to Pindar (Isthm. iv. 63 sq.) there were eight of them. Euripides speaks of three (Hercules Furens, 995 sq.). See Scholiast on Pindar, Isthm. iv. 61 (104); Tzetzes, Schol. on Lycophron, 48 and 663; Scholiast on Homer, Od. xi. 269 (who agrees with Apollodorus and quotes Asclepiades as his authority); Hyginus, Fab. 31 and 32. The Thebans celebrated an annual festival, with sacrifices and games, in honour of the children. See Pindar, Isthm. iv. 61 (104) sqq., with the Scholiast.

<sup>2</sup> Compare Tzetzes, Schol. on Lycophron, 50, who says that Rhadamanthys fled from Crete because he had murdered his own brother. He agrees with Pausanias that the worthy couple took up their abode at Ocaleae (or Ocalea) in Boeotia. Their tombs were shown near Haliartus, in Boeotia. See Plutarch, Lysander, 28. The grave of Alemena was excavated in antiquity, during the Spartan occupation of the Cadmea. It was found to contain a small bronze bracelet, two earthen-

Προμαθών 1 δὲ παρ' Ἐυρύτου 2 τὴν τοξικὴν Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' ᾿Απόλλωνος δὲ τόξα, παρὰ δὲ Ἡφαίστου θώρακα χρυσοῦν, παρὰ δὲ ᾿Αθηνᾶς πέπλον ῥόπαλον μὲν γὰρ αὐτὸς ἔτεμεν ἐκ Νεμέας.

12

Μετὰ δὲ τὴν πρὸς Μινύας μάχην συνέβη αὐτῷ κατά ζήλον "Ηρας μανήναι, καὶ τούς τε ίδίους παίδας, οὺς ἐκ Μεγάρας εἶχεν, εἰς πῦρ ἐμβαλεῖν καὶ τῶν Ἰφικλέους δύο διο καταδικάσας ξαυτοῦ φυγην καθαίρεται μεν ύπο Θεσπίου, παραγενόμενος δὲ εἰς Δελφοὺς πυνθάνεται τοῦ θεοῦ ποῦ κατοικήσει. ή δὲ Πυθία τότε πρῶτον Ἡρακλέα αὐτὸν προσηγόρευσε· τὸ δὲ πρώην <sup>5</sup> ᾿Αλκείδης

1 προμαθών A, Heyne, Westermann, Müller, Bekker, Hercher: προσμαθών ER, Wagner.

<sup>2</sup> Έυρύτου Aegius, Commelinus, Gale, Heyne, Wester-

mann, Müller, Bekker, Hercher: αὐτοῦ A, Wagner.

3 Ιφικλέους Ε: Ιφίκλου Α.

4 Θεσπίου Bekker, Hercher, Wagner: Θεστίου ΕΑ, Heyne, 5 πρώην Ε : πρώτον Α. Westermann, Müller.

ware jars, and a bronze tablet inscribed with ancient and unknown characters. See Plutarch, De genio Socratis, 5.

A different story of the marriage of Rhadamanthys and Alemena was told by Pherecydes. According to him, when Alcinena died at a good old age, Zeus commanded Hermes to steal her body from the coffin in which the sons of Hercules were conveying it to the grave. Hermes executed the commission, adroitly substituting a stone for the corpse in the eoffin. Feeling the eoffin very heavy, the sons of Hercules set it down, and taking off the lid they discovered the fraud. They took out the stone and set it up in a sacred grove at Thebes, where was a shrine of Alemena. Meantime Hermes had earried off the real Alemena to the Islands of the Blest, where she was married to Rhadamanthys. See Antoninus Liberalis, Transform. 33. This quaint story is alluded to by Pausanias, who tells us (ix. 16, 7) that there was no tomb of Alemena at Thebes, because at her death she had been turned to stone.

### THE LIBRARY, II. IV. 11-12

Having first learned from Eurytus the art of archery, Hereules received a sword from Hermes, a bow and arrows from Apollo, a golden breastplate from Hephaestus, and a robe from Athena; for he had himself eut a elub at Nemea.

Now it came to pass that after the battle with the Minyans Hercules was driven mad through the jealousy of Hera and flung his own children, whom he had by Megara, and two children of Iphicles into the fire; 3 wherefore he condemed himself to exile, and was purified by Thespius, and repairing to Delphi he inquired of the god where he should dwell. 4 The Pythian priestess then first called him Hercules, for hitherto he was called Alcides. 5

¹ See above ii. 4. 9. According to another account, Hercules learned archery from the exile Rhadamanthys (Tzetzes, Schol. on Lycophron, 50), and if we accept the MS. reading αὐτοῦ in the present passage (see Critical Note), this was the version of the story here followed by Apollodorus. But it seems more likely that αὐτοῦ is a scribe's mistake for Εὐρὖτου than that Apollodorus should have contradicted himself flatly in two passages so near each other. The learned Tzetzes (Lc.) mentions no less than three different men—Teutarus, Eurytus, and Rhadamanthys—to whom the honour of having taught Hercules to shoot was variously assigned by tradition.

<sup>2</sup> As to the gifts of the gods to Hercules, see Diodorus Siculus, iv. 13. 3, who, besides the sword and bow given by Hermes and Apollo, mentions horses given by Poseidon.

<sup>3</sup> Compare Euripides, Hercules Furens, 967 sqq.; Moschus, iv. 13 sqq.; Diodorus Siculus, iv. 11. 1 sq.; Tzetzes, Schol. on Lycophron, 38; Nicolaus Damascenus, Frag. 20, in Fragmenta Historicorum Graecorum, ed. C. Müller, iii. 369; Hyginus, Fab. 32.

<sup>4</sup> Compare Diodorus Siculus, iv. 10. 7.

<sup>5</sup> Hercules was called Alcides after his grandfather Alcaeus, the father of Amphitryon. See above, ii. 4. 5. But, according to another account, the hero was himself called Alcaeus before he received the name of Hercules from Apollo. See Sextus Empiricus, pp. 398 sq., ed. Im. Bekker; Scholiast on Pindar, Olymp. vi. 68 (115)

προσηγορεύετο. κατοικείν δὲ αὐτὸν εἶπεν ἐν Τίρυνθι, Εὐρυσθεῖ λατρεύοντα ἔτη δώδεκα, καὶ τοὺς ἐπιτασσομένους ἄθλους δέκα¹ ἐπιτελεῖν, καὶ οΰτως ἔφη, τῶν ἄθλων συντελεσθέντων, ἀθάνατον αὐτὸν ἔσεσθαι.

V. Τοῦτο ἀκούσας ὁ Ἡρακλῆς εἰς Τίρυνθα ἦλθε, καὶ τὸ προσταττόμενον ὑπὸ Εὐρυσθέως ἐτέλει. πρώτον μέν οὖν ἐπέταξεν αὐτῷ τοῦ Νεμέου λέοντος την δοράν κομίζειν τοῦτο δὲ ζώον ην άτρωτον, έκ Τυφώνος γεγεννημένον.2 πορευόμενος οὖν έπὶ τὸν λέοντα ἦλθεν εἰς Κλεωνάς, καὶ ξενίζεται παρὰ ἀνδρὶ χερνήτη Μολόρχω. καὶ θύειν ίερεῖον θέλοντι εἰς ἡμέραν ἔφη τηρεῖν τριακοστήν, καὶ ἂν μεν από της θήρας σωος επανέλθη, Διὶ σωτηρι θύειν, έὰν δὲ ἀποθάνη, τότε ώς ηρωι ἐναγίζειν.

1 δέκα Bekker, Hercher, Wagner: δώδεκα ΕΑ.

2 γεγεννημένου ΕRa: γεγενημένον A.

3 τότε ώς Aegius: τῶ τέως A.

<sup>1</sup> For the labours of Hercules, see Sophocles, Trachiniae, 1091 sqq.; Euripides, Hercules Furens, 359 sqq., 1270 sqq.; Diodorus Siculus, iv. 10 sqq.; Pausanias, v. 10. 9, v. 26. 7; Quintus Smyrnaeus, Posthomerica, vi. 208 sqq.; J. Tzetzes, Chiliades, 229 sqq.; Virgil, Aen. viii. 287 sqq.; Ovid, Metamorph. ix. 182 sqq.; Hyginus, Fab. 30.

<sup>2</sup> As to the Nemean lion, compare Hesiod, Theog. 326 sqq.; Bacchylides, Epinic. viii. 6 sqq.; Sophoeles, Trachiniae, 1091 sqq.; Theoritus, xxv. 162 sqq.; Diodorus Siculus, iv. 11. 3 sq.; Eratosthenes, Cataster, 12; J. Tzetzes, Chiliades, 11, 232 sq.; Hyginus, Fab. 30. According to Hesiod, the Nemean lion was begotten by Orthus, the hound of Geryon, upon the monster Echidna. Hyginus says that the lion was bred by the Moon.

3 As to Hercules and Molorchus, compare Tibullus, iv. 1. 12 sq.; Virgil, Georg. iii. 19, with Servius's note; Martial, iv.

64. 30, ix. 43. 13; Statius, Sylv. iii. 1. 28.

4 The Greeks had two distinct words for sacrificing. according as the sacrifice was offered to a god or to a hero, that is, to a worshipful dead man; the former sacrifice was expressed by the verb θύειν, the latter by the verb εναγίζειν. And she told him to dwell in Tiryns, serving Eurystheus for twelve years and to perform the ten labours imposed on him, and so, she said, when the tasks were accomplished, he would be immortal.<sup>1</sup>

V. When Hercules heard that, he went to Tiryns and did as he was bid by Eurystheus. First, Eurystheus ordered him to bring the skin of the Nemean lion; anow that was an invulnerable beast begotten by Typhon. On his way to attack the lion he came to Cleonae and lodged at the house of a day-labourer, Molorchus; and when his host would have offered a victim in sacrifice, Hercules told him to wait for thirty days, and then, if he had returned safe from the hunt, to sacrifice to Saviour Zeus, but if he were dead, to sacrifice to him as to a hero. And having

The verbal distinction can hardly be preserved in English, except by a periphrasis. For the distinction between the two, see Pausanias, ii. 10. 1, ii. 11. 7, iii. 19. 3; and for more instances of evarifew in this sense, see Pansanias, iii. 1. 8, vi. 21. 11, vii. 17. 8, vii. 19. 10, vii. 20. 9, viii. 14. 10 and 11, viii. 41. 1, ix. 5. 14, ix. 18. 3 and 4, ix. 38. 5, x. 24. 6; Inscriptiones Graecae Megaridis, Oropiae, Bocotiae, ed. G. Dittenberger, p. 32, No. 53. For instances of the antithesis between θύειν and εναγίζειν, see Herodotus, ii. 44; Plutarch, De Herodoti malignitate, 13; Ptolemacus Hephaest., Nov. Hist. iii. (Mythographi Gracci, ed. A. Westermann, p. 186); Pollnx, viii. 91; Scholiast on Euripides, Phoenissae, 274. The corresponding nouns buolar and ἐναγίσματα are similarly opposed to each other. See Aristotle, Constitution of Athens, 58. Another word which is used only of sacrificing to heroes or the dead is ἐντέμνειν. See, for example, Thueydides, v. 11, ως ήρωτ τε εντέμνουσι (of the sacrifices offered at Amphipolis to Brasidas). Sometimes the verbs εναγίζειν and εντέμνειν are coupled in this sense. See Philostratus, Heroica, xx. 27 and 28. For more evidence as to the use of these words, see Fr. Pfister, Der Reliquienkult im Altertum (Giessen, 1909-1912), pp. 466 sqq. Compare P. Foucart, Le culte des héros chez les Grecs (Paris, 1918), pp. 96, 98 (from the Mémoires de l'Académie des Inscriptions et Belles-Lettres, vol. xlii).

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είς δὲ τὴν Νεμέαν ἀφικόμενος καὶ τὸν λέοντα μαστεύσας ἐτόξευσε τὸ πρῶτον· ὡς δὲ ἔμαθεν άτρωτου ὄντα, ἀνατεινάμενος τὸ ῥόπαλον ἐδίωκε. συμφυγόντος δὲ εἰς ἀμφίστομον¹ σπήλαιον αὐτοῦ την έτέραν ενωκοδόμησεν εἴσοδον, διὰ δὲ τῆς έτέρας ἐπεισῆλθε τῷ θηρίω, καὶ περιθείς τὴν χείρα τῷ τραχήλω κατέσχεν ἄγχων έως ἔπνιξε, καὶ θέμενος ἐπὶ τῶν ὤμων ἐκόμιζεν εἰς Κλεωνάς.3 καταλαβών δὲ τὸν Μόλορχον ἐν τῆ τελευταία τῶν ἡμερῶν ὡς νεκρῷ μέλλοντα τὸ ἱερεῖον ἐναγί-ζειν, σωτῆρι θύσας Διὶ ἦγεν εἰς Μυκήνας τὸν λέοντα. Εύρυσθεύς δε καταπλαγείς αὐτοῦ τὴν ανδρείαν απείπε το λοιπον<sup>5</sup> αυτώ είς την πόλιν εἰσιέναι, δεικνύειν δὲ πρὸ τῶν πυλῶν ἐκέλευε τοὺς άθλους. φασὶ δὲ ὅτι δείσας καὶ πίθον ἐαυτῶ χαλκοῦν εἰσκρυβῆναι ὑπὸ γῆν κατεσκεύασε, καὶ πέμπων κήρυκα Κοπρέα Πέλοπος τοῦ Ἡλείου έπέταττε τους ἄθλους. οὖτος δὲ Ἰφιτον κτείνας, φυγών εἰς Μυκήνας καὶ τυχών παρ' Εὐρυσθέως καθαρσίων ἐκεῖ κατώκει.

Δεύτερον δὲ ἆθλον ἐπέταξεν αὐτῷ τὴν Λερναίαν ὕδραν κτεῖναι· αὕτη δὲ ἐν τῷ τῆς Λέρνης ἕλει ἐκτραφεῖσα ἐξέβαινεν εἰς τὸ πεδίον καὶ τά τε

 $<sup>^{1}</sup>$  <τὸ> ἀμφίστομον Wagner, comparing Diodorns Siculus, iv. 11. 3 sq.  $^{2}$  ἐνφκοδόμησεν Ε: ἀνφκοδόμησεν Α.

<sup>&</sup>lt;sup>3</sup> Κλεωνάς Hercher, Wagner (comparing Pediasmus, De Herculis laboribus, 1): Μυκήνας Α.

<sup>4</sup> καταπλαγείς Ε: καταλαβών Α.

 $<sup>^{5}</sup>$  ἀπείπε τὸ λοιπὸν Bekker, Hercher, Wagner: ἀπείπατο λοιπὸν ΕΑ.  $^{6}$   $\gamma$ ῆν Ε:  $\gamma$ ῆς Α.

Compare Diodorus Siculus, iv. 12. 1, who however places this incident after the adventure with the Erymanthian boar.

<sup>&</sup>lt;sup>2</sup> As to the herald Copreus, compare Homer, Il. xv. 639 sq., with the note of the Scholiast.

## THE LIBRARY, H. v. 1-2

come to Nemea and tracked the lion, he first shot an arrow at him, but when he perceived that the beast was invulnerable, he heaved up his club and made after him. And when the lion took refuge in a cave with two mouths, Hercules built up the one entrance and came in upon the beast through the other, and putting his arm round its neck held it tight till he had choked it; so laying it on his shoulders he carried it to Cleonae. And finding Molorchus on the last of the thirty days about to sacrifice the victim to him as to a dead man, he sacrificed to Saviour Zeus and brought the lion to Mycenae. Amazed at his manhood, Eurystheus forbade him thenceforth to enter the city, but ordered him to exhibit the fruits of his labours before the gates. They say, too, that in his fear he had a bronze jar made for himself to hide in under the earth, and that he sent his commands for the labours through a herald, Copreus,2 son of Pelops the Elean. This Copreus had killed Iphitus and fled to Mycenae, where he was purified by Eurystheus and took up his abode.

As a second labour he ordered him to kill the Lernaean hydra.<sup>3</sup> That creature, bred in the swamp of Lerna, used to go forth into the plain and ravage

<sup>&</sup>lt;sup>3</sup> Compare Euripides, Hercules Furens, 419 sqq.; Diodorus Siculus, iv. 11. 5 sq.; Pausanias, ii. 37. 4, v. 5. 10, v. 17. 11; Zenobius, Cent. vi. 26; Quintus Smyrnaeus, Posthomerica, vii. 212 sqq.; J. Tzetzes, Chiliades, ii. 237 sqq.; Virgil, Aen. viii. 299 sq.; Ovid, Metamorph. ix. 69 sqq.; Hyginus, Fab. 30. Diodorus and Ovid multiply the hydra's heads to a hundred; the sceptical Pausanias (ii. 37. 4) would reduce them to one. Both Diodorus and Pausanias, together with Zenobius and Hyginus, mention that Hercules poisoned his arrows with the gall of the hydra. The account which Zenobius gives of the hydra is clearly based on that of Apollodorus, though as usual he does not name his authority.

βοσκήματα καὶ τὴν χώραν διέφθειρεν. εἶχε δὲ ή ὕδρα ὑπερμέγεθες σῶμα, κεφαλὰς ἔχον ἐννέα, τὰς μὲν ὀκτὼ θνητάς, τὴν δὲ μέσην ἀθάνατον. ἐπιβὰς οὖν ἄρματος, ἡνιοχοῦντος Ἰολάου, παρεγένετο είς τὴν Λέρνην, καὶ τοὺς μὲν ἵππους ἔστησε, τὴν δὲ ὕδραν εύρων ἔν τινι λόφω 1 παρὰ τὰς πηγὰς τῆς 'Αμυμώνης, ὅπου ὁ φωλεὸς αὐτῆς υπήρχε, βάλλων βέλεσι πεπυρωμένοις ήνάγκασεν έξελθεῖν, ἐκβαίνουσαν δὲ αὐτὴν κρατήσας κατεῖχεν. ή δὲ θατέρω 2 τῶν ποδῶν ἐνείχετο 3 περιπλακείσα. τῷ ροπάλῳ δὲ τὰς κεφαλὰς κόπτων οὐδὲν ἀνύειν ἦδύνατο μιᾶς γὰρ κοπτομένης κεφαλῆς δύο ἀνεφύοντο. ἐπεβοήθει δὲ καρκίνος τη ύδρα υπερμεγέθης, δάκνων τον πόδα. διὸ τούτον αποκτείνας επεκαλέσατο καὶ αὐτὸς βοηθου του Ἰόλαου, ος μέρος τι καταπρήσας της έγγυς ύλης τοις δαλοις έπικαίων τὰς ἀνατολάς τῶν κεφαλῶν ἐκώλυεν ἀνιέναι. καὶ 5 τοῦτον τὸν τρόπου τῶν ἀναφυομένων κεφαλῶν περιγενόμενος, την αθάνατον αποκόψας κατώρυξε και βαρείαν έπέθηκε πέτραν, παρά την όδον την φέρουσαν διά Λέρνης εἰς Ἐλαιοῦντα·6 τὸ δὲ σῶμα τῆς ὕδρας άνασχίσας τῆ χολῆ τοὺς ὀιστοὺς ἔβαψεν. Εὐρυσθεύς δὲ ἔφη μη δείν καταριθμησαι τοῦτον εν τοις δέκα 8 του άθλου ου γάρ μόνος άλλα και μετὰ Ἰολάου τῆς ὕδρας περιεγένετο.

2 θατέρω Ε: θᾶττον Α.

<sup>&</sup>lt;sup>1</sup> λόφφ EA: τόπφ L. V (first hand, in margin).

ἐνείχετο Ε: ἡνείχετο Α.
 ἡδύνατο Ε, Zenobius, Cent. vi. 26: ἐδύνατο Α.

<sup>&</sup>lt;sup>5</sup> καl E, Zenobius, Cent. vi. 26: κατά A.

<sup>6</sup> Έλαιοῦντα, L. Ross, Reisen und Reiserouten durch Griechenland, i. (Berlin, 1841), p. 156 note: ἐλεοῦντα ΕΑ.

both the cattle and the country. Now the hydra had a huge body, with nine heads, eight mortal, but the middle one immortal. So mounting a chariot driven by Iolaus, he came to Lerna, and having halted his horses, he discovered the hydra on a hill beside the springs of the Amymone, where was its den. By pelting it with fiery shafts he forced it to come out, and in the act of doing so he seized and held it fast. But the hydra wound itself about one of his feet and clung to him. Nor could he effect anything by smashing its heads with his club, for as fast as one head was smashed there grew up two. A huge crab also came to the help of the hydra by biting his foot.1 So he killed it, and in his turn called for help on Iolaus who, by setting fire to a piece of the neighbouring wood and burning the roots of the heads with the brands, prevented them from sprouting. Having thus got the better of the sprouting heads, he chopped off the immortal head, and buried it, and put a heavy rock on it, beside the road that leads through Lerna to Elaeus. But the body of the hydra he slit up and dipped his arrows in the gall. However, Eurystheus said that this labour should not reckoned among the ten because he had not got the better of the hydra by himself, but with the help of Inlans

8 δέκα Bekker, Hercher, Wagner: δώδεκα ΕΑ, Pediasmus, De Herculis laboribus, 2.

<sup>&</sup>lt;sup>1</sup> For this service the crab was promoted by Hera, the foe of Hercules, to the rank of a constellation in the sky. See Eratosthenes, *Cataster*. 11 (who quotes as his authority the *Heraclia* of Panyasis); Hyginus, *Astronomica*, ii. 23.

<sup>&</sup>lt;sup>7</sup> τοῦτον Ε, Pediasmus, De Herculis laboribus, 2 (τον ἀγῶνα τοῦτον): omitted in A.

3 Τρίτου ἀθλου ἐπέταξευ αὐτῷ τὴυ Κερυυῖτιυ ¹ ἔλαφου εἰς Μυκήνας ἔμπνουν ἐνεγκεῖν. ἦν δὲ ἡ ἔλαφος ἐν Οἰνόῃ, χρυσόκερως, ᾿Αρτέμιδος ἱερά· διὸ καὶ βουλόμενος αὐτὴν Ἡρακλῆς μήτε ἀνελεῖν μήτε τρῶσαι, συνεδίωξευ ὅλον ἐνιαυτόν. ἐπεὶ δὲ κάμνον τὸ θηρίον τῆ διώξει συνέφυγεν εἰς ὄρος τὸ λεγόμενον ᾿Αρτεμίσιον, κἀκεῖθεν ἐπὶ ποταμὸν Λάδωνα, τοῦτον διαβαίνειν μέλλουσαν τοξεύσας συνέλαβε, καὶ θέμενος ἐπὶ τῶν ὤμων διὰ τῆς ᾿Αρκαδίας ἡπείγετο. μετ ᾿ ᾿Απόλλωνος δὲ Ἅρτεμις συντυχοῦσα ἀφῃρεῖτο, καὶ τὸ ἱερὸν ζῷον αὐτῆς κτείνοντα ² κατεμέμφετο. ὁ δὲ ὑποτιμησάμενος τὴν ἀνάγκην, καὶ τὸν αἴτιον εἰπὼν Εὐρυσθέα γεγονέναι, πραΰνας τὴν ὀργὴν τῆς θεοῦ τὸ θηρίον ἐκόμισεν ἔμπνουν εἰς Μυκήνας.

Υ΄ Υ΄ Έταρτον ἄθλον ἐπέταξεν αὐτῷ τὸν Ἐρυμάνθιον κάπρον ζῶντα κομίζειν· τοῦτο δὲ τὸ θηρίον ἢδίκει τὴν Ψωφίδα, ὁρμώμενον ἐξ ὄρους ὁ καλοῦσιν Ἐρύμανθον. διερχόμενος οὖν Φολόην ἐπιξενοῦται Κενταύρω Φόλω, Σειληνοῦ καὶ νύμφης

<sup>2</sup> κτείνοντα Wagner: κτείναντα ΕΑ.

<sup>1</sup> Κερυνίτιν Heyne: κερνήτιν Ε: κερνήτην Α.

¹ Compare Pindar, Olymp. iii. 28 (50) sqq.; Euripides, Hercules Furens, 375 sqq.; Diodorus Siculus, iv. 13. 1; J. Tzetzes, Chiliades, ii. 265 sqq.; Hyginus, Fab. 30. Pindar says that in his quest of the hind with the golden horns Hercules had seen "the land at the back of the cold north wind." Hence, as the reindeer is said to be the only species of deer of which the female has antlers, Sir William Ridgeway argues ingeniously that the hind with the golden horns was no other than the reindeer. See his Early Age of Greece (Cambridge, 1901), pp. 360 sqq. Later Greek tradition, as we see from Apollodorus, did not place the native land of the

As a third labour he ordered him to bring the Cerynitian hind alive to Mycenae.1 Now the hind was at Oenoe; it had golden horns and was sacred to Artemis; so wishing neither to kill nor wound it, Hercules hunted it a whole year. But when, weary with the chase, the beast took refuge on the mountain called Artemisius, and thence passed to the river Ladon, Hercules shot it just as it was about to cross the stream, and catching it put it on his shoulders and hastened through Arcadia. But Artemis with Apollo met him, and would have wrested the hind from him, and rebuked him for attempting to kill her sacred animal.2 Howbeit, by pleading necessity and laying the blame on Eurystheus, he appeased the anger of the goddess and carried the beast alive to Mycenae.

As a fourth labour he ordered him to bring the Erymanthian boar alive; 3 now that animal ravaged Psophis, sallying from a mountain which they call Erymanthus. So passing through Pholoe he was entertained by the centaur Pholus, a son of Silenus by a

hind so far away. Oenoe was a place in Argolis. Mount Artemisius is the range which divides Argolis from the plain of Mantinea. The Ladon is the most beautiful river of Arcadia, if not of Greece. The river Cerynites, from which the hind took its name, is a river which rises in Arcadia and flows through Achaia into the sea. The modern name of the river is Bouphousia. See Pausanias, vii. 25. 5, with my note.

2 The hind is said to have borne the inscription. "Taygete

dedicated (me) to Artemis." See Pindar, Olymp. iii. 29 (53)

sq., with the Scholiast.

<sup>3</sup> As to the Erymanthian boar and the centaurs, see Sophocles, *Trachiniae*, 1095 sqq.; Diodorus Siculus, iv. 12; J. Tzetzes, *Chiliades*, ii. 268 sqq.; Hyginus, *Fab.* 30. The boar's tusks were said to be preserved in a sanctuary of Apollo at Cumae in Campania (Pausanias, viii. 24. 5).

μελίας παιδί. οὖτος Ἡρακλεῖ μὲν ὀπτὰ παρεῖχε τὰ κρέα, αὐτὸς δὲ ὤμοῖς ἐχρῆτο. αἰτοῦντος δὲ οἶνον Ἡρακλέους, ἔφη δεδοικέναι τὸν κοινὸν τῶν Κεν-ταύρων ἀνοῖξαι πίθον θαρρεῖν δὲ παρακελευσάμενος 'Ηρακλής αὐτὸν ἤνοιξε, καὶ μετ' οὐ πολύ της οσμης αισθόμενοι παρησαν οι Κένταυροι, πέτραις ώπλισμένοι καὶ έλάταις, ἐπὶ τὸ τοῦ Φόλου σπήλαιον. τοὺς μὲν οὖν πρώτους τολμή-σαντας εἴσω παρελθεῖν "Αγχιον καὶ "Αγριον Ήρακλής ἐτρέψατο βάλλων δαλοῖς, τοὺς δὲ λοιπούς ετόξευσε διώκων ἄχρι της Μαλέας. εκείθεν δὲ πρὸς Χείρωνα συνέφυγον, δς έξελαθεὶς ὑπὸ Λαπιθων όρους Πηλίου παρά Μαλέαν κατώκησε. τούτω περιπεπτωκότας τους Κενταύρους τοξεύων ἵησι βέλος ὁ Ἡρακλῆς, τὸ δὲ ἐνεχθὲν Ἐλάτου διὰ τοῦ βραχίονος τῷ γόνατι τοῦ Χείρωνος ἐμπήγνυται. ἀνιαθεὶς δὲ Ἡρακλῆς προσδραμὼν τό τε
βέλος ἐξείλκυσε, καὶ δόντος Χείρωνος φάρμακον
ἐπέθηκεν. ἀνίατον δὲ ἔχων τὸ ἕλκος εἰς τὸ σπήλαιον ἀπαλλάσσεται.² κἀκεῖ τελευτῆσαι βουλόμενος, καὶ μὴ δυνάμενος ἐπείπερ ἀθάνατος ἦν, άντιδόντος Διὶ Προμηθέως αύτον 3 άντ' αὐτοῦ γενησόμενον άθάνατον, ούτως άπέθανεν. οί λοιποὶ δὲ τῶν Κενταύρων φεύγουσιν ἄλλος ἀλλαχῆ, καὶ τινὲς μὲν παρεγένοντο εἰς ὄρος Μαλέαν, Εὐρυτίων δὲ εἰς Φολόην, Νέσσος δὲ ἐπὶ ποταμὸν Εύηνον, τούς δε λοιπούς ύποδεξάμενος Ποσει-

<sup>2</sup> ἀπαλλάσσεται Scaliger: ἀλλάσσεται ΕΑ.

<sup>1</sup> της δσμης Ε: διὰ της δσμης Α.

<sup>&</sup>lt;sup>3</sup> αὐτὸν Wagner: τὸν ΕΑ; Προμηθέα τὸν Hemsterhuis on Lucian, Dialog. Mort. 26.

Melian nymph. He set roast meat before Hercules. while he himself ate his meat raw. When Hercules called for wine, he said he feared to open the jar which belonged to the centaurs in common.2 Hercules, bidding him be of good courage, opened it, and not long afterwards, scenting the smell, the centaurs arrived at the cave of Pholus, armed with rocks and firs. The first who dared to enter. Anchius and Agrius, were repelled by Hercules with a shower of brands, and the rest of them he shot and pursued as far as Malea. Thence they took refuge with Chiron, who, driven by the Lapiths from Mount Pelion, took up his abode at Malea. As the centaurs cowered about Chiron, Hercules shot an arrow at them, which, passing through the arm of Elatus, stuck in the knee of Chiron. Distressed at this, Hercules ran up to him, drew out the shaft, and applied a medicine which Chiron gave him. But the hurt proving incurable, Chiron retired to the cave and there he wished to die, but he could not, for he was immortal. However, Prometheus offered himself to Zeus to be immortal in his stead, and so Chiron died. The rest of the centaurs fled in different directions, and some came to Mount Malea, and Eurytion to Pholoe, and Nessus to the river Evenus. The rest of them Poseidon received at Eleusis and

<sup>&</sup>lt;sup>1</sup> As to these nymphs, see Hesiod, Theog. 187. The name perhaps means an ash-tree nymph (from  $\mu\epsilon\lambda(\alpha)$ , an ash-tree), as Dryad means an oak-tree nymph (from  $\delta\rho\hat{\nu}s$ , an oak-tree).

<sup>&</sup>lt;sup>2</sup> Compare J. Tzetzes, Chiliades, ii. 271; Theocritus, vii. 149 sq. The jar had been presented by Dionysus to a centaur with orders not to open it till Hercules came (Diodorus Siculus, iv. 12. 3).

δῶν εἰς Ἐλευσῖνα ὅρει κατεκάλυψεν. Φόλος δὲ ¹ ἐλκύσας ἐκ νεκροῦ τὸ βέλος ἐθαύμαζεν, εἰ τοὺς τηλικούτους τὸ μικρὸν διέφθειρε· τὸ δὲ τῆς χειρὸς ὀλισθῆσαν ἦλθεν ἐπὶ τὸν πόδα καὶ παραχρῆμα ἀπέκτεινεν αὐτόν. ἐπανελθὼν δὲ εἰς Φολόην Ἡρακλῆς καὶ Φόλον τελευτήσαντα θεασάμενος, θάψας αὐτὸν ἐπὶ τὴν τοῦ κάπρου θήραν παραγίνεται, καὶ διώξας αὐτὸν ἔκ τινος λόχμης μετὰ κραυγῆς, εἰς χιόνα πολλὴν παρειμένον εἰσωθήσας ²

έμβροχίσας τε εκόμισεν είς Μυκήνας.

Πέμπτον ἐπέταξεν αὐτῷ ἄθλον τῶν Αὐγείου βοσκημάτων ἐν ἡμέρᾳ μιᾶ μόνον ἐκφορῆσαι τὴν ὄνθον. ἢν δὲ ὁ Αὐγείας βασιλεὺς Ἡλιδος, ὡς μέν τινες εἰπον, παῖς Ἡλίου, ὡς δέ τινες, Ποσειδῶνος, ὡς δὲ ἔνιοι, Φόρβαντος, πολλὰς δὲ εἶχε βοσκημάτων ποίμνας. τούτῳ προσελθὼν Ἡρακλῆς, οὐ δηλώσας τὴν Εὐρυσθέως ἐπιταγήν, ἔφασκε μιᾶ ἡμέρᾳ τὴν ὄνθον ἐκφορήσειν, εἰ δώσει τὴν δεκάτην αὐτῷ τῶν βοσκημάτων. Αὐγείας δὲ ἀπιστῶν ὑπισχνεῖται. μαρτυράμενος ³ δὲ Ἡρακλῆς τὸν Αὐγείου παῖδα Φυλέα, τῆς τε αὐλῆς τὸν θεμέλιον διεῖλε καὶ τὸν ᾿Αλφειὸν καὶ τὸν Πηνειὸν

<sup>2</sup> εἰσωθήσας E: omitted in A. Compare Wagner, Epitome Vaticana, pp. 100 sq.; and for the late form of the acrist (εἰσωθήσας for εἰσώσας), see Veitch, Greek Verbs (Oxford,

1879), p. 715.

<sup>1</sup> Φόλος δὲ . . . θάψας αὐτὸν. This passage has been emended by Wagner from the Vatican Epitome (E). In the MSS. of Apollodorus (A) it runs as follows: ἐπανελθὼν δὲ εἰς Φολόην Ἡρακλῆς καὶ Φόλον τελευτῶντα θεασάμενος μετὰ καὶ ἄλλων πολλῶν, ἐλκύσας ἐκ νεκροῦ τὸ βέλος ἐθαύμαζεν, εἰ τοὺς τηλικούτους τὸ μικρὸν διέφθειρε· τὸ δὲ τῆς χειρὸς ὀλισθῆσαν ἦλθον ἐπὶ τὸν παῖδα καὶ παραχρῆμα ἀπέκτεινεν αὐτόν. θάψας δὲ Φόλον Ἡρακλῆς.

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hid them in a mountain. But Pholus, drawing the arrow from a corpse, wondered that so little a thing could kill such big fellows; howbeit, it slipped from his hand and lighting on his foot killed him on the spot. So when Hercules returned to Pholoe, he beheld Pholus dead; and he buried him and proceeded to the boar-hunt. And when he had chased the boar with shouts from a certain thicket, he drove the exhausted animal into deep snow, trapped it, and

brought it to Mycenae.

The fifth labour he laid on him was to carry out the dung of the cattle of Augeas in a single day.<sup>2</sup> Now Augeas was king of Elis; some say that he was a son of the Sun, others that he was a son of Poseidon, and others that he was a son of Phorbas; and he had many herds of cattle. Hercules accosted him, and without revealing the command of Eurystheus, said that he would carry out the dung in one day, if Augeas would give him the tithe of the cattle. Augeas was incredulous, but promised. Having taken Augeas's son Phyleus to witness, Hercules made a breach in the foundations of the cattle-yard, and then, diverting the courses of the Alpheus and Peneus,

<sup>1</sup> Compare Servius, on Virgil, Aen. viii. 294.

<sup>&</sup>lt;sup>2</sup> As to Augeas and his cattle-stalls, see Theocritus, xxv. 7 sqq.; Diodorus Siculus, iv. 13. 3; Pausanias, v. 1. 9 sq.; J. Tzetzes, Chiliades, ii. 278 sqq. (who seems to follow Apollodorus); Scholiast on Homer, Il. ii. 629, xi. 700; Scholiast on Apollonius Rhodius, Argon. i. 172; Hyginus, Fab. 30. According to the rationalistic Pausanias, the name of the father of Augeas was Eleus (Eleios), which was popularly corrupted into Helios, "Sun"; Servius, on Virgil, Acn. viii. 300.

<sup>3</sup> μαρτυράμενος Ε, Pediasmus, De Herculis laboribus, 5: μαρτυρούμενος Α.

σύνεγγυς ρέοντας παροχετεύσας ἐπήγαγεν, ἔκρουν δι' άλλης έξόδου ποιήσας. μαθων δε Αυγείας ότι κατ' ἐπιταγὴν Εὐρυσθέως τοῦτο ἐπιτετέλεσται, τὸν μισθὸν οὐκ ἀπεδίδου, προσέτι δ' ἡρνεῖτο καὶ μισθὸν ὑποσχέσθαι δώσειν, καὶ κρίνεσθαι περὶ τούτου έτοιμος έλεγεν είναι. καθεζομένων δὲ τῶν δικαστών κληθείς ὁ Φυλεύς ὑπὸ Ἡρακλέους τοῦ πατρός κατεμαρτύρησεν, είπων όμολογήσαι μισθον δώσειν αὐτῷ. ὀργισθεὶς δὲ Αὐγείας, πρὶν την ψηφον ενεχθηναί, τόν τε Φυλέα και τον Ήρακλέα βαδίζειν έξ "Ηλιδος έκέλευσε. Φυλεύς μεν οὖν εἰς Δουλίχιον ἦλθε κἀκεῖ κατώκει, Ἡρακλής δὲ εἰς "Ωλενον πρὸς Δεξαμενὸν ήκε, καὶ κατέλαβε τοῦτον μέλλοντα δι' ἀνάγκην μνηστεύειν Ευρυτίωνι Κενταύρω Μνησιμάχην την θυγατέρα· ὑφ' οὖ παρακληθεὶς βοηθεῖν ἐλθόντα ἐπὶ την νύμφην Εὐρυτίωνα ἀπέκτεινεν. Εὐρυσθεὺς δε οὐδε τοῦτον εν τοῖς δέκα 1 προσεδέξατο τὸν άθλον, λέγων ἐπὶ μισθώ πεπράχθαι.2

Έκτον ἐπέταξεν ἆθλον αὐτῷ τὰς Στυμφαλίδας ὅρνιθας ἐκδιῶξαι. ἢν δὲ ἐν Στυμφάλῷ πόλει τῆς ᾿Αρκαδίας Στυμφαλὶς λεγομένη λίμνη, πολλῆ συνηρεφὴς ὕλη· εἰς ταύτην ὄρνεις συνέφυγον

1 δέκα Bekker, Hercher, Wagner: δώδεκα ΕΑ, Pediasmus,

De Herculis laboribus, 5.

1 Compare Homer, Il. ii. 629, with the Scholiast; Pansa-

nias, v. 1. 10, v. 3. 1 and 3.

<sup>&</sup>lt;sup>2</sup> πεπραχθαι E, Wagner. The MSS appear to read πεπραχέναι, and so Heyne, Westermann, Müller, Bekker and Hercher.

<sup>&</sup>lt;sup>2</sup> Compare Bacchylides, referred to by the Scholiast on Homer, Od. xi. 295; Bacchylides, ed. R. C. Jebb, p. 430; Diodorus Siculus, iv. 33. 1; Pausanias, vii. 18. 1; Hyginus, Fab. 33.

which flowed near each other, he turned them into the vard, having first made an outlet for the water through another opening. When Augeas learned that this had been accomplished at the command of Eurystheus, he would not pay the reward; nay more, he denied that he had promised to pay it, and on that point he professed himself ready to submit to arbitration. The arbitrators having taken their seats, Phyleus was called by Hercules and bore witness against his father, affirming that he had agreed to give him a reward. In a rage Augeas, before the voting took place, ordered both Phyleus and Hercules to pack out of Elis. So Phyleus went to Dulichium and dwelt there, and Hercules repaired to Dexamenus at Olenus.<sup>2</sup> He found Dexamenus on the point of betrothing perforce his daughter Mnesimache to the centaur Eurytion, and, being called upon by him for help, he slew Eurytion when that centaur came to fetch his bride. But Eurystheus would not admit this labour either among the ten, alleging that it had been performed for hire.

The sixth labour he enjoined on him was to chase away the Stymphalian birds.<sup>3</sup> Now at the city of Stymphalus in Arcadia was the lake called Stymphalian, embosomed in a deep wood. To it countless

<sup>&</sup>lt;sup>3</sup> As to the Stymphalian birds, see Apollonius Rhodius, Argon. ii. 1052–1057, with the Scholiast on 1054; Diodorus Siculus, iv. 13. 2; Strabo, viii. 6. 8, p. 371; Pausanias, viii. 22. 4; Quintus Smyrnaeus, Posthomerica, vi. 227 sqq.; J. Tzetzes, Chiliades, ii. 291 sq.; Hyginus, Fab. 20 and 30; Scrvius, on Virgil, Aen. viii. 300. These fabulous birds were said to shoot their feathers like arrows. Compare D'Arcy Wentworth Thompson, Glossary of Greek Birds, p. 162. From the Scholiast on Apollonius Rhodius (l.c.) we learn that the use of a brazen rattle to frighten the birds was mentioned both by Pherecydes and Hellanicus.

ἄπλετοι, τὴν ἀπὸ τῶν λύκων άρπαγὴν δεδοικυῖαι. ἀμηχανοῦντος οὖν Ἡρακλέους πῶς ἐκ τῆς ὕλης τὰς ὅρνιθας ἐκβάλῃ, χάλκεα κρόταλα δίδωσιν αὐτῷ ᾿Αθηνᾶ παρὰ Ἡφαίστου λαβοῦσα. ταῦτα κρούων ἐπί ¹ τινος ὅρους τῆ λίμνη παρακειμένου ² τὰς ὅρνιθας ἐφόβει αί δὲ τὸν δοῦπον οὐχ ὑπομένουσαι μετὰ δέους ἀνίπταντο, καὶ τοῦτον τὸν

τρόπον Ἡρακλης ἐτόξευσεν αὐτάς.

"Εβδομον ἐπέταξεν ἄθλον τὸν Κρῆτα ἀγαγεῖν ταῦρον. τοῦτον ᾿Ακουσίλαος μὲν εἰναί φησι τὸν διαπορθμεύσαντα Εὐρώπην Διί, τινὲς δὲ τὸν ὑπὸ Ποσειδῶνος ἀναδοθέντα ἐκ θαλάσσης, ὅτε καταθύσειν Ποσειδῶνι Μίνως εἰπε τὸ φανὲν ἐκ τῆς θαλάσσης. καί φασι θεασάμενον αὐτὸν τοῦ ταύρου τὸ κάλλος τοῦτον μὲν εἰς τὰ βουκόλια ἀποπέμψαι,³ θῦσαι δὲ ἄλλον Ποσειδῶνι· ἐφ' οἰς ὸργισθέντα τὸν θεὸν ἀγριῶσαι τὸν ταῦρον. ἐπὶ τοῦτον παραγενόμενος εἰς Κρήτην Ἡρακλῆς, ἐπειδὴ συλλαβεῖν ⁴ ἀξιοῦντι Μίνως εἰπεν αὐτῷ λαμβάνειν διαγωνισαμένω, λαβὼν καὶ ⁵ πρὸς Εὐρυσθέα διακομίσας ἔδειξε, καὶ τὸ λοιπὸν εἴασεν ἄνετον· ὁ δὲ πλανηθεὶς εἰς ⑤ Σπάρτην τε καὶ ᾿Αρκαδίαν ἄπασαν, καὶ διαβὰς τὸν Ἰσθμόν, εἰς

3 ἀποπέμψαι Ε : ἀποπέμπειν Α. 4 συλλαβεῖν Ε : λαβεῖν Α.

5 λαβών καὶ Ε: καὶ λαβών Α.

<sup>1</sup> ἐπί Ε, Pediasmus, De Herculis laboribus, 6: ὑπό A.

<sup>&</sup>lt;sup>2</sup> παρακειμένου Ε, Pediasmus, De Herculis laboribus, 6: περικειμένου Α.

 $<sup>^6</sup>$  εἰs E, but apparently absent in A: ἀνὰ Heyne, who, however, would prefer to omit Σπάρτην τε καὶ ᾿Αρκαδίαν ἄπασαν as an interpolation.

In no other ancient account of the Stymphalian birds, so far as I know, are wolves mentioned. There is perhaps

birds had flocked for refuge, fearing to be preyed upon by the wolves.\(^1\) So when Hercules was at a loss how to drive the birds from the wood, Athena gave him brazen castanets, which she had received from Hephaestus. By clashing these on a certain mountain that overhung the lake, he scared the birds. They could not abide the sound, but fluttered up in a fright, and in that way Hercules shot them.

The seventh labour he enjoined on him was to bring the Cretan Bull.<sup>2</sup> Acusilaus says that this was the bull that ferried across Europa for Zeus; but some say it was the bull that Poseidon sent up from the sea when Minos promised to sacrifice to Poseidon what should appear out of the sea. And they say that when he saw the beauty of the bull he sent it away to the herds and sacrificed another to Poseidon; at which the god was angry and made the bull savage. To attack this bull Hercules came to Crete, and when, in reply to his request for aid, Minos told him to fight and catch the bull for himself, he caught it and brought it to Eurystheus, and having shown it to him he let it afterwards go free. But the bull roamed to Sparta and all Arcadia, and traversing the

a reminiscence of an ancient legend in the name of the Wolf's Ravine, which is still given to the deep glen, between immense pine-covered slopes, through which the road runs south-westward from Stymphalus to Orchomenus. The glen forms a conspicuous feature in the landscape to anyone seated on the site of the ancient city and looking across the clear shallow water of the lake to the high mountains that bound the valley on the south. See my commentary on Pausanias, vol. iv. p. 269.

<sup>2</sup> As to the Cretan bull see Diodorns Siculus, iv. 13. 4; Pausanias, i. 27. 9 sq., v. 10. 9; J. Tzetzes, *Chiliades*, ii. 293–298 (who seems to follow Apollodorus); Hyginus, *Fab.* 30.

Μαραθώνα της Αττικής ἀφικόμενος τοὺς ἐγχω-

ρίους διελυμαίνετο.

"Ογδοον άθλον ἐπέταξεν αὐτῷ τὰς Διομήδους τοῦ Θρακὸς ἵππους εἰς Μυκήνας κομίζειν ἡν δὲ οὖτος "Αρεος καὶ Κυρήνης, βασιλεὺς Βιστόνων ἔθνους Θρακίου καὶ μαχιμωτάτου, εἶχε δὲ ἀνθρω-ποφάγους ἴππους. πλεύσας οὖν μετὰ τῶν ἑκουσίως συνεπομένων καὶ βιασάμενος τοὺς ἐπὶ ταῖς φάτναις τῶν ἵππων ὑπάρχοντας ἤγαγεν ἐπὶ τὴν θάλασσαν. των δε Βιστόνων σύν ὅπλοις ἐπιβοηθούντων τὰς μὲν ἵππους παρέδωκεν ᾿Αβδήρω ¹ φυλάσσειν οὖτος δὲ ἡν Ἑρμοῦ παῖς, Λοκρὸς ἐξ Ὁποῦντος, Ἡρακλέους ἐρώμενος, ὃν αί ἵπποι διέφθειραν ἐπισπασάμεναι πρὸς δὲ τοὺς Βίστονας διαγωνισάμενος καὶ Διομήδην ἀποκτείνας τοὺς λοιποὺς ἢνάγκασε³ φεύγειν, καὶ κτίσας πόλιν "Αβδηρα 4 παρὰ τὸν τάφον τοῦ διαφθα-

1 'Aβδήρω, Ε: αὐδήρω or ἀνδήρω A, Pediasmus, De Herculis laboribus, 8.

<sup>2</sup> For ἐπισπασάμεναι we should perhaps read διασπασάμεναι, "by tearing him in pieces." The mares were man-eating. 3 ἡνάγκασε E, Pediasmus, De Herculis laboribus, 8: ἡνάγ-

καζε Α.

άβδηρα Ε, Wagner: άνδηρον Α: "Αβδηρον Heyne, Westermann, Müller, Bekker, Hercher.

As to the man-eating mares of Diomedes, see Diodorus Sieulus, iv. 15. 3 sq.; Philostratus, Imagines, ii. 25; Quintus Smyrnaeus, Posthomerica, vi. 245 sqq.; J. Tzetzes, Chiliades, ii. 299-308 (who seems to follow Apollodorus, except that he speaks of the animals in the masculine as horses, not mares); Strabo, vii. p. 331, frags. 44 and 47, ed. A. Meineke; Stephanus Byzantius, s.v. "Αβδηρα; Hyginus, Fab. 30 (who gives the names of four horses, not mares). According to Diodorus Siculus (l.c.), Hercules killed the Thracian king Diomedes himself by exposing him to his own mares, which devoured

Isthmus arrived at Marathon in Attica and harried the inhabitants.

The eighth labour he enjoined on him was to bring the mares of Diomedes the Thracian to Mycenae. 1 Now this Diomedes was a son of Ares and Cyrene, and he was king of the Bistones, a very war-like Thracian people, and he owned man-eating mares. So Hercules sailed with a band of volunteers, and having overpowered the grooms who were in charge of the mangers, he drove the mares to the sea. When the Bistones in arms came to the rescue, he committed the mares to the guardianship of Abderus, who was a son of Hermes, a native of Opus in Locris, and a minion of Hercules; but the mares killed him by dragging him after them. But Hercules fought against the Bistones, slew Diomedes and compelled the rest to flee. And he founded a city Abdera beside the grave of Abderus who had been done to death,2

him. Further, the historian tells us that when Hercules brought the mares to Eurystheus, the king dedicated them to Hera, and that their descendants existed down to the time

of Alexander the Great.

<sup>2</sup> Compare Strabo, vii. p. 531, frags. 44 and 47, ed. A. Meincke: Stephanus Byzantius, s.v. Αβδηρα; Philostratus, Imagines, ii. 25. From Philostratus we learn that athletic games were celebrated in honour of Abderus. They comprised boxing, wrestling, the pancratium, and all the other usual contests, with the exception of horse-racing—no doubt because Abderus was said to have been killed by horses. We may compare the rule which excluded horses from the Arician grove, because horses were said to have killed Hippolytus, with whom Virbius, the traditionary founder of the sanctuary, was identified. See Virgil, Acn. vii. 761–780; Ovid, Fasti, iii. 265 sq. When we remember that the Thracian king Lycurgus is said to have been killed by horses in order to restore the fertility of the land (see Apollodorus, iii. 5. 1), we may conjecture that the tradition

ρέντος 'Αβδήρου, τὰς 1 ἴππους κομίσας Εὐρυσθεῖ ἔδωκε. μεθέντος δὲ αὐτὰς Εὐρυσθέως, εἰς τὸ λεγόμενον ὄρος "Ολυμπον ἐλθοῦσαι πρὸς τῶν

θηρίων ἀπώλοντο.

Ένατον ἄθλον Ἡρακλεῖ ἐπέταξε ζωστῆρα κομίζειν τὸν Ἱππολύτης. αὕτη δὲ ἐβασίλευεν ᾿Αμαζόνων, αῖ κατώκουν περὶ τὸν Θερμώδοντα ποταμόν, ἔθνος μέγα τὰ κατὰ πόλεμον ἤσκουν γὰρ ἀνδρίαν, καὶ εἴ ποτε μιγεῖσαι γεννήσειαν, τὰ θήλεα ἔτρεφον, καὶ τοὺς μὲν δεξιοὺς μαστοὺς ἐξέθλιβον, ἵνα μὴ κωλύωνται ἀκοντίζειν, τοὺς δὲ ἀριστεροὺς εἴων, ἵνα τρέφοιεν. εἶχε δὲ Ἱππολύτη τὸν Ἄρεος ζωστῆρα, σύμβολον τοῦ πρωτεύειν ἀπασῶν. ἐπὶ τοῦτον τὸν ζωστῆρα Ἡρακλῆς ἐπέμπετο, λαβεῖν αὐτὸν ἐπιθυμούσης τῆς Εὐρυσθέως θυγατρὸς ᾿Αδμήτης. παραλαβὼν οὖν ἐθελοντὰς συμμάχους ἐν μιᾳ νηὶ ἔπλει,² καὶ προσίσχει νήσω Πάρω, ἡν³ κατώκουν οἱ Μίνωος υἰοὶ Εὐρυμέδων Χρύσης Νηφαλίων Φιλόλαος. ἀποβάντων ⁴ δὲ δύο τῶν ἐν <τῆ> νηὶ συνέβη τελευτῆσαι ὑπὸ τῶν Μίνωος νίῶν ὑπὲρ ὧν ἀγανακτῶν

τὰs ΕR: τοὺs Α.
 ἀποβάντων Heyne: ἀπὸ πάντων Α.
 ὅτῆ added by Bekker.

of the man-eating mares of Diomedes, another Thracian king who is said to have been killed by horses, points to a custom of human sacrifice performed by means of horses, whether the victim was trampled to death by their hoofs or tied to their tails and rent asunder. If the sacrifice was offered, as the legend of Lycurgus suggests, for the sake of fertilizing the ground, the reason for thus tearing the victim to pieces may have been to scatter the precious life-giving fragments as widely and as quickly as possible over the barren earth. Compare Adonis, Attis, Osiris<sup>3</sup>, ii. 97 sqq. The games at

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and bringing the mares he gave them to Eurystheus. But Eurystheus let them go, and they came to Mount Olympus, as it is called, and there they were de-

stroyed by the wild beasts.

The ninth labour he enjoined on Hercules was to bring the belt of Hippolyte.1 She was queen of the Amazons, who dwelt about the river Thermodon, a people great in war; for they cultivated the manly virtues, and if ever they gave birth to children through intercourse with the other sex, they reared the females; and they pinched off the right breasts that they might not be trammelled by them in throwing the javelin, but they kept the left breasts, that they might suckle. Now Hippolyte had the belt of Ares in token of her superiority to all the rest. Hercules was sent to fetch this belt because Admete, daughter of Eurystheus, desired to get it. So taking with him a band of volunteer comrades in a single ship he set sail and put in to the island of Paros, which was inhabited by the sons of Minos,2 to wit, Eurymedon, Chryses, Nephalion, and Philolaus. But it chanced that two of those in the ship landed and were killed by the sons of Minos. Indignant at this, Hercules Abdera are alluded to by the poet Machon, quoted by Athenaeus, viii. 41, p. 349 B.

¹ As to the expedition of Hercules to fetch the belt of the Amazon, see Euripides, Hercules Furens, 408 sqq.; Apollonius Rhodius, Argon. ii. 777 sqq., 966 sqq., with the Scholia on vv. 778, 780; Diodorus Siculus, iv. 16; Pausanias, v. 10. 9; Quintus Smyrnaeus, Posthomerica, vi. 240 sqq.; J. Tzetzes, Chiliades, ii. 309 sqq.; id. Schol. on Lycophron, 1327 (who follows Apollodorus and cites him by name); Hyginus,

Fab. 30.

<sup>2</sup> According to Diodorus Siculus (v. 79. 2), Rhadamanthys bestowed the island of Paros on his son Alcaeus. Combined with the evidence of Apollodorus, the tradition points to a Cretan colony in Paros.;

Ήρακλῆς τούτους μὲν παραχρῆμα ἀπέκτεινε, τους δὲ λοιποὺς κατακλείσας ἐπολιόρκει, εως ἐπιπρεσβευσάμενοι παρεκάλουν ἀντὶ τῶν ἀναιρεθέντων δύο λαβεῖν, οὺς ἂν αὐτὸς θελήσειεν. ὁ δὲ λύσας τὴν πολιορκίαν, καὶ τοὺς ᾿Ανδρόγεω τοῦ Μίνωος υἱοὺς ἀνελόμενος ᾿Αλκαῖον καὶ Σθένελον, ἤκεν εἰς Μυσίαν πρὸς Λύκον τὸν Δασκύλου, καὶ ξενισθεὶς ὑπὸ¹ . . . τοῦ Βεβρύκων βασιλέως συμβαλόντων, βοηθών Λύκω πολλοὺς ἀπέκτεινε, μεθ' ὧν καὶ τὸν βασιλέα Μύγδονα, ἀδελφὸν ᾿Αμύκου. καὶ τῆς ² Βεβρύκων πολλὴν ³ ἀποτεμόμενος γῆν ἔδωκε Λύκω· ὁ δὲ πᾶσαν ἐκείνην ἐκάλεσεν Ἡράκλειαν.

Καταπλεύσαντος δὲ εἰς τὸν ἐν Θεμισκύρα λιμένα, παραγενομένης εἰς αὐτὸν Ἱππολύτης καὶ τίνος ἥκοι χάριν πυθομένης, καὶ δώσειν τὸν ζωστῆρα ὑποσχομένης, "Ἡρα μιὰ τῶν ᾿Αμαζόνων εἰκασθεῖσα τὸ πλῆθος ἐπεφοίτα, λέγουσα ὅτι τὴν βασιλίδα ἀφαρπάζουσιν οἱ προσελθόντες ξένοι. αἱ δὲ μεθ ὅπλων ἐπὶ τὴν ναῦν κατέθεον σὺν ἵπποις. ὡς δὲ εἶδεν αὐτὰς καθωπλισμένας Ἡρακλῆς, νομίσας ἐκ δόλου τοῦτο γενέσθαι, τὴν μὲν Ἱππολύτην κτείνας τὸν ζωστῆρα ἀφαιρεῖται, πρὸς δὲ τὰς λοιπὰς ἀγωνισάμενος ἀποπλεῖ, καὶ

προσίσχει Τροία.

Συνεβεβήκει δὲ τότε κατὰ μῆνιν ᾿Απόλλωνος καὶ Ποσειδῶνος ἀτυχεῖν τὴν πόλιν. ᾿Απόλλων

<sup>2</sup> της Wagner: την Α. <sup>3</sup> πολλην Heyne: πόλιν Α.

¹ The passage is corrupt and defective. Heyne proposed to correct and supply it as follows: καὶ ξενισθεὶς ὑπ' < αὐτοῦ, > τοῦ Βεβρύκων βασιλέως εἰσβαλόντος < εἰς τὴν γῆν, > βοηθῶν. Sommer conjectured ὑπ' < αὐτοῦ, τούτου δὲ καὶ > τοῦ Βεβρύκων βασιλέως συμβαλόντων.

killed the sons of Minos on the spot and besieged the rest closely, till they sent envoys to request that in the room of the murdered men he would take two, whom he pleased. So he raised the siege, and taking on board the sons of Androgeus, son of Minos, to wit, Alcaeus and Sthenelus, he came to Mysia, to the court of Lycus, son of Dascylus, and was entertained by him; and in a battle between him and the king of the Bebryces Hercules sided with Lycus and slew many, amongst others King Mygdon, brother of Amycus. And he took much land from the Bebryces and gave it to Lycus, who called it all Heraclea.

Having put in at the harbour of Themiscyra, he received a visit from Hippolyte, who inquired why he was come, and promised to give him the belt. But Hera in the likeness of an Amazon went up and down the multitude saying that the strangers who had arrived were carrying off the queen. So the Amazons in arms charged on horseback down on the ship. But when Hercules saw them in arms, he suspected treachery, and killing Hippolyte stripped her of her belt. And after fighting the rest he sailed away and touched at Troy.

But it chanced that the city was then in distress consequently on the wrath of Apollo and Poseidon. For

<sup>4</sup> els E, Tzetzes, Schol. on Lycophron, 1327: &s A.

<sup>5</sup> ὑποσχομένης Pediasmus (De Herculis laboribus, 9), Hercher, Wagner: ὑπισχνουμένης ΕΑ.

ὅτι Ε, absent apparently in A.
 ἀφαρπάζουσιν ΕR: ἀρπάζουσιν A.
 σὺν ἵπποις omitted by Hercher.

γὰρ καὶ Ποσειδῶν τὴν Λαομέδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις ὑπέσχοντο ἐπὶ μισθῷ τειχιεῖν τὸ Πέργαμον. τοῖς δὲ τειχίσασι τὸν μισθὸν οὐκ ἀπεδίδου. διὰ τοῦτο ᾿Απόλλων μὲν λοιμὸν ἔπεμψε, Ποσειδῶν δὲ κῆτος ἀναφερόμενον ὑπὸ πλημμυρίδος, ὁ τοὺς ἐν τῷ πεδίῷ συνήρπαζεν ἀνθρώπους. χρησμῶν δὲ λεγόντων ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, ἐὰν προθῆ¹ Λαομέδων Ἡσιόνην τὴν θυγατέρα αὐτοῦ τῷ κήτει βοράν, οὖτος² προύθηκε ταῖς πλησίον τῆς θαλάσσης πέτραις προσαρτήσας.

1 προθη Ε: προσθη A.

2 τῷ κήτει Βοράν, οῦτος Ε : βορὰν κήτει, ὁ δὲ Α.

<sup>&</sup>lt;sup>1</sup> Compare Homer, Il. vii. 452 sq., xxi. 441-457. According to the former of these passages, the walls of Troy were built by Poseidon and Apollo jointly for king Laomedon. But according to the latter passage the walls were built by Poseidon alone, and while he thus toiled as a mason, Apollo served as a herdsman, tending the king's cattle in the wooded glens of Ida. Their period of service lasted for a year, and at the end of it the faithless king not only dismissed the two deities without the stipulated wages which they had honestly earned, but threatened that, if they did not take themselves off, he would tie Apollo hand and foot and sell him for a slave in the islands, not however before he had lopped off the ears of both of them with a knife. Thus insulted as well as robbed. the two gods retired with wrath and indignation at their This strange tale, told by Homer, is alluded to by Pindar (Olymp. viii. 30 (40) sqq.), who adds to it the detail that the two gods took the hero Aeacus with them to aid them in the work of fortification; and the Scholiast on Pindar (pp. 194 sq. ed. Boeckh) explains that, as Troy was fated to be captured, it was necessary that in building the walls the immortals should be assisted by a mortal, else the eity would have been impregnable. The sareastie Lucian tells us (De sacrificiis, 4) that both Apollo and Poseidon laboured as brieklayers at the walls of Troy, and that the sum of which the king cheated them was more than thirty

desiring to put the wantonness of Laomedon to the proof, Apollo and Poseidon assumed the likeness of men and undertook to fortify Pergamum for wages. But when they had fortified it, he would not pay them their wages.¹ Therefore Apollo sent a pestilence, and Poseidon a sea monster, which, carried up by a flood, snatched away the people of the plain. But as oracles foretold deliverance from these calamities if Laomedon would expose his daughter Hesione to be devoured by the sea monster, he exposed her by fastening her to the rocks near the sea.²

Trojan drachmas. The fraud is alluded to by Virgil (Georg. i. 502) and Horace (Odes, iii. 3. 21 sq.). Compare Hyginus, Fab. 89; Ovid, Metamorph. xi. 194 sqq.; Servius, on Virgil, Aen. viii. 157; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 43 sq., 138 (First Vatican Mythographer, 136; Second Vatican Mythographer, 193). Homer does not explain why Apollo and Poseidon took service with Laomedon, but his Scholiast (on Il. xxi. 444), in agreement with Tzetzes (Schol. on Lycophron, 34), says that their service was a punishment inflicted on them by Zeus for a conspiracy into which some of the gods had entered for the purpose of putting him, the supreme god, in bonds. The conspiracy is mentioned by Homer (Il. i. 399 sqq.), who names Poseidon, Hera, and Athena, but not Apollo, among the conspirators; their nefarious design was defeated by the intervention of Thetis and the hundred-handed giant Briareus. We have already heard of Apollo serving a man in the capacity of neatherd as a punishment for murder perpetrated by the deity (see above, i. 9. 15, with the note). These backstair chronicles of Olympus shed a curious light on the early Greek conception of divinity.

<sup>2</sup> For the story of the rescue of Hesione by Hercules, see Diodorus Siculus, iv. 42; Scholiast on Homer, Il. xx. 146; Tzetzes, Schol. on Lycophron, 34; Ovid, Metamorph. xi. 211 sqq.; Valerius Flaccus, Argon. ii. 451 sqq.; Hyginus, Fab. 89; Servius, on Virgil, Aen. viii. 157; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 44 (First Vatican Mythographer, 136). A curious variant

ιδων ἐκκειμένην Ἡρακλῆς ὑπέσχετο σωσειν,¹ εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται ἃς Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκε. δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, πολεμήσειν Τροία² ἀπειλήσας ἀνήχθη.

Καὶ προσίσχει Αἴνω, ἔνθα ξενίζεται ὑπὸ Πόλτυος. ἀποπλέων δὲ ἐπὶ τῆς ἡιόνος τῆς Αἰνίας Σαρπηδόνα, Ποσειδῶνος μὲν υίὸν ἀδελφὸν δὲ Πόλτυος, ὑβριστὴν ὄντα τοξεύσας ἀπέκτεινε. καὶ παραγενόμενος εἰς Θάσον καὶ χειρωσάμενος τοὺς ἐνοικοῦντας Θρᾶκας ἔδωκε τοῖς ᾿Ανδρόγεω παισὶ κατοικεῖν. ἐκ Θάσου δὲ όρμηθεὶς ἐπὶ Τορώνην Πολύγονον καὶ Τηλέγονον, τοὺς Πρωτέως τοῦ Ποσειδῶνος υίούς, παλαίειν προκαλουμένους κατὰ τὴν πάλην ἀπέκτεινε. κομίσας δὲ τὸν ζωστῆρα εἰς Μυκήνας ἔδωκεν Εὐρυσθεῖ.

of the story is told, without mention of Hesione, by the Second Vatican Mythographer (Fab. 193, vol. i. p. 138, ed. G. H. Bode). Tzetzes says that Hereules, in full armour, leaped into the jaws of the sea-monster, and was in its belly for three days hewing and hacking it, and that at the end of the three days he came forth without any hair on his head. The Scholiast on Homer (l.c.) tells the tale similarly, and refers to Hellanicus as his authority. The story of Hercules and Hesione corresponds closely to that of Perseus and Andromeda (see Apollodorus, ii. 4. 3). Both tales may have originated in a custom of sacrificing maidens to be the brides of the Sea. Compare The Magic Art and the Evolution of Kings, ii. 150 sqq.

<sup>1</sup> The horses were given by Zeus to Tros, the father of Ganymede. See Homer, Il. v. 265 sqq.; Homeric Hymn to Aphrodite, 210 sq.; Pausanias, v. 24. 5. According to

<sup>1</sup> σώσειν Ε: σώσειν αὐτὴν Α. 2 Τροία Ε: Τροίαν Α.

Seeing her exposed, Hercules promised to save her on condition of receiving from Laomedon the mares which Zeus had given in compensation for the rape of Ganymede.<sup>1</sup> On Laomedon's saying that he would give them, Hercules killed the monster and saved Hesione. But when Laomedon would not give the stipulated reward,<sup>2</sup> Hercules put to sea

after threatening to make war on Troy.3

And he touched at Aenus, where he was entertained by Poltys. And as he was sailing away he shot and killed on the Aenian beach a lewd fellow, Sarpedon, son of Poseidon and brother of Poltys. And having come to Thasos and subjugated the Thracians who dwelt in the island, he gave it to the sons of Androgeus to dwell in. From Thasos he proceeded to Torone, and there, being challenged to wrestle by Polygonus and Telegonus, sons of Proteus, son of Poseidon, he killed them in the wrestling match.<sup>4</sup> And having brought the belt to Mycenae he gave it to Eurystheus.

another account, which had the support of a Cyclic poet, the compensation given to the bereaved father took the shape, not of horses, but of a golden vine wrought by Hephaestus. See Scholiast on Euripides, Orestes, 1391. As the duty of Ganymede was to pour the red nectar from a golden bowl in heaven (Homeric Hymn to Aphrodite, 206), there would be a certain suitability in the bestowal of a golden vine to replace him in his earthly home.

<sup>2</sup> As to the refusal of Laomedon to give the horses to Hercules, see Homer, *Il.* v. 638-651, xxi. 441-457; Ovid, *Metamorph*. xi. 213 sqq.; Hyginus, Fab. 69. Laomedon twice broke his word, first to Poseidon and Apollo and afterwards to Hercules. Hence Ovid speaks of "the twice-perjured

walls of Troy" (Metamorph. xi. 215).

<sup>3</sup> As to the siege and capture of Troy by Hercules, see below, ii, 6. 4.

4 Compare J. Tzetzes, Chiliades, ii. 320 sq.

10 Δέκατον ἐπετάγη¹ ἄθλον τὰς Γηρυόνου βόας² ἐξ Ἐρυθείας κομίζειν. Ἐρύθεια δὲ ἢν Ὠκεανοῦ πλησίον κειμένη νῆσος, ἡ νῦν Γάδειρα καλεῖται. ταύτην κατώκει Γηρυόνης Χρυσάορος καὶ Καλλιρρόης τῆς Ὠκεανοῦ, τριῶν ἔχων ἀνδρῶν συμφυὲς σῶμα, συνηγμένον³ εἰς ἐν κατὰ τὴν γαστέρα, ἐσχισμένον δὲ⁴ εἰς τρεῖς ἀπὸ λαγόνων τε καὶ μηρῶν. εἰχε δὲ φοινικᾶς βόας, ὧν ἢν βουκόλος Εὐρυτίων, φύλαξ δὲ "Ορθος⁵ ὁ κύων δικέφαλος ἐξ Ἐχίδνης καὶ Τυφῶνος γεγεννημένος.6 πορευόμενος οὖν ἐπὶ τὰς Γηρυόνου βόας διὰ τῆς Εὐρώπης, ἄγρια πολλὰ <ζῷα> ἀνελῶν⁻ Λιβύης ἐπέβαινε,8 καὶ παρελθῶν Ταρτησσὸν ἔστησε σημεῖα τῆς πορείας ἐπὶ τῶν ὅρων Εὐρώπης καὶ Λιβύης

6 γεγενημένος ΒС.

8 ἐπέβη Scholiast on Plato, Timaeus, p. 24 E, Hercher.

<sup>2</sup> Compare Herodotus, iv. 8; Strabo, iii. 2. 11, p. 148, iii. 5 4, p. 169; Pliny, Nat. Hist. iv. 120; Solinus, xxiii. 12. Gadira is Cadiz. According to Pliny (l.c.), the name is derived from a Punic word gadir, meaning "hedge." Compare Dionysius, Perieg. 453 sag. The same word agadir is still

ἐπετάγη Ε: δὲ ἐτάγη Α.
 βοίας Ε: βοῦς Α.
 συνηγμένον μὲν Bekker.
 δὲ Heyne: τε Α.

<sup>&</sup>lt;sup>5</sup> <sup>o</sup>Oρθos Pediasmus, De Herculis laboribus, 10: <sup>o</sup>Oρθροs A. See exegetical note on this passage.

<sup>&</sup>lt;sup>7</sup> πόλλα < (φα > ἀνελὼν Wagner (comparing Diodorus Siculus, iv. 17, 3): πόλλα παρελθὼν Α.

<sup>&</sup>lt;sup>1</sup> As to Hercules and the cattle of Geryon, see Hesiod, Theog. 287-294, 979-983; Pindar, Frag. 169 (151), ed. Sandys; Herodotus, iv. 8; Plato, Gorgias, 39, p. 484 B; Diodorus Siculus, iv. 17 sq.; Pausanias, iii. 18. 13, iv. 36. 3; Quintus Smyrnaeus, Posthomerica, vi. 249 sqq.; J. Tzetzes, Chiliades, ii. 322-352 (who seems to follow Apollodorus); Scholiast on Plato, Timaeus, p. 24 E; Pliny, Nat. Hist. iv. 120; Solinus, xxiii. 12; Servius, on Virgil, Aen. viii. 300.

As a tenth labour he was ordered to fetch the kine of Geryon from Erythia.1 Now Erythia was an island near the ocean; it is now called Gadira.2 This island was inhabited by Geryon, son of Chrysaor by Callirrhoe, daughter of Ocean. He had the body of three men grown together and joined in one at the waist, but parted in three from the flanks and thighs.3 He owned red kine, of which Eurytion was the herdsman and Orthus,4 the two-headed hound. begotten by Typhon on Echidna, was the watch-dog. So journeying through Europe to fetch the kine of Geryon he destroyed many wild beasts and set foot in Libya,5 and proceeding to Tartessus he erected as tokens of his journey two pillars over against each

used in the south of Morocco in the sense of "fortified house," and many places in that country bear the name. Amongst them the port of Agadir is the best known. See E. Doutté, En tribu (Paris, 1914), pp. 50 sq. The other name of the island is given by Solinus (l.c.) in the form Erythrea, and by Mela (iii. 47) in the form Eythria.

3 As to the triple form of Geryon, compare Hesiod, Theog. 287; Aeschylus, Agamemnon, 870; Euripides, Hercules Furens, 423 sq.; Scholiast on Plato, Timaeus, p. 24 E: Pausanias, v. 19. 1: Lucian, Toxaris, 62; Tzetzes, Schol. on Lycophron, 652; Lucretius, v. 28; Horace, Odes, ii. 14. 7 sq.; Virgil, Aen. vi. 289; Ovid, Metamorph. ix. 184 sq.;

Hyginus, Fab. 30 and 151.

The watchdog's name is variously given as Orthus (Orthos) and Orthrus (Orthros). See Hesiod, Theog. 293 (where Orthos seems to be the better reading); Quintus Smyrnaeus, Posthomerica, vi. 253 (Orthros); Scholiast on Pindar, Isthm. i. 13(15)(Orthos); Scholiast on Plato, Timaeus, p. 24 E(Orthros, so Stallbaum); J. Tzetzes, Chiliades, ii. 333 (Orthros); Pediasmus, De Herculis laboribus, 10 (Orthos); Servius, on Virgil, Aen. viii. 300 (Orthrus).

<sup>5</sup> Compare Diodorus Siculus, iv. 17. 3 sq., who says that Hercules completely cleared Crete of wild beasts, and that he subdued many of the wild beasts in the deserts of Libya and

rendered the land fertile and prosperous.

ἀντιστοίχους δύο στήλας. Θερόμενος δε ύπὸ Ἡλίου κατὰ τὴν πορείαν, τὸ τόξον ἐπὶ τὸν Θεὸν ἐνέτεινεν ὁ δὲ τὴν ἀνδρείαν αὐτοῦ θαυμάσας χρύσεον ἔδωκε δέπας, ἐν ῷ τὸν Ὠκεανὸν διεπέρασε. καὶ παραγενόμενος εἰς Ἐρύθειαν ἐν ὄρει Ἄβαντι αὐλίζεται. αἰσθόμενος δὲ ὁ κύων ἐπὰ αὐτὸν ὥρμα· ὁ δὲ καὶ τοῦτον τῷ ῥοπάλῳ παίει,

1 θερόμενος R, Pediasmus, De Herculis laboribus, 10: θερμαινόμενος A.

<sup>&</sup>lt;sup>1</sup> The opinions of the ancients were much divided on the subject of the Pillars of Hercules. See Strabo, iii. 5. 5, pp. 169-172. The usual opinion apparently identified them with the rock of Calpe (Gibraltar) and the rock of Abyla, Abila, or Abylica (Centa) on the northern and southern sides of the straits. See Strabo, iii. 5. 5, p. 170; Tzetzes, Schol. on Lycophron, 649; Pliny, Nat. Hist. iii. 4; Mela, i. 27, ii. 95; Martianus Capella, vi. 624. Further, it seems to have been commonly supposed that before the time of Herenles the two continents were here joined by an isthmus, and that the hero cut through the isthmus and so created the straits. See Diodorus Siculus, iv. 18. 5; Seneca, Hercules furens, 235 sqq.; id. Hercules Octaeus, 1240; Pliny, l.c.; Mela, i. 27; Martianus Capella, vi. 625. Some people, however, on the contrary, thought that the straits were formerly wider, and that Hereules narrowed them to prevent the monsters of the Atlantic ocean from bursting into the Mediterranean (Diodorus Sieulus, l.c.). An entirely different opinion identified the Pillars of Herenles with two brazen pillars in the sanctuary of Herenles at Gadira (Cadiz), on which was engraved an inscription recording the cost of building the temple. See Strabo, iii. 5. 5, p. 170; compare Pliny, Nat. Hist. ii. 242, who speaks of "the columns of Hercules consecrated at Gadira." For other references to the Pillars of Hercules, see Pindar, Olymp. iii. 43 sq., Nem. iii. 21, Isthm. iv. 11 sq.; Athenaeus, vii. 98, p. 315 cD; J. Tzetzes, Chiliades, ii. 339 (who here calls the pillars Alybe and Abinna); Scholiast on Plato, Timaeus, p. 24 E; Dionysius, Orbis Descriptio, 64-68, with the commentary of Eustathius (Geographi Graeci

other at the boundaries of Europe and Libya.\textsup But being heated by the Sun on his journey, he bent his bow at the god, who in admiration of his hardihood, gave him a golden goblet in which he crossed the ocean.\textsup And having reached Erythia he lodged on Mount Abas. However the dog, perceiving him, rushed at him; but he smote it with his club, and

Minores, ed. C. Müller, ii. pp. 107, 228). According to Eustathius (l.c.), Calpe was the name given to the rock of Gibraltar by the barbarians, but its Greek name was Alybe; and the rock of Ceuta was called Abenna by the barbarians but by the Greeks Cynegetica, that is, the Hunter's Rock. He tells us further that the pillars were formerly named the Pillars

of Cronus, and afterwards the Pillars of Briareus.

<sup>2</sup> Apollodorus seems to be here following Pherecydes, as we learn from a passage which Athenaeus (xi. 39, p. 470 CD) quotes from the third book of Pherceydes as follows: "And Hercules drew his bow at him as if he would shoot, and the Sun bade him give over; so Hercules feared and gave over. And in return the Sun bestowed on him the golden goblet which carried him with his horses, when he set, through the Ocean all night to the east, where the Sun rises. Hercules journeyed in that goblet to Erythia. And when he was on the open sea, Ocean, to make trial of him, caused the goblet to heave wildly on the waves. Hercules was about to shoot him with an arrow; and the Ocean was afraid, and bade him give over." Stesichorus described the Sun embarking in a golden goblet that he might cross the ocean in the darkness of night and come to his mother, his wedded wife, and children dear. See Athenaeus, xi. 38, p. 468 E; eompare id. xi. 16, p. 781 p. The voyage of Hercules in the golden goblet was also related by the early poets Pisander and Panyasis in the poems, both called Heraclia, which they devoted to the exploits of the great hero. See Athenaeus, xi. 38. p. 469 p; compare Macrobins, Saturn., v. 21. 16 and 19. Another poet, Mimnermus, supposed that at night the weary Sun slept in a golden bed, which floated across the sea to Ethiopia, where a chariot with fresh horses stood ready for him to mount and resume his daily journey across the sky. See Athenaeus, xi. 39, p. 470 A.

καὶ τὸν βουκόλον Εὐρυτίωνα τῷ κυνὶ βοηθοῦντα ἀπέκτεινε. Μενοίτης δὲ ἐκεῖ τὰς "Αιδου βόας βόσκων Γηρυόνη τὸ γεγονὸς ἀπήγγειλεν. ὁ δὲ καταλαβὼν Ἡρακλέα παρὰ ποταμὸν Ἀνθεμοῦντα τὰς βόας ἀπάγοντα, συστησάμενος μάχην τοξευθεὶς ἀπέθανεν. Ἡρακλῆς δὲ ἐνθέμενος τὰς βόας εἰς τὸ δέπας καὶ διαπλεύσας εἰς Ταρτησσὸν Ἡλίω πάλιν ἀπέδωκε τὸ δέπας.

Διελθών δὲ 'Αβδηρίαν¹ εἰς Λιγυστίνην² ἦλθεν, εν ἢ τὰς βόας ἀφηροῦντο 'Ιαλεβίων³ τε καὶ Δέρκυνος οἱ Ποσειδῶνος υἰοί, οῦς κτείνας διὰ Τυρρηνίας ἤει. ἀπὸ 'Ρηγίου δὲ εἶς ἀπορρήγνυσι ταῦρος,

1 'Αβδηρίαν Heyne: αὐδηρίαν or ἀνδηρίαν A: 'Ιβηρίαν Gale.

3 ϊαλεβίων R : ἀλεβίων Α.

<sup>1</sup> Compare Tzetzes, Schol. on Lycophron, 652, who probably follows Apollodorus.

<sup>2</sup> Abderia, the territory of Abdera, a Phoenician city of southern Spain, not to be confused with the better known Abdera in Thrace. See Strabo, iii. 4. 3, p. 157; Stephanus

Byzantius, s.v. "Αβδηρα.

Apollodorus has much abridged a famous adventure of Hercules in Liguria. Passing through the country with the herds of Geryon, he was attacked by a great multitude of the warlike natives, who tried to rob him of the cattle. For a time he repelled them with his bow, but his supply of arrows running short he was reduced to great straits; for the ground, being soft earth, afforded no stones to be used as missiles. So he prayed to his father Zeus, and the god in pity rained down stones from the sky; and by picking them up and hurling them at his foes, the hero was able to turn the tables on them. The place where this adventure took place was said to be a plain between Marseilles and the Rhone, which was called the Stony Plain on account of the vast quantity of stones, about as large as a man's hand,

<sup>&</sup>lt;sup>2</sup> Λυγιστίνην Gale (compare Diodorus Sieulus iv. 19. 4, ἐποίησατο τὴν πορείαν διὰ τῆς Λιγυστικῆς): Λιγύην Heyne, conjecturing Λίγυας: Λιβύην Α, J. Tzetzes, Chiliades, ii. 340.

when the herdsman Eurytion came to the help of the dog, Hercules killed him also. But Menoetes, who was there pasturing the kine of Hades, reported to Geryon what had occurred, and he, coming up with Hercules beside the river Anthemus, as he was driving away the kine, joined battle with him and was shot dead. And Hercules, embarking the kine in the goblet and sailing across to Tartessus, gave back the goblet to the Sun.

And passing through Abderia <sup>2</sup> he came to Liguria,<sup>3</sup> where Ialebion and Dercynus, sons of Poseidon, attempted to rob him of the kine, but he killed them <sup>4</sup> and went on his way through Tyrrhenia. But at Rhegium a bull broke away <sup>5</sup>

which were scattered thickly over it. In his play Prometheus Unbound, Aeschylus introduced this story in the form of a prediction put in the mouth of Prometheus and addressed to his deliverer Hercules. See Strabo, iv. 1. 7, pp. 182 sq.; Dionysius Halicarnasensis, Antiq. Rom. i. 41; Eustathius, Commentary on Dionysius Periegetes, 76 (Geographi Graeci Minores, ed. C. Müller, ii. 231); Hyginus, Astronom. ii. 6; Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 66 sq. The Stony Plain is now called the Plaine de la Crau. It "attracts the attention of all travellers between Arles and Marseilles, since it is intersected by the railway that joins those two cities. It forms a wide level area, extending for many square miles, which is covered with round rolled stones from the size of a pebble to that of a man's head. These are supposed to have been brought down from the Alps by the Durance at some early period, when this plain was submerged and formed the bed of what was then a bay of the Mediterranean at the mouth of that river and the Rhone" (H.F. Tozer, Selections from Strabo, p. 117).

4 Compare J. Tzetzes, Chiliades, ii. 340 sqq., who calls the

victims Dercynus and Alebion.

<sup>5</sup> The author clearly derives the name of Rhegium from this incident (Pήγιον from ἀπορρήγνυσι). The story of the escape of the bull, or heifer, and the pursuit of it by Hercules was told by Hellanicus. See Dionysius Halicarnasensis,

καὶ ταχέως εἰς τὴν θάλασσαν έμπεσων καὶ διανηξάμενος <είς> Σικελίαν, καὶ τὴν πλησίον χώραν διελθών [τὴν ἀπ' ἐκείνου κληθεῖσαν Ἰταλίαν (Τυρρηνοί γὰρ ἰταλὸν τὸν ταῦρον ἐκάλεσαν),] 1 ηλθεν είς πεδίον Έρυκος, δς έβασίλευεν Ἐλύμων. "Ερυξ δὲ ἦν Ποσειδώνος παῖς, ὃς τὸν ταῦρον ταῖς ιδίαις συγκατέμιξεν ἀγέλαις. παραθέμενος οὖν τὰς βόας Ἡρακλῆς Ἡφαίστω ἐπὶ τὴν αὐτοῦ ζήτησιν ἠπείγετο· εὐρὼν δὲ ἐν ταῖς τοῦ Ἐρυκος άγέλαις, λέγοντος οὐ δώσειν ἂν μὴ παλαίσας αὐτοῦ περιγένηται, τρὶς περιγενόμενος κατὰ τὴν πάλην ἀπέκτεινε, καὶ τὸν ταθρον λαβων μετὰ των άλλων ἐπὶ τὸν Ἰόνιον ἤλαυνε πόντον. ὡς δὲ ηλθεν ἐπὶ τοὺς μυχοὺς τοῦ πόντου, ταῖς βουσὶν οἶστρον ἐνέβαλεν ἡ "Ηρα, καὶ σχίζονται κατὰ τὰς τῆς Θράκης ὑπωρείας ὁ δὲ διώξας τὰς μὲν συλλαβὼν ἐπὶ τὸν Ἑλλήσποντον ἤγαγεν, αὶ δὲ ἀπολειφθείσαι τὸ λοιπὸν ἦσαν ἄγριαι. μόλις δὲ τῶν βοῶν συνελθουσῶν Στρυμόνα μεμψάμενος τον ποταμόν, πάλαι το ρείθρον πλωτον ον έμπλήσας πέτραις ἄπλωτον ἐποίησε, καὶ τὰς βόας

1 την ἀπ' ἐκείνου . . . ἐκάλεσαν omitted by Wagner. Heyne proposed to omit these words, together with the preceding και την πλησίον χώραν διελθών, and he is followed by Hercher.

Antiq. Rom. i. 35. 2. It is somewhat singular that Apollodorus passes so lightly over the exploits of Hercules in Italy, and in particular that he says nothing about those adventures of his at Rome, to which the Romans attached much significance. For the Italian adventures of the hero, and his sojourn in Rome, see Diodorus Siculus, iv. 20-22; Dionysius Halicarnasensis, Antiq. Rom. i. 34 sq., 38-44; Propertius, iv. 9; Virgil, Aen. viii. 201 sqq.; Ovid. Fasti, i. 543 sqq. On the popularity of the worship of Hercules in Italy, see

and hastily plunging into the sea swam across to Sicily, and having passed through the neighbouring country since called Italy after it, for the Tyrrhenians called the bull italus,1 came to the plain of Eryx, who reigned over the Elymi.<sup>2</sup> Now Eryx was a son of Poseidon, and he mingled the bull with his own herds. So Hercules entrusted the kine to Hephaestus and hurried away in search of the bull. found it in the herds of Eryx, and when the king refused to surrender it unless Hercules should beat him in a wrestling bout, Hercules beat him thrice. killed him in the wrestling, and taking the bull drove it with the rest of the herd to the Ionian Sea. But when he came to the creeks of the sea, Hera afflicted the cows with a gadfly, and they dispersed among the skirts of the mountains of Thrace. Hercules went in pursuit, and having caught some, drove them to the Hellespont; but the remainder were thenceforth wild.3 Having with difficulty collected the cows, Hercules blamed the river Strymon, and whereas it had been navigable before, he made it unnavigable by filling it with rocks; and he

Dionysius Halicarnasensis, Antiq. Rom. i. 40. 6, who says: "And in many other parts of Italy (besides Rome) precincts are consecrated to the god, and altars are set up both in cities and beside roads; and hardly will you find a place in Italy where the god is not honoured."

<sup>1</sup> Some of the ancients supposed that the name of Italy was derived from the Latin vitulus, "a calf." See Varro, Rerum Rusticarum, ii. 1. 9; Dionysius Halicarnasensis, Antiq. Rom. i. 35. 2; compare Aulus Gellius, xi. 1. 2.

<sup>2</sup> As to Herculus and Eryx, see Diodorus Siculus, iv. 23.2; Pausanias, iii. 16.4 sq., iv. 36.4; J. Tzetzes, Chiliades, ii. 346 sqq.; id. Schol. on Lycophron, 866; Virgil, Aen. v. 410 sqq.; Servius, on Virgil, Aen. i. 570.

3 The story was apparently told to account for the origin

of wild cattle in Thrace.

Εύρυσθεῖ κομίσας δέδωκεν. ὁ δὲ αὐτὰς κατέ-

θυσεν "Ηρα.

Τελεσθέντων δε των ἄθλων εν μηνὶ καὶ ἔτεσιν οκτώ, μὴ προσδεξάμενος Εὐρυσθεὺς τόν τε τῶν τοῦ Αὐγέου βοσκημάτων καὶ τὸν τῆς ὕδρας, ἐνδέ-

<sup>&</sup>lt;sup>1</sup> This period for the completion of the labours of Hercules is mentioned also by the Scholiast on Homer (Il. viii, 368) and Tzetzes (Chiliades, ii. 353 sq.), both of whom, however, may have had the present passage of Apollodorus before them. It is possible that the period refers to the eight years' cycle, which figured prominently in the religious calendar of the ancient Greeks; for example, the Pythian games were originally held at intervals of eight years. See Geminus, Element, Astron. viii. 25 sqq. ed. C. Manitius; Censorinus, De die natali, 18. It is to be remembered that the period of service performed by Hercules for Eurystheus was an expiation for the murder of his children (see Apollodorus, ii. 4. 12). Now Cadmus is said to have served Ares for eight years as an expiation for the slaughter of the dragon, the offspring of Ares (see Apollodorus, iii. 4. 2). But in those days, we are told, the "eternal year" comprised eight common years (Apollodorus, l.c.). Now Apollo served Admetus for a year as an expiation for the slaughter of the Cyclopes (Apollodorus, iii. 10. 4); but according to Servius (on Virgil, Aen. vii. 761), the period of Apollo's service was not one but nine years. In making this statement Servius, or his authority, probably had before him a Greek author, who mentioned an evveatnols as the period of Apollo's service. But though εννεατηρίς means literally "nine years," the period, in consequence of the Greek mode of reckoning, was actually equivalent to eight years (compare Celsus, De die natali, 18. 4, "Octaeteris facta, quae tunc enneateris vocitata, quia primus ejus annus nono quoque anno redibat"). These legends about the servitude of Cadmus, Apollo, and Hercules for eight years, render it probable that in ancient times Greek homicides were banished for eight years, and had during that time to do penance by serving a foreigner. Now this period of eight years was called a "great year" (Censorinus, De die natali, 18.5), and the period of banishment for a homicide was regularly a

conveyed the kine and gave them to Eurystheus, who sacrificed them to Hera.

When the labours had been performed in eight years and a month,<sup>1</sup> Eurystheus ordered Hercules, as an eleventh labour, to fetch golden apples from the

vear. See Apollodorus, ii. 8. 3; Euripides, Hippolytus, 34-37, id. Orestes, 1643-1645; Nicolaus Damascenus, Frag. 20 (Fragmenta Historicorum Graecorum, ed. C. Müller, iii. 369); Hesychius, 8.v. ἀπενιαυτισμός; Suidas, 8.v. ἀπεναυτίσαι. Hence it seems probable that, though in later times the period of a homicide's banishment was a single ordinary year, it may formerly have been a "great year," or period of eight ordinary years. It deserves to be noted that any god who had forsworn himself by the Styx had to expiate his fault by silence and fasting for a full year, after which he was banished the company of the gods for nine years (Hesiod, Theog. 793-804); and further that any man who partook of human flesh in the rites of Lycaean Zeus was supposed to be turned into a wolf for nine years. See Pausanias, viii. 2; Pliny, Nat. Hist. viii. 81; Augustine, De civitate Dei, xviii. These notions point to a nine years' period of expiation, which may have been observed in some places instead of the eight years' period. In the present passage of Apollodorus, the addition of a month to the eight years' period creates a difficulty which I am unable to explain. Ancient mathematicians defined a "great year" as the period at the end of which the sun, moon, and planets again occupy the same positions relatively to each other which they occupied at the beginning; but on the length of the period opinions were much divided. See Cicero, De natura deorum, ii. 20. 51 sq. Different, apparently, from the "great year" was the "revolving" (vertens) or "mundane" (mundanus) year, which was the period at the end of which, not only the sun, moon, and planets, but also the so-called fixed stars again occupy the positions relatively to each other which they occupied at the beginning; for the ancients recognized that the so-ealled fixed stars do move, though their motion is imperceptible to our The length of a "revolving" or "mundane" year was calculated by ancient physicists at fifteen thousand years. See Cicero, Somnium Scipionis, 7, with the commentary of Macrobius, ii. 11.

κατον ἐπέταξεν ἀθλον παρ' Ἑσπερίδων χρύσεα μῆλα κομίζειν.¹ ταῦτα δὲ ἦν, οὐχ ις τινες εἶπον ἐν Λιβύῃ, ἀλλ' ἐπὶ τοῦ "Ατλαντος ἐν 'Υπερβορέοις· ἃ Διὶ <Γῆ> γήμαντι "Ηραν² ἐδωρήσατο. ἐφύλασσε δὲ αὐτὰ δράκων ἀθάνατος, Τυφῶνος καὶ Ἐχίδνης, κεφαλὰς ἔχων ἑκατόν· ἐχρῆτο δὲ φωναῖς παντοίαις καὶ ποικίλαις. μετὰ τούτου δὲ Ἑσπερίδες ἐφύλαττον, Αἴγλη Ἐρύθεια Ἑσπερία 'Αρέθουσα.³ πορευόμενος οὖν ἐπὶ ποταμὸν Ἐχέδωρον ἦκε. Κύκνος δὲ "Αρεος καὶ Πυρήνης εἰς μονομαχίαν αὐτὸν προεκαλεῖτο. "Αρεος δὲ τοῦτον ἐκδικοῦντος καὶ συνιστάντος μονομαχίαν, βληθεὶς κεραυνὸς μέσος ἀμφοτέρων διαλύει τὴν

1 κομίζειν Aegius: κομίσων RA.

Διὶ < Γῆ > γήμαντι ή Ηραν Valckenar (comparing Scholiast on Apollonius Rhodius, Argon. iv. 1396): Διὶ γήμαντι ή Ηρα Α.
 <sup>3</sup> Έσπερία 'Αρέθουσα Gale, Aegius: ἐστία ἐρέθουσα Α.

<sup>&</sup>lt;sup>1</sup> As to the apples of the Hesperides, see Hesiod, Theog. 215 sq.; Euripides, Hercules Furens, 394 sqq.; Apollonius Rhodius, Argon. iv. 1396 sqq., with the Scholiast on 1396; Diodorus Siculus, iv. 26; Pausanias, v. 11. 6, v. 18. 4, vi. 19. 8; Eratosthenes, Cataster. 3; J. Tzetzes, Chiliades, ii. 355 sqq.; Ovid, Metamorph. iv. 637 sqq., ix. 190; Hyginus, Fab. 30; id. Astronom. ii. 3; Scholia in Caesaris Germanici Aratea, pp. 382 sq., in Martianus Capella, ed. Fr. Eyssenhardt; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 13 sq., 130 (First Vatican Mythographer, 38; Second Vatican Mythographer, 161). From the Scholiast on Apollonius Rhodius (l.c.) we learn that the story of Hercules and the apples of the Hesperides was told by Pherecydes in the second book of his work on the marriage of Hera. The close resemblance which the Scholiast's narrative bears to that of Apollodorus seems to show that here, as in many other places, our author followed Pherecydes. The account given by Pherecydes of the origin of the golden apples is as follows. When Zeus married Hera, the gods brought presents to the bride. Among the rest, Earth brought golden apples, which Hera so much admired that she ordered them to be planted in the garden

Hesperides,¹ for he did not acknowledge the labour of the cattle of Augeas nor that of the hydra. These apples were not, as some have said, in Libya, but on Atlas among the Hyperboreans.² They were presented by Earth to Zeus after his marriage with Hera, and guarded by an immortal dragon with a hundred heads, offspring of Typhon and Echidna, which spoke with many and divers sorts of voices. With it the Hesperides also were on guard, to wit, Aegle, Erythia, Hesperia, and Arethusa. So journeying he came to the river Echedorus. And Cycnus, son of Ares and Pyrene, challenged him to single combat. Ares championed the cause of Cycnus and marshalled the combat, but a thunderbolt was hurled between the two and parted the combatants.³ And going on

of the gods beside Mount Atlas. But, as the daughters of Atlas used to pilfer the golden fruit, she set a huge serpent to guard the tree. Such is the story told, on the authority of Pherecydes, by Eratosthenes, Hyginus (Astronom. ii. 3),

and the Scholiast on the Aratea of Germanicus.

<sup>2</sup> Here Apollodorus departs from the usual version, which placed the gardens of the Hesperides in the far west, not the far north. We have seen that Hercules is said to have gone to the far north to fetch the hind with the golden horns (see above, ii. 5. 3 note); also he is reported to have brought from the land of the Hyperboreans the olive spray which was to form the victor's crown at the Olympic games. See Pindar, Olymp. iii. 11 (20) sqq.; Pausanias, v. 7. 7, compare id. v. 15. 3.

3 Compare Hyginus, Fab. 31, who describes the intervention of Mars (Ares) on the side of his son Cyenus, and the fall of the thunderbolt which parted the combatants; yet he says that Hereules killed Cyenus. This combat, which, according to Apollodorus, ended indecisively, was supposed to have been fought in Macedonia, for the Echedorus was a Macedonian river (Herodotus, vii. 124, 127). Accordingly we must distinguish this contest from another and more famous fight which Hercules fought with another son of Ares, also called Cyenus, near Pagasae in Thessaly. See Apollodorus, ii. 7. 7, with the note. Apparently Hyginus confused the two combats.

μάχην. βαδίζων δὲ δι' Ἰλλυριῶν, καὶ σπεύδων¹ ἐπὶ ποταμὸν Ἡριδανόν, ἦκε πρὸς νύμφας Διὸς καὶ Θέμιδος. αὖται μηνύουσιν αὐτῷ Νηρέα. συλλαβὼν δὲ αὐτὸν κοιμώμενον καὶ παντοίας ἐναλλάσσοντα μορφὰς ἔδησε, καὶ οὐκ ἔλυσε πρὶν ἡ μαθεῖν παρ' αὐτοῦ ποῦ τυγχάνοιεν τὰ μῆλα καὶ αὶ Ἑσπερίδες. μαθὼν δὲ Λιβύην διεξήει. ταύτης ἐβασίλευε παῖς Ποσειδῶνος ᾿Ανταῖος, ὃς τοὺς ξένους ἀναγκάζων παλαίειν ἀνήρει. τούτῷ παλαίειν ἀναγκαζόμενος Ἡρακλῆς ἀράμενος ἄμμασι² μετέωρον κλάσας ἀπέκτεινε ψαύοντα γὰρ γῆς ἰσχυρότερον³ συνέβαινε⁴ γίνεσθαι, διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.

Μετὰ Λιβύην δὲ Αἴγυπτον διεξήει. ταύτης

1 σπεύδων Aegius: φεύγων Α.

<sup>2</sup> ἄμμασι R, Scholiast on Plato, Laws, vii. p. 796 A: ὕμ-μασι A.

3 Ισχυρότερον R: Ισχυρότατον Α.

<sup>4</sup> συνέβαινε R, Scholiast on Plato, Laws, vii. p. 796 A: συνέβη A.

5 διεξήει Faber : έξηει Α.

<sup>2</sup> As to Hercules and Antaeus, see Pindar, Isthm. iv. 52 (87) sqq., with the Scholiast on 52 (87) and 54 (92); Diodorus Siculus, iv. 17. 4; Pausanias, ix. 11. 6; Philostratus, Imagines, ii. 21; Quintus Smyrnaeus, Posthomerica, vi. 285 sqq.; J. Tzetzes, Chiliades, ii. 363 sqq.; Scholiast on Plato, Laws, vii. p. 796 A (whose account agrees almost verbally with that of Apollodorus); Ovid, Ibis, 393–395,

<sup>&</sup>lt;sup>1</sup> The meeting of Hercules with the nymphs, and his struggle with Nereus, are related also by the Scholiast on Apollonius Rhodius, Argon. iv. 1396, eiting as his authority Pherceydes, whom Apollodorus also probably follows. The transformations of the reluctant sea-god Nereus in his encounter with Hercules are like those of the reluctant sea-god Proteus in his encounter with Menelaus (Homer, Od. iv. 354–570), and those of the reluctant sea-goddess Thetis with her lover Peleus (see below, iii. 13. 5).

foot through Illyria and hastening to the river Eridanus he came to the nymphs, the daughters of Zeus and Themis. They revealed Nereus to him, and Hercules seized him while he slept, and though the god turned himself into all kinds of shapes, the hero bound him and did not release him till he had learned from him where were the apples and the Hesperides. Being informed, he traversed Libya. That country was then ruled by Antaeus, son of Poseidon, who used to kill strangers by forcing them to wrestle. Being forced to wrestle with him, Hercules hugged him, lifted him aloft, broke and killed him; for when he touched earth so it was that he waxed stronger, wherefore some said that he was a son of Earth.

After Libya he traversed Egypt. That country

with the Scholia; Hyginus, Fab. 31; Lucan, Pharsal. iv. 588-655; Juvenal, Sat. iii. 89; Statius, Theb. vi. 893 sqq.; Lactantius Placidus, on Statius, Theb. vi. 869 (894); Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 19, 131 (First Vatican Mythographer, 55; Second Vatican Mythographer, 164). According to Pindar, the truculent giant used to roof the temple of his sire Poseidon with the skulls of his victims. The fable of his regaining strength through contact with his mother Earth is dwelt on by Lucan with his usual tedious prolixity. It is briefly alluded to by Ovid, Juvenal, and Statius. Antaeus is said to have reigned in western Morocco, on the Atlantic coast. Here a hillock was pointed out as his tomb, and the natives believed that the removal of soil from the hillock would be immediately followed by rain, which would not cease till the earth was replaced. See Mela, iii. 106. Sertorius is said to have excavated the supposed tomb and to have found a skeleton sixty cubits long. See Plutarch, Sertorius, 9; Strabo, xvii. 3. 8, p. 829.

<sup>3</sup> More literally, 'lifted him aloft with hugs.' For this technical term (ἄμμα) applied to a wrestler's hug, see Plutarch,

Fabius Maximus, 23, and Alcibiades, 2.

έβασίλευε Βούσιρις Ποσειδώνος παῖς καὶ Λυσιανάσσης τῆς Ἐπάφου. οὖτος τοὺς ξένους ἔθυεν ἐπὶ βωμῷ Διὸς κατά τι λόγιον ἐννέα γὰρ ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε, Φρασίος ¹ δὲ ἐλθών ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη

<sup>1</sup> φράσιος Λ, Heyne, Westermann, Müller: φράγιος Ε: Θράσιος Aegius, Bekker, Hercher. Compare Ovid, Ars Amat. i. 649 sq. (Thrasius); Hyginus, Fab. 56 (Thasius).

<sup>1</sup> For Hercules and Busiris, see Diodorus Siculus, iv. 18. 1, iv. 27. 2 sq.; Plutarch, Parallela, 38; Scholiast on Apollonius Rhodius, Argon. iv. 1396; Tzetzes, Schol. on Lycophron, ii. 367 sq.; Ovid, Metamorph. ix. 182 sq.; id., Ars Amat. i. 647-652; Scholia on Ovid, Ibis, 397 (p. 72, ed. R. Ellis); Hyginus, Fab. 31 and 56; Servius, on Virgil, Aen. viii. 300 and Georg. iii. 5; Philargyrius, on Virgil, Georg. iii. 5; Lactantius Placidus, on Statius, Theb. xii. 155. Ovid, with his Scholiasts, Hyginus and Philargyrius, like Apollodorus, allege a nine or eight years' dearth or drought as the cause of the human sacrifices instituted by Busiris. Their account may be derived from Pherecydes, who is the authority cited by the Scholiast on Apollonius Rhodius (l.e.). Hyginus (Fab. 56) adds that the seer Phrasius, who advised the sacrifice, was a brother of Pygmalion. Herodotus, without mentioning Busiris, scouts the story on the ground that human sacrifices were utterly alien to the spirit of Egyptian religion (Herodotus, ii. 45). Isocrates also discredited the tradition, in so far as it relates to Hercules, because Hercules was four generations younger, and Busiris more than two hundred years older, than Perseus. See Isocrates, Busiris, 15. Yet there are grounds for thinking that the Greek tradition was substantially correct. For Manetho, our highest ancient authority, definitely affirmed that in the city of Ilithyia it was enstomary to burn alive "Typhonian men" and to scatter their ashes by means of winnowing fans (Plutarch, Isis et Osiris, 73). These "Typhonian men" were red-haired, because Typhon, the Egyptian embodiment of evil, was also red-haired (Plutarch, Isis ct Osiris, 30 and 33). But red-haired men would commonly be foreigners, in contrast to the black-haired natives of Egypt; and it was just foreigners who, according to Greek tradition,

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was then ruled by Busiris, a son of Poseidon by Lysianassa, daughter of Epaphus. This Busiris used to sacrifice strangers on an altar of Zeus in accordance with a certain oracle. For Egypt was visited with dearth for nine years, and Phrasius, a learned seer who had come from Cyprus, said that the dearth

were chosen as victims. Diodorus Siculus points this out (i. 88. 5) in confirmation of the Greek tradition, and he tells us that the red-haired men were sacrificed at the grave of Osiris, though this statement may be an inference from his etymology of the name Busiris, which he explains to mean "grave of Osiris." The etymology is correct, Busiris being a Greek rendering of the Egyptian bu-As-iri, "place of Osiris." See A. Wiedemann, Herodots Zweites Buch (Leipsic, 1890), p. 213. Porphyry informs us, on the authority of Manetho, that the Egyptian custom of sacrificing human beings at the City of the Sun was suppressed by Amosis (Amasis), who ordered waxen effigies to be substituted for the victims. He adds that the human victims used to be examined just like calves for the sacrifice, and that they were sealed in token of their fitness for the altar. See Porphyry, De abstinentia, iii. 35. Sextus Empiricus even speaks of human sacrifices in Egypt as if they were practised down to his own time, which was about 200 A.D. See Sextus Empiricus, p. 173, ed. Bekker. Seleucus wrote a special treatise on human sacrifices in Egypt (Athenaeus, iv. 72, p. 172 D). In view of these facts, the Greek tradition that the sacrifices were offered in order to restore the fertility of the land or to procure rain after a long drought, and that on one occasion the king himself was the victim, may be not without significance. For kings or chiefs have been often sacrificed under similar circumstances (see Apollodorus, iii. 5.1; Adonis, Attis, Osiris, 3rd ed. ii. 97 sqq.; The Magic Art and the Evolution of Kings, i. 344 sqq., 352 sqq.); and in ancient Egypt the rulers are definitely said to have been held responsible for the failure of the crops (Ammianus Marcellinus, xxviii. 5. 14); hence it would not be surprising if in extreme cases they were put to death. Busiris was the theme of a Satyric play by Euripides. See Tragicorum Graecorum Fragmenta, ed. A. Nauck 2, pp. 452 sq.

την αφορίαν ταυσασθαι εάν ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ ἐκεῖνον πρῶτον σφάξας τὸν μάντιν τοὺς κατιόντας ξένους ἔσφαζε. συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο τὰ δὲ δεσμὰ διαρρήξας τόν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἡρφιδάμαντα ἀπέκτεινε.

Διεξιών δὲ 'Ασίαν² Θερμυδραῖς, Λινδίων³ λιμένι, προσίσχει. καὶ βοηλάτου τινὸς λύσας τὸν
ἔτερον τῶν ταύρων ἀπὸ τῆς ἁμάξης εὐωχεῖτο
θύσας. ὁ δὲ βοηλάτης βοηθεῖν ἑαυτῷ μὴ δυνάμενος στὰς ἐπί τινος ὅρους κατηρᾶτο. διὸ καὶ
νῦν, ἐπειδὰν θύωσιν 'Ηρακλεῖ, μετὰ καταρῶν
τοῦτο πράττουσι.

1 We should perhaps read την ἀφορίαν αν παύσασθαι.

<sup>2</sup> ἀσίαν ΕR : ἀσίας Α.
 <sup>3</sup> λινδίων ΕR : λωδίων Α.

<sup>2</sup> Thermydra is the form of the name given by Stephanus Byzantius (s.v.). In his account of this incident Tzetzes calls the harbour Thermydron (Chiliades, ii. 385). Lindus was one

of the chief cities of Rhodes.

<sup>&</sup>lt;sup>1</sup> The Scholiast on Apollonius Rhodius (Argon. iv. 1396) calls him Iphidamas, and adds "the herald Chalbes and the attendants" to the list of those slain by Hercules.

Compare Conon, Narrat. 11; Philostratus, Imagines, ii. 24; J. Tzetzes, Chiliades, ii. 385 sqq.; Lactantius, Divin. Inst. i. 21. According to all these writers except Tzetzes (who clearly follows Apollodorus), Hercules's victim in this affair was not a waggoner, but a ploughman engaged in the act of ploughing; Philostratus names him Thiodamus, and adds: "Hence a ploughing ox is sacrificed to Hercules, and they begin the sacrifice with curses such as, I suppose, the husbandman then made use of; and Hercules is pleased and blesses the Lindians in return for their curses." According to Lactantius, it was a pair of oxen that was sacrificed, and the altar at which the sacrifice took place bore the name of bouzygos, that is, "yoke of oxen." Hence it seems probable

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would cease if they slaughtered a stranger man in honour of Zeus every year. Busiris began by slaughtering the seer himself and continued to slaughter the strangers who landed. So Hercules also was seized and haled to the altars, but he burst his bonds and slew both Busiris and his son Amphidamas.<sup>1</sup>

And traversing Asia he put in to Thermydrae, the harbour of the Lindians.<sup>2</sup> And having loosed one of the bullocks from the cart of a cowherd, he sacrificed it and feasted. But the cowherd, unable to protect himself, stood on a certain mountain and cursed. Wherefore to this day, when they sacrifice to Hercules, they do it with curses.<sup>3</sup>

that the sacrifice which the story purported to explain was offered at the time of ploughing in order to ensure a blessing on the ploughman's labours. This is confirmed by the ritual of the sacred ploughing observed at Eleusis, where members of the old priestly family of the Bouzygai or Ox-yokers uttered many curses as they guided the plough down the furrows of the Rarian Plain. See Etymologicum Magnum, s.v. Βουζυγία, p. 206, lines 47 sqq.; Anecdota Graeca, ed. Im. Bekker, i. 221; Hesychius, s.v. Βουζύγης; Paroemiographi Graeci, ed. E. L. Leutsch und F. G. Schneidewin, i. 388; Scholiast on Sophocles, Antigone, 255; Plutarch, Praecepta Conjugalia, 42. Compare J. Toepffer, Attische Genealogie (Berlin, 1889), pp. 136 sq.; The Spirits of the Corn and of the Wild, i. 108 sq. The Greeks seem to have deemed curses of special efficacy to promote the fertility of the ground; for we are told that when a Greek sowed cummin he was expected to utter imprecations or the crop would not turn out well. See Theophrastus, Historia plantarum, vii. 3. 3, ix. 8.8; Plutarch, Quaest. Conviv. vii. 2.3; Pliny, Nat. Hist. xix. 120. Roman writers mention a like custom observed by the sowers of rue and basil. See Palladius, De re rustica, iv. 9; Pliny, Nat. Hist. xix. 120. As to the beneficent effect of curses, when properly directed, see further The Magic Art and the Evolution of Kings, i. 278 sqq.

Παριών δὲ ᾿Αραβίαν Ἡμαθίωνα κτείνει παίδα Τιθωνοῦ. καὶ διὰ τῆς Λιβύης πορευθεὶς ἐπὶ τὴν ἔξω θάλασσαν παρ' Ἡλίου¹ τὸ δέπας παραλαμβάνει.² καὶ περαιωθεὶς ἐπὶ τὴν ἤπειρον τὴν ἀντικρὰ κατετόξευσεν ἐπὶ τοῦ Καυκάσου τὸν ἐσθίοντα τὸ τοῦ Προμηθέως ἦπαρ ἀετόν, ὄντα Ἐχίδνης καὶ Τυφῶνος· καὶ τὸν Προμηθέα ἔλυσε, δεσμὸν ἐλόμενος τὸν τῆς ἐλαίας, καὶ παρέσχε

<sup>1</sup> παρ' 'Ηλίου C. Robert, De Apollodori Bibliotheca, pp. 47 sq. (comparing Scholiast on Apollonius Rhodius, Argon.

iv. 1396): καταπλεῖ οῦ A.

² παράλαμβάνει Frazer: καταλαμβάνει MSS., Heyne, Westermann, Müller, Bekker, Wagner: λαμβάνει Hereher. The verb καταλαμβάνειν means to seize or eatch, generally with the implication of force or violence. It cannot mean to receive peaceably as a favour, which is the sense required in the present passage. Thus the scribes have twice blundered over the preposition παρὰ in this sentence (καταπλεῖ, καταλαμβάνει).

<sup>1</sup> Compare J. Tzetzes, *Chiliades*, ii. 369 sq., who as usual follows Apollodorus. According to Diodorus Siculus (iv.27.3), after Hercules had slain Busiris, he ascended the Nile to

Ethiopia and there slew Emathion, king of Ethiopia.

<sup>3</sup> The reference seems to be to the erown of olive which Hercules brought from the land of the Hyperboreans and

<sup>&</sup>lt;sup>2</sup> As to Hercules and Prometheus, see Diodorus Siculus, iv. 15.2; Pausanias, v. 11.6; J. Tzetzes, Chiliades, ii. 370 sq.; Seholiast on Apollonius Rhodius, Argon. ii. 1248, iv. 1396; Hyginus, Astronom. ii. 15; id. Fab. 31, 54, and 144; Servius, on Virgil, Ecl. vi. 42. The Scholiast on Apollonius (ii. 1248) agrees with Apollodorus as to the parentage of the eagle which preyed on Prometheus, and he cites as his authority Pherecydes; hence we may surmise that Apollodorus is following the same author in the present passage. The time during which Prometheus suffered on the Caucasus was said by Aeschylus to be thirty thousand years (Hyginus, Astron. ii. 15); but Hyginus, though he reports this in one passage, elsewhere reduces the term of suffering to thirty years (Fab. 54 and 144).

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And passing by Arabia he slew Emathion, son of Tithonus, and journeying through Libya to the outer sea he received the goblet from the Sun. And having crossed to the opposite mainland he shot on the Caucasus the eagle, offspring of Echidna and Typhon, that was devouring the liver of Prometheus, and he released Prometheus, after choosing for himself the bond of olive, and to Zeus he presented

instituted as the badge of victory in the Olympic games. See Pindar, Olymp. iii. 11 (20) sqq.; Pausanias, v. 7. 7. The ancients had a curious notion that the custom of wearing erowns or garlands on the head and rings on the fingers was a memorial of the shaekles once worn for their sake by their great benefactor Prometheus among the rocks and snows of the Caucasus. In order that the will of Zeus, who had sworn never to release Prometheus, might not be frustrated by the entire liberation of his prisoner from his chains, Prometheus on obtaining his freedom was ordered to wear on his finger a ring made out of his iron fetters and of the rock to which he had been chained; hence, in memory of their saviour's sufferings, men have worn rings ever since. practice of wearing erowns or garlands was explained by some people in the same way. See Hyginus, Astronom. ii. 15; Servius, on Virgil, Ecl. vi. 42; Pliny, Nat. Hist. xxxvii. 2; Isidore, Origines, xix. 32. 1. According to one version of the legend, the crown which the sufferer on regaining his liberty was doomed to wear was a crown of willow; and the Carians, who used to crown their brows with branches of willow, explained that they did so in imitation of Prometheus. Athenaeus, xv. 11-13, pp. 671 E-673 B. In the present passage of Apollodorus, if the text is correct, Hereules, as the deliverer of Prometheus, is obliged to bind himself vicariously for the prisoner whom he has released; and he chooses to do so with his favourite olive. Similarly he has to find a substitute to die instead of Prometheus, and he discovers the substitute in Chiron. As to the substitution of Chiron for Promethens, see Apollodorus, ii. 5. 4. It is remarkable that, though Prometheus was supposed to have attained to immortality and to be the great benefactor, and even the creator, of mankind, he appears not to have been worshipped by the Greeks; Lucian says that nowhere were temples of Prometheus to be seen (Prometheus, 14).

τῷ  $\Delta\iota$ ὶ  $X\epsilon$ ίρωνα θνήσκειν ἀθάνατον  $^1$  ἀντ' αὐτο $\hat{v}$  θέλοντα.

'Ως δὲ ἤκεν εἰς 'Υπερβορέους πρὸς ' Ατλαντα, εἰπόντος Προμηθέως τῷ 'Ηρακλεῖ αὐτὸν ἐπὶ τὰ μῆλα μὴ πορεύεσθαι, διαδεξάμενον δὲ ' Ατλαντος τὸν πόλον ἀποστέλλειν ἐκεῖνον, πεισθεὶς διεδέξατο. ' Ατλας δὲ δρεψάμενος ² παρ' 'Εσπερίδων τρία μῆλα ἤκε πρὸς 'Ηρακλέα. καὶ μὴ βουλόμενος τὸν πόλον ἔχειν³... καὶ σπεῖραν ἐπὶ τῆς κεφαλῆς θέλειν ποιήσασθαι. τοῦτο ἀκούσας ' Ατλας, ἐπὶ γῆς καταθεὶς τὰ μῆλα τὸν πόλον διεδέξατο. καὶ οὕτως ἀνελόμενος αὐτὰ 'Ηρακλῆς ἀπηλλάττετο. ἔνιοι δέ φασιν οὐ παρὰ ' Ατλαντος αὐτὰ λαβεῖν, ἀλλ' αὐτὸν δρέψασθαι τὰ μῆλα, κτείναντα τὸν φρουροῦντα ὄφιν. κομίσας δὲ τὰ μῆλα Εὐρυσθεῖ ἔδωκεν. ὁ δὲ λαβὼν 'Ηρακλεῖ

<sup>2</sup> For δρεψάμενος we should perhaps read δεξάμενος. For δρέπτεσθαι means "to pluck from a tree," not "to receive from a person." The verb is used correctly by Apollodorus a few

lines below.

<sup>3</sup> Gale pointed out that there is here a gap in the text of Apollodorus, which can be supplied from the following passage of a scholium on Apollonius Rhodius, Argon. iv. 1396: τὰ μὲν μῆλα αὐτός φησιν ἀποίσειν Εὐρυσθεῖ, τὸν δ΄ οὐρανὸν ἐκείνυσεν ἐκείνον ἀνέχειν ἀντ' αὐτοῦ. ὁ δὲ Ἡρακλῆς ὑποσχόμενος, δόλφ ἀντεπέθηκεν αὐτόν τῷ Ἡτλαντι. ἦν γὰρ εἰπὰν αὐτῷ ὁ Προμηθεὺς ὑποθέμενος, κελεύειν δέξασθαι τὸν οὐρανόν,

# THE LIBRARY, H. v. 11

Chiron, who, though immortal, consented to die in his stead.

Now Prometheus had told Hercules not to go himselfafter the apples but to send Atlas, first relieving him of the burden of the sphere; so when he was come to Atlas in the land of the Hyperboreans, he took the advice and relieved Atlas. But when Atlas had received three apples from the Hesperides, he came to Hercules, and not wishing to support the sphere <he said that he would himself carry the apples to Eurystheus, and bade Hercules hold up the sky in his stead. Hercules promised to do so, but succeeded by craft in putting it on Atlas instead. For at the advice of Prometheus he begged Atlas to hold up the sky till he should>1 put a pad on his head. When Atlas heard that, he laid the apples down on the ground and took the sphere from Hercules. And so Hercules picked up the apples and departed. But some say that he did not get them from Atlas, but that he plucked the apples himself after killing the guardian snake. And having brought the apples he gave them to Eurystheus. But he, on receiving

¹ The passage in angular brackets is wanting in the manuscripts of Apollodorus, but is restored from the Scholiast on Apollonius Rhodius (Argon. iv. 1396), who quotes as his authority Pherecydes, the writer here seemingly followed by Apollodorus. See the Critical Note. The story of the contest of wits between Hercules and Atlas is represented in one of the extant metopes of the temple of Zeus at Olympia, which were seen and described by Pausanias (v. 10. 9). See my note on Pausanias (vol. iii. pp. 524 sq.).

τως οὖ σπεῖραν ἐπὶ τὴν κεφαλὴν ποιήσεται. In this passage I read ἀνέχειν and σπεῖραν for ἔχειν and πήραν, which appear to be the readings of the MSS. In the parallel passage of Pausanias (v. 11.5) we read of οὐρανὸν καὶ γῆν Ἦτλας ἀνέχων.

έδωρήσατο· παρ' οὖ λαβοῦσα 'Αθηνᾶ πάλιν αὐτὰ ἀπεκόμισεν· ὅσιον γὰρ οὐκ ἦν αὐτὰ τεθῆναί που.

12 Δωδέκατον ἄθλον ἐπετάγη Κέρβερον ἐξ" Αιδου κομίζειν. εἶχε δὲ οὖτος τρεῖς μὲν κυνῶν κεφαλάς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων εἶχεν ὄφεων κεφαλάς. μέλλων οὖν ἐπὶ τοῦτον ἀπιέναι ἢλθε πρὸς Εὔμολπον εἰς Ἐλευσῖνα, βουλόμενος μυηθῆναι [ἦν δὲ οὐκ ἐξὸν ξένοις τότε μυεῖσθαι, ἐπειδήπερ θετὸς ¹ Πυλίου παῖς γενόμενος ἐμυεῖτο]. μὴ δυνάμενος δὲ ἰδεῖν τὰ μυστήρια ἐπείπερ οὐκ ἦν ἡγνισμένος τὸν Κενταύρων ² φόνον, άγνισθεὶς ὑπὸ Εὐμόλπου τότε ἐμυήθη. καὶ παραγενόμενος ἐπὶ Ταίναρον τῆς Λακωνικῆς, οὖ

<sup>1</sup> θετός Β: θέστιος Α.

<sup>&</sup>lt;sup>2</sup> κενταύρων Ε, Scholiast on Homer, Il. viii. 368: κενταύρου Α.

<sup>&</sup>lt;sup>1</sup> As to Hercules and Cerberus, see Homer, Il, viii, 366 sqq., Od. xi. 623 sqq.; Bacehylides, Epinic. v. 56 sqq.; Euripides, Hercules furens, 23 sqq., 1277 sqq.; Diodorus Siculus, iv. 25. 1, iv. 26. 1; Pausanias, ii. 31. 6, ii. 35. 10, iii. 18. 13, iii. 25. 5 sq., v. 26.7, ix. 34. 5; J. Tzetzes, Chiliades, ii. 388-405 (who seems to follow Apollodorus); Scholiast on Homer, Il. viii. 368; Ovid, Metamorph. vii. 410 sqq.; Hyginus, Fab. 31; Seneca, Agamemnon, 859 sqq., Hercules furens, 50 sqq.; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 20 (First Vatican Mythographer, 57). Ancient writers differ as to the number of Cerberus's heads. Hesiod assigned him fifty (Theog. 311 sq.); Pindar raised the number to a hundred (Scholiast on Homer, Il, viii, 368), a liberal estimate which was accepted by Tzetzes in one place (Schol. on Lycophron, 699) and by Horace in another (Odes, ii. 13, 34). Others reduced the number to three. See Sophocles, Trachinias, 1098; Euripides, Hercules furens, 24 and 1277; Pausanias, iii. 25. 6; Horace, Odes, ii. 19. 29 sqq., iii. 11. 17 sqq.; Virgil, Georg. iv. 483, Aen. vi. 417 sqq.; Ovid, Metamorph. iv. 451 sq.; Hyginus, Fab. 151; Seneca, Agamemnon, 62, Hercules furens, 783 sg. Apollodorus apparently seeks to reconcile

them, bestowed them on Hercules, from whom Athena got them and conveyed them back again; for it was not lawful that they should be laid down anywhere.

A twelfth labour imposed on Hercules was to bring Cerberus from Hades. Now this Cerberus had three heads of dogs, the tail of a dragon, and on his back the heads of all sorts of snakes. When Hercules was about to depart to fetch him, he went to Eumolpus at Eleusis, wishing to be initiated. However it was not then lawful for foreigners to be initiated: since he proposed to be initiated as the adoptive son of Pylius. But not being able to see the mysteries because he had not been cleansed of the slaughter of the centaurs, he was cleansed by Eumolpus and then initiated. And having come to Taenarum in Laconia,

these contradictions, and he is followed as usual by Tzetzes (Chiliades, ii. 390 sqq.), who, however, at the same time speaks of Cerberus as fifty-headed. The whole of the present passage of Apollodorus, from the description of Cerberus down to Hercules's slaughter of one of the kine of Hades, is quoted, with a few small variations, by a Scholiast on Homer, Il. viii. 368. See Dindorf's edition of the Scholia, vol. i. p. 287. The quotation is omitted by Bekker

in his edition of the Scholia (p. 233).

<sup>2</sup> As to the initiation of Hercules at Eleusis, compare Diodorus Siculus, iv. 25. 1; J. Tzetzes, Chiliades, ii. 394. According to Diodorus, the rites were performed on this occasion by Musaeus, son of Orpheus. Elsewhere (iv. 14. 3) the same writer says that Demeter instituted the lesser Eleusinian mysteries in honour of Hercules for the purpose of purifying him after his slaughter of the centaurs. The statement that Pylius acted as adoptive father to Hercules at his initiation is repeated by Plutarch (Theseus, 33), who mentions that before Castor and Pollux were initiated at Athens they were in like manner adopted by Aphidnus. Herodotus says (viii. 65) that any Greek who pleased might be initiated at Eleusis. The initiation of Hercules is represented in ancient reliefs. See A. B. Cook, Zeus, i. 425 sqq.

τῆς "Αιδου 1 καταβάσεως τὸ στόμιον ἐστι, διὰ τούτου κατήει.² όπηνίκα δὲ εἶδον αὐτὸν αἰ ψυχαί, χωρὶς Μελεάγρου καὶ Μεδούσης τῆς Γοργόνος ἔφυγον. ἐπὶ δὲ τὴν Γοργόνα τὸ ξίφος ὡς ζῶσαν ἔλκει, καὶ παρὰ Ἑρμοῦ μανθάνει ὅτι κενὸν εἴδωλόν ἐστι. πλησίον δὲ τῶν "Αιδου πυλῶν γενόμενος Θησέα εὖρε καὶ Πειρίθουν τὸν Περσεφόνης μνηστευόμενον γάμον καὶ διὰ τοῦτο δεθέντα. θεασάμενοι δὲ 'Ηρακλέα τὰς χεῖρας ὥρεγον ὡς ἀναστησόμενοι διὰ τῆς ἐκείνου βίας. ὁ δὲ Θησέα μὲν λαβόμενος τῆς χειρὸς ἤγειρε, Πειρίθουν δὲ ἀναστῆσαι βουλόμενος τῆς γῆς

 $^1$  τ $\hat{\eta}$ s "Αιδου καταβάσεως ΕΑ, Scholiast on Homer, Il. viii.  $368: \tau\hat{\eta}$ s εἰs "Αιδου καταβάσεως Heyne (conjecture), Westermann, Hercher, Wagner.

<sup>2</sup> κατήει Scholiast on Homer, viii. 368, Heyne, Westermann, Müller, Bekker, Hercher: ἀπήει Α: ἐπήει Ε, Wagner.

<sup>3</sup> On Thesens and Pirithons in hell, see Apollodorus,

¹ Compare Euripides, Hercules furens, 23 sqq.; Pausanias, xxv. 5; Seneca, Hercules furens, 807 sqq. Sophocles seems to have written a Satyric drama on the descent of Hercules into the infernal regions at Taenarum. See The Fragments of Sophocles, ed. A. C. Pearson, vol. i. pp. 167 sq. According to another account, Hercules descended, not at Taenarum but at the Achernsian Chersonese, near Heraclea Pontica on the Black Sea. The marks of the descent were there pointed out to a great depth. See Xenophon, Anabasis, vi. 2. 2.

<sup>&</sup>lt;sup>2</sup> So Bacchylides (*Epinic*. v. 71 sqq.) represents Hercules in Hades drawing his bow against the ghost of Meleager in shining armour, who reminds the hero that there is nothing to fear from the souls of the dead; so, too, Virgil (Aen. vi. 290 sqq.) describes Aeneas in Hades drawing his sword on the Gorgons and Harpies, till the Sibyl tells him that they are mere flitting empty shades. Apollodorus more correctly speaks of the ghost of only one Gorgon (Medusa), because of the three Gorgons she alone was mortal. See Apollodorus, ii. 4. 2. Compare Homer, Od. xi. 634 sq.

# THE LIBRARY, II. v. 12

where is the mouth of the descent to Hades, he descended through it.1 But when the souls saw him, they fled, save Meleager and the Gorgon Medusa. And Hercules drew his sword against the Gorgon, as if she were alive, but he learned from Hermes that she was an empty phantom.2 And being come near to the gates of Hades he found Theseus and Pirithous.3 him who wooed Persephone in wedlock and was therefore bound fast. And when they beheld Hercules, they stretched out their hands as if they should be raised from the dead by his might. And Theseus, indeed, he took by the hand and raised up, but when he would have brought up Epitome, i. 23 sq.; Homer, Od. xi. 631; Euripides, Hercules furens, 619; Apollonius Rhodius, Argon. i. 101 sqq., with the Scholiast on 101; Diodorus Siculus, iv. 26. 1, iv. 63. 4 sq.; Pausanias, i. 17. 4, ix. 31. 5, x. 29. 9; Apostolius, Cent. iii. 36; Suidas, s.v. λίσποι; Scholiast on Aristophanes, Knights, 1368; Virgil, Aen. vi. 392 sqq., 617 sq.; Horace, Odes, iii. 4. 79 sq., iv. 7. 27 sq.; Hyginus, Fab. 79; Aulus Gellius, x. 16. 13; Servius, on Virgil, Aen. vi. 617; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 18 (First Vatican Mythographer, 48). The general opinion seems to have been that Hercules rescued Theseus, but that he could not save Pirithous. Others, however, alleged that he brought up both from the dead (Hyginus, l.c.); others again affirmed that he brought up neither (Diodorus Siculus, iv. 63. 5). A dull rationalistic version of the romantic story converted Hades into a king of the Molossians or Thesprotians, named Aidoneus, who had a wife Persephone, a daughter Cora, and a dog Cerberus, which he set to worry his daughter's suitors, promising to give her in marriage to him who could master the ferocious animal. Discovering that Theseus and Pirithous were come not to woo but to steal his daughter, he arrested them. The dog made short work of Pirithous, but Theseus was kept in durance till the king consented to release him at the intercession of Hercules. See Plutarch, Theseus, 31. 4 and 35. 1 sq.; Aelian, Var. Hist. iv. 5; Pausanias, i. 17. 4, i. 18. 4, ii. 22. 6, iii. 18. 5; J. Tzetzes, Chiliades, ii. 406 saq.

κινουμένης ἀφηκεν. ἀπεκύλισε δὲ καὶ τὸν 'Ασκαλάφου πέτρον. βουλόμενος δὲ αίμα ταῖς ψυχαῖς παρασχέσθαι, μίαν των "Αιδου βοων ἀπέσφαξεν. ο δε νέμων αυτάς Μενοίτης ο Κευθωνύμου 1 προκαλεσάμενος 2 είς πάλην 'Ηρακλέα, ληφθείς μέσος 3 καὶ τὰς πλευράς κατεαγείς 4 ύπὸ Περσεφόνης παρητήθη. αἰτοῦντος δὲ αὐτοῦ Πλούτωνα τον Κέρβερον, ἐπέταξεν ο Πλούτων ἄγειν χωρίς ών είχεν ὅπλων κρατοῦντα. ὁ δὲ εύρων αὐτὸν έπὶ τάις πύλαις του 'Αχέροντος, τῷ τε θώρακι συμπεφραγμένος καὶ τῆ λεοντῆ συσκεπασθείς, περιβαλών τη κεφαλή τὰς χείρας οὐκ ἀνῆκε $^5$ κρατῶν καὶ ἄγχων τὸ θηρίον, ἔως ἔπεισε, καίπερ δακνόμενος ὑπό τοῦ κατὰ τὴν οὐρὰν δράκοντος. συλλαβὰν οὖν αὐτὸν ἡκε διὰ Τροιζῆνος ποιησάμενος τὴν ἀνάβασιν. ᾿Ασκάλαφον μὲν οὖν Δημήτηρ ἐποίησεν ὧτον,<sup>6</sup> Ἡρακλῆς δὲ Εὐρυσθεῖ δείξας του Κέρβερου πάλιν εκόμισεν είς "Αιδου.

VI. Μετὰ δὲ τοὺς ἄθλους Ἡρακλῆς ἀφικόμενος είς Θήβας Μεγάραν μεν έδωκεν Ίολάφ, αὐτος δε γημαι θέλων ἐπυνθάνετο Εὔρυτον Οἰχαλίας δυνάστην ἄθλον προτεθεικέναι τον Ίόλης της θυγατρός γάμον τῶ νικήσαντι τοξική 8 αὐτόν τε

 $^7$  προτεθεικέναι  $\mathbf{E}$ : προτεθήναι  $\mathbf{RR}^{\mathbf{a}}\mathbf{B}$ : προτεθείναι C.

3 τοξική Ε: τοξικήν Α.

<sup>1</sup> Κευθωνύμου Tzetzes, Chiliades, ii. 397, Aegius: κυθωνύμου

Ε.  $^2$  προκαλεσάμενος Fader: προσκαλεσάμενος  $^4$  κατεαγείς  $^5$ : κατεάξας  $^4$  κατεαγείς  $^5$ : κατεάξας  $^5$  οὐκ ἀνῆκε... δράκοντος  $^6$ : οὐκ ἀνῆκε, καίπερ δακνόμενος  $^6$ ύπὸ τοῦ κατὰ τὴν οὐρὰν δράκοντος, κρατῶν ἐκ τοῦ τραχήλου καὶ άγχων τὸ θηρίον ἔπεισε Α. 6 ὧτον Aegius: ὅνον ΕΑ.

<sup>&</sup>lt;sup>1</sup> See Apollodorns, i. 5. 3.

<sup>&</sup>lt;sup>2</sup> Compare J. Tzetzes, Chiliades, ii. 396 sqq., who calls the herdsman Menoetius.

Pirithous, the earth quaked and he let go. And he rolled away also the stone of Ascalaphus.1 And wishing to provide the souls with blood, he slaughtered one of the kine of Hades. Menoetes, son of Ceuthonymus, who tended the kine, challenged Hercules to wrestle, and, being seized round the middle, had his ribs broken; 2 howbeit, he was let off at the request of Persephone. Hercules asked Pluto for Cerberus. Pluto ordered him to take the animal provided he mastered him without the use of the weapons which he carried. Hercules found him at the gates of Acheron, and, cased in his cuirass and covered by the lion's skin, he flung his arms round the head of the brute, and though the dragon in its tail bit him, he never relaxed his grip and pressure till it yielded.3 So he carried it off and ascended through Troezen.4 But Demeter turned Ascalaphus into a short-eared owl,5 and Hercules, after showing Cerberus to Eurystheus, carried him back to Hades.

VI. After his labours Hercules went to Thebes and gave Megara to Iolaus, and, wishing himself to wed, he ascertained that Eurytus, prince of Oechalia, had proposed the hand of his daughter Iole as a prize to him who should vanquish himself and his

3 Literally, "till he persuaded (it)."

4 Compare Pausanias, ii. 31. 2. According to others, the ascent of Hercules with Cerberus took place at Hermione (Pausanias, ii. 35. 10) or on Mount Laphystius in Boeotia (Pausanias, ix. 34. 5).

<sup>5</sup> Compare Ovid, Metamorph. v. 538 sqq. As to the shorteared owl (Δτος), see D'Arcy Wentworth Thompson, Glossary

of Greek Birds, pp. 200 sq.

<sup>6</sup> With this and what follows down to the adventure with Syleus, compare Diodorus Siculus, iv. 31 (who seems to be following the same authority as Apollodorus); J. Tzetzes, *Chiliades*, ii. 412-435.

καὶ τοὺς παίδας αὐτῷ ὑπάρχοντας. ἀφικόμενος οδυ είς Οίχαλίαν καὶ τη τοξική κρείττων αὐτῶν γενόμενος οὐκ ἔτυχε τοῦ γάμου, Ἰφίτου μὲν τοῦ πρεσβυτέρου τῶν παίδων λέγοντος διδόναι τῶ Ήρακλεῖ τὴν Ἰόλην, Εὐρύτου δὲ καὶ τῶν λοιπῶν ἀπαγορευόντων καὶ δεδοικέναι λεγόντων τεκνοποιησάμενος τὰ γεννηθησόμενα 1 πάλιν 2 ἀποκτείνη. μετ' οὐ πολὺ δὲ κλαπεισῶν ἐξ Εὐβοίας ὑπὸ Αὐτολύκου βοῶν, Εὔρυτος μὲν ένόμιζεν ύφ' 'Ηρακλέους γεγονέναι τοῦτο, "Ιφιτος δὲ ἀπιστῶν ἀφικνεῖται πρὸς Ἡρακλέα, καὶ συντυχών ήκοντι έκ Φερών 2 αὐτῷ, σεσωκότι τὴν ἀποθανοῦσαν "Αλκηστιν 'Αδμήτφ, παρακαλεῖ συζητήσαι τὰς βόας. Ἡρακλής δε ὑπισχνεῖται· καὶ ξενίζει μὲν αὐτόν, μανεὶς δε αὐθις ἀπὸ τῶν Ἱιρυνθίων ἔρριψεν αὐτὸν τειχῶν. καθαρθήναι δὲ θέλων τον φόνον ἀφικνεῖται πρὸς Νηλέα. Πυλίων ην ούτος δυνάστης. ἀπωσαμένου δὲ Νηλέως αὐτὸν διὰ τὴν πρὸς Εὔρυτον φιλίαν, εἰς ᾿Αμύκλας παραγενόμενος ύπὸ Δηιφόβου τοῦ Ἱππολύτου καθαίρεται. κατασχεθείς δε δεινή νόσφ διά τὸν Ίφίτου φόνον, είς Δελφούς παραγενόμενος άπαλ-

<sup>2</sup> Φερῶν R : φορῶν A.

<sup>2</sup> As he had killed the children he had by Megara. Se

Apollodorus, ii. 4. 12.

 $<sup>\</sup>frac{1}{n}$  γεννηθησόμενα E : γενησόμενα R : γεννησόμενα A.

<sup>&</sup>lt;sup>1</sup> Compare Scholiast on Homer, *Il.* v. 392; Sophocles, *Trachiniae*, 260 sqq., with the Scholiast on 266; Scholiast on Euripides, *Hippolytus*, 545.

The story is told somewhat differently by Homer (Od. xxi. 23-30). According to him, Iphitus had lost twelve mares (not oxen) and came in search of them to Hercules, who murdered him in his house and kept the mares. A

## THE LIBRARY, II. VI. 1-2

sons in archery. So he came to Oechalia, and though he proved himself better than them at archery, yet he did not get the bride; for while Iphitus, the elder of Eurytus's sons, said that Iole should be given to Hercules, Eurytus and the others refused, and said they feared that, if he got children, he would again kill his offspring.<sup>2</sup> Not long after, some cattle were stolen from Euboea by Autolycus, and Eurytus supposed that it was done by Hercules; but Iphitus did not believe it and went to Hercules. And meeting him, as he came from Pherae after saving the dead Alcestis for Admetus, he invited him to seek the kine with him. Hercules promised to do so and entertained him; but going mad again he threw him from the walls of Tiryns.3 Wishing to be purified of the murder he repaired to Neleus, who was prince of the Pylians. And when Neleus rejected his request on the score of his friendship with Eurytus, he went to Amyclae and was purified by Deiphobus, son of Hippolytus.4 But being afflicted with a dire disease on account of the murder of Iphitus he went to Delphi and inquired

Scholiast on Homer (Od. xxi. 22) says that the mares had been stolen by Antolycus and sold by him to Hercules. Another Scholiast on the same passage of Homer, who refers to Pherceydes as his authority, says that Hercules treacherously lured Iphitus to the top of the wall, then hurled him down. As to the quest of the mares and the murder of Iphitus, see also Sophoeles, Trachiniae, 270-273; Diodorus Siculus, iv. 31. 2 sq. (who says that Hercules himself stole the mares out of spite at Eurytus); J. Tzetzes, Chiliades, ii. 417-423; Scholiast on Homer, Il. v. 392. Apollodorus seems to be the only writer who substitutes cattle for mares in this story.

Compare Diodorus Siculus, iv. 31. 4 sq.; Scholiast on

Homer, 11. v. 392.

λαγὴν ἐπυνθάνετο τῆς νόσου. μὴ χρησμῷδούσης δὲ αὐτῷ τῆς Πυθίας τόν τε ναὸν συλῶν ἤθελε, καὶ τὸν τρίποδα βαστάσας κατασκευάζειν μαντεῖον ἴδιον. μαχομένου δὲ αὐτῷ ᾿Απόλλωνος, ὁ Ζεὺς ἵησι μέσον αὐτῶν κεραυνόν. καὶ τοῦτον διαλυθέντων τὸν τρόπον, λαμβάνει χρησμὸν Ἡρακλῆς, ὸς ἔλεγεν ἀπαλλαγὴν αὐτῷ τῆς νόσου ἔσεσθαι πραθέντι καὶ τρία ἔτη λατρεύσαντι καὶ δόντι ποινὴν τοῦ φόνου τὴν τιμὴν Εὐρύτῳ. τοῦ δὲ χρησμοῦ δοθέντος Ἑρμῆς Ἡρακλέα πιπράσκει καὶ αὐτὸν ἀνεῖται Ὁμφάλη Ἰαρδάνου,² βασιλεύουσα Λυδῶν, ἤ τὴν ἡγεμονίαν τελευτῶν ὁ γήμας Τμῶλος κατέλιπε. τὴν μὲν οὖν τιμὴν κομισθεῖσαν Εὔρυτος οὐ προσεδέξατο, Ἡρακλῆς δὲ Ὁμφάλη δουλεύων τοὺς μὲν περὶ τὴν Ἔφεσον Κέρκωπας συλλαβὼν ἔδησε, Συλέα δὲ ἐν

1 κατασκευάζειν Ε: κατασκευάζει Α.

<sup>2</sup> As to Hercules and Omphale, see Sophocles, *Trachiniae*, 247 sqq.; Diodorus Siculus, iv. 31, 5-8; Lucian, *Dialog*,

<sup>&</sup>lt;sup>2</sup> laρδάνου Ř (second hand), Tzetzes, Chiliades, ii. 430: loρδάνου EA. The MSS. of Pausanias similarly vary between the forms laρδάνου and loρδάνου as the name of a rivor in Elis. See Pausanias vi. 21. 6, with the critical notes of Schubart and Walz, of Hitzig and Blümner.

As to the attempt of Hercules to carry off the tripod, see Plntarch, De EI apud Delphos, 6; id. De sera numinis vindicta, 12 (who says that Hercules carried it off to Pheneus); Pausanias, iii. 21. 8, viii. 37. 1, x. 13. 7 sq.; Scholiast on Pindar, Olymp. ix. 29 (43); Cicero, De natura deorum, iii. 16. 42; Hyginus, Fab. 32; Servius, on Virgil, Aen. viii. 300. The subject was often represented in ancient art; for example, it was sculptured in the gable of the Treasury of the Siphnians at Delphi; the principal pieces of the sculpture were discovered by the French in their excavation of the sanctuary. See E. Bourguet, Les ruines de Delphos (Paris, 1914), pp. 76 sqq., and my commentary on Pausanias, vol. v. pp. 274 sq.

# THE LIBRARY, II. vi. 2-3

how he might be rid of the disease. As the Pythian priestess answered him not by oracles, he was fain to plunder the temple, and, carrying off the tripod, to institute an oracle of his own. But Apollo fought him,1 and Zeus threw a thunderbolt between them. When they had thus been parted, Hercules received an oracle, which declared that the remedy for his disease was for him to be sold, and to serve for three years, and to pay compensation for the murder to Eurytus. After the delivery of the oracle, Hermes sold Hercules, and he was bought by Omphale,2 daughter of Iardanes, queen of Lydia, to whom at his death her husband Tmolus had bequeathed the government. Eurytus did not accept the compensation when it was presented to him, but Hercules served Omphale as a slave, and in the course of his servitude he seized and bound the Cercopes at Ephesus; 3 and as for Syleus in Aulis, who compelled

deorum. xiii. 2; Plutarch, Quaestiones Graecae, 45; J. Tzetzes, Chiliades. ii. 425 sqq.; Scholiast on Homer, Od. xxi. 22; Joannes Lydus, De magistratibus, iii. 64; Ovid, Heroides, ix. 55 sqq.; Hyginus, Fab. 32; Seneca, Hercules Oetaeus, 371 sqq.; Statius, Theb. x. 646-649. According to Pherecydes, cited by the Scholiast on Homer (l.c.), Hermes sold Hercules to Omphale for three talents. The sum obtained by his sale was to be paid as compensation to the sons of the murdered Iphitus, according to Diodorus (l.c.). The period of his servitude, according to Sophocles (Trachiniae, 252 sq.), was only one year; but Herodorus, cited by the Scholiast on Sophocles (Trach. 253), says that it was three years, which agrees with the statement of Apollodorus.

3 As to the Cercopes, see Diodorus Siculus, iv. 31. 7; Nonnus, in Mythographi Graeci, ed. A. Westermann, Appendix Narrationum, 39, p. 375; J. Tzetzes, Chiliades, ii. 431, v. 73 sqq.; Zenobius, Cent. v. 10; Apostolius, Cent. xi. 19. These malefactors were two in number. Hercules is said to have carried them hanging with their heads downward from

Αὐλίδι 1 τοὺς παριόντας ξένους σκάπτειν ἀναγκάζοντα, σὺν ταῖς ῥίζαις τὰς ἀμπέλους καύσας 2 μετὰ
τῆς θυγατρὸς Ξενοδόκης 3 ἀπέκτεινε. καὶ προσσχὼν νήσω Δολίχη, τὸ Ἰκάρου σῶμα ἰδὼν τοῖς
αἰγιαλοῖς προσφερόμενον ἔθαψε, καὶ τὴν νῆσον
ἀντὶ Δολίχης Ἰκαρίαν ἐκάλεσεν. ἀντὶ τούτου Δαίδαλος ἐν Πίση εἰκόνα παραπλησίαν κατεσκεύασεν
Ἡρακλεῖ· ἡν νυκτὸς ἀγνοήσας Ἡρακλῆς λίθω
βαλὼν ὡς ἔμπνουν ἔπληξε. καθ' ὸν δὲ χρόνον
ἐλάτρευε παρ' Ὁμφάλη, λέγεται τὸν ἐπὶ Κόλχους
πλοῦν γενέσθαι καὶ τὴν τοῦ Καλυδωνίου κάπρου

¹ ἐν Αὐλίδι ΕΑ, Müller, Bekker, Wagner: ἐν Λυδία Pierson, Westermann: τὸν Λύδιον Gale: ἐν αὐλῶνι or ἐν ἀμπελῶνι Heyne (conjecture): ἐν Φύλλιδι Hercher. But Heyne's conjecture ἐν ἀμπελῶνι may be right; for a place Aulis in Lydia is otherwise unknown, and the mention of the vineyards seems essential to the sense. Compare Diodorus Siculus, iv. 31. 7, Συλέα δὲ τοὺς παριόντας ξένους συναρπάζοντα καὶ τοὺς ἀμπελῶνας σκάπτειν ἀναγάζοντα; J. Tzetzes, Chiliades, ii. 432 sq., Συλέα καὶ τὸν Λύδιον, βιάζοντας τοὺς ξένους || τοὺς ὰμπελῶνας αὐτῶν σκάπτειν δουλείας τρόπφ. Tzetzes appears to have made two men out of Sylens the Lydian: his version favours Gale's conjecture in the present passage of Apollodorus. The passage should perhaps be rewritten as follows: Συλέα δὲ τὸν Λύδιον τοὺς παριόντας ξένους <τοὺς ἀμπελῶνας σκάπτειν ἀναγκάζοντα, οὺν ταῖς βίζαις τὰς ἀμπέλους ἀνασπάσας κτλ. See the next note.

<sup>2</sup> καύσας Ε: σκάψας Α: σπάσας Meineke. We should perhaps read ἀνασπάσας, comparing Tzetzes, Chiliades, ii. 435, καὶ προθελύμνους ἀνασπᾶ καὶ τούτου τὰς ὰμπέλους. The uprooted vines are shown at the feet of Hercules and Syleus in a vase-painting. See W. H. Roscher, Lexikon d. griech. v.

röm. Myth. iii. 1622.

<sup>3</sup> Ξενοδόκης ΕC: Ξενοδίκης RaB, Tzetzes, Chiliades, ii. 434.

a pole. They are so represented in Greek art. See W. H. Roscher, Lexikonder griech, und röm. Mythologie, ii. 1166 sqq. The name Cercopes seems to mean "tailed men," (from κέρκος, "tail"). One story concerning them was that they were

# THE LIBRARY, II. vi. 3

passing strangers to dig, Hercules killed him with his daughter Xenodice, after burning the vines with the roots. 1 And having put in to the island of Doliche, he saw the body of Icarus washed ashore and buried it, and he called the island Icaria instead of Doliche. In return Daedalus made a portrait statue of Hercules at Pisa, which Hercules mistook at night for living and threw a stone and hit it. And during the time of his servitude with Omphale it is said that the voyage to Colchis<sup>2</sup> and the hunt of the Calydonian deceitful men whom Zens punished by turning them into apes, and that the islands of Ischia and Procida, off the Bay of Naples, were called Pithecusae ("Ape Islands") after them. See Harpocration, s.v. Κέρκωψ; Eustathius, on Homer, Od. xix. 247, p. 1864; Ovid, Metamorph, xiv. 88 sqq. According to Pherecydes, the Cercopes were turned into stone. See Scholiast on Lucian, Alexander, 4, p. 181, ed. H. Rabe. The story of Hercules and the Cercopes has been interpreted as a reminiscence of Phoenician traders bringing apes to Greek markets. See O. Keller, Thiere des classischen Alterthums (Innsbruck, 1887), p. 1. The interpretation may perhaps be supported by an Assyrian bas-relief which represents a Herculean male figure carrying an ape on his head and leading another ape by a leash, the animals being apparently brought as tribute to a king. See O. Keller, op. cit., p. 11, fig. 2; Perrot et Chipiez, Histoire de l'Art dans l'Antiquité, ii. 547, fig. 254.

1 Compare Diodorus Siculus, iv. 31.7; J. Tzetzes, Chiliades, ii. 432 sq.; Conon, Narrat. 17. Euripides wrote a satyric play on the subject. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 575 sqq. The legend may be based on a custom practised by vine-dressers on passing strangers. See W. Mannhardt, Mythologische Forschungen, pp. 12, 53 sq., who, for the rough jests of vine-dressers in antiquity, refers to Horace, Sat. i. 8. 28 sqq.; Pliny, Nat. Hist. xviii. 26. 66 (249).

<sup>2</sup> That is, the voyage of the Argo. See above, i. 9. 16 sqq. As to the hunt of the Calydonian boar, see above, i. 8. 2 sqq. As to the clearance of the Isthmus by Theseus, see below,

iii. 16, and the Epitome, i. 1 sqq.

θήραν, καὶ Θησέα παραγενόμενον ἐκ Τροιζηνος

τὸν Ἰσθμὸν καθᾶραι.

Μετὰ δὲ τὴν λατρείαν ἀπαλλαγείς τῆς νόσου έπὶ Ίλιον ἔπλει πεντηκοντόροις ὀκτωκαίδεκα, συναθροίσας στρατον ανδρων αρίστων έκουσίως θελόντων στρατεύεσθαι. καταπλεύσας δε είς "Ιλιον την μέν των νεων φυλακην 'Οικλεί κατέλιπεν, αὐτὸς δὲ μετὰ τῶν ἄλλων ἀριστέων ὥρμα έπὶ τὴν πόλιν. παραγενόμενος δὲ ἐπὶ τὰς ναῦς σὺν τῷ πλήθει Λαομέδων 'Οικλέα μὲν ἀπέκτεινε μαχόμενον, ἀπελασθείς 1 δε ύπο τῶν μετὰ Ἡρακλέους επολιορκείτο, της δε πολιορκίας ένεστώσης ρήξας τὸ τεῖχος Τελαμὼν πρῶτος εἰσῆλθεν είς την πόλιν, καὶ μετὰ τοῦτον Ἡρακλης. ώς δὲ έθεάσατο Τελαμώνα πρώτον είσεληλυθότα, σπασάμενος τὸ ξίφος ἐπ' αὐτὸν ὥρμα, μηδένα θέλων έαυτοῦ κρείττονα νομίζεσθαι. συνιδών δὲ τοῦτο Τελαμών λίθους πλησίον κειμένους συνήθροιζε, τοῦ δὲ ἐρομένου τί πράττοι βωμὸν εἶπεν Ἡρακλέους κατασκευάζειν καλλινίκου. ὁ δὲ ἐπαινέσας, ώς είλε την πόλιν, κατατοξεύσας Λαομέδοντα καὶ τοὺς παίδας αὐτοῦ χωρὶς Ποδάρκου, Τελαμῶνι αριστείου Ἡσιόνην την Λαομέδοντος θυγατέρα

<sup>1</sup> ἀπελασθείς A: ἀπελαθείς Ra, Heyne, Westermann, Müller, Bekker, Hercher, Wagner. On the form of the aorist έλασθείs, see Veitch, Greek Verbs (Oxford, 1879), p. 240.
<sup>2</sup> Δεμα Ε: γει Α, Wagner.

<sup>&</sup>lt;sup>1</sup> As to the siege and capture of Troy by Hercules, see Homer, Il. v. 640-643, 648-651; Pindar, Isthm. vi. 26 (38) sqq.; Diodorus Siculus, iv. 32; J. Tzetzes, Chiliades, ii. 443 sq.; id. Schol. on Lycophron, 34; Ovid, Metamorph. xi. 213-217, xiii. 22 sq.; Hyginus, Fab. 89. The account given by Diodorus agrees so closely in matter, though not in words,

# THE LIBRARY, II. vi. 3-4

boar took place, and that Theseus on his way from Troezen cleared the Isthmus of malefactors.

After his servitude, being rid of his disease he mustered an army of noble volunteers and sailed for Ilium with eighteen ships of fifty oars each.1 And having come to port at Ilium, he left the guard of the ships to Oicles 2 and himself with the rest of the champions set out to attack the city. Howbeit Laomedon marched against the ships with the multitude and slew Oicles in battle, but being repulsed by the troops of Hercules, he was besieged. The siege once laid, Telamon was the first to breach the wall and enter the city, and after him Hercules. But when he saw that Telamon had entered it first, he drew his sword and rushed at him, loath that anybody should be reputed a better man than himself. Perceiving that, Telamon collected stones that lay to hand, and when Hercules asked him what he did, he said he was building an altar to Hercules the Glorious Victor.3 Hercules thanked him, and when he had taken the city and shot down Laomedon and his sons, except Podarces, he assigned Laomedon's daughter Hesione

with that of Apollodorus that both authors probably drew on the same source. Homer, with whom Tzetzes agrees, says that Hercules went to Troy with only six ships. Diodorus notices the Homeric statement, but mentions that according to some the fleet of Hercules numbered "eighteen long ships."

<sup>2</sup> As to Oicles at Troy, compare Diodorus Siculus, iv. 32.3; Pausanias, viii. 36. 6, who says that his tomb was shown near Megalopolis in Arcadia. Sophocles seems to have written a play called Oicles, though there is some doubt as to the spelling of the name. See The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. p. 119.

<sup>3</sup> This incident is recorded also by Tzetzes (Schol. on Lycophron, 469); but according to him the title which Telamon applied to Hercules at the altar was Averter of Ills (Alexi-

kakos), not Glorious Victor (Kallinikos).

δίδωσι, καὶ ταύτη συγχωρεῖ τῶν αἰχμαλώτων ον ἤθελεν ἄγεσθαι. τῆς δὲ αίρουμένης τὸν ἀδελφὸν Ποδάρκην, ἔφη δεῖν πρῶτον αὐτὸν δοῦλον γενέσθαι, καὶ τότε τί ποτε δοῦσαν ἀντ' αὐτοῦ <sup>1</sup> λαβεῖν αὐτόν. ἡ δὲ πιπρασκομένου τὴν καλύπτραν ἀφελομένη τῆς κεφαλῆς ἀντέδωκεν ὅθεν

Ποδάρκης Πρίαμος ἐκλήθη.

VII. Πλέοντος δὲ ἀπὸ Τροίας Ἡρακλέους Ηρα χαλεποὺς ἔπεμψε² χειμῶνας: ἐφ' οἶς ἀγανακτήσας Ζεὺς ἐκρέμασεν αὐτὴν ἐξ' Ὁλύμπου. προσέπλει δὲ Ἡρακλῆς τῆ Κῷ· καὶ νομίσαντες αὐτὸν οἱ Κῷοι ληστρικὸν ἄγειν στόλον, βάλλοντες λίθοις προσπλεῖν ἐκώλυον. ὁ δὲ βιασάμενος αὐτὴν νυκτὸς³ εἶλε, καὶ τὸν βασιλέα Εὐρύπυλον, ᾿Αστυπαλαίας παῖδα καὶ Ποσειδῶνος, ἔκτεινεν. ἐτρώθη δὲ κατὰ τὴν μάχην Ἡρακλῆς ὑπὸ Χαλκώδοντος, καὶ Διὸς ἐξαρπάσαντος αὐτὸν οὐδὲν ἔπαθε. πορθήσας δὲ Κῶ ἦκε δι' ᾿Λθηνᾶς ⁴ εἰς Φλέγραν, καὶ μετὰ θεῶν κατεπολέμησε Γίγαντας.

1 δοῦσαν ἀντ' αὐτοῦ Ε: δοῦσ' ἀντ' αὐτῶν Α.

3 αυτήν νυκτός Wagner: την νύκτα Α.

<sup>&</sup>lt;sup>2</sup> ἔπεμψε EA: ἐπέπεμψε conjectured by Heyne, who rightly observed that ἐπιπέμπειν is the usual word in this connexion. Compare i. 9. 24, Epitome, iii. 4, vi. 5.

<sup>&</sup>lt;sup>4</sup> 'Aθηναs Gale, Heyne (comparing i. 6. 1): 'Aθηναν Westermann, Müller, Bekker, Hercher, Wagner, apparently following the MSS.

<sup>&</sup>lt;sup>1</sup> Compare Sophocles, Ajax, 1299-1303; Scholiast on Homer, II. viii. 284; Ovid, Metamorph. xi. 216 sq.; Hyginus, Fab. 89.

<sup>&</sup>lt;sup>2</sup> This derivation of the name Priam from the verb *priamai*, "to buy," is repeated, somewhat more clearly, by Tzetzes,

# THE LIBRARY, II. vi. 4-vii. 1

as a prize to Telamon <sup>1</sup> and allowed her to take with her whomsoever of the captives she would. When she chose her brother Podarces, Hercules said that he must first be a slave and then be ransomed by her. So when he was being sold she took the veil from her head and gave it as a ransom; hence Podarces was called Priam.<sup>2</sup>

VII. When Hercules was sailing from Troy, Hera sent grievous storms,<sup>3</sup> which so vexed Zeus that he hung her from Olympus.<sup>4</sup> Hercules sailed to Cos,<sup>5</sup> and the Coans, thinking he was leading a piratical squadron, endeavoured to prevent his approach by a shower of stones. But he forced his way in and took the city by night, and slew the king, Eurypylus, son of Poseidon by Astypalaea. And Hercules was wounded in the battle by Chalcedon; but Zeus snatched him away, so that he took no harm. And having laid waste Cos, he came through Athena's agency to Phlegra, and sided with the gods in their victorious war on the giants.<sup>6</sup>

Schol. on Lycophron, 34, Ποδάρκην ἐπρίατο, ὅθεν καὶ ἐκλήθη Πρίαμος. Compare Hyginus, Fab. 89, Podarci, filio eius infanti, regnum dedit, qui postea Priamus est appellatus, ἀπὸ τοῦ πρίασθα.. For the bestowal by Hercules of the kingdom on the youthful Priam, compare Seneca, Troades, 718 sqq.

<sup>3</sup> See Homer, *Il.* xiv. 249 sqq., xv. 24 sqq.

4 See Apollodorus, i. 3. 5.

With the following account of Hercules's adventures in Cos, compare the Scholiasts on Homer, Il. i. 590, xiv. 255; J. Tzetzes, Chiliades, ii. 445; Ovid, Metamorph. vii. 363 sq. The Scholiast on Homer (Il. xiv. 255) tells us that the story was found in Pherecydes, whom Apollodorus probably follows in the present passage.

6 See Apollodorus, i. 6. 1 sq.

Μετ' οὐ πολὺ δὲ ἐπ' Αὐγείαν ἐστρατεύετο,  $^{2}$ πετ ου ποκύ σε επ Κυγείων ευ ματευείο, συναθροίσας 'Αρκαδικον στρατον καὶ παραλαβών εθελοντὰς τῶν ' ἀπὸ τῆς Έλλάδος ἀριστέων. Αὐγείας δὲ τὸν ἀφ' 'Ηρακλέους πόλεμον ἀκούων κατέστησεν 'Ηλείων στρατηγούς Εὔρυτον καὶ Κτέατον συμφυεῖς, οῖ δυνάμει τοὺς τότε ἀνθρώπους υπερέβαλλον, παίδες δὲ ήσαν Μολιόνης καὶ Ακτορος, ελέγοντο δε Ποσειδώνος "Ακτωρ δε άδελφὸς ην Αὐγείου. συνέβη δὲ Ἡρακλεῖ κατὰ την στρατείαν νοσήσαι διά τοῦτο καὶ σπονδάς πρὸς τοὺς Μολιονίδας ἐποιήσατο. οἱ δὲ ὕστερον έπιγνόντες αὐτὸν νοσοῦντα, ἐπιτίθενται τῷ στρατεύματι καὶ κτείνουσι πολλούς. τότε μέν οὐν 2 ανεχώρησεν Ἡρακλής αδθις δὲ τής τρίτης *ἰσθμιάδος τελουμένης*, Ἡλείων τοὺς Μολιονίδας πεμψάντων συνθύτας, έν Κλεωναίς ένεδρεύσας τούτους Ἡρακλης ἀπέκτεινε, καὶ στρατευσάμενος έπὶ τὴν Ἡλιν εἶλε τὴν πόλιν. καὶ κτείνας μετὰ τῶν παίδων Αὐγείαν κατήγαγε Φυλέα, καὶ τούτω την βασιλείαν έδωκεν. έθηκε δε καὶ τὸν 'Ολυμ-

<sup>1</sup> For the expedition of Hercules against Augeas, see Diodorus Siculus, iv. 33. 1; Pansanias, v. i. 10 sq., v. 2. 1,

vi. 20. 16; Scholiast on Pindar, Olymp. x. 31 (40).

<sup>1</sup> τῶν ἀστῶν Α, Westermann, Müller. ἀστῶν is rightly omitted by Bekker, Hercher, and Wagner, following Heyne.
2 οὖν Ε: οὖν οὐκ Α.

<sup>&</sup>lt;sup>2</sup> As to Eurytus and Cteatus, who were called Actoriones after their father Actor, and Moliones or Molionides, after their mother Molione, see Homer, *Il.* ii. 621, xi. 709 sq., 751 sqq., xxiii. 638; Pausanias, v. 1. 10 sq., v. 2. 1 sq. and 5. According to some, they had two bodies joined in one (Scholiast on Homer, *Il.* xxiii. 638, 639). According to others, they had each two heads, four hands, and four feet but only one body (Scholiast on Homer, *Il.* xi. 709). Compare Eustathius, on Homer, *Il.* xi. 749, p. 882. The poet Ibycus spoke

# THE LIBRARY, II. VII. 2

Not long afterwards he collected an Arcadian army, and being joined by volunteers from the first men in Greece he marched against Augeas.1 But Augeas, hearing of the war that Hercules was levying, appointed Eurytus and Cteatus 2 generals of the Eleans. They were two men joined in one, who surpassed all of that generation in strength and were sons of Actor by Molione, though their father was said to be Poseidon; now Actor was a brother of Augeas. But it came to pass that on the expedition Hercules fell sick; hence he concluded a truce with the Molionides. But afterwards, being apprized of his illness, they attacked the army and slew many. On that occasion, therefore, Hercules beat a retreat: but afterwards at the celebration of the third Isthmian festival, when the Eleans sent the Molionides to take part in the sacrifices, Hercules wavlaid and killed them at Cleonae,3 and marching on Elis took the city. And having killed Augeas and his sons, he restored Phyleus and bestowed on him the kingdom.4 He also celebrated the Olympian games 5 and

of them as twins, born of a silver egg and "with equal heads in one body" ( $l\sigma\kappa\epsilon\phi d\lambda\sigma\nus$   $\epsilon\nu\iota\gamma\nu\iota\sigma\nus$ ). See Athenaeus, ii. 50, pp. 57 sg. Their story was told by Pherecydes (Scholiast on Homer, Il. xi. 709), whom Apollodorus may have followed in the present passage.

<sup>3</sup> Compare Pindar, Olymp. x. 26 (32) sqq.; Diodorus Siculus,

iv. 33. 3; Pausanias, ii. 15. 1, v. 2. 1.

<sup>4</sup> Compare Pindar, Olymp. x. 34 (43) sqq.; Diodorus Siculus, iv. 33. 4; Pausanias, v. 3. 1; Scholiast on Homer, Il. xi. 700. <sup>5</sup> Hercules is said to have marked out the sacred precinct at Olympia, instituted the quadriennial Olympic festival, and celebrated the Olympic games for the first time. See Pindar, Olymp. iii. 3 sq., vi. 67 sqq., x. 43 (51) sqq.; Diodorus Siculus, iv. 14. 1 sq., v. 64. 6; Pausanias, v. 7. 9, v. 8. 1 and 3 sq.; Tzetzes, Schol. on Lycophron, 41; Scholiast on Homer, Il. xi. 700; Hyginus, Fab. 273.

πιακον άγωνα, Πέλοπός τε βωμον ίδρύσατο, καὶ

θεῶν δώδεκα βωμοὺς ἐξ¹ ἐδείματο.

Μετὰ δὲ τὴν τῆς "Ηλιδος ἄλωσιν ἐστράτευσεν ἐπὶ Πύλον, καὶ τὴν πόλιν ἑλὼν Περικλύμενον κτείνει τὸν ἀλκιμώτατον τῶν Νηλέως παίδων, ὃς μεταβάλλων τὰς μορφὰς ἐμάχετο. τὸν δὲ Νηλέα καὶ τοὺς παίδας αὐτοῦ χωρὶς Νέστορος ἀπέκτεινεν· οὐτος δὲ² νέος ὧν παρὰ Γερηνίοις ἐτρέφετο. κατὰ δὲ τὴν μάχην καὶ "Αιδην ἔτρωσε Πυλίοις βοηθοῦντα.

Έλων δὲ τὴν Πύλον ἐστράτευεν ἐπὶ Λακεδαίμονα, μετελθεῖν τοὺς Ἱπποκόωντος παῖδας θέλων ἀργίζετο μὲν γὰρ αὐτοῖς καὶ διότι Νηλεῖ συνεμάχησαν, μᾶλλον δὲ ἀργίσθη ὅτι τὸν Λικυμνίου παῖδα ἀπέκτειναν. θεωμένου γὰρ αὐτοῦ τὰ Ἱπποκόωντος βασίλεια, ἐκδραμων κύων τῶν Μολοττικῶν³ ἐπ' αὐτὸν ἐφέρετο· ὁ δὲ βαλωνλίθον ἐπέτυχε τοῦ κυνός, ἐκτροχάσαντες δὲ οί

3 Μολοττικών Aegius: μολπικών Α.

<sup>2</sup> As to the six double altars, each dedicated to a pair of deities, see Pindar, Olymp. v. 4 (8) sqq., x. 24 (30) sq.;

 $<sup>^1</sup>$  έξ Heyne (conjecture), Bekker, Hercher, Wagner : έξ $\hat{\eta}$ s Α, Westermann.  $^2$ οδτος γάρ Ε.

Apollodorus is probably mistaken in speaking of an altar of Pelops at Olympia. The more accurate Pausanias describes (v. 13. 1 sq.) a precinct of Pelops founded by Hercules at Olympia and containing a pit, in which the magistrates annually sacrificed a black run to the hero: he does not mention an altar. As a hero, that is, a worshipful dead man, Pelops was not entitled to an altar, he had only a right to a sacrificial pit. For sacrifices to the dead in pits, see Homer, Od. xi. 23 sqq.; Philostratus, Heroica, xx. 27; Scholiast on Euripides, Phoenissae, 274; Pausanias, ix. 39. 6; Fr. Pfister, Der Reliquienkult im Allertum, pp. 474 sqq.

founded an altar of Pelops,1 and built six altars of

the twelve gods.2

After the capture of Elis he marched against Pylus,<sup>3</sup> and having taken the city he slew Periclymenus, the most valiant of the sons of Neleus, who used to change his shape in battle.<sup>4</sup> And he slew Neleus and his sons, except Nestor; for he was a youth and was being brought up among the Gerenians. In the fight he also wounded Hades, who was siding with the Pylians.<sup>5</sup>

Having taken Pylus he marched against Lacedaemon, wishing to punish the sons of Hippocoon, for he was angry with them, both because they fought for Neleus, and still angrier because they had killed the son of Licymnius. For when he was looking at the palace of Hippocoon, a hound of the Molossian breed ran out and rushed at him, and he threw a stone and hit the dog, whereupon the Hippocoöntids

Scholiast on Pindar, Olymp. v. 4 (8) and 5 (10), who cites Herodorus on the foundation of the alters by Hercules.

<sup>3</sup> As to the war of Hercules on Pylus, see Homer, *Il.* v. 392 sqq., xi. 690 sqq.; Scholiast on Homer, *Il.* ii. 396; Pausanias, ii. 18.7, iii. 26.8, v. 3. 1, vi. 22. 5, vi. 25. 2 sq.; J. Tzetzes, *Chiliades*, ii. 451; Ovid, *Metamorph*. xii. 549 sqq.

4 See Apollodorus, i. 9. 9, with the note.

<sup>5</sup> See Homer, Il. v. 395 sqq.; Pausanias, vi. 25. 2 sq. In the same battle Hercules is said to have wounded Hera with an arrow in the right breast. See Homer, Il. v. 392 sqq.; Clement of Alexandria, Protrept. ii. 36, p. 31, ed. Potter, from whom we learn that Panyasis mentioned the wounding of the goddess by the hero. Again, in the same fight at Pylus, we read that Hercules gashed the thigh of Ares with his spear and laid that doughty deity in the dust. See Hesiod, Shield of Hercules, 359 sqq.

<sup>6</sup> As to the war of Hercules with Hippocoon and his sons, see Diodorus Siculus, iv. 33. 5 sq.; Pausanias, ii. 18. 7,

iii.10, 6, iii, 15, 3-6, iii, 19, 7, viii, 53, 9,

[πποκοωντίδαι καὶ τύπτοντες αὐτὸν τοῖς σκυτάλοις ἀπέκτειναν. τὸν δὲ τούτου θάνατον ἐκδικῶν στρατιὰν ἐπὶ Λακεδαιμονίους 1 συνήθροιζε. καὶ παραγενόμενος είς 'Αρκαδίαν ήξίου Κηφέα μετά τῶν παίδων ών είχεν είκοσι συμμαχεῖν. δεδιώς δὲ Κηφεὺς μὴ καταλιπόντος αὐτοῦ Τέγέαν ᾿Αργεῖοι έπιστρατεύσωνται, την στρατείαν ηρνείτο. Ἡρακλης δè παρ' 'Λθηνας λαβων ἐν ὑδρία  $χαλκη̂^2$ βόστρυχου Γοργόνος Στερόπη 3 τη Κηφέως θυγατρὶ δίδωσιν, εἰπών, ἐὰν ἐπίη στρατός, τρὶς ἀνασχούσης <ἐκ>4 τῶν τειχῶν τὸν βόστρυχον καὶ μὴ προϊδούσης 5 τροπην τών πολεμίων ἔσεσθαι. τούτου γενομένου Κηφεύς μετά των παίδων έστράτευε. καὶ κατὰ τὴν μάχην αὐτός τε καὶ οἱ παίδες αὐτοῦ τελευτώσι, καὶ πρὸς τούτοις Ἰφικλης 6 ό τοῦ Ἡρακλέους ἀδελφός. Ἡρακλῆς δὲ κτείνας τὸν Ἱπποκόωντα καὶ τοὺς παῖδας αὐτοῦ <καὶ≫7 χειρωσάμενος την πόλιν, Τυνδάρεων καταγαγών την βασιλείαν παρέδωκε τούτω.

Παριών δὲ Τεγέαν Ἡρακλῆς τὴν Αὔγην ᾿Αλεοῦ θυγατέρα οὖσαν ἀγνοῶν ἔφθειρεν. ἡ δὲ τεκοῦσα

6 Ἰφικλης Ε: Ίφικλος Α. <sup>7</sup> kal inserted by Hereher.

<sup>1</sup> Compare Pausanias, viii. 47. 5.

<sup>1</sup> Λακεδαιμονίους Ε: Λακεδαιμονίαν Α: Λακεδαίμονα Hercher.

 <sup>&</sup>lt;sup>2</sup> χαλκῆ Ε: χαλκοῦς Α.
 <sup>3</sup> Στερόπη ΕΑ: ᾿Αερόπη Pausanias, viii. 44. 7, Hercher. 4 εκ inserted by Aegius.

<sup>5</sup> προϊδούσης ΕΑ : προσιδούσης Heyne (conjecture).

<sup>&</sup>lt;sup>2</sup> As to the story of Hercules, Auge, and Telephus, sec Apollodorus, iii. 9, 1; Diodorus Siculus, iv. 33, 7-12; Strabo, xiii. 1. 69, p. 615; Pausanias, viii. 4. 9, viii. 47. 4, viii. 48. 7, viii. 54. 6, x. 28. 8; Tzetzes, Schol. on Lycophron, 206; Hyginus, Fab. 99 sq. The tale was told by Hecataeus (Pausa-

darted out and despatched him with blows of their cudgels. It was to avenge his death that Hercules mustered an army against the Lacedacmonians. And having come to Arcadia he begged Cepheus to join him with his sons, of whom he had twenty. But fearing lest, if he quitted Tegea, the Argives would march against it, Cepheus refused to join the expedition. But Hercules had received from Athena a lock of the Gorgon's hair in a bronze jar and gave it to Sterope, daughter of Cepheus, saying that if an army advanced against the city, she was to hold up the lock of hair thrice from the walls, and that, provided she did not look before her, the enemy would be turned to flight.1 That being so, Cepheus and his sons took the field, and in the battle he and his sons perished, and besides them Iphicles, the brother of Hercules. Having killed Hippocoon and his sons and subjugated the city, Hercules restored Tyndareus and entrusted the kingdom to him.

Passing by Tegea, Hercules debauched Auge, not knowing her to be a daughter of Aleus.<sup>2</sup> And she

nias, viii. 4. 9, viii. 47. 4), and was the theme of tragedies by Sophoeles and Euripides. See Tragicorum Graecorum Fragmenta, ed. A. Nauek², pp. 146 sqq., 436 sqq.; The Fragments of Sophoeles, ed. A. C. Pearson, vol. i. pp. 46 sqq., ii. 70 sqq. Different versions of the story were current among ancient writers and illustrated by ancient artists. See my note on Pausanias, i. 4. 6 (vol. ii. pp. 75 sq.). One of these versions, which I omitted to notice in that place, ran as follows. On a visit to Delphi, king Aleus of Tegea was warned by the oracle that his daughter would bear a sou who would kill his maternal uncles, the sons of Aleus. To guard against this catastrophe, Aleus hurried home and appointed his daughter priestess of Athena, declaring that, should she prove unchaste, he would put her to death. As chance would have it, Hercules arrived at Tegea on his way to Elis, where he purposed to make war on Augeas. The king entertained him hospitably

κρύφα τὸ βρέφος κατέθετο ἐν τῷ τεμένει τῆς ᾿Αθηνᾶς. λοιμῷ ¹ δὲ τῆς χώρας φθειρομένης, ᾿Αλεὸς εἰσελθὼν εἰς τὸ τέμενος καὶ ἐρευνήσας τὰς τῆς θυγατρὸς ἀδῖνας εὖρε. τὸ μὲν οὖν βρέφος εἰς τὸ Παρθένιον ὄρος ἐξέθετο. καὶ τοῦτο κατὰ θεῶν τινα πρόνοιαν ἐσώθη· θηλὴν μὲν γὰρ ἀρτι-

1 λοιμφ. Wagner conjectures λιμφ, comparing iii. 9. 1.

in the sanctuary of Athena, and there the hero, flushed with wine, violated the maiden priestess. Learning that she was with child, her father Aleus sent for the experienced ferryman Nauplius, father of Palamedes, and entrusted his daughter to him to take and drown her. On their way to the sea the girl (Auge) gave birth to Telephus on Mount Parthenius, and instead of drowning her and the infant the ferryman sold them both to king Teuthras in Mysia, who, being childless, married Ange and adopted Telephus. See Alcidamas, Odyss. 14-16, pp. 179 sq., ed. Blass (appended to his edition of Antiphon). This version, which represents mother and child as sold together to Teuthras, differs from the version adopted by Apollodorus, according to whom Auge alone was sold to Teuthras in Mysia, while her infant son Telephus was left behind in Arcadia and reared by herdsmen (iii. 9. 1). The sons of Aleus and maternal uncles of Telephus were Cepheus and Lyeurgus (Apollodorus, iii. 9. 1). Ancient writers do not tell us how Telephus fulfilled the oracle by killing them, though the murder is mentioned by Hyginus (Fab. 244) and a Greek proverb-writer (Paroemiographi Graeci, ed. Leutsch et Schneidewin, vol. i. p. 212). Sophocles appears to have told the story in his lost play, The Mysians; for in it he described how Telephus came, silent and speechless, from Tegea to Mysia (Aristotle, Poetics, 24, p. 1460a, 32, ed. Bekker), and this silence of Telephus seems to have been proverbial. For the comic poet Alexis, speaking of a greedy parasite who used to gobble up his dinner without exchanging a word with anybody, says that, "he dines like speechless Telephus, answering all questions put to him only with nods" (Athenaeus, x. 18, p. 421 D). And another comic poet, Amphis, describing the high and mighty airs with which fishmongers treated their

# THE LIBRARY, II. vii. 4

brought forth her babe secretly and deposited it in the precinct of Athena. But the country being wasted by a pestilence, Aleus entered the precinct and on investigation discovered his daughter's motherhood. So he exposed the babe on Mount Parthenius, and by the providence of the gods it was preserved: for a doe that had just cast her fawn

customers in the market, says that it was a thousand times easier to get speech of a general than of a fishmonger; for if you addressed one of these gentry and, pointing to a fish, asked "How much?" he would not at first deign to look at you, much less speak to you, but would stoop down, silent as Telephus, over his wares; though in time, his desire of lucre overcoming his contempt of you, he would slap a bloated octobus and mutter meditatively, as if soliloquizing, "Sixpence for him, and a bob for the hammer-fish." This latter poet explains incidentally why Telephus was silent; he says it was very natural that fishmongers should hold their tongue, "for all homicides are in the same case," thus at once informing us of a curious point in Greek law or custom and gratifying his spite at the "cursed fishmongers," whom he compares to the worst class of criminals. See Athenaeus, vi. 5, p. 224 DE. As Greek homicides were supposed to be haunted by the ghosts of their victims until a ceremony of purification was performed which rid them of their invisible, but dangerous, pursuers, we may conjecture that the rule of silence had to be observed by them until the accomplishment of the purificatory rite released them from the restrictions under which they laboured during their uncleanness, and permitted them once more to associate freely with their fellows. As to the restrictions imposed on homicides in ancient Greece, see Psyche's Task, 2nd ed. pp. 113 sqq.; Folk-Lore in the Old Testament, i. 80, 83 sq. The motive of the homicide's silence may have been a fear lest by speaking he should attract the attention, and draw down on himself the vengeance, of his victim's ghost. Similarly, among certain peoples, a widow is bound to observe silence for some time after her husband's death, and the rule appears to be based on a like dread of exciting the angry or amorous passions of her departed spouse by the sound of the familiar voice. See Folk-lore in the Old Testament, iii. 71 sqq.

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τόκος έλαφος υπέσχεν αυτώ, ποιμένες δε ανελόμενοι τὸ βρέφος Τήλεφον ἐκάλεσαν αὐτό. Αὔγην δὲ ἔδωκε Ναυπλίω τῷ Ποσειδῶνος ὑπερόριον ἀπεμπολήσαι. ὁ δὲ Τεύθραντι τῷ Τευθρανίας ἔδωκεν αὐτὴν δυνάστη, κάκεῖνος γυναῖκα ἐποιήσατο.

5 Παραγενόμενος δὲ Ἡρακλῆς εἰς Καλυδῶνα τὴν Οἰνέως θυγατέρα Δηιάνειραν ἐμνηστεύετο, καὶ διαπαλαίσας ύπὲρ τῶν γάμων αὐτῆς πρὸς ἀχελῷον εἰκασμένον ταύρφ περιέκλασε τὸ ἔτερον τῶν κεράτων. καὶ τὴν μὲν Δηιάνειραν γαμεῖ, τὸ δὲ κέρας 'Αχελώος λαμβάνει, δοὺς ἀντὶ τούτου τὸ τῆς 'Αμαλθείας. 'Αμάλθεια δὲ ἦν Αίμονίου 2 θυγάτηρ, η κέρας είχε ταύρου. τοῦτο δέ, ώς Φερεκύδης λέγει, δύναμιν είχε 3 τοιαύτην ώστε βρωτὸν ἢ ποτόν, ὅπερ <αν> εὔξαιτό ⁴ τις, παρέχειν ἄφθονον.

1 έμνηστεύετο EA: έμνηστεύσατο, Argument of Sophocles, Trachiniae (ἐκ τῆς ᾿Απολλοδώρου βιβλιοθήκης).

<sup>2</sup> Aluoviov Argument of Sophocles, Trachiniae, Tzetzes, Schol. on Lycophron, 50, Aegius: apperiou A.

3 elxe Argument of Sophocles, Trachiniae, Faber, Müller, Hereher: Exel EA, Westermann, Bekker, Wagner.

4 δπερ αν εξεαιτο Argument of Sophocles, Trachiniae; δπερ εύξαιτο ΕΑ.

<sup>1</sup> Apollodorus seems to derive the name Telephus from

θηλή, "a dug," and ξλαφος, "a doe."

3 On the struggle of Hereules with the river Achelous, see Sophocles, Trachiniae, 9-21; Diodorus Siculus, iv. 35, 3 sq.;

When Hercules went down to hell to fetch up Cerberus, he met the ghost of Meleager, and conversing with him proposed to marry the dead hero's sister, Deianira. The story of the match thus made, not in heaven but in hell, is told by Bacchylides (Epinic. v. 165 sqq.), and seems to have been related by Pindar in a lost poem (Scholiast on Homer, Il. xxi. 194). As to the marriage of Hercules with Deianira at Calydon, the home of her father Oeneus, see also Diodorus Siculus, iv. 34. 1.

# THE LIBRARY, II. vii. 4-5

gave it suck, and shepherds took up the babe and called it Telephus.<sup>1</sup> And her father gave Auge to Nauplius, son of Poseidon, to sell far away in a foreign land; and Nauplius gave her to Teuthras, the prince of Teuthrania, who made her his wife.

And having come to Calydon, Hercules wooed Deianira, daughter of Oeneus.<sup>2</sup> He wrestled for her hand with Achelous, who assumed the likeness of a bull; but Hercules broke off one of his horns.<sup>3</sup> So Hercules married Deianira, but Achelous recovered the horn by giving the horn of Amalthea in its stead. Now Amalthea was a daughter of Haemonius, and she had a bull's horn, which, according to Pherecydes, had the power of supplying meat or drink in abundance, whatever one might wish.<sup>4</sup>

Dio Chrysostom, Or. lx.; Scholiast on Homer, Il. xxi. 194; Ovid, Metamorph. ix. 1-88; Hyginus, Fab. 31; Scriptores rerum mythicarum Latini, ed. C. H. Bode, vol. i. pp. 20, 131 (First Vatican Mythographer, 58; Second Vatican Mythographer, 165). According to Ovid, the river-god turned himself first into a serpent and then into a bull. The story was told by Archilochus, who represented the river Achelous in the form of a bull, as we learn from the Scholiast on Homer (l.c.). Diodorus rationalized the legend in his dull manner by supposing that it referred to a canal which the eminent philanthropist Hercules dug for the benefit of the people of Calydon.

<sup>4</sup> According to some, Amalthea was the goat on whose milk the infant Zeus was fed. From one of its horns flowed ambrosia, and from the other flowed nectar. See Callimachus, Hymn to Zeus, 48 sq., with the Scholiast. According to others, Amalthea was only the nymph who owned the goat which suckled the god. See Eratosthenes, Cataster. 13: Hyginus, Astronom. ii. 13; Ovid, Fasti, v. 115 sqq. Some said that, in gratitude for having been nurtured on the animal's milk, Zeus made a constellation of the goat and bestowed one of its horns on the nymphs who had reared him, at the same time ordaining that the horn should produce whatever they asked for. See Zenobius, Cent. ii. 48. As to the horn, see A. B. Cook, Zeus. i. 501 sq.

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6 Στρατεύει δὲ Ἡρακλῆς μετὰ Καλυδωνίων ἐπὶ Θεσπρωτούς, καὶ πόλιν έλὼν Ἐφυραν, ἦς ἐβασίλευε Φύλας,¹ ᾿Αστυόχη τῆ τούτου θυγατρὶ συνελθὼν πατὴρ Γληπολέμου² γίνεται. διατελῶν δὲ παρ᾽ αὐτοῖς, πέμψας πρὸς Θέσπιον ἐπτὰ μὲν κατέχειν ἔλεγε παῖδας, τρεῖς δὲ εἰς Θήβας ἀποστέλλειν, τοὺς δὲ λοιποὺς τεσσαράκοντα πέμπειν εἰς Σαρδὼ τὴν νῆσον ἐπ᾽ ἀποικίαν. γενομένων δὲ τούτων εὐωχούμενος παρ᾽ Οἰνεῖ³ κονδύλῳ πλήξας⁴ ἀπέκτεινεν ᾿Αρχιτέλους παῖδα Εὔνομον⁵ κατὰ χειρῶν διδόντα· συγγενὴς δὲ Οἰνέως οὖτος. ἀλλ᾽ ὁ μὲν πατὴρ τοῦ παιδός, ἀκουσίως

1 Φύλας Argument of Sophocles, Truchiniae: φύδας A: Φυλεύς Diodorus Siculus, iv. 36, 1.

<sup>2</sup> Τληπολέμου Argument of Sophocles, Trachiniae (compare

Diodorus Siculus, iv. 36. 1): τριπτολέμου Α.

<sup>3</sup> παρὰ Οἰνεῖ Argument of Sophocles, Trachiniae: παρ' οἰνείην καὶ Α. <sup>4</sup> παίσαs Argument of Sophocles, Trachiniae.

<sup>5</sup> Εύνομον Argument of Sophocles, Trachiniae. He is named 'Έννομος by Tzetzes (Schol. on Lycophron, 50; Chiliades, ii. 456) and Εὐρύνομος by Diodorus Siculus (iv. 36. 1).

<sup>&</sup>lt;sup>1</sup> Compare Diodorus Siculus, iv. 36. 1, who gives Phylens as the name of the king of Ephyra, but does not mention the name of his daughter. According to Pindar (Olymp. vii. 23 (40) sq., with the Scholiast), the mother of Tlepolemus by Hercules was not Astyoche but Astydamia.

<sup>&</sup>lt;sup>2</sup> The sons referred to are those whom Hercules had by the fifty daughters of Thespius. See Apollodorus, ii. 4. 10. Compare Diodorus Siculus, iv. 29, who says that two (not three) of these sons of Hercules remained in Thebes, and that their descendants were honoured down to the historian's time. He informs us also that, on account of the youth of his sons, Hercules committed the leadership of the colony to his nephew Iolaus. As to the Sardinian colony see also Pausanias, i. 29. 5, vii. 2. 2, ix. 23. 1, x. 17. 5, who says

# THE LIBRARY, II. vii. 6

And Hercules marched with the Calydonians against the Thesprotians, and having taken the city of Ephyra, of which Phylas was king, he had intercourse with the king's daughter Astyoche, and became the father of Tlepolemus. While he stayed among them, he sent word to Thespius to keep seven of his sons, to send three to Thebes and to despatch the remaining forty to the island of Sardinia to plant a colony. After these events, as he was feasting with Oeneus, he killed with a blow of his knuckles Eunomus, son of Architeles, when the lad was pouring water on his hands; now the lad was a kinsman of Oeneus. Seeing that it was an accident,

(x. 17.5) that there were still places called Iolaia in Sardinia, and that Iolaus was still worshipped by the inhabitants down to his own time. As the Pseudo-Aristotle (Mirab. Auscult. 100, p. 31, in Westermann's Scriptores rerum mirabilium Graeci) tells us that the works ascribed to Iolaus included round buildings finely built of masonry in the ancient Greek style, we can hardly doubt that the reference is to the remarkable prehistoric round towers which are still found in the island, and to which nothing exactly similar is known elsewhere. The natives call them nouraghes. They are built in the form of truncated cones, and their material consists of squared or rough blocks of stone, sometimes of enormous size. See Perrot et Chipiez, Histoire de l'Art dans l'Antiquité. iv. 22 sqq. The Sardinian Iolaus was probably a native god or hero, whom the Greeks identified with their own Iolaus on account of the similarity of his name. It has been surmised that he was of Phoenician origin, being identical with Esmun. See W. W. Baudissin, Adonis und Esmun (Leipsic, 1911). pp. 282 sqq.

S Compare Diodorus Siculus, iv 36.2; Pausanias, ii. 13.8; Athenaeus, ix. 80, pp. 410 r-411 a; Scholiast on Apollonius Rhodius, Argon. i. 1212; Tzetzes, Schol. on Lycophron, 50-51; id. Chiliades, ii. 456 sq. From Athenaeus (l.c.) we learn that the story was told or alluded to by Hellanicus, Herodorus, and Nicander. The victim's name is variously given as Eunomus, Ennomus, Eurynomus, Archias, Cherias,

γεγενημένου τοῦ συμβεβηκότος, συνεγνωμόνει, Ήρακλής δὲ κατά τὸν νόμον τὴν φυγὴν ὑπομένειν ἤ $\theta$ ελε, καὶ διέγν $\omega^{1}$  πρὸς Κήυκα εἰς Τραχῖνα ἀπιέναι. ἄγων δὲ Δηιάνειραν ἐπὶ ποταμὸν Εὔηνον ἡκεν, ἐν ῷ καθεζόμενος Νέσσος ὁ Κένταυρος τοὺς παριόντας <sup>2</sup> διεπόρθμευε μισθοῦ, λέγων παρὰ θεων την πορθμείαν είληφέναι διά δικαιοσύνην.3 αὐτὸς μὲν οὖν Ἡρακλῆς τὸν ποταμὸν διέβη,4 Δηιάνειραν δὲ μισθὸν αἰτηθεὶς ἐπέτρεψε Νέσσω 5 διακομίζειν. ὁ δὲ διαπορθμεύων αὐτὴν ἐπεχείρει βιάζεσθαι. τῆς δὲ ἀνακραγούσης αἰσθόμενος Ήρακλῆς ἐξελθόντα Νέσσον ἐτόξευσεν εἰς τὴν καρδίαν. ὁ δὲ μέλλων τελευτᾶν προσκαλεσάμενος Δηιάνειραν εἶπεν, εἶ θέλοι φίλτρον πρὸς Ἡρακλέα έχειν, τόν τε γόνον δυ άφηκε κατά της γης καὶ τὸ ρυέν έκ του τραύματος της ακίδος αξμα συμμίξαι. ή δὲ ποιήσασα τοῦτο ἐφύλαττε παρ' ἑαυτῆ.

Διεξιών δὲ Ἡρακλῆς τὴν Δρυόπων χώραν, ἀπορῶν τροφῆς, ἀπαντήσαντος Θειοδάμαντος

 $^{-1}$ διέγνω Commelinus : δη έγνω A, Argument of Sophocles, Trachiniae.

<sup>2</sup> παρώντας Argument of Sophocles, Trachiniae, Aegius: παραπλέοντας Α, Zenobius, Cent. i. 33.

<sup>3</sup> διὰ τὸ δίκαιος εἶναι Argument of Sophocles, Trachiniae.
<sup>4</sup> διέβη Argument of Sophocles, Trachiniae, Heyne, Müller : διήει ΕΑ, Zenobius, Cent. i. 33, Westermann, Bekker, Hercher, Wagner.

 $^{b}$  ἐπέτρεψε Νέσσ $_{\phi}$  Ε, Argument of Sophocles, Trachiniae: ἐπέτρεψεν ἔσ $_{\phi}$   $\mathbb{R}^{n}B$ .

6 και τροφής ἀπορῶν Argument of Sophocles, Trachiniae.

7 υπαντήσαντος Argument of Sophocles, Trachiniae,

and Cyathus. He was cupbearer to Oeneus, the father-in-law of Hercules. The scene of the tragedy seems to have been generally laid at Calydon, of which Oeneus was king (Apollodorus, i. 8. 1), but Pausanias transfers the scene to Phlius.

# THE LIBRARY, II. vii. 6-7

the lad's father pardoned Hercules; but Hercules wished, in accordance with the law, to suffer the penalty of exile, and resolved to depart to Ceyx at Trachis. And taking Deianira with him, he came to the river Evenus, at which the centaur Nessus sat and ferried passengers across for hire,1 alleging that he had received the ferry from the gods for his righteousness. So Hercules crossed the river by himself, but on being asked to pay the fare he entrusted Deianira to Nessus to carry over. But he, in ferrying her across, attempted to violate her. She cried out, Hercules heard her, and shot Nessus to the heart when he emerged from the river. Being at the point of death, Nessus called Deianira to him and said that if she would have a love charm to operate on Hercules she should mix the seed he had dropped on the ground with the blood that flowed from the wound inflicted by the barb. She did so and kept it by her.

Going through the country of the Dryopes and being in lack of food, Hercules met Thiodamas

¹ As to Hercules and Nessus, and the fatal affray at the ferry, see Sophocles, Trachiniae, 555 sqq.; Diodorus Siculus, iv. 36. 3 sqq.; Strabo, x. 2. 5, p. 451; Dio Chrysostom, Or. lx.; Eusebius, Praeparatio Evangelii, ii. 2. 15 sq.; Nonnus, in Westermann's Mythographi Graeci, Appendix Narrationum, xxviii. 8. p. 371; Tzetzes, Schol. on Lycophron, 50-51; id. Chiliades, ii. 457 sqq.; Ovid, Metamorph. ix. 101 sqq.; Hyginus, Fab. 34; Servius, on Virgil, Aen. viii. 300; Lactantius Placidus, on Statius, Theb. xi. 235; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 20 sq., 131 (First Vatican Mythographer, 58; Second Vatican Mythographer, 165). The tale was told by Archilochus (Scholiast on Apollonius Rhodius, Argon. i. 1212). Apollodorus's version of the story is copied, with a few verbal changes and omissions, by Zenobius (Cent. i. 33), but as usual without acknowledgment.

βοηλατοῦντος τὸν ἔτερον τῶν ταύρων λύσας καὶ σφάξας  $^1$  εὐωχήσατο. $^2$  ὡς δὲ ἢλθεν  $^3$  εἰς Τραχῖνα πρὸς Κήυκα, ὑποδεχθεὶς ὑπ' αὐτοῦ Δρύοπας

κατεπολέμησεν.

Αδθις δὲ ἐκεῖθεν ὁρμηθεὶς Αἰγιμίφ βασιλεῖ Δωριέων συνεμάχησε· Λαπίθαι γὰρ περὶ γῆς ὅρων ἐπολέμουν αὐτῷ Κορώνου στρατηγοῦντος, ὁ δὲ πολιορκούμενος ἐπεκαλέσατο τὸν Ἡρακλέα βοηθὸν ἐπὶ μέρει τῆς γῆς. βοηθήσας δὲ Ἡρακλῆς ἀπέκτεινε Κόρωνον μετὰ καὶ ἄλλων, καὶ τὴν γῆν ἄπασαν παρέδωκεν ἐλευθέραν αὐτῷ. ἀπέκτεινε δὲ καὶ Λαογόραν τέκνων, βασιλέα Δρυόπων, ἐν ᾿Απόλλωνος τεμένει δαινύμενον, ὑβριστὴν ὄντα καὶ Λαπιθῶν σύμμαχον. παριόντα δὲ Ἱτωνον τεὶς μονομαχίαν προεκαλέ-

<sup>2</sup> εὐωχήσατο Ε: εὐωχεῖτο Argument of Sophocles, Trachi-

niae, Scholiast on Apollonius Rhodius, Argon. i. 1212.

3 ἡκεν Argument of Sophocles, Trachiniae.

<sup>4</sup> Λαογόραν R, Tzetzes, Chiliades, ii. 466, Aegius: λαγό-

ραν Α.

5 "Ιτωνον Müller, Wagner (comparing Diodorus Siculus, iv. 37. 4; Stephanus Byzantius, s.v. "Ιτων): ἴων A: "Ίτωνα Argument of Sophocles, Trachiniae, Aegius, Commelinus, Gale, Heyne, Westermann, Bekker, Hercher.

<sup>1</sup> λόσας και σφάξας Argument of Sophocles, Trachiniae: λόσας ΕΑ, Heyne, Westermann, Müller. Bekker: θόσας Wagner (comparing Scholiast on Apollonius Rhodius, Argon. i. 1212, θόσας εὐωχεῖτο).

As to Hercules and Thiodamas, compare Callimachus, Hymn to Diana, 160 sq., with the Scholiast on 161 (who calls Thiodamas king of the Dryopians); Nonnus, in Westermann's Mythographi Graeci, Appendix Narrationum, xviii. 6, pp. 370 sq.; Scholiast on Apollonius Rhodius, Argon. i. 1212; J. Tzetzes, Chiliades, ii. 464 sq. From the Scholiast on Apollonius (l.c.), we learn that the tale was told by Pherecydes, whom Apollodorus may here be following. The story 262

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driving a pair of bullocks; so he unloosed and slaughtered one of the bullocks and feasted. And when he came to Ceyx at Trachis he was received

by him and conquered the Dryopes.2

And afterwards setting out from there, he fought as an ally of Aegimius, king of the Dorians.<sup>3</sup> For the Lapiths, commanded by Coronus, made war on him in a dispute about the boundaries of the country; and being besieged he called in the help of Hercules, offering him a share of the country. So Hercules came to his help and slew Coronus and others, and hauded the whole country over to Aegimius free. He slew also Laogoras,<sup>4</sup> king of the Dryopes, with his children, as he was banqueting in a precinct of Apollo; for the king was a wanton fellow and an ally of the Lapiths. And as he passed by Itonus he was

seems to be a doublet of the one told about Hercules at Lindus in Rhodes. See Apollodorus, ii. 5. 11, with the note.

<sup>3</sup> On the war which Hercules, in alliance with Acgimius, king of the Dorians, waged with the Lapiths, see Diodorus

Siculus, iv. 37. 3 sq.

<sup>&</sup>lt;sup>2</sup> On the reception of Hercules by Ceyx, see Diodorus Siculus, iv. 36. 5; Pausanias, i. 32. 6. As to the conquest of the Dryopians by Hercules, see Herodotus, viii. 43, compare 73; Diodorus Siculus, iv. 37. 1 sq.; Strabo, viii. 6. 13, p. 373; Pausanias, iv. 34. 9 sq.; Nonnus, in Westermann's Mythographi Graeci, Appendix Narrationum, xxix. 6, p. 371; Scholiast on Apollonius Rhodius, Argon. i. 1212, 1218. From these accounts we gather that the Dryopians were a wild robber tribe, whose original home was in the fastnesses of Mount Parnassus. Driven from there by the advance of the Dorians, they dispersed and settled, some in Thessaly, some in Enboea, some in Peloponnese, and some even in Cyprus. Down to the second century of our era the descendants of the Dryopians maintained their national or tribal traditions and pride of birth at Asine, on the coast of Messenia (Pausanias, l.c.).

<sup>&</sup>lt;sup>4</sup> Compare J. Tzetzes, Chiliades, ii. 466.

σατο αὐτὸν Κύκνος "Αρεος καὶ Πελοπίας· συστὰς δὲ καὶ τοῦτον ἀπέκτεινεν. ὡς δὲ εἰς 'Ορμένιον¹ ἡκεν, 'Αμύντωρ αὐτὸν ὁ βασιλεὺς μεθ' ὅπλων² οὐκ εἴα διέρχεσθαι· κωλυόμενος δὲ παριέναι καὶ τοῦτον ἀπέκτεινεν.

'Αφικόμενος δὲ εἰς Τραχῖνα στρατιὰν ἐπ' Οἰχαλίαν συνήθροισεν,³ Εὔρυτον τιμωρήσασθαι θέλων. συμμαχούντων δὲ αὐτῷ 'Αρκάδων καὶ Μηλιέων † τῶν ἐκ Τραχῖνος καὶ Λοκρῶν τῶν 'Επικνημιδίων, κτείνας μετὰ τῶν παίδων Εὔρυτον

1 'Ορμένιον Wesseling: ὀρχομενόν A.

<sup>2</sup> μεθ' ὅπλων R, Argument of Sophocles, Trachiniae: apparently omitted in other MSS.

3 συνήθροισεν Ε, Argument of Sophocles, Trachiniae: συνή-

θροιζεν Α.

+ Μηλιέων Argument of Sophocles, Trachiniae, Aegins: μηνιέων Α.

It is said that the king refused to give his daughter Astydamia in marriage to Hercules. So Hercules killed him, took Astydamia by force, and had a son Ctesippus by her. See Diodorus Siculus, iv. 37. 4. Ormenium was a small town at the foot of Mount Pelion. See Strabo, ix. 5. 18, p. 438.

<sup>1</sup> On the combat of Hercules with Cyenus, see Hesiod, Shield of Hercules, 57 sqq.; Pindar, Olymp. ii. 82 (147), with the Scholium, x. 15 (19), with the Scholia; Euripides, Hercules furens, 391 sqq.; Plutarch, Theseus, 11; Pausanias, i. 27. 6; J. Tzetzes, Chiliades, ii. 467. It is said that Cycnus used to cut off the heads of passing strangers, intending with these gory trophies to build a temple to his father Ares. This we learn from the Scholiasts on Pindar (U.cc.). The scene of his exploits was Thessaly. According to Pausanias (l.c.), Hercules slew the ruffian on the banks of the Peneus river; but Hesiod places the scene at Pagasae, and says that the grave of Cycnus was washed away by the river Anaurus, a small stream which flows into the Pagasaean gulf. Shield of Hercules, 70 sqq., 472 sqq. The story of Cyenus was told in a poem of Stesichorus. See Scholiast on Pindar, Olymp. x. 15 (19). For the combat of Hercules with another Cycnus, see Apollodorus, ii. 5. 11.

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challenged to single combat by Cycnus a son of Ares and Pelopia; and closing with him Hercules slew him also.<sup>1</sup> But when he was come to Ormenium, king Amyntor took arms and forbade him to march through; but when he would have hindered his passage, Hercules slew him also.<sup>2</sup>

On his arrival at Trachis he mustered an army to attack Oechalia, wishing to punish Eurytus.<sup>3</sup> Being joined by Arcadians, Melians from Trachis, and Epicnemidian Locrians, he slew Eurytus and his sons

<sup>3</sup> Eurytus was the king of Oechalia. See Apollodorus, ii. 6. 1 sq. As to the capture of Oechalia by Hercules, see Sophocles, Trachiniae, 351-365, 476-478; Diodorus Siculus, iv. 37. 5; Zenobins, Cent. i. 33; J. Tzetzes, Chiliades, ii. 469 sq.; id. Schol. on Lycophron, 50-51; Scholiast on Homer, Il. v. 392; Scholiast on Euripides, Hippolytus, 545; Hyginus, Fab. 35; Servius, on Virgil, Aen. viii. 291; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 129 sq., 131 sq. (Second Vatican Mythographer, 159, 165). The situation of Oechalia, the city of Enrytus, was much debated. Homer seems to place it in Thessaly (Il. ii. 730). But according to others it was in Euboea, or Arcadia, or Messenia. See Strabo. ix. 5. 17, p. 438; Pausanias, iv. 2. 2 sq.; Scholiast on Apollonius Rhodius, Argon. i. 87; the Second Vatican Mythographer, 165. Apollodorus apparently placed it in Euboea. See above, ii. 6. 1 sq. There was an ancient epic called The Capture of Occhalia, which was commonly attributed to Creophilus of Samos, though some thought it was by Homer. See Strabo, xiv. 1, 18, pp. 638 sq; compare id., ix. 5. 17, p. 438; Pausanias, iv. 2. 3 (who calls the poem Heraclea); Callimachus, Epigram. vi. (vii.); Epicorum Graecorum Fragmenta, ed. G. Kinkel, pp. 60 sqq.; F. G. Welcker, Der epische Cyclus (Bonn, 1835), pp. 229 sqq. As to the names of the sons of Eurytus, see the Scholiast on Sophocles, Trachiniae, 266. He quotes a passage from a lost poem of Hesiod in which the poet mentions Dcion, Clytius, Toxens, and Inhitus as the sons, and Iola (Iole) as the daughter of Eurytus. The Scholiast adds that according to Creophylus and Aristocrates the names of the sons were Toxeus, Clytius, and Deion. Diodorus Siculus (iv. 37. 5) calls the sons Toxens, Molion, and Clytins.

αίρεῖ τὴν πόλιν. καὶ θάψας τῶν σὺν αὐτῷ στρατευσαμένων <sup>1</sup> τοὺς ἀποθανόντας, 'Ίππασόν τε τὸν Κήυκος καὶ 'Αργεῖον καὶ Μέλανα τοὺς Λικυμνίου παῖδας, καὶ λαφυραγωγήσας τὴν πόλιν, ἢγεν 'Ιόλην αἰχμάλωτον. καὶ προσορμισθεὶς <sup>2</sup> Κηναίῳ τῆς Εὐβοίας ἀκρωτηρίῳ <sup>3</sup> Διὸς Κηναίου βωμὸν ἰδρύσατο. μέλλων δὲ ἱερουργεῖν εἰς Τραχῖνα <Λίχαν> τὸν κήρυκα <sup>1</sup> ἔπεμψε λαμπρὰν

<sup>2</sup> προσορμισθείς Ε, Argument of Sophocles, Trachiniae:

προσορμηθείς Α.

3 ακρωτηρίω Aryument of Sophocles, Trachiniae, Bekker, Hercher, approved by Heyne: ἐπὶ ἀκρωτήριον Α: ἐπὶ ἀκρωτηρίω Heyne (in the text), Westermann, Müller: ἐπὶ ἀκρω-

τηρίου Wagner: ἐπὶ ἀκροπολέως Ε.

<sup>4</sup> Λίχαν τον κήρυκα Sommer, Wagner: τον κήρυκα Ε: τον κήνικα Α: κήρυκα Argument of Sophocles, Trachiniae: Λίχαν τον υπηρέτην Diodorus Siculus, iv. 38. 1: τον Λίχαν τον θεράπουτα Tzetzes, Chiliades, ii. 473.

<sup>1</sup> στρατευσαμένων Argument of Sophocles, Trachiniae, Heyne, Westermann, Müller, Hercher, Wagner: στρατευσμένων Α, Bekker.

<sup>&</sup>lt;sup>1</sup> Compare Sophoeles, Trachiniae, 237 sq., 752 sqq., 993 sqq.; Diodorus Siculus, iv. 37. 5; Ovid, Metamorph. ix. 136 sq.; Seneca, Hercules Octaeus, 102 sq., 782 sqq. Cenaeum is the modern Cape Lithada, the extreme north-western point of Euboea. It is a low flat promontory, terminating a peninsula which runs far out westward into the sea, as if to meet the opposite coast of Loeris. But while the cape is low and flat, the greater part of the peninsula is occupied by steep, rugged, and barren mountains, overgrown generally with lentisk and other shrubs, and presenting in their bareness and aridity a strong contrast to the beautiful woods and rich vegetation which clothe much of northern Euboea, especially in the valleys and glens. But if the mountains themselves are gaunt and bare, the prospect from their summits is glorious, stretching over the sea which washes the sides of the peninsula, and across it to the long line of blue mountains which bound, as in a vast amphitheatre, the horizon on the north, the west, and the south. These blue

## THE LIBRARY, II. vn. 7

and took the city. After burying those of his own side who had fallen, to wit, Hippasus, son of Ceyx, and Argius and Melas, the sons of Licymnius, he pillaged the city and led Iole captive. And having put in at Cenaeum, a headland of Euboea, he built an altar of Cenaean Zeus.<sup>1</sup> Intending to offer sacrifice, he sent the herald Lichas to Trachis to fetch fine raiment.<sup>2</sup>

mountains are in Magnesia, Phthiotis, and Locris. At their foot the whole valley of the Spercheus lies open to view. The sanctuary of Zeus, at which Hercules is said to have offered his famous sacrifice, was probably at "the steep city of Dium," as Homer calls it (Il. ii. 538), which may have occupied the site of the modern Lithada, a village situated high up on the western face of the mountains, embowered in tall olives, pomegranates, mulberries, and other trees, and supplied with abundance of flowing water. The inhabitants say that a great city once stood here, and the heaps of stones, many of them presenting the aspect of artificial mounds, may perhaps support, if they did not suggest, the tradition. See W. Vischer, Erinnerungen und Eindrücke aus Griechenland (Bâle, 1857), pp. 659-661; H. N. Ulrichs, Reisen und Forschungen in Griechenland, ii. (Berlin, 1863), pp. 236 sq.; C. Bursian, Geographie von Griechenland, ii. 409 sq. At Dium (Lithada?), in a spot named after a church of St. Constantine, the foundations of a temple and fair-sized precinct, with a circular base of three steps at the east end. have been observed in recent years. These ruins may be the remains of the sanctuary of Caencan Zeus. See A. B. Cook, Zeus, i. 123, note 9.

<sup>2</sup> With this and what follows compare Sophocles, Trachiniae, 756 sqg.; Diodorus Sienlus, iv. 38. 1 sq.; J. Tzetzes, Chiliades, ii. 472 sqq.; id. Schol. on Lycophron, 50-51; Ovid, Metamorph. ix. 136 sqq.; Hyginus, Fab. 36; Seneca, Hercules Oetaeus, 485 sqq.; Servius, on Virgil, Aen. viii. 300; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 21. 132 (First Vatican Mythographer, 58; Second Vatican Mythographer, 165). The following passage of Apollodorus, down to and including the ascension of Hercules to heaven, is copied verbally, with a few unimportant omissions and changes, by Zenobius (Cent. i. 33), but as usual without

acknowledgment.

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ἐσθῆτα οἴσοντα. παρὰ δὲ τούτου τὰ περὶ τὴν Ἰόλην Δηιάνειρα πυθομένη,¹ καὶ δείσασα μὴ ἐκείνην μᾶλλον ἀγαπήση,² νομίσασα ταῖς ἀληθείαις³ φίλτρον εἶναι τὸ ρυὲν αἶμα Νέσσου, τούτφ τὸν χιτῶνα ἔχρισεν. ἐνδὺς δὲ Ἡρακλῆς ἔθυεν. ὡς δὲ θερμανθέντος τοῦ χιτῶνος ὁ τῆς ὕδρας ἰὸς τὸν χρῶτα ἔσηπε, τὸν μὲν Λίχαν τῶν ποδῶν ἀράμενος κατηκόντισεν ἀπὸ τῆς †Βοιωτίας,⁴ τὸν δὲ χιτῶνα ἀπέσπα προσπεφυκότα τῷ σώματι· συναπεσπῶντο δὲ καὶ αἱ σάρκες αὐτοῦ. τοιαύτη συμφορῷ κατασχεθεὶς εἰς Τραχῖνα ἐπὶ νεὼς κομίζεται. Δηιάνειρα δὲ αἰσθομένη τὸ γεγονὸς ἐαυτὴν ἀνήρτησεν. Ἡρακλῆς δὲ ἐντειλάμενος Ὑλλφ, δς ἐκ Δηιανείρας ῆν αὐτῷ παῖς πρεσβύτερος, Ἰόλην ἀνδρωθέντα γῆμαι, παρα-

1 πυθομένη Ε, Argument of Sophocles, Trachiniae: πυνθανομένη R.

<sup>2</sup> μη ἐκείνην μαλλον αγαπήση Ε, Zenobius, Cent. i. 33: μη πάλιν ἐκείνην ἀγαπήση Argument of Sophocles, Trachiniae.

3 ταις άληθείαις Ε. Zenobius, Cent. i. 33: τη άληθεία Argu-

ment of Sophocles, Trachiniae.

4 ἀπὸ τῆς Βοιωτίας ΕΛ. The words are clearly corrupt. Various emendations have been proposed: ἀπὸ τῆς ἀκρωρείας Heyne: ἀπὸ τῆς παρωρείας Westermann: ἀπὸ τῆς ἀκροπολέως Wagner (comparing ii. 5. 8). We should perhaps read ἀπὸ τοῦ ἀκρωτηρίου, comparing ἀκρωτηρίω above. I have translated accordingly. Commelinus and Gale add the words εἰς τὴν Εὐβοῦκην θάλασσαν in brackets. This may possibly be the true reading. Compare Ovid, Metamorph. ix. 21 sq:

"Corripit Alcides, et terque quaterque rotatum Mittit in Euboicus tormento fortius undas."

Ovid is followed by the Vatican Mythographers ("in Euboicas projecit undas," "Euboico mari immersit"). See Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 21, 132 (First Vatican Mythographer, 58; Second Vatican Mythographer, 165). Hercher omits the words ἀπὸ τῆς Βοιωτίας and inserts the words εἰς τὴν θάλοσσαν, alleging the authority of the Argument to the Trachiniae of Sophocles, where, however, the words do not occur.

## THE LIBRARY, II. vii. 7

From him Deianira learned about Iole, and fearing that Hercules might love that damsel more than herself, she supposed that the spilt blood of Nessus was in truth a love-charm, and with it she smeared the tunic. So Hercules put it on and proceeded to offer sacrifice. But no sooner was the tunic warmed than the poison of the hydra began to corrode his skin; and on that he lifted Lichas by the feet, hurled him down from the headland, and tore off the tunic, which clung to his body, so that his flesh was torn away with it. In such a sad plight he was carried on shipboard to Trachis: and Deianira, on learning what had happened, hanged herself. But Hercules, after charging Hyllus his elder son by Deianira, to marry Iole when he came of age, proceeded to Mount

<sup>1</sup> That is, the "fine raiment" which Lichas had fetched from Trachis for the use of Hercules at the sacrifice.

<sup>2</sup> The reading is uncertain. See the critical note.

<sup>3</sup> Compare Diodorus Siculus, iv. 38. 3. According to Sophocles (*Trachiniae*, 930 sq.), Deianira stabbed herself with a sword. But hanging was the favourite mode of suicide adopted by Greek legendary heroines, as by Jocasta, Erigone, Phaedra, and Ocnone. See Apollodorus, i. 8. 3, i. 9. 27. iii. 5. 9, iii. 12. 6, iii. 13. 3, iii. 14. 7, Epitome, i. 19. It does

not seem to have been practised by men.

<sup>4</sup> For this dying charge of Herenles, see Sophocles, Trachiniae, 1216 sqq.; Ovid, Metamorph. ix. 278 sqq. It is remarkable that Herenles should be represented as so earnestly desiring that his concubine should become the wife of his eldest son by Deianira. In many polygamous tribes of Africa it is customary for the eldest son to inherit all his father's wives, except his own mother. See Folk-lore in the Old Testament, i. 541, note 3, ii. 280. Absalom's treatment of his father's concubines (2 Samuel, xvi. 21 sq.) suggests that a similar custom formerly obtained in Israel. I do not remember to have met with any other seeming trace of a similar practice in Greece.

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γενόμενος εἰς Οἴτην ὄρος (ἔστι δὲ τοῦτο Τραχινίων), ἐκεῖ πυρὰν ποιήσας ἐκέλευσεν¹ ἐπιβὰς² ὑφάπτειν. μηδενὸς δὲ τοῦτο πράττειν ἐθέλοντος, Ποίας παριὰν κατὰ ζήτησιν ποιμνίων ὑφῆψε. τούτω καὶ τὰ τόξα ἐδωρήσατο Ἡρακλῆς. καιομένης δὲ τῆς πυρᾶς λέγεται νέφος ὑποστὰν μετὰ βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι. ἐκεῦθεν³ δὲ τυχὰν ἀθανασίας καὶ διαλλαγεὶς Ἡρα τὴν

<sup>2</sup> ἐπιβὰs Argument of Sophocles, Trachiniae, Zenobius,

Cent. i. 33: ἐπιβάντος ΕΑ.

<sup>1</sup> εκέλευσεν Ε. Argument of Sophocles, Trachiniae, Zenobius, Cent. i. 33: ἐκέλευε Α.

<sup>&</sup>lt;sup>8</sup> ἐκεῖθεν Ε, and apparently all MSS.: ἔνθα Argument of Sophocles, Trachiniae. For ἐκεῖθεν we should perhaps read ἐκεῖ.

<sup>1</sup> For the death of Hereules on the pyre, see Sophocles, Trachiniae, 1191 sqq.: Diodorus Siculus, iv. 38. 3-8; Lucian, Hermotimus, 7; Ovid, Metamorph. ix. 229 sqq.; Hyginus. Fab. 36; Seneca, Hercules Octaens, 1483 sqq.; Servius, on Virgil, Aen. viii. 300; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 21, 132 (First Vatiean Mythographer, 58; Second Vatican Mythographer, 165). According to the usual account, it was not Poeas but his son Philoctetes who set a light to the pyre. So Diodorus Siculus (iv. 38. 4), Lucian (De morte Percgrini, 21), Ovid (Metamorph. ix. 233 sq.), Hyginus (Fab. 36), Seneca (Hercules Octaeus, 1485 sqq., 1727), and the Second Vatican Mythographer. According to a different and less famous version of the legend, Hercules was not burned to death on a pyre, but, tortured by the agony of the poisoned robe, which took fire in the sun, he flung himself into a neighbouring stream to ease his pain and was drowned. The waters of the stream have been hot ever since, and are called Thermopylae. See Nonnus, in Westermann's Mythographi Graeci, Appendix Narrationum, xxviii. 8; Tzetzes, Schol. on Lycophron, 50-51. Nonnus expressly says that the poisoned tunic took fire and burned Hercules. That it was thought to be kindled by exposure to the heat

## THE LIBRARY, H. vh. 7

Oeta, in the Trachinian territory, and there constructed a pyre, mounted it, and gave orders to kindle it. When no one would do so, Poeas, passing by to look for his flocks, set a light to it. On him Hercules bestowed his bow. While the pyre was burning, it is said that a cloud passed under Hercules and with a peal of thunder wafted him up to heaven. Thereafter he obtained immortality, and being reconciled to Hera he married her daughter

of the sun appears from the narrative of Hyginus (Fab. 36); compare Sophocles, Trachiniae, 684-704; Sencea, Hercules Octaeus, 485 sqq., 716 sqq. The waters of Thermopylae are steaming hot to this day. See Adonis, Attis, Osiris, 3rd ed. i. 210 sq. The Vatican Mythographers, perhaps through the blunder of a copyist, transfer the death of Hercules from

Mount Octa to Mount Etna.

<sup>2</sup> The ascension of Hercules to heaven in a cloud is described also by Zenobius (Cent. i. 33), who copies Apollodorus. In a more sceptical vein Diodorus Siculus (iv. 38. 4) relates that, as soon as a light was set to the pyre, a thunderstorm burst, and that when the friends of the hero came to collect his bones they could find none, and therefore supposed he had been translated to the gods. As to the traditional mode of Hercules's death, compare Alberuni's *India*, English ed. by E. C. Sachau, ii. 168: "Galenus says in his commentary to the apothegms of Hippocrates: 'It is generally known that Asclepius was raised to the angels in a column of fire, the like of which is also related with regard to Dionysos, Heracles, and others, who laboured for the benefit of mankind. People say that God did thus with them in order to destroy the mortal and carthly part of them by the fire, and afterwards to attract to himself the immortal part of them, and to raise their souls to heaven." So Lucian speaks of Hercules becoming a god in the burning pile on Mount Oeta, the human element in him, which he had inherited from his mortal mother, being purged away in the flames, while the divine element ascended pure and spotless to the gods. See Lucian, Hermotimus, 7. The notion that fire separates the immortal from the mortal element in man has already met us in Apollodorus. See i. 5. 4.

έκείνης θυγατέρα "Ηβην έγημεν, έξ ής αὐτῶ

παίδες 'Αλεξιάρης καὶ 'Ανίκητος έγένοντο.

- 'Ησαν δὲ παίδες αὐτῶ ἐκ μὲν τῶν Θεσπίου 1 θυγατέρων, Πρόκριδος μέν 'Αντιλέων καὶ Ίππεύς (ή πρεσβυτάτη γὰρ διδύμους ἐγέννησε), Πανόπης δε Θρεψίππας, Λύσης Εὐμήδης,2 . . . Κρέων, 'Επιλάϊδος 'Αστυάναξ, Κέρθης 'Ιόβης, Εὐρυβίας Πολύλαος, Πατροῦς ᾿Αρχέμαχος, Μηλίνης Λαομέδων, Κλυτίππης Εὐρύκαπυς, Εὐρύπυλος Εὐβώτης, 'Αγλαίης 'Αντιάδης, 'Ονήσιππος Χρυσ-ηίδος, 'Ορείης Λαομένης, Τέλης Λυσιδίκης, Έντελίδης Μενιππίδος,3 'Ανθίπης Ίπποδρόμος, Τελευταγόρας Εὐρυ . . . , Καπύλος 4 "Ιππωτος,5 Εύβοίας "Ολυμπος, Νίκης Νικόδρομος, 'Αργέλης Κλεόλαος, Έξόλης 'Ερύθρας, Ξανθίδος 'Ομόλιππος, Στρατονίκης "Ατρομος, Κελευστάνωρ" Ιφιδος,6 Λαοθόης "Αντιφος, " Αντιόπης 8 'Αλόπιος, 'Αστυβίης Καλαμήτιδος,<sup>9</sup> Φυληίδος Τίγασις, Αἰσ-χρηίδος Λευκώνης, 'Ανθείας . . . , Εὐρυπύλης 'Αρχέδικος, Δυνάστης 'Ερατοῦς,<sup>10</sup> 'Ασωπίδος <sup>11</sup>
  - <sup>1</sup> Θεσπίου Heyne, Westermann, Müller, Bekker, Hereher, Wagner: @corlov EA. See above, note on ii. 4, 9.

<sup>2</sup> Εὐμήδης R: εὐμίδης A: Εὐμείδης Heyne.

- 3 'Εντελίδης Μενιππίδος C. Keil: στεντεδίδης μενιππίδης Α.
- <sup>1</sup> Εὐρυ . . . , Καπύλος. The manuscripts (A) read εὐρυκάπυλος. Commelinus conjectured Εὐρύκης Πύλος, which is accepted by Heyne, Westermann, Müller (conjecturing Πύλης). Wagner conjectured Εὐρύτης.

 $^{6}$   $^{7}$ ππωτος  $^{6}$   $^{7}$   $^{1}$ ππότης Heyne:  $^{7}$   $^{1}$ ππόθοος Faber: Hercher.  $^{6}$   $^{7}$ Ιφιδος Heyne:  $^{7}$   $^{7}$ Γφις  $^{6}$ 

7 'Αντιφος Heyne: 'Αντίδος Α. 8 'Αντιόπης Heyne: 'Αντιώπης Α.

- <sup>9</sup> Καλαμήτιδος Heyne: κλααμήτιδος RRaC: κλαμήτιδος B: κάλης μήτιδος Commelinus: καλλιδημίδης Hereher.
  - 10 'Eρατοῦς Aegins: 'Ερατος A. 11 'Ασωπίδος Hevne: 'Ασωπίδης A.

## THE LIBRARY, II. vn. 7-8

Hebe, by whom he had sons, Alexiares and Anicetus.

And he had sons by the daughters of Thespius,<sup>2</sup> to wit: by Procris he had Antileon and Hippeus (for the eldest daughter bore twins); by Panope he had Threpsippas; by Lyse he had Eumedes; . . . . he had Creon; by Epilais he had Astyanax; by Certhe he had Iobes; by Eurybia he had Polylaus; by Patro he had Archemachus; by Meline he had Laomedon; by Clytippe he had Eurycapys; by Eubote he had Eurypylus; by Aglaia he had Antiades; by Chryseis he had Onesippus; by Oria he had Laomenes; by Lysidice he had Teles; by Menippis he had Entelides; by Anthippe he had Hippodromus; by Eury . . . he had Teleutagoras; by Hippo he had Capylus; by Euboea he had Olympus; by Nice he had Nicodromus; by Argele he had Cleolaus; by Exole he had Eurythras; by Xanthis he had Homolippus; by Stratonice he had Atromus; by Iphis he had Celeustanor; by Laothoe he had Antiphus; by Antiope he had Alopius; by Calametis he had Astybies; by Phyleis he had Tigasis, by Aeschreis he had Leucones; by Anthea . . . . ; by Eurypyle he had Archedicus ; by Erato he had Dynastes; by Asopis he had Mentor;

<sup>2</sup> A short list of the sons of Hercules is given by Hyginus, Fab. 162. As to the daughters of Thespius, see above, ii. 4. 10.

¹ On the marriage of Hercules with Hebe, see Homer, Od. xi. 692 sqq;; Hesiod, Theog. 950 sqq;; Pindar, Nem. i. 69 (104) sqq, x. 17 (30) sq., Isthm. iv. 59 (100); Euripides, Heraclidae, 915 sq.; Tzetzes, Schol. on Lycophron, 1349, 1350; Ovid, Metamorph. ix. 400 sq. According to Euripides (Heraclidae, 854 sqq.), at the battle which the Athenians fought with the Argives in defence of the Heraclids, two stars were seen shining brightly on the car of Iolaus, and the diviner interpreted them as Hercules and Hebe.

Μέντωρ, 'Ηώνης 'Αμήστριος, Τιφύσης Λυγκαΐος,1 Αλοκράτης 'Ολυμπούσης, Έλικωνίδος Φαλίας, 'Ησυχείης Οἰστρόβλης,2 Τερψικράτης Εὐρυόπης,3 Έλαχείας 4 Βουλεύς, 'Αντίμαχος Νικίππης, Πάτροκλος Πυρίππης, Νήφος Πραξιθέας, Λυσίππης Έράσιππος, Λυκοῦργος 5 Τοξικράτης, Βουκόλος Μάρσης, Λεύκιππος Εὐρυτέλης, Ίπποκράτης Ίππόζυγος. οὖτοι μὲν ἐκ τῶν Θεσπίου 6 θυγατέρων, ἐκ δὲ τῶν ἄλλων, Δηιανείρας  $<\mu$ èν> <sup>7</sup> τῆς Οἰνέως "Υλλος Κτήσιππος Γληνός 'Ονείτης, 8 έκ Μεγάρας δὲ τῆς Κρέοντος Θηρίμαχος Δηικόων Κρεοντιάδης, έξ 'Ομφάλης δὲ 'Αγέλαος, ὅθεν καὶ τὸ Κροίσου 9 γένος. Χαλκιόπης <δέ>10 της Εύρυ-

<sup>2</sup> Οἰστρόβλης L. Dindorf: οἰστρέβλης Α.

<sup>3</sup> Εὐρύωψ Heyne, Müller.

4 Exaxeías Heyne, Bekker: ¿xeuxeías A, Westermann.

Müller: Aoxías Hercher.

δ Λυκοῦργος Hercher, Wagner. The MSS. (A) add λύκιος, which Heyne proposed to omit. Westermann reads Λυκοῦργος\*, Λύκιος Τοξικράτης, supposing that the name of Lycurgus's mother is lost, and that Lycius was the son of Toxicrate. Müller edits the passage similarly. Bekker brackets Λύκιος.

6 Θεσπίου Aegius, Heyne, Westermann, Müller, Bekker, Hercher, Wagner: θεστίου Α. <sup>7</sup> μèν inserted by Heyne.

8 Γληνδς 'Ονείτης Gale: γληκιςονείτης Α: Γληνεύς 'Οδίτης Diodorus Siculus, iv. 37, 1,

<sup>9</sup> Κροίσου Aegins: κρησίου Α.

10 be inserted by Hereher.

<sup>1</sup> Λυγκαΐος A, Westermann: Λυγκεύς Heyne, Müller. Bekker, Hercher.

<sup>&</sup>lt;sup>1</sup> Compare Diodorus Siculus, iv. 37. 1.

<sup>&</sup>lt;sup>2</sup> Compare ii. 4. 11; Scholiast on Homer, Od. xi. 269, who agrees with Apollodorus as to the names of the children

by Eone he had Amestrius; by Tiphyse he had Lyncaeus; by Olympusa he had Halocrates; by Heliconis he had Phalias; by Hesychia he had Oestrobles; by Terpsicrate he had Euryopes; by Elachia he had Buleus; by Nicippe he had Antimachus; by Pyrippe he had Patroclus; by Praxithea he had Nephus; by Lysippe he had Erasippus; by Toxicrate he had Lycurgus; by Marse he had Bucolus; by Eurytele he had Leucippus; by Hippocrate he had Hippozygus. These he had by the daughters of Thespius. And he had sons by other women: by Deianira, daughter of Oeneus, he had Hyllus, Ctesippus, Glenus and Onites; 1 by Megara, daughter of Creon, he had Therimachus, Deicoon, and Creontiades; 2 by Omphale he had Agelaus,3 from whom the family of Croesus was descended; 4 by Chalciope, daughter

whom Hercules had by Megara. But other writers gave different lists. Dinias the Argive, for example, gave the three names mentioned by Apollodorus, but added to them Deion. See the Scholiast on Pindar, *Isthm.* v. 61 (104).

<sup>3</sup> Diodorns Siculus (iv. 31.8) and Ovid (Heroides, ix. 53 sq.) give Lamus as the name of the son whom Omphale bore to

Hereules.

According to Herodotus (i. 7) the dynasty which preceded that of Croesus on the throne of Sardes traced their descent from Alcaeus, the son of Hercules by a slave girl. It is a curious coincidence that Croesus, like his predecessor or ancestor Hercules, is said to have attempted to burn himself on a pyre when the Persians captured Sardes. See Bacchylides, iii. 24-62. The tradition is supported by the representation of the scene on a red-figured vase, which may have been painted about forty years after the capture of Sardes and the death or captivity of Croesus. See Baumeister, Denkmäler des klassischen Altertums, ii. 796, fig. 860. Compare Adonis, Attis, Osiris, 3rd ed. i. 174 sqq. The Hercules whom Greek tradition associated with Omphale was probably an Oriental deity identical with the Sandan of Tarsus. See Adonis, Attis, Osiris, i. 124 sqq.

πύλου 1 Θετταλός, Ἐπικάστης τῆς Αὐγέου 2 Θεστάλος, Παρθενόπης τῆς Στυμφάλου Εὐήρης, Αὔγης τῆς ᾿Αλεοῦ Τήλεφος, ᾿Αστυόχης τῆς Φύλαντος Τληπόλεμος, ᾿Αστυδαμείας τῆς ᾿Αμύντορος Κτή-

σιππος, Αὐτονόης τῆς Πειρέως Παλαίμων.

VIII. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς οἱ παίδες αὐτοῦ φυγόντες Εὐρυσθέα πρὸς Κήυκα παρεγένοντο. ὡς δὲ ἐκείνους ἐκδιδόναι λέγοντος Εὐρυσθέως καὶ πόλεμον ἀπειλοῦντος ἐδεδοίκεσαν, Γραχῖνα καταλιπόντες διὰ τῆς Ἑλλάδος ἔφυγον. διωκόμενοι δὲ ἦλθον εἰς ᾿Αθήνας, καὶ καθεσθέντες ἐπὶ τὸν ἐλέου βωμὸν ἤξίουν βοηθεῖσθαι. ᾿Αθηναῖοι δὲ οὐκ ἐκδιδόντες αὐτοὺς πρὸς τὸν Εὐρυσθέα πόλεμον ὑπέστησαν, καὶ τοὺς μὲν παῖδας αὐτοῦ ᾿Αλέξανδρον Ἰφιμέδοντα Εὐρύβιον Μέντορα Περιμήδην ἀπέκτειναν αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος καὶ πέτρας ἤδη παριππεύοντα Σκει-

<sup>2</sup> Αὐγέου Heyne: αἰγέου Α.

<sup>2</sup> See above, ii. 7. 6.

<sup>4</sup> Compare Scholiast on Aristophanes, Knights, 1151, who mentions that the Heraelids took refuge at the altar of Mercy. As to the altar of Mercy see below, iii. 7.1 note. Apollodorus has omitted a famous episode in the war which the Athenians waged with the Argives in defence of the children of Hercules. An oracle having declared that victory would rest with the

<sup>1</sup> Εὐρυπύλου Aegius : Εὐρυπύλη**s** Α.

<sup>&</sup>lt;sup>1</sup> See above, ii. 7. 4, and below, iii. 9. 1.

<sup>&</sup>lt;sup>3</sup> Ceyx, king of Trachis, who had given shelter and hospitality to Hereules. See above, ii. 7. 7. Compare Diodorus Sienlus, iv. 57, who agrees with Apollodorus as to the threats of Eurystheus and the consequent flight of the children of Hereules from Trachis to Athens. According to Hecataeus, quoted by Longinus (De sublimitate, 27), king Ceyx ordered them out of the country, pleading his powerlessness to protect them. Compare Pausanias, i. 32. 6.

of Eurypylus, he had Thettalus; by Epicaste, daughter of Augeas, he had Thestalus; by Parthenope, daughter of Stymphalus, he had Everes; by Auge, daughter of Aleus, he had Telephus; by Astyche, daughter of Phylas, he had Tlepolemus; by Astydamia, daughter of Amyntor, he had Ctesippus; by Autonoe, daughter of Pireus, he had Palaemon.

VIII. When Hercules had been translated to the gods, his sons fled from Eurystheus and came to Ceyx.<sup>3</sup> But when Eurystheus demanded their surrender and threatened war, they were afraid, and, quitting Trachis, fled through Greece. Being pursued, they came to Athens, and sitting down on the altar of Mercy, elaimed protection.<sup>4</sup> Refusing to surrender them, the Athenians bore the brunt of war with Eurystheus, and slew his sons, Alexander, Iphimedon, Eurybius, Mentor and Perimedes. Eurystheus himself fled in a chariot, but was pursued and slain by Hyllus just as he was driving past the

Athenians if a high-born maiden were sacrificed to Persephone, a voluntary victim was found in the person of Macaria, daughter of Hercules, who gave herself freely to die for Athens. See Euripides, Heraclidae, 406 sqq., 488 sqq.; Pausanias, i. 32. 6; Zenobius, Cent. ii. 61; Timaeus, Lexicon, s.v. Βάλλ' είς μακαρίαν; Scholiast on Plato, Hippias Major, p. 293 A; Scholiast on Aristophanes, I.c. The protection afforded by Athens to the suppliant Heraclids was a subject of patriotic pride to the Athenians. See Lysias, ii. 11-16; Isocrates, Panegyric, 15 and 16. The story was told by Pherecydes, who represented Demophon, son of Theseus, as the protector of the Heraclids at Athens. See Antoninus Liberalis, Transform. 33. In this he may have been followed by Euripides, who in his play on the subject introduces Demophon as king of Athens and champion of the Heraclids (Heraclidae, 111 sqq.). But, according to Pausanias (i. 32. 6), it was not Demophon but his father Theseus who received the refugees and declined to surrender them to Eurystheus.

ρωνίδας 1 κτείνει διώξας Υλλος, καὶ τὴν κεφαλὴν ἀποτεμων 'Αλκμήνη δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν αὐτοῦ.

1 Σκειρωνίδας Ε: χειρονίδας Α.

<sup>&</sup>lt;sup>1</sup> Traditions varied concerning the death and burial of Eurystheus. Diodorus Siculus (iv. 57. 6), in agreement with Apollodorus, says that all the sons of Enrystheus were slain in the battle, and that the king himself, fleeing in his chariot, was killed by Hyllus, son of Hercules. According to Pausanias (i. 44. 9), the tomb of Eurystheus was near the Scironian Rocks, where he had been killed by Iolaus (not Hyllus) as he was fleeing home after the battle. According to Euripides, he was captured by Iolaus at the Scironian Rocks and carried a prisoner to Alemena, who ordered him to execution, although the Athenians interceded for his life; and his body was buried before the sanctuary of Athena at Pallene, an Attic township situated between Athens and Marathon. See Euripides, Heraclidae, 843 sqq., 928 sqq., 1030 sqq. According to Strabo (viii. 6. 19, p. 377), Eurystheus marched against the Heraclids and Iolaus at Marathon; he fell in the battle, and his body was buried at Gargettus, but his head was cut off and buried separately in Tricorythus, under the high road, at the spring Macaria, and the place was hence called "the Head of Enrystheus." Thus Strabo lays the scene of the battle and of the death of Eurystheus at Marathon. Pausanias (i. 32. 6) we know that the spring Macaria, named after the heroine who sacrificed herself to gain the victory for the Heraelids, was at Marathon. The name seems to have been applied to the powerful subterranean springs which form a great marsh at the northern end of the plain of Marathon. The ancient high road, under which the head of Eurystheus was buried, and of which traces existed down to modern times, here ran between the marsh on the one hand and the steep slope of the mountain on the other. At the northern end of the narrow defile thus formed by the marsh and the mountain stands the modern village of Kato-Souli, which is proved by inscriptions to have occupied the site of the ancient Tricorythus. See W. M. Leake, The Demi of Athens, 2nd ed. (London, 1841), pp. 95 sq., and my commentary on Pausanias, vol. ii. pp. 432, 439 sq. But Pallene.

### THE LIBRARY, II. vin. 1

Scironian cliffs; and Hyllus cut off his head and gave it to Alemena; and she gouged out his eyes with weaving-pins.<sup>1</sup>

at or near which, according to Euripides, the body of Eurystheus was buried, lay some eighteen miles or so away at the northern foot of Mount Hymettus, in the gap which divides the high and steep mountains of Pentelicus and Hymettus from each other. That gap, forming the only gateway into the plain of Athens from the north east, was strategically very important, and hence was naturally the scene of various battles, legendary or historical. Gargettus, where, according to Strabo, confirmed by Hesychius and Stephanus Byzantius (s.v. Γαργηττός), the headless trunk of Eurystheus was interred, seems to have lain on the opposite side of the gap, near the foot of Pentelicus, where a small modern village, Garito, apparently preserves the ancient name. See W. M. Leake, op. cit. pp. 26 sqq., 44-47; Karten von Attika, Erläuternder Text, Heft II. von A. Milchhoefer (Berlin, 1883), pp. 35 (who differs as to the site of Gargettus); Guides-Joanne, Grèce, par B. Haussoullier, i. (Paris, 1896), pp. 204 sq. Thus the statements of Euripides and Strabo about the place where the body of Eurystheus was buried may be reconciled if we suppose that it was interred at Gargettus facing over against Pallene, which lay on the opposite or southern side of the gap between Pentelicus and Hymettus. For the battles said to have been fought at various times in this important pass, see Herodotus, i. 62 sq.; Aristotle, Constitution of Athens, 15, with Sir J. E. Sandys's note; Plutarch, Theseus, 13; Scholiast on Euripides, Hippolytus, 35.

The statement of Apollodorus that Hyllus killed Eurystheus and brought his head to Alemena, who gouged out his eyes with weaving pins, is repeated by Zenobius (Cent. ii. 61), who probably here, as so often, simply copied our author without acknowledgment. According to Pindar (Pyth. ix. 79 (137) sqq., with the Scholia), the slayer of Eurystheus was not Hyllus but Iolaus: and this seems to have been the

common tradition.

Can we explain the curious tradition that the severed head and body of the foeman Eurystheus were buried separately many miles apart, and both of them in passes strategically important? According to Euripides (Heraclidae, 1026 sqq.),

2 `Απολομένου δὲ Εὐρυσθέως ἐπὶ Πελοπόννησον ἢλθον οἱ Ἡρακλεῖδαι, καὶ πάσας εἶλον τὰς πόλεις. ἐνιαυτοῦ δὲ αὐτοῖς ἐν τῆ καθόδω διαγενομένου

Eurystheus, before being killed by the order of Alcmena, announced to the Athenians that, in gratitude for their merciful, though fruitless, intercession with Alemena, he would still, after his death, lying beneath the sod, be a friend and saviour to Athens, but a stern foe to the descendants of the Heraclids-that is, to the Argives and Spartans, both of whom traced the blood of their kings to Hercules. Further, he bade the Athenians not to pour libations or shed blood on his grave, for even without such offerings he would in death benefit them and injure their enemies, whom he would drive home, defeated, from the borders of Attica. From this it would seem that the ghost of Eurystheus was supposed to guard Attica against invasion; hence we can understand why his body should be divided in two and the severed parts buried in different passes by which enemies might march into the country, because in this way the ghost might reasonably be expected to do double duty as a sentinel or spiritual ontpost in two important places at the same time. Similarly the dead Oedipus in his grave at Athens was believed to protect the country and ensure its welfare. See Sophocles, Oedipus Coloneus, 576 sqq., 1518-1534, 1760-1765; Aristides, Or. xlvi. vol. ii. p. 230, ed. G. Dindorf. So Orestes, in gratitude for his acquittal at Athens, is represented by Aeschylus as promising that even when he is in his grave he will prevent any Argive leader from marching against Attica. See Aeschylns, Eumenides, 732 (762) sqq. And Euripides makes Hector declare that the foreigners who had fought in defence of Troy were "no small security to the eity "even when "they had fallen and were lying in their heaped-up graves." See Euripides, Rhesus, 413-415. These examples show that in the opinion of the Greeks the ghosts even of foreigners could serve as gnardian spirits of a country to which they were attached by ties of gratitude or affection; for in each of the cases I have cited the dead man who was thought to protect either Attica or Troy was a stranger from a strange land. Some of the Scythians in antiquity used to cut off the heads of their enemies and stick them on poles

### THE LIBRARY, II. VIII. 2

After Eurystheus had perished, the Heraclids came to attack Peloponnese and they captured all the cities.<sup>1</sup> When a year had elapsed from their

over the chimneys of their houses, where the skulls were supposed to act as watchmen or guardians, perhaps by repelling any foul fiends that might attempt to enter the dwelling by coming down the chimney. See Herodotus, iv. 103. So tribes in Borneo, who make a practice of cutting off the heads of their enemies and garnishing their houses with these trophies, imagine that they can propitiate the spirits of their dead foes and convert them into friends and protectors by addressing the skulls in endearing language and offering them food. See Spirits of the Corn and of the Wild, i. 294 sqq. The references in Greek legend to men who habitually relieved strangers of their heads, which they added to their collection of skulls, may point to the former existence among the Greeks of a practice of collecting human skulls for the purpose of securing the ghostly protection of their late owners. See notes on ii. 5. 11 (Antaeus), ii. 7. 7 (Cycnus). Compare Epitome, ii. 5 (Oenomaus); note on i. 7. 8 (Evenus). <sup>1</sup> For the first attempted invasion of the Peloponnese by the Heraclids or sons of Hercules, see Diodorus Siculus, iv. 58. 1-4. The invasion is commonly spoken of as a return, because, though their father Hercules had been born at Thebes in Boeotia, he regarded Mycenae and Tiryns, the kingdom of his forefathers, as his true home. The word (κάθοδος) here employed by Apollodorus is regularly applied by Greek writers to the return of exiles from banishment. and in particular to the return of the Heraclids. See, for example, Strabo, viii. 3. 30, p. 354, viii. 4, 1, p. 359, viii. 5, 5, p. 365, viii. 6. 10, p. 372, viii. 7. 1, p. 383, viii. 8. 5, p. 389, ix. 1. 7, p. 392, x. 2. 6, p. 451, xiii. 1. 3, p. 582, xiv. 2. 6, p. 653; Pausanias, iv. 3. 3, v. 6. 3. The corresponding verbs, κατέρ- $\chi$ εσθαι, "to return from exile," and κατάγειν, "to bring back from exile," are both used by Apollodorus in these senses. See ii. 7. 2 and 3, ii. 8. 2 and 5, iii. 10. 5. The final return of the Heraclids, in conjunction with the Dorians, to the Peloponnese is dated by Thucydides (i. 12. 3) in the eightieth year after the capture of Troy; according to Pausanias (iv. 3. 3), it occurred two generations after that event, which tallies fairly with the estimate of Thucydides. Velleius

φθορὰ¹ πᾶσαν Πελοπόννησον κατέσχε, καὶ ταύτην γενέσθαι χρησμός διὰ τοὺς Ἡρακλείδας ἐδήλου· πρὸ γὰρ τοῦ δέοντος αὐτοὺς κατελθεῖν. ὅθεν ἀπολιπόντες Πελοπόννησον άνεχώρησαν 2 είς Μαραθῶνα κἀκεῖ κατώκουν. Τληπόλεμος οὖν κτείνας ούχ έκὼν Λικύμνιον (τῆ βακτηρία γὰρ αὐτοῦ θεράποντα τη πλήσσοντος ὑπέδραμε) πρὶν ἐξελθεῖν αὐτοὺς 4 ἐκ Πελοποννήσου, φεύγων μετ' οὐκ ολίγων ήκεν εἰς Ῥόδον, κἀκεῖ κατώκει. "Υλλος δὲ την μεν Ἰόλην κατὰ τὰς τοῦ πατρὸς ἐντολὰς 5 έγημε, τὴν δὲ κάθοδον ἐζήτει τοῖς Ἡρακλείδαις κατεργάσασθαι. διὸ παραγενόμενος εἰς Δελφοὺς επυνθάνετο πως αν κατέλθοιεν. δ δε θεος έφησε 6 περιμείναντας τον τρίτον καρπον κατέρχεσθαι. νομίσας δὲ "Υλλος τρίτον καρπὸν λέγεσθαι τὴν τριετίαν, τοσοῦτον περιμείνας χρόνον σὺν τῷ στρατῷ κατήει . . . τοῦ Ἡρακλέους τ ἐπὶ Πελοπόννησον, Γισαμενού του 'Ορέστου βασιλεύοντος

2 ἀνεχώρησαν ΕRRa, O in margin: ἦλθον BC.

4 αὐτοὺς Heyne : αὐτὸν A.

Patereulus (i. 2. 1) agrees with Thueydides as to the date, and adds for our further satisfaction that the return took place one hundred and twenty years after Hereules had been promoted to the rank of deity.

<sup>1</sup> Diodorus Siculus says nothing of this return of the Heraclids to Attica after the plague, but he records (iv. 58, 3

<sup>1</sup> διαγενομένου φθορά Wagner : γενομένου φθορά Ε : γενομένης φθοράς Α.

<sup>3</sup> θεράποντα Faber: θεραπεύοντα Α.

<sup>5</sup> τὰς... ἐντολὰς R: ἐντολὴν Α. 6 ἔφησε A: ἔχρησε Mendelssohn.

<sup>&</sup>lt;sup>7</sup> κατήει . . . τοῦ Ἡρακλέους. The lacuna was indicated by Heyne. Faber proposed to read κατῆγε τοὺς Ἡρακλέους. See the exegetical note.

## THE LIBRARY, II. viii. 2

return, a plague visited the whole of Peloponnese; and an oracle declared that this happened on account of the Heraclids, because they had returned before the proper time. Hence they quitted Peloponnese and retired to Marathon and dwelt there. 1 Now before they came out of Peloponnese, Tlepolemus had killed Licymnius inadvertently; for while he was beating a servant with his stick Licymnius ran in between; so he fled with not a few, and came to Rhodes, and dwelt there.2 But Hyllus married Iole according to his father's commands, and sought to effect the return of the Heraclids. So he went to Delphi and inquired how they should return; and the god said that they should await the third crop before returning. But Hyllus supposed that the third crop signified three years; and having waited that time he returned with his army <sup>3</sup>... of Hercules to Peloponnese, when Tisamenus, son of

sq.) that, after their defeat and the death of Hyllus at the Isthmus, they retired to Tricorythus and stayed there for fifty years. We have seen (above, p. 278, note on ii. 8. 1) that Tricorythus was situated at the northern end of

the plain of Marathon.

<sup>2</sup> For the homicide and exile of Tlepolemus, see Homer, II. ii. 653-670, with the Scholiast on 662; Pindar, Olymp. vit. 27 (50) sqq.; Strabo, xiv. 2.6, p. 653; Diodorus Siculus, iv. 58. According to Pindar, the homicide was apparently not accidental, but committed in a fit of anger with a staff of

olive-wood.

<sup>3</sup> He was met by a Peloponnesian army at the Isthmus of Corinth and there defeated and slain in single combat by Echemus, king of Tegea. Then, in virtue of a treaty which they had concluded with their adversaries, the Heraclids retreated to Attica and did not attempt the invasion of Peloponnese again for fifty years. See Diodorus Siculus, iv. 58.1-5; Pansanias, viii. 5.1. These events may have been recorded by Apollodorus in the lacuna which follows.

Πελοποννησίων. καὶ γενομένης πάλιν μάχης νικῶσι Πελοποννήσιοι καὶ ᾿Αριστόμαχος θνήσκει. ἐπεὶ δὲ ἠνδρώθησαν οἱ [Κλεοδαίου] ¹ παῖδες, ἐχρῶντο περὶ καθόδου. τοῦ θεοῦ δὲ εἰπόντος ὅ τι καὶ τὸ πρότερον, Τήμενος ἢτιᾶτο λέγων τούτω πεισθέντας ² ἀτυχῆσαι. ὁ δὲ θεὸς ἀνείλε τῶν ἀτυχημάτων αὐτοὺς αἰτίους εἶναι· τοὺς γὰρ χρησμοὺς οὐ συμβάλλειν. λέγειν γὰρ οὐ γῆς ἀλλὰ γενεᾶς καρπὸν τρίτον, καὶ στενυγρὰν τὴν εὐρυγάστορα, δεξιὰν κατὰ τὸν Ἰσθμὸν ἔχοντι τὴν θάλασσαν.³ ταῦτα Τήμενος ἀκούσας ἡτοίμαζε τὸν

1 Κλεοδαίου Gale, bracketed by Westermann and Müller, but not by Bekker, Hercher, and Wagner: κλεολάου Α.

We should perhaps read 'Αριστομάχου.

<sup>2</sup> πεισθέντας conjectured by Commelinus, preferred by Gale; πεισθέντα Heyne, Westermann, Müller, Bekker, Hercher, apparently following the MSS. Wagner's note πεισθέντας A seems to be a mistake for πεισθέντα A.

" στενυγράν την εθρυγάστορα, δεξιάν κατά τον 'Ισθμον έχουτι την θάλασσαν Heyne, Bekker, Hereher: στενυγρόν τον την εθρυγάστορα δεξιάν κατά τον 'Ισθμον έχοντα την θάλασσαν Wag-

ner, which I cannot construc.

<sup>1</sup> Pausanias at first dated the return of the Heraelids in the reign of this king (ii. 18. 7, iii. 1. 5; compare iv. 3. 3),

but he afterwards retracted this opinion (viii. 5.1).

<sup>&</sup>lt;sup>2</sup> This Aristomachus was a son of Cleodaeus (Pansanias, ii. 7. 6), who was a son of Hyllus (Pansanias, iii. 15. 10), who was a son of Herenles (Pansanias, i. 35. 8). Aristomachus was the father of Aristodemus, Temenus, and Cresphontes (Pansanias, ii. 18. 7, viii. 5. 6). of whom Temenus and Cresphontes led the Herachids and Dorians in their final invasion and conquest of Peloponnese (Pansanias, ii. 18. 7, v. 3. 5 sq., v. 4. 1, viii. 5. 6, x. 38. 10). Compare Herodotus, vi. 52, who indicates the descent of Aristodemus from Heroules concisely by speaking of "Aristodemus, the son of

## THE LIBRARY, IL VIII. 2

Orestes, was reigning over the Peloponnesians. And in another battle the Peloponnesians were victorious, and Aristomachus was slain. But when the sons of Cleodaeus were grown to man's estate, they inquired of the oracle concerning their return. And the god having given the same answer as before, Temenus blamed him, saying that when they had obeyed the oracle they had been unfortunate. But the god retorted that they were themselves to blame for their misfortunes, for they did not understand the oracles, seeing that by "the third crop" he meant, not a crop of the earth, but a crop of a generation, and that by the narrows he meant the broad-bellied sea on the right of the Isthmus. On hearing that.

Aristomachus, the son of Cleodaeus, the son of Hyllus." Thus, according to the traditional genealogy, the conquerors of the Peloponnese were great-great-grandsons of Hercules. With regard to Aristomachus, the father of the conquerors, Pausanias says (ii. 7. 6) that he missed his chance of returning to Peloponnese through mistaking the meaning of the oracle. The reference seems to be to the oracle about "the narrows," which is reported by Apollodorus (see below, note 4).

<sup>3</sup> As Heyne pointed out, the name Cleodaeus here is almost certainly wrong, whether we suppose the mistake to have been made by Apollodorus himself or by a copyist. For Cleodaeus was the father of Aristomachus, whose death in battle Apollodorus has just recorded; and, as the sequel clearly proves, the reference is here not to the brothers but to the sons of Aristomachus, namely, Temenus and Cresphontes, the conquerors of the Peloponnese. Compare the

preceding note.

<sup>4</sup> The oracle was recorded and derided by the cynical philosopher Oenomaus, who, having been deceived by what purported to be a revelation of the deity, made it his business to expose the whole oracular machinery to the ridicule and contempt of the public. This he did in a work entitled On Oracles, or the Exposure of Quacks, of which Eusebius has preserved some extracts. From one of these (Eusebius,

στρατόν, καὶ ναῦς ἐπήξατο <sup>1</sup> τῆς Λοκρίδος ἔνθα νῦν ἀπ' ἐκείνου ὁ τόπος Ναύπακτος λέγεται. ἐκεί δ' ὄντος τοῦ στρατεύματος 'Αριστόδημος κεραυνωθεὶς ἀπέθανε, παίδας καταλιπὼν ἐξ 'Αργείας τῆς Αὐτεσίωνος διδύμους, Εὐρυσθένη καὶ Προκλέα. 3 συνέβη δὲ καὶ τὸν στρατὸν ἐν Ναυπάκτω συμφορᾶ περιπεσεῖν. ἐφάνη γὰρ αὐτοῖς μάντις χρησμούς λέγων καὶ ἐνθεάζων, ὃν ἐνόμισαν μάγον εἶναι ἐπὶ λύμη τοῦ στρατοῦ πρὸς Πελοποννησίων ἀπεσταλμένον. τοῦτον βαλὼν ἀκοντίω 'Ιππότης ὁ Φύλαντος τοῦ 'Αντιόχου τοῦ 'Ηρακλέους τυχὼν ἀπέκτεινεν. οὕτως δὲ γενομένου τούτου τὸ μὲν ναυτικὸν διαφθαρεισῶν τῶν νεῶν ἀπώλετο, τὸ δὲ πεζὸν ἠτύχησε λιμῷ, καὶ διελύθη τὸ στράτευμα. χρωμένου δὲ περὶ τῆς συμφορᾶς Τημένου, καὶ τοῦ θεοῦ διὰ τοῦ μάντεως γενέσθαι ταῦτα λέγοντος, καὶ κελεύοντος φυγαδεῦσαι δέκα ἔτη τὸν ἀνελόντα καὶ χρήσασθαι ἡγεμόνι τῷ τριοφθάλμως, τὸν μὲν 'Ιππότην ἐφυγάδευσαν, τὸν δὲ τριόφθαλ-

1 ἐπήξατο Aegius: ἐπάσσετο A.

Praeparatio Evangelii, v. 20) we learn that when Aristomachus applied to the oracle, he was answered, "The gods declare victory to thee by the way of the narrows" (Νίαην σοι φαίνουσι θεοι δι' ὁδοῖο στενόγρων). This the inquirer understood to mean "by the Isthmus of Corinth," and on that understanding the Heraclids attempted to enter Peloponnese by the Isthmus, but were defeated. Being taxed with deception, the god explained that when he said "the narrows" he really meant "the broads," that is, the sea at the mouth of the Gulf of Corinth. Compare K. O. Müller, Die Dorier², i. 58 sq., who would restore the "retort courteons" of the oracle in two jambic lines as follows:—

γενεᾶς γάρ, οὐ γῆς καρπὸν ἐξεῖπον τρίτον και τὴν στενυγρὰν αὖ τὸν εὐρυγάστορα
— ἔχοντα κατὰ τὸν Ἰσθμὸν δεξιάν.

Temenus made ready the army and built ships in Locris where the place is now named Naupactus from that,1 While the army was there, Aristodemus was killed by a thunderbolt,2 leaving twin sons, Eurysthenes and Procles, by Argia, daughter of Autesion.3 And it chanced that a calamity also befell the army at Naupactus. For there appeared to them a soothsaver reciting oracles in a fine frenzy, whom they took for a magician sent by the Peloponnesians to be the ruin of the army. So Hippotes, son of Phylas, son of Antiochus, son of Hercules, threw a javelin at him, and hit and killed him.4 In consequence of that, the naval force perished with the destruction of the fleet, and the land force suffered from famine, and the army disbanded. When Temenus inquired of the oracle concerning this calamity, the god said that these things were done by the soothsayer 5 and he ordered him to banish the slayer for ten years and to take for his guide the Three-eved One. So they banished Hippotes, and sought for the Three-Eyed One. And

<sup>1</sup> Naupactus means "ship-built." Compare Strabo, ix. 4. 7:

Pansanias, iv. 26. I, x. 38. 10.

<sup>2</sup> Aristodemus was a son of Aristomachus and brother of Temenus and Cresphontes, the conquerors of the Peloponnese (Pausanias, ii. 18. 7). Some said he was shot by Apollo at Delphi for not consulting the oracle, but others said he was murdered by the children of Pylades and Electra (Pausanias, iii. 1. 6). Apollodorus clearly adopts the former of these two accounts: the rationalistic Pausanias preferred the latter.

<sup>3</sup> Compare Herodotus, vi. 52.

<sup>4</sup> The soothsayer was Carnus, an Acarnanian; the Dorians continued to propitiate the soul of the murdered seer after his death. See Pausanias, iii. 13. 4; Conon, Narrationes, 26; Scholiast on Theocritus, v. 83.

<sup>5</sup> That is, by the angry spirit of the murdered man.
<sup>6</sup> With this and what follows compare Pausanias, v. 3. 5 sq.; Suidas, s.v. Τριδφθαλμος; and as to Oxylus, compare Strabo, viii. 3. 33, p. 357. Pausanias calls Oxylus the son of Haemon.

μον ἐζήτουν. καὶ περιτυγχάνουσιν Ὀξύλφ τῷ ᾿Ανδραίμονος, ἐφ' ἵππου καθημένφ¹ μονοφθάλμου² (τὸν γὰρ ἕτερον τῶν ὀφθαλμῶν ἐκκέκοπτο ³ τόξφ). ἐπὶ φόνφ γὰρ οὕτος φυγὼν εἰς Ἦλιν, ἐκεῖθεν εἰς Αἰτωλίαν ἐνιαυτοῦ διελθόντος ἐπανήρχετο. συμβαλόντες οῦν τὸν χρησμόν, τοῦτον ἡγεμόνα ποιοῦνται. καὶ συμβαλόντες τοῖς πολεμίοις καὶ τῷ πεζῷ καὶ τῷ ναυτικῷ προτεροῦσι στρατῷ, καὶ Τισαμενὸν κτείνουσι τὸν Ὀρέστου. θνήσκουσι δὲ συμμαχοῦντες αὐτοῖς οἱ Αἰγιμίου παῖδες, Πάμφυλος καὶ Δύμας.

'Επειδη <δε> ἐκράτησαν Πελοποννήσου, τρεῖς ἱδρύσαντο βωμοὺς πατρώου Διός, καὶ ἐπὶ τούτων ἔθυσαν, καὶ ἐκληροῦντο τὰς πόλεις. πρώτη μὲν οὖν λῆξις 'Αργος, δευτέρα <δε⟩ Λακεδαίμων, τρίτη δὲ Μεσσήνη. κομισάντων δὲ ὑδρίαν ὕδατος, ἔδοξε ψῆφον βαλεῖν ἔκαστον. Τήμενος οὖν καὶ οἱ 'Αριστοδήμου παίδες Προκλῆς καὶ Εὐρυσθένης ἔβαλον λίθους, Κρεσφόντης δὲ βουλόμενος Μεσσήνην λαχεῖν γῆς ἐνέβαλε βῶλον. ταύτης δὲ διαλυθείσης ἔδει τοὺς δύο κλήρους ἀναφανῆναι. ἐλκυσθείσης δὲ πρώτης <sup>4</sup> μὲν τῆς Τημένου, δευτέρας δὲ τῆς τῶν 'Αριστοδήμου παίδων, Μεσσήνην

1 καθημένφ Aegius: καθημένου Α.

3 ἐκκέκοπτο Gale, Heyne, for ἐκέκοπτο: ἐξεκέκοπτο Hereher. But on the omission of the augment, see Jelf, Greek Grammar 4. i. 169, Obs. 4. Τρώτης Aegius: πρώτου Α.

<sup>&</sup>lt;sup>2</sup> μονοφθάλμου, Frazer (compare Pausanias, v. 3.5; Suidas, s.v. Τριόφθαλμος); μονοφθάλμφ Wagner and previous editors, following apparently the MSS.

## THE LIBRARY, II, VIII, 3-4

they chanced to light on Oxylus, son of Andraemon, a man sitting on a one-eyed horse (its other eye having been knocked out with an arrow); for he had fled to Elis on account of a murder, and was now returning from there to Aetolia after the lapse of a year.1 So guessing the purport of the oracle, they made him their guide. And having engaged the enemy they got the better of him both by land and sea, and slew Tisamenus, son of Orestes.2 Their allies, Pamphylus and Dymas, the sons of Aegimius, also

fell in the fight.

When they had made themselves masters of Peloponnese, they set up three altars of Paternal Zeus, and sacrificed upon them, and cast lots for the cities. So the first drawing was for Argos, the second for Lacedaemon, and the third for Messene. And they brought a pitcher of water, and resolved that each should cast in a lot. Now Temenus and the two sons of Aristodemus, Procles and Eurysthenes, threw stones; But Cresphontes, wishing to have Messene allotted to him, threw in a clod of earth. As the clod was dissolved in the water, it could not be but that the other two lots should turn up. The lot of Temenus having been drawn first, and that of the sons of Aristodemus second, Cresphontes got

a year, see note on ii. 5. 11.

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<sup>&</sup>lt;sup>1</sup> The homicide is said to have been accidental; according to one account, the victim was the homicide's brother. See Pausanias, v. 3. 7. As to the banishment of a murderer for

<sup>&</sup>lt;sup>2</sup> Pausanias gives a different account of the death of Tisamenus. He says that, being expelled from Lacedaemon and Argos by the returning Heraclids, king Tisamenus led an army to Achaia and there fell in a battle with the Ionians, who then inhabited that district of Greece. See Pausanias, ii. 18, 8, vii. 1. 7 sq.

5 έλαβε 1 Κρεσφόντης. ἐπὶ δὲ τοῖς βωμοῖς οἶς ἔθυσαν εὖρον σημεῖα κείμενα οἱ μὲν λαχόντες Αργος φρῦνον, οἱ δὲ Λακεδαίμονα 2 δράκοντα, οἱ δὲ Μεσσήνην ἀλώπεκα. περὶ δὲ τῶν σημείων ἔλεγον οἱ μάντεις, τοῖς μὲν τὸν φρῦνον καταλαβοῦσιν 3 ἐπὶ τῆς πόλεως μένειν ἄμεινον (μὴ γὰρ ἔχειν ἀλκὴν πορευόμενον τὸ θηρίον), τοὺς δὲ δράκοντα καταλαβόντας δεινοὺς ἐπιόντας ἔλεγον ἔσεσθαι, τοὺς

δὲ τὴν ἀλώπεκα δολίους.

Τήμενος μὲν οὖν παραπεμπόμενος τοὺς παίδας ᾿Αγέλαον καὶ Εὐρύπυλον καὶ Καλλίαν, τῷ θυγατρὶ προσανεῖχεν Ὑρνηθοῖ καὶ τῷ ταύτης ἀνδρὶ Δηιφόντη. ὅθεν οἱ παίδες πείθουσὶ τινας ⁴ ἐπὶ μισθῷ τὸν πατέρα αὐτῶν φονεῦσαι. γενομένου δὲ τοῦ φόνου τὴν βασιλείαν ὁ στρατὸς ἔχειν ἐδικαίωσεν Ὑρνηθὼ καὶ Δηιφόντην. ⁵ Κρεσφόντης δὲ οὐ πολὺν Μεσσήνης βασιλεύσας χρόνον μετὰ δύο παίδων φονευθεὶς ἀπέθανε. Πολυφόντης δὲ ἐβασίλευσεν, αὐτῶν ⁶ τῶν Ἡρακλειδῶν ὑπάρχων, καὶ τὴν τοῦ

1 ἔλαχε Hercher.

2 λακεδαίμονα Ε: λακεδαίμονα λαχόντες Α.

<sup>3</sup> καταλαβοῦσιν Ε. According to Heyne, the MSS. have

καταβαλοῦσι.

5 'Υρνηθώ και Δηιφόντην Heyne: ύρνηθοί και δηιφόντη Α.

6 αὐτὸς Faber: καὶ αὐτὸς Hercher.

<sup>&</sup>lt;sup>4</sup> τινας Faber, Westermann, Hercher, Wagner: τιτάνας A, Bekker. Heyne conjectured Τιτανίους from Τιτάνη or Τίτανα, a town near Sicyon. See Pausanias, ii. 11. 3-ii. 12. 1; Stephanus Byzantius, s.v. Τίτανα, who recognizes the adjective Τιτάνιος.

<sup>&</sup>lt;sup>1</sup> As to the drawing of the lots, and the stratagem by which Cresphontes secured Messenia for himself, see Polyaenus, *Strateg.* i. 6; Pausanias, iv. 3. 4 sq. Sophocles alludes to the stratagem (*Ajax*, 1283 sqq., with the Scholiast on 1285).

## THE LIBRARY, II. viii. 4-5

Messene.¹ And on the altars on which they sacrificed they found signs lying: for they who got Argos by the lot found a toad; those who got Lacedaemon found a serpent; and those who got Messene found a fox.² As to these signs the seers said that those who found the toad had better stay in the city (seeing that the animal has no strength when it walks); that those who found the serpent would be terrible in attack, and that those who found the fox would be wilv.

Now Temenus, passing over his sons Agelaus, Eurypylus, and Callias, favoured his daughter Hyrnetho and her husband Deiphontes; hence his sons hired some fellows to murder their father.<sup>3</sup> On the perpetration of the murder the army decided that the kingdom belonged to Hyrnetho<sup>4</sup> and Deiphontes. Cresphontes had not long reigned over Messene when he was murdered with two of his sons; <sup>5</sup> and Polyphontes, one of the true Heraclids, came to the

<sup>3</sup> Compare Pausanias, ii. 19. 1, ii. 28. 2 sqq., who agrees as to the names of Hyrnetho and her husband Deiphontes, but differs as to the sons of Temenus, whom he calls Cisus, Cerynes

Phalces, and Agraeus.

<sup>4</sup> The grave of Hyrnetho was shown at Argos, but she is said to have been accidentally killed by her brother Phalces near Epidaurus, and long afterwards she was worshipped in a sacred grove of olives and other trees on the place of her death. See Pausanias, ii. 23. 3, ii. 28. 3-7

5 Compare Pausanias, iv 3. 7.

<sup>&</sup>lt;sup>2</sup> In the famous paintings by Polygnotus at Delphi, the painter depicted Menelaus, king of Sparta, with the device of a serpent on his shield. See Pausanias, x. 26. 3. The great Messenian hero Aristomenes is said to have escaped by the help of a fox from the pit into which he had been thrown by the Lacedaemonians. See Pausanias, iv. 18. 6 sq. I do not remember to have met with any evidence, other than that of Apollodorus, as to the association of the toad with Argos.

φονευθέντος γυναϊκα Μερόπην ἄκουσαν ἔλαβεν. άνηρέθη δὲ καὶ οὖτος. τρίτον γὰρ ἔχουσα παῖδα Μερόπη καλούμενον Αἴπυτον εδωκε τω έαυτης πατρί τρέφειν. οὖτος ἀνδρωθεὶς καὶ κρύφα κατελθων έκτεινε Πολυφόντην καὶ τὴν πατρώαν βασιλείαν ἀπέλαβεν.

1 Αἴπυτον Heyne: αἴγυπτον Α.

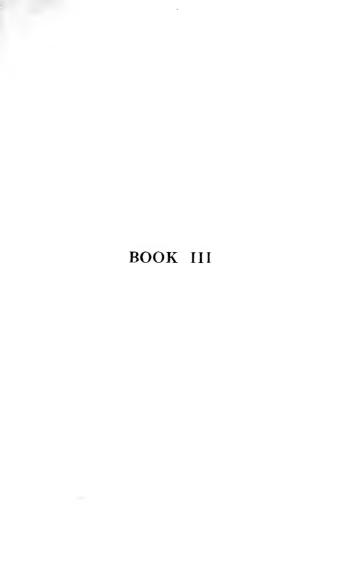
Compare Hyginus, Fab. 137.
 Compare Pausanias, iv. 3, 7 sq. (who does not name Polyphontes); Hyginus, Fab. 184. According to Hyginus,

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throne and took to wife, against her will, Merope, the wife of the murdered man.<sup>1</sup> But he too was slain. For Merope had a third son, called Aepytus, whom she gave to her own father to bring up. When he was come to manhood he secretly returned, killed Polyphontes, and recovered the kingdom of his fathers.<sup>2</sup>

the name of the son of Cresphontes who survived to avenge his father's murder was Telephon. This story of Merope, Aepytus, and Polyphontes is the theme of Matthew Arnold's tragedy *Merope*, an imitation of the antique.





Ι. Ἐπεὶ δὲ τὸ Ἰνάχειον διερχόμενοι γένος τοὺς ἀπὸ Βήλου μέχρι τῶν Ἡρακλειδῶν δεδηλώκαμεν, ἐχομένως λέγωμεν καὶ τὰ περὶ ᾿Αγήνορος. ὡς γὰρ ἡμῖν λέλεκται, δύο Λιβύη ἐγέννησε παῖδας ἐκ Ποσειδῶνος, Βῆλον καὶ ᾿Αγήνορα. Βῆλος μὲν οὖν βασιλεύων Αἰγυπτίων τοὺς προειρημένους ἐγέννησεν, ᾿Αγήνωρ δὲ παραγενόμενος εἰς τὴν Φοινίκην ¹ γαμεῖ Τηλέφασσαν καὶ τεκνοῦ θυγατέρα μὲν Εὐρώπην, παῖδας δὲ Κάδμον καὶ Φοίνικα καὶ Κίλικα. τινὲς δὲ Εὐρώπην οὐκ ᾿Αγήνορος

1 Φοινίκην Emperius, Bekker, Hercher, Wagner: εὐρώπην Α, Westermann, Müller, who brackets the clause παραγενόμενος εἰς Εὐρώπην.

<sup>&</sup>lt;sup>1</sup> See above, ii. 1. 4.

<sup>&</sup>lt;sup>2</sup> The ancients were not agreed as to the genealogies of these mythical ancestors of the Phoenicians, Cilicians, and Thebans. See the Scholiast on Apollonius Rhodius, Argon. ii. 178, iii. 1186. Among the authorities whose divergent views are reported in these passages by the Scholiast are Hesiod, Pherecydes, Aselepiades, and Antimachus. Mosehus (ii. 40 and 42) agrees with Apollodorus that the mother of Europa was Telephassa, but differs from him as to her father (see below). According to Hyginus (Fab. 6 and 178), the mother who bore Cadmus and Europa to Agenor was not Telephassa but Argiope. According to Euripides, Agenor had three sons, Cilix, Phoenix, and Thasus. See Scholiast on Euripides, Phoenissae, 6. Pausanias agrees with regard to Thasus, saying that the natives of Thasos were Phoenicians by descent and traced their origin to this Thasus, son of

# BOOK III

I. Having now run over the family of Inachus and described them from Belus down to the Heraclids, we have next to speak of the house of Agenor. For as I have said, Libya had by Poseidon two sons, Belus and Agenor. Now Belus reigned over the Egyptians and begat the aforesaid sons; but Agenor went to Phoenicia, married Telephassa, and begat a daughter Europa and three sons, Cadmus, Phoenix, and Cilix.<sup>2</sup> But some say that Europa was a daughter

Agenor (Pausanias, v. 25, 12). In saying this, Pausanias followed Herodotus, who tells us that the Phoenician colonists of Thasos discovered wonderful gold mines there, which the historian had visited (Herodotus, vi. 46 sq.), and that they had founded a sanctuary of Hercules in the island (ii. 44). Herodotus also (vii. 91) represents Cilix as a son of the Phoenician Agenor, and he tells us (iv. 147) that Cadmus, son of Agenor, left a Phoenician colony in the island of Thera. Diodorus Siculus reports (v. 59. 2 sq.) that Cadmus, son of Agenor, planted a Phoenician colony in Rhodes, and that the descendants of the colonists continued to hold the hereditary priesthood of Poseidon, whose worship had been instituted by Cadmus. He mentions also that in the sanctuary of Athena at Lindus, in Rhodes, there was a tripod of ancient style bearing a Phoenician inscription. The statement has been confirmed in recent years by the discovery of the official record of the temple of Lindian Athena in Rhodes. For in this record, engraved on a marble slab, there occurs the following entry: "Cadmus (dedicated) a bronze tripod engraved with Phoenician letters, as Polyzalus relates in the fourth book of the histories." See Chr. Blinkenberg, La

άλλὰ Φοίνικος λέγουσι. ταύτης Ζεὺς ἐρασθείς,1 †ρόδου ἀποπλέων,² ταῦρος χειροήθης γενόμενος, ἐπιβιβασθεῖσαν διὰ τῆς θαλάσσης ἐκόμισεν εἰς Κρήτην. ή δέ, έκει συνευνασθέντος αὐτῆ Διός, έγέννησε Μίνωα Σαρπηδόνα 'Ραδάμανθυν' καθ' "Ομηρον δέ Σαρπηδών έκ Διὸς καὶ Λαοδαμείας της Βελλεροφόντου. ἀφανοῦς δὲ Εὐρώπης γενο-μένης ὁ πατηρ αὐτης ᾿Αγήνωρ ἐπὶ ζήτησιν ἐξέ-πεμψε τοὺς παίδας, εἰπὼν μη πρότερον ἀναστρέ-φειν πρὶν ὰν ἐξεύρωσιν Εὐρώπην. συνεξηλθε δὲ έπὶ τὴν ζήτησιν αὐτῆς Τηλέφασσα ἡ μήτηρ καὶ

1 έρασθείς. In the MSS, there follow the words πίπτει διὰ της θαλάσσης, which, as Heyne says, seem to have arisen through confusion with the following ἐπιβιβασθείσαν διὰ της θαλάσσης.

<sup>2</sup> δόδου ἀποπλέων apparently corrupt, omitted by Heyne, Bekker, Hercher: 'Ρόδου ἀποπλέων Westermann: δόδου ἀποπνέων Sevinus: κρόκου ἀποπνέων Clavier (comparing Scholiast on Homer, Il. xii. 292, ήλλαξεν έαυτον είς ταθρον και από του στόματος κρόκον έπνει): ἐκ ῥόδων οτ ἐκ ῥοδῶνος ἀφελών Wagner (comparing Moschus, ii, 70).

Chronique du Temple Lindien (Copenhagen, 1912), p. 324. However, from such legends all that we can safely infer is that the Greeks traced a blood relationship between the Phoenicians and Cilicians, and recognised a Phoenician element in some of the Greek islands and parts of the mainland. If Europa was, as seems possible, a personification of the moon in the shape of a cow (see The Dying God, p. 88), we might perhaps interpret the quest of the sons of Agenor for their lost sister as a mythical description of Phoenician mariners steering westward towards the moon which they saw with her silver horns setting in the sca.

<sup>1</sup> Europa was a daughter of Phoenix, according to Homer (*II.* xiv. 321 sq.), Bacchylides (xvi. 29 sqq. p. 376, ed. Jebb), and Moschus (ii. 7). So, too, the Scholiast on Homer (Il. xii. 292) calls Europa a daughter of Phoenix. The Scholiast on Plato (Timaeus, p. 24 E) speaks of Europa as a daughter of

not of Agenor but of Phoenix.<sup>1</sup> Zeus loved her, and turning himself into a tame bull, he mounted her on his back and conveyed her through the sea to Crete.<sup>2</sup> There Zeus bedded with her, and she bore Minos, Sarpedon, and Rhadamanthys; <sup>3</sup> but according to Homer, Sarpedon was a son of Zeus by Laodamia, daughter of Bellerophon.<sup>4</sup> On the disappearance of Europa her father Agenor sent out his sons in search of her, telling them not to return until they had found Europa. With them her mother, Telephassa, and Thasus, son of Poseidon, or

Agenor, or of Phoenix, or of Tityus. Some said that Cadmus also was a son, not of Agenor, but of Phoenix (Scholiast on

Apollonius Rhodius, Argon. iii. 1186).

<sup>2</sup> Compare Moschus, ii. 77 sqq.; Scholiast on Homer, Il. xii. 292; Diodorus Siculus, v. 78. 1; Lucian, Dial. Marin. xv.; id. De dea Syria, 4; Ovid, Metamorph. ii. 836 sqq.; id. Fasti, v. 603 sqq.; Hyginus, Fab. 178; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 47, 100 (First Vatican Mythographer, 148; Second Vatican Mythographer, 76). The connexion which the myth of Zeus and Europa indicates between Phoenicia and Crete receives a certain confirmation from the worship at Gaza of a god called Marnas, who was popularly identified with the Cretan Zeus. His name was thought to be derived from a Cretan word marna, meaning "maiden"; so that, as Mr. G. F. Hill has pointed out, marnas might signify "young man." The city is also said to have been called Minoa, after Minos. See Stephanus Byzantius, s.v. Γάζα. The worship of Marnas, "the Cretan Zeus," persisted at Gaza till 402 A.D., when it was finally suppressed and his sanctuary, the Marneion, destroyed. See Mark the Deacon's Life of Porphyry, Bishop of Gaza, 64-71, pp. 73-82, G. F. Hill's translation (Oxford, 1913). From this work (ch. 19, p. 24) we learn that Marnas was regarded as the lord of rain, and that prayer and sacrifice were offered to him in time of drought. As to the god and his relation to Crete, see G. F. Hill's introduction to his translation, pp. xxxii.-xxxviii.

<sup>3</sup> Compare Scholiast on Homer, Il. xii. 292; Hyginus,

Fab. 178. 4 Homer, Il. ii. 198 sq.

Θάσος ό Ποσειδώνος, ώς δὲ Φερεκύδης φησὶ Κίλικος. <sup>1</sup> ώς δὲ πᾶσαν ποιούμενοι ζήτησιν εὐρεῖν ἦσαν Εὐρώπην ἀδύνατοι, τὴν εἰς οἶκον ἀνακομιδὴν ἀπογνόντες ἄλλος ἀλλαχοῦ κατψκησαν, <sup>2</sup> Φοῖνιξ μὲν ἐν Φοινίκη, <sup>3</sup> Κίλιξ δὲ Φοινίκης πλησίον, καὶ <sup>4</sup> πᾶσαν τὴν ὑφ' ἐαυτοῦ κειμένην χώραν ποταμῷ σύνεγγυς Πυράμῳ Κιλικίαν ἐκάλεσε. <sup>5</sup> Κάδμος δὲ καὶ Τηλέφασσα ἐν Θράκη κατώκησαν. ὁμοίως δὲ καὶ Θάσος ἐν Θράκη <sup>6</sup> κτίσας πόλιν Θάσον κατώκησεν.

Εὐρώπην δὲ γήμας 'Αστέριος ' ὁ Κρητῶν δυνάστης τοὺς ἐκ ταύτης παίδας ἔτρεφεν. οἱ δὲ ώς ἐτελειώθησαν, πρὸς ἀλλήλους ἐστασίασαν ἴσχουσι γὰρ ἔρωτα παιδὸς ὃς ἐκαλεῖτο Μίλητος, 'Απόλλωνος δὲ ἦν καὶ 'Αρείας τῆς Κλεόχου. τοῦ δὲ παιδὸς πρὸς Σαρπηδόνα μᾶλλον οἰκείως ἔχοντος πολεμήσας Μίνως ἐπροτέρησεν. οἱ δὲ φεύ-

 $^6$   $\dot{\epsilon}\nu$  <  $\nu\dot{\eta}\sigma\varphi$  πρδς  $\tau\hat{\eta}$  > Θράκη Heyne. This gives the sense

<sup>1</sup> Κίλικος Heyne: κιλίκιος Α.

<sup>&</sup>lt;sup>2</sup> κατώκησαν RaO: κατώκισαν Α.

<sup>3</sup> έν Φοινίκη Bekker, Hercher, Wagner: φοινίκην Α.

<sup>4</sup> δs καὶ Hercher.

<sup>5</sup> καὶ πᾶσαν τὴν ὑφ' ἐαυτοῦ κειμένην χώραν ποταμῷ σύνεγγυς Πυράμφ Κιλικίαν ἐκάλεσε Heyne, Westermann, Müller, Bekker. This seems to be the reading of all the MSS. Wagner nlters the passage as follows: καὶ πᾶσαν τὴν κειμένην χώραν ποταμῷ σύνεγγυς Πυράμφ Κιλικίαν ἀφ' ἐαντοῦ ἐκάλεσε, "And he called all the country near the river Pyramus after himself Cilicia." But with this rearrangement the words κειμένην χώραν become ungrammatical as they stand, and to restore the grammar they must be transposed and placed after Πυράμφ, so as to read: καὶ πᾶσαν τὴν ποταμῷ σύνεγγυς Πυράμφ κειμένην χώραν ἀφ' ἐαυτοῦ Κιλικίαν ἐκάλεσε. Hereher simply omits ὑφ' ἐαυτοῦ, which is equally fatal to the grammar. It is better to keep the MS. reading, which gives an unobjectionable sense.

according to Pherecydes, of Cilix,1 went forth in search of her. But when, after diligent search, they could not find Europa, they gave up the thought of returning home, and took up their abode in divers places; Phoenix settled in Phoenicia; Cilix settled near Phoenicia, and all the country subject to himself near the river Pyramus he called Cilicia; and Cadmus and Telephassa took up their abode in Thrace and in like manner Thasus founded a city Thasus in an island off Thrace and dwelt there.2

Now Asterius, prince of the Cretans, married Europa and brought up her children.<sup>3</sup> But when they were grown up, they quarrelled with each other; for they loved a boy called Miletus, son of Apollo by Aria, daughter of Cleochus. As the boy was more friendly to Sarpedon, Minos went to war and had the better of it, and the others fled.

<sup>1</sup> According to some writers, Thasus was a son of Agenor.

See above, note on p. 296.

<sup>2</sup> Apollodorus probably meant to say that Thasus colonized the island of Thasos. The text may be corrupt. See Critical Note. For the traces of the Phoenicians in Thasos, see above, note on p. 296.

<sup>3</sup> Compare Scholiast on Homer, Il. xii. 292; Diodorus Siculus, iv. 60. 3 (who calls the king Asterius). On the place of Asterion or Asterius in Cretan mythology, see A. B. Cook,

Zeus, i. 543 sag.

4 With the following legend of the foundation of Miletus compare Antoninus Liberalis, Transform. 30; Pausanias, vii. 2. 5; Scholiast on Apollonius Rhodius, Argon, i. 186,

required. I have translated accordingly. Hercher as usual

cuts the difficulty by omitting εν Θράκη.

<sup>7 &#</sup>x27;Aστέρισς Wagner (referring to Diodorus Siculus, 'v. 60. 3): 'Αστερίων Α, Heyne, Westermann, Müller, Bekker, Hercher.

γουσι, καὶ Μίλητος μὲν Καρία προσσχών ι ἐκεῖ πόλιν ἀφ' έαυτοῦ ἔκτισε Μίλητον, Σαρπηδών δὲ συμμαχήσας Κίλικι πρὸς Λυκίους ἔχοντι πό-λεμον, ἐπὶ μέρει ² τῆς χώρας, Λυκίας ἐβασίλευσε. καὶ αὐτῷ δίδωσι Ζεὺς ἐπὶ τρεῖς γενεὰς ζῆν. ἔνιοι δὲ αὐτοὺς 3 ἐρασθηναι λέγουσιν ἀτυμνίου τοῦ Διὸς καὶ Κασσιεπείας, καὶ διὰ τοῦτον στασιάσαι. 'Ραδάμανθυς δὲ τοῖς νησιώταις νομοθετῶν, αὖθις φυγὼν εἰς Βοιωτίαν 'Αλκμήνην γαμεῖ, καὶ μεταλλάξας ἐν "Αιδου μετὰ Μίνωος δικάζει. Μίνως δὲ Κρήτην κατοικών έγραψε νόμους, και γήμας Πασιφάην την Ήλίου καὶ Περσηίδος, ώς <δέ>4 'Ασκληπιάδης φησί, Κρήτην την 'Αστερίου θυγατέρα, παίδας μεν ετέκνωσε Κατρέα Δευκαλίωνα Γλαῦκον 'Ανδρόγεων, θυγατέρας δὲ 'Ακάλλην Ξενοδίκην 'Αριάδνην Φαίδραν, ἐκ Παρείας δὲ νύμφης Εὐρυμέδοντα Νηφαλίωνα Χρύσην Φιλόλαον, ἐκ δὲ Δεξιθέας Εὐξάνθιον.

'Αστερίου 5 δὲ ἄπαιδος ἀποθανόντος Μίνως βασιλεύειν θέλων Κρήτης ἐκωλύετο. φήσας δὲ παρά θεών την βασιλείαν είληφέναι, τοῦ πιστευ-

<sup>5</sup> 'Aστερίου A, Wagner: 'Αστερίωνος Heyne, Westermann, Müller, Bekker, Hercher.

<sup>3</sup> See above, ii. 4. 11 note.

<sup>1</sup> προσσχών Heyne: προσχών A.

<sup>&</sup>lt;sup>2</sup> μέρει Ĥeyne : μέρη Α. <sup>3</sup> αὐτοὺς Wagner : αὐτὸν Α. <sup>4</sup> δè inserted by Müller.

<sup>&</sup>lt;sup>1</sup> Compare Herodotus, i. 173; Diodorus Siculus, v. 79. 3; Strabo, xii. 8. 5, p. 573; Pausanias, vii. 3. 7. Sarpedon was worshipped as a hero in Lycia. See W. Dittenberger, Orientis Graeci Inscriptiones Selectae, No. 552 (vol. ii. p. 231).

<sup>&</sup>lt;sup>2</sup> Compare Diodorns Siculus, v. 79. 1 sq.

<sup>&</sup>lt;sup>4</sup> Daughter of the Sun; compare Apollonius Rhodius,

# THE LIBRARY, III. 1. 2-3

Miletus landed in Caria and there founded a city which he called Miletus after himself; and Sarpedon allied himself with Cilix, who was at war with the Lycians, and having stipulated for a share of the country, he became king of Lycia.1 And Zeus granted him to live for three generations. But some say that they loved Atymnius, the son of Zeus and Cassiepea, and that it was about him that they quarrelled. Rhadamanthys legislated for the islanders2 but afterwards he fled to Boeotia and married Alcmena<sup>3</sup>; and since his departure from the world he acts as judge in Hades along with Minos. Minos, residing in Crete, passed laws, and married Pasiphae, daughter of the Sun 4 and Perseis; but Asclepiades says that his wife was Crete, daughter of Asterius. He begat sons, to wit, Catreus, Deucalion, Glaucus, and Androgeus: and daughters, to wit, Acalle, Xenodice, Ariadne, Phaedra; and by a nymph Paria he had Eurymedon, Nephalion, Chryses, and Philolaus; and by Dexithea he had Euxanthius.

Asterius dying childless, Minos wished to reign over Crete, but his claim was opposed. So he alleged that he had received the kingdom from the gods,

Argon. iii. 999; Pausanias, iii. 26. 1, v. 25. 9; Antoninus Liberalis, Transform. 41; Mythographi Graeci, ed. Westermann, Appendix Narrationum, p. 379; Ovid, Metamorph. ix. 736. Pausanias interpreted Pasiphae as the moon (iii. 26. 1), and this interpretation has been adopted by some modern scholars. The Cretan traditions concerning the marriage of Minos and Pasiphae seem to point to a ritual marriage performed every eight years at Cnossus by the king and queen as representatives respectively of the Sun and Moon. See The Dying God, pp. 70 sqq.; A. B. Cook, Zeus, i. 521 sqq. (who holds that Europa was originally a Cretan Earthgoddess responsible for the vegetation of the year).

θηναι χάριν ἔφη, ὅ τι αν εὕξηται, γενέσθαι. καὶ Ποσειδωνι θύων ηὕξατο ταῦρον ἀναφανῆναι ἐκ τῶν βυθων, καταθύσειν ὑποσχόμενος τὸν φανέντα. τοῦ δὲ Ποσειδώνος ταθρον ἀνέντος αὐτῷ διαπρεπή την βασιλείαν παρέλαβε, τον δε ταθρον είς τὰ βουκόλια πέμψας ἔθυσεν ἔτερον. [θαλασσοκρατήσας δὲ πρώτος πασῶν τῶν νήσων σχεδὸν ἐπῆρξεν.] <sup>1</sup> ὀργισθεὶς δὲ αὐτῷ Ποσειδῶν ὅτι μὴ κατέθυσε τὸν ταῦρον, τοῦτον μὲν ἐξηγρίωσε, Πασιφάην δὲ ἐλθεῖν εἰς ἐπιθυμίαν αὐτοῦ παρεσκεύασεν. ή δε έρασθείσα τοῦ ταύρου συνεργον λαμβάνει Δαίδαλον, δς ην αρχιτέκτων, πεφευγώς έξ 'Αθηνων έπὶ φόνω. οὖτος ξυλίνην βοῦν ἐπὶ τροχῶν κατασκευάσας, καὶ ταύτην λαβών καὶ 2 κοιλάνας ἔνδοθεν,3 ἐκδείρας τε βοῦν τὴν δορὰν περιέρραψε, καὶ θεὶς ἐν ιντερ εἴθιστο ὁ ταῦρος λειμῶνι βόσκεσθαι, τὴν Πασιφάην ἐνεβίβασεν. έλθων δε ό ταυρος ως άληθινη βοί συνηλθεν. ή δὲ ᾿Αστέριον ἐγέννησε τὸν κληθέντα Μινώταυρον. ούτος είχε ταύρου πρόσωπον, τὰ δὲ λοιπὰ ἀνδρός. Μίνως δὲ ἐν τῷ λαβυρίνθῳ κατά τινας χρησμοὺς κατακλείσας αὐτὸν ἐφύλαττεν. ἢν δὲ ὁ λαβύρινθος, ὃν Δαίδαλος κατεσκεύασεν, οἴκημα καμ-

<sup>2</sup> λαβών και Heyne, Westermann, Müller: βαλών ESA, Wagner: βαλών και Bekker. <sup>3</sup> ἔνδοθεν ES: ἔσωθεν Α.

 $<sup>^{-1}</sup>$  θαλασσοκρατήσας . . . .  $\epsilon$ πῆρξεν omitted by Hercher. The words seem out of place here. But they occur in S as well as E. .  $\epsilon$ πῆρξεν ES:  $\delta$ πῆρξεν A.

<sup>&</sup>lt;sup>1</sup> Compare Diodorus Siculus, iv. 77. 2; J. Tzetzes, Chiliades, i. 479 sqq. (who seems to follow Apollodorus); Lactantius Placidus, on Statius, Theb. v. 431, according to whom the bull was sent, in answer to Minos's prayer, not by Poseidon but by Jupiter (Zeus).

# THE LIBRARY, III. 1, 3-4

and in proof of it he said that whatever he prayed for would be done. And in sacrificing to Poseidon he prayed that a bull might appear from the depths, promising to sacrifice it when it appeared. Poseidon did send him up a fine bull, and Minos obtained the kingdom, but he sent the bull to the herds and sacrificed another.1 Being the first to obtain the dominion of the sea, he extended his rule over almost all the islands.2 But angry at him for not sacrificing the bull, Poseidon made the animal savage, and contrived that Pasiphae should conceive a passion for it.3 In her love for the bull she found an accomplice in Daedalus, an architect, who had been banished from Athens for murder.4 He constructed a wooden cow on wheels, took it, hollowed it out in the inside, sewed it up in the hide of a cow which he had skinned, and set it in the meadow in which the bull used to graze. Then he introduced Pasiphae into it; and the bull came and coupled with it, as if it were a real cow. And she gave birth to Asterius, who was called the Minotaur. He had the face of a bull, but the rest of him was human; and Minos, in compliance with certain oracles, shut him up and guarded him in the Labyrinth. Now the Labyrinth which Daedalus constructed was a chamber "that

<sup>2</sup> Compare Herodotus, i. 171; Thucydides, i. 4 and 8.

4 See below, iii, 15, 8.

<sup>&</sup>quot;Here Apollodorus seems to be following Euripides, who in a fragment of his drama, The Cretans, introduces Pasiphae excusing herself on the ground that her passion for the bull was a form of madness inflicted on her by Poseidon as a punishment for the impiety of her husband Minos, who had broken his vow by not sacrificing the bull to the sea-god. See W. Schubart und U. von Wilamowitz-Moellendorff, Griechische Dichterfragmente, ii. (Berlin, 1907), pp. 74 sq.

παῖς πολυπλόκοις πλανῶν τὴν ἔξοδον. τὰ μὲν οὖν περὶ Μινωταύρου καὶ ἀνδρόγεω καὶ Φαίδρας καὶ ἀριάδνης ἐν τοῖς περὶ Θησέως ὕστερον

έρουμεν.

Ι΄. Κατρέως δὲ τοῦ Μίνωος 'Αερόπη καὶ Κλυμένη καὶ 'Απημοσύνη καὶ 'Αλθαιμένης υἰὸς γίνονται. χρωμένω δὲ Κατρεῖ περὶ καταστροφῆς τοῦ βίου ὁ θεὸς ἔφη ὑπὸ ἑνὸς τῶν τέκνων ¹ τεθνήξεσθαι. Κατρεὺς μὲν οὖν ἀπεκρύβετο τοὺς χρησμούς, 'Αλθαιμένης δὲ ἀκούσας, καὶ δείσας μὴ φονεὺς γένηται τοῦ πατρός, ἄρας ἐκ Κρήτης μετὰ τῆς ἀδελφῆς 'Απημοσύνης προσίσχει τινὶ τόπω τῆς 'Ρόδου, καὶ κατασχών Κρητινίαν ² ἀνόμασεν. ἀναβὰς δὲ ἐπὶ τὸ 'Αταβύριον καλούμενον ὄρος ἐθεάσατο τὰς πέριξ νήσους, κατιδών δὲ καὶ Κρήτην, καὶ τῶν πατρώων ὑπομνησθεὶς θεῶν, ίδρύετο βωμὸν 'Αταβυρίου Διός. μετ' οὐ πολὺ δὲ τῆς

<sup>1</sup> τέκνων R : παίδων Α.

<sup>&</sup>lt;sup>2</sup> κρητινίαν R, Hercher, Wagner: κρατινίαν A: Κρητηνίαν Heyne, Westermann, Müller, Bekker (compare Stephanus Byzantius, s.v. Κρητηνία).

¹ In the Greek original these words are seemingly a quotation from a poem, probably a tragedy—perhaps Sophocles's tragedy Daedalus, of which a few fragments survive. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 167 sq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. i. pp. 110 sqq. As to the Minotaur and the labyrinth, compare Diodorus Siculus, iv. 77. 1-5; Plutarch, Theseus, 15 sqq.; Hyginus, Fub. 40; Lactantius Placidus, on Statius, Achill. 192. As to the loves of Pasiphae and the bull, see also Scholiast on Euripides, Hippolytus, 887; J. Tzetzes, Chiliades, i. 479 sqq.; Virgil, Ecl. vi. 45 sqq.; Ovid, Ars Amator. i. 289 sqq.

with its tangled windings perplexed the outward way." 1 The story of the Minotaur, and Androgeus, and Phaedra, and Ariadne, I will tell hereafter in

my account of Theseus.2

II. But Catreus, son of Minos, had three daughters, Aerope, Clymene, and Apemosyne, and a son, Althaemenes.<sup>3</sup> When Catreus inquired of the oracle how his life should end, the god said that he would die by the hand of one of his children. Now Catreus hid the oracles, but Althaemenes heard of them, and fearing to be his father's murderer, he set out from Crete with his sister Apemosyne, and put in at a place in Rhodes, and having taken possession of it he called it Cretinia. And having ascended the mountain called Atabyrium, he beheld the islands round about; and descrying Crete also and calling to mind the gods of his fathers he founded an altar of Atabyrian Zeus.<sup>4</sup> But not long afterwards he

<sup>3</sup> The tragic story of the involuntary parricide of Althaemenes is similarly told by Diodorus Siculus, v. 59. 1-4, who says that this murderer of his father and of his sister was

afterwards worshipped as a hero in Rhodes.

As to Atabyrian Zeus and his sanctuary on Mount Atabyrium, Atabyrum, or Atabyris, the highest mountain in Rhodes, see Pindar, Olymp. vii. 87 (159) sq.; Polybius, vii. 27. 7, ed. L. Dindorf; Appian, Bell. Mithridat. 26; Strabo, xiv. 2. 12, p. 655; Diodorus Siculus, v. 59. 2; Lactantius, Divin. Institut. i. 22. Diodorus Siculus tells us that the sanctuary, crowning a lofty peak, was highly venerated down to his own time, and that the island of Crete was visible from it in the distance. Some rude remains of the temple, built of grey limestone, still exist on a summit a little lower than the highest. See H. F. Tozer, The Islands of the Aegean (Oxford, 1890), pp. 220 sq.; Cecil Torr, Rhodes in Ancient Times, (Cambridge, 1885), pp. 1, 75. Atabyrian Zeus would seem to have been worshipped in the form of a bull; for it is said that there were bronze images of cattle on the mountain, which bellowed

άδελφης αὐτόχειρ ἐγένετο. Έρμης γὰρ αὐτης έρασθείς, ώς φεύγουσαν αὐτὴν καταλαβείν οὐκ ήδύνατο (περιήν γὰρ αὐτοῦ τῷ τάχει τῶν ποδῶν), κατά της όδου βύρσας υπέστρωσε νεοδάρτους,1 έφ' αίς 2 ολισθοῦσα, ηνίκα ἀπὸ τῆς κρήνης 4 έπανήει, φθείρεται. καὶ τῷ ἀδελφῷ μηνύει τὸ γεγονός ὁ δὲ σκῆψιν νομίσας εἶναι τὸν θεόν, λὰξ 2 ἐνθορὼν ἀπέκτεινεν. ᾿Αερόπην δὲ καὶ Κλυμένην Κατρεύς Ναυπλίω δίδωσιν είς άλλοδαπας ήπείρους ἀπεμπολησαι. τούτων 'Αερόπην μεν έγημε Πλεισθένης καὶ παίδας Αγαμέμνονα καὶ Μενέλαον ἐτέκνωσε, Κλυμένην δὲ γαμεῖ Ναύπλιος, καὶ τέκνων πατηρ γίνεται Οἴακος καὶ Παλαμήδους. Κατρεὺς δὲ ὕστερον γήρα κατεχόμενος ἐπόθει τὴν βασιλείαν Αλθαιμένει τῷ παιδὶ παραδοῦναι, καὶ διὰ τοῦτο ἢλθεν εἰς Ῥόδον. άποβάς δὲ τῆς νεως σὺν τοῖς ἥρωσι 6 κατά τινα της νήσου τόπον έρημον ηλαύνετο ύπο των βουκόλων, ληστάς έμβεβληκέναι δοκούντων καὶ μὴ δυναμένων ακούσαι λέγοντος αὐτοῦ τὴν αλήθειαν διὰ τὴν κραυγὴν τῶν κυνῶν, ἀλλὰ βαλλόντων

1 νεοδάρτους ΕΒ: νεοδάρτας Α.

δλισθοῦσα Ε : ὀλισθήσασα Α.

5 ετέκνωσε ΕRRa : έτεκε Α.

6 Kpŋσl Bekker.

<sup>&</sup>lt;sup>2</sup> αῖς Heyne, Hercher: α΄ς ΕΑ, Westermann, Müller, Bekker, Wagner.

<sup>4</sup> κρήνης Hercher, Wagner: κρήτης ΕΑ.

when some evil was about to befall the state, and small bronze figures of bulls are still sometimes found on the mountain. See J. Tzetzes, *Chiliades*, iv. 390 sqq.; Scholiast on Pindar, *Olymp*, vii. 87 (159); Cecil Torr, op. cit. p. 76, with plate 4. Further, we know from Greek inscriptions found in

## THE LIBRARY, III. 11. 1-2

became the murderer of his sister. For Hermes loved her, and as she fled from him and he could not catch her, because she excelled him in speed of foot, he spread fresh hides on the path, on which, returning from the spring, she slipped and so was deflowered. She revealed to her brother what had happened, but he, deeming the god a mere pretext, kicked her to death. And Catreus gave Aerope and Clymene to Nauplius to sell into foreign lands; and of these two Aerope became the wife of Plisthenes, who begat Agamemnon and Menelaus; and Clymene became the wife of Nauplius, who became the father of Oeax and Palamedes. But afterwards in the grip of old age Catreus yearned to transmit the kingdom to his son Althaemenes, and went for that purpose to Rhodes. And having landed from the ship with the heroes at a desert place of the island, he was chased by the cowherds, who imagined that they were pirates on a raid. He told them the truth, but they could not hear him for the barking of the dogs, and while they pelted him Althaemenes arrived

the island that there was a religious association which took its name of The Atabyriasts from the deity; and one of these inscriptions (No. 31) records a dedication of oxen or bulls (τους βους) to the god. See Inscriptiones Graecae Insularum Rhodi, Chalces, Carpathi, cum Saro Casi, ed. F. Hiller de Gaertringen (Berlin, 1895), Nos. 31, 161, 891. The oxen so dedicated were probably bronze images of the animals, such as are found in the island, though Dittenberger thought that they were live oxen destined for sacrifice. See his paper, De sacris Rhodiorum Commentatio altera (Halle, 1887), pp. viii. sq. The worship of Atabyrian Zens may well have been of Phoenician origin, for we have seen that there was a Phoenician colony in Rhodes (see above, iii. 1. 1 note), and the name Atabyrian is believed to be Semitic, equivalent to the Hebrew Tabor. See Encyclopaedia Biblica, s.v. "Tabor," vol. iii. col. 4881 sqq. Compare A. B. Cook, Zeus, i. 642 sqq.

κάκείνων, παραγενόμενος 'Αλθαιμένης άκοντίσας ἀπέκτεινεν άγνοῶν Κατρέα. μαθῶν δὲ ὕστερον τὸ γεγονός, εὐξάμενος ὑπὸ χάσματος ἐκρύβη.

τὸ γεγονός, εὐξάμενος ὑπὸ χάσματος ἐκρύβη.

ΙΙΙ. Δευκαλίωνι δὲ ἐγένοντο Ἰδομενεύς τε καὶ Κρήτη καὶ νόθος Μόλος. Γλαῦκος δὲ ἔτι νήπιος ὑπάρχων, μῦν διώκων εἰς μέλιτος πίθον πεσὼν ἀπέθανεν. ἀφανοῦς δὲ ὄντος αὐτοῦ Μίνως πολλὴν ζήτησιν ποιούμενος περὶ τῆς εὑρέσεως ἐμαντεύετο. Κούρητες δὲ εἶπον αὐτῷ τριχρώματον ἐν ταῖς ἀγέλαις ἔχειν βοῦν, τὸν δὲ τὴν ταύτης χρόαν ¹ ἄριστα εἰκάσαι δυνηθέντα καὶ ζῶντα τὸν παῖδα ἀποδώσειν. συγκληθέντων δὲ τῶν μάντεων Πολύιδος ὁ Κοιρανοῦ τὴν χρόαν τῆς βοὸς εἴκασε βάτου καρπῷ, καὶ ζητεῖν τὸν παῖδα ἀναγκασθεὶς διά τινος μαντείας ἀνεῦρε. λέγοντος δὲ Μίνωος ὅτι δεῖ καὶ ζῶντα ἀπολαβεῖν αὐτόν, ἀπεκλείσθη σὺν τῷ νεκρῷ. ἐν ἀμηχανία δὲ πολλῆ τυγχάνων εἶδε δράκοντα ἐπὶ τὸν νεκρὸν ἰόντα τοῦτον βαλὼν λίθῳ ἀπέκτεινε, δείσας μὴ κᾶν²

<sup>2</sup> καν Bekker: αν ΕΑ, Wagner.

<sup>1</sup> Compare Diodorus Siculus, v. 79. 4.

<sup>3</sup> The cow or calf (for so Hyginus describes it) was said to

 $<sup>^1</sup>$  χρόαν EORa, Hercher, Wagner: θέαν R (with χρόαν written as a correction above the line): θέαν BC, Heyne, Westermann, Müller, Bekker.

<sup>&</sup>lt;sup>2</sup> Glaucus was a son of Minos and Pasiphae. See above, iii. 1. 2. For the story of his death and resurrection, see Tzetzes, Schol. on Lycophron, S11; Apostolius, Cent. v. 48; Palaephatus, De incredib. 27; Hyginus, Fab. 136; id. Astronom. ii. 14. Sophocles and Euripides composed tragedies on the subject. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 216 sqq., 558 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 56 sqq.

# THE LIBRARY, III. 11. 2-111. 1

and killed him with the cast of a javelin, not knowing him to be Catreus. Afterwards when he learned the truth, he prayed and disappeared in a chasm.

III. To Deucalion were born Idomeneus and Crete and a bastard son Molus.1 But Glaucus, while he was yet a child, in chasing a mouse fell into a jar of honey and was drowned.2 On his disappearance Minos made a great search and consulted diviners as to how he should find him. The Curetes told him that in his herds he had a cow of three different colours. and that the man who could best describe that cow's colour would also restore his son to him alive.3 So when the diviners were assembled, Polvidus, son of Coeranus, compared the colour of the cow to the fruit of the bramble, and being compelled to seek for the child he found him by means of a sort of divination.4 But Minos declaring that he must recover him alive, he was shut up with the dead body. And while he was in great perplexity, he saw a serpent going towards the corpse. He threw a stone and killed it, fearing to be killed himself if

change colour twice a day, or once every four hours, being first white, then red, and then black. The diviner Polyidus solved the riddle by comparing the colour of the animal to a ripening mulberry, which is first white, then red, and finally black. See Hyginus, Fab. 136; Tzetzes, Schol. on Lycophron, 811; Sophocles, quoted by Athenaeus, ii. 36, p. 51 p. and Bekker's Anecdota Graeca, i. p. 361, lines 20 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. p. 60, frag. 395.

<sup>4</sup> He is said to have discovered the drowned boy by observing an owl which had perched on a wine cellar and was driving away bees. See Hyginus, Fab. 136. Compare Aelian, Nat. Anim. v. 2, from which it would seem that Hyginus here followed the tragedy of Polyidus by Euripides.

αὐτὸς τελευτήση, εἴ τι τὸ σῶμα πάθοι.¹ ἔρχεται δὲ ἔτερος δράκων, καὶ θεασάμενος νεκρὸν τὸν πρότερον² ἄπεισιν, εἶτα ὑποστρέφει πόαν κομίζων, καὶ ταύτην ἐπιτίθησιν ἐπὶ πᾶν τὸ τοῦ ἑτέρου σῶμα· ἐπιτεθείσης δὲ τῆς πόας ἀνέστη. θεασάμενος δὲ Πολύιδος καὶ θαυμάσας, τὴν αὐτὴν πόαν προσενεγκὼν τῷ τοῦ Γλαύκου σώματι ἀνέστησεν.² ἀπολαβὼν δὲ Μίνως τὸν παῖδα οὐδ' οὕτως εἰς "Αργος ἀπιέναι τὸν Πολύιδον εἴα, πρὶν ἡ τὴν μαντείαν διδάξαι τὸν Γλαῦκον· ἀναγκασθεὶς δὲ Πολύιδος διδάσκει. καὶ ἐπειδὴ ἀπέπλει, κελεύει τὸν Γλαῦκον εἰς τὸ στόμα ἐμπτύσαι·³ καὶ τοῦτο ποιήσας Γλαῦκος τῆς μαντείας ⁴ ἐπελάθετο. τὰ μὲν οὖν περὶ τῶν τῆς Εὐρώπης ἀπογόνων μέχρι τοῦδέ μοι λελέχθω.

ΙV. Κάδμος δὲ ἀποθανοῦσαν θάψας Τηλέφασσαν, ὑπὸ Θρακῶν ξενισθείς, ἢλθεν εἰς Δελφοὺς περὶ τῆς Εὐρώπης πυνθανόμενος. ὁ δὲ θεὸς εἶπε περὶ μὲν Εὐρώπης μὴ πολυπραγμονεῖν, χρῆσθαι δὲ καθοδηγῶ βοΐ, καὶ πόλιν κτίζειν

<sup>2</sup> πρότερον ER (first hand): πρῶτον R (second hand, cor-

rected).

4 της μαντείας Ε: την μαντείαν Α.

 $<sup>^1</sup>$  εἴ τι τὸ σῶμα πάθοι Bekker: εἰ τούτφ συμπάθη Ε, Wagner: εἰ τοῦτο συμπάθη Α: εἰ τούτφ συμπάθοι Heyne, Müller: εἰ τοῦτο συμπάθοι Westermann.

<sup>&</sup>lt;sup>3</sup> ἐμπτύσαι Tzetzes, Schol. on Lycophron, 811, Heyne (in note), Bekker, Hercher, Wagner: ἐπιπτύσαι ΕΑ, Heyne (in text), Westermann, Müller.

Accepting Bekker's emendation of the text. See Critical Note.

<sup>&</sup>lt;sup>2</sup> According to another account, Glaucus was raised from the dead by Aesculapius. See below. iii. 10. 3; Scholiast on Pindar, Pyth. iii. 54 (96); Hyginus, Fab. 49; id. Astronom.

# THE LIBRARY, III. III. 1-IV. I

any harm befel the body.¹ But another serpent came, and, seeing the former one dead, departed, and then returned, bringing a herb, and placed it on the whole body of the other; and no sooner was the herb so placed upon it than the dead serpent came to life. Surprised at this sight, Polyidus applied the same herb to the body of Glaucus and raised him from the dead.² Minos had now got back his son, but even so he did not suffer Polyidus to depart to Argos until he had taught Glaucus the art of divination. Polyidus taught him on compulsion, and when he was sailing away he bade Glaucus spit into his mouth. Glaucus did so and forgot the art of divination.³ Thus much must suffice for my account of the descendants of Europa.

IV. When Telephassa died, Cadmus buried her, and after being hospitably received by the Thracians he came to Delphi to inquire about Europa. The god told him not to trouble about Europa, but to be guided by a cow, and to found a city wherever

ii. 14. In a Tongan tradition a dead boy is brought to life by being covered with the leaves of a certain tree. See Père Reiter, "Traditions Tonguiennes," *Anthropos*, xii.-xiii. (1917-1918), pp. 1036 sq.; and Appendix, "The Resurrec-

tion of Glaucus.

<sup>&</sup>quot;It is said that when Cassandra refused to grant her favours to Apollo in return for the gift of prophecy which he had bestowed on her, he spat into her mouth and so prevented her from convincing anybody of the truth of her prophecies. See Servius, on Virgil, Aen. ii. 247. On ancient superstitions about spittle, see Pliny, Nat. Hist. xxviii. 35 sqq.; C. de Mensignac, Recherches Ethnographiques sur la Salive et le Crachat (Bordeaux, 1892), pp. 41 sqq.

ένθα αν αυτη πέση καμούσα. τοιούτον λαβων χρησμον δια Φωκέων ἐπορεύετο, εἶτα βοί συντυχών ἐν τοῖς Πελάγοντος βουκολίοις ταύτη κατόπισθεν είπετο. ή δε διεξιούσα Βοιωτίαν έκλίθη, πόλις ἔνθα νῦν εἰσι ΘῆΒαι. 2 Βουλόμενος δὲ ᾿Αθηνᾶ καταθῦσαι τὴν βοῦν, πέμπει τινὰς τῶν μεθ' έαυτοῦ ληψομένους 3 ἀπὸ τῆς 'Αρείας κρήνης ὕδωρ φρουρών δὲ τὴν κρήνην δράκων, ον έξ "Αρεος εἶπόν τινες γεγονέναι, τοὺς πλείονας τῶν πεμφθέντων διέφθειρεν. ἀγανακτήσας δὲ Κάδμος κτείνει τὸν δράκοντα, καὶ τῆς ᾿Αθηνᾶς ὑποθεμένης τους οδόντας αυτού σπείρει. τούτων δε σπαρέντων ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι, οθς ἐκάλεσαν Σπαρτούς. οὖτοι δὲ ἀπέκτειναν ἀλλήλους, οί μεν είς έριν ακούσιον 4 έλθόντες, οί δε άγνοοῦντες. Φερεκύδης δέ φησιν ὅτι Κάδμος, ἰδὼν ἐκ γης αναφυομένους άνδρας ενόπλους, επ' αὐτούς

3 τινάς . . . ληψομένους Ε, Scholiast on Homer, Il. ii. 494:

τινά ληψόμενον SA.

4 ακούσιον AS: εκούσιον Ε.

<sup>1</sup> αὕτη Scholiast on Homer, Il. ii. 494, Hercher: αὐτη AS. 2 πόλις ξυθα νῦν εἰσι Θῆβαι Α, Heyne, Westermann, Müller, Bekker, Wagner: ξυθα κτίζει πόλιν Καθμείαν ὅπου νῦν εἰσιν αῖ Θῆβαι Ε: πόλις omitted by the Scholiast on Homer, Il. ii. 494 (ξυθα νῦν εἰσιν αὶ Θῆβαι), and by Hercher.

With this story of the foundation of Thebes by Cadmus compare Pausanias, ix. 12. 1 sq., ix. 19. 4; Scholiast on Homer, Il. ii. 494; Scholiast on Enripides, Phoenissae, 638 (who quotes the oracle at full length); Scholiast on Aeschylus, Seven against Thebes, 486; Hyginus, Fab. 178; Ovid, Metamorph. iii. 6 sqq. The Scholiast on Homer (l.c.) agrees almost verbally with Apollodorus, and cites as his authorities the Bocotica of Hellanicus and the third book of Apollodorus. Hence we may suppose that in this narrative Apollodorus followed Hellanicus. According to Pausanias, the cow which

# THE LIBRARY, III. IV. I

she should fall down for weariness.1 After receiving such an oracle he journeyed through Phocis; then falling in with a cow among the herds of Pelagon, he followed it behind. And after traversing Boeotia, it sank down where is now the city of Thebes. Wishing to sacrifice the cow to Athena, he sent some of his companions to draw water from the spring of Ares. But a dragon, which some said was the offspring of Ares, guarded the spring and destroyed most of those that were sent. dignation Cadmus killed the dragon, and by the advice of Athena sowed its teeth. When they were sown there rose from the ground armed men whom they called Sparti.<sup>2</sup> These slew each other, some in a chance brawl, and some in ignorance. But Pherecydes says that when Cadmus saw armed men growing up out of the ground, he flung stones

Cadmus followed bore on each flank a white mark resembling the full moon; Hyginus says simply that it had the mark of the moon on its flank. Varro says (Rerum rusticarum, iii. 1) that Thebes in Boeotia was the oldest city in the world, having been built by King Ogyges before the great flood. The tradition of its high antiquity has been recently confirmed by the discovery of many Mycenaean remains on the site. See A. D. Kerampoullos, in 'Αρχαιολογικόν Δελτίον (Athens, 1917), pp.

1 *sqq*.

That is, "sown." Compare Euripides, Phoenissae, 939 sq. For the story of the sowing of the dragon's teeth, see Pausanias, ix. 10. 1; Scholiast on Homer, Il. ii. 494; Hyginus. Fab. 178; Ovid, Metamorph. iii. 26-130. Similarly, Jason in Colchis sowed some of the dragon's teeth which he had received from Athena, and from the teeth there sprang up armed men, who fought each other. See Apollodorus, i. 9. 23. As to the dragon-guarded spring at Thebes, see Euripides, Phoenissae, 930 sqq.; Pausanias, ix. 10. 5, with my note. It is a common superstition that springs are guarded by dragons or serpents. Compare The Magic Art and the Evolution of Kings, ii. 155 sqq.

ξβαλε¹ λίθους, οἱ δὲ ὑπ' ἀλλήλων νομίζοντες
 βάλλεσθαι εἰς μάχην κατέστησαν. περιεσώθησαν δὲ πέντε, Ἐχίων Οὐδαῖος Χθονίος Ὑπερή² νωρ Πέλωρος.² Κάδμος δὲ ἀνθ' ὧν ἔκτεινεν ἀίδιον³ ἐνιαυτὸν ἐθήτευσεν ᾿Αρει· ἢν δὲ ὁ ἐνιαυτὸς

τότε ὀκτώ ἔτη.

Μετὰ δὲ τὴν θητείαν 'Αθηνά αὐτῷ τὴν βασιλείαν κατεσκεύασε, Ζεὺς δὲ ἔδωκεν αὐτῷ γυναῖκα 'Αρμονίαν, 'Αφροδίτης καὶ 'Αρεος θυγατέρα. καὶ πάντες θεοὶ καταλιπόντες τὸν οὐρανόν, ἐν τῆ Καδμείᾳ τὸν γάμον εὐωχούμενοι καθύμνησαν. ἔδωκε δὲ αὐτῆ Κάδμος πέπλον καὶ τὸν ἡφαιστότευκτον ὅρμον, ὸν ὑπὸ 'Ηφαίστου λέγουσί τινες δοθῆναι Κάδμῳ, Φερεκύδης δὲ ὑπὸ Εὐρώπης ὁν παρὰ Διὸς αὐτὴν λαβεῖν. γίνονται δὲ Κάδμῳ θυγατέρες μὲν Αὐτονόη Ἰνὼ Σεμέλη 'Αγαυή, παῖς δὲ Πολύδωρος. Ἰνὼ μὲν οὖν 'Αθάμας ἔγημεν, Αὐτονόην δὲ 'Αρισταῖος, 'Αγαυὴν δὲ 'Εχίων. 
Σεμέλης δὲ Ζεὺς ἐρασθεὶς "Ηρας κρύφα συνευνά-

<sup>2</sup> The "eternal year" probably refers to the old eight years' cycle, as to which and the period of a homicide's

banishment, see the note on ii. 5. 11.

<sup>1</sup> έβαλε Α: έβαλλε S.

<sup>2</sup> Πέλωρος Β : Πέλωρ Α.

<sup>&</sup>lt;sup>3</sup> ἀίδιον ΕΑ: "Αρεος υίον Hereher.
<sup>4</sup> την βασιλείαν Ε: βασιλείαν S.

The names of the five survivors of the Sparti are similarly reported by Pausanias (ix. 5. 3), the Scholiast on Apollonius Rhodius (Argon. iii. 1179), and Hyginus (Fab. 179). From the Scholiast on Apollonius (l.c.), we learn that their names were given in like manner by Pherceydes, as indeed we might have inferred from Apollodorus's reference to that author in the present passage. Ovid (Metamorph. iii. 126) mentions that five survived, but he names only one (Echion).

<sup>&</sup>lt;sup>3</sup> As to the marriage of Cadmus and Harmonia, see Pindar,

# THE LIBRARY, III. IV. 1-3

at them, and they, supposing that they were being pelted by each other, came to blows. However, five of them survived, Echion, Udaeus, Chthonius, Hyperenor, and Pelorus.<sup>1</sup> But Cadmus, to atone for the slaughter, served Ares for an eternal year; and the year was then equivalent to eight years of our

reckoning.2

After his servitude Athena procured for him the kingdom, and Zeus gave him to wife Harmonia, daughter of Aphrodite and Ares. And all the gods quitted the sky, and feasting in the Cadmea celebrated the marriage with hymns. Cadmus gave her a robe and the necklace wrought by Hephaestus, which some say was given to Cadmus by Hephaestus, but Pherecydes says that it was given by Europa, who had received it from Zeus. And to Cadmus were born daughters, Autonoe, Ino, Semele, Agave, and a son Polydorus. Ino was married to Athamas, Autonoe to Aristaeus, and Agave to Echion. But Zeus loved Semele and bedded with her unknown to

Pyth. iii. 88 (157) sqq.; Euripides, Phoenissae, 822 sq.; Theognis, 15–18; Diodorus Siculus, iv. 2. 1, v. 48. 5, v. 49. 1; Pausanias, iii. 18. 12, ix. 12. 3; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 101 (Second Vatican Mytho-

grapher, 78, who calls the wife Hermiona).

<sup>4</sup> According to another account, this golden necklace was bestowed by Aphrodite on Cadmus or on Harmonia. See Diodorus Sienlus, iv. 65. 5; Scholiast on Pindar, Pyth. iii. 94 (167); Scholiast on Euripides, Phoenissae, 71. But, according to yet another account, the necklace and robe were both bestowed by Athena. See Diodorus Siculus, v. 49. 1. The Second Vatican Mythographer (78, see preceding note) says that the necklace was made by Vulcan (Hephaestns) at the instigation of Minerva (Athena), and that it was bestowed by him on Harmonia at her marriage.

Compare Hesiod, Theog. 975-978; Diodorus Siculus, iv.
 As to the daughters Semele and Ino, compare Pindar,

Olymp. ii. 22 (38) sqq.

ζεται. ή δὲ ἐξαπατηθεῖσα ὑπὸ "Ηρας, κατανεύσαντος αὐτῆ Διὸς πᾶν τὸ αἰτηθὲν ποιήσειν, αἰτεῖται τοιοῦτον αὐτὸν ἐλθεῖν οἰος ἤλθε μνηστευόμενος "Ηραν. Ζεὺς δὲ μὴ δυνάμενος ἀνανεῦσαι παραγίνεται εἰς τὸν θάλαμον αὐτῆς ἐφὰ ἄρματος ἀστραπαῖς ὁμοῦ καὶ βρονταῖς, καὶ κεραυνὸν ἵησιν. Σεμέλης δὲ διὰ τὸν φόβον ἐκλιπούσης, ἔξαμηνιαῖον τὸ βρέφος ἐξαμβλωθὲν ἐκ τοῦ πυρὸς ἀρπάσας ἐνέρραψε τῷ μηρῷ. ἀποθανούσης δὲ Σεμέλης, αἱ λοιπαὶ Κάδμου θυγατέρες διήνεγκαν λόγον, συνηυνῆσθαι θνητῷ τινι Σεμέλην καὶ καταψεύσασθαι Διός, καὶ ζότι>1 διὰ τοῦτο ἐκεραυνώθη. κατὰ δὲ τὸν χρόνον τὸν καθήκοντα Διόνυσον γεννῷ Ζεὺς λύσας τὰ ῥάμματα, καὶ δίδωσιν Έρμῆ. ὁ δὲ κομίζει πρὸς Ἰνὼ καὶ 'Αθάμαντα καὶ πείθει τρέφειν ὡς κόρην. ἀγανακτήσασα δὲ "Ηρα μανίαν αὐτοῖς ἐνέβαλε, καὶ 'Αθάμας μὲν τὸν πρεσβύτερον παῖδα Λέαρχον ὡς ἔλαφον θηρεύσας ἀπέκτεινεν, Ἰνὼ δὲ τὸν Μελι-

<sup>1</sup>  $5\tau\iota$  inserted by Hercher.

¹ For the loves of Zeus and Semele and the birth of Dionysus, see Hesiod, Theog. 940-942; Euripides, Bacchae, 1 sqq., 242 sqq., 286 sqq.; Diodorus Siculus, iv. 2. 2 sq., v. 52. 2; Philostratus, Imag. i. 13; Pausanias, iii. 24. 3, ix. 5. 2; Scholiast on Homer, II. xiv. 325 (who copies Apollodorus without mentioning him); Scholiast on Pindar, Olymp. ii. 25 (44); Lucian, Dial. deorum, ix.; Nonnus and Nicetas, in Westermann's Mythographi Gracei, Appendix Narrationum, ixi. p. 385; Ovid, Metamorph. iii. 259 sqq.; Hyginus, Fab. 167 and 179; Fulgentius, Mytholog. ii. 15; Lactantius Placidus, on Statius, Theb. i. 12; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 38 sq., 102 (First Vatican Mythographer, 120; Second Vatican Mythographer, 79). ² So the infant Dionysus is described by the Scholiast on

# THE LIBRARY, III. IV. 3

Hera. 1 Now Zeus had agreed to do for her whatever she asked, and deceived by Hera she asked that he would come to her as he came when he was wooing Unable to refuse, Zeus came to her bridal chamber in a chariot, with lightnings and thunderings, and launched a thunderbolt. But Semele expired of fright, and Zeus, snatching the sixthmonth abortive child 2 from the fire, sewed it in his thigh. On the death of Semele the other daughters of Cadmus spread a report that Semele had bedded with a mortal man, and had falsely accused Zeus, therefore she had been blasted thunder. But at the proper time Zeus undid the stitches and gave birth to Dionysus, and entrusted him to Hermes. And he conveyed him to Ino and Athamas, and persuaded them to rear him as a girl.3 But Hera indignantly drove them mad, and Athamas hunted his elder son Learchus as a deer and killed him,4 and Ino threw Melicertes into a boiling

Homer, Il. xiv. 325, who however may be copying Apollodorus, though he refers to the *Bacchae* of Euripides. But Lucian (*Dial. deorum*. ix. 2) and Nonnus (in Westermann's *Mythographi Graeci*, p. 385) speak of the infant as a seventh-

month child at birth.

<sup>3</sup> So Achilles is said to have been dressed in his youth as a girl at the court of Lycomedes, king of Scyros. See below, iii. 13. 8 note. These traditions may embody reminiscences of an old custom of dressing boys as girls in order to avert the evil eye. See my article, "The Youth of Achilles," The Classical Review, vii. (1893), pp. 292 sq., and my note on

Pausanias, i. 22. 6.

<sup>4</sup> Compare Pausanias, i. 44. 7, ix. 34. 7; Tzetzes, Schol. on Lycophron, 229; Schol. on Homer, Od. v. 334; Hyginus, Fab. 2 and 4; Ovid, Fasti, vi. 489 sqq.; id. Metamorph. iv. 512 sqq.; Lactantius Placidus, on Statius, Theb. i. 12; Servius, on Virgil, Aen. v. 241; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 102 (Second Vatican Mythographer, 79).

κέρτην είς πεπυρωμένον λέβητα ρίψασα, είτα βαστάσασα μετά νεκρού του παιδὸς ήλατο κατά βυθού. καὶ Λευκοθέα μὲν αὐτη καλείται, Παλαίμων δε ό παίς, ούτως ονομασθέντες ύπο των πλεόντων τοῖς χειμαζομένοις γὰρ βοηθοῦσιν.  $\dot{\epsilon}$ τ $\dot{\epsilon}$ θη δ $\dot{\epsilon}$   $\dot{\epsilon}$ π $\dot{\epsilon}$  Μελικ $\dot{\epsilon}$ ρτη  $<\dot{o}>^2$   $\dot{a}$ γ $\dot{\omega}$ ν τ $\dot{\omega}$ ν Ἰσθμίων, Σισύφου θέντος. Διόνυσον δέ Ζευς είς εριφον άλλάξας του "Ηρας θυμον ἔκλεψε, καὶ λαβων αὐτὸν Ἑρμῆς πρὸς νύμφας ἐκόμισεν ἐν Νύση κατοικούσας τῆς ᾿Ασίας, ᾶς ὕστερον Ζεὺς καταστερίσας ωνόμασεν Υάδας.

<sup>1</sup> βυθοῦ ES: βυθῶν A.
<sup>2</sup> δ inserted by Hercher.

<sup>1</sup> Compare Tzetzes, Schol. on Lycophron, 229; Scholiast on Pindar, Isthm., Argum. p. 514, ed. Boeckh.

<sup>2</sup> On Ino and Melicertes see also Pausanias, i. 42. 6, i. 44. 7 sq., ii. 1. 3, iv. 34. 4; Zenobius, Cent. iv. 38; Tzetzes, Schol. on Lycophron, 107, 229-231; Scholiast on Homer, Il. viii. 86, and on Od. v. 334; Scholiast on Euripides, Medea, 1284; Hyginus, Fab. 2 and 4; Ovid, Metamorph. iv. 519-542; id. Fasti, vi. 491 sqq.; Servius, on Virgil, Aen. v. 241;

Lactantius Placidus, on Statius, Theb. i. 12; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 102 (Second Vatican Mythographer, 79).

3 On the foundation of the Isthmian games in honour of Melicertes, see Pausanias, i. 44. 8, ii. 1. 3; Scholiasts on Pindar, Isthm., Argum. pp. 514, 515, ed. Boeckh; Scholiasts on Euripides, Medea, 1284; Clement of Alexandria, Protrept. ii. 34, p. 29, ed. Potter; Zenobius, Cent. iv. 38; Tzetzes, Schol, on Lycophron, 107, 229-231; Hyginus, Fab. 2.

<sup>4</sup> Dionysus bore the title of Kid. See Hesychius, 8.v. Έριφος ὁ Διόνυσος; Stephanus Byzantius, s.v. 'Ακρώρεια. When the gods fled into Egypt to escape the fury of Typhon, Dionysus is said to have been turned into a goat. See Antoninus Liberalis, Transform. 28; Ovid, Metamorph. v. 39; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 29 (First Vatican Mythographer, 86). As a god of fertility, Dionysus appears to have been conceived as embodied, now

# THE LIBRARY, III. IV. 3

cauldron, then carrying it with the dead child she sprang into the deep. And she herself is called Leucothoe, and the boy is called Palaemon, such being the names they get from sailors; for they succour storm-tossed mariners. And the Isthmian games were instituted by Sisyphus in honour of Melicertes. But Zeus eluded the wrath of Hera by turning Dionysus into a kid, and Hermes took him and brought him to the nymphs who dwelt at Nysa in Asia, whom Zeus afterwards changed into stars and named them the Hyades.

in the form of a goat, now in the form of a bull; and his worshippers accordingly entered into communion with him by rending and devouring live goats and bulls. See Spirits of the Corn and of the Wild, i. 12 sqq., ii. 1 sqq. The goat was the victim regularly sacrificed in the rites of Dionysus, because the animal injured the vine by gnawing it; but the reason thus alleged for the sacrifice may have been a later interpretation. See Virgil, Georg. ii. 380-384, who refers the origin both of tragedy and of comedy to these sacrifices of goats in honour of the wine-god. Compare Varro, Rerum Rusticarum, i. 2. 19; Ovid, Fasti, i. 353 sqq.; Cornutus, Theologiae Graecae Compendium, 30; Servius, on Virgil, Aen. iii, 118.

<sup>5</sup> Apollodorus seems here to be following Pherecydes, who related how the infant Dionysus was nursed by the Hyades. See the Scholiast on Homer, Il. xviii. 486; Hyginus, Astronom. ii. 21; Scholiast on Germanicus, Aratea (in Martianus Capella, ed. Fr. Eyssenhardt, p. 396); Fragmenta Historicorum Graecorum, ed. C. Müller, i. 84. Frag. 46. Nothing could be more appropriate than that the god of the vine should be nursed by the nymphs of the rain. According to Diodorus Siculus (iii. 59. 2, iii. 64. 5, iii. 65. 7, iii. 66. 3), Nysa, the place where the nymphs reared Dionysus, was in Arabia, which is certainly not a rainy country; but he admits (iii. 66. 4, iii. 67. 5) that others placed Nysa in Africa, or, as he calls it, Libya, away in the west beside the great ocean. Herodotus speaks of Nysa as "in Ethiopia, above Egypt" (ii.-146), and he mentions "the Ethiopians who

Αὐτονόης δὲ καὶ 'Αρισταίου παῖς 'Ακταίων ἐγένετο, ὃς τραφεὶς παρὰ Χείρωνι κυνηγὸς ἐδιδάχθη, καὶ ἔπειτα ὕστερον¹ ἐν τῷ Κιθαιρῶνι κατεβρώθη ὑπὸ τῶν ἰδίων κυνῶν. καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὡς μὲν 'Ακουσίλαος λέγει, μηνίσαντος τοῦ Διὸς ὅτι ἐμνηστεύσατο Σεμέλην, ὡς δὲ οἱ πλείονες, ὅτι τὴν 'Αρτεμιν λουομένην εἰδε. καί φασι τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφὴν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη. ἀπολομένου² δὲ 'Ακταίωνος³ οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην κατωρύοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἴδωλον κατεσκεύασεν 'Ακταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσε.

[τὰ + ὀνόματα τῶν 'Ακταίωνος κυνῶν ἐκ τῶν . . . οὕτω

δη νῦν καλὸν σῶμα περισταδόν, ηὐτε θῆρος, τοῦδε δάσαντο κύνες κρατεροί. πέλας † Αρκενα<sup>5</sup> πρώτη.

2 ἀπολομένου R: ἀπολλυμένου Α.

3 'Ακταίωνος ESA: 'Ακταίονος Heyne, Westermann, Müller,

Bekker.

<sup>5</sup> Άρκενα A: Άρκυα Aegius, Heyne, Westermann, Müller, Bekker: "Αρπυια Scaliger: Άργια Mitscherlich: 'Αλκαινα

Bergk.

 $<sup>^{1}</sup>$  ξπειτα ὕστερον ES. ξπειτα is apparently omitted in the other MSS.

<sup>&</sup>lt;sup>4</sup> The passage enclosed in square brackets, which contains a list of Actaeon's dogs, has probably been interpolated from some other source. It is wanting in the Vatican Epitome (E) and the Sabbaitic fragments (S.).

## THE LIBRARY, III. IV. 4

Autonoe and Aristaeus had a son Actaeon, who was bred by Chiron to be a hunter and then afterwards was devoured on Cithaeron by his own dogs. He perished in that way, according to Acusilaus, because Zeus was angry at him for wooing Semele; but according to the more general opinion, it was because he saw Artemis bathing. And they say that the goddess at once transformed him into a deer, and drove mad the fifty dogs in his pack, which devoured him unwittingly. Actaeon being gone, the dogs sought their master howling lamentably, and in the search they came to the cave of Chiron, who fashioned an image of Actaeon, which soothed their grief.

The names of Actaeon's dogs from the . . . .

 $_{
m So}$ 

Now surrounding his fair body, as it were that of a beast,

The strong dogs rent it. Near Arcena first.

dwell about sacred Nysa and hold the festivals in honour of Dionysus" (iii. 97). But in fact Nysa was sought by the ancients in many different and distant lands and was probably mythical, perhaps invented to explain the name of Dionysus. See Stephanus Byzantius and Hesychins, s.v. Nóơa; A. Wiedemann, on Herodotus, ii. 146; T. W. Allen and E. E. Sikes, on

Homeric Hymn to Dionysus, i. 8. p. 4.

1 As to Actaeon and his dogs, see Diodorus Siculus, iv. 3-5; Nonnus, Dionys. v. 287 sqq.; Palaephatus, De incredib. 3; Nonnus, in Westermann's Mythographi Graeci, Appendix Narrationum, 6, p. 360; Hyginus, Fab. 181; Ovid, Metamorph. iii. 138 sq.; Fulgentius, Mytholog. iii. 3; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 103 (Second Vatican Mythographer, 81). Hyginus and Ovid give lists of the dogs' names.

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... μετὰ ταύτην ἄλκιμα τέκνα, Λυγκεὺς καὶ Βαλίος πόδας αἰνετός, ἢδ' ᾿Αμά-

ρυνθος.—

καὶ τούτους ὀνομαστὶ διηνεκεως κατέλεξε·² καὶ τότε 'Ακταίων ἔθανεν Διὸς ἐννεσίησι.3

πρῶτοι γὰρ μέλαν αἷμα πίον <sup>4</sup> σφετέροιο ἄνακτος Σπαρτός τ' "Ωμαργός <sup>5</sup> τε Βορῆς τ' αἰψηροκέλευθος.

οὖτοι δ' δ' Ακταίου πρῶτοι φάγου αἶμα τ' ἔλαψαν. τοὺς δὲ μέτ' ἄλλοι πάντες ἐπέσσυθεν εμμεμαῶτες.—

άργαλέων όδυνων ἄκος ἔμμεναι ἀνθρώποισιν.]

V. Διόνυσος δὲ εὐρετὴς ἀμπέλου γενόμενος,"Ηρας μανίαν αὐτῷ ἐμβαλούσης περιπλανᾶται

1 Baλίοs Mitscherlich: βανός A.

2 και τούτους δνομαστί διηνεκέως κατέλεξε Scaliger: και ούς

δυσμαστί διήνεγκεν . . ., ώς καταλέξη Wagner.

3 καὶ τότε 'Ακταίων ξθανεν Διδε ξυνεσίησι Heyne, Westermann, Müller, Bekker (except that he reads αἰνεσίησι for ἐννεσίησι). ξθανεν is Aegius's correction of the MS. reading κτεῖναι (A) οι κτεῖνε (PRc). Wagner edits the passage thus: . . τότ' 'Ακταῖον κτεῖναι Διδε αἰνεσίησι. Bergk proposed to read κτεῖναι for κτεῖναι οι κτεῖνε. 4 πίον Scaliger: ἀπό Α.

5 "Ωμαργος Bekker: ἄν ἀργός A: Οδαργος Heyne: "Cμαργος

Bergk. <sup>6</sup> οὖτοι δ' R : οὖ δ' A.
<sup>7</sup> ἔλαψαν Ruhnken : ἔδαψαν Α.

8 ἐπέσσυθεν Scaliger: ἐπέσσυθον Α.

As to the discovery of the vine by Dionysus and the wanderings of the god, see Diodorus Siculus, iii. 62 sq., iv. 1. 6 sq., iv. 2. 5 sqq.; Strabo, xv. 1. 7-9, pp. 687 sq. The story of the rovings of Dionysus, and in particular of his journey to India, was probably suggested by a simple observation of the wide geographical diffusion of the vine. Wherever the plant was cultivated and wine made from the grapes, there it would be supposed that the vine-god must have tarried, dispensing the boon or the bane of his gifts to

# THE LIBRARY, III. IV. 4-V. I

Lynceus and Balius goodly-footed, and Amarynthus,—

And these he enumerated continuously by name.
And then Actaeon perished at the instigation of Zeus.
For the first that drank their master's black blood
Were Spartus and Omargus and Bores, the swift on
the track.

These first ate of Actaeon and lapped his blood. And after them others rushed on him eagerly.... To be a remedy for grievous pains to men.

V Dionysus discovered the vine, and being driven mad by Hera he roamed about Egypt and

mortals. There seems to be some reason to think that the original home of the vine was in the regions to the south of the Black Sea, the Caucasus, and the Caspian Sea, where the plant still grows wild "with the luxuriant wildness of a tropical creeper, elinging to tall trees and producing abundant fruit without pruning or cultivation." See A. de Candolle, Origin of Cultivated Plants (London, 1884), pp. 191 sqq. Compare A. Engler, in Victor Hehn, Kulturpflanzen und Hausthiere in ihrem Übergang aus Asien (Berlin, 1902), pp. 85 sqq. But these regions are precisely those which Dionysus was supposed to have traversed on his journeys. Certainly the idea of the god's wanderings cannot have been suggested, as appears to be sometimes imagined, by the expedition of Alexander the Great to India (see F. A. Voigt, in W. H. Roseher's Lexikon der griech, und rom, Mythologie, i. 1087), since they are described with geographical precision by Euripides, who died before Alexander the Great was born. In his famous play, The Bacchae (vv. 13-20), the poet introduces the god himself describing his journey over Lydia, Phrygia, Baetria, Media, and all Asia. And by Asia the poet did not mean the whole continent of Asia as we understand the word, for most of it was unknown to him; he meant only the southern portion of it from the Mediterranean to the Indus, in great part of which the vine appears to be native.

Αἴγυπτόν τε καὶ Συρίαν. καὶ τὸ μὲν πρῶτον Πρωτεὺς αὐτὸν ὑποδέχεται βασιλεὺς Αἰγυπτίων, αὖθις δὲ εἰς Κύβελα τῆς Φρυγίας ἀφικνεῖται, κἀκεῖ καθαρθεὺς ὑπὸ 'Ρέας καὶ τὰς τελετὰς ἐκμαθών, καὶ λαβὼν παρ' ἐκείνης τὴν στολήν, [ἐπὶ Ἰνδοὺς]¹ διὰ τῆς Θράκης ἢπείγετο. Λυκοῦργος δὲ παῖς Δρύαντος, 'Ηδωνῶν βασιλεύων, οῖ Στρυμόνα ποταμὸν παροικοῦσι, πρῶτος ὑβρίσας ἐξέβαλεν αὐτόν. καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν τὴν Νηρέως κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι καὶ τὸ συνεπόμενον Σατύρων πλῆθος αὐτῷ. αὖθις δὲ αἱ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε² Διόνυσος. ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας ἀπέ-

<sup>2</sup> ἐνεποίη τε Heyne: ἐποίησε Α.

<sup>2</sup> For the association of Dionysus with Phrygia, see Euripides, Bacchae, 58 sq., 78 sqq., where the chorus of Bacchanals is represented escorting Dionysus from the mountains of Phrygia to Greece. According to one account, Dionysus was

¹ ἐπὶ Ἰνδοὺs. These words are out of place here. Wagner is probably right in thinking that we should either omit them (with Hereher) or insert στραπεύσας after them, so as to give the meaning: "and after marching against the Indians he hastened through Thrace."

<sup>&</sup>lt;sup>1</sup> The visit of Dionysus to Egypt was doubtless invented to explain the close resemblance which the ancients traced between the worships of Osiris and Dionysus. See Herodotus, ii. 42, 49, and 144; Diodorus Siculus, i. 11. 3, i. 13. 5, i. 96. 5, iv. 1. 6; Plutarch, *Isis et Osiris*, 28, 34, and 35; Tibullus, i. 7. 29 sqq. For the same reason Nysa, the place where Dionysus was supposed to have been reared, was by some people believed to be in the neighbourhood of Egypt. See *Homeric Hymn to Dionysus*, i. 8 sq.; Diodorus Siculus, i. 15. 6, iv. 2. 3.

## THE LIBRARY, III. v. 1

Syria. At first he was received by Proteus, king of Egypt, but afterwards he arrived at Cybela in Phrygia.<sup>2</sup> And there, after he had been purified by Rhea and learned the rites of initiation, he received from her the costume and hastened through Thrace against the Indians. But Lycurgus, son of Dryas, was king of the Edonians, who dwell beside the river Strymon, and he was the first who insulted and expelled him.3 Dionysus took refuge in the sea with Thetis, daughter of Nereus, and the Bacchanals were taken prisoners together with the multitude of Satyrs that attended him. But afterwards the Bacchanals were suddenly released, and Dionysus drove Lycurgus mad. And in his madness he struck his son Dryas dead with an axe, imagining that he was lopping a branch of a vine, and when he had cut off

reared by the great Phrygian goddess Rhea (Stephanus Byzantius, s.v.  $M \dot{\alpha} \sigma \tau \alpha \nu \rho \alpha$ ). These legends were probably intended to explain the resemblances between the Bacchic and the Phrygian religious, especially in respect of their wild

ecstatic and orginstic rites.

3 For the story of the hostility of Lycurgus to Dionysus, see Homer, Il. vi. 129 sqq., with the Scholia; Sophocles, Antigone, 955 sqq.; Tzetzes, Schol. on Lycophron, 273; Hyginus, Fab. 132; Servius, on Virgil, Aen. iii. 14; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 39 (First Vatican Mythographer, 122). According to Sophocles, it would seem that Lycurgus suffered nothing worse at the hands of his subjects than imprisonment in a cave, where his frenzy gradually subsided. According to Hyginus, Servius, and the First Vatican Mythographer, the furious king, in attempting to cut down the vines, lopped off one of his own feet or even both his legs. It appears to be a common belief that a woodman who cuts a sacred tree with an axe wounds himself in so doing. See W. Mannhardt, Baumkultus, pp. 36 sq. It is said that when the missionary Jerome of Prague was preaching to the heathen Lithuanians and persuading them to cut down their sacred woods, one of the converts,

κτεινε, καὶ ἀκρωτηριάσας αὐτὸν ἐσωφρόνησε. τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς καρποφορήσειν αὐτήν, ἂν θανατωθῆ Λυκοῦργος. Ἡδωνοὶ δὲ ἀκούσαντες εἰς τὸ Παγγαῖον αὐτὸν

1 έσωφρόνησε Aegius: έσωφρόνισε Α.

moved by his exhortation, struck at an ancient oak with an axe, but wounded himself in the legs and fell to the ground. See Aeneas Sylvius, *Opera* (Bâle, 1571), p. 418 [wrongly numbered 420]. The accident to this zealous convert closely resembles the one which is said to have befallen the Edonian

king in a similar attempt on the sacred vine.

1 Greek murderers used to cut off the extremities, such as the ears and noses, of their victims, fasten them on a string, and tie the string round the necks and under the armpits of the murdered men. One motive assigned for this custom, and probably the original one, was the wish by thus mutilating the dead man to weaken him so that he, or rather his ghost, could not take vengeance on his murderer (ίνα, φασίν, ἀσθενής γένοιτο πρός τὸ ἀντιτίσασθαι τὸν φονέα, Scholiast on Sophocles, Electra, 445; διὰ τούτων Εσπερ την δύναμιν ἐκείνων [scil. τῶν αναιρεθέντων ] αφαιρούμενοι, δια το μή παθείν es υστερόν τι δεινον παρ' ἐκείνων, Suidas, s.v. μασχαλισθηναι). On this barbarous custom see the Scholiast on Sophocles, L.c.; Suidas, L.c.; Hesychins and Photius, Lexicon, s.v. μασχαλίσματα; Scholiast on Apollonius Rhodius, Argon. iv. 477. According to one account (Scholiast on Sophocles, I.c.), the murderer fastened the extremities of his victim about his own person, but the better attested and more probable account is that he tied them about the mutilated body of his victim. Compare E. Rohde, Psyche<sup>3</sup>, i. 322-326; R. C. Jebb, on Sophocles, Electra, 445, with the Appendix, pp. 211 sq. The practice is perhaps illustrated by an original drawing in the Ambrosian manuscript of the Iliad, which represents the Homeric episode of Dolon (Il. x. 314 sqq.); in the drawing the corpse of the slain Dolon is depicted shorn of its feet and hands, which lie beside it, while Ulysses holds Dolon's severed head in his hand. See Annali dell' Instituto di Correspondenza Archeologica (Rome, 1875), tav. d'agg. R.; A. Baumeister.

# THE LIBRARY, III. v. 1

his son's extremities, he recovered his senses. But the land remaining barren, the god declared oracularly that it would bear fruit if Lycurgus were put to death. On hearing that, the Edonians led him to

Denkmäler des klassischen Altertums, i. 460 sq., fig. 506. It appears to be a widespread belief that the ghost of one who has died a violent death is dangerous to his slayer, but that he can be rendered powerless for mischief by maining his body in such a way as would have disabled him in life. For example, some of the Australian aborigines used to cut off the thumbs of the right hands of dead enemies to prevent their ghosts from throwing spears. See A. Oldfield, "The Aborigines of Australia," Transactions of the Ethnological Society of London, iii. (1865) p. 287. In Travancore the spirits of murderers who have been hanged are thought to be very mischievous; hence, in order to prevent them from doing harm, it used to be customary to cut off the heels of the criminal with a sword or to hamstring him as he swung on the gallows. See S. Mateer, The Land of Charity (London, (1871), pp. 203 sq. In Armenia, when a person falls sick soon after the death of a member of the family, it is supposed that the sickness is caused by the dead man, who cannot rest in his grave until he has drawn away one of his kinsfolk to the spirit land. To prevent this catastrophe, the body of the deceased is disinterred and decapitated, and to make assurance doubly sure the head is smashed or a needle is stuck into it and into the heart. See Manuk Abeghian, Der armenische Volksglaube (Leipsic, 1899), p. 11. In some parts of West Africa it is similarly customary to disinter and decapitate a corpse of a person whose ghost is supposed to be causing sickness, "because the deceased, having his head cut off, will not have the same strength as before, and consequently will not be in a position to trouble him (the patient)." See J. B. Labat, Relation Historique de l'Ethiopie Occidentale (Paris, 1732), i. 208.

<sup>2</sup> So Orestes, driven mad by the Furies of his murdered mother, is said to have recovered his senses on biting off one of his own fingers (Pausanias, viii. 34. 2). By the sacrifice he may be supposed to have appeased the anger of his mother's ghost, who was thought to be causing his madness. Compare

Folk-lore in the Old Testament, iii. 240 sq.

άπαγαγόντες όρος έδησαν, κάκει κατα Διονύσου βούλησιν ύπο ἵππων διαφθαρεις άπέθανε.

Διελθών δὲ Θράκην [καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας] ἡκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἡνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν έν τῷ Κιθαιρῶνι. Πενθεὺς δὲ γεννηθεὶς έξ ᾿Αγαυῆς Ἐχίονι, παρὰ Κάδμου εἰληφὼς την βασιλείαν, διεκώλυε ταθτα γίνεσθαι, καὶ παραγενόμενος είς Κιθαιρῶνα τῶν Βακχῶν κατάσκοπος ύπὸ τῆς μητρὸς ᾿Αγαυῆς κατὰ μανίαν ἐμελίσθη· ἐνόμισε γὰρ αὐτὸν θηρίον εἶναι. δείξας δὲ Θηβαίοις ὅτι θεός ἐστιν, ἡκεν εἰς "Αργος, κάκει 2 πάλιν ου τιμώντων αυτον έξέμηνε τάς γυναίκας. αί δὲ ἐν τοῖς ὄρεσι τοὺς ἐπιμαστιδίους έχουσαι<sup>3</sup> παίδας τὰς σάρκας αὐτῶν ἐσιτοῦντο. 3 βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθήναι, Τυρρηνών ληστρικήν έμισθώσατο τριήρη. οι δὲ αὐτὸν ἐνθέμενοι Νάξον μὲν παρέπλεον, ηπείγοντο δὲ εἰς τὴν ᾿Ασίαν ἀπεμπολήσοντες. ο δὲ τὸν μὲν ἰστὰν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἔπλησε κισσοῦ καὶ βοῆς αὐλῶν οί δὲ ἐμμανεῖς γενόμενοι κατὰ τῆς θαλάττης ἔφυγον

<sup>2</sup> κἀκείνων Eberhard.

l ίστον Aegius: lσθμον Α.

<sup>&</sup>lt;sup>1</sup> The words enclosed in brackets are probably an interpolation, as Heyne thought. Hereher omits them.

<sup>&</sup>lt;sup>3</sup> ἔψουσαι A. Ludwich, perhaps rightly. But we should expect έψήσασαι.

<sup>&</sup>lt;sup>1</sup> The king thus done to death was perhaps supposed to die in the character of the god; for Dionysus himself was said to have been rent in pieces by the Titans. See Adonis, Attis, Osiris, 3rd ed. ii. 98 sq.; Spirits of the Corn and of the Wild, i. 24 sq.

# THE LIBRARY, III. v. 1-3

Mount Pangaeum and bound him, and there by the will of Dionysus he died, destroyed by horses.<sup>1</sup>

Having traversed Thrace and the whole of India and set up pillars there,2 he came to Thebes, and forced the women to abandon their houses and rave in Bacchic frenzy on Cithaeron. But Pentheus, whom Agave bore to Echion, had succeeded Cadmus in the kingdom, and he attempted to put a stop to these proceedings. And coming to Cithaeron to spy on the Bacchanals, he was torn limb from limb by his mother Agave in a fit of madness; for she thought he was a wild beast.3 And having shown the Thebans that he was a god, Dionysus came to Argos, and there again, because they did not honour him, he drove the women mad, and they on the mountains devoured the flesh of the infants whom they carried at their breasts.4 And wishing to be ferried across from Icaria to Naxos he hired a pirate ship of Tyrrhenians. But when they had put him on board, they sailed past Naxos and made for Asia, intending to sell him. Howbeit, he turned the mast and oars into snakes, and filled the vessel with ivy and the sound of flutes. And the pirates went mad, and leaped into the sea, and were turned

<sup>2</sup> Compare J. Tzetzes, Chiliades, viii. 582 sqq.

4 The reference is to the madness of the daughters of

Proetus. See above, ii. 2. 2 note.

<sup>&</sup>lt;sup>3</sup> In these lines Apollodorus has summarized the argument of the *Bacchae* of Euripides; for the death of Pentheus, see vv. 1043 sqq. Compare Hyginus, Fab. 184; Ovid, Metamorph. iii. 511 sqq., especially 701 sqq.; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 103 (Second Vatican Mythographer, 83). Aeschylus wrote a tragedy on the subject of Pentheus (Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 60 sq.).

καὶ ἐγένοντο δελφίνες. ὡς δὲ¹ μαθόντες αὐτὸν θεὸν ἄνθρωποι ἐτίμων, ὁ δὲ ἀναγαγὼν ἐξ "Αιδου τὴν μητέρα, καὶ προσαγορεύσας Θυώνην, μετ' αὐτῆς εἰς οὐρανὸν ἀνῆλθεν.

1 ως δε Müller, Westermann: ωδε Heyne: ως δε Bekker, Hercher, Wagner.

<sup>1</sup> The story of Dionysus and the pirates is the theme of the Homeric Hymn No. VII. To Dionysus. Compare Ovid, Metamorph. iii. 581 sqq.; Hyginus, Fab. 134; id. Astronom. ii. 17; Servius, on Virgil, Aen. i. 67; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 39, 133 (First Vatican Mythographer, 123; Second Vatican Mythographer, 171)

<sup>2</sup> Compare Diodorus Siculus, iv. 25. 4. Dionysus is said to have gone down to hell to fetch up his mother Semele at Lerna, where he plunged into the Aleyonian Lake, a pool which was supposed to be bottomless and therefore to afford an easy access to the nether world. See Pausanias ii. 37. 5; and for a description of the pool as it is at the present time, see my commentary on Pausanias, vol. v. pp. 604 sq. having been in hell before, Dionysus did not know how to go there, and he was reduced to the necessity of asking the way. A certain Prosymnus pointed it out to the deity on condition of receiving a certain reward. When Dionysus returned from the lower world, he found that his guide had died in the meantime; but he punctually paid the promised reward to the dead man at his grave with the help of a branch of fig wood, which he whittled into an appropriate shape. This story was told to explain the similar implements which figured prominently in the processions of Dionysus. See Clement of Alexandria, Protrept. ii. 34, pp. 29 sq., ed. Potter; Nonnus, in Westermann's Mythographi Graeci, Appendix Narrationum. xxii. 1, p. 368; Tzetzes, Schol. on Lycophron, 212; Arnobius, Adversus Nationes, v. 28; Hyginus, Astronom. ii. 5. Pausanias calls the god's guide Polymnus, unless that form of the name is the mistake of a copyist for Prosymnus, as seems to be suggested by the epithet Prosymna, which was applied to Demeter in the sacred grove at Lerna, where Dionysus also had an image. See Pausanias, ii. 37. 1. However, Hyginus gives Hypoliphus as the name of the guide to hell. Every year the descent of the god through the deep water was

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into dolphins.<sup>1</sup> Thus men perceived that he was a god and honoured him; and having brought up his mother from Hades and named her Thyone, he ascended up with her to heaven)

celebrated with nocturnal rites on the reedy margin of the pool (Pausanias, ii. 37. 6). The pions Pausanias shrank from divulging the nature of the rites; but from Plutarch we learn that a lamb was thrown into the lake as an offering to the warder of hell, while on trumpets hidden in the god's leafy emblems the buglers blew blasts which, startling the stillness and darkness of night, were believed to summon up the lost Dionysus from the watery depths. See Plutarch, Isis et Osiris, 35. Perhaps in answer to this bugle call an actor, dressed in the vine-god's garb, may have emerged dripping from the pool to receive the congratulations of the worshippers on his rising from the dead. However, according to others, the resurrection of Dionysus and his mother took place, not in the gloomy swamp at Lerna, but on the beautiful, almost landlocked, bay of Troezen, where nowadays groves of oranges and lemons, interspersed with the dark foliage of tall cypresses, fringe the margin of the calm blue water at the foot of the rugged mountains. See Pausanias, ii. 31. 2. Plutarch has drawn a visionary picture of the scene of the ascension. It was, he says, a mighty chasm like the caves sacred to Bacchus, mantled with woods and green grass and blooming flowers of every sort, and exhaling a delicious, an intoxicating, perfume, while all about it the souls of the departed circled and stooped upon the wing like flights of birds, but did not dare to cross its tremendous depth. It was called the Place of Forgetfulness. See Plutarch, De sera numinis vindicta, 22, pp. 565 sq. A pretty story was told of the device by which Dionysus induced the grim warden of the dead to release the soul of his mother from the infernal gaol. It is said that Hades consented to set her free provided that her son would send of his best beloved to replace her shade in the world of shadows. of all the things in the world the dearest to Dionysus were the ivy, the vine, and the myrtle; so of these he sent the myrtle, and that is why the initiated in his rites wreathed their brows with myrtle leaves. See Scholiast on Aristophanes, Frogs, 330. The harrying of hell is the theme of Aristophanes's amusing comedy The Frogs.

4 'Ο δὲ Κάδμος μετὰ 'Αρμονίας Θήβας ἐκλιπὼν πρὸς Ἐγχελέας¹ παραγίνεται. τούτοις δὲ ὑπὸ Ἰλλυριῶν πολεμουμένοις ὁ θεὸς ἔχρησεν Ἰλλυριῶν κρατήσειν, ἐὰν ἡγεμόνας Κάδμον καὶ 'Αρμονίαν ἔχωσιν. οἱ δὲ πεισθέντες ποιοῦνται κατὰ Ἰλλυριῶν ἡγεμόνας τούτους καὶ κρατοῦσι. καὶ βασιλεύει Κάδμος Ἰλλυριῶν, καὶ παῖς Ἰλλυριὸς αὐτῷ γίνεται. αὖθις δὲ μετὰ 'Αρμονίας εἰς δράκοντα μεταβαλὼν εἰς 'Ηλύσιον πεδίον ὑπὸ Διὸς ἐξεπέμφθη.

Πολύδωρος δὲ Θηβῶν βασιλεὺς γενόμενος Νυκτηίδα γαμεῖ, Νυκτέως <τοῦ>² Χθονίου θυγατέρα, καὶ γεννᾶ Λάβδακον. οὖτος ἀπώλετο, μετὰ³ Πενθέα ἐκείνω φρονῶν παραπλήσια. καταλιπόντος δὲ Λαβδάκου παΐδα ἐνιαυσιαῖον Λάιον, τὴν ἀρχὴν ἀφείλετο Λύκος, ἕως οὖτος ἢν παῖς, ἀδελφὸς ῶν Νυκτέως. ἀμφότεροι δὲ [ἀπὸ Εὐ-

Έγχελέας R: ἀγχελέας A.
 τοῦ inserted by Aegius.
 κατὰ Siebelis.

<sup>1</sup> As to the departure of Cadmus and Harmonia to Illyria and their transformation into snakes in that country, where their tomb was shown in later ages, see Apollonius Rhodius, Argon. iv. 516 sqq.; Dionysius Periegetes, Orbis Descriptio, 390 sqq., with the commentary of Eustathius on v. 391; Strabo, i. 2. 39, p. 46, vii. 7. 8, p. 326; Pausanias, ix. 5. 3; Athenaeus, xi. 5, p. 462 r.; Stephanus Byzantius, s.v. Δνρρά-χων; J. Tzetzes, Chiliades, iv. 393 sqq.; Ovid, Metamorph. iv. 563-603; Hygiaus, Fab. 6; Lactantius Placidus, on Statius, Theb. iii. 290; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 48 (First Vatican Mythographer, 150). Euripides mentions the transformation of the couple into snakes, but without speaking of their banishment to Illyria (Bacchae, 1530 sq.), probably because there is a long

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But Cadmus and Harmonia quitted Thebes and went to the Encheleans. As the Encheleans were being attacked by the Illyrians, the god declared by an oracle that they would get the better of the Illyrians if they had Cadmus and Harmonia as their leaders. They believed him, and made them their leaders against the Illyrians, and got the better of them. And Cadmus reigned over the Illyrians, and a son Illyrius was born to him. But afterwards he was, along with Harmonia, turned into a serpent and sent away by Zeus to the Elysian Fields.<sup>1</sup>

Polydorus, having become king of Thebes, married Nycteis, daughter of Nycteus, son of Chthonius, and begat Labdacus, who perished after Pentheus because he was like-minded with him.<sup>2</sup> But Labdacus having left a one-year-old son, Laius, the government was usurped by Lycus, brother of Nycteus, so long as Laius was a child. Both of them<sup>3</sup> had fled from

lacuna in this part of the text. According to Hyginus, the transformation of the two into serpents was a punishment inflicted by Ares on Cadmus for killing his sacred dragon which guarded the spring at Thebes, which Hyginus absurdly calls the Castalian spring. It is a common belief, especially among the Bantu tribes of South Africa, that human beings at death are turned into serpents, which often visit the old home. There is some reason to think that the ancestors of the Greeks may have shared this widespread superstition, of which the traditional transformation of Cadmus and Harmonia would thus be an isolated survival. See Adonis, Attis, Osiris, 3rd ed. i. 82 sqq.

<sup>2</sup> Compare Euripides, *Phoenissae*, 8; Pausanias ii. 6. 2, ix. 5. 4 sq. Apollodorus implies that Labdacus was murdered by the Bacchanals because he set himself against the celebration of their orginstic rites. But there seems to be no express mention of his violent death in ancient writers.

<sup>3</sup> That is, the two brothers Lycus and Nycteus.

βοίας] Φυγόντες, ἐπεὶ Φλεγύαν ἀπέκτειναν τὸν ᾿Αρεος καὶ Δωτίδος τῆς Βοιωτίδος, 'Υρίαν² κατώκουν, καὶ . . . ³ διὰ τὴν πρὸς. Πενθέα οἰκειότητα ἐγεγόνεσαν πολῖται. αἰρεθεὶς οὖν Λύκος πολέμαρχος ὑπὸ Θηβαίων ἐπέθετο⁴ τῆ δυναστεία, καὶ βασιλεύσας ἔτη εἴκοσι, ⁵ φονευθεὶς ὑπὸ Ζήθου καὶ ᾿Αμφίονος θνήσκει δι' αἰτίαν τήνδε. ᾿Αντιόπη θυγάτηρ ἦν Νυκτέως ταύτη Ζεὺς συνῆλθεν. ἡ δὲ ὡς ἔγκυος ἐγένετο, τοῦ πατρὸς ἀπειλοῦντος εἰς Σικυῶνα ἀποδιδράσκει πρὸς Ἐπωπέα καὶ τούτω γαμεῖται. Νυκτεὺς δὲ ἀθυμήσας ἑαυτὸν φονεύει, δοὺς ἐντολὰς β Λύκω παρὰ Ἐπωπέως καὶ παρὰ ᾿Αντιόπης λαβεῖν δίκας. ὁ δὲ στρατευσάμενος Σικυῶνα χειροῦται, καὶ τὸν μὲν Ἐπωπέα κτείνει, τὴν δὲ ᾿Αντιόπην ἤγαγεν αἰχμαλωτον. ἡ δὲ ἀγο-

There seems to be a lacuna here, which Heyne proposed to supply by the words ἐκείθεν ἐλθόντες εἰς Θήβας. I translate

accordingly.

6 εντολάς ΕRS: εντολήν Α.

<sup>1</sup> ἀπὸ Εὐβοίας A. These words are deleted by Hercher and Wagner. Heyne also preferred to omit them. See exegetical note.

2 'Υρίαν Heyne: Συρίαν Α.

 $<sup>^4</sup>$  ἐπέθετο E : ἐπετίθετο A.  $^5$  εἴκοσι A : δεκαοκτώ E.

<sup>&</sup>lt;sup>1</sup> This Phlegyas is supposed to be Phlegyas, king of Orchomenus, whom Pausanias (ix. 36. 1) calls a son of Ares and Chryse. If this identification is right, the words "from Euboea" appear to be wrong, as Heyne pointed out, since Orchomenus is not in Euboea but in Boeotia. But there were many places called Euboea, and it is possible that one of them was in Bocotia. If that was so, we may conjecture that the epithet "Bocotian," which, applied to Dotis, seems superfluous, was applied by Apollodorus to Enboea and has been misplaced by a copyist. If these conjectures are adopted, the text will read thus: "Both of them fled from Euboea in Boeotia because they had killed Phlegyas, son of

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Euboea because they had killed Phlegyas, son of Ares and Dotis the Boeotian, and they took up their abode at Hyria, and thence having come to Thebes, they were enrolled as citizens through their friendship with Pentheus. So after being chosen commander-in-chief by the Thebans, Lycus compassed the supreme power and reigned for twenty years, but was murdered by Zethus and Amphion for the following reason. Antiope was a daughter of Nycteus, and Zeus had intercourse with her. When she was with child, and her father threatened her, she ran away to Epopeus at Sicyon and was married to him. In a fit of despondency Nycteus killed himself, after charging Lycus to punish Epopeus and Antiope. Lycus marched against Sicyon, subdued it, slew Epopeus, and led Antiope away captive. On the way she gave birth to two

Ares and Dotis, and they took up their abode at Hyria." As to the various places called Euboea, see Stephanus Byzantius, s.v. Ebboa; W. Pape, Wörterbuch der griechischen

Eigennamen, s.v. Eŭβοια.

<sup>2</sup> With the following story of Antiope and Dirce compare Pausanias, ii. 6. 1 sqq., ix. 25. 3; J. Malalas, Chronographia, ii. pp. 45-49, ed. L. Dindorf; Scholiast on Apollonius Rhodius, Argon. iv. 1090; Nicolaus Damascenus, frag. 11, in Fragmenta Historicorum Graecorum, ed. C. Müller, iii 365 sq.; Hyginus, Fab. 7 and 8; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 32, 99 sq. (First Vatican Mythographer, 97; Second Vatican Mythographer, 74). Euripides wrote a tragedy Antiope, of which Hyginus (Fab. 8) gives a summary. Many fragments of the play have been preserved. See Tragicorum Graecorum Fragmenta, ed. A. Nauck, 2 pp. 410 sqq. In his version of the story Apollodorus seems to have followed Euripides. The legend is commemorated in the famous group of statuary called the Farnese bull, which is now in the museum at Naples. See A. Baumeister, Denkmäler des klassischen Altertums, i.\*107, fig. 113.

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μένη δύο γεννᾶ παίδας ἐν Ἐλευθεραῖς τῆς Βοιωτίας, οὺς ἐκκειμένους εὐρὼν βουκόλος ἀνατρέφει, καὶ τὸν μὲν καλεῖ Ζῆθον τὸν δὲ ᾿Αμφίονα. Ζῆθος μὲν οὖν ἐπεμελεῖτο βουφορβίων,¹ ᾿Αμφίων δὲ κιθαρωδίαν ἤσκει, δόντος αὐτῷ λύραν Ἑρμοῦ. ᾿Αντιόπην δὲ ἤκίζετο Λύκος καθείρξας καὶ ἡ τούτου γυνὴ Δίρκη λαθοῦσα δέ ποτε, τῶν δεσμῶν αὐτομάτως² λυθέντων, ἤκεν ἐπὶ τὴν τῶν παίδων ἔπαυλιν, δεχθῆναι πρὸς αὐτῶν θέλουσα. οἱ δὲ ἀναγνωρισάμενοι τὴν μητέρα, τὸν μὲν Λύκον κτείνουσι, τὴν δὲ Δίρκην δήσαντες ἐκ ταύρου ρίπτουσι θανοῦσαν εἰς κρήνην τὴν ἀπ' ἐκείνης καλουμένην Δίρκην. παραλαβόντες δὲ τὴν δυναστείαν τὴν μὲν πόλιν ἐτείχισαν, ἐπακολουθησάντων τῆ ᾿Αμφίονος λύρα τῶν λίθων, Λάιον δὲ ἐξέβαλον. ὁ δὲ ἐν Πελοποννήσω διατελῶν ἐπιξενοῦται Πέλοπι, καὶ τούτου παίδα Χρύσιππον ἀρματοδρομεῖν διδάσκων ἐρασθεὶς ἀναρπάζει.

1 βουφορβίων ΕS: βουφοραίων Α.

<sup>&</sup>lt;sup>2</sup> αὐτομάτως Heyne, Westermann, Müller, Bekker, Hercher: αὐτομάτων ESA, Wagner.

<sup>1</sup> Compare Pausanias, ix. 5. 7 sq. The two brothers are said to have quarrelled, the robust Zethus blaming Amphion for his passionate addiction to music and urging him to abandon it for what he deemed the more manly pursuits of agriculture, cattle-breeding and war. The gentle Amphion yielded to these exhortations so far as to cease to strum the lyre. See Dio Chrysostom, Or. lxxiii. vol. ii. p. 254, ed. L. Dindorf; Horace, Epist. i. 18. 41-44; Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 414-416, frag. 184-188. The discussion between the two brothers, the one advocating the practical life and the other the contemplative or artistic, seems to have been famous. It is illustrated by a fine relief in which we see Amphion standing and holding out his lyre eagerly for the admiration of his athletic brother, who sits

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sons at Eleurethae in Boeotia. The infants were exposed, but a neatherd found and reared them, and he called the one Zethus and the other Amphion. Now Zethus paid attention to cattlebreeding, but Amphion practised minstrelsy, for Hermes had given him a lyre. But Lycus and his wife Dirce imprisoned Antiope and treated her despitefully. Howbeit, one day her bonds were loosed of themselves, and unknown to her keepers she came to her sons' cottage, begging that they would take her in. They recognized their mother, and slew Lycus, but Dirce they tied to a bull, and flung her dead body into the spring that is called Dirce after her. And having succeeded to the sovereignty they fortified the city, the stones following Amphion's lyre 2; and they expelled Laius.3 He resided in Peloponnese, being hospitably received by Pelops; and while he taught Chrysippus, the son of Pelops, to drive a chariot, he conceived a passion for the lad and carried him off 4

regarding it with an air of smiling disdain. See W. H. Roseher, Lexikon der griech, und röm. Mythologie, i. 311.

<sup>2</sup> Compare Homer, Od. xi. 260-265 (who does not mention the miracle of the music); Apollonius Rhodius, Argon. i. 735-741; Pausanias, ix. 5. 6-8; Propertius, i. 9. 10, iv. 2. 3 sq.; Horace, Odes, iii. 11. 2, Ars Poetica, 394-396. Apollonius represents Zethus staggering under the load of a mountain, while Amphion strolls along drawing a cliff twice as large after him by singing to his golden lyre. He seems to have intended to suggest the feebleness of brute strength by comparison with the power of genius.

3 As to the banishment and restoration of Lains, see Pau-

sanias, ix. 5. 6 and 9; Hyginus, Fab. 9.

4 Compare Athenaeus, xiii. 79, pp. 602 sq., who says that Laius earried off Chrysippus in his chariot to Thebes. Chrysippus is said to have killed himself for shame. See the Scholiast on Euripides, *Phoenissae*, 1760.

6 Γαμεῖ δὲ Ζῆθος μὲν Θήβην, ἀφ' ἡς ἡ πόλις Θῆβαι, 'Αμφίων δὲ Νιόβην τὴν Ταντάλου, ἡ γεννῷ παῖδας μὲν έπτά, Σίπυλον Εὐπίνυτον 'Ισμηνὸν Δαμασίχθονα 'Αγήνορα Φαίδιμον Τάνταλον, θυγατέρας δὲ τὰς ἴσας, 'Εθοδαΐαν (ἡ ικ κινες Νέαιραν) Κλεόδοξαν 'Αστυόχην Φθίαν Πελοπίαν 'Αστυκράτειαν 'Ωγυγίαν. 'Ησίοδος δὲ

<sup>1</sup> For the story of Niobe and her children, see Homer, Iliad, xxiv. 602 sqq.; Diodorus Siculus, iv. 74; Pausanias, i. 21. 3, ii. 21. 9, v. 11. 2, v. 16. 4, viii. 2. 5 and 7; J. Tzetzes, Chiliades, iv. 416 sqq.; Ovid, Metamorph, vi. 146 sqq.; Hyginus, Fab. 9 and 11; Lactantius Placidus on Statius, Theb. iii. 191; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 50 (First Vatican Mythographer, 156). Great diversity of opinion prevailed among the ancients with regard to the number of Niobe's children. Diodorus, Ovid, Hyginus, Lactantius Placidus, and the First Vatican Mythographer agree with Apollodorus as to the seven sons and seven daughters of Niobe, and from the Scholiast on Euripides, Phoenissae, 159, we learn that Aeschylus, Euripides, and Aristophanes in lost plays adopted the same numbers, but that Pherecycles agreed with Homer in reckoning six sons and six daughters, while Hellanicus allowed the lady no more than four sons and three daughters. On the other hand, Xanthus the Lydian, according to the same Scholiast, credited her with a score of children, equally divided between the two sexes. Herein he probably followed the anthority of Hesiod (see Apollodorus, below), and the same liberal computation is said to have been accepted by Bacchylides, Pindar, and Mimnermus, while Sappho reduced the figure to twice nine, and Aleman to ten all told (Aulus Gellius, xx. 70; Aelian, Varia Historia, xii. 36). Aeschylus and Sophocles each wrote a tragedy Niobe, of which some fragments remain. See Tragicorum Graecorum Fragmenta, ed. A. Nauck2, pp. 50 sqq., 228 sq.; The Fragments of Sophocles, ed. A. C. Pearson, ii, 94 sqq., frag. 442-451. The subject is rendered famous by the fine group of ancient statuary now in the Uffizi gallery at Florence. See

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Zethus married Thebe, after whom the city of Thebes is named; and Amphion married Niobe, daughter of Tantalus, who bore seven sons, Sipylus, Eupinytus, Ismenus, Damasichthon, Agenor, Phaedimus, Tantalus, and the same number of daughters, Ethodaia (or, as some say, Neaera), Cleodoxa, Astyoche, Phthia, Pelopia, Astycratia, and Ogygia. But Hesiod says that they had ten sons and ten

A. Baumeister, Denkmäler des klassischen Altertums, iii. 1674 sqq. Antiquity hesitated whether to assign the group to Scopas or Praxiteles (Pliny, Nat. Hist. xxxvi. 28), and modern opinion is still divided on the question. See my note on Pausanias, ii. 29. 9 (vol. iii. p. 201). The pathetic character of the group may perhaps be held to speak in favour of Scopas, who seems to have excelled in the portrayal of the sterner, sadder emotions, while Praxiteles dwelt by preference on the brighter, softer creations of the Greek religious imagination. This view of the sombre cast of the genius of Scopas is suggested by the subjects which he chose for the decoration of the temple of Athena Alea at Tegea (Pausanias, viii. 45. 5-7), and by the scanty remains of the sculptures which have been found on the spot. See my commentary on Pausanias, vol. iv. pp. 426 sqq. However, the late historian of Greek sculpture, Professor M. Collignon, denied that the original of this famous group, which he regarded as a copy, was either by Scopas or Praxiteles. He held that it belongs to an Asiatic school of sculpture characterized by picturesque grouping, and that it could not have been executed before the third century B.C. To the same school he would assign another famous group of sculpture, that of Dirce and the bull (above, iii. 5. 5 note). See M. Collignon, Histoire de la Sculpture Grecque (Paris, 1892-1897), ii. 532 sqq. The tomb of the children of Niobe was shown at Thebes (Pausanias, ix. 16. 7; compare Euripides, Phoenissae, 159 sq.); but according to Statius (Theb. vi. 124 sq.) the Mater Dolorosa carried the ashes of her dead children in twice six urns to be buried on her native Mount Sipylus. Thus the poet dutifully follows Homer in regard to the number of the children.

δέκα μεν νίους δέκα δε θυγατέρας, Ἡρόδωρος 1 δε δύο μεν άρρενας τρείς δε θηλείας, "Ομηρος δε εξ μεν νίους εξ δε θυγατέρας φησί γενέσθαι. εὔτεκνος δὲ οὖσα Νιόβη τῆς Λητοῦς εὐτεκνοτέρα εἶπεν ύπάρχειν· Λητὼ δὲ ἀγανακτήσασα τήν τε "Αρτεμιν καὶ τὸν 'Απόλλωνα κατ' αὐτῶν παρώξυνε, καὶ τὰς μὲν θηλείας ἐπὶ τῆς οἰκίας κατετόξευσεν 'Αρτεμις, τους δε άρρενας κοινή πάντας εν Κιθαιρωνι Απόλλων κυνηγετούντας απέκτεινεν. ἐσώθη δὲ τῶν μὲν ἀρρένων 'Αμφίων, τῶν δὲ θηλειῶν Χλωρίς ή πρεσβυτέρα, ή Νηλεύς συνώκησε. κατὰ δὲ Τελέσιλλαν ἐσώθησαν ᾿Αμύκλας² καὶ Μελίβοια, ἐτοξεύθη δὲ ὑπ᾽ αὐτῶν καὶ ᾿Αμφίων. αὐτὴ δὲ Νιόβη Θήβας ἀπολιποῦσα πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον, κἀκεῖ Διὶ εὐξαμένη τὴν μορφὴν εἰς λίθον μετέβαλε, καὶ χείται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν τοῦ λίθου. Μετὰ δὲ τὴν ᾿Αμφίονος τελευτὴν Λάιος τὴν βασιλείαν παρέλαβε. καὶ γήμας θυγατέρα Μενοικέως, ην ένιοι μεν Ίοκάστην ένιοι δε Ἐπικάστην λέγουσι, χρήσαντος τοῦ θεοῦ μὴ γεννᾶν (τὸν

1 'Ηρόδωρος Aegius: ήρόδοτος A.

<sup>2</sup> The ancients differed as to the death of Amphion. According to one account, he went mad (Lucian, De saltatione, 41), and in attempting to attack a temple of Apollo,

<sup>&</sup>lt;sup>2</sup> 'Αμύκλας Α, Westermann, Müller, Wagner: 'Αμύκλα Heyne, Bekker, Hercher.

<sup>&</sup>lt;sup>1</sup> Compare Pausanias, ii, 21. 9, v. 16. 4, according to whom Meliboea was the original name of Chloris; but she turned pale with fear at the slaughter of her brothers and sisters, and so received the name of Chloris, that is, the Pale Woman. As to the marriage of Chloris with Neleus, see Homer, Od. xi. 281 sqq.

daughters; Herodorus that they had two male children and three female; and Homer that they had six sons and six daughters. Being blessed with children, Niobe said that she was more blessed with children than Latona. Stung by the taunt, Latona incited Artemis and Apollo against them, and Artemis shot down the females in the house, and Apollo killed all the males together as they were hunting on Cithaeron. Of the males Amphion alone was saved, and of the females Chloris the elder, whom Neleus married. But according to Telesilla there were saved Amyclas and Meliboea, and Amphion also was shot by them. But Niobe herself quitted Thebes and went to her father Tantalus at Sipylus, and there, on praying to Zeus, she was transformed into a stone, and tears flow night and day from the stone.

After Amphion's death Laius succeeded to the kingdom. And he married a daughter of Menoeceus; some say that she was Jocasta, and some that she was Epicasta.<sup>3</sup> The oracle had warned him not

doubtless in order to avenge the death of his sons on the divine murderer, he was shot dead by the deity (Hyginus, Fab. 9). According to Ovid (Metamorph. vi. 271 sq.), he

stabbed himself for grief.

<sup>3</sup> For the tragic story of Laius, Jocasta or Epicasta, and their son Oedipus, see Homer, Od. xi. 271-280, with the Scholiast on v. 271; Euripides, Phoenissae, 1-62; Diodorus Siculus, iv. 64; Pausanias, ix. 2. 4, ix. 5. 10 sq., x. 5. 3 sq.; Scholiast on Euripides, Phoenissae, 1760; Hyginus, Fab. 66 and 67. In Homer the mother of Oedipus is named Epicasta; later writers call her Jocasta. The mournful tale of Oedipus is the subject of Sophocles's two great tragedies, the Oedipus Tyrannus and the Oedipus Coloneus. It is also the theme of Seneca's tragedy Oedipus. From the Scholiast on Homer (l.c.) we learn that the story was told by Androtion. Apollodorus's version of the legend closely follows

γεννηθέντα γάρ πατροκτόνον έσεσθαι) ό δὲ οἰνωθείς συνηλθε τη γυναικί. καὶ τὸ γεννηθεν εκθείναι δίδωσι νομεῖ, περόναις διατρήσας τὰ σφυρά. άλλ' ούτος μεν εξέθηκεν είς Κιθαιρώνα, Πολύβου δε βουκόλοι, του Κορινθίων βασιλέως, τὸ βρέφος εύρόντες πρὸς τὴν αὐτοῦ γυναῖκα Περίβοιαν ἤνεγκαν. ή δὲ ἀνελοῦσα ὑποβάλλεται, καὶ θεραπεύσασα τὰ σφυρὰ Οἰδίπουν καλεῖ, τοῦτο θεμένη τὸ όνομα διὰ τὸ τοὺς πόδας ἀνοιδήσαι. τελειωθείς δὲ ὁ παῖς, καὶ διαφέρων τῶν ἡλίκων ρώμη, διὰ Φθόνον 2 ώνειδίζετο ὑπόβλητος. ὁ δὲ πυνθανόμενος παρά 3 της Περιβοίας μαθείν οὐκ ήδύνατο. άφικόμενος δε είς Δελφούς περί των ίδίων έπυνθάνέτο γονέων. ὁ δὲ θεὸς εἶπεν αὐτῷ εἰς τὴν πατρίδα μη πορεύεσθαι· τον μεν γαρ πατέρα φονεύσειν, τη μητρί δὲ μιγήσεσθαι. τοῦτο ἀκούσας, καὶ νομίζων έξ ὧν έλέγετο γεγεννησθαι, Κόρινθον μεν ἀπέλιπεν, ἐφ' ἄρματος δὲ διὰ τῆς Φωκίδος φερόμενος συντυγχάνει κατά τινα στενήν όδὸν έφ' αρματος οχουμένω Λαίω. καὶ Πολυφόντου 5 (κῆρυξ

3 παρά Ε: περί Α.

Sophocles and is reproduced by Zenobius (Cent. ii. 68) in a somewhat abridged form with certain verbal changes, but as usual without acknowledgment. Some parallel stories occur in the folk-lore of other peoples. See Appendix, "The Oedipus Legend."

1 Sophocles ealls her Merope (Octipus Tyrannus, 775), and so does Seneca (Oedipus, 272, 661, 802). But, according to Pherecydes, the wife of Polybus was Medusa, daughter

of Orsilochus (Scholiast on Sophocles, I.c.).

<sup>2</sup> φθόνον Ε: φόνον Α. 1 δώμη Ε: ἐν δώμη Α.

<sup>\*</sup> γεγεννησθαι Ε, Zenobius, Cent. ii. 68: γεγενησθαι Α. Πολυφόντου . . . κελεύοντος Ε: Πολυφόντη . . . καὶ κελεύσαντος Α.

### THE LIBRARY, III. v. 7

to beget a son, for the son that should be begotten would kill his father; nevertheless, flushed with wine, he had intercourse with his wife. And when the babe was born he pierced the child's ankles with brooches and gave it to a herdsman to expose. But the herdsman exposed it on Cithaeron; and the neatherds of Polybus, king of Corinth, found the infant and brought it to his wife Periboea.1 She adopted him and passed him off as her own, and after she had healed his ankles she called him Oedipus, giving him that name on account of his swollen feet.2 When the boy grew up and excelled his fellows in strength, they spitefully twitted him with being supposititious. He inquired of Periboea, but could learn nothing; so he went to Delphi and inquired about his true parents. The god told him not to go to his native land, because he would murder his father and lie with his mother. On hearing that, and believing himself to be the son of his nominal parents, he left Corinth, and riding in a chariot through Phocis he fell in with Laius driving in a chariot in a certain narrow road.<sup>3</sup> And when Polyphontes,

<sup>&</sup>lt;sup>2</sup> The name Oedipus was interpreted to mean "swollen foot." As to the piercing of the child's ankles, see Sophocles, Oedipus Tyrannus, 718; Euripides, Phoenissae, 26 sq.; Diodorus Siculus, iv. 64. 1; Pausanias, x. 5. 3; Hyginus, Fab.

<sup>66;</sup> Seneca, Oedipus, 812 sq.

8 The "narrow road" is the famous Cleft Way (Pausanias, x. 5. 3 sq.) now called the Cross-road of Megas (Stavrodromi tou Mega), where the road from Daulis and the road from Thebes and Lebadea meet and unite in the single road ascending through the long valley to Delphi. At this point the pass, shut in on either hand by lofty and precipitous mountains, presents one of the wildest and grandest scenes in all Greece; the towering cliffs of Parnassus on the

δὲ οὖτος ἦν Λαΐου) κελεύοντος ἐκχωρεῖν καὶ δι' ἀπείθειαν καὶ ἀναβολὴν κτείναντος τῶν ἵππων τὸν ἔτερον, ἀγανακτήσας Οἰδίπους καὶ Πολυφόντην καὶ Λάιον ἀπέκτεινε, καὶ παρεγένετο εἰς Θήβας. Λάιον μὲν οὖν θάπτει βασιλεὺς Πλαταιέων ¹ Δαμασίστρατος, τὴν δὲ βασιλείαν Κρέων ὁ Μενοικέως παραλαμβάνει. τούτου δὲ βασιλεύοντος οὐ μικρὰ συμφορὰ κατέσχε Θήβας. ἔπεμψε γὰρ" Ηρα Σφίγγα, ἢ μητρὸς μὲν Ἐχίδνης ἦν πατρὸς δὲ Τυφῶνος, εἶχε δὲ πρόσωπον μὲν γυναικός, στῆθος δὲ καὶ βάσιν καὶ οὐρὰν λέοντος καὶ πτέρυγας ὅρνιθος. μαθοῦσα δὲ αἴνιγμα παρὰ μουσῶν ἐπὶ τὸ Φίκιον ὄρος ἐκαθέζετο, καὶ τοῦτο προύτεινε Θηβαίοις. ἢν δὲ τὸ αἴνιγμα· τί ἐστιν ὁ μίαν ἔχον φωνὴν² τετράπουν καὶ δίπουν καὶ τρίπουν

1 πλαταιέων Ε: πλατυμέων A. Wagner reports πλατυμέων to be the reading of E. But this is apparently a misprint for A. See Heyne ad. l.: "Πλατυμέων vitiose omnes codd."

 $^2$  φωνὴν A: μορφὴν E. The reading φωνή is supported by the Argument to Sophocles, Oedipus Tyrannus (p. 6 ed. Jebb), the Argument to Euripides, Phoenissae, and the Scholium on verse 50 (Scholia in Euripidem, ed. E. Schwartz, vol. i. pp. 243 sq. 256), Athenaeus, x. 83, p. 456 B, and the Palatine Anthology, xiv. 64, in all of which passages the oracle is quoted with φωνή instead of μορφή. On the other hand the reading μορφή is supported by some MSS. of Tzetzes, Schol. on Lycophron, 7, though the editor, Müller, prints φωνή in the text.

northern side of the valley are truly sublime. Not a trace of human habitation is to be seen. All is solitude and silence, in keeping with the tragic memories of the spot. Compare my commentary on Pausanias, x. 5. 3 (vol. v. pp. 231 sq.). As to the Cleft Way or Triple Way, as it was also called, and the fatal encounter of the father and son at it, see Sophoeles, Oedipus Tyrannus, 715 sqq., 1398 sqq.; Euripides, Phoenissae, 37 sqq.; Seneca, Oedipus. 276 sqq.

## THE LIBRARY, III. v. 7-8

the herald of Laius, ordered him to make way and killed one of his horses because he disobeyed and delayed, Oedipus in a rage killed both Polyphontes and Laius, and arrived in Thebes. Laius was buried by Damasistratus, king of Plataea, and Creon, son of Menoeceus, succeeded to the kingdom. In his reign a heavy calamity befell Thebes. For Hera sent the Sphinx, whose mother was Echidna and her father Typhon; and she had the face of a woman, the breast and feet and tail of a lion, and the wings of a bird. And having learned a riddle from the Muses, she sat on Mount Phicium, and propounded it to the Thebans. And the riddle was this:—What is that which has one voice and yet becomes four-footed

<sup>2</sup> As to the Sphinx and her riddle, see Hesiod, Theog. 326 sq. (who says that she was the offspring of Echidna and Orthus); Sophocles, Oedipus Tyrannus, 391 sqq.; Euripides, Phoenissae, 45 sqq.; Diodorus Siculus, iv. 64. 3 sq.; Pausanias, ix. 26. 2-4; Scholiast on Euripides, Phoenissae, 45; Hyginus, Fab. 67; Scneca, Oedipus, 92 sqq. riddle is quoted in verse by several ancient writers. See Athenaeus, x. 81, p. 456 B; Tzetzes, Schol. on Lycophron, 7; Anthologia Palatina, xiv. 64; Argument to Sophocles, Oedipus Tyrannus, p. 6, ed. R. C. Jebb; Argument to Euripides, Phoenissae, and Scholiast on id. v. 50 (Scholia in Euripiden, ed. E. Schwartz, vol. i. pp. 243 sq. 256). Outside of Greece the riddle seems to be current in more or less similar forms among various peoples. Thus it is reported among the Mongols of the Selenga (R. G. Latham, Descriptive Ethnology, i. 325), and in Gascony (J. F. Blade, Contes populaires de la Gascogne, i. 3-14). Further, it has been recently recorded, in a form precisely similar to the Greek, among the tribes of British Central Africa: the missionary who reports it makes no reference to the riddle of the Sphinx, of which he was apparently ignorant. See Donald Fraser, Winning a primitive people (London, 1914), p. 171, "What is it that goes on four legs in the morning, on two at midday, and on three in the evening? Answer: A man, who crawls on hands and knees in childhood, walks erect when grown, and with the aid of a stick in his old age."

γίνεται; χρησμοῦ δὲ Θηβαίοις ὑπάρχοντος τηνικαῦτα ἀπαλλαγήσεσθαι τῆς Σφιγγὸς ἡνίκα ἂν τὸ αίνιγμα λύσωσι, συνιόντες είς ταὐτὸ 1 πολλάκις έζήτουν 2 τί τὸ λεγόμενον έστιν, έπεὶ 3 δὲ μη εύρισκον, άρπάσασα ένα κατεβίβρωσκε. πολλών 4 δὲ ἀπολομένων, καὶ τὸ τελευταῖον Αίμονος τοῦ Κρέοντος, κηρύσσει Κρέων τῷ τὸ αἴνιγμα λύσοντι 5 καὶ τὴν βασιλείαν καὶ τὴν Λαΐου δώσειν γυναῖκα. Οἰδίπους δὲ ἀκούσας ἔλυσεν, εἰπὼν τὸ αἴνιγμα τὸ ύπὸ της Σφιγγὸς λεγόμενον ἄνθρωπον είναι γίνεσθαι 6 γὰρ τετράπουν βρέφος ὄντα 7 τοῖς τέτταρσιν όγούμενον κώλοις, τελειούμενον δὲ δίπουν, 9 γηρώντα δὲ τρίτην προσλαμβάνειν βάσιν τὸ βάκτρον. ή μεν οθν Σφίγξ ἀπὸ της ἀκροπόλεως έαυτην έρριψεν, Οιδίπους δε και την βασιλείαν παρέλαβε καὶ τὴν μητέρα ἔγημεν ἀγνοῶν, καὶ παίδας ἐτέκνωσεν έξ αὐτῆς Πολυνείκη 10 καὶ Ἐτεοκλέα, θυγατέρας δὲ Ἰσμήνην καὶ Ἀντιγόνην. εἰσὶ δὲ οὶ γεννηθηναι τὰ τέκνα φασὶν έξ Εὐρυγανείας αὐτώ 9 της Υπέρφαντος.11 φανέντων δὲ ὕστερον τῶν λανθανόντων, Ἰοκάστη μεν εξ άγχόνης εαυτην άνήρ-

2 εζήτουν Ε: εζήτει Α.

<sup>7</sup> ὅντα Ε, Wagner: wanting in A.

11 'Υπέρφαντος Aegius: τεύθραντος Α.

<sup>1</sup> συνιόντες είς ταὐτό Ε: καὶ συνιόντες είς αὐτό Α.

<sup>&</sup>lt;sup>3</sup> ἐπὲὶ Heyne, Müller, Wagner: ἐπὰν ΕΑ, Westermann, Bekker. <sup>4</sup> πολλῶν Ε: πολλάκις Α.

 <sup>&</sup>lt;sup>5</sup> λύσοντι ΕΑ, Zenobins, Cent. ii. 68 : λύσαντι Hercher.
 <sup>6</sup> γίνεσθαι Ε : γεννᾶσθαι Α : γεννᾶσθαι < μèν > Bekker.

 $<sup>^8</sup>$  τελειούμενον δὲ τὸν ἄνθρωπον A, Heyne, Westermann, Müller, Bekker: τὸν ἄνθρωπον omitted in E and by Hercher and Wagner.  $^9$  δίπουν < εἶναι > Bekker.

<sup>10</sup> πολυνείκη A, Heyne, Westermann, Müller, Bekker, Hercher: πολυνείκην Ε, Zenobius (Cent. ii. 68), Wagner. Both forms are attested by ancient writers. See W. Pape, Wörterbuch der griechischen Eigennamen<sup>3</sup>, s.v. Πολυνείκης.

# THE LIBRARY, III. v. 8-9

and two-footed and three-footed? Now the Thebans were in possession of an oracle which declared that they should be rid of the Sphinx whenever they had read her riddle; so they often met and discussed the answer, and when they could not find it the Sphinx used to snatch away one of them and gobble him up. When many had perished, and last of all Creon's son Haemon, Creon made proclamation that to him who should read the riddle he would give both the kingdom and the wife of Laius. On hearing that, Oedipus found the solution, declaring that the riddle of the Sphinx referred to man; for as a babe he is four-footed, going on four limbs, as an adult he is two-footed, and as an old man he gets besides a third support in a staff. So the Sphinx threw herself from the citadel, and Oedipus both succeeded to the kingdom and unwittingly married his mother, and begat sons by her, Polynices and Eteocles, and daughters, Ismene and Antigone.1 But some say the children were borne to him by Eurygania, daughter of Hyperphas.<sup>2</sup> When the secret afterwards came to light, Jocasta hanged herself in a noose, 3 and Oedipus

<sup>1</sup> Compare Euripides, *Phoenissae*, 55 sqq.; Diodorus Sicu-

lus, iv. 64. 4; Hyginus, Fab. 67.

<sup>2</sup> This account is adopted by Pausanias (ix. 5. 10 sq.) and by the Scholiast on Euripides (*Phoenissae*, 1760), who cites Pisander as his authority. According to another version, Oedipus, after losing Jocasta, married Astymedusa, who falsely accused her stepsons of attempting her virtue. See Scholiast on Homer, *Il.* iv. 376; Eustathius on Homer, *I.c.*, p. 369; Scholiast on Euripides, *Phoenissae*, 53.

3 Compare Homer, Od. xi. 277 sqq.; Sophoeles, Oedipus Tyrannus, 1235 sqq. According to Seneca, in one passage (Oedipus, 1034 sqq.), Jocasta stabbed herself to death on the discovery of her incest. But Euripides makes Jocasta survive her two sons and stab herself to death on their dead bodies. See Euripides, Phoenissae, 1455-1459. Herein he was perhaps followed by Seneca in his tragedy

τησεν, Οιδίπους δὲ τὰς ὄψεις τυφλώσας ἐκ Θηβῶν ηλαύνετο, ἀρὰς τοῖς παισὶ θέμενος, οἱ τῆς πόλεως αὐτὸν ἐκβαλλόμενον θεωροῦντες οὐκ ἐπήμυναν. παραγενόμενος δὲ σὺν ᾿Αντιγόνη τῆς ᾿Αττικῆς εἰς Κολωνόν, ἔνθα τὸ τῶν Εὐμενίδων ἐστὶ τέμενος, καθίζει ἰκέτης, προσδεχθεὶς ὑπὸ Θησέως, καὶ μετ' οὐ πολὺν χρόνον ἀπέθανεν.

VI. Έτεοκλης δὲ καὶ Πολυνείκης περὶ της βασιλείας συντίθενται πρὸς ἀλληλους, καὶ αὐτοῖς δοκεῖ τὸν ἔτερον παρ' ἐνιαυτὸν ἄρχειν. τινὲς μὲν οὖν λέγουσι πρῶτον ἄρξαντα Πολυνείκη¹ παραδοῦναι μετ' ἐνιαυτὸν τὴν βασιλείαν Ἐτεοκλεῖ, τινὲς δὲ πρῶτον Ἐτεοκλέα ἄρξαντα² μὴ βούλεσθαι παραδοῦναι τὴν βασιλείαν. φυγαδευθεὶς οὖν Πολυνείκης ἐκ Θηβῶν ἦκεν εἰς Ἄργος, τόν τε

Πολυνείκης ἐκ Θηβῶν ἦκεν εἰς ᾿Αργος, τόν τε
¹ ἄρξαντα Πολυνείκη Hercher, Wagner: ἄρξαντος Πολυ-

2 Έτεοκλέα ἄρξαντα Faber, Hercher, Wagner: ἐτεοκλέους ἄρξαντος Α.

Phoenissae, for in the fragments of that play (vv. 443 sqq.) Seneca represents Joeasta attempting to make peace between Eteocles and Polynices on the battlefield; but the conclusion of the play is lost. Similarly Statius describes how Joeasta vainly essayed to reconcile her warring sons, and how she stabbed herself to death on learning that they had fallen by each other's hands. See Statius, Theb. vii. 474 sqq., xi. 634 sqq.

<sup>1</sup> A curious and probably very ancient legend assigned a different motive for the curses of Oedipus. It is said that his sons used to send him as his portion the shoulder of every sacrificial victim, but that one day by mistake they sent him the haunch  $(l\sigma\chi(l\sigma))$  instead of the shoulder, which so enraged him that he cursed them, praying to the gods that his sons might die by each other's hands. This story was told by the author of the epic *Thebaid*. See Scholiast on Sophocles, *Oedipus Coloneus*, 1375; Zenobius, *Gent.* v.

# THE LIBRARY, III. v. 9-vi. 1

was driven from Thebes, after he had put out his eyes and cursed his sons, who saw him cast out of the city without lifting a hand to help him.<sup>1</sup> And having come with Antigone to Colonus in Attica, where is the precinct of the Eumenides, he sat down there as a suppliant, was kindly received by Theseus, and died not long afterwards.<sup>2</sup>

VI. Now Eteocles and Polynices made a compact with each other concerning the kingdom and resolved that each should rule alternately for a year at a time.<sup>3</sup> Some say that Polynices was the first to rule, and that after a year he handed over the kingdom to Eteocles; but some say that Eteocles was the first to rule, and would not hand over the kingdom. So, being banished from Thebes, Polynices came to Argos, taking with him the

43. A different cause of his anger is assigned by Athenaeus (xi. 14, pp. 465 sq.), also on the authority of the author of the *Thebaid*.

<sup>2</sup> The coming of Oedipus and Antigone to Colonus Hippius in Attica, together with the mysterious death of Oedipus, are the subject of Sophocles's noble tragedy, Oedipus Coloneus. As to the sanctuary of the Eumenides, see that play, vv. 36 sqq. The knoll of Colonus is situated over a mile from Athens, and it is doubtful whether the poet intended to place the death and burial of Oedipus at Colonus or at Athens itself, where in later times the grave of Oedipus was shown in a precinct of the Eumenides, between the Aeropolis and the Areopagus (Pausanias, i. 28. 7). See my notes on Pausanias, i. 28. 7, i. 30. 2, vol. ii. pp. 366 sq., 393 sq.; R. C. Jebb, on Sophocles, Oedipus Coloneus, pp. xxx. sqq.

<sup>2</sup> That is, they were to reign in alternate years. Compare Euripides, *Phoenissae*, 69 sqa., 473 sqq.; Diodorus Siculus, iv. 65. 1; Zenobius, *Cent.* i. 30; Hyginus, *Fab.* 67; *Scriptores rerum mythicarum Latini*, ed. G. H. Bode, vol. i. pp. 48 sq. (First Vatican Mythographer, 152). In this and the sequel Zenobius (*I.c.*) closely follows Apollodorus and

probably copied from him.

ορμον καὶ τὸν πέπλον ἔχων. ἐβασίλευε δὲ "Αργους Αδραστος ο Ταλαοῦ· καὶ τοῖς τούτου βασιλείοις νύκτωρ προσπελάζει, καὶ συνάπτει μάχην Τυδεῖ τῷ Οἰνέως φεύγοντι Καλυδώνα. γενομένης δὲ εξαίφνης βοής επιφανείς "Αδραστος διέλυσεν αὐτούς, καὶ μάντεώς τινος υπομνησθείς λέγοντος αὐτῷ κάπρῳ καὶ λέοντι συζεῦξαι τὰς θυγατέρας, αμφοτέρους είλετο νυμφίους είχον γαρ έπι των ἀσπίδων ὁ μὲν κάπρου προτομὴν ὁ δὲ λέοντος. γαμεῖ δὲ Δηιπύλην μὲν Τυδεὺς ᾿Αργείην δὲ Πολυνείκης, καὶ αὐτοὺς Ἦδραστος ἀμφοτέρους εἰς τὰς πατρίδας ὑπέσχετο κατάξειν. καὶ πρῶτον ἐπὶ Θήβας ἔσπευδέ στρατεύεσθαι, καὶ τοὺς ἀριστέας συνήθροιζεν.

'Αμφιάραος δὲ ὁ 'Οικλέους, μάντις ὢν καὶ προειδώς ὅτι δεῖ πάντας τοὺς στρατευσαμένους χωρὶς ᾿Αδράστου τελευτῆσαι, αὐτός τε ἄκνει στρατεύεσθαι καὶ τοὺς λοιποὺς ἀπέτρεπε. Πολυνείκης δὲ ἀφικόμενος πρὸς ϶Ίφιν τὸν ᾿Αλέκτορος ἡξίου μαθεῖν πῶς ἂν ᾿Αμφιάραος ἀναγκασθείη στρα-

1 'Οικλέους Aegius: Ιοκλέους Α.

<sup>1</sup> That is, the necklace and the robe which Cadmus had . given to Harmonia at their marriage. See above, iii. 4. 2. <sup>2</sup> See above i. 8. 5.

<sup>3</sup> Adrastus received the oracle from Apollo. See Euripides, Phoenissac, 408 sqq., Suppliants, 132 sqq. In these passages the poct describes the nocturnal brawl between the two exiled princes at the gate of the palace, and their reconciliation by Adrastus. Compare Zenobius, i. 30; Hyginus, Fab. 69; and the elaborate description of Statius, Theb. i. 370 sqq. The words of the oracle given to Adrastus are quoted by the Scholiast on Euripides, Phoenissae, 409. According to one nterpretation the boar on the shield of Tydeus referred to

## THE LIBRARY, III. VI. 1-2

necklace and the robe.¹ The king of Argos was Adrastus, son of Talaus; and Polynices went up to his palace by night and engaged in a fight with Tydeus, son of Oeneus, who had fled from Calydon.² At the sudden outery Adrastus appeared and parted them, and remembering the words of a certain seer who told him to yoke his daughters in marriage to a boar and a lion,³ he accepted them both as bridegrooms, because they had on their shields, the one the forepart of a boar, and the other the forepart of a lion.⁴ And Tydeus married Deipyle, and Polynices married Argia⁵; and Adrastus promised that he would restore them both to their native lands. And first he was eager to march against Thebes, and he mustered the chiefs.

But Amphiaraus, son of Oicles, being a seer and foreseeing that all who joined in the expedition except Adrastus were destined to perish, shrank from it himself and discouraged the rest. However, Polynices went to Iphis, son of Alector, and begged to know how Amphiaraus could be compelled to go

the Calydonian boar, while the lion on the shield of Polynices referred to the lion-faced sphinx. Others preferred to suppose that the two chieftains were clad in the skins of a boar and a lion respectively. See Scholiast on Euripides, *l.c.*; Hyginus, *Fab.* 69.

<sup>4</sup> As to the devices which the Greeks painted on their shields, as these are described by ancient writers or depicted in vase-paintings, see G. H. Chase, "The Shield Devices of the Greeks," Harvard Studies in Classical Philology, vol. xiii. pp. 61-127. From the evidence collected in this essay (pp. 98 and 112 sq.) it appears that both the boar and the lion are common devices on shields in vase-paintings.

<sup>5</sup> Compare Diodorus Siculus, iv. 65. 3; Scholiast on Euripides, *Phoenissae*, 409; Hyginus, *Fab*. 69; Statius, *Theb*.

ii. 201 sqq.

τεύεσθαι· ὁ δὲ εἶπεν εἰ λάβοι τὸν ὅρμον Ἐριφύλη. 'Αμφιάραος μεν οὖν ἀπεῖπεν 'Εριφύλη παρὰ Πολυνείκους δώρα λαμβάνειν, Πολυνείκης δὲ δοὺς αὐτη τον ὅρμον ήξίου τον ᾿Αμφιάραον πεῖσαι στρατεύειν. ην γαρ έπι ταύτη ι γενομένης γαρ †αύτης 2 προς Αδραστον, διαλυσάμενος ὤμοσε, περὶ ὧν <αν>3 'Αδράστω 4 διαφέρηται, διακρίνειν 'Εριφύλη 5 συγχωρησαι. ὅτε οὖν ἐπὶ Θήβας ἔδει στρατεύειν, Αδράστου μεν παρακαλούντος 'Αμφιαράου δε άποτρέποντος, Έριφύλη τὸν ὅρμον λαβοῦσα ἔπει-σεν αὐτὸν σὺν ᾿Αδράστῳ ⁶ στρατεύειν. ᾿Αμφιάραος δὲ ἀνάγκην ἔχων στρατεύεσθαι τοῖς παισὶν έντολας έδωκε τελειωθείσι τήν τε μητέρα κτείνειν καὶ ἐπὶ Θήβας στρατεύειν.

"Αδραστος δὲ συναθροίσας <στρατὸν>7 σὺν ἡγεμόσιν έπτὰ πολεμείν έσπευδε Θήβας. οί δὲ ήγεμόνες ήσαν οίδε 'Αδραστος Ταλαοῦ, 'Αμφιάραος

1 ταύτη Heyne: ταύτης Α.

² αὐτῆs corrupt: αὐτῷ μάχηs Bekker: αὐτῷ διαφορᾶs Hercher. Perhaps we should read: αὐτῷ πρὸς "Αδραστον διαφοράs. I have translated accordingly. Heyne conjectured μάχης, έριδος, or αμφισβητήσεως for αὐτης. Sommer conjectured στάσεωs, which is perhaps supported by Diodorus Siculus, iv. 65. 6, 'Αμφιαράου προς 'Αδραστον στασιάζοντος.

3 av inserted by Bekker.

4 'Αδράστω Emperius, Hercher, Wagner: "Αδραστος A. Heyne, Westermann, Müller, Bekker.

 δ ἐριφύλη V : ἐριφύλην A.
 6 αὐτὸν σὺν 'Αδράστῳ Wagner : τὸν ῶ ἄδραστων PRb : τῷ άδράστω C: τον Αδραστον Heyne (regarding the words as an interpolation), Westermann (preferring to read τφ 'Αδράστφ συστρατεύειν): τὸν ἄνδρα Commelinus, Bekker, Hercher.

<sup>7</sup> στρατόν a conjecture of Heyne, accepted by Hercher and

Wagner.

<sup>&</sup>lt;sup>1</sup> For the story of the treachery of Eriphyle to her husband Amphiaraus, see also Diodorus Siculus, iv. 65. 5 sq.;

## THE LIBRARY, III. vi. 2-3

to the war. He answered that it could be done if Eriphyle got the necklace.1 Now Amphiaraus had forbidden Eriphyle to accept gifts from Polynices; but Polynices gave her the necklace and begged her to persuade Amphiaraus to go to the war; for the decision lay with her, because once, when a difference arose between him and Adrastus, he had made it up with him and sworn to let Eriphyle decide any future dispute he might have with Adrastus.2 Accordingly, when war was to be made on Thebes, and the measure was advocated by Adrastus and opposed by Amphiaraus, Eriphyle accepted the necklace and persuaded him to march with Adrastus. Thus forced to go to the war, Amphiaraus laid his commands on his sons, that, when they were grown up, they should slay their mother and march against Thebes.

Having mustered an army with seven leaders, Adrastus hastened to wage war on Thebes. The leaders were these<sup>3</sup>: Adrastus, son of Talaus;

Pausanias, v. 17. 7 sq., ix. 41. 2; Scholiast on Homer, Od. xi. 326 (who refers to Asclepiades as his authority); Hyginus, Fab. 73; Scriptores rerum mythicarum Latini. ed. G. H. Bode, vol. i. p. 49 (First Vatican Mythographer, 152). The story is alluded to but not told by Homer (Od. xi. 326 sq., xv. 247), Sophocles (Electra, S36 sqq.), and Horace (Odes, iii. 16. 11–13). Sophocles wrote a tragedy Eriphyle, which was perhaps the same as his Epigoni. See The Fragments of Sophocles, ed. A. C. Pearson, vol. i. pp. 129 sqq.

<sup>2</sup> Compare Diodorus Siculus, iv. 65. 6; Scholiast on Homer, Od. xi. 326; Scholiast on Pindar, Nem. ix. 13 (30). As the sister of Adrastus (see above, i. 9. 13) and the wife of Amphiaraus, the traitress Eriphyle might naturally seem

well qualified to act as arbiter between them.

<sup>3</sup> For lists of the seven champions who marched against Thebes, see Aeschylus, Seven against Thebes, 375 sqq.; Sophocles, Oedipus Coloneus, 1309 sqq.; Euripides, Phoenissae, 1090 sqq. and Suppliants, 857 sqq.; Diodorus Siculus, iv. 65. 7; Hyginus, Fab. 70.

'Οικλέους,¹ Καπανεὺς Ίππονόου, Ίππομέδων 'Αριστομάχου, οἱ δὲ λέγουσι Ταλαοῦ. οὖτοι μὲν ἐξ "Αργους, Πολυνείκης <δὲ>² Οἰδίποδος ἐκ Θηβῶν, Τυδεὺς Οἰνέως Αἰτωλός, Παρθενοπαῖος Μελανίωνος 'Αρκάς. τινὲς δὲ Τυδέα μὲν καὶ Πολυνείκην οὐ καταριθμοῦσι, συγκαταλέγουσι δὲ τοῖς ἑπτὰ 'Ετέοκλον "Ιφιος καὶ Μηκιστέα.

Παραγενόμενοι δὲ εἰς Νεμέαν, ἦς ἐβασίλευε Λυκοῦργος, ἐζήτουν ὕδωρ. καὶ αὐτοῖς ἡγήσατο τῆς ἐπὶ κρήνην ὁδοῦ Ὑψιπύλη, νήπιον παῖδα [ὄντα]<sup>3</sup> Ὀφέλτην ἀπολιποῦσα, ὃν ἔτρεφεν Εὐρυδίκης ὄντα καὶ Λυκούργου. αἰσθόμεναι γὰρ αί

<sup>3</sup> ὅντα omitted by Hereher.

<sup>2</sup> Brother of Adrastus. See i. 9. 13.

¹ 'Οικλέους Aegius : ἰοκλέους Α.
² δè inserted by Bekker.

<sup>&</sup>lt;sup>1</sup> The place of Eteoclus among the Seven Champions is recognized by Aeschylus (Seven against Thebes, 458 sqq.), Sophoeles (Oedipus Coloneus, 1316), and Euripides in one play (Suppliants, 871 sqq.), but not in another (Phoenissae, 1090 sqq.); and he is omitted by Hyginus (Fab. 70). His right to rank among the Seven seems to have been acknowledged by the Argives themselves, since they included his portrait in a group of statuary representing the Champions which they dedicated at Delphi. See Pansanias, x. 10. 3.

<sup>&</sup>lt;sup>3</sup> As to the meeting of the Seven Champions with Hypsipyle at Nemca, the death of Opheltes, and the institution of the Nemcan games, see Scholia on Pindar, Nem., Argument, pp. 424 sq. ed. Boeckh; Bacehylides, Epinic. viii. [ix.] 10 sqq.; Clement of Alexandria, Protrept. ii. 34, p. 29, ed. Potter, with the Scholiast; Hyginus, Fab. 74 and 273; Statius, Theb. iv. 646-vi.; Lactantius Placidus, on Statius, Theb. iv. 717; Scriptores rerum mythicarum Latini, ed. G. H. Bode. vol. i. p. 123 (Second Vatican Mythographer, 141). The institution of the Nemcan games in honour of Opheltes or Archemorus was noticed by Aesehylus in a lost play. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², p. 49. The judges at the Nemcan games wore dark-coloured robes in mourning, it

## THE LIBRARY, III. vi. 3-4

Amphiaraus, son of Oicles; Capaneus, son of Hipponous; Hippomedon, son of Aristomachus, but some say of Talaus. These came from Argos; but Polynices, son of Oedipus, came from Thebes; Tydeus, son of Oeneus, was an Aetolian; Parthenopaeus, son of Melanion, was an Arcadian. Some, however, do not reckon Tydeus and Polynices among them, but include Eteoclus, son of Iphis, and Mecisteus in the list of the seven.

Having come to Nemea, of which Lycurgus was king, they sought for water; and Hypsipyle showed them the way to a spring, leaving behind an infant boy Opheltes, whom she nursed, a child of Eurydice and Lycurgus.<sup>3</sup> For the Lemnian women, after-

is said, for Opheltes (Scholiast on Pindar, Nem., Argum. p. 425, ed. Boeckh); and the crown of parsley bestowed on the victor is reported to have been chosen for the same sad reason (Servius, on Virgil, Ecl. vi. 68). However, according to another account, the crowns at Nemea were originally made of olive, but the material was changed to parsley after the disasters of the Persian war (Scholiast on Pindar, l.c.). The grave of Opheltes was at Nemea, enclosed by a stone wall; and there were altars within the enclosure (Pausanias, ii. 15, 3). Euripides wrote a tragedy Hypsipyle, of which many fragments have recently been discovered in Egyptian papyri. See Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 594 sqq.; A. S. Hunt, Tragicorum Graecorum Fragmenta Papyracea nuper reperta (Oxford, no date, no pagination). In one of these fragments (col. iv. 27 sq.) it is said that Lycurgus was chosen from all Asopia to be the warder (κληδοῦχος) of the local Zeus. There were officials bearing the same title (κλειδοῦχοι) at Olympia (Dittenberger, Sylloge Inscriptionum Graecarum, vol. ii. p. 168, No. 1021) in Delos (Dittenberger, Orientis Graeci Inscriptiones Selectae, vol. i. p. 252, No. 170), and in the worship of Aesculapius at Athens (E. S. Roberts and E. A. Gardner, Introduction to Greek Epigraphy, Part ii. p. 410, No. 157). The duty from which they took their title was to keep the keys of the

Λήμνιαι ὕστερον Θόαντα σεσωσμένον ἐκεῖνον μὲν ἔκτειναν, τὴν δὲ 'Υψιπύλην ἀπημπόλησαν· διὸ πραθεῖσα¹ ἐλάτρευε παρὰ Λυκούργῳ. δεικνυούσης δὲ τὴν κρήνην, ὁ παῖς ἀπολειφθεὶς ὑπὸ δράκοντος διαφθείρεται. τὸν μὲν οὖν δράκοντα ἐπιφανέντες οἱ μετὰ ᾿Αδράστου κτείνουσι, τὸν δὲ παῖδα θάπτουσιν. ᾿Αμφιάραος δὲ εἶπεν ἐκείνοις τὸ σημεῖον τὰ μέλλοντα προμαντεύεσθαι· τὸν δὲ παῖδα ᾿Αρχέμορον ἐκάλεσαν.² οἱ δὲ ἔθεσαν ἐπ᾽ αὐτῷ τὸν τῶν Νεμέων ἀγῶνα, καὶ ἵππφ μὲν ἐνίκησεν Ἦλραστος, σταδίφ δὲ Ἐτέοκλος, πυγμῷ Τυδεύς, ἄλματι³ καὶ δίσκφ ᾿Αμφιάραος, ἀκοντίφ Λαόδοκος, πάλῃ Πολυνείκης, τόξφ Παρθενοπαῖος.

'Ως δὲ ἦλθον εἰς τὸν Κιθαιρῶνα, πέμπουσι Τυδέα προεροῦντα Ἐτεοκλεῖ τῆς βασιλείας \* παραχωρεῖν Πολυνείκει, καθὰ συνέθεντο. μὴ προσέχοντος δὲ Ἐτεοκλέους, διάπειραν τῶν Θηβαίων

<sup>2</sup> ἐκάλεσεν Hercher.

<sup>3</sup> ἄλματι Valckenar, Bekker, Hercher, Wagner: ἄρματι Α,

Heyne, Westermann.

<sup>4</sup> τῆs βασιλείαs Hercher: τὴν βασιλείαν Heyne, Westermann, Müller, Bekker, Wagner (following apparently the MSS.).

temple. A fine relief in the Palazzo Spada at Rome represents the serpent coiled round the dead body of the child Opheltes and attacked by two of the heroes, while in the background Hypsipyle is seen retreating, with her hands held up in horror and her pitcher lying at her feet. See W. H. Roscher, Lexikon der griech. und röm. Mythologie, i. 473; A. Baumeister, Denkmäler des klassischen Altertums, i. 113, fig. 119. The death of Opheltes or Archemorus is also the subject of a fine vase-painting, which shows the dead boy lying on a bier and attended by two women, one of whom is

 $<sup>^1</sup>$  πραθείσα Heyne (who also conjectured τρέφουσα or τροφεύουσα): πραφείσα P: τραφείσα A.

## THE LIBRARY, III. vi. 4-5

wards learning that Thoas had been saved alive,1 put him to death and sold Hypsipyle into slavery: wherefore she served in the house of Lycurgus as a purchased bondwoman. But while she showed the spring, the abandoned boy was killed by a serpent. When Adrastus and his party appeared on the scene, they slew the serpent and buried the boy; but Amphiaraus told them that the sign foreboded the future, and they called the boy Archemorus.2 They celebrated the Nemean games in his honour; and Adrastus won the horse race, Eteoclus the foot race, Tydeus the boxing match, Amphiaraus the leaping and quoit-throwing match, Laodocus the javelin-throwing match, Polynices the wrestling match, and Parthenopaeus the archery match.

When they came to Cithaeron, they sent Tydeus to tell Eteocles in advance that he must cede the kingdom to Polynices, as they had agreed among themselves. As Eteocles paid no heed to the

about to crown him with a wreath of myrtle, while the other holds an umbrella over his head to prevent, it has been suggested, the sun's rays from being defiled by falling on a corpse. Amongst the figures in the painting, which are identified by inscriptions, is seen the mother Eurydice standing in her palace between the suppliant Hypsipyle on one side and the dignified Amphiaraus on the other. See E. Gerhard, "Archemoros," Gesammelte Abhandlungen (Berlin, 1866-1868), i. 5 sqq., with Abbildungen, taf. i.; K. Friederichs, Praxiteles und die Niobegruppe (Leipzig, 1855), pp. 123 sqq.; A. Baumeister, op. cit. i. 114, fig. 120.

<sup>&</sup>lt;sup>1</sup> See above, i. 9. 17.

<sup>&</sup>lt;sup>2</sup> That is, "beginner of doom"; hence "ominous," "foreboding." The name is so interpreted by Bacchylides (Epinic. viii. 14, σαμα μέλλοντος φόνου), by the Scholiast on Pindar (Nem., Argum. pp. 424 sq. ed. Boeckh), and by Lactantius Placidus in his commentary on Statius (Theb. iv. 717).

Τυδεύς ποιούμενος, καθ' ένα προκαλούμενος πάντων περιεγένετο. οι δε πεντήκοντα ἄνδρας όπλίσαντες απιόντα ενήδρευσαν αὐτόν πάντας δε αὐτοὺς χωρὶς Μαίονος ἀπέκτεινε, κάπειτα ἐπὶ τὸ

στρατόπεδον ήλθεν. Άργειοι δε καθοπλισθέντες προσήεσαν τοις τείχεσι, καὶ πυλών έπτὰ οὐσών Άδραστος μεν 6 παρά τὰς Όμολωίδας πύλας ἔστη, Καπανεύς δὲ παρὰ τὰς 'Ωγυγίας, 'Αμφιάραος δὲ παρὰ τὰς Προιτίδας, Ίππομέδων δὲ παρὰ τὰς 'Ογκαίδας,1 Πολυνείκης δὲ παρὰ τὰς Ύψίστας, Παρθενοπαῖος <δὲ>² παρὰ τὰς Ἡλέκτρας, Τυδεὺς δὲ παρὰ τὰς Κρηνίδας. καθώπλισε δὲ καὶ Ἐτεοκλῆς Θηβαίους, καὶ καταστήσας ήγεμόνας ἴσους ἴσοις ἔταξε, καὶ πῶς ἂν περιγένοιντο τῶν πολεμίων ἐμαντεύετο. 7 ην δὲ παρὰ Θηβαίοις μάντις Τειρεσίας Εὐήρους καὶ Χαρικλοῦς νύμφης, ἀπὸ γένους Οὐδαίου τοῦ Σπαρτοῦ, γενόμενος τυφλὸς τὰς ὁράσεις. οὖ περὶ της πηρώσεως καὶ της μαντικης λέγονται λόγοι διάφοροι. ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ θεῶν φασι τυφλωθηναι, ὅτι τοῖς ἀνθρώποις ἃ κρύπτειν ήθελον εμήνυε, Φερεκύδης δε ύπο 'Αθηνάς αὐτον

<sup>2</sup> δè inserted by Heyne.

<sup>1</sup> For the embassy of Tydeus to Thebes and its sequel, see Homer, Il. iv. 382-398, v. 802-808, with the Scholiast on v. 376; Diodorus Siculus, iv. 65. 4; Statius, Theb. ii. 307 sqq. <sup>2</sup> The siege of Thebes by the Argive army under the Seven Champions is the subject of two extant Greek tragedies, the Seven against Thebes of Aeschylus, and the Phoenissae of Euripides. In both of them the attack on the seven gates by the Seven Champions is described. See the Seven against Thebes, 375 sqq.; Phoenissae, 105 sqq., 1090 sqq. The siege is also the theme of Statius's long-winded and bombastic

<sup>1 &#</sup>x27;Ογκαΐδας Aegius: ὀχνηίδας Α.

# THE LIBRARY, III. vi. 5-7

message, Tydeus, by way of putting the Thebans to the proof, challenged them to single combat and was victorious in every encounter; and though the Thebans set fifty armed men to lie in wait for him as he went away, he slew them all but Maeon, and

then came to the camp.1 Having armed themselves, the Argives approached

the walls 2; and as there were seven gates, Adrastus was stationed at the Homoloidian gate, Capaneus at the Ogygian, Amphiaraus at the Proetidian, Hippomedon at the Oncaidian, Polynices at the Hypsistan,3 Parthenopaeus at the Electran, and Tydeus at the Crenidian.4 Eteocles on his side armed the Thebans, and having appointed leaders to match those of the enemy in number, he put the battle in array, and resorted to divination to learn how they might overcome the foe. Now there was among the Thebans a soothsayer, Tiresias, son of Everes and a nymph Chariclo, of the family of Udaeus, the Spartan,5 and he had lost the sight of his eyes. Different stories are told about his blindness and his power of soothsaying. For some say that he was blinded by the gods because he revealed their secrets to men. But epic, the *Thebaid*. Compare also Diodorus Siculus, iv. 65. 7–9; Pausanias, i. 39. 2, ii. 20. 5, viii. 25. 4, x. 10. 3; Hyginus, Fab. 69, 70. The war was also the subject of two lost poems of the same name, the Thebaid of Callinus, an early

elegiac poet, and the Thebaid of Antimachus, a contemporary of Plato. See Epicorum Graecorum Fragmenta, ed. G. Kinkel. pp. 9 sqq., 275 sqq. As to the seven gates of Thebes, see Pausanias, ix. 8. 4-7, with my commentary (vol. iv. pp. 35 sqq.). The ancients were not entirely agreed as to the names of the gates.

That is, "the Highest Gate."
That is, "the Fountain Gate."

<sup>5</sup> That is, one of the Sparti, the men who sprang from the dragon's teeth sown by Cadmus. See above, iii. 4. 1.

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τυφλωθ ηναι· οὖσαν γὰρ τὴν Χαρικλὼ προσφιλη τῆ ᾿Αθηνᾳ ¹ . . . . γυμνὴν ἐπὶ πάντα ἰδεῖν, τὴν δὲ ταῖς χερσὶ τοὺς ὀφθαλμοὺς αὐτοῦ καταλαβομένην ² πηρὸν ποιῆσαι, Χαρικλοῦς δὲ δεομένης ἀποκαταστῆσαι πάλιν τὰς ὁράσεις, μὴ δυναμένην τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασαν πᾶσαν ὀρνίθων φωνὴν ποιῆσαι συνεῖναι, καὶ σκῆπτρον αὐτῷ δωρήσασθαι κράνειον,³ ὁ φέρων ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν. 'Ησίοδος δέ φησιν ὅτι θεα-

The lacuna was indicated by Heyne, who proposed to restore the passage as follows: οὖσαν γὰρ τῆ Χαρικλοῖ προσφιλῆ τὴν ᾿Αθηνᾶν αὐτὸν γυμνὴν ἔπιστάντα (or ἐπιβάντα) ἰδεῖν, ''For Athena was a friend of Charielo, and he came upon her and saw her naked." This gives the requisite sense, and probably represents very nearly the original reading of the passage. The friendship of Athena for the nymph Chariclo, the mother of Tiresias, is mentioned to explain the opportunity which Tiresias had of seeing the goddess

naked.

<sup>2</sup> ταῖς χερσὶ τοὺς ὀφθαλμοὺς αὐτοῦ καταλαβομένην. These words have been wrongly suspected or altered by the editors. Heyne proposed to omit τους δφθαλμούς as a gloss or to rewrite the passage thus: την δέ ταις χερσί των όφθαλμων αὐτοῦ ύδωρ καταβαλοῦσαν πηρόν ποιῆσαι. Hercher wrote: τὴν δὲ ταις χερσί των δφθαλμών αὐτοῦ λαβομένην πηρόν ποιήσαι. They all apparently suppose that the goddess blinded Tiresias by scratching out his eyes. But she simply held her hands over the eyes of the prying intruder, and the mere touch of her divine fingers sufficed to blind him for ever. Compare Plato, Theaetetus, p. 165 BC: τί γὰρ χρήσει ἀφύκτω ἐρωτήματι, τὸ λεγόμενον εν φρέατι συνεχόμενος, όταν ερωτά ανέκπληκτος (unabashed) ἀνήρ, καταλαβών τῆ χειρί σοῦ τὸν ἔτερον ὀφθαλμόν, εί δρας το ιμάτιον τῷ κατειλημμένω; If any change were desirable, it would be καταλαβοῦσαν for καταλαβομένην, but even this is not necessary. Compare Diodorus Siculus, iii. 37. 5 κατελάβοντο δεσμοις το στόμιον (the mouth of a serpent's den).

3 κράνειον Aegius, Bekker, Hercher, Wagner: κυάνειον ΕΑ,

Commelinus, Gale, Heyne, Westermann, Müller.

## THE LIBRARY, III. vi. 7

Pherecydes says that he was blinded by Athena<sup>1</sup>; for Chariclo was dear to Athena . . . and Tiresias saw the goddess stark naked, and she covered his eyes with her hands, and so rendered him sightless. And when Chariclo asked her to restore his sight, she could not do so, but by cleansing his ears she caused him to understand every note of birds; and she gave him a staff of cornel-wood,<sup>2</sup> wherewith he walked like those who see. But Hesiod says that he

<sup>1</sup> The blinding of Tiresias by Athena is described by Callimachus in his hymn, The Baths of Pallas. He tells how the nymph Chariclo, mother of Tiresias, was the favourite attendant of Athena, who carried her with her wherever she went, often mounting the nymph in her own car. One summer day, when the heat and stillness of noon reigned in the mountains, the goddess and the nymph had stripped and were enjoying a cool plunge in the fair-flowing spring of Hippocrene on Mount Helicon. But the youthful Tiresias, roaming the hills with his dogs, came to slake his thirst at the bubbling spring and saw what it was not lawful to see. The goddess cried out in anger, and at once the eyes of the intruder were quenched in darkness. His mother, the nyuph, reproached the goddess with blinding her son, but Athena explained that she had not done so, but that the laws of the gods inflicted the penalty of blindness on anyone who beheld an immortal without his or her consent. To console the youth for the loss of his sight the goddess promised to bestow on him the gifts of prophecy and divination, long life, and after death the retention of his mental powers undimmed in the world below. See Callimachus, Baths of Pallas, 57-133. In this account Callimachus probably followed Pherecydes, who, as we learn from the present passage of Apollodorus, assigned the same cause for the blindness of Tiresias. It is said that Erymanthus, son of Apollo, was blinded because he saw Aphrodite bathing. See Ptolemaeus Hephaest. Nov. Hist. i. in Westermann's Mythographi Graeci, p. 183.

<sup>2</sup> According to the MSS., it was a blue staff. See Critical Note. As to the cornel-tree in ancient myth and fable, see C. Boetticher, Der Baumkultus der Hellenen (Berlin, 1856),

pp. 130 sqq.

σάμενος περὶ Κυλλήνην ὄφεις συνουσιάζοντας καὶ τούτους τρώσας ἐγένετο ἐξ ἀνδρὸς <sup>1</sup> γυνή, πάλιν δὲ τοὺς αὐτοὺς ὄφεις παρατηρήσας συνουσιάζοντας ἐγένετο ἀνήρ. διόπερ "Ηρα καὶ Ζεὺς

1 ἀνδρὸς Ε: ἀνδρῶν Α.

<sup>&</sup>lt;sup>1</sup> This curious story of the double change of sex experienced by Tiresias, with the cause of it, is told also by Phlegon, Mirabilia, 4; Tzetzes, Schol. on Lycophron, 683; Eustathius on Homer, Od. x. 492, p. 1665; Scholiast on Homer, Od. x. 494; Antoninus Liberalis, Transform, 17; Ovid, Metamorph. iii. 316 sqq.; Hyginus, Fab. 75; Lactantius Placidus, on Statius, Theb. ii. 95; Fulgentius, Mytholog. ii. 8; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 5, 104, 169 (First Vatican Mythographer, 16: Second Vatican Mythographer, 84; Third Vatican Mythographer, iv. 8). Phlegon says that the story was told by Hesiod, Dicacarchus, Clitarchus, and Callimachus. He agrees with Apollodorus, Hyginus, Lactantius Placidus, and the Second Vatican Mythographer in laying the scene of the incident on Mount Cyllene in Arcadia; whereas Eustathius and Tzerzes lay it on Mount Cithaeron in Boeotia, which is more appropriate for a Theban seer. According to Eustathius and Tzetzes, it was by killing the female snake that Tiresias became a woman, and it was by afterwards killing the male snake that he was changed back into a man. According to Ovid, the seer remained a woman for seven years, and recovered his male sex in the eighth; the First Vatican Mythographer says that he recovered it after eight years; the Third Vatican Mythographer affirms that he recovered it in the seventh year. All the writers I have cited, except Antoninus Liberalis, record the verdict of Tiresias on the question submitted to him by Zeus and Hera, though they are not all agreed as to the precise mathematical proportion expressed in it. Further, they all, except Antoninus Liberalis, agree that the blindness of Tiresias was a punishment inflicted on him by Hera (Juno) because his answer to the question was displeasing to her. According to Phlegon, Hyginus, Lactantius Placidus, and the Second

# THE LIBRARY, III. vi. 7

beheld snakes copulating on Cyllene, and that having wounded them he was turued from a man into a woman, but that on observing the same snakes copulating again, he became a man. Hence, when

Vatican Mythographer the life of Tiresias was prolonged by

Zeus (Jupiter) so as to last seven ordinary lives.

The notion that it is unlucky to see snakes coupling appears to be widespread. In Southern India "the sight of two snakes coiled round each other in sexual congress is considered to portend some great evil" (E. Thurston, Ethnographic Notes in Southern India, Madras, 1906, p. 293). The Chins of North-eastern India think that "one of the worst omens that it is possible to see is two snakes copulating, and a man who sees this is not supposed to return to his house or to speak to anyone until the next sun has risen" (Bertram S. Carey and H. N. Tuck, The Chin Hills, vol. i. Rangoon, 1896, p. 199). "It is considered extremely unlucky for a Chin to come upon two snakes copulating, and to avoid illfortune he must remain outside the village that night, without eating cooked food; the next morning he may proceed to his house, but, on arrival there, must kill a fowl and, if within his means, hold a feast. If a man omits these precautions and is found out, he is liable to pay compensation of a big mythun, a pig, one blanket, and one bead, whatever his means, to the first man he brings ill-luck to by talking to Before the British occupation, if the man, for any reason, could not pay the compensation, the other might make a slave of him, by claiming a pig whenever one of his daughters married" (W. R. Head, Haka Chin Customs, Rangoon, 1917, p. 44). In the Himalayas certain religious ceremonies are prescribed when a person has seen snakes coupling (Journal of the Asiatic Society of Bengal, 1884, pt. i. p. 101; the nature of the ceremonies is not described). In Timorlaut, one of the East Indian Islands, it is deemed an omen of great misfortune if a man dreams that he sees snakes coupling (J. G. F. Riedel, De sluik- en kroesharige rassen tusschen Selebes en Papua, The Hague, 1886, p. 285). Similarly in Southern India there prevails "a superstitious belief that, if a person sees two crows engaged in sexual congress, he will die unless one of his relations sheds tears. To avert this eatastrophe, false news as to the death are sent

άμφισβητοῦντες πότερον τὰς γυναῖκας ἡ τοὺς ανδρας ήδεσθαι μαλλον έν ταις συνουσίαις συμβαίνοι, τοῦτον ἀνέκριναν. ὁ δὲ ἔφη δέκα μοιρῶν περὶ τὰς συνουσίας οὐσῶν τὴν μὲν μίαν ἄνδρας ήδεσθαι, τὰς δὲ ἐννέα ¹ γυναῖκας. ὅθεν "Ηρα μὲν αὐτὸν ἐτύφλωσε, Ζεὺς δὲ τὴν μαντικὴν αὐτῷ έδωκεν.

[τὸ ὑπὸ Τειρεσίου λεχθὲν πρὸς Δία καὶ "Ηραν. οἴην μεν μοιραν δέκα μοιρών τέρπεται ἀνήρ, τὰς δὲ δέκ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.]2

έγένετο δὲ καὶ πολυχρόνιος.

Οὖτος οὖν Θηβαίοις μαντευομένοις εἶπε νικήσειν, έὰν Μενοικεύς ὁ Κρέοντος Αρει σφάγιον αύτον έπιδώ. τουτο ακούσας Μενοικεύς ο Κρέουτος έαυτου προ των πυλων έσφαξε. μάχης δέ γενομένης οἱ Καδμεῖοι μέχρι τῶν τειχῶν συνεδιώχθησαν, καὶ Καπανεύς άρπάσας κλίμακα ἐπὶ τὰ τείχη δι' αὐτης ἀνήει, καὶ Ζεὺς αὐτὸν κεραυνοί. 8 τούτου δὲ γενομένου τροπὴ 4 τῶν ᾿Αργείων γίνεται. ώς δὲ ἀπώλλυντο πολλοί, δόξαν ἐκατέροις τοῖς

1 δέκα . . . την μεν μίαν . . . τας δε εννέα Barth, Bekker, Hercher, Wagner: δεκαεννέα ... τὰς μὲν ἐννέα ... τὰς δὲ δέκα A, Heyne, Westermann, Müller.

<sup>2</sup> These verses are probably interpolated. They are repeated by the Scholiast on Homer, Od. x. 494, and by Tzetzes, Schol. on Lycophron, 683.

3 μαντευομένοις Heyne, Bekker, Hercher, Wagner: μαντευόμενος A, Westermann, Müller.

4 τροπή Hevne, Bekker, Hercher, Wagner: τρόπαιον A, Westermann.

by the post or telegraph, and subsequently corrected by a letter or telegram announcing that the individual is alive" (E. Thurston, op. cit. p. 278). A similar belief as to the dire effect of seeing crows coupling, and a similar mode of averting

# THE LIBRARY, III. vi. 7-8

Hera and Zeus disputed whether the pleasures of love are felt more by women or by men, they referred to him for a decision. He said that if the pleasures of love be reckoned at ten, men enjoy one and women nine. Wherefore Hera blinded him, but Zeus bestowed on him the art of soothsaying.

The saying of Tiresias to Zeus and Hera. Of ten parts a man enjoys one only; But a woman enjoys the full ten parts in her heart.<sup>1</sup>

He also lived to a great age.

So when the Thebans sought counsel of him, he said that they should be victorious if Menoeceus, son of Creon, would offer himself freely as a sacrifice to Ares. On hearing that, Menoeceus, son of Creon, slew himself before the gates.<sup>2</sup> But a battle having taken place, the Cadmeans were chased in a crowd as far as the walls, and Capaneus, seizing a ladder, was climbing up it to the walls, when Zeus smote him with a thunderbolt.<sup>3</sup> When that befell, the Argives turned to flee. And as many fell,

the calamity, are reported in the Central Provinces of India (M. R. Pedlow, "Superstitions among Hindoos in the Central Provinces," *The Indian Antiquary*, xxix. Bombay, 1900, p. 88).

These lines are also quoted by Tzetzes (Schol. on Lycophron, 683) from a poem Melampodia; they are cited

also by the Scholiast on Homer, Od. x. 494.

<sup>2</sup> As to the voluntary sacrifice of Menoeceus, see Euripides, *Phoenissae*, 911 sqq.; Pausanias, ix. 25.1; Cicero, *Tuscul. Disput.* i. 48.116; Hyginus, Fab. 68; Statius, Theb. x. 589 sqq.

<sup>3</sup> As to the death of Capaneus, compare Aeschylus, Seven against Thebes, 423 sqq.; Euripides, Phoenissae, 1172 sqq.; id. Suppliants, 496 sqq.; Diodorus Siculus, iv. 65.8; Hyginus, Fab. 71; Statius, Theb. x. 827 sqq.

στρατεύμασιν Ἐτεοκλῆς καὶ Πολυνείκης περὶ τῆς βασιλείας μονομαχοῦσι, καὶ κτείνουσιν ἀλλήλους. καρτερᾶς δὲ πάλιν γενομένης μάχης οἱ ᾿Αστακοῦ ¹ παῖδες ἤρίστευσαν Ἦσμαρος μὲνγὰρ Ἱππομέδοντα ἀπέκτεινε, Λεάδης δὲ Ἐτέοκλον, ᾿Αμφίδικος δὲ Παρθενοπαῖον. ὡς δὲ Εὐριπίδης φησί, Παρθενοπαῖον ὁ Ποσειδῶνος παῖς Περικλύμενος ἀπέκτεινε. Μελάνιππος δὲ ὁ λοιπὸς τῶν ᾿Αστακοῦ ² παίδων εἰς τὴν γαστέρα Τυδέα τιτρώσκει. ἡμιθνῆτος δὲ αὐτοῦ κειμένου παρὰ Διὸς αἰτησαμένη ᾿Αθηνᾶ φάρμακον ἤνεγκε, δι' οῦ ποιεῖν ἔμελλεν ἀθάνατον αὐτόν. ᾿Αμφιάραος δὲ αἰσθόμενος τοῦτο, μισῶν Τυδέα ὅτι παρὰ τὴν ἐκείνου γνώμην εἰς Θήβας ἔπεισε τοὺς ᾿Αργείους στρατεύεσθαι, τὴν Μελανίππου κεφαλὴν ἀποτεμὼν ἔδωκεν αὐτῷ [τιτρωσκόμενος δὲ Τυδεὺς ἔκτεινεν αὐτόν]. ³ ὁ δὲ διελὼν τὸν ἐγκέφαλον ἐξερρόφησεν. ὡς δὲ εἶδεν ᾿Αθηνᾶ, μυσαχθεῖσα τὴν εὐεργεσίαν ἐπέσχε τε καὶ ἐφθόν-

1 'Αστακοῦ Aegius: ἀστυάγους Α.

<sup>2</sup> 'Αστακοῦ Westermann, Müller, Hereher, Wagner: ἀστυάγους Α. Aegius, Commelinus, Gale, Heyne, and Bekker omit the noun, reading simply τῶν παίδων.

3 τιτρωσκόμενος δὲ Τυδεὺς ἔκτεινεν αὐτόν. These words are probably an interpolation, as Heyne rightly observed.

They are omitted by Hercher.

nearly drowned in the river Ismenus.

As to the single combat and death of Eteocles and Polynices, see Aeschylus, Seven against Thebes, 804 sqq.; Euripides, Phoenissae, 1356 sqq.; Diodorus Sieulus, iv. 65. 8; Pausanias, ix. 5. 12; Hyginus, Fab. 71; Statius, Theb. xi. 447-579.

<sup>&</sup>lt;sup>2</sup> According to Statius (*Theb.* ix. 455-539), Hippomedon was overwhelmed by a cloud of Theban missiles after being

<sup>&</sup>lt;sup>3</sup> Ås to the death of Parthenopaeus, see Euripides, *Phocnissae*, 1153 sqq. In the *Thebaid*, also, Perielymenus was

# THE LIBRARY, III. vi. 8

Eteocles and Polynices, by the resolution of both armies, fought a single combat for the kingdom. and slew each other.1 In another fierce battle Astacus did doughty deeds; for the sons of Ismarus slew Hippomedon,<sup>2</sup> Leades slew Eteoclus, and Amphidocus slew Parthenopaeus. But Euripides says that Parthenopaeus was slain by Periclymenus, son of Poseidon.<sup>3</sup> And Melanippus, the remaining one of the sons of Astacus, wounded Tydeus in the belly. As he lay half dead, Athena brought a medicine which she had begged of Zeus, and by which she intended to make him immortal. But Amphiaraus hated Tydeus for thwarting him by persuading the Argives to march to Thebes; so when he perceived the intention of the goddess he cut off the head of Melanippus and gave it to Tydeus, who, wounded though he was, had killed him. And Tydeus split open the head and gulped up the brains. But when Athena saw that, in disgust she grudged and withheld the intended benefit.4

represented as the slayer of Parthenopaeus. See Pausanias, ix. 18. 6.

<sup>4</sup> Compare Tzetzes, Schol. on Lycophron, 1066; Scholiast on Pindar, Nem. x. 7 (12); Scholiast on Homer, Il. v. 126. All these writers say that it was Amphiaraus, not Tydeus, who killed as well as decapitated Melanippus. Pausanias also (ix. 18. 1) represents Melanippus as slain by Amphiaraus. Hence Heyne was perhaps right in rejecting as an interpolation the words "who, wounded though he was, had killed him." See the Critical Note. The story is told also by Statius (Theb. viii. 717-767) in his usual diffuse style; but according to him it was Capaneus, not Amphiaraus, who slew and beheaded Melanippus and brought the gory head to Tydeus. The story of Tydeus's savagery is alluded to more than once by Ovid in his Ibis (427 sq., 515 sq.), that curious work in which he poet has distilled the whole range of ancient mythology for the purpose of commination. With this tradition of

ησεν. 'Αμφιαράφ δὲ φεύγοντι παρὰ ποταμὸν 'Ισμηνόν, πρὶν ὑπὸ Περικλυμένου τὰ νῶτα τρωθῆ, Ζεὺς κεραυνὸν βαλὼν τὴν γῆν διέστησεν. ὁ δὲ σὺν τῷ ἄρματι καὶ τῷ ἡνιόχῳ Βάτωνι, ὡς δὲ ἔνιοι 'Ἐλάτωνι,¹ ἐκρύφθη, καὶ Ζεὺς ἀθάνατον αὐτὸν

¹ 'Ελάτωνι Sommer, Wagner : ἐλάττωνι  $R^a$ : ἐλάττωνον B: ἐλάττων C: 'Ελαττων $\hat{\varphi}$  Heyne, Westermann, Müller : 'Ελατων $\hat{\varphi}$  Bekker : 'Ελάτ $\varphi$  L. Dindorf, Hercher.

cannibalism on the field of battle we may compare the custom of the ancient Scythians, who regularly decapitated their enemies in battle and drank of the blood of the first man they slew (Herodotus iv. 64). It has indeed been a common practice with savages to swallow some part of a slain foe in order with the blood, or flesh, or brains to acquire the dead man's valour. See for example L. A. Millet-Mureau, Voyage de la Perouse autour du Monde (Paris, 1797), ii. 272 (as to the Californian Indians); Fay-Cooper Cole, The Wild Tribes of Davao District, Mindanao (Chicago, 1913), pp. 94, 189 (as to the Philippine Islanders). I have cited many more instances in Spirits of the Corn and of the Wild, ii. 148 sqq. The story of the brutality of Tydeus to Melanippus may contain a reminiscence of a similar custom. From the Scholiast on Homer (l.c.) we learn that the story was told by Pherecydes, whom Apollodorus may be following in the present passage. The grave of Melanippus was on the road from Thebes to Chalcis (Pausanias, ix. 18. 1), but Clisthenes, tyrant of Sieyon, "fetched Melanippus" (ἐπηγάγετο τον Μελάνιππον) to Sicyon and dedicated a precinct to him in the Prytaneum or town-hall; moreover, he transferred to Melanippus the sacrifices and festal honours which till then had been offered to Adrastus, the foe of Melanippus. See Herodotus, v. 67. It is probable that Clisthenes, in "fetching Melanippus," transferred the hero's bones to the new shrine at Sicyon, following a common practice of the ancient Greeks, who were as anxious to secure the miraculous relics of heroes as modern Catholics are to secure the equally miraculous relies of saints. The most famous ease of such a translation of holy bones was that of Orestes, whose remains were removed from

# THE LIBRARY, III. vi. 8

Amphiaraus fled beside the river Ismenus, and before Periclymenus could wound him in the back, Zeus cleft the earth by throwing a thunderbolt, and Amphiaraus vanished with his chariot and his charioteer Baton, or, as some say, Elato; <sup>1</sup> and Zeus made him immortal.

Tegea to Sparta (Herodotus, i. 67 sq.). Pausanias mentions many instances of the practice. See the Index to my translation of Pausanias, s.v. "Bones," vol. vi. p. 31. It was, no doubt, unusual to bury bones in the Prytaneum, where was the Common Hearth of the city (Pollux, ix. 40; Corpus Inscriptionum Atticarum, ii. 467, lines 6, 73; my note on Pausanias, viii. 53. 9, vol. iv. pp. 441 sq.); but at Mantinea there was a round building called the Common Hearth in which Antinoe, daughter of Cepheus, was said to be buried (Pausanias, viii. 9. 5); and the graves of not a few heroes and heroines were shown in Greek temples. See Clement of Alexandria, Protrept, iii. 45, pp. 39 sq., ed. Potter. The subject of relic worship in antiquity is exhaustively treated by Fried. Pfister, Der Reliquienkult im Altertum (Giessen, 1909–1912).

<sup>1</sup> Compare Pindar, Nem. ix. 24 (59) sqq., x. 8 (13) sq.; Euripides, Suppliants, 925 sqq.; Diodorus Siculus, iv. 65.8; Strabo, ix. 2. 11, p. 404; Pausanias, i. 34, 2, ii. 23, 2, ix. 8, 3, ix. 19. 4; Statius, Theb. vii. 789-823. The reference to Periclymenus clearly proves that Apollodorus had here in mind the first of these passages of Pindar. Pausanias repeatedly mentions Baton as the charioteer of Amphiaraus (ii. 23. 2, v. 17. 8, x. 10. 3). Amphiaraus was believed to be swallowed up alive, with his chariot and horses, and so to descend to the nether world. See Euripides, Suppliants, 925 sqq.; Statius, Theb. viii. 1 sqq.; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 49 (First Vatican Mythographer, 152). Hence Sophocles speaks of him as reigning fully alive in Hades (Electra, 836 sqq.). Moreover, Amphiaraus was deified (Pausanias, viii. 2. 4; Cicero, De divinatione, i. 40. 88), and as a god he had a famous oracle charmingly situated in a little glen near Oropus in Attica. See Pausanias, i. 34, with my commentary (vol. ii. pp. 466 sqq.). exact spot where Amphiaraus disappeared into the earth was shown not far from Thebes on the road to Potniae. It

έποίησεν. "Αδραστον δὲ μόνον ἵππος διέσωσεν 'Αρείων' τοῦτον ἐκ Ποσειδῶνος ἐγέννησε Δημήτηρ

είκασθείσα έρινύι κατά την συνουσίαν.

VII. Κρέων δὲ τὴν Θηβαίων βασιλείαν παραλαβῶν τοὺς τῶν ᾿Αργείων νεκροὺς ἔρριψεν ἀτάφους, καὶ κηρύξας μηδένα θάπτειν φύλακας κατέστησεν. ᾿Αντιγόνη δέ, μία τῶν Οἰδίποδος θυγατέρων, κρύφα τὸ Πολυνείκους σῶμα κλέψασα ἔθαψε, καὶ φωραθεῖσα ὑπὸ Κρέοντος αὐτοῦ¹ τῷ τάφῷ ζῶσα² ἐνεκρύφθη.³ Ἦδραστος δὲ εἰς ᾿Αθήνας ἀφικόμενος

 $^1$  αὐτ $^1$  R: αὐτ $^1$ ν A.  $^2$  ζ $\hat{\omega}$ σα R: ζ $\hat{\omega}$ σαν A.  $^3$  ἐνεκρύφθη R: ἐνεκρύψατο  $R^c$  in margin, C.

was a small enclosure with pillars in it. See Pausanias, ix. 8. 3. As the ground was split open by a thunderbolt to receive Amphiaraus (Pindar, Nem. ix. 24 (59) sqq., x. 8 (13) sq.), the enclosure with pillars in it was doubtless one of those little sanctuaries, marked off by a fence, which the Greeks always instituted on ground struck by lightning. See

below, note on iii. 7. 1.

<sup>1</sup> Arion, the swift steed of Adrastus, is mentioned by Homer, who alludes briefly to the divine parentage of the animal (II. xxiii. 346 sq.), without giving particulars as to the quaint and curious myth with which he was probably acquainted. That myth, one of the most savage of all the stories of ancient Greece, was revealed by later writers. See Pausanias, viii. 25. 4-10, viii. 42. 1-6; Tzetzes, Schol. on Lycophron, 153; compare Scholiast on Homer, Il. xxiii. 346. The story was told at two places in the highlands of Arcadia: one was Thelpusa in the beautiful vale of the Ladon; the other was Phigalia, where the shallow cave of the goddess mother of the horse was shown far down the face of a cliff in the wild romantic gorge of the Neda. The cave still exists, though the goddess is gone: it has been converted into a tiny chapel of Christ and St. John. See my commentary on Pausanias, vol. iv. pp. 406 sq. According to Diodorus Siculus (iv. 65. 9) Adrastus returned to Argos. But Pausanias says (i. 43. 1) that he died at Megara of old age and grief at his son's death, when he was leading back his beaten army from Thebes:

# THE LIBRARY, III. vi. 8-vii. 1

Adrastus alone was saved by his horse Arion. That horse Poseidon begot on Demeter, when in the likeness of a Fury she consorted with him.<sup>1</sup>

VII. Having succeeded to the kingdom of Thebes, Creon cast out the Argive dead unburied, issued a proclamation that none should bury them, and set watchmen. But Antigone, one of the daughters of Oedipus, stole the body of Polynices, and secretly buried it, and having been detected by Creon himself, she was interred alive in the grave.<sup>2</sup> Adrastus fled to Athens<sup>3</sup> and took refuge at the altar of

Pausanias informs us also that Adrastus was worshipped, doubtless as a hero, by the Megarians. Hyginus (Fab. 242) tells a strange story that Adrastus and his son Hipponou threw themselves into the fire in obedience to an oracle of

Apollo.

<sup>2</sup> Apollodorus here follows the account of Antigone's heroism and doom as they are described by Sophocles in his noble tragedy, the Antigone. Compare Aeschylus, Seven against Thebes, 1005 sag. A different version of the story is told by Hyginus (Fab. 72). According to him, when Antigone was caught in the act of performing funeral rites for her brother Polynices, Creon handed her over for execution to his son Haemon, to whom she had been betrothed. But Haemon, while he pretended to put her to death, smuggled her out of the way, married her, and had a son by her. time the son grew up and came to Thebes, where Creon detected him by the bodily mark which all descendants of the Sparti or Dragon-men bore on their bodies. In vain Hercules interceded for Haemon with his angry father. Creon was inexorable; so Haemon killed himself and his wife Antigone. Some have thought that in this narrative Hyginus followed Euripides, who wrote a tragedy Antigone, of which a few fragments survive. See Tragicorum Graecorum Fragmenta, ed. A. Nauck<sup>2</sup>, pp. 404 sqq.

<sup>3</sup> As to the flight of Adrastus to Athens, and the intervention of the Athenians on his behalf see Isocrates, Panegyric, §§ 54-58, Panathen. §§ 168-174; Pausanias, i. 39. 2; Plutarch, Theseus, 29; Statius, Theb. xii. 464 sqq. (who sub-

ἐπὶ τὸν ἐλέου βωμὸν κατέφυγε, καὶ ἰκετηρίαν θεὶς ήξίου θάπτειν τοὺς νεκρούς. οἱ δὲ ᾿Αθηναῖοι μετὰ Θησέως στρατεύσαντες αἰροῦσι Θήβας καὶ τοὺς νεκροὺς τοῖς οἰκείοις διδόασι θάψαι. τῆς Καπανέως δὲ καιομένης πυρᾶς, Εὐάδνη,¹ ἡ Καπανέως μὲν γυνὴ θυγάτηρ δὲ Ἰφιος, ἐαυτὴν ἐμβαλοῦσα ² συγκατεκαίετο.³

1 Εὐάδνη Β : εὐαιάνη Α.

<sup>2</sup> ἐμβαλοῦσα Heyne: βαλοῦσα Α, Zenobius, Cent. i. 30.

<sup>3</sup> συγκατεκαύθη, Zenobius, Cent. i. 30, Hercher.

stitutes Argive matrons as suppliants instead of Adrastus). The story is treated by Euripides in his extant play The Suppliants, which, on the whole, Apollodorus follows. But whereas Apollodorus, like Statius, lays the scene of the supplication at the altar of Mercy in Athens, Euripides lays it at the altar of Demeter in Eleusis (Suppliants, 1 sq.). In favour of the latter version it may be said that the graves of the fallen leaders were shown at Eleusis, near the Flowery Well (Pausanias, i. 39. 1 sq.; Plutarch, Theseus, 29); while the graves of the common soldiers were at Eleutherae, which is on the borders of Attica and Boeotia, on the direct road from Eleusis to Thebes (Euripides, Suppliants, 756 sq.; Plutarch, l.c.). Tradition varied also on the question how the Athenians obtained the permission of the Thebans to bury the Argive dead. Some said that Theseus led an army to Thebes, defeated the Thebans, and compelled them to give up the dead Argives for burial. This was the version adopted by Enripides, Statius, and Apollodorus. Others said that Theseus sent an embassy and by negotiations obtained the voluntary consent of the Thebans to his carrying off the dead. This version, as the less discreditable to the Thebans. was very naturally adopted by them (Pausanias, i. 39. 2) and by the patriotic Boeotian Plutareh, who expressly rejects Euripides's account of the Theban defeat. Isocrates, with almost incredible fatuity, adopts both versions in different passages of his writings and defends himself for so doing (Panathen. §§ 168-174). Lysias, without expressly mentioning the flight of Adrastus to Athens, says that the Athenians

# THE LIBRARY, III. VII. 1

Mercy,<sup>1</sup> and laying on it the suppliant's bough <sup>2</sup> he prayed that they would bury the dead. And the Athenians marched with Theseus, captured Thebes, and gave the dead to their kinsfolk to bury. And when the pyre of Capaneus was burning, his wife Evadne, the daughter of Iphis, thew herself on the pyre, and was burned with him.<sup>3</sup>

first sent heralds to the Thebans with a request for leave to bury the Argive dead, and that when the request was refused, they marched against the Thebans, defeated them in battle, and carrying off the Argive dead buried them at

Eleusis. See Lysias, ii. 7-10.

As to the altar of Merey at Athens see above ii. 8. 1; Pausanias, i. 17. 1, with my note (vol. ii. pp. 143 sq.); Diodorus Siculus, xiii. 22. 7; Statius, Theb. xii. 481-505. It is mentioned in a late Greek inscription found at Athens (Corpus Inscriptionum Atticarum, iii. No. 170; G. Kaibel, Epigrammata Graeca ex lapidibus conlecta, No. 792). The altar, though not mentioned by early writers, was in later times one of the most famous spots in Athens. Philostratus says that the Athenians built an altar of Mercy as the thirteenth of the gods, and that they poured libations on it, not of wine, but of tears (Epist. 39). In this fancy he perhaps copied Statius (Theb. xii. 488, "lacrymis altaria sudant").

<sup>2</sup> The branch of olive which a suppliant laid on the altar of a god in token that he sought the divine protection. See Andocides, *De mysteriis*, 110 sqq.; R. C. Jebb, on Sophocles,

Oedipus Tyrannus, 3.

3 For the death of Evadne on the pyre of her husband Capaneus, see Euripides, Suppliants, 1034 sqq.; Zenobius, Cent. i. 30; Propertius, i. 15. 2l sq.; Ovid, Tristia, v. 14. 38; id. Pont. iii. 1. 111 sq.; Hyginus, Fab. 243; Statius, Theb. xii. 800 sq. with the note of Lactantius Placidus on v. 801; Martial, iv. 75. 5. Capaneus had been killed by a thunderbolt as he was mounting a ladder at the siege of Thebes. See Apollodorus, iii. 6. 7. Hence his body was deemed sacred and should have been buried, not burned, and the grave fenced off; whereas the other bodies were all consumed on a single pyre. See Euripides, Suppliants, 934-938, where συμπήξας τάφου

2 Μετὰ δὲ ἔτη δέκα οἱ τῶν ἀπολομένων παίδες, κληθέντες ἐπίγονοι, στρατεύειν ἐπὶ Θήβας προη-

refers to the fencing in of the grave. So the tomb of Semele, who was also killed by lightning, seems to have stood within a sacred enclosure. See Euripides, Bacchae, 6-11. Yet, inconsistently with the foregoing passage, Euripides appears afterwards to assume that the body of Capaneus was burnt on a pyre (vv. 1000 sqq.). The rule that a person killed by a thunderbolt should be buried, not burnt, is stated by Pliny (Nat. Hist. ii. 145) and alluded to by Tertullian (Apologeticus, 48). An ancient Roman law, attributed to Numa, forbade the celebration of the usual obsequies for a man who had been killed by lightning. See Festus, s.v. "Occisum," p. 178, ed. C. O. Müller. It is true that these passages refer to the Roman usage, but the words of Euripides (Suppliants, 934-938) seem to imply that the Greek practice was similar, and this is confirmed by Artemidorus, who says that the bodies of persons killed by lightning were not removed but buried on the spot (Onirocrit. ii. 9). The same writer tells us that a man struck by lightning was not deemed to be disgraced, nay, he was honoured as a god; even slaves killed by lightning were approached with respect, as honoured by Zeus, and their dead bodies were wrapt in fine garments. customs are to some extent explained by the belief that Zeus himself descended in the flash of lightning; hence whatever the lightning struck was naturally regarded as holy. struck by lightning were sacred to Zeus the Descender (Zeùs καταιβάτης) and were enclosed by a fence. Inscriptions marking such spots have been found in various parts of Greece. See Pollux, ix. 41; Pausanias, v. 14. 10, with my note (vol. iii. p. 565, vol. v. p. 614). Compare E. Rohdy, Psychc<sup>3</sup>, i. 320 sq.; H. Usener, "Keraunos," Kleine Schriften, iv. 477 sqq. (who quotes from Clemens Romanus and Cyrillus more evidence of the worship of persons killed by lightning); Chr. Blinkenberg, The Thunderweapon in Religion and Folklore (Cambridge, 1911), pp. 110 sq.

Among the Ossetes of the Caucasus a man who has been killed by lightning is deemed very lucky, for they believe that he has been taken by St. Elias to himself. So the survivors raise cries of joy and sing and dance about him. His

# THE LIBRARY, III. VII. 2

Ten years afterwards the sons of the fallen, called the Epigoni, purposed to march against Thebes to

relations think it their duty to join in these dances and rejoicings, for any appearance of sorrow would be regarded as a sin against St. Elias and therefore punishable. festival lasts eight days. The deceased is dressed in new clothes and laid on a pillow in the exact attitude in which he was struck and in the same place where he died. At the end of the celebrations he is buried with much festivity and feasting, a high cairn is erected on his grave, and beside it they set up a tall pole with the skin of a black he-goat attached to it, and another pole, on which hang the best clothes of the deceased. The grave becomes a place of pilgrimage. See Julius von Klaproth, Reise in den Kaukasus und nach Georgien (Halle and Berlin, 1814), ii. 606; A. von Haxthausen, Transkaukasia (Leipsic, 1856), ii. 21 sq. Similarly the Kafirs of South Africa "have strange notions respecting the lightning. They consider that it is governed by the umshologu, or ghost, of the greatest and most renowned of their departed chiefs, and who is emphatically styled the inkosi; but they are not at all clear as to which of their ancestors is intended by this designation. Hence they allow of no lamentation being made for a person killed by lightning, as they say that it would be a sign of disloyalty to lament for one whom the inkosi had sent for, and whose services he consequently needed; and it would cause him to punish them, by making the lightning again to descend and do them another injury." Further, rites of purification have to be performed by a priest at the kraal where the accident took place; and till these have been performed, none of the inhabitants may leave the kraal or have intercourse with other people. Meantime their heads are shaved and they must abstain from drinking milk. The rites include a sacrifice and the inoculation of the people with powdered charcoal. See "Mr. Warner's Notes," in Col. Maclean's Compendium of Kafir Laws and Customs (Cape Town, 1866), pp. 82-84. Sometimes, however, the ghosts of persons who have been killed by lightning are deemed to be dangerous. Hence the Omahas used to slit the soles of the feet of such corpses to prevent their ghosts from walking about. See J. Owen Dorsey, "A Study of Siouan Cults," Eleventh

ροῦντο, τὸν τῶν πατέρων θάνατον τιμωρήσασθαι βουλόμενοι. καὶ μαντευομένοις αὐτοῖς ὁ θεὸς ἐθέσπισε νίκην 'Αλκμαίωνος ἡγουμένου. ὁ μὲν οὖν 'Αλκμαίων ἡγεῖσθαι τὴς στρατείας οὐ βουλόμενος πρὶν τίσασθαι τὴν μητέρα, ὅμως στρατεύεται λαβοῦσα γὰρ 'Εριφύλη παρὰ Θερσάνδρου τοῦ Πολυνείκους τὸν πέπλον συνέπεισε καὶ τοὺς παῖδας στρατεύεσθαι. οἱ δὲ ἡγεμόνα 'Αλκμαίωνα ἐλόμενοι Θήβας ἐπολέμουν. ἦσαν δὲ οἱ στρατευόμενοι οἵδε· 'Αλκμαίων καὶ 'Αμφίλοχος 'Αμφιαράου, Αἰγιαλεὺς 'Αδράστου, Διομήδης Τυδέως, Πρόμαχος Παρθενοπαίου, Σθένελος Καπανέως, Θέρσανδρος Πολυνείκους, Εὐρύαλος¹ Μηκιστέως. οὐτοι πρῶτον μὲν πορθοῦσι τὰς πέριξ κώμας, ἔπειτα τῶν Θηβαίων ἐπελθόντων Λαοδάμαντος

1 Εὐρύαλος Heyne: Εὐρύπυλος Α.

Annual Report of the Bureau of Ethnology (Washington, 1894), p. 420. For more evidence of special treatment accorded to the bodies of persons struck dead by lightning, see A. B. Ellis, The Ewe-speaking Peoples of the Slave Coast (London, 1890), p. 39 sq.; id. The Yoruba-speaking Peoples of the Slave Coast (London, 1894), p. 49; Rev. J. H. Weeks, "Notes on some customs of the Lower Congo people," Folk-Lore, xx. (1909), p. 475; Rendel Harris, Boanerges (Cambridge, 1913), p. 97; A. L. Kitehing, On the backwaters of the Nile (London, 1912), pp. 264 sq. Among the Barundi of Central Africa, a man or woman who has been struck, but not killed, by lightning becomes thereby a priest or priestess of the god Kiranga, whose name he or she henceforth bears and of whom he or she is deemed a bodily representative. And any place that has been struck by lightning is enclosed, and the trunk of a banana-tree or a young fig-tree is set up in it to serve as the temporary abode of the deity who manifested himself in the See H. Meyer, Die Barundi (Leipsic, 1916), pp. 123, 135.

# THE LIBRARY, III. VII. 2-3

avenge the death of their fathers; 1 and when they consulted the oracle, the god predicted victory under the leadership of Alemaeon. So Alemaeon joined the expedition, though he was loath to lead the army till he had punished his mother; for Eriphyle had received the robe from Thersander, son of Polynices, and had persuaded her sons also<sup>2</sup> to go to the war. Having chosen Alcmaeon as their leader, they made war on Thebes. The men who took part in the expedition were these: Alcmaeon and Amphilochus, sons of Amphiaraus; Aegialeus, son of Adrastus; Diomedes, son of Tydeus; Promachus, son of Parthenopaeus; Sthenelus, son of Capaneus; Thersander, son of Polynices; and Euryalus, son of Mecisteus. They first laid waste the surrounding villages; then, when the Thebans advanced against them, led

<sup>2</sup> The sons of Eriphyle were Alcmaeon and Amphilochus, as we learn immediately. The giddy and treacherous mother persuaded them, as she had formerly persuaded her husband Amphiaraus, to go to the war, the bauble of a necklace and the gewgaw of a robe being more precious in her sight than the lives of her kinsfolk. See above, iii. 6. 2; and as to the necklace and robe, see iii. 4. 2, iii. 6. 1 and 2;

Diodorus Siculus, iv. 66. 3.

<sup>&</sup>lt;sup>1</sup> The war of the Epigoni against Thebes is narrated very similarly by Diodorus Siculus (iv. 66). Compare Pausanias, ix. 5. 13 sq., ix. 8. 6, ix. 9. 4 sq.; Hyginus, Fab. 70. There was an epic poem on the subject, called Epigoni, which some people ascribed to Homer (Herodotus, iv. 32; Biographi Graeci, ed. A. Westermann, pp. 42 sq.), but others attributed it to Antimachus (Scholiast on Aristophanes, Peace, 1270). Compare Epicorum Graecorum Fragmenta, ed. G. Kinkel, pp. 13 sq. Aeschylus and Sophocles both wrote tragedies on the same subject and with the same title, Epigoni. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 19, 173 sq.; The Fragments of Sophocles, ed. A. C. Pearson, i. 129 sqq.

τοῦ Ἐτεοκλέους ήγουμένου γενναίως μάχονται. καὶ Λαοδάμας μὲν Αἰγιαλέα κτείνει, Λαοδάμαντα δὲ 'Αλκμαίων. καὶ μετὰ τὸν τούτου θάνατον Θηβαΐοι συμφεύγουσιν είς τὰ τείχη. Τειρεσίου δὲ εἰπόντος αὐτοῖς πρὸς μὲν ᾿Αργείους κήρυκα περὶ διαλύσεως ἀποστέλλειν, αὐτοὺς δὲ φεύγειν, πρὸς μέν τοὺς πολεμίους κήρυκα πέμπουσιν, αὐτοί δὲ άναβιβάσαντες έπὶ τὰς ἀπήνας τέκνα καὶ γυναῖκας έκ της πόλεως έφευγον. νύκτωρ δε έπι την λεγομένην Τιλφοῦσσαν 1 κρήνην παραγενομένων αὐτῶν, Τειρεσίας ἀπὸ ταύτης πιὼν αὐτοῦ τὸν βίον κατέστρεψε. Θηβαΐοι δὲ ἐπὶ πολὺ διελθόντες, 4 πόλιν Εστιαίαν κτίσαντες κατώκησαν. 'Αργείοι δὲ ὕστερον τὸν δρασμὸν τῶν Θηβαίων μαθόντες είσίασιν είς την πόλιν, και συναθροίζουσι την λείαν, καὶ καθαιροῦσι τὰ τείχη. τῆς δὲ λείας μέρος είς Δελφούς πέμπουσιν Άπόλλωνι καὶ τὴν Τειρεσίου θυγατέρα Μαντώ· ηὔξαντο γὰρ αὐτῷ Θήβας έλόντες το κάλλιστον των λαφύρων άναθήσειν.

5 Μετὰ δὲ τὴν Θηβῶν ² ἄλωσιν αἰσθόμενος ᾿Αλκμαίων καὶ ἐπ᾽ αὐτῷ δῶρα εἰληφυῖαν Ἐριφύλην

<sup>2</sup> Θηβῶν Heyne:  $\theta$ ηβαίων Α.

<sup>1</sup> Τιλφοῦσσαν Heyne: τραφουσίαν Α.

<sup>&</sup>lt;sup>1</sup> The battle was fought at a place called Glisas, where the graves of the Argive lords were shown down to the time of Pausanias. See Pausanias, ix. 5. 13, ix. 8. 6, ix. 9. 4, ix. 19. 2; Scholiast on Pindar, *Pyth.* viii. 48 (68), who refers to Hellanicus as his authority.

<sup>&</sup>lt;sup>2</sup> According to a different account, King Laodamas did not fall in the battle, but after his defeat led a portion of the Thebans away to the Illyrian tribe of the Encheleans, the same people among whom his ancestors Cadmus and Harmonia had found their last home. See Herodotus, v. 61;

# THE LIBRARY, III, vii. 3-5

by Laodamas, son of Eteocles, they fought bravely,1 and though Laodamas killed Aegialeus, he was himself killed by Alcmaeon,2 and after his death the Thebans fled in a body within the walls. But as Tiresias told them to send a herald to treat with the Argives, and themselves to take to flight, they did send a herald to the enemy, and, mounting their children and women on the wagons, themselves fled from the city. When they had come by night to the spring called Tilphussa, Tiresias drank of it and expired.<sup>3</sup> After travelling far the Thebans built the city of Hestiaea and took up their abode there. But the Argives, on learning afterwards the flight of the Thebans, entered the city and collected the booty, and pulled down the walls. But they sent a portion of the booty to Apollo at Delphi and with it Manto, daughter of Tiresias; for they had vowed that, if they took Thebes, they would dedicate to him the fairest of the spoils.4

After the capture of Thebes, when Alcmaeon learned that his mother Eriphyle had been bribed

Pausanias, ix. 5. 13, ix. 8. 6. As to Cadmus and Harmonia

in Illyria, see above, iii. 5. 4.

<sup>3</sup> See Pausanias, ix. 33. 1, who says that the grave of Tiresias was at the spring. But there was also a cenotaph of the seer on the road from Thebes to Chalcis (Pausanias, ix. 18. 4). Diodorus Siculus (iv. 67. 1) agrees with Pausanias and Apollodorus in placing the death of Tiresias at Mount Tilphusium, which was beside the spring Tilphussa, in the territory of Haliartus.

<sup>4</sup> Compare Diodorus Siculus, iv. 66. 6 (who gives the name of Tiresias's daughter as Daphne, not Manto); Pausanias, vii. 3. 3, ix. 33. 2; Scholiast on Apollonius Rhodius, Argon.

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τὴν μητέρα μᾶλλον ἠγανάκτησε, καὶ χρήσαντος ᾿Απόλλωνος αὐτῷ τὴν μητέρα ἀπέκτεινεν. ἔνιοι μὲν λέγουσι σὺν ᾿Αμφιλόχω τῷ ἀδελφῷ κτεῖναι τὴν Ἐριφύλην, ἔνιοι δὲ ὅτι μόνος. ᾿Αλκμαίωνα δὲ μετῆλθεν ἐρινὺς τοῦ μητρώου φόνου, καὶ μεμηνὼς πρῶτον μὲν εἰς ᾿Αρκαδίαν πρὸς ᾿Οικλέα ¹ παραγίνεται, ἐκεῖθεν δὲ εἰς Ψωφίδα πρὸς Φηγέα. καθαρθεὶς δὲ ὑπ᾽ αὐτοῦ ᾿Αρσινόην γαμεῖ τὴν τούτου θυγατέρα, καὶ τόν τε ὅρμον καὶ τὸν πέπλον ἔδωκε ταύτη. γενομένης δὲ ὕστερον τῆς γῆς δι᾽ αὐτὸν ἀφόρου, χρήσαντος αὐτῷ τοῦ θεοῦ πρὸς ᾿Αχελῷον ἀπιέναι καὶ παρ᾽ ἐκεῖνον παλινδικίαν λαμβάνειν,² τὸ μὲν πρῶτον πρὸς Οἰνέα παραγίνεται εἰς Καλυδῶνα καὶ ξενίζεται παρ᾽ αὐτῷ,³ ἔπειτα ἀφικόμενος εἰς Θεσπρωτοὺς τῆς χώρας ἀπελαύνεται. τελευταῖον δὲ ἐπὶ τὰς ᾿Αχελῷου πηγὰς παραγενόμενος καθαίρεταί τε ὑπ᾽ αὐτοῦ καὶ τὴν ἐκείνου θυγατέρα

1 'Οικλέα Aegius: ἰοκλέα Α.

3 αὐτῷ Westermann, Müller: αὐτˆ R: αὐτῶν A: αὐτοῦ

Heyne, Bekker, Hercher, Wagner.

1 That is, as well as to the undoing of his father Am-

phiaraus. See above, iii. 6. 2.

<sup>&</sup>lt;sup>2</sup> παρ' ἐκεῖνον παλινδικίαν λαμβάνειν Bekker: παρ' ἐκείνου πάλιν † διαλαμβάνειν Wagner: παρ' ἐκείνου πόλιν διαλαμβάνειν Heyne, Westermann, Müller: παρ' ἐκείνου πάλιν διαλαμβάνειν Hercher. The MSS. (A) read ἐκείνου. Aegius changed πάλιν into πόλιν. Heyne conjectured πάλιν νοῦν ἀπολαμβάνειν. Perhaps we should read παρ' ἐκείνου καθάρσια λαμβάνειν. Compare l'herceydes, cited by the Scholiast on Homer, Il. xiv. 120.

<sup>&</sup>lt;sup>2</sup> Compare Thucydides, ii. 102. 7 sqq.; Diodorus Siculus, iv. 65. 7; Pausanias, viii. 24. 7 sqq.; Ovid, Metamorph. ix. 407 sqq.; Hyginus, Fab. 73. Sophocles and Euripides both wrote tragedies called Alcmaeon, or rather Alcmeon, for that appears to be the more correct spelling of the name. See Tragicorum Graecorum Fragmenta, ed. A. Nauck², pp. 153

# THE LIBRARY, III. vii. 5

to his undoing also,1 he was more incensed than ever, and in accordance with an oracle given to him by Apollo he killed his mother.<sup>2</sup> Some say that he killed her in conjunction with his brother Amphilochus, others that he did it alone. But Alemaeon was visited by the Fury of his mother's murder, and going mad he first repaired to Oicles 3 in Arcadia, and thence to Phegeus at Psophis. And having been purified by him he married Arsinoe, daughter of Phegeus,<sup>4</sup> and gave her the necklace and the robe. But afterwards the ground became barren on his account,5 and the god bade him in an oracle to depart to Achelous and to stand another trial on the river bank.6 At first he repaired to Oeneus at Calydon and was entertained by him; then he went to the Thesprotians, but was driven away from the country; and finally he went to the springs of Achelous, and was purified by him,7 and sq., 379 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. i. pp. 68 sqq.

3 Oicles was the father of Amphiaraus, and therefore the

grandfather of Alcmaeon. See i. 8. 2.

4 Pausanias (viii. 24. 8) and Propertius (i. 15. 19) call her

Alphesiboea.

<sup>5</sup> So Greece is said to have been afflicted with a dearth on account of a treacherous murder committed by Pelops. See below, iii. 12. 6. Similarly the land of Thebes was supposed to be visited with barrenness of the soil, of cattle, and of women because of the presence of Oedipus, who had slain his father and married his mother. See Sophocles, Oedipus Tyrannus, 22 sqq., 96 sqq.; Hyginus, Fab. 67. The notion that the shedding of blood, especially the blood of a kinsman, is an offence to the earth, which consequently refuses to bear crops, seems to have been held by the ancient Hebrews, as it is still apparently held by some African peoples. See Folk-lore in the Old Testament, i. 82 sqq.

<sup>6</sup> The text is here uncertain. See the Critical Note.

<sup>7</sup> Achelous here seems to be conceived partly as a river and partly as a man, or rather a god.

Καλλιρρόην λαμβάνει, καὶ δυ 'Αχελώος προσέχωσε τόπον κτίσας κατώκησε. Καλλιρρόης δὲ ύστερον τόν τε δρμον καλ τον πέπλον ἐπιθυμούσης λαβείν, και λεγούσης οὐ συνοικήσειν αὐτῷ εἰ μὴ λάβοι ταῦτα, παραγενόμενος εἰς Ψωφίδα Άλκμαίων Φηγεί λέγει τεθεσπίσθαι της μανίας άπαλλαγὴν έαυτ $\hat{\wp},^1$  τὸν ὅρμον ὅταν εἰς Δελφοὺς κομίσας άναθη και τον πέπλον. ο δε πιστεύσας δίδωσι. μηνύσαντος δὲ θεράποντος ὅτι Καλλιρρόη ταῦτα λαβων εκόμιζεν, ενεδρευθείς υπο των Φηγέως παίδων έπιτάξαντος του Φηγέως αναιρειται. Αρσινόην δὲ μεμφομένην οἱ τοῦ Φηγέως παίδες ἐμβιβάσαντες εἰς λάρνακα κομίζουσιν εἰς Τεγέαν καὶ διδόασι δούλην Άγαπήνορι, καταψευσάμενοι αὐτῆς 6 τον 'Αλκμαίωνος φόνον. Καλλιρρόη δὲ τὴν 'Αλκμαίωνος ἀπώλειαν μαθοῦσα, πλησιάζοντος αὐτῆ τοῦ Διός, αἰτεῖται τοὺς γεγεννημένους παῖδας έξ 'Αλκμαίωνος αὐτῆ γενέσθαι τελείους, ἵνα τὸν τοῦ πατρὸς τίσωνται φόνον. γενόμενοι δὲ ἐξαίφνης οἱ παίδες τέλειοι ἐπὶ τὴν ἐκδικίαν τοῦ πατρὸς ἐξήεσαν. κατὰ τὸν αὐτὸν δὲ καιρὸν οἵ τε Φηγέως παίδες Πρόνοος καὶ ᾿Αγήνωρ, εἰς Δελφοὺς κομίζοντες άναθείναι τὸν ὅρμον καὶ τὸν πέπλον, καταλύουσι πρὸς 'Αγαπήνορα, καὶ οἱ τοῦ 'Αλκμαίωνος παίδες

1 έαυτφ Heyne: έαυτ R: έαυτοῦ A.

<sup>2</sup> According to Ephorus, or his son Demophilus, this oracle was really given to Alemacon at Delphi. See Athenaeus,

<sup>&</sup>lt;sup>1</sup> Compare Thucydides, ii. 102. 7 sqq.; Pausanias, viii. 24. 8 sq. As to the formation of new land by the deposit of alluvial soil at the mouth of the Achelous, compare Herodotus, ii. 10.

# THE LIBRARY, III. vii. 5-6

received Callirrhoe, his daughter, to wife. Moreover he colonized the land which the Achelous had formed by its silt, and he took up his abode there. 1 But afterwards Callirrhoe coveted the necklace and robe, and said she would not live with him if she did not get them. So away Alemaeon, hied to Psophis and told Phegeus how it had been predicted that he should be rid of his madness when he had brought the necklace and the robe to Delphi and dedicated them.2 Phegeus believed him and gave them to him. But a servant having let out that he was taking the things to Callirrhoe, Phegeus commanded his sons, and they lay in wait and killed him.3 When Arsinoe upbraided them, the sons of Phegeus clapped her into a chest and carried her to Tegea and gave her as a slave to Agapenor, falsely accusing her of Alcmaeon's murder. Being apprized of Alcmaeon's untimely end and courted by Zeus, Callirrhoe requested that the sons she had by Alcmaeon might be full-grown in order to avenge their father's murder. And being suddenly full-grown, the sons went forth to right their father's wrong.4 Now Pronous and Agenor, the sons of Phegeus,5 carrying the necklace and robe to Delphi to dedicate them, turned in at the house of Agapenor at the same time as Amphoterus and

vi. 22, p. 232 D-F, where the words of the oracle are

<sup>4</sup> Compare Ovid, Metamorph. ix. 413 sqq.

<sup>3</sup> His grave was overshadowed by tall cypresses, called the Maidens, in the bleak upland valley of Psophis. See Pausanias, viii. 24. 7. A quiet resting-place for the matricide among the solemn Arcadian mountains after the long fever of the brain and the long weary wanderings. The valley, which I have visited, somewhat resembles a Yorkshire dale, but is far wilder and more solitary.

Pausanias (viii. 24. 10) calls them Temenus and Axion. VOL. I.

`Αμφότερός τε καὶ 'Ακαρνάν· καὶ ἀνελόντες τοὺς τοῦ πατρὸς φονέας, παραγενόμενοί τε εἰς Ψωφίδα καὶ παρελθόντες εἰς τὰ βασίλεια τόν τε Φηγέα καὶ τὴν γυναῖκα αὐτοῦ κτείνουσι. διωχθέντες δὲ ἄχρι Τεγέας ἐπιβοηθησάντων Τεγεατῶν καί τινων 'Αργείων ἐσώθησαν, εἰς φυγὴν τῶν Ψωφιδίων τρα-7 πέντων. δηλώσαντες δὲ τἢ μητρὶ ταῦτα, τόν τε ὅρμον καὶ τὸν πέπλον ἐλθόντες εἰς Δελφοὺς ἀνέθεντο κατὰ πρόσταξιν 'Αχελώου. πορευθέντες δὲ εἰς τὴν "Ηπειρον συναθροίζουσιν οἰκήτορας καὶ 'Ανελώνου οὐκήτορας καὶ 'Ανελώνου οὐκήτου οὐκηνου οὐκητου οὐκηνου οὐκην

κτίζουσιν 'Ακαρνανίαν.

Εὐριπίδης δέ φησιν 'Αλκμαίωνα κατὰ τὸν τῆς μανίας χρόνον ἐκ Μαντοῦς Τειρεσίου παῖδας δύο γεννῆσαι, 'Αμφίλοχον καὶ θυγατέρα Τισιφόνην, κομίσαντα δὲ εἰς Κόρινθον τὰ βρέφη δοῦναι τρέφειν Κορινθίων βασιλεῖ Κρέοντι, καὶ τὴν μὲν Τισιφόνην διενεγκοῦσαν εὐμορφία ὑπὸ τῆς Κρέοντος γυναικὸς ἀπεμποληθῆναι, δεδοικυίας μὴ Κρέων αὐτὴν γαμετὴν ποιήσηται. τὸν δὲ 'Αλκμαίωνα ἀγοράσαντα ταύτην ἔχειν οὐκ εἰδότα τὴν ἐαυτοῦ θυγατέρα θεράπαιναν, παραγενόμενον δὲ εἰς Κόρινθον ἐπὶ τὴν τῶν τέκνων ἀπαίτησιν καὶ τὸν υίὸν κομίσασθαι. καὶ 'Αμφίλοχος κατὰ

According to Pausanias (viii. 24. 10, ix. 41. 2), it was the sons of Phegeus, not the sons of Alemacon, who dedicated the necklace at Delphi. The necklace, or what passed for it, was preserved at Delphi in the sanctuary of Forethought Athena as late as the Sacred War in the fourth century B.C., when it was carried off, with much more of the sacred treasures, by the unserupulous Phocian leader, Phayllus. See Parthenius, Narrat. 25 (who quotes Phylarchus as his authority); Athenaeus, vi. 22, p. 232 de (who quotes

# THE LIBRARY, III. vn. 6-7

Acarnan, the sons of Alcmaeon; and the sons of Alcmaeon killed their father's murderers, and going to Psophis and entering the palace they slew both Phegeus and his wife. They were pursued as far as Tegea, but saved by the intervention of the Tegeans and some Argives, and the Psophidians took to flight. Having acquainted their mother with these things, they went to Delphi and dedicated the necklace and robe <sup>1</sup> according to the injunction of Achelous. Then they journeyed to Epirus, collected settlers, and colonized Acarnania.<sup>2</sup>

But Euripides says<sup>3</sup> that in the time of his madness Alcmaeon begat two children, Amphilochus and a daughter Tisiphone, by Manto, daughter of Tiresias, and that he brought the babes to Corinth and gave them to Creon, king of Corinth, to bring up; and that on account of her extraordinary comeliness Tisiphone was sold as a slave by Creon's spouse, who feared that Creon might make her his wedded wife. But Alcmaeon bought her and kept her as a handmaid, not knowing that she was his daughter, and that coming to Corinth to get back his children he recovered his son also. And Amphilochus colonized

the thirtieth book of the history of Ephorus as his authority).

<sup>&</sup>lt;sup>2</sup> Compare Thucydides, ii. 102. 9; Pausanias, viii. 24. 9, who similarly derive the name of Acarnania from Acaruan, son of Alemaeou. Pausanias says that formerly the people were called Curetes.

<sup>&</sup>lt;sup>3</sup> The reference is no doubt to one of the two lost tragedies which Euripides composed under the title *Alcmaeon*. See *Tragicorum Graecorum Fragmenta*, ed. A. Nauck<sup>2</sup>, pp. 479 sqq.

χρησμούς 'Απόλλωνος 'Αμφιλοχικόν ''Αργος

 $\ddot{\omega}$ κισεν.<sup>1</sup>

ΥΙΙΙ. 'Επανάγωμεν δὲ νῦν πάλιν ἐπὶ τὸν Πελασγόν, ὃν 'Ακουσίλαος μὲν Διὸς λέγει καὶ Νιόβης, καθάπερ ὑπέθεμεν, 'Ησίοδος δὲ αὐτόχθονα. τούτου καὶ τῆς 'Ωκεανοῦ θυγατρὸς Μελιβοίας, ἢ καθάπερ ἄλλοι λέγουσι νύμφης Κυλλήνης, παῖς Λυκάων ἐγένετο, ὃς βασιλεύων 'Αρκάδων ἐκ πολλῶν γυναικῶν πεντήκοντα παῖδας ἐγέννησε· Μελαινέα <sup>2</sup> Θεσπρωτὸν "Ελικα Νύκτιμον Πευκέτιον, Καύκωνα Μηκιστέα 'Οπλέα Μακαρέα Μάκεδνον, "Ορον <sup>3</sup> Πόλιχον 'Ακόντην Εὐαίμονα 'Αγκύορα, 'Αρχεβάτην Καρτέρωνα Λίγαίωνα Πάλλαντα Εὔμονα, Κάνηθον Πρόθοον Λίνον Κορέθοντα <sup>4</sup> Μαίναλον, Τηλεβόαν Φύσιον Φάσσον Φθῖον Λύκιον, 'Αλίφηρον Γενέτορα Βουκολίωνα Σωκλέα Φινέα, Εὐμήτην 'Αρπαλέα Πορθέα Πλάτωνα Αἴμονα, Κύναιθον Λέοντα 'Αρπάλυκον 'Ηραιέα Τιτάναν, Μαντινέα <sup>5</sup> Κλείτορα Στύμφαλον 'Ορχομενόν. .. οὖτοι πάντας ἀνθρώπους ὑπερέβαλλον <sup>6</sup>

<sup>2</sup> Μελαινέα Wagner (comparing Pausanias, viii. 3. 3, viii. 26. 8): μάλλανον Ra: μαίλαννον B: μαίλαννον C: Μαίναλον Aegius, Heyne, Westermann, Müller, Bekker, Hercher. But Μαίναλος is mentioned a few lines below.

3 "Ορον. Heyne conjectured Οἰνωτρόν (compare Pausanias,

viii. 3. 5).

<sup>4</sup> 'Ορεσθέα Hercher (comparing Pausanias, viii. 3. 1).

<sup>5</sup> Μαντινέα Heyne (compare Pansanias, viii. 3. 4): μαντι-

6 ὑπερέβαλλον Ε: ὑπερέβαλον Α, Tzetzes, Schol. on Lycophron, 481.

<sup>&</sup>lt;sup>1</sup> φκισεν Wagner (compare Tzetzes, Schol. on Lycophron, 980, 'Αμφίλοχος τὸ κληθέν ''Αργος 'Αμφιλοχικόν... κατφκισε, where, however, some MSS. read κατφκησε): φκησεν Α, Aegius, Heyne, Westermann, Müller, Bekker, Hercher.

# THE LIBRARY, III. vii. 7-viii. 1

Amphilochian Argos in obedience to oracles of Apollo.<sup>1</sup>

VIII. Let us now return to Pelasgus, who, Acusilaus says, was a son of Zeus and Niobe, as we have supposed,2 but Hesiod declares him to have been a son of the soil. He had a son Lycaon 3 by Meliboea, daughter of Ocean or, as others say, by a nymph Cyllene; and Lycaon, reigning over the Arcadians, begat by many wives fifty sons, to wit: Melaeneus, Thesprotus, Helix, Nyctimus, Peucetius, Caucon, Mecisteus, Hopleus, Macareus, Macednus, Horus, Polichus, Acontes, Evaemon, Ancyor, Archebates, Carteron, Aegaeon, Pallas, Eumon, Canethus, Prothous, Linus, Coretho, Maenalus, Teleboas, Physius, Phassus, Phthius, Lycius, Halipherus, Genetor, Bucolion, Socleus, Phineus, Eumetes, Harpaleus, Portheus, Plato, Haemo, Cynaethus, Leo, Harpalycus, Heraeeus, Titanas, Mantineus, Clitor, Stymphalus, Orchomenus, . . . These exceeded all men in pride

<sup>&</sup>lt;sup>1</sup> Amphilochian Argos was a city of Aetolia, situated on the Ambracian Gulf. See Thucydides, ii. 68. 3, who represents the founder Amphilochus as the son of Amphiaraus, and therefore as the brother, not the son, of Alemaeon. As to Amphilochus, son of Amphiaraus, see above, iii. 7. 2.

<sup>&</sup>lt;sup>2</sup> See above, ii. 1. 1.

<sup>&</sup>lt;sup>3</sup> The following passage about Lycaon and his sons, down to and including the notice of Deucalion's flood, is copied, to a great extent verbally, by Tzetzes (Schol. on Lycophron, 481), who mentions Apollodorus by name as his authority. For another and different list of Lycaon's sons, see Pausanias, viii. 3. 1 sqq., who calls Nyctimus the eldest son of Lycaon, whereas Apollodorus calls him the youngest (see below). That the wife of Pelasgus and mother of Lycaon was Cyllene is affirmed by the Scholiast on Euripides, Orestes, 1645.

ύπερηφανία καὶ ἀσεβεία. Ζεὺς δὲ αὐτῶν βουλόμενος τὴν ἀσέβειαν πειρᾶσαι εἰκασθεὶς ἀνδρὶ χερνήτῃ παραγίνεται. οἱ δὲ αὐτὸν ἐπὶ ξένια ¹ καλέσαντες, σφάξαντες ἕνα τῶν ἐπιχωρίων παῖδα, τοῖς ἱεροῖς τὰ τούτου σπλάγχνα συναναμίξαντες παρέθεσαν, συμβουλεύσαντος τοῦ πρεσβυτέρου ἀδελφοῦ Μαινάλου. Ζεὺς δὲ <μυσαχθεὶς> ² τὴν

1 ξένια Hercher: ξενία Α, Tzetzes, Schol. on Lycophron, 481, Wagner.

<sup>2</sup> μυσαχθεls inserted by Aegius (compare Tzetzes, Schol.

on Lycophron, 481).

<sup>&</sup>lt;sup>1</sup> With this and what follows compare Nicolaus Damascenus, frag. 43 (Fragmenta Historicorum Graecorum, ed. C. Müller, iii. 378; Snidas, s.v. Λυκάων): "Lycaon, son of Pelasgus and king of Areadia, maintained his father's institutions in righteousness. And wishing like his father to wean his subjects from unrighteousness he said that Zeus constantly visited him in the likeness of a stranger to view the righteons and the unrighteous. And once, as he himself said, being about to receive the god, he offered a sacrifice. But of his fifty sons, whom he had, as they say, by many women, there were some present at the sacrifice, and wishing to know if they were about to give hospitality to a real god, they sacrificed a child and mixed his flesh with that of the victim, in the belief that their deed would be discovered if the visitor was a god indeed. But they say that the deity caused great storms to burst and lightnings to flash, and that all the murderers of the child perished." A similar version of the story is reported by Hyginus (Fab. 176), who adds that Zens in his wrath upset the table, killed the sons of Lyeaon with a thunderbolt, and turned Lyeaon himself into a wolf. According to this version of the legend, which Apollodorus apparently accepted, Lycaon was a righteous king, who ruled wisely like his father Pelasgus before him (see Pausanias, viii, 1, 4-6), but his virtuous efforts to benefit his subjects were frustrated by the wickedness and impiety of his sons, who by exciting the divine anger drew down destruction on themselves and on their virtuous parent, and

# THE LIBRARY, III. VIII. I

and impiety; and Zeus, desirous of putting their impiety to the proof, came to them in the likeness of a day-labourer. They offered him hospitality and having slaughtered a male child of the natives, they mixed his bowels with the sacrifices, and set them before him, at the instigation of the elder brother Maenalus.<sup>1</sup> But Zeus in disgust upset the

even imperilled the existence of mankind in the great flood. But according to another, and perhaps more generally received, tradition, it was King Lycaon himself who tempted his divine guest by killing and dishing up to him at table a human being; and, according to some, the victim was no other than the king's own son Nyctimus. See Clement of Alexandria, Protrept. ii. 36, p. 31, ed. Potter; Nonnus, Dionys. xviii. 20 sqq.; Arnobius, Adversus Nationes, iv. 24. Some, however, said that the victim was not the king's son. but his grandson Arcas, the son of his daughter Callisto by See Eratosthenes, Cataster. 8; Hyginus, Astronom. ii. 4 : Scholia in Caesaris Germanici Aratea, p. 387 (in Martianus Capella, ed. Fr. Eyssenhardt). According to Ovid (Metamorph. i. 218 sqq.), the victim was a Molossian hostage. Others said simply that Lycaon set human flesh before the deity. See Lactantius Placidus, on Statius, Theb. xi. 128; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 5 (First Vatican Mythographer, 17). For this crime Zeus changed the wicked king into a wolf, according to Hyginus, Ovid, the Scholiast on Caesar Germanicus, and the First Vatican Mythographer; but, on the other hand, Clement of Alexandria, Nonnus, Eratosthenes, and Arnobius say nothing of such a transformation. The upsetting of the table by the indignant deity is recorded by Eratosthenes (l.c.) as well as by Hyginus (*ll.cc.*) and Apollodorus. A somewhat different account of the tragical occurrence is given by Pausanias, who says (viii. 2. 3) that Lycaon brought a human babe to the altar of Lycaean Zeus, after which he was immediately turned into a wolf.

These traditions were told to explain the savage and cruel rites which appear to have been performed in honour of Lycaean Zeus on Mount Lycaeus down to the second century of our era or later. It seems that a human victim

μὲν τράπεζαν ἀνέτρεψεν, ἔνθα νῦν Τραπεζοῦς καλεῖται ὁ τόπος, Λυκάονα δὲ καὶ τοὺς τούτου παῖδας ἐκεραύνωσε, χωρὶς τοῦ νεωτάτου Νυκτίμου·

was sacrificed, and that his inward parts (σπλάγχνον), mixed with that of animal victims, was partaken of at a sort of cannibal banquet by the worshippers, of whom he who chanced to taste of the human flesh was believed to be changed into a wolf and to continue in that shape for eight years, but to recover his human form in the ninth year, if in the meantime he had abstained from eating human flesh. See Plato, Republic, viii. 16, p. 565 DE; Pausanias, viii. 2. 6. According to another account, reported by Varro on the authority of a Greek writer Euanthes, the werewolf was chosen by lot, hung his clothes on an oak-tree, swam across a pool, and was then transformed into a wolf and herded with wolves for nine years, afterwards recovering his human shape if in the interval he had not tasted the flesh of man. In this account there is no mention of cannibalism. See Pliny, Nat. Hist. viii. 81; Augustine, De civitate Dei, xviii, 17. A certain Arcadian boxer, named Damarchus, son of Dinnytas, who won a victory at Olympia, is said to have been thus transformed into a wolf at the sacrifice of Lycaean Zeus and to have been changed back into a man in the tenth year afterwards. Of the historical reality of the boxer there can be no reasonable doubt, for his statue existed in the sacred precinct at Olympia, where it was seen by Pausanias; but in the inscription on it, which Pausanias copied, there was no mention made of the man's transformation into a wolf. See Pausanias, vi. 8. 2. However, the transformation was recorded by a Greek writer, Scopas, in his history of Olympic victors, who called the boxer Demacnatus, and said that his change of shape was caused by his partaking of the inward parts of a boy slain in the Arcadian sacrifice to Lycaean Zens. Scopas also spoke of the restoration of the boxer to the human form in the tenth year, and mentioned that his victory in boxing at Olympia was subsequent to his experiences as a wolf. See Pliny, Nat. Hist. viii. 82; Augustine, De civitate Dei, xviii. 17. The continuance of human sacrifice in the rites of Lycacan Zeus on Mount Lycaeus is hinted at by Pausanias

# THE LIBRARY, III. VIII. 1

table at the place which is still called Trapezus,¹ and blasted Lycaon and his sons by thunderbolts, all but Nyctimus, the youngest; for Earth was quick enough

(viii. 38. 7) in the second century of our era, and asserted by Porphyry (De abstinentia, ii. 27: Eusebius, Praeparatio

Evangelii, iv. 16. 6) in the third century.

From these fragmentary notices it is hardly possible to piece together a connected account of the rite; but the mention of the transformation of the cannibal into a wolf for eight or nine years suggests that the awful sacrifice was offered at intervals either of eight or of nine years. If the interval was eight years, it would point to the use of that eight years' cycle which played so important a part in the ancient calendar of the Greeks, and by which there is reason to think that the tenure of the kingship was in some places regulated. Perhaps the man who was supposed to be turned into a wolf acted as the priest, or even as the incarnation, of the Wolf God for eight or nine years till he was relieved of his office at the next celebration of the rites. The subject has been learnedly discussed by Mr. A. B. Cook (Zeus, i. 63-99). He regards Lycaean Zeus as a god of light rather than of wolves, and for this view there is much to be said. See my note on Pausanias, viii. 38. 7 (vol. iv. pp. 385 sq.). The view would be confirmed if we were sure that the solemn sacrifice was octennial, for the octennial period was introduced in order to reconcile solar and lunar time, and hence the religious rites connected with it would naturally have reference to the great celestial luminaries. As to the octennial period, see the note on ii. 5. 11. But with this view of the festival it is difficult to reconcile the part played by wolves in the myth and ritual. We can hardly suppose, with some late Greek writers, that the ancient Greek word for a year, λυκάβας, was derived from λύκος, "a wolf," and Balvω, "to walk." See Aelian, Nat. Anim. x. 26; Artemidorus, Onirocrit. ii. 12; Eustathius, on Homer, Od. xiv. 161, p. 1756.

As to the town of Trapezus, see Pausanias, viii. 3. 3, viii. 5. 4, viii. 27. 4-6, viii. 29. 1, viii. 31. 5. The name is derived by Apollodorus from the Greek trapeza, "a table."

Compare Eratosthenes, Cataster. 8.

φθάσασα 1 γὰρ ή Γη καὶ της δεξιας τοῦ Διὸς 2 ἐφαψαμένη τὴν ὀργὴν κατέπαυσε. Νυκτίμου δὲ τὴν βασιλείαν παραλαβόντος ὁ ἐπὶ Δευκαλίωνος κατακλυσμὸς ἐγένετο. τοῦτον ἔνιοι διὰ τὴν τῶν Λυκάονος παίδων δυσσέβειαν εἶπον γεγενῆσθαι.

Εὔμηλος δὲ καί τινες ἔτεροι λέγουσι Λυκάονι καὶ θυγατέρα Καλλιστὼ γενέσθαι· Ἡσίοδος μὲν γὰρ αὐτὴν μίαν εἶναι τῶν νυμφῶν λέγει, "Ασιος δὲ Νυκτέως, Φερεκύδης δὲ Κητέως. αὕτη σύνθηρος ᾿Αρτέμιδος οὖσα, τὴν αὐτὴν ἐκείνη στολὴν φοροῦσα, ὤμοσεν αὐτῆ² μεῖναι παρθένος. Ζεὺς δὲ ἐρασθεὶς ἀκούση συνευνάζεται, εἰκασθείς, ὡς μὲν ἔνιοι λέγουσιν, ᾿Αρτέμιδι, ὡς δὲ ἔνιοι, ᾿Απόλλωνι. βουλόμενος δὲ "Ηραν λαθεῖν εἰς ἄρκτον μετεμόρφωσεν αὐτήν. "Ηρα δὲ ἔπεισεν ᾿Αρτεμιν ὡς ἄγριον θηρίον κατατοξεῦσαι. εἰσὶ δὲ οἱ λέγοντες ὡς "Αρτεμις αὐτὴν κατετόξευσεν ὅτι τὴν παρ-

<sup>2</sup> αὐτη Gale, Müller, Bekker, Wagner: αὐτοῦ A.

3 λαθείν Ε: λαβείν Α.

<sup>1</sup> See above, i, 7, 2,

<sup>1</sup> φθάσασα Ε, Wagner: ἀνασχοῦσα Α, Aegins, Heyne, Westermann, Müller, Bekker, Hercher (inserting τὰς χεῖρας from Tzetzes, Schol. on Lycophron, 481, ἡ τἡ ἀνασχοῦσα τὰς χεῖρας). But τὰς χεῖρας is wanting in ΕΑ.

<sup>&</sup>lt;sup>2</sup> As to the love of Zeus for Callisto, daughter of Lyeaon, her transformation into a bear, and finally into the constellation of the Bear, see Pausanias, i. 25. 1, viii. 3. 6 sq.; Eratosthenes, Cataster. 1; Libanius, in Westermann's Mythographi Gracci, Appendix Narrationum, 34, p. 374; Tzetzes, Schol. on Lycophron, 481; Hyginus, Fab. 155, 176, and 177; Ovid, Mctamorph. ii. 409–507; Servius on Virgil, Georg. i. 138; Laetantius Placidus, on Statius, Theb. iii. 685; Scholia in Caesaris Germanici Aratea, p. 381, ed. F. Eyssenhardt (in his edition of Martianus Capella); Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 5 (First Vatican

to lay hold of the right hand of Zeus and so appease his wrath. But when Nyctimus succeeded to the kingdom, there occurred the flood in the age of Deucalion; 1 some said that it was occasioned by the

impiety of Lycaon's sons.

But Eumelus and some others say that Lycaon had also a daughter Callisto; <sup>2</sup> though Hesiod says she was one of the nymphs, Asius that she was a daughter of Nycteus, and Pherecydes that she was a daughter of Ceteus. <sup>3</sup> She was a companion of Artemis in the chase, wore the same garb, and swore to her to remain a maid. Now Zeus loved her and, having assumed the likeness, as some say, of Artemis, or, as others say, of Apollo, he shared her bed against her will, and wishing to escape the notice of Hera, he turned her into a bear. But Hera persuaded Artemis to shoot her down as a wild beast. Some say, however, that Artemis shot her down because she did not keep her

Mythographer, 17), vol. ii. p. 94 (Second Vatican Mythographer, 58). The transformation of Callisto into a bear is variously ascribed to the amorous Zeus himself, to the jealous Hera, and to the indignant Artemis. The descent of the Arcadians from a bear-woman through a son Arcas, whose name was popularly derived from the Greek arktos, "a bear," has sometimes been adduced in favour of the view that the Arcadians were a totemic people with the bear for their totem. See Andrew Lang, Myth, Ritual and Religion (Loudon, 1887), ii. 211 sqq.

<sup>3</sup> The Tegean historian Araethus also described the mother of Arcas as the daughter of Ceteus; according to him she was the granddaughter, not the daughter, of Lycaon, and her name was Megisto, not Callisto. But he agreed in the usual tradition that the heroine had been transformed into a bear, and he seems to have laid the scene of the transformation at Nonacris in northern Arcadia. See Hyginus, Astronom. ii. 1. According to a Scholiast on Euripides (Orestes, 1646), Callisto, mother of Arcas, was a daughter of

Ceteus by Stilbe.

θενίαν οὐκ ἐφύλαξεν. ἀπολομένης δὲ Καλλιστοῦς Ζεὺς τὸ βρέφος ἀρπάσας ἐν ᾿Αρκαδίᾳ δίδωσιν ἀνατρέφειν Μαίᾳ, προσαγορεύσας ᾿Αρκάδα· τὴν δὲ Καλλιστὼ καταστερίσας ἐκάλεσεν ἄρκτον.

ΙΧ. 'Αρκάδος δὲ καὶ Λεανείρας τῆς 'Αμύκλου η Μεγανείρας <sup>1</sup> της Κρόκωνος, ώς δὲ Εὔμηλος λέγει, νύμφης Χρυσοπελείας, ἐγένοντο παίδες Ελατος καὶ ᾿Αφείδας. οὖτοι την γην ἐμερίσαντο, τὸ δὲ πᾶν κράτος εἰχεν Ἔλατος, ὸς ἐκ Λαοδίκης τῆς Κινύρου Στύμφαλον καὶ Περέα τεκνοῖ, 'Αφείδας δὲ 'Αλεὸν καὶ Σθενέβοιαν, ἢν γαμεῖ Προίτος. 'Αλεού δὲ καὶ Νεαίρας τῆς Περέως θυγάτηρ μεν Αύγη, υίοὶ δε Κηφεύς καὶ Λυκούργος. Αύγη<sup>2</sup> μεν οὖν ὑφ' Ἡρακλέους φθαρεῖσα κατέκρυψε τὸ βρέφος ἐν τῷ τεμένει τῆς ᾿Αθηνᾶς, ἡς εἶχε τὴν ἱερωσύνην. ἀκάρπου δὲ τῆς γῆς μενούσης, καὶ μηνυόντων τῶν χρησμῶν εἶναί τι ἐν τῷ τεμένει τῆς ᾿Αθηνᾶς δυσσέβημα, φωραθεῖσα ύπὸ τοῦ πατρὸς παρεδόθη Ναυπλίω ἐπὶ θανάτω. παρ' οὖ Τεύθρας ὁ Μυσῶν δυνάστης παραλαβών αὐτὴν ἔγημε. το δε βρέφος ἐκτεθεν ἐν ὅρει Παρθενίω θηλην ύποσχούσης έλάφου Τήλεφος έκλήθη, καὶ τραφεὶς ὑπὸ τῶν Κορύθου <sup>4</sup> βουκόλων καὶ ζητήσας τοὺς γουέας ἦκεν εἰς Δελφούς, καὶ μαθὼν παρὰ τοῦ θεοῦ, παραγενόμενος εἰς Μυσίαν θετός παις Τεύθραντος γίνεται και τελευτώντος αὐτοῦ διάδοχος τῆς δυναστείας γίνεται.

1 Μετανείρας C. Keil, Hercher.

3 έγημε Bekker, Hercher, Wagner: έφθειρε Α.

<sup>&</sup>lt;sup>2</sup> Αὕγη Westermann, Müller, Bekker, Hercher, Wagner; αΰτη Λ.

<sup>&</sup>lt;sup>4</sup> Κορύθου Aegius, Heyne (comparing Diodorus Siculus, iv. 33. 11): κόρινθον P: κόρινθος A.

# THE LIBRARY, III. viii. 2-IX. I

maidenhood. When Callisto perished, Zeus snatched the babe, named it Arcas, and gave it to Maia to bring up in Arcadia; and Callisto he turned into a star and called it the Bear.

IX. Areas had two sons, Elatus and Aphidas, by Leanira, daughter of Amyclas, or by Meganira, daughter of Croco, or, according to Eumelus, by a nymph Chrysopelia.1 These divided the land between them, but Elatus had all the power, and he begat Stymphalus and Pereus by Laodice, daughter of Cinyras, and Aphidas had a son Aleus and a daughter Stheneboea, who was married to Proetus. And Aleus had a daughter Auge and two sons, Cepheus and Lycurgus, by Neaera, daughter of Pereus. Auge was seduced by Hercules 2 and hid her babe in the precinct of Athena, whose priesthood she held. But the land remaining barren, and the oracles declaring that there was impiety in the precinct of Athena, she was detected and delivered by her father to Nauplius to be put to death, and from him Teuthras, prince of Mysia, received and married her. But the babe, being exposed on Mount Parthenius, was suckled by a doe and hence called Telephus. Bred by the neatherds of Corythus, he went to Delphi in quest of his parents, and on information received from the god he repaired to Mysia and became an adopted son of Teuthras, on whose death he succeeded to the princedom.

<sup>2</sup> For the story of Auge and Telephus, see above, ii. 7. 4.

<sup>&</sup>lt;sup>1</sup> As to the sons of Arcas, and the division of Arcadia among them, see Pausanias, viii. 4. 1 sqq. According to Pausanias, Arcas had three sons, Azas, Aphidas, and Elatus by Erato, a Dryad nymph; to Azas his father Arcas assigned the district of Azania, to Aphidas the city of Tegea, and to Elatus the mountain of Cyllene.

2 Λυκούργου δὲ καὶ Κλεοφύλης ἡ Εὐρυνόμης `Αγκαῖος καὶ "Εποχος καὶ 'Αμφιδάμας καὶ "Ιασος.¹ 'Αμφιδάμαντος δὲ Μελανίων καὶ θυγάτηρ 'Αντιμάχη, ἡν Εὐρυσθεὺς ἔγημεν. 'Ιάσου δὲ καὶ Κλυμένης τῆς Μινύου 'Αταλάντη ἐγένετο. ταύτης ὁ πατὴρ ἀρρένων παίδων ἐπιθυμῶν ἐξέθηκεν αὐτήν, ἄρκτος δὲ φοιτῶσα πολλάκις θηλὴν ἐδίδου, μέχρις οὐ εὐρόντες κυνηγοὶ παρ' ἑαυτοῖς ἀνέτρεφον. τελεία δὲ 'Αταλάντη γενομένη παρθένον ἑαυτὴν ἐφύλαττε, καὶ θηρεύουσα ἐν ἐρημία καθωπλισμένη διετέλει. βιάζεσθαι δὲ αὐτὴν ἐπίχειροῦντες Κένταυροι 'Ροῖκός² τε καὶ 'Τλαῖος κατατοξευθέντες ὑπ' αὐτῆς ἀπέθανον. παρεγένετο δὲ μετὰ τῶν ἀριστέων καὶ ἐπὶ τὸν Καλυδώνιον κάπρον, καὶ ἐν τῷ ἐπὶ Πελία τεθέντι³ ἀγῶνι ἐπάλαισε Πηλεῖ καὶ ἐνίκησεν.

1 "Ιασος Heyne, Westermann, Müller, Bekker, Hercher, Wagner: ίδαῖος Α.

 $^2$  γρ. δοίκος R° P (added by the first hand in the margin): λύκος ERa B: λυκοθργος C.  $^3$  τεθέντι E: τιθέντι A.

<sup>1</sup> Compare Pausanias, viii. 4. 10, who mentions only the

first two of these four sons.

<sup>&</sup>lt;sup>2</sup> For the story of Atalanta, and how her suitor won her by the bait of the golden apples, see Theocritus, iii. 40–42; Hygnus, Fab. 185; Ovid, Metamorph. x. 560–680; Servius on Virgil, Aen. iii. 113; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 14, 91 (First Vatican Mythographer, 39; Second Vatican Mythographer, 47). As Apollodorus points out, there was a difference of opinion as to the name of Atalanta's father. According to Callimachus (Hymn to Artemis, 215) and the First and Second Vatican Mythographers (Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 54, 124), he was Iasius; according to Aelian (Var. Hist. xiii. 1), he was Iasion. Propertius (i. 1. 10) seems to agree with Apollodorus that her father was Iasus, for he calls Atalanta by the patronymic Iasis. But

# THE LIBRARY, III. 1X. 2

Lycurgus had sons, Ancaeus, Epochus, Amphidamas, and Iasus, by Cleophyle or Eurynome. And Amphidamas had a son Melanion and a daughter Antimache, whom Eurystheus married. And Iasus had a daughter Atalanta by Clymene, daughter of Minyas. This Atalanta was exposed by her father, because he desired male children; and a she-bear came often and gave her suck, till hunters found her and brought her up among themselves. Grown to womanhood, Atalanta kept herself a virgin, and hunting in the wilderness she remained always under arms. The centaurs Rhoecus and Hylaeus tried to force her, but were shot down and killed by her. She went moreover with the chiefs to hunt the Calydonian boar, and at the games held in honour of Pelias she wrestled with

according to Diodorus Siculus (iv. 34.4, iv. 65.4), Pausanias (viii. 35. 10), Hyginus, and Ovid, her father was Schoeneus. Hesiod also called him Schoeneus (see Apollodorus, below), and the later writers just mentioned probably accepted the name on his authority. According to Euripides, as we learn from Apollodorus (see below), the name of the heroine's father was Maenalus. The suckling of Atalanta by the bear, and the unsuccessful assault on her by the two centaurs, Hylaeus and Rhoecus, are described, with a wealth of picturesque detail, by Aelian (Var. Hist. xiii. 1), who does not, however, mention her wedding race. The suitor who won the coy maiden's hand by throwing down the golden apples is called Hippomenes by most writers (Theocritus, Hyginus, Ovid, Servins, First and Second Vatican Mythographers). Herein later writers may have followed Euripides, who, as we learn from Apollodorus (see below), also called the successful suitor Hippomanes. But by Propertius (i. 1. 9) and Ovid (Ars Amat, ii, 188) the lover is called Milanion, which nearly agrees with the form Melanion adopted by Apollodorus. Pausanias seems also to have agreed with Apollodorus on this point, for he tells us (iii. 12.9) that Parthenopaeus, who was a son of Atalanta (see below), had Melanion for his father.

ἀνευροῦσα δὲ ὕστερον τοὺς γονέας, ὡς ὁ πατὴρ γαμεῖν αὐτὴν ἔπειθεν ἀπιοῦσα εἰς σταδιαῖον τόπον καὶ πήξασα μέσον σκόλοπα τρίπηχυν, ἐντεῦθεν τῶν μνηστευομένων τοὺς δρόμους προϊεῖσα ¹ ἐτρόχαζε καθωπλισμένη· καὶ καταληφθέντι μὲν αὐτοῦ² θάνατος ἀφείλετο, μὴ καταληφθέντι δὲ γάμος. ἤδη δὲ πολλῶν ἀπολομένων³ Μελανίων αὐτῆς ἐρασθεὶς ἤκεν ἐπὶ τὸν δρόμον, χρύσεα μῆλα κομίζων παρ' ᾿Αφροδίτης, καὶ διωκόμενος ταῦτα ἔρριπτεν. ἡ δὲ ἀναιρουμένη τὰ ῥιπτόμενα ⁴ τὸν δρόμον ἐνικήθη. ἔγημεν οὖν αὐτὴν Μελανίων. καί ποτε λέγεται θηρεύοντας αὐτοὺς εἰσελθεῖν εἰς τὸ τέμενος Διός, κἀκεῖ συνουσιάζοντας εἰς λέοντας ⁵ ἀλλαγῆναι. Ἡσίοδος δὲ καί τινες ἔτεροι τὴν ᾿Αταλάντην οὐκ Ἰάσου ἀλλὰ Σχοινέως εἶπον, Εὐριπίδης δὲ

<sup>2</sup> αὐτοῦ Bekker, Hereher, Wagner: αὐτῷ ΕΑ, Westermann,

Müller.

4 διπτόμενα ΕL: διπτούμενα Α. 5 λέοντας Ε: πλέοντας Α.

¹ προῖεῖσα Heyne, Müller, Hercher, Wagner: προῖοῦσα A, Westermann, Bekker. If the manuscript reading προῖοῦσα were retained, the meaning would be that in the race Atalanta was given a start and her suitors had to overtake her; whereas from the express testiniony of Hyginus (Fab. 185), confirmed by the incident of the golden apples, we know that on the contrary it was the suitors who were given a start, while Atalanta followed after them.

<sup>3</sup> ἀπολομένων Bekker, Hercher, Wagner: ἀπολλυμένων ΕΑ.

<sup>&</sup>lt;sup>1</sup> According to Ovid (Metamorph. x. 644 sqq.) the goddess brought the golden apples from her sacred field of Tamasus, the richest land in Cyprus; there in the midst of the field grew a wondrous tree, its leaves and branches resplendent with crackling gold, and from its boughs Aphrodite plucked three golden apples. But, according to others, the apples came from the more familiar garden of the Hesperides. See

# THE LIBRARY, III. IX. 2

Peleus and won. Afterwards she discovered her parents, but when her father would have persuaded her to wed, she went away to a place that might serve as a race-course, and, having planted a stake three cubits high in the middle of it, she caused her wooers to race before her from there, and ran herself in arms; and if the wooer was caught up, his due was death on the spot, and if he was not caught up, his due was marriage. When many had already perished, Melanion came to run for love of her, bringing golden apples from Aphrodite,1 and being pursued he threw them down, and she, picking up the dropped fruit, was beaten in the race. So Melanion married her. And once on a time it is said that out hunting they entered into the precinct of Zeus, and there taking their fill of love were changed into lions.2 But Hesiod and some others have said that Atalanta was not a daughter of Iasus, but of Schoeneus; and Euripides

Servius on Virgil, Aen. iii. 113; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 14 (First Vatican Mytho-

grapher, i. 39).

<sup>2</sup> The sacrilege and its punishment are recorded also by Hyginus (Fab. 185), Servius (on Virgil, Aen. iii. 113), and the First Vatican Mythographer (Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 14, fab. 39). The reason why the lovers were turned into a lion and a lioness for their impiety is explained by the ancient mythographers to be that lions do not mate with each other, but with leopards, so that after their transformation the lovers could never repeat the sin of which they had been guilty. For this curious piece of natural history they refer to Pliny's Natural History; but all that Pliny, in the form in which he has come down to us, appears to affirm on this subject is, that when a lioness forgot her dignity with a leoperd, her mate easily detected and vigorously punished thre offence (Nat. Hist, viii, 43). What would have happened if the lion had similarly misbehaved with a leopardess is not mentioned by the natural historian.

Μαινάλου, καὶ τὸν γήμαντα αὐτὴν οὐ Μελανίωνα ἀλλὰ Ἱππομένην. ἐγέννησε δὲ ἐκ Μελανίωνος ᾿Αταλάντη ἢ ϶Αρεος Παρθενοπαῖον, δς ἐπὶ Θήβας ἐστρατεύσατο.

<sup>&</sup>lt;sup>1</sup> See above, note on p. 399. It may have been in his lost tragedy, *Meleager*, that Euripides named the father and husband of Atalanta. She is named in one of the existing fragments (No. 530) of the play. See *Tragicorum Graecorum Fragmenta*, ed. Nauck<sup>2</sup>, pp. 525 sqq.

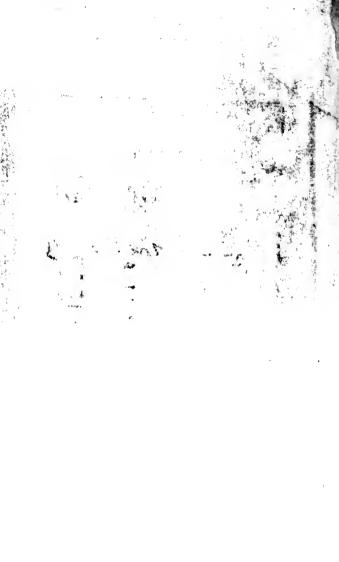
# THE LIBRARY, III. IX. 2

says that she was a daughter of Maenalus, and that her husband was not Melanion but Hippomenes.<sup>1</sup> And by Melanion, or Ares, Atalanta had a son Parthenopaeus, who went to the war against Thebes.<sup>2</sup>

<sup>2</sup> See above, iii. 6. 3. According to others, the father of Parthenopaeus was neither Melanion nor Ares, but Meleager. See Hyginus, Fab. 70, 99, and 270; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 54, 125 (First Vatican Mythographer, 174; Second Vatican Mythographer, 144).

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