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# APOLLODORUS 

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# APOLLODORUS Atheni THE LIBRARY 

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

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IN TWO VOLUMES
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## INTRODUCIIION

## I.-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, ${ }^{1}$ 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 в.с. 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, ${ }^{3}$
${ }^{1}$ Photius, Bibliotheca, p. 142a, 37 sq., ed. Bekker.
${ }^{2}$ W. Christ, Geschichte der griechischen Litteratur (Nördlingen, 1889), pp. 455 sqq.; Schwartz, in Pauly-Wissowa, Real-Encyclopädie der classichen Altertumswissenschaft, i. $2855 s q q$. The fragments of Apollodorus are collected in C. Müller's Fragmenta Historicorum Graecorum, i. 428 sqq.
${ }^{3}$ 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.

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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 ; ${ }^{4}$

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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 в.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 lave 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.
${ }^{1}$ Suidas, $s . v$. K $\dot{\alpha} \sigma \tau \omega \rho$; 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
 $\mu \alpha \tau a$.

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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 marrative 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, ${ }^{2}$ 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. ${ }^{5}$ 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

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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

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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

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once uses the phrase $\tau$ ais $\dot{a} \lambda \eta \theta$ cials 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 iva, 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. ${ }^{8}$ But such blemishes are comparatively rare. On the whole we may say that the style of Apollodorus is generally pure and always clear,
${ }^{1}$ ii. 7.7.
${ }^{2}$ For examples see Babrius, lxxy. 19, with Rutherford's note; Tzetzes, Schol. on Lycophron, 522 ; Scholiast on Homer, Il. ix. $55 \overline{3}$; Scholiast on Apollonius Rhodius, ii. 178, iv. 815. ${ }^{3}$ Polybins, x. 40.5, ed. Dindorf.
${ }^{4}$ Alcidamas, Odysseus, 13, p. 179 in Blass's edition of Antiphon. However the genuineness of the Odysseus is much disputed. See Pauly-Wissowa, Real-Encyclopüdie der classichen Altertumswissenschaft, i. 1536.
${ }^{5}$ Isocrates, xv. 283 , vol. ii. p. 168, ed. Benseler.
${ }^{6}$ The Fragments of Sophocles, edited by A. C. Pearson (Cambridge, 1917), vol. iii. p. 172, frag. 1126, with Jebb's note, p. 174.


 тoîs mo入入oîs l̀ $\nu a$ aủrdे éá $\sigma \omega \sigma \iota$.
 avé $\chi \in \iota \nu$, "to favour" (ii. 8. 4). For more instances see C. Robert, De Apollodori Bibliotheca, pp. 42 sqq.

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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

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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. ${ }^{1}$

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
${ }^{1}$ C. Robert, De Apollodori Bibliotheca, pp. 34 sq. Amongs,t 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.
${ }^{2}$ This is recognized by Professor C. Robert, De Apol,lodori Bibliotheca, p. 54.

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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, ${ }^{3}$ the Alcestis ${ }^{4}$ and Medea ${ }^{5}$ of Euripides, the Odyssey, ${ }^{6}$ and above all the Argonautica of Apollonius Rhodius. ${ }^{7}$ The

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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 lost. 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

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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 listory 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 purcly 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
${ }^{1}$ As to the obligations of Apollodorus to Pherecydes, see C. Robert, De Apollodori Bibliotheca, pp. 66 sqq.
${ }^{2}$ For the fragments of Acusilaus and Asclepiades, see Fragmenta Historicorum Graecorum, ed. C. Miiller, i. 101 sqq., iii. 301 sqq. Another passage of Acusilaus, with which Apollorlorus 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 Acusilans and Aselepiades, see C. Robert, De Apollodori Bibliotheca, pp. 68 sqq., 72 sqq.

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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. ${ }^{1}$
${ }^{1}$ 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 scen 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 humar. father of Hercules; and again the statement of Plutarch (De genio Socratis, 5 ; eompare 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 Orehomenus; 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 servitucle, but

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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 encmy 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. "Fxile" and "Purification.")
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of the truth. [Instead of the heroes being gods on the $\downarrow$ 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
${ }^{1}$ Herodotus, vi. $38 . \quad{ }^{2}$ Thucydides, v. 11.
${ }^{3}$ Etymologicum Magnum, s.v. $\Delta \in \xi(\omega \nu$, 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 inseription of the fourth century r.c. See Ch. Michel, Recueil d'Inscriptions Grecques (Brussels, 1920), No. 966, pp. 761 sq.; G. Dittenberger, Sylloge Inscriptionum Graecarum ${ }^{3}$, 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. $\quad{ }^{4}$ Diodorus Siculus, xvi. 20.
${ }^{5}$ Polybius, viii. 14; Plutarch, Aratus, 53; Pausanias, ii. 8. 1, ii. 9.4 and 6 .
${ }^{6}$ 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.

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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 heroines had once been live men and women. Many of them were doubtless purely

1 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 heroie honours enjoyed by the dead at Plataca, see Thucydides, 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 " ( $\mu \in \chi \rho l s \in \phi$ ' $\eta \mu \hat{\omega} \nu)$.
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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
${ }^{1}$ Aristotle, Constitution of Athens, 21 ; Etymologicum Magnum, s.v. ${ }^{\text {' }} \pi \bar{\omega}{ }^{\prime}{ }^{\prime} \nu \mu \mathrm{ol}$; Scholiast on Aristides, Panathen., vol. iii. p. 331, ed. G. Dindorf (where for Ka $\alpha \lambda \iota \sigma \theta^{\prime} \nu \eta$ ns we must read $\left.k \lambda \epsilon \epsilon \sigma \theta^{\prime} \varphi \eta s\right)$. As to the fictitions heroes, see P. Foucart, Le culte des Héros chez les Grecs, pp. 47 sqq.
${ }^{2}$ Pausanias, x. 4. 10. As to Phocus in his character of eponymous hero of Phocis, see Pausanias, x. 1. 1.

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and had his rations served out to him only once a year. ${ }^{1}$ 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 Greck 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
${ }^{1}$ Athenaens, vii. 51, pp. 297e-298a.
${ }^{2}$ The personifieation and deifieation 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 :

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

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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

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of man ; for everything excites his curiosity, and of everything he desires to learn the cause. Among the larger questions which many pcoples 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. ${ }^{1}$

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
${ }^{1}$ 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.

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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
${ }^{1}$ 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 manif station pariculière d'un esprit général d'imitation déjà si développé chez les singes." See his book, Les Hommes F'ossiles (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.

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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 doults 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

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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 folktale 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. ${ }^{1}$

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, Leipsic, 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. Fien as it is, though it deals only with the German stories collected by the two (irimms, the book contains the fullest bibliography of folk-tales with which I am aequainted. 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.
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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. But there the resemblance between them ends. For 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. ${ }^{1}$ 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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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 R2.

The second class, designated by the symbol $B$, comprises three manuscripts, namely a PalatineVatican manuscript of the sixteenth century, numbered 52 (symbol P); a Paris manuscript of the sixteenth century, numbered 1653 (symbol $\mathrm{R}^{\mathrm{b}}$ ), and another Paris manuscript of the fifteenth century, numbered 1658 (symbol Rc).

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

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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, l); a manuscript of the sixteenth century in the British Museum (Harleianus 5732); a manuscript of the sixteenth century at Turin (B IV. 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

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known as the Coder 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.
${ }^{1}$ 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. Papado-pulos-Kerameus in Rheinisches Museum, N.F. xlvi. (1891), pp. 161-192 under the title A pollodori 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 rolume of the Rheinisches Museum, pp. 617 sq.
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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

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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 be 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. Schweighaiuser. 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,

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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

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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 A pollodorus 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

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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 nany 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 diveried 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. The differences between the Vatican and the Sabbaitic

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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

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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. 5 th April, 1921.

## SUMMARY ${ }^{1}$

> I.-Theogony. Book I., Chaps. ı.-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 gorls and giants, vi. 1-2. Typhon, vi. 3.

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## II. -The Family of Deucalion.

 Book I., Chups. vil.-1x.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, Alcyone, 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 Deneus. Death of Deneus, 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 Argonaits. - The building of the ship Argo. List of the Argonauts, ix. 16. The Argonants put in at the island of Lemnos, ix. 17, they kill Cyzicus, king of the Doliones, by mistake, ix. 18, they leave Hercules and Polyphenus 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 Colehis. Jason, with the help of Medea, tames the bulls, xlvi

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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 sou, Medus, and finally returns to her own country, ix. 28.

## III.-The Family of Inachus (Belus).

Book II., Chups. I.-viri.
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

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Perseus, against the Teleboans. Amphitryon, grandscn 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 edueation 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 Molorehus, 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 lrings 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 helt 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 : Lalebion 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.

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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 Analthea), vii. 5, fights for the Calydonians against the Thesprotians (Astyoche, Tlepolenus), 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 Pelopomnese and divide it among themselves by lot, viii. 3-5. The deaths of Temenus and Cresphọntes, viii. 5.

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## IV.-The Family of Agenor (Europa).

Book III., Chaps. 1. 1-III. 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-vir. 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 Keus, v. 5. Niolee 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 (T'ydeus), vi. 1. Eriphyle, bribed by Polynices

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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 Famly of Pelaggus. Book III., Chaps. vin.-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-xiI. 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 worlds, xi. 2.

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 Prian, 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 Asorus.
> Book III., Chaps. xir. 6-גiri. 8.

Asopus's children, Ismenus, Pelagon, and twenty daughters, of whom Aegina is carried off by Keus, 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 ling 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 Acastus 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

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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 Phiucus, xv. 3. Eumolpus, son of Chione, xv. 4. Erechtheus, in the war with Eleusis, sacrifices one of his daughters, and slays Eumolpus, xy. 4-5.
7. Cecrops, son of Erechtheus, xv. 5.
8. Pandion, son of Cecrops, is expelled by the sons of Metion and Hlies to Megara, xv. 5.
9. Aegers, 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, xr. 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.-Tueseus. Book III., Chap. xvi., Epitome, i. 1-24.
On growing up Theseus quits Troezen for Athens, kills Periphetes, Sinis, 111. xvi., the Crommyonian sow,

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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.

> MI.-The Family of Pelops.
> - Epitome, 1I. $1-16$.

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 Oencus, 15 (Tzetzes). Agamemnon marries Clytaemnestra, and Menelaus marries Helen, 16.

> XII.-Antehomerica.
> Epitome, iII. 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.

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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. lphigenia 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 Menelaus demand the restoration of Helen, 28. The Greeks land at Troy and put the Trojans to flight. Death of Protesilaus (Laodamia). Cyenus. 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.-Posthonerica.
> Epitome, v. 1-25.

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

## SUMMARY

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 eaptures 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 Scyros. 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 Lacooon 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, deneas, 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 Returis. 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.
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## SUMMARY

The fleet of Agamemnon is dispersed by a storm oft 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, vir. 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.

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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. Clysses 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.
$\mathrm{E}=$ Epitoma Vaticana: Vaticanus 950.
$\mathrm{S}=$ Sabbaitic fragments : Sabbaiticus-Hierosolymitanus 366 .
$\mathrm{R}=$ Parisinus 2720 (the archetype).
$\mathrm{R}^{\mathrm{a}}=$ Parisinus 2967.
$0=$ Oxford MS. : Laudianus 55.
$B=$ Readings of the MSS. $\mathrm{PR}^{\mathrm{b}} \mathrm{R}^{\mathrm{c}}$.
$\mathrm{P}=$ Palatinus-Vaticanus 52.
$\mathrm{R}^{\mathrm{b}}=$ Parisinus 1653.
$\mathrm{Rc}^{\mathrm{c}}=$ Parisinus 1658 .
$C=$ Readings of the MSS. VLTN.
$\mathrm{V}=$ Vaticanus 1017.
$\mathrm{L}=$ Laurentianus plut. LX. 29.
$\mathrm{N}=$ 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.

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## A


 єєкато́ $\chi \chi є \iota \rho a \varsigma \pi \rho о \sigma a \gamma \circ \rho є v \theta \in ́ \nu \tau a \varsigma, \mathrm{~B} \rho \iota a ́ \rho є \omega \nu$ Гú $\nu^{1}{ }^{1}$
 $\kappa а Ө є \iota \sigma \tau \eta \dot{\kappa \epsilon \sigma a \nu, \chi є i ̂ \rho a s ~ \mu \epsilon ̀ \nu ~ a ̉ \nu a ̀ ~ є ́ к а т o ̀ \nu ~ к є ф а \lambda a ̀ s ~}$ 2 ठє̀ à $\nu \grave{a} \pi \epsilon \nu \tau \eta \prime \kappa о \nu \tau a$ є́ $\chi о \nu \tau \epsilon \varsigma . ~ \mu \epsilon \tau a ̀ ~ \tau о u ́ \tau о \nu \varsigma ~ \delta \grave{\epsilon}$

$$
{ }^{1} \gamma^{\prime} \gamma \gamma^{\nu} C \text {, schol. Plato, Laws, vii. p. } 795 \text { c. }
$$

1 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 ${ }^{2}$ (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 Eue-Stämme (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. ${ }^{1}$ 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. ${ }^{2}$ 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, Huut-SénégalNiger (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 fextilizes 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 Manggèraische Volk (West Flores)," Tijdschrift voor Indische Tual-Land-en Volkenkunde, lvi. (Batavia and the Hague, 1914), p. 163.
${ }^{2}$ Compare Hesiod, Theng. 147 sqq. Instead of (tyes, some MSS. of Hesiod read Gyges, 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.

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 $\mu \epsilon \tau \omega ́ \pi o v . \quad a ̉ \lambda \lambda a ̀ ~ \tau o u ́ t o v s ~ \mu \epsilon ̀ \nu ~ O u ̉ \rho a \nu o ̀ s ~ \delta \eta ́ \sigma a s ~ \epsilon i s ~$






 $\beta_{\eta \nu} \Delta \iota \omega \dot{\nu} \eta \nu$ ®єíav.

 є́ $\pi \iota \theta \epsilon \epsilon \sigma \theta a \iota ~ \tau \hat{\omega}$ тaт $\pi i$, , каì $\delta i ́ \delta \omega \sigma \iota \nu ~ a ̉ \delta a \mu a \nu \tau i ́ \nu \eta \nu ~$

 $\tau \grave{\eta} \nu \theta a ́ \lambda a \sigma \sigma a \nu \dot{a} \phi \dot{\prime} \eta \sigma \epsilon \nu$. '̇є $\kappa$ ס̀̀ $\tau \hat{\omega} \nu \quad \sigma \tau \alpha \lambda a \gamma \mu \hat{\omega} \nu$


${ }^{1}{ }^{*}$ A $\rho \gamma \eta \nu$ Heyne : ${ }_{\alpha} \rho \pi \eta \nu \nu$ EA.

${ }^{3}{ }^{3} \iota \phi \epsilon \in \nu \tau \omega \nu \mathrm{E}: \dot{\rho} \not \subset \theta \epsilon \in \nu \tau \omega \nu \mathrm{A}$.

${ }^{1}$ Compare Hesiod, Theog. 139 sqq.
${ }^{2}$ 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 mine days and nights to fall from earth to Tartarus.
${ }^{3}$ 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.

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to wit, Arges, Steropes, Brontes, ${ }^{1}$ 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. ${ }^{2}$ 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. ${ }^{3}$

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. ${ }^{4}$ 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 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 ${ }^{2}$, i. 322 sqq.

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 $\sigma \epsilon \sigma \theta a \iota, \kappa а \tau \epsilon ́ \pi \iota \nu \epsilon \tau \grave{a} \gamma \epsilon \nu \nu \omega^{\prime} \mu \epsilon \nu a$. каі̀ $\pi \rho \dot{\sigma} \tau \eta \nu \mu \epsilon ̀ \nu$










${ }^{1} \mathrm{M} \epsilon \lambda \iota \sigma \sigma \epsilon \in \omega$ Zenobius, Cent. ii. 48 : $\mu \in \lambda \iota \sigma \sigma \epsilon \in \omega \nu$ EA.

${ }^{1}$ Compare Hesiod, Theog. 453-467.
2 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 Siculus (v. 70) mentions the legend that Zeus 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 declares for Diete, and he is supported by Virgil (Georg. iv. 153), Servius (on Virgil, Men. iii. 104), and the Vatican Mythographers (Scriptores rerun mythcarum Latini, ed. G. H. Bode, Cells, 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 (IIymm, i. 51), Ovid (Fast, iv. 207), and Latantins Placidus (on Stating, The. iv. 784). The wavering of tradition on this point is indicated by Apollo-

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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. ${ }^{1}$ Enraged at this, Rhea repaired to Crete, when she was big with Zeus, and brought him forth in a cave of Dicte. ${ }^{2}$ 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; ${ }^{3}$ and the Curetes in arms guarded the
dorus, who while he calls the mountain Dicte, names one of the god's nurses Ida.
${ }^{3}$ As to the nurture of Zens by the nymphs, sce 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 ; Hygiuus, 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, Geory. i. 149 sqq . with the note of Servins on $v .153$; First Vatican Mythographer, 104 ; Second Vatican Mythographer, 16.

## APOLLODORUS




 $\gamma \in \gamma \epsilon \nu \nu \eta \mu \epsilon ́ v o \nu \pi a i ̂ \delta a$.







${ }^{1}$ є่ $\gamma \epsilon \nu \eta \dot{\eta} \theta \eta \mathrm{E} B: \notin \gamma \epsilon \nu \nu \dot{\eta} \theta \eta \mathrm{R}^{2} \mathrm{C}$.

${ }_{1}$ 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 Placidns, on Statius, Theb. iv. 784 ; Scriptores rerum mythicaram 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.
${ }^{2}$ As to the trick by which Rhea saved Zens from the maw of his father Cronus, see Hesiorl, Theog. 485 sqq.; Pausanias, viii. 36. 3, ix. 2. 7, ix. 41. 6, x. 24. 6; Ovid, Fasti, iv. 199206 ; Hyginus, Fab. 139 ; Servius, on Virgil, Aen. iii. 104 ; Lactantins Placidus, on Statius, Theh. iv. 784; Seriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 34, 79 (First Vatican Mythographer, 104; Second Vatican Mythographer, 16). The very stone which Croms swallowed and afterwards spewed out was shown at Delphi down to the second century of our cra; oil was daily poured on it, and on

## THE LIBRARY, I. I. 7 -II. I

babe in the cave, clashing their spears on their shields in order that Cronus might not hear the child's voice. ${ }^{1}$ 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 itic stone and then the children whom he had swallowed, ${ }^{3}$ and with their aid Zeus waged the war against Cronus and the Titans. ${ }^{4}$ 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 notorions tyrant of Agrigentum, dedicated in the sanctuary of Lindian Athena in Rhodes a bowl which was euriched with a relief represeuting 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 notes upon them. See Chr. Blinkenberg, La Chronique 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).
${ }^{3}$ 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).
${ }^{4}$ As to the war of Zeas on the Titans, see Hesiod, Theog. 617 sqq.; Horace, Odes, iii. 4. 42 sqq.; Hyginus, Fab. 118.

## APOLLODORUS
















1 кขขє́ ${ }^{2} \mathrm{E}$ : киаขє́ $\eta \nu \mathrm{A}$.
${ }^{2} \kappa \alpha \tau \epsilon ́ \sigma \tau \eta \sigma \alpha \nu \mathrm{E}: \kappa \alpha \theta_{i} \sigma \tau \alpha \sigma \alpha \nu \mathrm{~A}, \kappa \alpha \theta \iota \sigma \tau \hat{a} \sigma \iota$ Bekker. See R. Wagner, Epitoma Vaticana, p. 84.
${ }_{3}$ The MSS. add $\tau \rho \iota \sigma$ inıa، (A) or $\tau \rho \iota \sigma \chi$ inıol (E). The word seems to have been interpolated from Hesiod, Theog. 364.

[^11]
## THE LIBRARY, I. i. I-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 Aírica; 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. Pechuël-Loesche (Stıttgart, 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, катє́ß $\eta \mu_{\epsilon} \nu$ єis $\tau \grave{\partial} \mu \alpha \nu \tau \epsilon i o v$ ). 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.
${ }^{2}$ Compare Hesiod, Theog. 501-506.
${ }^{3}$ Compare Hesiod, Theog. 717 sqq.
${ }^{4}$ Compare Homer, Il. xv. 187 sqq.; Plato, Gorgias, p. 523A.

## APOLLODORUS

 Фоíß $\overline{\text { s }}$ 'А $А \tau \epsilon р i ́ a ~ к а i ̀ ~ \Lambda \eta \tau \omega ́, ~ ' \Upsilon \pi \epsilon \rho i ́ o \nu o s ~ \delta ̀ ̀ ~ к а \grave{~}$
 Bías тท̂s Пóvtov 'A $\sigma \tau \rho a i ̂ o s ~ \Pi a ́ \lambda \lambda a s ~ \Pi и ́ \rho \sigma \eta s, ~$





 סє̀ каi 'A $\sigma \tau \epsilon \rho i ́ a s ~ ‘ Е к a ́ t \eta, ~ П a ́ \lambda \lambda а \nu т о s ~ \delta \grave{e ~ к а \grave{~}}$



 $\mu a ́ \chi \eta \sigma \epsilon$.

${ }^{1}$ The MSS, add $\tau \hat{\omega} \nu$ ' $\Omega_{\kappa \in \alpha \nu o v ̂, ~ w h i c h ~ H e y n e, ~ W e s t e r m a n n ~}^{n}$ Mïller, and Bekker alter into $\tau \hat{\eta} s{ }^{\prime} \Omega \kappa \epsilon \alpha \nu \bar{v}$.
${ }^{2}$ Фópкos Heyne, Müller, Bekker, Hercher, (compare ii. 4. 2) : $\Phi$ б $\kappa и \boldsymbol{\iota}$ A.
${ }^{1}$ Compare Hesiod, Theog. 346-366, who mentions all the Oceanids named by A pollodorus except Amphitrite, who was a Nereid. See Apollodorus, i. 2. 7 ; Hesiod, Theog. 243.
${ }_{2}$ As to the offspring of Coens and Phoebe, see Hesiod, Theog. 404 sqq.
${ }^{3}$ As to the offspring of Hyperion and Thia, see Hesiod, Theog. 371 sqq.
${ }^{4}$ As to the offspring of Crius and Eurybia, see Hesiod, Theog. 375 sqq.
${ }^{5}$ As to the offspring of Iapetus and Asia, see Mesiod, Theog. 507-520.
${ }^{6}$ It is said that Cromus assumed the shape of a horse when he eonsorted with Philyra, and that, we are told, was why

## THE LIBRARY, I. II. 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. ${ }^{5}$ 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 ; ${ }^{5}$ 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 Phorcus, Chiron was born a centaur, half-man, half-horse. See Scholiast on Apollonius Rhodius, Argon. i. 554.
${ }^{7}$ 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.
${ }^{9}$ For this brood of abstractions, the offspring of Styx and Pallas, see Hesiod, Thbeog. 383 sqq.; Hyginus, FFab. p. 30, ed. Bunte.
${ }^{10}$ 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.

## APOLLODORUS












 Ev̉aүóp $\Psi \Psi a \mu a ́ \theta \eta$, $\mathrm{E} u$ нó $\lambda \pi \eta$ 'Іó $\nu \eta \Delta v \nu a \mu \epsilon ́ \nu \eta \mathrm{~K} \eta \tau \grave{\omega}$ $\Lambda \iota \mu \nu \dot{\rho} \rho \in \iota a$.
 Hßpl EìciӨvıav "A $\rho \eta \nu,{ }^{3} \mu i ́ \gamma \nu v \tau a \iota ~ \delta e ̀ ~ \pi o \lambda \lambda a i ̂ s ~$




${ }^{1}$ The MSS. add $\tau \hat{\omega} \nu$ ' $\Omega \kappa \epsilon \alpha \nu o \hat{v}$, which Heyne, Westermann, Miiller, and Bekker alter into $\tau \hat{\eta} s^{\prime} \Omega \kappa \in \alpha \nu o \hat{v}$.
${ }_{2}$ Mє入ín Heyne, comparing Hesiod, Theog. 246, Homer, Il. xviii. 42, ete.: Me入ín A.

${ }^{4} \tau \hat{\eta} s \mathrm{E}: \tau o \hat{v} \mathrm{~A}$.

[^12]Thaumas, Nereus, Eurybia, and Ceto. ${ }^{1}$ Now to Thaumas and Electra were born Iris and the Harpies, Aello and Ocypete; ${ }^{2}$ and to Phorcus 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, 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, ${ }^{5}$ 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 Apollodorns, ii. 4. 2 sq.
${ }^{4}$ 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.
${ }^{5}$ As to the offspring of Zeus and Hera, see Homer Il. v. 859 sqq . (Ares), xi 270 sq . (Ilithyia), Od. xi. 603 sq . (Hebe); Hesiod, Theog. 921 sqq. According to Hesiol, Hera was the last consort whom Zeus took to himself; his first wife was Metis, and his second Themis (Theog. 886, 901, 921).
${ }^{6}$ For the daughters of Zeus and Themis, see Hesiod, Theog. 901 sqq.

## APOLLODORUS


 $\mu о \sigma v ́ \nu \eta s$ цоv́ $\sigma a \varsigma, \pi \rho \omega ́ \tau \eta \nu$ цє̀̀ $\mathrm{K} a \lambda \lambda \iota o ́ \pi \eta \nu$, єiтa K $\lambda \epsilon \iota \grave{\omega} \mathrm{M} \in \lambda \pi о \mu \epsilon ́ \nu \eta \nu$ Еѝтє́ $\rho \pi \eta \nu$ 'Ерат⿳亠 $\mathrm{T} \epsilon \rho \psi \iota-$

$\mathrm{K} a \lambda \lambda \iota o ́ \pi \eta \rho, ~ \mu \epsilon ̀ \nu ~ o u ̂ ̀ ~ к а i ~ O i a ́ \gamma \rho o v, ~ к а т ' ~ \epsilon ́ \pi i ́-~$





${ }^{1}$ à $\nu a ́ \gamma \epsilon \iota \nu$ Heyne: à $\gamma a \gamma \epsilon i \nu \mathrm{~A}$.
${ }^{1}$ 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.
${ }^{2}$ As to the parentage of the Graces, see Hesiod, Theog. 907 sqq.; Pausanias, ix. 35.5 ; Hyginus, Fab. p. 30, ed. Bunte.
${ }^{3}$ 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.
${ }_{4}$ As to the names and parentage of the Muses, see Hesiod, Theog. 75 sqq., 915 sqq.
${ }^{5}$ 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).

6 That Orpheus was a son of Oeagrus by the Muse Calliope is affirmed also by Apollonius Rhodius, Argon. i. 23 sqq.; Conon, Narrat. 4 ; 'Tzetzes, Schol. on Lycophron, 831

## THE LIBRARY, I. in. I-2

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

Now Calliope bore to Oeagrus or, nominally, to Apollo, a son Linus, ${ }^{5}$ whom Hercules slew; and another son, Orpheus, ${ }^{6}$ 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, ${ }^{7}$ 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 La. tini, 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 Rlıodius, 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 d), 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 Siculus, 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.; Hyginns, Fab. 164 ; Seneca, Hercules Furens, 569 sqq.; id. Hercules Oetaeus, 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 mentioued by Virgil Ovid, Hyginus, and the Vatican Mythographers.

## APOLLODORUS





 'Орфє̀̀s каì тà $\Delta \iota o \nu v ́ \sigma o v ~ \mu \nu \sigma \tau \eta ́ \rho \iota a, ~ к а і ̀ ~ \tau є ́ \theta a \pi \tau а \iota ~$ $\pi \epsilon \rho i ̀ \tau \grave{\eta} \nu$ Пıєрíà $\delta \iota a \sigma \pi a \sigma \theta \epsilon i \varsigma ~ i ́ \pi o ̀ ~ \tau \hat{\omega} \nu \mu a \iota \nu a ́ \delta \omega \nu$.
 $\mu \hat{\eta} \nu \iota \nu$ 'Афробít $\eta \mathrm{s}$ ( $\omega \nu \epsilon i ́ \delta \iota \sigma \epsilon ~ \gamma a ̀ \rho ~ a u ̛ \tau \hat{\eta} ~ \tau o ̀ \nu ~ \tau о \hat{v}$
 aútô $\pi a i ̂ \delta a ~ ' Т а ́ к \iota \nu \theta о \nu, ~ o \hat{ن}$ Єá $\mu \nu \rho ı s$ ó Фıда́ $\mu-$



 good Greek. See Herodotus, v. 32 ; Apollodorns, Epit. ii. 6. On the other hand Apollodorus has $\chi^{\prime} \chi \chi \in \omega \bar{\epsilon} \rho \rho \tau \tau \alpha$ elsewhere (i. 9.8 , i. 9.23 , ii. 3 . 1, iii. 14. 4).
${ }^{1}$ 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. $365 \mathrm{E}-366 \mathrm{~A}$; 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 mysterics of Dionysus which Orpheus instituted in Greece were copied by him from the Egyptian nysteries 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 seholar, Monsieur Paul Foucart. See his treatise, Le culte de Dionysos en Attique (Paris, 1904), pp. 8 sqq. ; id. Les mystères d'Éleusis (Paris, 1914), pp. l sqq., 445 sqq.
${ }_{2}$ 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

## THE LIBRARY, I. mi. 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, ${ }^{1}$ and having been torn in pieces by the Maenads ${ }^{2}$ 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. ${ }^{3}$ 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 sumrise 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 T'ragicorum Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$ (Leipsic, 1889), pp. 9 sq.
${ }^{3}$ 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

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 $=\delta \iota \epsilon \nu \epsilon \gamma \kappa \grave{\omega} \nu \kappa \alpha i$ кı $\theta a \rho \omega \delta i ́ a \quad \pi \epsilon \rho i \quad \mu о v \sigma \iota \kappa \eta ̂ s$ ท้ $\rho \iota \sigma \epsilon$
 $\pi \lambda \eta \sigma \iota a ́ \sigma \epsilon \iota \nu \pi a ́ \sigma a \iota \varsigma, \notin \grave{a} \nu \delta \grave{\epsilon} \dot{\eta} \tau \tau \eta \theta \hat{\eta}, \sigma \tau \epsilon \rho \eta \theta \eta \dot{\eta} \sigma \epsilon \sigma \theta a \iota$






 $\grave{\epsilon} \nu$ тоîs $\pi \epsilon \rho i$ 'O $\delta v \sigma \sigma \epsilon \epsilon \omega \varsigma ~ \epsilon ́ \rho o \hat{v} \mu \epsilon \nu$.


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 ( $\Upsilon$ ) of Hyacinth's name.

1 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, Ii. ii. 595 . As to the bard's rivalry with the Muses, and the blinducss 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, attribnted to Prolicus the Phoeaean (Pansanias, iv. 33. 7). In the great picture of the underworld painted by Polygnotus at Delphi, the blind nusician was portrayed sitting with long flowing locks and a broken lyre at his feet, (Pausanias, x. 30. 8).

## THE LIBRARY, I. in. 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. ${ }^{1}$ Euterpe had by the river Strymon a son Rhesus, whom Diomedes slew at Troy; ${ }^{2}$ but some say his mother was Calliope. Thalia had by Apollo the Corybantes; ${ }^{3}$ and Melpomene had by Achelous the Sirens, of whom we shall speak in treating of Ulysses. ${ }^{4}$

Hera gave birth to Hephaestus without intercourse with the other sex, ${ }^{5}$ but according to Homer he was
${ }^{2}$ 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 ( $v v .279,915$ sqq.), but he does not name the particular Muse who bore him.
${ }^{3}$ 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 sq.
${ }^{4}$ As to the Sirens, see Apollodorus, Epitome, vii. 18 sq. Elsewhere (i. 7. 10) Apollodorus mentions the view that the nother of the Sirens was Sterope.
${ }^{5}$ 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

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 $\pi \eta \rho \omega \theta$ '́vта тàs ßáбєıs סıヒ́rт $\omega \sigma \epsilon$ Өétıs.




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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, Eth nographie 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).
${ }^{1}$ Compare Homer, Il. i. 571 sq., 577 sq. In these lines Hephaestus plainly reeognizes 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.
${ }^{2}$ See Homer, Il. i. 590 sq.
${ }^{3}$ See Homer, Il. xv. 18 sqq., where Zeus is said to havo 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.
${ }^{4}$ The significance of lameness in myth and ritual is obscure. The Yorubas 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 leing withered. See (Sir) A. B. Fllis, 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. .u. 5-6

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

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 Enyai 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 housc to house by his comrades, who collected eggs to bake a cake. See A. Kuhn, Märkische Sagen und Märchen (Berlin, 1843), pp. 323 sq.
${ }^{5}$ As to the fall of Hephaestus on Lemnos, see Homer, Il. i. 590 sqq.; Lucian, De sacrificiis, 6. The association of the fire-god with Lemnos is supposed to have been suggested by a volcano called Moschylus, which has disappearcd-perhaps submerged in the sea. See H. F. Tozer, The Islands of the Aegean, pp. 269 sqq.; R. C. Jebl) on Sophocles, Philoctctes, 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, Il. xviii. 394 sqq.

## APOLLODORUS

${ }_{\epsilon}{ }^{\prime} \lambda \epsilon \gamma \epsilon<\Gamma \hat{\eta}>\gamma \epsilon \nu \nu \dot{\eta} \sigma \epsilon \epsilon \nu^{1} \pi \alpha \hat{\imath} \delta \alpha \mu \epsilon \tau \grave{\alpha} \tau \grave{\eta} \nu \mu \epsilon ́ \lambda \lambda o v \sigma a \nu$


 aủто̂́v $\tau \grave{\eta} \nu \kappa \epsilon \phi а \lambda \grave{\eta} \nu \pi \epsilon \lambda \epsilon \epsilon \kappa \epsilon \iota ~ П \rho о \mu \eta \theta \epsilon ́ \omega \varsigma ~ \ddot{\eta} \kappa а \theta a ́ \pi \epsilon \rho$



 фєújov $\sigma a$ т̀̀ $\nu$ т $\rho o ̀ s ~ \Delta i ́ a ~ \sigma v \nu o v \sigma i ́ a \nu ~ к а i ~ \pi o ́ \lambda ı s ~$


 $\Delta \hat{\eta} \lambda o \nu$ єं $\lambda \theta o \hat{v} \sigma a \quad \gamma \epsilon \nu \nu \hat{a} \pi \rho \dot{\omega} \tau \eta \nu$ "А $\rho \tau \epsilon \mu \iota \nu$, $\dot{v} \phi$ ' $\grave{\zeta} \varsigma$ $\mu a \iota \omega \theta \epsilon \hat{\imath} \sigma a$ v́ $\sigma \tau \epsilon \rho \circ \nu$ ' $\mathrm{A} \pi o ́ \lambda \lambda \omega \nu a$ є́ $\gamma \epsilon ́ \nu \nu \eta \sigma \epsilon \nu$.
 890 sq : : $\lambda \epsilon \gamma \epsilon \gamma \epsilon \nu \nu \eta \boldsymbol{\sigma} \epsilon \downarrow \mathrm{A}$, Westermann, Miiller, Bekker, Hercher, Wagner.
${ }^{2}{ }^{2} \epsilon \nu \nu \hat{a} \sigma \theta a t \mathrm{E}$, Scholiast on Plato, Timaeus, p. 23 D :

${ }^{3} \gamma \epsilon \nu \nu \hat{\eta} \sigma \in \omega s$ A, Scholiast on Plato, Timaeus, p. 23 D : $\gamma \in \nu \in \epsilon \in \omega s$ E, Wagner.
${ }^{2}$ Sce Hesiod, Theog. 886-900, 9295-929p, $\epsilon$ d. EvelynWhite ; Scholiast on Plato, Timaeus, p. 23 d. Hesiod says that Zeus acted on the advice or warning of Earth and Sky. The Scholiast on Hesion, quoted by Goettling and Paley in their commentaries, says that Metis had the power of turning herself into any shape she pleased.
${ }^{2}$ Compare the Scholiast on Homer, Il. i. 195, who cites the first book of Apollodorus as his authority. According to the usnal account, followed by the vase-painters, it was Hephaestus who cleft the head of Zeus with an axe and so delivered Athena. Sce Pindar, Olymp. vii. 35 (65) $s q q$.; Scholiast on Plato, Timacus, p. 23 1. According to Euripides (Ion, 454 sqq.), the delivery was effected by Prometheus; but according to others it was Palamaon or Hermes who split the

## THE LIBRARY, I. im. 6-Iv. I

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).
${ }^{3}$ 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, ${ }^{\text {vol. i. pp. 13, }} 79$ 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,

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 $\mu a \nu \tau \epsilon i ̂ o \nu \pi a \rho a \lambda a \mu \beta a ́ \nu \epsilon \iota$. ктєívєı $\delta є ̀ ~ \mu \epsilon \tau ’$ oủ $\pi o \lambda \dot{v}$


$1{ }^{\text {a }} \boldsymbol{\Upsilon} \beta \rho \epsilon \omega$ E EA, Tzetzes, Schol. on Lycophron, 772 (all MSS.), Westermann : ఆ́v $\mu \rho \in \omega$ s Scholiast on Pindar, Pyth., Argum. (p. 297, ed. Boeckh), Aegius, Heyne, Müller, Bekker, Hercher, Wagner.

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 comnected 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 inseription 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 ${ }^{\text {' }} \mathrm{E} \phi \eta \mu \epsilon \rho i s$
 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. I

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, ${ }^{1}$ and came to Delphi, where Themis at that time used to deliver oracles; ${ }^{2}$ and when the snake Python, which guarded the oracle, would have hindered him from approaching the chasm, ${ }^{3}$ he killed it and took over the oracle. ${ }^{4}$ 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,

1 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.
${ }^{2}$ 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, eḍ. 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.
${ }^{3}$ 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.
${ }^{4}$ 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 sgq.). The Pythian games at Delphi were instituted in honour of the dead dragon (Ovid and Hyginus, ll.cc.; compare Clement of Alexandria, Protrept. 2, p. 29, ed. Potter), probably to soothe his natural anger at being slain.

## APOLLODORUS

 $\theta \epsilon ́ \nu \tau a$ тaî̀a Tıтvòv $\dot{v} \pi \epsilon \rho \mu \epsilon \gamma \epsilon \in \theta \eta$ єis $\phi \hat{\omega} \varsigma$ ả $\nu \eta^{\prime}-$











${ }^{1}$ Compare Scholiast on Homer, Od. vii. 324 ; Eustathins on Homer, Od. vii. 324, p. 1581 ; Apollonius Rhodius, Argon. i. 761 sq ., with the Scholiast on v. 761. The curions story how Zeus hid his light o' love under the earth to save her from the jealons rage of Hera was told by the early mythologist and antiquarian Pherecydes of Athens, as we learn from the Scholiast on Apollonius Rhodins (l.c.). Pherecydes was a contemporary of Herodotus and Hellanicns, 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, ll.cc.). Because Tityus was brought up under the earth, he was said to be earth-born ( $\gamma \eta \gamma \in \nu$ his, Scholiast on Apollonius Rhodins, Argon. i. 761). Homer calls him simply a son of Earth (Od. xi. 576), and in this he is followed by Virgil (Aen. vi. $595)$.
${ }^{2}$ As to the crime and punishment of Tityus, see Homer, Od. xi. $50(6-581$; Pindar, Pyth. iv. 90 ( 160 ) sqq., with the Scholiast on $v .90(160)$; Lucretius, iii. 984 sqq.; Virgil, Aen. vi. 595 sqq.; llorace, Odes, ii. 14. 8 sq., iii. 4. 77 sqq., iii. 11. 21 sq., iv. ( ${ }^{2}$ 2 sq.; Hyginus, Fab. 55 ; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 4, 110

## THE LIBRARY, I. iv. i-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 bome in her womb. ${ }^{1}$ 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. ${ }^{2}$

Apollo also slew Marsyas, the son of Olympus. For Marsyas, having found the pipes which Athena had thrown away because they disfigured her face, ${ }^{3}$
(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).
${ }^{3}$ 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, Mytholoy. 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.).

## APOLLODORUS









' $\Omega \rho \dot{\prime} \omega \nu a \quad \delta \dot{\epsilon} \quad$ "А $\rho \tau \epsilon \mu \iota \varsigma \quad \dot{a} \pi \epsilon \epsilon \kappa \tau \epsilon \iota \nu \epsilon \nu \quad$ є’ $\nu \quad \Delta \eta ́ \lambda \omega$.







${ }^{2}<\pi \rho \dot{\omega} \tau \eta \nu>$ conjecturally inserted by Hereher and Wagner.
${ }^{3}{ }^{\circ} \mathrm{H} \rho \mathrm{q}$ a Wagner (apparently a misprint.)
${ }^{1}$ 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. 332 sqq.; id. Fasti, vi. 703 sqq.; Hyginus, Fab. 165 ; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 40, 114 (First Vatiean Mythographer, 125 ; Second Vatican Mythographer, 115). There has been some doubt as to the
 they mean simply " turned the lyre upside down," as Heyne correetly explained them, is shown by a comparison with the parallel passages in Hyginus ("citharam versabat") and the Second Vatican Mythographer (". invertit citharam, et canere coepit. Inversis autcm tibiis, quum se Marsya Apollini aequiparare nequiret" ete.). That the tree on which Marsyas was hanged was a pine is affirmed by many ancient writers besides Apollodorus. See Nicander, Alexipharmaca, 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. ${ }^{1}$

And Artemis slew Orion in Delos. ${ }^{2}$ 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. ${ }^{3}$ Poseidon bestowed on him the power of striding across the sea. ${ }^{4}$ He first married Side, ${ }^{5}$ whom Hera cast into Hades because she rivalled herself in beauty. Afterwards he went to Chios and
dopodagra, 314 sq.; Archias Mitylenaeus, in Antloologia Palatina, vii. 696 ; Philostratus Junior, Imagines, i. 3; Longus, Pastor. iv. 8 ; Zenobius, Cent. iv. 81 ; J. ''zetzes, 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.
${ }^{2}$ See Homer, Od. v. 121-124; Horace, Odes, iii. 4. 70 sqq.
${ }^{3}$ The same account of Orion's parentage was given by Hesiod, whom Pherecydes probably followed. See Eratosthenes, Catasterism. 32 ; Hyginus, Astronom. ii. 34.
${ }^{*}$ Some thought that Orion waded throngh 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).
${ }^{5}$ 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 ${ }^{3}$ (Brunswick, 1884), ii. 1383.

## APOLLODORUS




 $\check{\omega} \mu \omega \nu$ є̇ $\pi \iota \theta \epsilon ́ \mu \epsilon \nu O \varsigma ~ \epsilon ̇ \kappa \epsilon ́ \lambda \epsilon \epsilon \sigma \epsilon ~ \pi о \delta \eta \gamma \epsilon i ̂ \nu ~ \pi \rho o ̀ s ~ \tau a ̀ \varsigma ~$









 $\gamma \in \nu о \mu \epsilon ́ \nu \omega \nu \pi a \rho \theta \in ́ \nu \omega \nu$ vi $\pi^{\prime}$ 'А $\rho \tau \epsilon ́ \mu \iota \delta o s ~ \epsilon ̀ \tau o \xi \epsilon v ́ \theta \eta$.
${ }^{1}$ <'Hфai $\sigma \tau 0 \nu>$ a conjecture of Heyne, who proposed to
 Eratosthenes, Cataster. 32.
 Wagner.

[^13]
## 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. ${ }^{1}$ 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. ${ }^{2}$
menta, ed. A. Nauck², pp. 202 sq.; The Fragments of Sopho$c l e s$, 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.).
${ }^{2}$ Compare Scholiast on Homer, Od. v. 121, who calls the maiden Upis. Accorling 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 cver 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 ; Lactantins 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 p.c.

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$\Pi_{o \sigma \epsilon i \delta \omega ิ \nu} \delta_{\epsilon}{ }^{\prime} А \mu \phi \iota \tau \rho i \not \tau \eta \nu\left[\tau \grave{\eta} \nu\right.$ ' $\left.\Omega_{\kappa \epsilon} \alpha \nu o \hat{v}\right] \gamma \alpha \mu \epsilon \hat{\imath}$,
 є́ $\gamma \eta \mu \varepsilon$.





${ }^{1}$ Compare Hesiod, Theog. 930 sqq.
${ }^{2}$ 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 Greeee. 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. Caner, Delectus Inscriptionum Graecarum ${ }^{2}$, p. 123, No. 181; Ch. Michel, Recueil d'Inscriptions Grecques, p. 24, No. 21; H. Colitz and F. Bechtel, Sammlung der griechischen DialektInschriften, 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. "Oetober equus," p. 181, ed. C. O. Müller.
${ }^{3}$ 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, Aet. II. lib. 4, cap. 48 ; Ovid, Fasti, is. 419 sqq.; id. Metamorph. v. 346 sqq.; Hyginus, Fab. 146 ; Lactantius Placidus, on Statins, v. 347 ; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. pp. 106-108 (Second Vatican Mythographer, 93-100). All these writers

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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 himble 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

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 סє̀ үv






 $\sigma \kappa \omega ́ \pi \tau \epsilon \iota \nu$ 入є́ $\gamma o v \sigma \iota \nu$.






${ }^{1}$ калє́ ${ }^{\prime} \iota \pi \epsilon \nu$ Zenobius, Cent. i. 7, Scholiast on Ariştophanes, Knights, 785 : à $\pi \epsilon \in \lambda \imath \pi \in \nu$ A.
(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. Apollodorns 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 ealls it, being outside Eleusis, on the road to Megara. In the course of the modern

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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 ${ }^{1}$; 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. ${ }^{2}$ For that reason they say that the women break jests at the Thesmophoria. ${ }^{3}$

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
 In antiquity solemn oaths were sworn by the water of the well (Alciphron, iii. 69).
${ }^{2}$ 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.
${ }^{3}$ 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.

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 каi Г $\eta$ s.
$3 \Delta i o ̀ s ~ \delta e ̀ ~ \Pi \lambda о v ́ т \omega \nu \iota ~ т \eta ̀ \nu ~ К o ́ \rho \eta \nu ~ a ̉ \nu a \pi \epsilon ́ \mu \psi а \iota ~ к \epsilon \lambda \epsilon v ́-~$


 Westermann: Méáveipa, $\tau i ́ \pi \rho \alpha ́ \sigma \sigma \epsilon \iota ~ \grave{\eta}$ $\theta \in \alpha ́$ Müller: ì Mєтá$\nu \in i \rho a$ Hercher, Wagner.
${ }_{2}$ Mefaveípas Heyne, Westermann, Miiller, Bekker, Hercher, Wagner: Праदıtéas A.

[^14]${ }^{2}$ Compare Cornutns, Theologiae Graecae Compendium, 28, pp. 53 sq. ed. C. Lang; Ovid, Fasti, iv. 559 sqq.; id. Tristia, iii. 8. (9) l sq.; Hyginus, Fab. 147 ; id. Astronom. ii. 14; Servius, on Virgil, Georg. i. 19 and 163; Lactantius Placidus, on Statius, Theb. ii. 382; Scriptores remum 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. Nauck ${ }^{2}$, p. 262, frag. $5: 39$; The Fragments of Sophocles, ed. A. C. P'earson, 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 Pansanias, vii. 18. 3 (vol. iv. pp. 142 sq.) : and especially

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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. ${ }^{4}$
A. B. Cook, Zeus, i. (Cambridge, 1914), pp. 211 sqq., who shows that on the earlier monoments 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.
${ }^{3}$ The accounts given of the parentage of Triptolemus were very various (Pansanias, 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 Pansanias, viii. 38. 7. He is called Elousinus by Hyginus (Fab. 147) and Servius (on Virgil, Georg. i. 19).

4 The Maid (Kore) is Persephone. As to her eating a seed or seeds of a pomegranate, see Homeric Hymn to Demeter, 371 sqq., 411 sqq.; Ovidl, 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 dearl person was met by a goddess (Hathor,

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 $\mu \epsilon ̀ \nu ~ т \rho i ́ \tau o \nu ~ \mu є \tau a ̀ ~ \Pi \lambda о и ́ т \omega \nu o s ~ \eta ̀ \nu а \gamma к a ́ \sigma \theta \eta ~ \mu \epsilon ́ v \epsilon \iota \nu$, тò $\delta$ ¢̀ $\lambda o \iota \pi o ̀ \nu ~ \pi a \rho a ̀ ~ \tau o i ̂ s ~ \theta \epsilon o i ̂ s . ~$

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 Sonth Paeific, 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 Gagniere, 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. Sce 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 110 one now left to take care of my grandehild. 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 ealled Hine mui 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

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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. ${ }^{1}$ But Persephone was compelled to remain a third of every year with Pluto and the rest of the time with the gods. ${ }^{2}$
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.
${ }^{1}$ 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 ; Lactantins Placidus, on Statius, Theb. iii. 511 ; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 108 (Second Vatican Mythographer, 100).
${ }^{2}$ 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).

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VI. Пєрì $\mu \epsilon ̀ \nu$ oû $\nu \quad \Delta \dot{\eta} \mu \eta \tau \rho o s ~ \tau a \hat{v} \tau a ~ \lambda e ́ \gamma \epsilon \tau a l . ~$







 $\delta \rho \hat{s}$ ท̀ $\mu \mu \epsilon ́ v a s . ~ \delta \iota \in ́ \phi є \rho о \nu ~ \delta є ̀ ~ т а ́ \nu \tau \omega \nu ~ \Pi о р ф \nu р i ́ \omega \nu ~$


 $\hat{\eta} \nu \dot{v} \pi o ̀ ̀ \theta \epsilon \hat{\omega} \nu \mu \epsilon ̀ \nu \mu \eta \delta^{\prime} \nu a \tau \hat{\omega} \nu \Gamma \iota \gamma a ́ \nu \tau \omega \nu$ ảmo入є́ $\sigma \theta a \iota$



${ }^{1}$ oùpavò̀ E : oủpavoùs A .
${ }^{1}$ 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; Silonius Apollinaris, Carm. xii. 15 sqq., ed. Baret; Scriptores rerum mythicarum Latini, ed. (i. H. Bode, vol. i. pp. 4, 92 (First Vatiean 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 gerls 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. i

VI. Such is the legend of Demeter. But Earth, vexed on account of the Titans, brought forth the giants, whom she had by Sky. ${ }^{1}$ 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."
${ }^{2}$ 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 rom. Mythologie, i. 1664 sqq.; M. Mayer, Die Giganten und Titanen, pp. 274 sqq.
${ }^{3}$ Phlegra is said to have been the old name of Pallene (Stephanus Byzantius, s.v. $\Phi \lambda \dot{\epsilon} \gamma \rho a)$. The scene of the battle of the gords 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 lave been the principal sources of these tales.

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 $\tau \hat{\eta} \varsigma ~ \gamma \hat{\eta} \varsigma ~ \mu \hat{a} \lambda \lambda o \nu$ à $\nu \epsilon \theta a ́ \lambda \pi \epsilon \tau o{ }^{\prime}$＇А $\theta \eta \nu a ̂ \varsigma ~ \delta \grave{\epsilon}$ ívo－







 тò $\nu \dot{\alpha} \rho \iota \sigma \tau \epsilon \rho o ̀ \nu$ є́ $\tau o ́ \xi \epsilon v \sigma \epsilon \nu$ ó $\phi \theta a \lambda \mu o ́ \nu, ~ ' H \rho a \kappa \lambda \eta ิ \varsigma ~ \delta \grave{\epsilon}$






${ }^{2}$ Пa入入দンクs Heyne，Westermann，Müller，Bekker，Her－ cher，Wagner：$\sigma \in \lambda \eta \nu \eta s$ A．
${ }^{3}$ סaбiv M．Mayer，Die Giganten und Titanen（Berlin， 1887），pp． 204 sq．：фабіข A．
${ }^{4}$ Míuavтa M．Mayer，op．cit．pp． 204 sq．comparing Clau－ dian，Gig．85，and Sidonius Apollinaris，Carm．xv．（Migne， xii．Baret），$\varrho_{\overline{5}}: \mu \hat{a} \lambda \lambda o \nu$ MSS．and editors，including Wagner．

[^15]
## THE LIBRARY, I. vi. i-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, $\mathrm{E}_{\mathrm{p}}$ hialtes 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 Sicily ${ }^{4}$; and she flayed Pallas and used his skin to shield her own body in
giant from Pallene before despatching him was that, as Apollodorns 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.
${ }^{2}$ Compare Pindar, Pyth. viii. 12 (15) sqg., who says that the king of the giants (Porphyrion) was shot by Apollo, not Hercules. Tzetzes agrees with Apollodorus (Schol. on Lycophron, 63).
${ }^{3}$ According to Euripides (Ion, 215 sq .), Mimas was killed by Zeus with a thunderbolt ; according to A pollonius (Argon. iii. 1226 sq.) and Claudian (Gigant. 87 sq.), he was slain by Ares.
${ }^{4}$ 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 .

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 ' $І \pi \pi o ́ \lambda \nu \tau о \nu \dot{a} \pi \epsilon ́ \kappa \tau \epsilon \iota \nu \epsilon \nu, ~ " А \rho \tau \epsilon \mu \iota \varsigma ~ \delta \grave{\epsilon} \dagger \Gamma \rho a \tau i ́ \omega \nu a,{ }^{1}$


 є́тó ${ }^{\prime} \xi \in v \sigma \in \nu$.
 $\mu \hat{a} \lambda \lambda о \nu \chi o \lambda \omega \theta \epsilon \hat{\imath} \sigma a, \mu i \not \gamma \nu v \tau \alpha \iota$ Т $\alpha \rho \tau a ́ \rho \omega$, каi $\gamma \in \nu \nu \hat{a}$








${ }^{1}+\Gamma \rho a \tau i \omega \nu a$ probably corrupt. Varions emendations have been suggested, as Aipaíwva (Heyne, M. Mayer, op. cit. pp. $201 s q$. ), Eùputíwva, 'Paíwva (Herelier).
$\stackrel{2}{\mu a \chi o ́ \mu \in \nu a t ~ H e y n e, ~ W e s t e r m a n n, ~ M . ~ M a y e r, ~ o p . ~ c i t . ~}$ p. 203: $\mu a \chi o \mu \epsilon ́ v a s ~ A: ~ \mu a \chi o \mu \epsilon ́ \nu o u s ~ R R ² ~ H e y n e ~(i n ~ t h e ~ t e x t), ~$ Müller, Bekker, Hercher.
${ }^{3}$ Kı入ıкía Heyne, Westermamn, Müller, Bekker, Hercher : Eiкe入la A.
${ }^{4}$ For $\grave{\epsilon} \kappa \tau=u ́ \tau \omega \nu$ we should perhaps read $\bar{\epsilon} \xi \check{\omega} \mu \omega \nu$ or $\dot{\epsilon} \kappa \tau \hat{\omega} \nu$

 op. cit. p. 227.

[^16]
## 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 ; T'zetzes, Schol. on Lycophron, 355 ; Cicero, De natura deorum, iii. 23. 59.
${ }^{2}$ Compare Strabo, x. 5. 16, p. 489.
3 The helmet of Hades was thought to render the wearer invisible. Compare Homer, Iliad, v. 844 sq.; Hesiod, Shield of Hercules, 226 sq.
${ }^{4}$ As to Typhon, or Typhocus, 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, Prometbeus 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.

## APOLLODORUS






 тоьov̂tos $\grave{\nu}$ ó Tuфஸ̀̀ каi тŋ入ıкои̂тоs $\dot{\eta} \mu \mu \epsilon ́ \nu a s$

 то̂ $\sigma \tau o ́ \mu a \tau o s ~ \pi u \rho o ̀ s ~ \epsilon ́ \xi є ́ \beta \rho a \sigma \sigma \epsilon ~ \zeta a ́ \lambda \eta \nu . ~ \theta є o i ̀ ~ \delta ' ~$








 $\pi \epsilon р \iota \epsilon \lambda o ́ \mu \epsilon \nu о \varsigma \tau a ́ ~ \tau \epsilon \tau \omega ิ \nu \chi \in \iota \rho \hat{\omega} \nu \kappa \alpha i ̀ \pi o \delta \hat{\omega \nu} \delta \iota \epsilon ́ \tau \epsilon \mu \epsilon$

 $\pi a \rho \epsilon \lambda \theta \grave{\omega} \nu$ єis тò K $\omega \rho$ и́кıov aै àт $\rho о \nu$ катє́ $\theta \epsilon \tau о$.
 $\kappa \epsilon i ̂ \theta \iota$ àтє́ $\theta \epsilon \tau о$, каì катє́ $\sigma \tau \eta \sigma \epsilon$ фú $\lambda \alpha \kappa a^{4} \Delta \epsilon \lambda \phi u ́ \nu \eta \nu$

${ }^{1} \mu \epsilon \tau \in \in \beta a \lambda o \nu \mathrm{E}: \mu \in \tau \in \in \beta \alpha \lambda \lambda o \nu \mathrm{~A}$.
 Westermann, Müller: катє́ $\pi \tau \eta \xi \in \nu$ Bekker: катє́ $\pi \lambda \eta \sigma \sigma \epsilon \nu$ Hereher.
${ }^{3}$ Kıдırià Heyne, Westermann, Miiller, Bekker, Hereher, Wagner: Eı $\kappa \in \lambda i a \nu$ AE.
 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. ${ }^{2}$ 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
${ }^{1}$ Or "feathered." But Antoninus Liberalis (Transform. 28) speaks of Typhon's numerous wings.
${ }^{2}$ 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).

## APOLLODORUS
















 $\sigma \theta a \iota ~ \pi v \rho o ̀ s ~ a ̀ \nu a \phi v \sigma \neq \prime \mu a \tau a . \quad \grave{a} \lambda \lambda a ̀ ~ \pi \epsilon \rho i ~ \mu \epsilon ̀ \nu ~ \tau о v ́-~$ $\tau \omega \nu \mu \epsilon ́ \chi \rho \iota \tau o \hat{v} \delta \epsilon \hat{v} \rho o$ $\dot{\eta} \mu \hat{\imath} \nu \lambda \epsilon \lambda \epsilon \in \chi \theta \omega$.
 тous $\pi \lambda a ́ \sigma a \varsigma ~ \epsilon ้ \delta \omega \kappa є \nu ~ a \grave{\tau} \tau o i ̂ \varsigma ~ \kappa а i ~ \pi \hat{v} \rho, ~ \lambda a ́ \theta \rho a ~ \Delta i o ̀ s ~$


${ }^{1}$ According to Nomnns (Dionys. i. 481 sqq.), it was Cadmus who, disguised as a shepherd, wheedled the severed sinews of Zens out of Typhon by protending that he wanted them for the strings of a lyre, on which he wonld play ravishing music to the monster. The barbarous and evidently very ancient story seems to be alluded to by no other Greek writers.

2 This story of the deception practised by the Fates on Typhon seems to be otherwise unknown.
${ }^{3}$ Haemms, from haima (blood); hence " the Bloody Mountain." It is said that a city of Egypt received the saine nane for the same reason (Stephanus Byzantins, s.v. 'H $\rho \hat{w}$ ).

## THE LIBRARY, I. vi. 3-vir. i

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. ${ }^{2}$ 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 Etua 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 ${ }^{5}$ and gave them also fire, which, unknown to Zeus, he had hidden in a stalk of fennel. ${ }^{6}$ But when
${ }^{4}$ 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.
${ }^{5}$ 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.
${ }^{6}$ 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

## APOLLODORUS








 ${ }^{'} Н \rho а \kappa \lambda \epsilon ́ a ~ \delta \eta \lambda \omega \sigma о \mu \epsilon \nu$.
 $\beta a \sigma \iota \lambda \epsilon \dot{\nu} \omega \nu$ т $\hat{\omega} \nu \pi \epsilon \rho \grave{\imath}$ т̀̀ $\nu$ ФӨíaע тóт $\pi \omega \nu$ у $\alpha \mu \epsilon \hat{\imath}$


${ }^{1}$ qồ ${ }^{\eta} \pi a \tau o s ~ a ̀ ̉ \xi a \nu o n e ́ v o u ~ H e y n e, ~ H e r c h e r, ~ W a g n e r: ~ \tau \hat{\omega} \nu$

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." The plant ( $\nu \dot{\alpha} \rho \theta \eta \xi$ ) in which Prometheus is said to have earried the stolen fire is commonly identified with the giant fennel (Ferula communis). See L. Whibley, Companion to Greek Studies ${ }^{3}$ (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, whieh, 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 ; onr sailors laid in a supply of it. This cnstom 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 femel." He tells us, further, that the Greeks still call the plant nartheca. Sce $\uparrow$. de Tournefort,

## THE LIBRARY, I. vii. i-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. ${ }^{1}$

And Prometheus had a son Deucalion. ${ }^{2}$ He reigning in the regions about Phthia, married Pyrrha, the daughter of Epimetheus and Pandora, the first woman fashioned by the gods. ${ }^{3}$ 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 $\nu \dot{\alpha} \rho \theta \eta \kappa \alpha$ ( $\nu \alpha \dot{\alpha} \rho \theta \eta \xi)$, 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 saying that Prometheus was the inventor of the fire-sticks, by the friction of which against each other fire is kindled. Sce Diodorus Siculus, v. 67. 2. But Greek tradition attributed the invention of fire-sticks to Hermes. See the Homeric Hymn to Hermes, 108 sqq.
${ }^{1}$ As to the release of Prometheus, see ii. 5. 11.
${ }^{2}$ The whole of the following account of Dencalion 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., Thheog. 571 sqq.; Hyginus, Fab. 142.

## APOLLODORUS



















 $\lambda a ̂ a s$ ó $\lambda i \theta o s$.

$j \theta^{\prime} \lambda \eta \sigma \in \mathrm{E}$, Scholiast on Homer, Il. i. 126 (citing Apollodorus) : $\eta_{\theta \in \lambda \in \mathrm{A}}$.

${ }^{3}$ ouvéфuरov E, Schuliast on Homer, Il. i. 126 ; $\sigma \nu \nu \epsilon \phi u ́ \tau \omega \nu$ $\mathrm{R}^{\mathrm{a}}$ : $\sigma \nu \nu \in \phi \circ i ́ \tau \omega \nu \mathrm{~A}$.
${ }^{4} \sigma \nu \nu \in \chi \in{ }^{\prime} \theta \eta \mathrm{A}$, Westermann, Bekker: $\sigma v \nu \in \chi v i \theta \eta$ Heyne, Miiller, Hercher, Wagner. But the passive aorist $\sigma v \nu \in \chi$ ' $\theta \eta$ of $\chi^{\prime} \epsilon$ is recognized by the Dtymologicum Magnum, s.v. $\chi^{\prime} \epsilon, \omega$, p. 809, 46, and rightly defended by Lobeck, Phrynichus, pp. 731 sq.
${ }^{5}$ aipeî̃taı E: aireifdaı A, Scholiast on Homer, Il. i. 126 : €́ $\boldsymbol{\epsilon} \boldsymbol{\sigma} \theta \theta a$ Hercher.

## THE LIBRARY, I. vir. 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
${ }^{1}$ 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.
${ }^{2}$ Compare Pindar, Olymp. ix. 41 sqq.; Hyginus, Fab. 153.

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 3 ठє̀ $\Pi \rho \omega \tau о \gamma \epsilon ́ \nu \epsilon \iota a, ~ \epsilon ’ \xi$ そ̂s каì $\Delta i o ̀ s ~ ' A c ́ \theta \lambda ı o s . ~ " E \lambda-~$


















${ }^{1} \gamma \epsilon \gamma \epsilon \nu \nu \hat{\eta} \sigma \theta a \iota$ A, Scholiast on Homer, Il. xiii. 307 (citing Apollorlorus) : $\gamma \in \gamma \in \nu \eta$ ŋु $\theta a t \mathrm{R}^{a}$.

${ }^{3}$ óponiסos PRe: 'Opetádos Heyne: 'O$\theta^{\prime} \eta i \delta o s$ Scholiast on Plato, Sympos. p. 208 у, Hercher.

[^17]
## THE LIBRARY, I. vir. 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 ${ }^{2}$ by a nymph Orseis. Those who were called Greeks he named Hellenes after himself, ${ }^{3}$ 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. ${ }^{7}$
${ }^{3}$ According to the Parian Chronicle, the change of the national name from Greeks (Graikoi) to Hellenes took place in 1521 b.c. See Fragmenta Historicorum Graecorum, ed. C. Müller, i. 542 sq. Compare Aristotle, Meteorologica, i. 14, p. 352; Etymologicum Magnum, p. 239, s.v. Граєкós; Stephanus Byzantius, s.v. Граıкós ; Pausanias, iii. 20. 6, with my note; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. p. 160 .
${ }^{4}$ As to the early seats of the Dorians, see Herodotus, i. 56.
${ }^{5}$ As to the Aeolians of Thessaly, compare Pausanias, x. 8. 4 ; Diodorus Siculus, iv. 67. 2.
${ }^{6}$ As to Aeolus, his descendants, and their settlements, see Diodorus Siculus, iv. 67. 2-7; Scholiast on Pindar, Pyth. iv. 107 (190).
${ }^{7}$ According to Ovid (Metamorph. xi. 271 sq.), Ceyx reflected his father's brightness in his face.

## APOLLODORUS















 $\theta \epsilon o u ̀ s{ }^{2} \mu a ́ \chi \epsilon \sigma \theta a \iota ~ \delta \iota є \nu о o \hat{v} \nu \tau о$, каi т $\tau \grave{\nu} \mu \epsilon ̀ \nu$ " $\mathrm{O} \sigma \sigma a \nu$






${ }^{1}{ }^{\text {é }} \gamma^{\prime} \dot{\prime} \nu \nu \eta \sigma \epsilon \nu$ Scaliger, Heyne (in text), Westermann, Mïller, Bekker, Hercher, Wagner: ėmoinoєv A. Heyne



[^18]
## THE LIBRARY, I. vi. 4

These perished by reason of their pride; for he said that his wife was Hera, and she said that her husband was Zeus. ${ }^{1}$ But Zeus turned them into birds; her he made a kingfisher (alcyon) and him a gannet $(\operatorname{cey} x) .{ }^{2}$

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. ${ }^{5}$ 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.
${ }^{3}$ As to the Aloads, see Homer, Od. xi. 305 sqq .; Virgil, Aen. vi. 582 sqq.; Hyginus, Fab. 28.
${ }^{4}$ This answers to the $\dot{\epsilon} \nu \nu \dot{\prime} \omega \rho o l$ of Homer (Od. xi. 31), the meaning of which has been disputed. See Merry, on Homer, Od. x. 19. Hyginus (Fab. 28) understood $\epsilon^{2} \nu \nu \epsilon \in \rho \rho a r$ in the same way as Apollodorus ("cum essent annorum novem").
${ }^{5}$ They are said to have imprisoned him for thirteen months in a brazen pot, from which he was resenel, 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.

## APOLLODORUS





 таı, ö $\sigma \tau \iota \varsigma$ є́к $\Theta \epsilon \sigma \sigma a \lambda i ́ a s ~ A i o \lambda \epsilon ́ a \varsigma ~ a ̉ \gamma a \gamma \grave{\omega} \nu$ ' $\mathrm{H} \lambda \iota \nu$



















${ }^{1}{ }^{1} \epsilon ́ \sigma \omega \nu$ ERa, Hercher, Wagner: $\mu \epsilon ́ \sigma o \nu$ A: $\mu \epsilon ́ \sigma o v$ Heyne, Westermann, Mïller, Bekker.
${ }_{2}$ zoû Anoiou Heyne, Hercher, Wagner: to Enpioy AE, Westermann, Müller, Bekker.
${ }^{3} \nu \eta i ́ \delta o s \nu u ́ \mu \phi \eta s$ Hereher, Wagner: $\sigma \eta i \delta o s \mathrm{R}^{\mathfrak{a}}: \sigma \eta i \delta o s \nu v ́ \mu$ $\phi \eta s \eta_{\nu} \eta_{\eta}$ ios A.
 60

## THE LIBRARY, I. vil. 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. ${ }^{1}$

Calyce and Aethlius had a son Endymion who led Aeolians from Thessaly 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

[^19]
## APOLLODORUS

 Пúخos Єé́тtlos.



 $\Lambda$ кко́ $\mu а \nu \dot{\eta} \lambda \theta \epsilon \pi о т а \mu o ́ \nu, \kappa а \tau а \lambda a \beta \epsilon i ̀ \nu ~ \delta ’ ~ о и ̉ ~ \delta u \nu a ́-~$


 $\pi а \rho a \gamma i ́ \nu \epsilon \tau a \iota$, каi aùт $\hat{\omega}$ ó 'А $А о ́ \lambda \lambda \omega \nu \pi \epsilon \rho \iota \tau \nu \chi \grave{\omega} \nu$







 $\pi \nu \lambda o s$.
 тоs є́үє́volто таîठєя Oìєùs "Aүрıos 'A入кáOoos




[^20]
## THÉ LIBRARY, I. vii. 7-viil. i

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. ${ }^{1}$ 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, ${ }^{3}$ 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.
${ }^{2}$ 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.
${ }^{3}$ 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.

## APOLLODORUS



 тои̂тод Єирє́a каi K入v́ $\mu є \nu о \nu,{ }^{2}$ каі өиүатє́ра Гó $\rho \gamma \eta \nu, \hat{\eta} \nu$ 'А $\nu \delta \rho a i ́ \mu \omega \nu$ є́ $\gamma \eta \mu \epsilon$, каі $\Delta \eta \iota a ́ \nu \epsilon \iota \rho a \nu, \hat{\eta} \nu$





 ноípas фабì єiтєî̀, <öтı> ${ }^{3}$ то́тє $\tau \epsilon \lambda \epsilon v \tau \eta \dot{\eta} \sigma \epsilon \iota$


 Me入є́aүрos ס̀̀ ar an äтрютоs каi $\gamma \in \nu \nu a i ̂ o s ~ \gamma є \nu o ́-~$



## ${ }^{1} \pi \rho \omega \hat{\omega} \tau o s \mathrm{ER}^{\mathfrak{a}}: \pi \rho \bar{\omega} \tau a \mathrm{~A}$.

${ }^{2}$ K $\lambda \dot{v} \mu \epsilon \mu о \nu$ Dekker, Wagner (misprint).
${ }^{3}$ of $\tau \iota$ omitted in AE, but inserted by Diodorus Siculus in the parallel passage, iv. 34. 6.
 $\tau \eta \sigma_{\epsilon \epsilon \nu} \mathrm{M} \epsilon \lambda \epsilon \in \epsilon \gamma \rho o \nu \mathrm{LN}$.
${ }^{1}$ Compare Hyginus, Fab. 129.
${ }^{2}$ So Romulus is said to have killed Remus for leaping over the rising wall of Rome (Livy, i. 7. 2).
${ }^{3}$ See Apollodorus, ii. 7. 5, with the note.
${ }^{4}$ 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. 529-509). Compare Diodorus Sienlus, iv. 34; Ovid, Metamorph. viii. $270 \mathrm{sqq}$. ;

## THE LIBRARY, I. vmi. 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 bogotten 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. ${ }^{5}$ 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 ${ }^{2}$ (Leipsic, 1889), pp. 219 sq., 525 sqq.; The Fragments of Sophocles, ed. by A. C. Pearson, ii. 64 sqq.
${ }^{5}$ 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. Ixvii. 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.

## APOLLODORUS

Oìv ùs $\theta \epsilon o i ̂ s ~ \pi a ̂ \sigma \iota ~ \theta u ́ \omega \nu ~ \mu o ́ \nu \eta s ~ ' А ~ \rho \tau \epsilon ́ \mu \iota \delta o s ~ є ’ \xi є \lambda a ́-~$
 $\mu \epsilon \gamma \epsilon \in \theta \epsilon \iota$ кє каì $\dot{\rho} \omega \mu \eta$, òs $\tau \hat{\eta} \nu \tau \epsilon \gamma \hat{\eta} \nu$ ă $\sigma \pi о \rho о \nu$

 є̇к $\tau \hat{\eta} \varsigma$ ' $\mathrm{E} \lambda \lambda a ́ \delta o \rho ~ \pi a ́ \nu \tau а \varsigma ~ \sigma v \nu \epsilon \kappa а ́ \lambda \epsilon \sigma \epsilon, ~ к а і ~ \tau \hat{\omega}$ $\kappa \tau \epsilon i ́ \nu a \nu \tau \iota ~ \tau o ̀ \nu ~ \theta \hat{\eta} \rho a ~ \tau \grave{\eta} \nu ~ \delta o \rho a ̀ \nu ~ \delta \omega ́ \sigma \epsilon \iota \nu ~ a ̉ \rho \iota \sigma \tau \epsilon \hat{\imath ̃ o \nu}$


 $\Lambda v \gamma \kappa \epsilon \grave{v} \varsigma$ 'Афарє́ $\omega \varsigma ~ \epsilon ̇ \kappa ~ М є \sigma \sigma \eta \prime \nu \eta \varsigma, ~ К а ́ \sigma \tau \omega \rho ~ к а і ~$

















${ }^{1} \Delta \rho$ vas $^{2}$ Aegius: $\pi$ ípas A .
${ }^{2}$ Oík $\lambda$ éous Heyne, Westermann, Müller, Bekker, Hercher, Wagner: іокдєous A. Compare A. C. Pearson, The Fragments of Sophocles, vol. ii. p. 119.


## THE LIBRARY, I. viin. 2

the annual crops of the country to all the gods Oencus 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 ${ }^{2}$ :-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
${ }^{1}$ For lists of the heroes who hunted the Calydonian boar, see Ovid, Metamorph. viii. 299 sqq.; Hyginus, Fab. 173.

## APOLLODORUS







 oi $\delta \grave{\epsilon}$ E $\Theta \sigma \tau i ́ o v ~ \pi a ̂ ̂ \delta \epsilon \varsigma, ~ a ́ \delta o \xi o u ̂ \nu \tau \epsilon \varsigma ~ \epsilon i ~ \pi a \rho o ́ \nu \tau \omega \nu ~$ à $\delta \delta \rho \hat{\omega} \nu \gamma \nu \nu \grave{\eta}$ тà $\dot{a} \rho \iota \sigma \tau \epsilon i ̂ a ~ \lambda \eta ́ \psi \epsilon \tau a l$ ，тò $\delta \epsilon ́ \rho a s$



 ＇A $\lambda \theta a i ́ a ~ \delta \grave{\epsilon} \quad \lambda \nu \pi \eta \theta \epsilon \hat{\imath} \sigma a \quad \epsilon \quad \epsilon \pi i \quad \tau \hat{\eta} \quad \tau \hat{\omega} \nu \quad \dot{\alpha} \delta \epsilon \lambda \phi \hat{\omega} \nu$ $\dot{\alpha} \pi \omega \lambda \epsilon i ́ a ~ \tau o ̀ \nu ~ \delta a \lambda o ̀ \nu ~ \eta ̀ \psi \epsilon, ~ к а i ̀ ~ o ̀ ~ M \epsilon \lambda є ́ a \gamma \rho o s ~ \epsilon ̇ \xi a i ́ \phi . ~$ $\nu \eta \varsigma \dot{a} \pi \epsilon \dot{\epsilon} \theta a \nu \epsilon \nu$ ．

Oi $\delta e ́ ~ \phi a \sigma \iota \nu ~ o u ̉ \chi ~ o u ̈ \tau \omega ~ M e \lambda \epsilon ́ a \gamma \rho o \nu ~ \tau \epsilon \lambda \epsilon u \tau \eta ̂ \sigma a \iota, ~$



 $\sigma a \nu \tau o s ~ ' A \lambda \theta a i ́ a \nu ~ a ̀ p a ́ \sigma a \sigma \theta a \iota ~ \kappa a \tau ' ~ a u ̉ \tau o v ̂ . ~ \tau o ̀ \nu ~ \delta \grave{\epsilon}$
 тоîs $\tau \epsilon i \chi \chi \sigma \iota \pi \rho о \sigma \pi \epsilon \lambda a \zeta_{o}^{o} \nu \tau \omega \nu$ каi $\tau \hat{\omega} \nu \pi o \lambda \iota \tau \hat{\omega} \nu$

 ${ }^{1}$＇rieìs Aegins：$\pi \dot{\text { údos } A .}$
${ }^{2}$ aìvins Wagner（comparing Scholiast on Aristophanes， Frogs，1238，and Zenobius，Cent．v．33）：aùrĝ A ：aìtol E： aùzì̀ Hercher．
${ }^{3}$ סopâs Frazer（for $\delta o \rho \dot{c}$ compare i．6． 2 and 3，ii．1．2，
 Bekker：$\alpha o \hat{v}$ anpùs qaą Heyne，Miiller：quê anpòs Wester－ mann．Hercher omits $\tau \hat{\eta} s$ 日号pas фa天iv．

## THE LIBRARY, I. vin. 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

[^21]
## APOLLODORUS

$\kappa \tau \epsilon i ́ \nu a \nu \tau a ~ \tau \hat{\omega} \nu$ ©єбтíov $\pi a i ́ \delta \omega \nu$ ả $\pi о \theta a \nu \epsilon i ̂ \nu ~ \mu a \chi o ́-~$
 $\kappa \alpha \grave{\mathrm{K}} \lambda є о \pi a ́ \tau \rho a$ є́avтàऽ à $\nu \eta \rho \tau \eta \sigma a \nu$, aí $\grave{\epsilon} \theta \rho \rho \eta \nu o \hat{v} \sigma \alpha \iota$



 Oìéa үє́рая, 'H $\sigma$ io






 $\gamma \epsilon \nu \epsilon ́ \sigma \theta a \ell ~ \lambda \epsilon ́ \gamma \epsilon \iota$ т $\bar{\eta} \varsigma$ үàp Өvүатрòs Oìvéa катà т̀̀ $\nu \beta o u ́ \lambda \eta \sigma \iota, \Delta i o s ~ \epsilon ́ \rho \alpha \sigma \theta i \eta u a \iota . ~$




${ }^{1}$ ànoктeival Faber, Heyne, Westermann, Bekker, Hercher, Wagner: àmoбтєìaı A.

[^22]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. ${ }^{1}$

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. ${ }^{2}$ 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 Tydens. But Pisander says that the mother of Tydeus was Gorge, for Zeus willed it that Oeneus should fall in love with his own daughter. ${ }^{3}$

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'Arey Wentworth Thompson, Glossary of Greek Birds (Oxford, 1895), pp. 114 sq.
${ }^{2}$ Compare Diodorus Siculus, iv. 35. 1 sq., according to 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, i. 216 sqq.).
${ }^{3}$ Gorge was a daughter of Oenens. See above, i. 8. 1; Pausanias, x. 38. 5.

## APOLLODORUS

Eủ



 є́ $\gamma \epsilon ́ \nu \nu \eta \sigma \epsilon \Delta \iota о \mu \eta \dot{\prime} \delta \eta \nu$.






 $\gamma \in \nu o ́ \mu \epsilon \nu о \varsigma \quad \mu \in \tau$ ' 'А $\lambda \kappa \mu a i ́ \omega \nu о \varsigma^{1}$ кри́фа тоѝs $\mu \dot{\epsilon} \nu$ 'Aүрíou таîठas, $\chi \omega \rho i s ’{ }^{\prime} \mathrm{O}_{\gamma} \chi \eta \sigma \tau о \hat{v}$ каі $\Theta є \rho \sigma i ́ \tau о ч, ~$










$$
\begin{aligned}
& 1 \text { 'Aлкцаíwhos Heyne (comparing Strabo, x. 2. 25, p. 462), }
\end{aligned}
$$

mann, Miiller.
${ }^{1}$ 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. vill. 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. ${ }^{3}$ Nevertheless 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, lay in wait for the old man at the hearth of 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, ll.cc.) and gave him his daughter to wife. Compare Apollodorus, iii. 6.1.
${ }^{2}$ See below, iii. 6. 3 sqq.
${ }^{3}$ 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 Frajmenta, ed. A. Nauck ${ }^{2}$, pp. 536 sqq.
${ }^{4}$ Compare Pausanias, ii. 4.5. 2.

## APOLLODORUS


 є่ $\sigma \tau \rho a ́ \tau \epsilon v \sigma \epsilon$.




 тàs $\gamma v \nu a i ̂ \kappa a \varsigma ~ т o ̀ \nu ~ \pi и р o ̀ v ~ ф \rho u ́ \gamma є \iota \nu . ~ \lambda а \mu \beta a ́ \nu o v \sigma a \iota ~$ ठѐ к ки́фа т $\hat{\omega} \nu \dot{\alpha} \nu \delta \rho \hat{\omega} \nu \tau о \hat{\tau} \tau о$ eै $\pi \rho a \sigma \sigma o \nu$. $\gamma \hat{\eta} \delta \grave{\epsilon}$
 oủк à $\nu \epsilon \delta i ́ \delta o v$. ठiò $\pi \epsilon \in \mu \pi \omega \nu$ ó 'A $\theta$ á $\mu a s$ єi's $\Delta \epsilon \lambda \phi o u ̀ s$



 $\mu \epsilon \nu$ оৎ $\dot{v} \pi \grave{o} \tau \hat{\omega} \nu \tau \grave{\eta} \nu \gamma \eta ิ \nu \kappa \alpha \tau о \iota к о и ́ \nu \tau \omega \nu, \tau \hat{\omega} \beta \omega \mu \hat{\omega}$




$1 \quad \pi \alpha \dot{v} \sigma \epsilon \sigma \theta a t \mathrm{E}$, Hercher, Wagner : $\pi \alpha \dot{\prime} \sigma a \sigma \theta a \iota \mathrm{~A}$.
$2 \dot{v} \phi^{\prime} \mathrm{E}: \notin \phi^{\prime} \mathrm{A}$.

[^23]
## THE LIBRARY, I. viII. 6-1x. 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. ${ }^{1}$ 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 Athamas, in which he reprcsented the king hinself 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. $1 s q q$.$) . These traditions point to the conclusion that in the$ royal line of Athamas 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.

## APOLLODORUS












 Kvтібшроя.










 Пт $\omega о \nu$.

[^24]
## THE LIBRARY, I. ix. 1 - $\mathbf{z}$

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. ${ }^{1}$ 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 $;{ }^{2}$ 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.
${ }^{2}$ Compare Scholiast on Plato, Minos, p. 315 c ; Tzetzes, Schol. on Lycophron, 22 ; Etymologicum Magnum, s.v. 'A $\theta$ $\mu \dot{d} \nu \tau i o \nu, ~ p .24 .10$. According to the last of these writers, Athamantia was a plain in Thessaly.

## APOLLODORUS





 $\dot{\epsilon} \nu$ "Aıঠov $\pi \epsilon \in \tau \rho о \nu$ таîs $\chi \epsilon \rho \sigma i$ каi $\tau \hat{\eta} \kappa є \phi a \lambda \hat{\eta}$





 'А





$1^{\text {'A }} \boldsymbol{\sigma} \tau \epsilon \rho o \delta i \alpha$ Preller (comparing Scholiast on Homer, $I l$. ii. 520, Scholiast on Euripides, Troades, 9), Hercher, Wagner: 'Aбтєporia A.

2 Про́крьข Aegius : тро́кข ${ }^{2}$ А.
${ }^{1}$ Compare Homer, Iliad, vi. 152 sq.; Pansanias, ii. 1. 1.
${ }^{2}$ As to Bellerophon and the Chimera, see Apollodorus, ii. 3. 1, with the note.
${ }^{3}$ As to Sisyphns and his stone, see Homer, Od. xi. 593-600. Homer does not say why Sisyphns 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. Hygimus assigns impiety as the cause of his sufferings ( $F a b .60$ ). 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

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. ${ }^{4}$ 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, ${ }^{5}$ and Tyndareês,
Sisyphus himself into his clutches (Scholiast on Hower, Iliad, vi. 153), was the theme of plays by Aeschylus, Sophocles, and Euripides. See Tragicorum Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$, 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 cone down to us. See Sextus Empiricus, ed. Im. Bekker, pp. 402 sqq.; Tragicorum Graecorum Fragmenta, ed. A. Nanck ${ }^{2}$, pp. 771 sqq.
${ }^{4}$ 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. I; Antoninus Liberalis, Transform. 41 ; Ovid, Metamorph. vii. 700-713; Hyginus, F'ab. 189, 270.
${ }^{5}$ Compare Pansanias, iv. 2. 2 and 4.

## APOLLODORUS


 סıóтєр тà тєрi т $\hat{\omega} \nu$ Пєрьй





## 7



 үà $\rho$ éavtò̀ єỉlvaı $\Delta i ́ a, ~ к а i ~ \tau a ̀ s ~ e ́ к \epsilon i ́ \nu o v ~ \theta v \sigma i ́ a s ~$




 каì тоѝs оікйтораs ท̄фáveбє тávтаs.
 $\pi a \rho a ̀ \mathrm{~K} \rho \eta \theta \epsilon \hat{\imath}[\tau \hat{\omega} \hat{i} \Sigma a \lambda \mu \omega \nu \epsilon ́ \omega \varsigma \dot{a} \delta \in \lambda \phi \hat{\omega}] \tau \rho \epsilon \phi \quad \mu \epsilon \in \nu \eta$



${ }^{2} \delta \dot{\varepsilon}$. The MSS. add Aíd $\lambda o u$, whieh is retained by Müller and Bekker, bracketed by Westermann, and deleted by Hercher and Wagner.

${ }_{5}^{4} \overleftarrow{\sigma}_{\kappa \kappa \sigma \alpha \nu}$ Heyne: $\nLeftarrow \kappa \eta \sigma a \nu \mathrm{~A}$.
${ }^{5}{ }^{\text {én }} \pi \omega \delta \dot{u} \rho \epsilon \tau o$ Faber, Bekker, Wagner : à $\pi \omega \delta \dot{\delta} \rho \in \tau=$ A, Heyne,



[^25] 80

## 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 Amyclas; ${ }^{1}$ 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. ${ }^{2}$ 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. ${ }^{3}$

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. ミa $\lambda \mu \dot{\omega} v \eta$.
${ }^{3}$ Compare Virgil, Aen. vi. 58 sa sq. 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 Frayments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 177 sqq.).

## APOLLODORUS



 $i \pi \pi о \phi о \rho \beta \hat{\omega} \nu^{1}$ "im $\pi о$ о $\mu^{\prime} \alpha \quad \pi \rho о \sigma a \psi \alpha \mu \epsilon ́ \nu \eta ~ \tau \hat{\eta} \chi \eta \lambda \hat{y}^{2}$ $\theta a \tau \epsilon ́ \rho o v ~ \tau \hat{\omega} \nu \quad \beta \rho \epsilon \phi \hat{\omega} \nu \pi \epsilon \in \lambda \iota o ́ \nu \tau \iota \tau o \hat{v} \pi \rho о \sigma \omega ́ \pi о и$
 тoùs $\pi a i ̂ \delta a \varsigma ~ a ̀ \nu \epsilon \lambda o ́ \mu \epsilon \nu o s$ eै $\theta \rho \in \psi \epsilon$, каì тò $\nu \mu \epsilon \grave{\nu} \pi \epsilon \lambda \iota \omega$ -
 $\tau \epsilon \lambda \epsilon \iota \omega \theta \epsilon \in \nu \tau \epsilon \varsigma \delta_{\epsilon} \dot{a} \nu \epsilon \gamma \nu \omega ́ \rho \iota \sigma a \nu \tau \grave{\eta} \nu \mu \eta \tau \epsilon ́ \rho a, \kappa \alpha \grave{\iota} \tau \grave{\eta} \nu$



 фopßồ Hercher. But compare Scholiast on Homer, Il. x.
 є́т $\tau \in \phi о \nu$. On the other hand Eustathius, on Homer, Od. xi.
 $\mu \in \nu=s$ к $\kappa \lambda$.
${ }^{2} \theta \eta \lambda \hat{\eta} \mathrm{~A}$. Wagner ascribes the correction $\chi \eta \lambda \hat{\eta}$ to Aegius; but in his text Aegins reads $\theta \eta \lambda \hat{\eta}$ and translates it so (" mamma casu quodam tetigisset"). Commelinus and Gale read $\chi \eta \lambda \hat{\eta}$, and so Heyne, Westermann, Miiller, Bekker, Hercher, and Wagner.
${ }^{1}$ 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 Tragicorun Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$, pp. 272 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 270 sqq.
${ }^{2}$ As to the exposure and discovery of the twins Pelias and Neleıs, 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 Enstathius and the Scholiast on Homer (ll.cc.), Pelias was suckled by a mare and Neleus by a bitch. Compare

## THE LIBRARY, I. ix. 8

her plaint to them. But Poseidon in the likeness of Enipeus lay with her, ${ }^{1}$ and she secretly gave birth to twin sons, whom she exposed. As the babes lay forlorn, a mare, belonging to some passing horsekeepers, 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. ${ }^{2}$ 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. ${ }^{3}$ 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 ( $\sigma \kappa \alpha \quad \phi \eta$ ) 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 ( $\pi \eta \rho i \delta i o \nu$ ). 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 abont a kinglom, 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 $\sigma \kappa \dot{\alpha} \phi \eta$ 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.
${ }^{3}$ Compare Tzetzes, Schol. on Lycophron, 175, who seems to have copied Apollodorus.

## APOLI.ODORUS

















 $\tau \rho a \tau o \nu$ 'А $\nu \tau i \lambda о \chi о \nu \Theta \rho a \sigma v \mu \eta \prime \delta \eta \nu$.

 $\tau \grave{\eta} \nu$ 'A $\mu \phi i ́ o \nu o \varsigma, ~ \epsilon ่ \gamma є ́ \nu \nu \eta \sigma \epsilon ~ \pi а i ̂ \delta a ~ \mu є ̀ \nu ~ ’ А \kappa а \sigma т о \nu, ~$
 "А入к $\bar{\sigma} \tau \iota \nu$.



[^26]
## THE LIBRARY, I. ix. 8-in

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 hinself 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 Iolcus 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, Il. ii. 336). But Ovid (l.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, l.c.; Scholiast on Honer, Od. xi. 』86).
${ }^{3}$ According to Homer (Od. iii. 452), the wife of Nestor was Eurydice, daughter of Clymenus.

+ Compare Tzetzes, Schol. on Lycophron, 175.


## APOLLODORUS











 $\gamma \epsilon \nu o ́ \mu \epsilon \nu O s \pi \epsilon \rho \iota \delta \epsilon \grave{\eta} s$ тầ $\nu \pi \epsilon \epsilon \pi \epsilon \tau о \mu \epsilon ́ \nu \omega \nu$ ó $\rho \nu \epsilon$ є́ $\omega \nu$



 ทิ̀ $\mu a ́ v \tau<\varsigma$.


${ }^{1} \pi \dot{u} \lambda o \nu \mathrm{E}: \pi \dot{u} \lambda \eta \nu \mathrm{~A} . \quad{ }^{2} \pi \alpha \rho a \sigma \tau \alpha ́ \nu \tau \epsilon s \mathrm{E}: \pi є \rho \sigma \tau \alpha \dot{\prime} \nu \tau \epsilon s \mathrm{~A}$.
 demned as a gloss by Heyne and are omitted by Hercher and Wagner.
${ }^{1}$ Compare Homer, Od. xi. 258 sq.; Tzetzes, Schol. on Lycoplbron, 175.
${ }^{2}$ 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 Rhodins, Arqon. 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 mamer. 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 ; T\%etzes, Schol. on Lycophron, Introd. vol. i. pp.
daughter of Salmoneus, by whom he had sons, Aeson, Amythaon, and Pheres. ${ }^{1}$ 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. ${ }^{2}$ He acquired besides the art of taking the auspices, and having fallen in with Apollo at the Alpheus he was ever after an excellent soothsayer.

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.
${ }^{3}$ The following romantic tale of the wooing of Pero is told also by the Scholiast on Honer (Od. xi. 287). It is repeated also in substantially the same form by Eustathins, on Homer, Od. xi. 292, p. 1685. Compare Scholiast on Theocritus, iii. 43 : Scholiast on Apollonius Rhodius, i. 118 ; Propertius, ii. 3. 5l 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.".

## APOLLODORUS

$\delta \omega ́ \sigma \epsilon \iota \nu$ éф $\tau \hat{\omega}$ тàs Фида́коо ${ }^{1}$ ßóas кодi-





















 aìүvтוov̂, тарà тои́тоv $\mu a \nu \theta a ́ \nu є \iota ~ \delta \grave{̀ ~ o ̈ т \iota ~ Ф u ́ \lambda а к o ́ \varsigma ~}$ $\pi о т \epsilon \kappa \rho \iota o v ̀ s ~ \tau \epsilon ́ \mu \nu \omega \nu$ є่ $\pi i ̀ \tau \hat{\omega} \nu$ aíooí $\omega{ }^{5} \pi \alpha \rho \grave{\alpha} \tau \hat{\omega}$



${ }^{1}$ фила́кov A, Westermann, Müller: 'I $\varnothing \boldsymbol{\kappa} \lambda \boldsymbol{\sigma}$ ov Aegins, Heyne, Bekker, Hercher, Wagner.
${ }_{2} \delta \dot{́} \sigma \mu \operatorname{tos}$ Bekker: $\delta \epsilon \sigma \mu o i s \mathrm{~A}$.
${ }^{3}$ крифаīo $\mathrm{RR}^{\mathrm{a}} B$ : корифаîo $C, \mathrm{PRc}^{c}$ in the margin : opo-

${ }^{5}$ aijoiav R : aißiav A : ajpồ Heyne, Westermann, Bekker.

## THE LIBRARY, I. ix. 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

[^27]
## APOLLODORUS







 $\tau \hat{a} a \dot{a} \delta \epsilon \lambda \phi \hat{\omega} \tau \grave{\eta} \nu \mathrm{~N} \eta \lambda \epsilon \epsilon \omega \varsigma \quad \theta$ v


 Bíàтоs катф́кпбє.


 'Ерıфú入ך, ї̀ 'А $\mu \phi \iota \alpha ́ \rho a o s ~ \gamma а \mu \epsilon i ̂ . ~ П а \rho \theta є \nu o т a i ́ o v ~$




 Sєs $\delta$ è Aírıa入єùs <каi> Kvávıттоs.



 $\nu \eta \sigma \epsilon \nu$ 'Офє́ $\lambda \tau \eta \nu<\tau o ̀ \nu$ ข́ $\sigma \tau \epsilon \rho \circ \nu>{ }^{4} \kappa \lambda \eta \theta \in ́ \nu \tau a$ ' $\mathrm{A} \rho \chi \epsilon \in-$



$$
\begin{aligned}
& { }^{1} \text { à } \mu ф \iota \tau \rho о \chi \text { ánas } \mathrm{R}: \text { à } \mu ф ı \tau \rho o \chi c ́ \sigma a s ~ A . ~
\end{aligned}
$$

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 Enrydice, or, as some say, Amphithea, he begat Opheltes, afterwards called Archemorus. ${ }^{5}$ When Admetus reigned over Pherae, Apollo served him as his thrall, ${ }^{6}$ while Admetus

[^28]
## APOLLODORUS






 $\epsilon \dot{u} \rho \epsilon \quad \delta \rho а \kappa о ́ \nu \tau \omega \nu \quad \sigma \pi \epsilon \iota \rho a ́ \mu a \sigma \iota{ }^{4} \quad \pi \epsilon \pi \lambda \eta \rho \omega \mu \epsilon \in \nu o \nu$.



 то仑̂ $\theta \nu \eta \dot{\sigma} \kappa \epsilon \iota \nu \dot{\eta} \mu \epsilon ́ \rho a, \mu \dot{\eta} \tau \epsilon$ то̂̂ $\pi a \tau \rho o ̀ s, ~ \mu \dot{\eta} \tau \epsilon \tau \hat{\eta} \varsigma$
 $\dot{v} \pi \epsilon \rho a \pi \epsilon ́ \theta a \nu \epsilon$ ．каi aù $\grave{\grave{\eta} \nu} \pi a ́ \lambda \iota \nu$ ảעє́ $\pi \epsilon \mu \psi \epsilon \nu \dot{\eta}$
 aưтòv àעєко́ $\mu \iota \sigma \epsilon>{ }^{7} \mu a \chi є \sigma a ́ \mu \epsilon \nu о$＂$^{\prime \prime} \mathrm{A} \wedge \delta \eta$ ．


 mann，Miiller，Bekker．
 is deleted by Hercher and Wagner，following Heyne．

${ }^{4} \sigma \pi \epsilon \iota \rho \alpha \alpha_{\mu} \sigma_{\iota}$ Heyne：$\sigma \pi \epsilon i \rho a \mu a$ A．
${ }^{5} \pi \alpha \rho \alpha \grave{R R a}: \pi \epsilon \rho!\mathrm{A}$ ．
${ }^{6}$ é $\lambda \eta \tau a \iota$ ．The MSS．add $\pi a \tau \grave{\eta} \rho$ 分 $\mu \dot{\eta} \tau \eta \rho$ 方 $\gamma u \nu \eta$ ．These words are retained by Westermann and Miiller，but omitted by Bekker，Hercher，and Wagner，following Heyne．
$7<\pi \rho \partial s$ aú $\tau \partial \nu \alpha \nu \in \kappa \delta \mu \iota \sigma \epsilon>$ ．Omitted in the MSS．：restored by Fischer and Wagner from Zenobins，Cent．i． 18.

[^29]
## 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 Anstria, "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 complete the parallel with the Greek legend by restoring her in the bloom of life and beanty 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.

## APOLLODORUS






 'Іáбova $\mu \epsilon \tau \epsilon \pi \epsilon ́ \mu \psi а т о . ~ o ́ ~ \delta \grave{\epsilon} \pi o ́ \theta \omega ~ \gamma є \omega \rho \gamma i ́ a s ~ \epsilon ̀ \nu ~$


 $\theta \epsilon a \sigma a ́ \mu \epsilon \nu o s ~ \delta e ̀ ~ \Pi \epsilon \lambda i ́ a s ~ a u ̉ t o ̀ v ~ к а i ̀ ~ \tau o ̀ \nu ~ \chi \rho \eta \sigma \mu o ̀ \nu ~$












${ }^{1}$ Ouaial ER, Zenobius, Cent. iv. 92 : $\theta v \sigma l a s$ A.
${ }^{2} \tau i$ E, Zenobius, Cent. iv. $92:$ tis A.
${ }^{3}$ є่ $\lambda \theta \in \hat{\imath} \nu$ A, Zenobius, Cent. jv. 92 : $\pi \lambda \in \hat{\imath} \nu \mathrm{E}$.

[^30]
## THE LIBRARY, I. ix. i6

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 it. 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, lianging 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. 1821, 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.
${ }^{2}$ Sce Apollonius Rhodius, Argon. ii. 1268-1270, iv. 123 sqq. 163.

## APOLLODORUS

$\pi \epsilon \nu \tau \eta \kappa o ́ \nu \tau о \rho о \nu$ vaû̀ катєбкєv́a $\sigma \epsilon$ т̀̀ $\nu$ тробаүорєvөєîбад ảтò то̂́ катабкєváбаутоৎ 'А $\rho \gamma \omega$ '

 $\sigma \kappa \epsilon v a ́ \sigma \theta \eta, \chi \rho \omega \mu \epsilon ́ \nu \omega$ ó $\theta \epsilon o ̀ s ~ a \dot{u} \tau \hat{\omega} \pi \lambda \epsilon i ̂ \nu$ є̇ $\pi \epsilon ́ \tau \rho \in \psi \epsilon$


 каi Ká入aïs Bopéov, Кá $\sigma \tau \omega \rho$ каi Подvঠєúкךऽ





 'I $\pi \pi a ́ \sigma o v, " А \delta \mu \eta \tau о \varsigma ~ Ф є ́ \rho \eta \tau о я, ~ " А к а \sigma т о я ~ П є \lambda i ́ o v, ~$


 $\Delta \iota o v u ́ \sigma o v, ~ ' E \rho \gamma i ̂ \nu o s ~ \Pi о \sigma є \iota \delta \hat{\omega \nu o s, ~ П є р \iota к \lambda u ́ \mu \epsilon \nu о s ~}$



${ }^{1} \phi \omega \nu \hat{\eta} \epsilon \nu$ ER : $\phi \omega \nu \hat{\eta} \mathrm{A}$. ${ }^{2}$ 'A $\gamma \nu$ iov Aegius: à ${ }^{2} \mathrm{p}$ lov A.


${ }^{5}$ Kaıvéws Kópwขos Aegius: Kópovos Kaıvéws Clavier, Hercher.
 ' $1 \pi \pi a \lambda \kappa$ ' $\mu$ ou Diodorus Siculus, iv. 67. 7.

7 'A八єктриóvos Homer, Il. xvii. 602, with the Scholiast: 'Hдєктриóvos Diodorus Siculus, iv. 67. 7.

[^31]
## THE LIBRARY, I. ix. i6

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. ${ }^{1}$ 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, danghter 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.
${ }^{2}$ For lists of the Argonauts, see Pindar, Pyth. iv. 171 sqq.; Apollonius Rhodius, Aroon. i. 20 sqq.; Orphica, Argonautica, 119 sqq.; Valerius Flaccus, Argon. i. 352 sqq.; Hyginus, Fab. 14.

## APOLLODORUS












 $\kappa \rho и ́ \psi a \sigma a ~ \Theta o ́ a \nu \tau a . ~ \pi \rho о \sigma \sigma \chi o ́ \nu \tau \epsilon s ~ o v ̊ \nu ~ т о ́ т \epsilon ~ \gamma v-~$








$$
\begin{aligned}
& { }^{1} \text { I }{ }^{\alpha} \lambda \mu \in \nu o s \text { Homer, Il. ii. } 512 \text { : }{ }_{\alpha} \lambda \mu \in \nu=s \text { A. }
\end{aligned}
$$

[^32]
## THE LIBRARY, I. ix. i6-18

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. ${ }^{1}$ 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 Lemmian 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. ${ }^{2}$ 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.
${ }^{2}$ 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 Flaceus, Argon. ii. 634 sqq., iii. 1 sqq.; Hyginus, Fab. 16.

## APOLLODORUS


 $\sigma \nu \nu \epsilon \chi \hat{\omega} \varsigma \pi о \lambda \epsilon \mu о u ́ \mu \epsilon \nu \circ \iota) \mu a ́ \chi \eta \nu$ тท̂ऽ $\nu v \kappa т o ̀ \varsigma ~ \sigma v \nu a ́-$




 $\pi \rho o \sigma i \sigma \chi o v \sigma \iota \nu$.
'ЕутаиิӨa סє̀ 'Нраклє́а каі Поди́фпиоу катє́-



 є́ $\delta \dot{\imath} \omega \kappa \epsilon \nu,{ }^{1} \dot{v} \pi \grave{o} \lambda \eta \sigma \tau \hat{\omega} \nu$ ä $\gamma \epsilon \sigma \theta a \iota \nu о \mu i \zeta \omega \nu$. каì $\delta \eta \lambda о \hat{\imath}$

 Mvoía ктíaas тó $\lambda \iota \nu$ Kíov ${ }^{2} \epsilon$ єßaбí $\lambda \epsilon v \sigma \epsilon \nu$, ' $\mathrm{H} \rho a-$




 ${ }^{2}{ }^{2} \delta \delta \hbar \omega \kappa \epsilon \nu$ Zenobius, Cent. vi. 21, Hercher, Wagner : $\overline{\delta \delta} \omega \xi \epsilon \omega$ EA. $\quad{ }^{2}$ кion E: кion A.

${ }^{1}$ 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. Sce Apollonius Rhodius, Argon. i. 1057-1077. Compare Orphica, Argonautica, 571 sqq.; Valerius Flaccus, Argon. iii. 332 sqq.
100

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 ; ${ }^{1}$ and after the burial they sailed away and touched at Mysia. ${ }^{2}$

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. ${ }^{3}$ 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; ${ }^{4}$ 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
${ }^{2}$ Compare Apollonius Rhodius, Argon. i. 1172 sqq.; Valerius Flaccus, Argon. iii. 481 sqq.
${ }^{3}$ 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 ou him thrice by name, and that the echo answered thrice (Antoninus Liberalis, l.c.).
${ }^{4}$ Compare Apollonius Rhodins, Argon. i. 1321 sqq., 1345 sqq.

## APOLLODORUS

тou $\beta$ ápos. $\Delta \eta \mu a ́ \rho a \tau o s ~ \delta \grave{\epsilon}$ aủtòv єis Kó入ðous



 $<\nu u ̛ \mu \phi \eta \varsigma>{ }^{1} \mathrm{~B} \imath \theta \nu \nu i ́ \delta o s . ~ \gamma \epsilon \nu \nu a i ̂ o s ~ \delta \grave{\epsilon} \omega ̀ \nu$ ov̉tos тoùs


 $\pi \rho о є \kappa а \lambda \epsilon i ̂ \tau o .{ }^{2}$ Подuбєи́к $\eta$ s ठє̀ ن́ $\pi о \sigma \chi o ́ \mu \epsilon \nu о \varsigma \pi v$ -





 $\tau \grave{\alpha} \varsigma$ ő $\psi \in \iota \varsigma ~ \pi \epsilon \pi \eta \rho \omega \mu \epsilon ́ \nu o s . ~ \tau o \hat{u} \tau o \nu$ oi $\mu \epsilon ̀ \nu$ ' 'A $\gamma \eta$ ク́-
${ }^{1} \nu \dot{\prime} \mu \phi \eta s$ added by Hereher, comparing Scholiast on Plato, Laws, vii. p. 796 A. $\quad{ }^{2} \pi \rho о є к а \lambda є і ̆ т о ~ F a b e r: ~ \pi \rho о \sigma є к а л є і т о ~ A . ~$

[^33]
## THE LIBRARY, $\mathrm{I}_{\mathrm{a}} \mathbf{1 x} \mathbf{x}$ Ig-21

his weight. Nevertheless Demaratus has recorded that Hercules sailed to Colchis; for Dionysius even affirms that he was the leader of the Argonauts. ${ }^{1}$

From Mysia they departed to the land of the Bebryces, which was ruled by King Amycus, son of Poseidon and a Bithynian nymph. ${ }^{2}$ Being a doughty man he compelled the strangers that landed 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 theirarms 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. ${ }^{3}$ 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).
${ }^{3}$ 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. Nauck ${ }^{2}$, 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.

## APOLLODORUS

 $\pi \eta \rho \omega \theta \hat{\eta} \nu a i ́ ~ \phi a \sigma \iota \nu$ av̇тòv oi $\mu \epsilon ̀ \nu$ víò $\theta \epsilon \omega ิ \nu$, öт









 ßov入ouévoıs ס̀̀ тoîs 'A




 каì Ká入ä̈s, övтєs ттєрштоí, $\sigma \pi a \sigma a ́ \mu \epsilon \nu о \iota ~ \tau a ̀ ~ \xi i \phi \eta$
 тє $\theta$ עávaı ímò $\tau \hat{\omega} \nu$ Bopéov taídwע, тoîs dè Bopéov
 $\lambda \alpha ́ \beta \omega \sigma \iota$. $\delta \iota \omega \kappa о \mu \epsilon ́ \nu \omega \nu$ ठ $̀ \tau \hat{\omega} \nu \dot{a} \rho \pi v \iota \omega \hat{\nu} \dot{\eta} \mu \grave{\epsilon} \nu \kappa \alpha \tau \grave{a}$








[^34]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) ${ }^{3}$ fled by the Propontis till she came to the Echinadian Islands, which are now called Strophades after her ;
${ }^{1}$ So Apollonius Rhodius (Argon. ii. 237, 240) and Hyginus (Fab. 19).
${ }^{2}$ See below, iii. 15.3 note.
${ }^{3}$ Hesiod (Theog. 267) calls her Ocypete.

## APOLLODORUS

 $\gamma \epsilon \nu о \mu \epsilon ́ \nu \eta \kappa a \tau a ̀ ~ \tau \eta ̀ \nu ~ \eta ’ \iota o ́ v a ~ \dot{v} \pi o ̀ ~ \kappa a \mu a ́ \tau o v \pi i ́ \pi \tau \epsilon \iota ~ \sigma \grave{v} \nu$


 $\mu \eta \kappa \epsilon ́ \tau \iota a ̀ \delta \iota \kappa \eta$ ŋे $\sigma a$.

 $\pi \lambda \eta \gamma a ́ \delta \omega \nu$ ن́ $\pi \epsilon \in \theta \epsilon \tau о \pi \epsilon \tau \rho \hat{\omega} \nu \tau \hat{\omega} \nu \kappa \alpha \tau a ̀ \quad \theta a ́ \lambda a \sigma \sigma a \nu$.




 $\epsilon i \pi \epsilon \nu$ oủv aủzoîৎ à $\phi \epsilon \hat{\imath} \nu a \iota \pi \epsilon \lambda \epsilon \iota a ́ \delta a$ $\delta \iota a ̀ ~ \tau \hat{\omega} \nu \pi \epsilon \tau-$

 ßıá̧єбӨaı. таи̂та àкоv́ $\alpha \nu \tau \epsilon s$ à $\nu \eta \eta_{\gamma о \nu \tau о, ~ к а i ̀ ~}^{\omega} s$

 oư $\hat{a}$ 人̆ $\dot{\eta}$ бú $\mu \pi \tau \omega \sigma \iota \varsigma ~ \tau \hat{\omega} \nu \pi \epsilon \tau \rho \hat{\omega} \nu \dot{a} \pi \epsilon \theta \epsilon \in \rho \iota \sigma \epsilon \nu .{ }^{4}$
 $\epsilon i \rho \epsilon \sigma i a s ~ \epsilon ̇ \nu \tau o ́ \nu o v,{ }^{5} \sigma v \lambda \lambda a \beta o \mu \epsilon ́ \nu \eta s$ " $\mathrm{H} \rho a \varsigma, \delta \iota \eta ̂ \lambda \theta o \nu$,
> ${ }^{1}$ и́ $\pi \grave{\epsilon} \rho$ Bekker : $\dot{j} \pi^{\prime}$ EA : à $\pi^{\prime}$ Clavier, Hercher.
> ${ }^{2} \delta_{i \epsilon \lambda} \theta \epsilon i \nu \mathrm{E}: ~{ }_{\epsilon} \lambda \theta \epsilon \bar{i} \nu \mathrm{~A}$.
> ${ }^{3}$ à $\pi о \lambda \lambda \nu \mu \epsilon ́ \nu \eta \nu$ EA, Wagner: à $\pi о \lambda o \mu \epsilon ́ \nu \eta \nu$ Heyne, Westermann, Müller, Bekker, Hercher.
> ${ }^{4} \dot{\alpha} \pi \epsilon \theta \epsilon \dot{\epsilon} \rho \iota \sigma \epsilon \nu \mathrm{~A}: \dot{\alpha} \pi \epsilon \in \theta \rho \iota \xi \in \nu \mathrm{E}: \dot{\alpha} \pi \epsilon \in \theta \rho \iota \sigma \epsilon \nu$ Wagner.
> ${ }^{5}$ èvtóvou A : củtờvou E , Wagner.

${ }^{1}$ Compare Apollonius Rhodius, Argon. ii. 284-298, who says that previously the islands were called the Floating Isles (Plotai).
${ }^{2}$ The Clashing Rocks are the islands which the Greeks 106
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 (Cyaneae). 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 sqq., 549-610; Orphica, Argonautica, 683-714; Valerius Flaccus, Argon. iv. 561-i02; Hyginus, Fab. 19. According to the author of the Orphica the bird which the Argonauts, or rather Athena, let fly between the Clashing Rocks was not a dove but a heron ( $\bar{\epsilon} p \omega \delta i o f s$ ). The heron was specially associated with Athena. See D'Arcy Wentworth Thompson, Glossary of Greek Birds, p. 58.

## APOLLODORUS

$\tau \grave{a}$ äк $\rho a \tau \hat{\omega} \nu \dot{a} \phi \lambda a ́ \sigma \tau \omega \nu \tau \hat{\eta} \varsigma \nu \epsilon \omega \varsigma^{1} \pi \epsilon \rho \iota \kappa о \pi \epsilon i ́ \sigma \eta \varsigma$.

 $\pi a \nu \tau \epsilon \lambda \hat{\omega} \varsigma$.












 $\sigma \tau o v$, oì $\chi a \lambda \kappa o v ̂ \varsigma ~ \mu \epsilon ̀ \nu, ~ \epsilon i ̂ \chi o \nu ~ \pi o ́ \delta a s, ~ \pi \imath ̂ \rho ~ \delta \epsilon ̀ ~ \epsilon ̇ \kappa ~$




${ }^{1} \nu \in \omega \dot{s} \mathrm{E}: \nu \eta{ }^{2} \mathrm{~A}$ A.



[^35]I 08

## 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. ${ }^{1}$ There died Idmon the seer of a wound inflicted by a boar; ${ }^{2}$ 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. ${ }^{4}$ 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. ${ }^{5}$ While Jason puzzled how he could yoke the bulls,
${ }^{3}$ Compare Apollonins 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.
${ }^{4}$ As to Jason in Colchis, and his winning of the Golden Fleece, see A pollonius 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.; Tragi. corum Graecorum Fragmenta, ed. A. Nanck ${ }^{2}$, pp. 204 sqg.
${ }^{5}$ Compare Apollonius Rhodius, Argon. iii. 401 sqq., 1176 $s q q$.

## APOLLODORUS














 à $\nu a \delta v ́ \epsilon \sigma \theta a \iota ~ \epsilon ่ \pi r^{\prime}$ av̉тòv $\kappa \alpha \theta \omega \pi \lambda \iota \sigma \mu \epsilon ́ \nu o u s, ~ o \hat{v} \varsigma^{2}$
 $\mu \epsilon ́ \sigma o \nu ~ \lambda i ́ \theta o u s ~ a ̈ \pi o \theta \epsilon \nu$, öтaע סє̀ vimè $\rho$ тoútov $\mu a ́-$ $\chi \omega \nu \tau a \iota \pi \rho o ̀ s ~ a ̉ \lambda \lambda \eta \imath^{\prime} \lambda o v s, ~ \tau o ́ \tau \epsilon ~ к т \epsilon i \nu \epsilon \iota \nu ~ a u ̉ \tau o u ́ s . ~$









|  | . фардanors A. | A. |
| :---: | :---: | :---: |
|  |  |  |
|  |  | $\chi^{\prime} \nu \omega \nu$ EA. |

${ }^{1}$ As to the yoking of the brazen-footed bulls, compare Pindar, Pyth. iv. 224 (399) sqq.; Apollonius Rhodius, Argon.

## THE LIBRARY, I. ix. 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 yoke 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. ${ }^{1}$ On hearing that, Jason anointed himself with the drug, ${ }^{2}$ 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.
${ }^{2}$ Apollonius Rhodius, Argon. iii. 1246 sqq.
${ }^{3}$ Ibid. 1278 sqq. ${ }^{4}$ Ibid. 1320-1398.

## APOLLODORUS


 є́ $\mu \pi \lambda \epsilon$ е́ovтas. $\phi \theta a ́ \sigma a \sigma a ~ \delta \grave{e ̀ ~ M \eta ́ \delta є \iota a ~ \tau o ̀ \nu ~ ' I a ́ \sigma o v a ~}$
 бра́коута катакоьцібаба тоîs фариа́коьs $\mu є \tau \grave{a}$

 тos. oi ס̀̀ $\nu u \kappa \tau o ̀ s ~ \mu \epsilon \tau a ̀ ~ \tau o u ́ \tau \omega \nu ~ a ̉ \nu \eta ́ \chi ~ Ө \eta \sigma a \nu . ~$


 $\mu \epsilon \lambda i ́ \sigma a \sigma a \kappa a \tau \grave{a} \tau о \hat{v} \beta u \theta o \hat{v}$ ค’ímтєı. $\quad \sigma \nu \nu a \theta \rho o i \zeta \omega \nu$






 є่ாо८ои̂ขто.



${ }^{1} \sigma \chi \iota \sigma \theta \epsilon \in \nu \tau \epsilon s \mathrm{ER}$, Wagner: $\sigma \chi \in \theta^{\prime} \nu \tau \epsilon s \mathrm{~A}: \delta \iota a \sigma \chi \in \theta \in \in \nu \tau \epsilon s$ Heyne, Westermann, Müller: $\delta \iota \alpha \chi \in \theta \in ́ \nu \tau \epsilon s$ Bekker: $\delta \iota a \chi \nu \theta \in \epsilon \nu \tau \epsilon s$ Hercher.
${ }_{1}$ Apollonius Rhodius, Argon. iv. 123-182.
${ }^{2}$ Here Apollodorus departs from the version of Apollonins Rhodius, according to whom Apsyrtus, left behind by Jason and Merlea, pursued them with a band of Colehians, and, overtaking them, was treacheronsly 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 feece, 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. ${ }^{1}$ She was attended, too, by her brother Apsyrtus. ${ }^{2}$ 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.

## APOLLODORUS

є́ $\mu \beta a ́ \lambda \lambda \epsilon \iota \pi \lambda a ́ \nu \eta \nu$. каі̀ av̉т $\hat{\nu} \nu$ тàs 'A $\psi \nu \rho \tau i ́ \delta a s$






 каӨaípoдтаı.
25 т $̀ \nu$ є̇vavtíay $\mu 0 \hat{v} \sigma a \nu \mu \epsilon \lambda \omega \delta \hat{\omega} \nu$ тoùs 'A $\rho$ govaútas



Мєтà $\delta \grave{\epsilon}$ тàs $\sum є \iota \rho \hat{\eta} \nu a \varsigma ~ \tau \grave{\eta े \nu ~ \nu a v ̂ ̀ \nu ~ X a ́ p u ß \delta ı \varsigma ~}$







${ }^{1}$ tà $\boldsymbol{a}$ Heyne: fí EA.
${ }^{2}{ }^{2} \iota \gamma \dot{\prime} \omega \nu$ Scaliger : $\lambda_{\imath} \beta^{\prime} \omega \nu$ EA.

${ }^{4}$ aiain ERR$^{a} C$ : Aiala Heyne, Westermann, Müller, Bekker, Hercher.
${ }^{5}$ Boûs EA : bobas Wagner.
${ }^{1}$ Compare Apollonius Rhodius, Argon. iv. 576-591 ; Orphica, Argonautica, 1160 sqq.
${ }^{2}$ 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 bloord. Similar rites of purification

## THE LIBRARY, 1. 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. ${ }^{1}$ 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. ${ }^{2}$
$\Gamma$ And as they sailed past the Sirens, ${ }^{3}$ 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 Lilybaeum.

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, 12701297; Hyginus, Fab. 14.
${ }^{4}$ Compare Apollonius Rhodius, Argon. iv. 922 sqq. These Wandering Rocks are supposed to be the Lipari islands, two of which are still active volcanoes.
${ }^{5}$ Compare Apollonius Rhodius, Argon. iv. 964-979, according to whom the kine of the Sun were milk-white, with golden horns.
${ }^{6}$ About the Argonauts among the Phaeacians, see Apollonius Rhodius, Argon. iv. 982 sqq.; Orphica, Argonautica, 1298-1354; Hyginus, Fab. 23.

## APOLLODORUS










 vav̂тal $\mu \epsilon \tau \grave{a} \tau \hat{\eta} \varsigma \mathrm{M} \eta \delta \epsilon i ́ a s$ à $\nu \eta{ }^{\prime} \chi \theta \eta \sigma a \nu$.




 $\sigma \theta \epsilon ́ \nu \tau \epsilon \varsigma{ }^{\prime} \mathrm{A} \nu a ́ \phi \eta \nu \epsilon \in \kappa a ́ \lambda \epsilon \sigma a \nu$. í $\delta \rho v \sigma a ́ \mu \epsilon \nu o \iota ~ \delta є ̀ ~ \beta \omega \mu o ̀ \nu$,





${ }^{1}$ Kєpavióos Tzetzes, Schol. on Lycophron, 175: кєрки-

${ }^{3}$ Meגavifous Apollonius Rhodins, Argon. iv. 1707: $\mu$ evortiov A.
${ }^{4}$ A participle like $\kappa \alpha \tau a \pi \lambda a \gamma^{\epsilon} \nu \tau \epsilon s$ seems wanted. Compare ii. 5. 1 .
${ }^{5}$ aì $\lambda$ ńtov Apollonius Rhodius, Argon. iv. 1716: aỉalov A.
${ }^{1}$ Compare Apollonius Rhodius, Argon. iv. 1106 sqq.; Orphica, Argonautica, 1327 sqq.
${ }^{2}$ Compare Apollonius Rhodius, Argon. iv. 1111-1169; Orphica, Argonautica, 1342 sqq.
${ }^{3}$ Compare Apollonius Rhodius, Argon. iv. 1206 sqq.
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## 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. ${ }^{1}$ However, Arete, wife of Alcinous, anticipated matters by marrying Medea to Jason; ${ }^{2}$ hence the Colchians settled down among the Phaeacians ${ }^{3}$ 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. ${ }^{4}$
${ }^{4}$ 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 (aio $\quad$ pois $\epsilon \notin \pi \epsilon \sigma \sigma \iota \nu)$. 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 Argonats 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.

## APOLLODORUS














 $\pi \alpha \nu \tau o ̀ s ~ i \chi \chi \hat{\omega} \rho o s a u ̛ \tau o ̀ \nu ~ a ̉ \pi o \theta a \nu \epsilon i ̂ \nu . ~ \tau \iota \nu \epsilon ̀ s ~ \delta e ̀ ~ a u ̉ \tau o ̀ \nu ~$
 $\tau \tilde{\eta} \sigma a \iota$ 入é $\gamma o v \sigma \iota$.




$\quad{ }^{1}$ т́́ $\rho \mu \alpha$ Faber, Heyne, Bekker, Hercher, Wagner: $\delta \in ́ \rho \mu \alpha$ A,
Zenobius, Cent. v. 85, Westermann, Müller.

[^36]
## THE LIBRARY, I. ix. 26

Putting to sea from there, they were hindered from touching at Crete by Talos. ${ }^{1}$ 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. ${ }^{2}$ 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 gusbed out. This incident seems to have been narrated by Sophocles in one of his plays (Scholiast on Apollonins 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.
${ }^{2}$ 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.

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$\hat{\eta} \lambda \theta o \nu, \tau o ̀ \nu \pi a ́ \nu \tau a \pi \lambda o v ̂ \nu$ év $\tau \epsilon ́ \tau \tau a \rho \sigma \iota \mu \eta \sigma i ̀ \tau \epsilon \lambda \epsilon \iota \omega ́-$ $\sigma a \nu \tau \epsilon$.


 áठє $\hat{\omega} \varsigma ~ \tau о \hat{v}$ тavpєíov $\sigma \pi a \sigma a ́ \mu \epsilon \nu o s$ aí $\mu a \tau o s{ }^{1}$ à $\pi \epsilon ́-$
 $\nu \eta ́ \pi \iota o \nu$ àmo入ımov̂бa maîठa Прó $\mu a \chi o \nu ~ \dot{~} a u \tau \grave{\eta} \nu$
 $\pi a i ̂ \delta a ~ a ̀ \epsilon \epsilon \kappa \tau \epsilon \iota \nu \epsilon \nu$. ó סє̀ ’Iáб $\omega \nu \kappa \alpha \tau \epsilon \lambda \theta \grave{\omega} \nu$ тò $\mu \epsilon ̀ \nu$

 $\tau \hat{\omega} \nu$ ả $\rho \iota \sigma \tau \epsilon ́ \omega \nu \pi \lambda \epsilon \cup ́ \sigma a \varsigma ~ a ̀ \nu \epsilon ́ \theta \eta \kappa \epsilon \tau \grave{\eta} \nu \nu a \hat{\nu} \nu$ Побєє-

 $\lambda \epsilon \iota a$ то̂ Mí $\lambda i ́ o v ~ \pi a \rho \epsilon \lambda \theta o \hat{v} \sigma a ~ \pi \epsilon i ́ \theta \epsilon \iota ~ т a ̀ s ~ \theta v \gamma a-~$
廿ท̂бa!, ठıà фар $\mu$ а́к $\omega \nu$ aùтò̀ є่ $\pi a \gamma \gamma \epsilon \lambda \lambda о \mu \epsilon ́ \nu \eta$ $\pi о \iota \eta ́ \sigma \epsilon \iota \nu$ עє́ov• каi тov̂ $\pi \iota \sigma \tau \epsilon \hat{v} \sigma a \iota \quad \chi a ́ \rho \iota \nu ~ к р \iota o ̀ \nu . ~$

 $\kappa \alpha \theta \in ́ \psi o v \sigma \iota \nu$. "Акабтоs ${ }^{3} \delta \grave{\epsilon} \mu \epsilon \tau \grave{\alpha} \tau \hat{\omega} \nu \tau \grave{\eta} \nu$ ' $\mathrm{I} \omega \lambda \kappa \grave{\nu} \nu$
${ }^{1} \tau a v \rho \in i o v ~ \sigma \pi a \sigma \alpha ́ \mu \in \nu o s ~ a i l \mu a \tau o s ~ E: ~ \tau a u ́ \rho o v ~ a i ̣ \mu \alpha ~ \sigma \pi \alpha \sigma \alpha ́ \mu \epsilon \nu о s ~ A . ~$
${ }^{2} \pi \in \lambda i a q \mathrm{E}: \pi \in \lambda\{a \nu \mathrm{~A}$.
$3{ }^{2}$ Aca $\sigma \tau o s$ Aegius: ¿ $\delta \rho a \sigma \tau o s$ EA.
${ }^{1}$ Compare Diodorus Sicnlus, 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).
${ }^{2}$ Her name was Perimede, according to Apollodorus (i. 9. 16). Diodorus Siculus ealls her Amphinome, and says that she stabbed herself after cursing Pelias (iv. 50. 1).

## 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 died. ${ }^{1}$ 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
${ }^{3}$ Compare Diodorus Siculus, iv. 50. 1.
${ }^{4}$ 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

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 $\delta \iota \epsilon \tau \epsilon ́ \lambda o v \nu \epsilon \dot{v} \tau v \chi o \hat{v} \nu \tau \epsilon \varsigma, a \hat{v} \theta_{\iota \varsigma} \delta_{\epsilon} \tau \tau 0 \hat{v} \tau \hat{\eta} \varsigma \mathrm{~K} o \rho i ́ \nu \theta o v$














${ }^{2}$ фарид́коıs ER: фа́рмакоу A.
${ }^{3} \kappa \alpha \tau \epsilon \phi \lambda \epsilon \in \chi \theta \eta \mathrm{E}: \kappa а \tau \alpha \phi \lambda \epsilon \in \gamma \in \mathrm{~A}$.
${ }^{4} \pi \tau \eta \nu \hat{\omega} \nu \mathrm{EC}$. Some MSS. read $\pi \tau \eta \nu \partial \nu$.

the epie 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 suecess 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. (Aceording to Ovid, Metamorph, vii. 251294, 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

## THE LIBRARY, I. ix. 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. ${ }^{1}$ 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. ${ }^{2}$ 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, sce Appendix, "The Renewal of Youth."
${ }^{1}$ 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.
${ }^{2}$ 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 danghter.

## APOLLODORUS

 $\sigma \tau \eta \quad \sigma \alpha \nu \tau \epsilon \varsigma \kappa a \tau \epsilon \tau \rho a \nu \mu a ́ \tau \iota \sigma a \nu$.

 $\ddot{v} \sigma \tau \epsilon \rho \circ \nu \Theta \eta \sigma \epsilon \hat{\imath}$ фvخَàs $\epsilon$ ' $\xi$ ' $\mathrm{A} \theta \eta \nu \hat{\omega} \nu \mu \epsilon \tau \grave{a} \tau o \hat{v} \pi a \iota \delta o ̀ s$




 $\tau \hat{\eta} \varsigma \beta a \sigma \iota \lambda \epsilon i ́ a \varsigma ~ \epsilon ̇ \sigma \tau \epsilon \rho \eta \mu \epsilon ́ \nu o \nu, \kappa \tau \epsilon i ́ \nu a \sigma a$ тои̂тоע т̣̂̂ $\pi а \tau \rho \grave{\imath} \tau \eta ̀ \nu \beta a \sigma \iota \lambda \epsilon i ́ a \nu$ àтокатє́ $\sigma \tau \eta \sigma \epsilon \nu$.
${ }^{1}$ 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.
${ }^{2}$ 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, Thescus, 12 ; Diodorus Siculns, iv. 55. 4-6 ; Pausanias, ii. 3. 8 ; Scholiast on Homer, Il. xi. 741; Eustathins, Comment. on Dionysius Perieg. 1017 ; Ovid, Metamorph. vii. 406-424. According to Ovid,

## THE LIBRARY, I. ix. 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. ${ }^{2}$ But he conquered many barbarians and called the whole country under him Media, ${ }^{3}$ 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. ${ }^{4}$
the poison which Medea made use of to take off Theseus was aconite.
${ }^{3}$ 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; Hyginus, Fab. 27.

4 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 Aeetes 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.

BOOK II

## B












 áф' є́ $a v \tau o \hat{v}$ тウ̀ $\nu \quad \Pi \epsilon \lambda о \pi o ́ \nu \nu \eta \sigma o \nu ~ ' A \pi i ́ a \nu, ~ \dot{v} \pi \grave{o}$




${ }^{1} \lambda \epsilon ́ \gamma \omega \mu \epsilon \nu$ Aegius: $\lambda \epsilon \in \gamma o \mu \epsilon \nu$ A.
${ }^{2}$ Meגías Tzetzes, Schol. on Lycophron, 177, Scholiast on Plato, T'imaeus, p. 22 a : $\mu \in \lambda i ́ \sigma \sigma \eta s$ A.
${ }^{3}$ Tท入oסírns Tzetzes, Schol. on Lycophron, 177, Scholiast on Plato, Timaeus, p. 22 A : Є̇к rîs Laoठiкns Heyne (in the text). " òva $\alpha^{\prime} \sigma a s$ Bekker, Wagner (misprint).

[^37]
## 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.
${ }^{2}$ 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. 'Aría.

## APOLLODORUS

$\phi \eta \sigma \iota$, каì $\Pi \epsilon \lambda a \sigma \gamma o ́ s, ~ a ̉ \phi ’ ~ o v ̉ ~ к \lambda \eta \theta \eta \eta \nu a \iota ~ \tau о u ̀ s ~ \tau \grave{\eta} \nu$






 $\lambda a \beta \epsilon \nu$.









 тоѝs aitious iтоктєívas.




 omitter by Hercher and Wagner, following Heyne.
$2{ }^{2}$ Ia $\sigma o s$ Aegins: Ioos A.
${ }^{1}$ See below, iii. 8. 1 .
2 Compare S'choliast on Euripides, Orestes, 932 ; Hyginus, Fab. 145.
${ }^{3}$ 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 verum mythicarum Latini, I 30

## THE LIBRARY, II. i. r-3

Acnsilaus, 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 carry 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, 18).
${ }^{4}$ Compare Dionysius, quoted by the Scholiast on Earipides, Phoeniss. 1116, who says merely that Argus was clad in a hide and had eyes all over his body.
${ }^{5}$ As to the monster Echidna, half woman, half snake, see Hesiod, Theog. 295 sqq.
${ }^{6}$ Compare Pausanias, ii. 16. 1; Scholiast on Euripides, Orestes, 932.
${ }^{7}$ 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. $14 \overline{5}$.

## APOLLODORUS







 $\pi а \rho a ̀ ~ \Delta i o ̀ s ~ \tau \grave{\eta \nu}$ ßои̂̀ фúлака aủтท̂s катє́ $\sigma \tau \eta \sigma \epsilon \nu$
 $\sigma \tau о \rho o s ~ \lambda \epsilon ́ \gamma \epsilon \iota, ' А \sigma \kappa \lambda \eta \pi \iota \iota ́ \delta \eta s$ סє̀ ’Ivá $\chi o v$, Kє́ $\rho \kappa \omega \psi^{3}$


 $\nu a i ́ \omega \nu \quad \dot{v} \pi \eta \hat{\eta} \rho \chi \epsilon \nu \quad \alpha ̈ \lambda \sigma \epsilon \iota$. $\Delta i o ̀ s ~ \delta \grave{\epsilon} \quad \epsilon ่ \pi \iota \tau a ́ \xi a \nu \tau o \varsigma$












[^38][^39]
## THE LIBRARY, II. I. 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 cow ${ }^{1}$ 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. ${ }^{5}$ 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. ${ }^{7}$ And having gone away to Scythia 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.
${ }^{2}$ The passage of Pherecydes is quoted by the Scholiast on Euripides, Phoenissae, 1116.
${ }^{3}$ So Aeschylus, Prometheus, 305.
${ }^{4}$ Compare Scholiast on Aeschylus, Prometheus, 561 ; Scholiast on Homer, Il. ii. 103. ${ }^{5}$ That is, slayer of Argus.
${ }^{6}$ For the wanderings of Io, goaded by the gadtly, see Aeschylus, Suppl. 540 sqq., Prometheus, 786 (805) sqq.; Ovid Metamorph. i. 724 sqq.

Bosporos, "Cow's strait" or "Ox-ford."

## APOLLODORUS







 $\gamma \grave{a} \rho$ є́ $\mu \eta \nu$ v́єто <öт $\iota{ }^{2} \dot{\eta}>{ }^{3} \tau о \hat{v} \mathrm{~B} v \beta \lambda^{\prime} \omega \nu \beta a \sigma \iota \lambda \epsilon \in \omega \varsigma$ $<\gamma u \nu \grave{\eta}>{ }^{4}$ є́т $\epsilon \theta \dot{\eta} \nu \epsilon \iota$ тò̀ vióv) каì тò̀ " $\mathrm{E} \pi a \phi o \nu$ єv́-


 $\kappa а і$ т $\eta \nu$ ' $\mathrm{I} \dot{\omega}{ }^{3} \mathrm{I} \sigma \iota \nu$ ó $\mu о i \omega \varsigma$ т $\rho о \sigma \eta \gamma о ́ \rho є v \sigma \alpha \nu$.

 Мє́ $\varnothing ф \iota \nu$ то́ $\lambda \iota \nu$, каі тєкขоî $\theta$ иүатє́ра Мıßú $\nu$,









${ }^{3} \dot{\eta}$ a conjecture of Heyne's. ${ }^{4} \gamma v \nu \eta$ inserted by Aegius.
5 'A ${ }^{\prime}{ }^{\iota \nu}{ }^{\circ} \eta \nu$ A, Scholiast on Homer, Il. i. 42 (eiting the Second Book of Apollodorus): 'A $\gamma \chi$ tppó $\eta$ Scholiast on Plato, Timaeus, p. 25 в: 'Aхı $\rho \grave{\eta}$ Tzetzes, Chiliades, vii. 353, and Schol. on Lycophron, 583.

[^40]
## THE LIBRARY, Il. I. 3-4

she came to Egypt, where she recovered her original form and gave birth to a son Epaphus beside the river Nile. ${ }^{1}$ 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 ; ${ }^{2}$ 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, ${ }^{3}$ and Io likewise they called by the name of Isis. ${ }^{4}$

Reigning over theEgyptians 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. ${ }^{5}$ Libya had by Poseidontwin sons, Agenor and Belus. ${ }^{6}$ 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. ${ }^{7}$ 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.
${ }^{3}$ For the identification of Demeter with Isis, see Herodotus, ii. 59, 156 ; Diodorus Siculus, i. 13. 5, i. 25. 1, i. 96. 5.

- 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.
${ }^{5}$ Compare Tzetzes, Schol. on Lycophron, 894.
${ }^{6}$ Compare J. Tzetzes, Chiliades, vii. 349 sq.
${ }^{7}$ See below, iii. l.


## APOLLODORUS




 $\pi o ́ \delta \omega \nu^{3}, \chi \chi^{\prime} \rho a \nu<\dot{a} \phi{ }^{\prime} \dot{\epsilon} a v \tau o \hat{u}>{ }^{4} \dot{\omega} \nu o ́ \mu a \sigma \epsilon \nu$ Aí $\gamma v \pi-$


 à $\rho \chi \hat{\eta} s^{5}$ vi $\sigma \tau \epsilon \rho \circ \nu, \Delta a \nu a o ̀ s ~ \tau o u ̀ s ~ A i \gamma v ́ \pi t o v ~ \pi a i ̂ \delta a s ~$








${ }_{2}^{1} \kappa \alpha \tau \nLeftarrow \kappa \iota \sigma \in \nu \mathrm{R}: \kappa а \tau \omega ́ \kappa \eta \sigma \in \nu \mathrm{~A}$.
${ }^{2}$ катабтрєұ́́ $\mu \in \nu o s$ Seholiast on Homer, Il. i. 42, Scholiast on Plato, Timaeus, p. 25 в : катабкача́ $\mu$ ноя A.
${ }^{3} \mu \in \lambda a \mu \pi \delta \delta \delta \omega \nu$ R, Scholiast on Homer, Il. i. 42, Scholiast on Plato, Timaeus, p. 25 в, Zenobius, Cent. ii. $6: \mu^{\epsilon} \nu \lambda \propto \mu \pi \alpha \delta \omega \nu$ A.
${ }^{4}$ à $\phi^{\prime}$ ' $\dot{a} u \tau o \hat{v}$ added by Aegius from the Scholiasts on Homer and Plato, ll.cc.
${ }^{5} \pi \epsilon \rho i \tau \hat{\eta} s \grave{\alpha} \rho \chi \hat{\eta} s$ omitted by Heyne and Bekker. Compare
 $\pi \epsilon \rho l \tau \hat{\eta} s \dot{\alpha} \rho \chi \hat{\eta} s$.
${ }^{6} \pi \rho \sigma \sigma \sigma \chi \dot{\omega} \nu$ Scholiast on Homer, Il. i. 42 : $\pi \rho \sigma \sigma \alpha \dot{\gamma} \omega \nu$ A.
${ }^{7}$ 入ıvঠias R : $\lambda v \delta$ ías A.
${ }^{8}{ }^{2} \epsilon \lambda \alpha \alpha^{\prime} \nu \omega \rho$ Heyne; compare Pausanias ii. 16. 1, ii. 19. 3, sq. : $\pi \epsilon \lambda \alpha ́ \nu \omega \rho$ A: $\hat{e} \lambda \lambda \alpha \dot{\alpha} \omega \omega \rho$ Scholiast on Homer, II. i. 42.
 $\Delta a \nu \alpha o \dot{s} \dot{\omega} \nu \delta \mu a \sigma \epsilon \nu$. These words are cited in the present connexiun by the Seholiast 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, ${ }^{1}$ 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

[^41]
## APOLLODORUS















 $\sigma \tau \rho a \nu \mu \epsilon \grave{\nu}$ oưv $\tau \grave{\eta} \nu \pi \rho \epsilon \sigma \beta v \tau \epsilon ́ \rho a \nu$ є́ $\xi \in \hat{\imath} \lambda o \nu \Lambda v \gamma \kappa \epsilon \hat{\imath}$








1"Hoas Heyne, comparing Pausanias, ii. 15, 5: 'A $\theta \eta \nu a ̂ s ~ A . ~$

 * $\lambda a \chi \in \nu$. These words are rightly omitted by Hercher and Wagner, following Heyne: they are bracketed by C. Müller, but retained by Westermann and Bekker.
${ }^{1}$ Compare Pausanias, ii. 15. 5.
${ }^{2}$ Compare Euripides, Phoenissae, 187 sqq.; Lucian, Dial. Marin. vi.; Philostratus, Imagines, i. 8 ; Scholiast on Homer,

## THE LIBRARY, II. I. 4-5

waterless, because Poseidon had dried up even the springs out of anger at Inachus for testifying that the land belonged to Hera, ${ }^{1}$ 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. ${ }^{3}$ 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 ; Pansanias, ij. 37. 1 and 4 ; Hyginus, l.c.
${ }^{3}$ 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.

## APOLLODORUS



 $\kappa \mu \eta \nu \omega \rho$ ' $\mathrm{I} \pi \pi о \mu$ '́סov $\sigma a \nu$, ' $\mathrm{I} \pi \pi o ́ \theta o o s ~ Г o ́ p \gamma \eta \nu, ~ \mathrm{E} \dot{-}$

 $\grave{\epsilon} \xi \dot{a} \mu a \delta \rho v a ́ \delta \omega \nu \nu \nu \mu \phi \hat{\omega} \nu$, ai $\mu \grave{e} \nu$ 'A $\tau \lambda a \nu \tau \epsilon i \neq \rho, ~ a i$








 $\tau \hat{\omega} \nu \grave{\epsilon} \kappa ~ \Pi o \lambda \nu \xi o v ̂ s ~ \nu \eta i ́ \delta o s ~ \nu u ́ \mu \phi \eta \varsigma^{\cdot} \hat{\eta} \sigma \alpha \nu$ ठ̀̀ oi $\mu \epsilon ̀ \nu$








${ }^{1}$ 'I $\pi \pi o \delta \alpha ́ \mu \epsilon \iota a \nu$. This name has already occurred two lines higher up; hence Heyne conjectured клєo $\delta \dot{\mu} \mu \in \iota a \nu$ or \$ı入odápelav, comparing Pausanias, iv. 30. 2 (where the better reading seems to be Фu入oঠá $\mu \in i a)$. Wagner conjectured 'I $\pi \pi$ öó $\eta \nu$, comparing Hyginus, Fub. 170.

${ }^{3}$ фа́ $\rho \tau \iota \nu \mathrm{R}: \phi \alpha{ }^{\prime} \rho \tau \eta \nu \mathrm{A}: \phi a \imath a \rho \in ́ \tau \eta \nu$ Hercher. Heyne conjectured $\Phi \alpha{ }^{\rho} \rho \eta \nu$.
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

## APOLLODORUS






 бє̀ є̇кK Kıдoûs.
 є’ $\gamma \chi є \iota \rho i ́ \delta \iota a ~ \delta i ́ \delta \omega \sigma \iota ~ \tau а i ̂ s ~ \theta v \gamma а \tau \rho a ́ \sigma \iota \nu . ~ a i ~ \delta \grave{~} \kappa о \iota \mu \omega$ $\mu \epsilon ́ \nu o u s ~ \tau o u ̀ s ~ \nu u \mu \phi$ íous à $\pi \epsilon \in \kappa \tau \epsilon \iota \nu a \nu \pi \lambda \grave{\eta} \nu$ ' $\Upsilon \pi \epsilon \rho \mu \nu \eta$ '-
 т $̀ \nu \quad \phi \nu \lambda a ́ \xi a \nu \tau a$. ठıò каӨєíp $\xi a \varsigma ~ a u ̉ \tau \grave{\eta} \nu \quad \Delta a \nu a o ̀ s$







 $\pi \lambda \iota o \nu$. ои̂тоs $\mu а к \rho о ́ \beta \iota o s ~ \gamma є \nu o ́ \mu \epsilon \nu о \varsigma, ~ \pi \lambda \epsilon ́ \omega \nu ~ т \grave{\eta} \nu$

 (omitting $\epsilon i \sigma t$ ) Hercher: $\grave{\kappa \tau \grave{\omega} \text { MSS., Aegius, Commelinus, }}$ Gale, Heyne (in text), Bekker : †ókт $\dot{\omega}$ Wagner.
 bius, Cent. ii. 6, where, however, we should rather read $\epsilon_{\epsilon} \kappa \lambda \eta \rho \omega^{\prime} \sigma \alpha \nu \tau o$ instead of $\epsilon \kappa \wedge \eta \rho \dot{\omega} \sigma \alpha \sigma o$; for the middle voice of $\kappa \lambda \eta \rho \frac{\hat{\nu}}{\nu}$ cannot be used in the sense of "allotting."

[^42]
## THE LIBRARY, II. I. 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 Lynceus because he had respected her virginity: ${ }^{1}$ 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 ${ }^{2}$ 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 Lynceus; and bestowed his other daughters on the victors in an athletic contest. ${ }^{3}$

Anymone had a son Nauplius by Poseidon. ${ }^{4}$ This Nauplius lived to a great age, and sailing the sea he used by beacon lights to lure to death such as he fell
(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.
${ }^{3}$ 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.
${ }^{4}$ Compare Strabo, viii. 6. 2, p. 368 ; Pausanias, ii. 38. 2, iv. 35.2 .

## APOLLODORUS





 Оїака Navoıцє́боขта.





 є่ $\pi о \lambda \epsilon ́ \mu о \nu \nu$, каi $\pi о \lambda \epsilon \mu о \hat{\nu} \nu \tau \epsilon \varsigma ~ \epsilon \dot{v} \rho о \nu \dot{a} \sigma \pi i \delta a \varsigma \pi \rho \hat{\omega}-$






 144
in with. ${ }^{1}$ 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, ${ }^{2}$ 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 ${ }^{3}$ 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, ${ }^{4}$ 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, ${ }^{5}$ but the tragic poets call her Stheneboea. ${ }^{6}$ His father-in-law restored him to his own land with an
${ }^{1}$ See below, Epitome, vi. 7-11.
${ }^{2}$ 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.
${ }^{3}$ With this and what follows compare Pausanias ii. 16. 2, ii. 25. 7.
${ }^{4}$ 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.
${ }^{5}$ Homer, Il. vi. 160.
${ }^{6}$ See below, ii. 3. 1, iii. 9. 1. Euripides called her Stheneboea (Eustathius, on Homer, Il. vi. 158, p 632).

## APOLLODORUS








 $\Delta \iota o \nu v ́ \sigma o v ~ \tau \epsilon \lambda \epsilon \tau \grave{a} \varsigma$ ov кат $\delta \delta \in ́ \chi о \nu \tau о, \dot{\omega} \varsigma \delta \epsilon ̀$ 'Aкоv-




${ }^{1}$ кal $\tau \grave{\eta} \nu \Pi \epsilon \lambda o \pi \delta \partial \nu \eta \sigma o \nu$ omitted by Hercher and Wagner. We should perhaps read каi $\tau \grave{\eta} \nu<\lambda о \iota \pi \grave{\eta} \nu>\Pi \in \lambda о \pi \delta \partial \nu \eta \sigma o \nu$.
${ }^{1}$ Compare Bacchylides, Epinic. x. 7t sq.; Pausanias, ii. 25.8 ; Strabo, viii. 6. 8, p. 371.
${ }^{2}$ 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 Alcxandria, Strom. vii.
 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 onc 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. As 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
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 conpare a somewhat similar form of temporary insanity to which the women of the wild Jakun tribe in the Nalay Peninsula are said to be liable. "A curions complaint was made to the Penghulu of Piang-gn, 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, wherenpon 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).

## APOLLODORUS

 $\lambda a ́ \mu \pi o v s ~ \delta e ̀ ~ o ́ ~ ' A \mu v \theta a ́ o \nu o s ~ к а i ~ E i ̉ \delta o \mu \epsilon ́ \nu \eta s ~ \tau \eta ̂ s ~$
 каӨарн $\hat{\omega} \nu$ Өє $\rho a \pi \epsilon i ́ a \nu ~ \pi \rho \hat{\omega} \tau о \varsigma ~ \epsilon \dot{u} \rho \eta \kappa \omega ́ s, ~ \dot{v} \pi \iota \sigma \chi \nu \epsilon i ̂ \tau a \iota$







 $\mu \iota \sigma \theta o u ̀ s ~ o ́ ~ \Pi \rho o i ̂ \tau o s ~ \epsilon ́ \delta ́ i ́ \delta o v . ~ o ́ ~ \delta e ̀ ~ v i \pi \epsilon ́ \sigma \chi \epsilon \tau o ~ \theta \epsilon \rho a-~$








 каӨар $\hat{\omega} \nu$ б $\sigma \phi \rho о \nu \eta ̂ \sigma a \iota ~ \sigma v \nu \epsilon ́ \beta \eta$. каì таúтая $\mu \epsilon ̀ \nu ~$






[^43]
## THE LIBRARY, II. i. 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,

[^44]
## APOLLODORUS




 $\pi \rho о \sigma \epsilon \pi \epsilon ́ \mu \psi а \tau о ~ \lambda o ́ \gamma o v s . ~ \Pi \rho o i ̂ t o s ~ \delta e ̀ ~ \pi \iota \sigma \tau \epsilon v ́ \sigma a s ~$









 $\mu a \iota \rho a \nu \tau a u ́ \tau \eta \nu{ }^{5}$ т $\rho a \not \emptyset \eta ิ \nu a \iota \mu \epsilon ̀ \nu ~ i ́ \pi o ̀ ~ ' А \mu \iota \sigma \omega \delta a ́ \rho o v, ~$ $\kappa а \theta a ́ \pi \epsilon \rho ~ є і ̈ \rho \eta к є ~ к а і ~ " О \mu \eta \rho о s, ~ \gamma є \nu \nu \eta \theta \hat{\eta} \nu а \iota ~ \delta є ̀ ~ \epsilon ̇ \kappa$


${ }^{1} \pi \rho \circ \sigma \pi \epsilon ́ \mu \pi \epsilon \mathrm{Faber}: \pi \rho о \pi \epsilon ́ \mu \pi \epsilon \iota \mathrm{~A}$.
${ }^{2}$ коцlбat Wagner (comparing Zenobius, Cent. ii. 87): кодібєเข A, Heyne, Müller: коці́єı Westermann, Bekker, Hercher.
${ }^{3}$ avarvò̀s Hercher, Wagner (comparing Zenobius, Cent. ii. 87) : é $\pi$ r $\gamma \nu o$ òs A.
 transpose this sentence so as to make it follow immediately the words mo入入oîs oúk $\epsilon \dot{u} \alpha \dot{\lambda} \omega \tau$ above, omitting the following $\epsilon \bar{l} \chi \in \delta \dot{\epsilon}$. The sentence would then run: $\bar{\eta} \nu \gamma \dot{\alpha} \rho$ o $\dot{u}$

 improves the sense and is confirmed by Zenobius, Cent. ii. 87.
${ }^{5}$ kail $\tau \grave{\eta} \nu$ Xímaıpa $\nu \tau a u ́ \tau \eta \nu$ omitted by Hercher and Wagner, following Heyne.

## THE LIBRARY, II. m. in-2

came to Proetus and was purified. ${ }^{1}$ And Stheneboea fell in love with him, ${ }^{2}$ 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
${ }^{1}$ 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.
${ }^{2}$ In the following story of Bellerophon, our author follows Homer, Il. vi. $155 s q q$. (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 Apollolorus) ; 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 Graccorum Fragmenta, ed. A. Nauck ${ }^{2}$, 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.
${ }^{3}$ Homer, Il. xvi. 328 sq. ${ }^{+}$Hesiod, Theog. 319 sq.

## APOLLODORUS



















 Hercher. But for the aorist $\mu a \chi \in \epsilon \theta \hat{\eta} v a x$ see Pausanias, v . 4. 9, $\mu \mathrm{a} \chi \epsilon \sigma \theta \hat{\eta} \nu a t$; Plutareh, De solertia animalium, 15, $\mu \boldsymbol{\alpha} \boldsymbol{\epsilon}$ $\sigma \theta$ é $\nu \tau \alpha$; and on sueh forms of the aorist in later Greek, see Lobeck, Phrynichus, pp. 731 sq. ; W. (木. Rutherford, The. Nєu, Phrynichus, pp. 191 sqq.
${ }^{3}{ }^{2} \gamma \omega \nu i \sigma a \sigma \theta a \iota$ Ra$^{a} B T$, Zenobius, Cent. ii. 87: à $\gamma \omega \nu i \zeta \epsilon \sigma \theta a \varepsilon$ LN, Heyne, Westermann, Müller, Bekker, Hercher.
 Gale, Westermann, Wagner (comparing Zenobius, Cent.


 Cent. ii. 87). ${ }^{6} \delta$ п́vétos E.
${ }^{7} \gamma \epsilon \nu \epsilon \sigma \theta a \iota$ EA, Zenobius, Cent. i. 41, Scholiast on Homer, Il. xiv. 319: $\gamma \in \nu \dot{\eta} \sigma \epsilon \sigma \theta a t$ Hercher. Perhaps we should read $\boldsymbol{\gamma} \in \nu \dot{\varphi} \sigma \theta a a$ \& $\nu$.

${ }^{9} \delta_{\text {è }} \delta$ E, Zenobius, Cent. i. 41, Scholiast on Homer, Il. xiv. 319 : oủ̀ A .
his winged steed Pegasus, offspring of Medusa and Poseidon, and soaring on high shot down the Chimera from the height. ${ }^{1}$ 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, ${ }^{2}$ and dying bequeathed to him the kingdom.

- IV. 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. ${ }^{3}$ Fearing that, Acrisius built a brazen chamber
${ }^{1}$ 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.
${ }^{2}$ Anticlia, according to the Scholiast on Pindar, Olymp. xiii 59 (82) ; Casandra, according to the Scholiast on Homer, Il. vi. 155.
${ }^{3}$ 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 (ll.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. Nauck ${ }^{2}$, pp. 143 sqq., 168 sqq., 453 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. i. pp. 38 $s q q ., 115 s q q$.


## APOLLODORUS

$\sigma \kappa \epsilon \cup a ́ \sigma a \varsigma ~ \chi a ́ \lambda \kappa \epsilon о \nu ~ \tau \eta ̀ \nu ~ \Delta a \nu a ́ \eta \nu ~ \epsilon ̇ ф \rho о и ́ \rho \epsilon \iota . ~ \tau а и ́ т \eta \nu ~$


 ópoфท̂s єis тoùs $\Delta a \nu a ́ \eta s ~ \epsilon i \sigma \rho v \epsilon i s ~ к o ́ \lambda \pi т o v s ~ \sigma v \nu-~$
 aù $\hat{\eta} \varsigma ~ \gamma є \gamma \epsilon \nu \nu \eta \mu \epsilon ́ \nu o \nu ~ \Pi \epsilon \rho \sigma \epsilon ́ a, ~ \mu \grave{\eta} \pi \iota \sigma \tau \epsilon v ́ \sigma a \varsigma ~ \dot{v} \pi \grave{o}$









 $\dot{\alpha} \nu \tau \epsilon \rho \epsilon \hat{\iota} \nu,{ }^{2} \pi a \rho a ̀ ~ \mu \epsilon ̀ \nu \tau \hat{\omega} \nu \lambda o \iota \pi \hat{\omega} \nu \eta{ }_{\eta}{ }^{\prime} \tau \eta \sigma \epsilon \nu$ " $\pi \pi \pi o v \varsigma$,


 Фо́ркои тарауívєтаı ${ }^{3}$ өvүатє́ $\rho a \varsigma$, 'Едv̀̀ каі Пєфр $\bar{\delta} \dot{\omega}^{4}$ каi $\Delta \epsilon \iota \nu \omega \cdot \hat{\eta} \sigma a \nu ~ \delta \grave{\epsilon} a \tilde{v} \tau a \iota \mathrm{~K} \eta \tau o \hat{s} \tau \epsilon$



[^45][^46]
## THE LIBRARY, II. iv. i-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 danghter 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
${ }^{2}$ That is, between Acrisius and Proetus. See above, ii. 2. l.
${ }^{3}$ 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.
${ }^{4}$ 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 ${ }^{2}$, pp. 83 sq.

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 кขрєєv́баs ó Пєрбєús, ís àm
 $\phi \epsilon ́ \rho o v \sigma a \nu$. av̂tą $\delta \grave{\epsilon}$ ai vúpфą $\pi \tau \eta \nu a ̀ ~ \epsilon i \chi \chi \nu$

 Пєрбє́ $\omega{ }^{\text {s. }}$

Пầ $\delta \grave{\epsilon} \mu \epsilon \tau a ́ \phi \rho \epsilon \nu о \nu$ єî $\chi \epsilon<\kappa \alpha ́ \rho a>\delta \epsilon \iota \nu о \imath ̂ o ~ \pi \epsilon \lambda \omega ́ \rho o v$ $<$ Горүov̂s>, ả $\mu \phi i$ סé $\mu \iota \nu$ кißıбıs $\theta$ ө́є.


 ó óvта каì тò $\partial$ ó $\phi \theta a \lambda \mu o ̀ \nu ~ a u ̀ \tau a i ̂ s, ~ к а i ~ \pi a \rho a \gamma \epsilon \nu o ́-~$

 $\sigma \phi \nu \rho \circ \hat{\imath} \varsigma \pi \rho о \sigma \eta \eta_{\rho} \mu \sigma \sigma \epsilon$, $\tau \grave{\eta} \nu \delta \grave{\epsilon} \kappa v \nu \hat{\eta} \nu \tau \hat{\eta} \kappa \epsilon \phi a \lambda \hat{\eta}$






 Sè ai Гoрүóvєs кєфа入às $\mu \epsilon ̀ v ~ \pi \epsilon \rho \iota \epsilon \sigma \pi \epsilon \iota \rho a \mu \epsilon ́ \nu a s$
 $\kappa а i ̀ ~ \chi \epsilon i ̂ \rho a s ~ \chi a \lambda \kappa a ̂ s, ~ к а i ~ \pi \tau \epsilon ́ \rho v \gamma а s ~ \chi \rho v \sigma a ̂ s, ~ \delta i ’ ~ \omega ̀ \nu ~$


[^47]
## 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 cauglit 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

[^48]
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 $\mathrm{K} \eta \phi \epsilon u ́ s, \epsilon \hat{v} \rho \epsilon$ т̀̀ $\nu$ тоúzov $\theta v \gamma a \tau \epsilon ́ \rho a$ ' $\mathrm{A} \nu \delta \rho о \mu \epsilon ́ \delta a \nu$

 $\kappa a ́ \lambda \lambda o v \varsigma, \kappa \alpha i \quad \pi a \sigma \hat{\omega} \nu$ єìvaı к кєí $\sigma \sigma \omega \nu \eta v ้ \chi \eta \sigma \epsilon \nu^{\bullet}$








${ }^{1}$ àva $\downarrow \tau \hat{\alpha} \sigma \alpha \iota \mathrm{A}: ~ \grave{\alpha} \nu \alpha \pi \tau a ̂ \sigma \alpha \iota ~ W a g n e r, ~ c o m p a r i n g ~ Z e n o b i u s, ~$ Cent. i. 41.

[^49]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, ${ }^{1}$ 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. ${ }^{7}$ 万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. ${ }^{3}$ 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. Nauck ${ }^{2}$, pp. 157 sqq., 392 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, i. 78 sqq.

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 $\sigma \nu \nu \epsilon \pi \iota \beta \frac{\square \lambda \epsilon v o ́ v \tau \omega \nu}{} a \cup ̇ \tau o ̀ \nu ~ \epsilon ̇ \lambda i ́ \theta \omega \sigma \epsilon \pi a \rho a \chi \rho \hat{\eta} \mu a$. тараүєขó $\mu є \nu о$ о $\delta$ є̀ єis $\sum є ́ \rho \iota ф о \nu, ~ к а і ~ к а т а \lambda а \beta \grave{\omega \nu}$ $\pi \rho о \sigma \pi \epsilon \phi \epsilon v \gamma v i ̂ a \nu{ }^{2}$ тоîs $\beta \omega \mu$ îs $\mu \epsilon \tau \grave{a}$ то̂ $\Delta i ́ \kappa \tau v o s$


 Гop








 крєӨ $\eta$ рає.



 Westermann, Muiller, Bekker, Hercher.
${ }^{2} \pi \rho о \sigma \pi \epsilon \phi \epsilon v \gamma \dot{a}$ à Tzetzes, Schol. on Lycophron, 838 : $\pi \rho u-$


${ }^{5}$ тои̃то $\mu a \theta \dot{\omega} \nu$ кбो. These words, absent in the MSS., are restored by W'agner from Zenobius, Cent. i. 41. r 60
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 thie altars on account of the violence of Polydectes; so he entcred 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, ${ }^{1}$
${ }^{1}$ That is, the oracle which declared that he would be killed by the son of Danae. See above, ii, 4. l.

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 є́ $\pi \grave{\imath}$ то̀ 'Акрıбíov тóóa $\beta a \lambda \grave{\omega} \nu \quad \pi а \rho а \chi р \hat{\eta \mu a}$









 'Ел入áסa П'́ $\rho \sigma \eta \varsigma$, ò̀ $\pi a \rho \grave{a} \mathrm{~K} \eta \phi \in \hat{\imath}$ катє́ $\lambda \iota \pi \epsilon \nu$




${ }^{1}$ Teurauliou E, Tzetzes, Schol. on Lycophron, 838 (compare Dionysius Halicarnasensis, Antiquit. Rom. i. 28. 3), Hercher, Wagner: тєuтapla A, Westermann: Teutaulou, Heyne, Mitler, Bekker.
${ }^{2}$ Napıб⿱alav LA, Tzetzes, Šchol. on Lycophron, 838, Zenobius, Cfnt. i. 41 : $\Lambda a p t \sigma a i \omega \nu ~ R a, ~ B e k k e r, ~ H e r c h e r, ~$ Wigner.
${ }^{3}$ סıatıévtos E, Zenobins, Cent. i. 41 : סatetévtos A.


 ii. 4. 6, p. 170, note.


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. ${ }^{1}$ 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. ${ }^{6}$
${ }^{1}$ Compare Pausanias, ii. 16. 2.
${ }^{2}$ 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.
"As to this exchange of kiugdoms, compare Pausanias. ii. 16. 3 .
${ }^{4}$ As to the fortification or foundation of Mycenae by Perseus, see Pansanias, ii. 15. 4, ii. 16. 3.
${ }^{5}$ 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 bom to Perseus in Mycenae, except that he calls one of them Aelius instead of Heleus; the latter mentions only four sons, Alcaeus, Sthenehs, Mestor, and Electryon.
© See below, iii, 10. 3.

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 Еứpŋs.






${ }^{1}$ ミrparoßá $\tau \eta \nu$ added by Aegius from Tzetzes, Schol. on Lycophron, 932 ; compare Scholiast on Pindar, Olymp. vii. 28 (49).
${ }_{2}$ филóvouov RRab, Tzetzes, Schol. on Lycophron, 932 : фıлоро́ $\mu$ оу $C$.
${ }^{3}$ Mı́́éas Pindar, Ol. vii. 29 (53), Heyne, Westermann, Miiller, Bekker, Hercher, Wagner: M $\eta \delta \epsilon i a s$ A, Tzetzes, Schol. on Lycophron, 932, where Müller, the editor, reads Mistas in the toxt "auctoritate Apollodori", but adds that " Nostri Codd. consentiunt iu $\mu \eta \delta \epsilon i ́ a s . "$

[^50]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 danghter 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. 2 See below, ii. 4. 7.
${ }^{3}$ Thus Electryon marricd his niece, the daughter of his brother Alcatens (see above, ii. 4.5). Similarly Butes is said to have married the daughter of his brother Erechtheus (iii. 15. 1), and Phincus is reported to have been betrothed to the daughter of his brother Cephens (ii. 4. 3). Taken together, these traditions perhaps point to a custom of marriage with a niece, the daughter of a brother.
${ }^{4}$ According to another account, the mother of Alcmena was a daughter of Pelops (Euripides, Heraclidae, 210 sq.), her name being varionsly given as Lysidice (Scholiast on Pindar, Olymp. vii. 27 (49); Plutarch, Theseus, 6) and Eurydice (Diodorus Siculus, iv. 9. 1).
${ }^{5}$ Compare Scholiast on Pindar, Olymp. vii. .r. (49).

## APOLLODORUS










 Тафíw ${ }^{4}$ oi $\Pi \tau \epsilon \rho \epsilon \lambda a ́ o v ~ \pi a i ̂ \delta \epsilon \varsigma ~ \epsilon ̀ \lambda \theta o ́ v \tau \epsilon \varsigma ~ \tau \grave{\eta} \nu$


1 'Aлкиóvך Wagner (comparing Diodorus Siculns, iv, 12. 7):

${ }^{3}$ Eì $\overline{\text { eivias }}$ EA, Wagner : Eìdelivial Heyne, Westermam, Miller, Bekker, Hercher.
${ }^{+}$Taфi $\omega$ H Heyne: Taфiou MSS., Westermann, Miller, Bekker, Hercher, Wagner.
 $\mu \eta \tau \rho o \pi \alpha \dot{\alpha} \tau \rho!$ A. As Heyne saw, the words are probably a gloss which has crept into the text. Wagner does not bracket them.
${ }^{6}$ пnponé́xovtos Tzetzes, Schol. on Lycophron, 932: mpooéरoytes A.
${ }^{1}$ According to other accounts, her name was Antibia (Scholiast on Homer, Il. xix. l19) or Archippe (J. Tzetzes, Chiliades, ii. 172, 192).
${ }^{2}$ Compare Homer, Il. xix. 95-133, where (v. 119) the Ilithyias, the goldesses of childbirth, are also spoken of in the plural. According to Ovid (Metamorph. ix. 292 sqq.), the goddess of childbirth (Lncina, the Roman equivalent of Ilithyia) delayed the birth of Hercules by sitting at the door of the room with erossed 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 phace. Compare Pansanias, 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 matemal grandfather, ${ }^{4}$ 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 wifc, 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 T'aboo and the Perils of the Soul, pp. 294 sqq.
${ }^{3}$ 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 danghter of Mestor. Sec above, ii. 4.5. Thus Mestor was not the maternal grandfather, but the great-great-grandfather of the sons of Pterelaus. Who the maternal

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 T $\eta \lambda \in \beta$ óas סıє






[^51][^52]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' dcath, Electryon purposed to make war on the Teleboans, but first he committed the kingdom to Amphitryon along with his daughter Alcmena, 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

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 $\nu \hat{\omega} \nu \kappa a i$ т $\eta \mathrm{s}$ Típuv $\theta$ os aùtòs катє́ $\sigma \chi \epsilon \cdot \tau \grave{\eta} \nu \delta \dot{\epsilon}$


＇А $\mu \phi \iota \tau \rho u ́ \omega \nu$ סє̀ $\sigma \grave{v} \nu$＇$А \lambda \kappa \mu \eta ́ \nu \eta$ каi $\Lambda \iota \kappa v \mu \nu i ́ \omega$






 $\tau \hat{\eta} \varsigma \dot{a} \lambda \omega \dot{\omega} \pi \epsilon \kappa о \varsigma ~ \dot{\alpha} \pi a \lambda \lambda a^{\prime} \xi \eta$ ．${ }^{\prime} \phi \theta \epsilon \iota \rho \epsilon \gamma \grave{a} \rho \tau \grave{\eta} \nu^{4} \mathrm{~K} a \delta-$





${ }^{1}$ Míósal lekker，Hercher：Mi $\delta \epsilon \alpha \nu$ Heyne，Westermann， Niiller：$\mu \dot{\eta} \delta \in \iota a \nu$ A．Both forms，Mi $\delta \in i a$ and Mi $\delta \in a$ ，are reeognized by Strabo（viii：6．11，p．373）and Stephanus Byzantius（s．v．M $(\delta \epsilon i a$ ），but Strabo preferred the form Mi $\delta \in a$ for the eity in Argolis，and the form Mifeca for the similarly named eity in Boeotia．In the manuscripts of Pausauias the name is reported to oceur in the forms Mi $\delta \in i a, ~ M i \delta \epsilon \alpha$,
 and M $\eta \boldsymbol{\delta} \in i \alpha a$ appear to be the best attested．See Pausanias， ii． 16.2 ，ii． 25.9 ，vi． 20.7 ，viii． 27 ． 1 ，with the eritical commentaries of Schubart and Walz，of Hitzig and Bliimner． The editors of l＇ausanias do not consistently adopt any one of these forms．For example，the latest editor（ F ．Spiro） adopts the form Mı $\delta \in i \alpha$ in one passage（ii．16．2），Mń $\delta \in a$ in a sceond（ii．25．9），Mı $\delta \in ⿱ ㇒ 日 勺 十 a$ in a third（vi．20．7），and Mífia in a fourth（viii．27．1）．
${ }^{2}$ aüt $\hat{\text { Wagner，following Eberhard and eomparing }}$ scholiast on Homer，Il．xiv．223：Hesiort，Shield of Her－
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 Alcmena and Licymmius to Thebes and was purified by Creon ${ }^{1}$ and gave his sister Perimede to Licymnius. And as Alcmena 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. ${ }^{2}$ 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
${ }^{1}$ That is, for the killing of Electryon. Compare Hesiod, Shield of Hercules, 79 sqq.; Tzetzes, Schol. on Lycophron, 932 ; Euripides, Hercules Furens, 16 sq.

2 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.
 (who refers to Apollodorus as his authority) ; Ovid, Metamorph. vii. 762 sqG. By an easy application of the rationalistic instrument, which cuts so many mythological knots, the late Greek writer Palaephatus (De İncredib. 8) converted the ferocious animal into a gentleman ( $\kappa 0 \lambda \partial s$ кả $\alpha a \theta \delta s$ ) named Fox, of a truculent disposition and predatory habits, who proverl a thorn in the flesh to the Thebans, until Cephalus rid them of the nuisance by knocking him on the head.

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 Өŋ́ßas Zєús, ठıà $\nu \cup к т o ̀ s ~ \epsilon ̀ \lambda \theta \grave{\omega \nu \nu ~ к а і ~ т \grave{\eta} \nu ~ \mu i ́ a \nu ~}$


 Vatican Epitome (E) reals as follows: $\tau \grave{\nu} \nu \mu^{\prime} a \nu \nu \dot{\prime} \kappa \tau \alpha \pi \epsilon \nu \tau \alpha-$

 night fivefold or threefold, according to some, who on that aceount 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 l'aticana, 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 ly 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 conld 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

[^55]${ }^{2}$ Compare Tzetzes, Schol. on Lycophron, 932. For the similar story of Nisus and his daughter Megara, see below, iii. 15. 8.
${ }^{3}$ 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, 255 sq. For the expedition of Amphitryon against the Teleboans or Taphians, see alsoStrabo, x. 2. 20 ; Pansmias, i. 37. 6; Plautus, Amphitryo, 183-256.

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 $\pi \epsilon \rho \grave{1}^{1} \mathrm{~T} \eta \lambda \epsilon \beta о \hat{\omega} \nu \delta \iota \eta \gamma \eta \prime \sigma a \tau \sigma$ ．＇А $\mu \phi \iota \rho v{ }^{\prime} \omega \nu \delta \dot{\epsilon} \pi \alpha \rho a-$



 $\tau \grave{\eta} \nu \quad \gamma \in \nu o \mu \epsilon ́ \nu \eta \nu$ тô̂ $\Delta i o ̀ s ~ \sigma \nu \nu o v \sigma i ́ a \nu$ ．＇A $\lambda \kappa \mu \eta \eta_{\nu} \eta$ ठє̀







 $\hat{\eta} \nu$ т $\omega \nu \pi а i ́ \delta \omega \nu$ є́кєívov，то⿱亠乂

 $\epsilon \mathfrak{\epsilon} \xi$ aù $\tau 0 \hat{v} \gamma є \gamma \epsilon ́ \nu \nu \eta \tau a \iota$ ．



$2 \pi \in \rho l$ (compend.) E, l3ekker, Hercher : $\pi a \rho \alpha$ A.
${ }^{2}{ }_{\delta \in R}: \mu \in \nu \mathrm{A}$.
${ }^{1}$ For the deception of Alemena by Zeus and the birth of Hercules and Iphicles，see Hesiod，Shíield of Hercules，27－56； biodorus Siculus，is． 9 ；Scholiast on Homer，Il．xiv．323， ant Od．xi．266；Tzetzes，Schol．on Lycophron，33；Hy＊ ginus，fab．29．The story was the subject of plays by Sophocles and Kuripides which have perished（Tragicorum Graccorum Fragmenta，ed．A．Nauck ${ }^{2}$ ，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．），

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with Alcmena ${ }^{1}$ and related what had happened concerming 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 Alcmena 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 Seholiasts on Homer (Il. xiv. 323 ; Od. xi. 266) ; and it is likely that Apollodorus here follows him, for he refers to Phcrecydes a few lines below.
${ }^{2}$ 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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 $\kappa \alpha \tau a ́ \rho \xi a \nu \tau \alpha,{ }^{1} \dot{a} \theta \hat{\varphi} о \nu$ єivaı, каì ойт $\omega \varsigma \dot{a} \pi \epsilon \lambda v ́ \theta \eta .{ }^{2}$


 $\nu \epsilon \gamma \kappa \epsilon \nu$. $\grave{\eta} \nu$ ठ̀̀ каі̀ $\theta \epsilon \omega \rho \eta \theta \epsilon i s ~ \phi а \nu \epsilon \rho o ̀ s{ }^{3}$ öт८ $\Delta i o ̀ s$









 Westermann, Miiller. This king's name is variously reported by the ancients in the forms @é $\sigma \pi t o s$ and @é $\sigma x i o s$. In favour of the form $\Theta \epsilon \sigma \pi t o s$, see below, ji. 7. 6; Diodorus Siculus, iv. 29. 2. In favour of the form étovios, see below, ii. 4. 12, ii. 7. 8 (where ©є $\Theta$ fiov oeeurs 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 $\Theta \in \sigma \pi t o s$ for the name of a king of Thespiae, we may surnise that the true form is ©́́ $\sigma \pi$ os, and that it shond everywhere replace ©évtios in our editions of Greek anthors. There is at all events no doulst that Diodorus Siculus read the name in this form,
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lyre by Linus. ${ }^{1}$ This Linus was a brother of Orpheus; he eame to Thebes and became a Thebm, but was killed by Hercules with a blow of the lyre; for being struck by him, Hercules flew into a rage and slew him. ${ }^{2}$ 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, ${ }^{3}$ and he flashed a gleam of fire from his eyes; and he did not miss, neither with the how 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. ${ }^{4}$ Now
${ }^{1}$ As to the education of Hercules, see Theocritus, xxiv. 104 sqq., according to whom Hercules learned wrestling not from Autolyens but from Harpalycus, son of Hermes.
${ }^{2}$ Compare Diodorus Siculus, iii. 67.2 ; Pausanias, ix. 29.9; J. Tzetzes, Chiliades, ii. 213 sq.
${ }^{3}$ Four cubits and one foot, according to the exact measurement of the historian Herodorns. See J. Tretzes, Chiliades, ii. 210 sq.; id. Schol. on Lycophron, 662.
${ }^{4}$ According to another aceount, the Jion 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.

Heyne, though he armits that he harl not been consistent ("A nimo in gravioribus occupato non fui satis constans in hoc nomine") deliberately preferred @́́aтıos to @́́बтıos: "Verum tamen necesse est Thespï nomen, si quidem Thespiadae dictae sunt filicue." See his critical note on ii. 7. 8 (vol. i. p. 226).

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 $\pi \alpha ́ \sigma a \varsigma ~ є ’ \xi ~ ' Н р а к \lambda є ́ о \nu я ~ т є к \nu о т о ь \eta ́ \sigma а \sigma \theta а \iota . ~ ' Н \rho а-~$
 $\mu \epsilon ́ \nu \eta \nu, \sigma v \nu \hat{\eta} \lambda \theta \epsilon \pi$ т́́баıs. каi $\chi \epsilon \iota \rho \omega \sigma a ́ \mu \epsilon \nu о \varsigma ~ т o ̀ \nu ~$
 є̀ $\chi \rho \dot{\jmath} \sigma а т о$ ко́ри $\theta \iota$.



 $\mathrm{K} \lambda u ́ \mu \epsilon \nu o \nu ~ t o ̀ \nu ~ M ı \nu \nu \hat{\nu} \nu ~ \beta a \sigma i \lambda e ́ a ~ \lambda i ́ \theta \omega ~ \beta a \lambda \omega ̀ \nu$
 $\chi \eta \sigma \tau \hat{\varrho}{ }^{1}{ }^{1}$ Побє८$\delta \hat{\omega} \nu о s ~ \tau \epsilon \mu \epsilon ́ \nu \epsilon \iota ~ \tau \iota \tau \rho \omega ́ \sigma \kappa \epsilon \iota ~ o ́ ~ \delta \grave{\epsilon}$




 є́т $\eta$, ката̀ є̈тоя є́като̀̀ ßóas. є́ті тои̃тоу тòv

$$
{ }^{1} \mathrm{O} \gamma \chi \eta \sigma \tau \hat{\varphi} \text { Aegius: ' } \mathrm{O} \rho \chi \eta \sigma \tau \hat{\varphi} \mathrm{~A} .
$$

[^56]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. ${ }^{1}$ 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. ${ }^{3}$ 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 Ergimus 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
${ }^{2}$ 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 .
${ }^{3}$ As to Hercules and Erginus, compare Diodorus Siculus, iv. 10. 3-5̆; Pausanias, ix. 37. 2 sq. ; J. Tzetzes, Chiliades, ii. 226 sqq.

## APOLLODORUS






 $\beta \grave{\omega} \nu$ ö $\pi \lambda a \pi a \rho$ ' 'A $\theta \eta \nu a ̂ \varsigma ~ \kappa a i ~ \pi о \lambda є \mu a \rho \chi \hat{\omega} \nu$ 'Ep






 $\rho a \nu \theta v \gamma a \tau \epsilon ́ \rho a \mathrm{~K} \rho \epsilon \in \omega \nu$ ' $\mathrm{I} \phi \iota \kappa \lambda \epsilon \hat{\imath}^{3}{ }^{\prime} \delta i \delta \omega \sigma \iota \nu$, クך $\delta \eta \pi a i ̂ \delta a$




${ }^{1}$ סià $\sigma \chi o w i \omega v$ ab inepto Gracculo apposita suspicor, Heyne. The words are at least misplaced, if, as seems probable,
 as to rà $\bar{\alpha} r a \kappa a l ~ r a ̀ s ~ p i v a s . ~$
 The sense seems to require one or the other.
 i. 8.2 , ii. 4. 8 (thrice), ii. 7. 3; and compare R. Wagner, Epitomu Vaticana, pp. 98 sq .

4' 'תкалє́ais A. In Homer (1l. ii. 501), Strabo (ix. 2. 20, p. 410), and Stephanus Byzantius (s. $x$. ' $\Omega \kappa a \lambda \epsilon \in a$ ) the name oceurs in the singular, 'Лкалє́a ('תка入є́ $\eta$ Homer).

[^57]way to Thebes to demand this tribute，Hercules out－ raged 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 re－ ceived weapons from Athena and taken the com－ mand，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 Amphi－ tryon fell fighting bravely．And Hercules received from Creon his eldest daughter Megara as a prize of valour，${ }^{1}$ and by her he had three sons，Therimachus： Creontiades，and Deicoön．But Creon gave his younger daughter to Iphicles，who already had a son Iolaus by Automedusa，daughter of Alcathus．And Rhadamanthys，son of Zeus，married Alcmena 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．Accorting to Pintar（Isthm．iv． 63 sq ．）there were eight of them．Euripides speaks of three（Hercules Furens， 99.5 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 amual festival，with sacrifices and games，in honom of the children．See Pindar，Isthm． iv． 61 （104）sqq．，with the Scholiast．
${ }^{2}$ Compare Tzetzes，Schol．on Lycoplron，30，who says that Rliadamanthys fled from Crete because he had murdered his own brother．He agrees with Pausanias that the worthy couple took up their aborle at Ocaleae（or Ocalea）in Boeotia． Their tombs were khown near Haliartus，in Boeotia．See Platarch，Lysander，28．The grave of Alcmena was excavated in antiquity，during the Spartan occupation of the Cadmea． It was found to contain a small bronze bracelet，two earthen－

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 $\chi \rho v \sigma o v ̂ \nu, \pi a \rho a ̀ ~ \delta \grave{\epsilon}$ ' $\mathrm{A} \theta \eta \nu a ̂ s ~ \pi \epsilon ́ \pi \lambda o \nu$. ค́ó $\pi a \lambda o \nu \mu \epsilon ̀ \nu$ үàp aùтòs є̋ $\tau \epsilon \mu \epsilon \nu$ є̇к $\mathrm{N} \epsilon \mu \epsilon ́ a \varsigma$.



 $\phi v \gamma \grave{\eta} \nu \kappa \alpha \theta a i ́ \rho \epsilon \tau a \iota ~ \mu \epsilon ̀ \nu ~ \dot{u} \pi \grave{o}$ © $\Theta \sigma \pi i o v,{ }^{4} \pi a \rho a \gamma \epsilon \nu o ́-$ $\mu \epsilon \nu o s$ סè єís $\Delta \epsilon \lambda \phi o u ̀ s ~ \pi v \nu \theta a ́ v \epsilon \tau а \iota ~ \tau о \hat{v} ~ \theta \epsilon o \hat{v} \pi o \hat{v}$
 aủтòv $\pi \rho о \sigma \eta \gamma o ́ \rho є v \sigma \epsilon$. тò $\delta \grave{\epsilon} \pi \rho \omega \dot{\eta} \nu^{5}$ 'А $\lambda \kappa \epsilon i ́ \delta \eta \varsigma$
${ }^{3} \pi \rho о \mu a \theta \grave{\omega}$ A, Heyne, Westermann, Müller, Bekker, Hereher: $\pi \rho \sigma \sigma \mu \alpha \dot{\omega} \nu \mathrm{ER}$, Wagner.
${ }^{2}$ 'Eupútou Aegins, Commelinus, Gale, Heyne, Westermann, Müller, Bekker, Hercher: aúzồ A, Wagner.
${ }^{3}$ í七клє́ous E : í申iклои A.

* ©єбтíou Bekker, Hercher, Wagner: ©єotion EA, Heyne,

ware jars, and a bromze tablet inscribed with ancient and unknown charaeters. See Plutareh, De genio Socratis, 5 .

A different story of the marriage of Phadamanthys and Alemena was told by Pherecydes. Aceording to him, when Alcmena died at a good old age, Zeus commanded Hermes to steal her body from the coffin in which the sons of Hereules were conveying it to the grave. Hermes executed the commission, adroitly substituting a stone for the corpse in the coffin. 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 Alcmena. Neantime Hermes had earried off the real Alemena to the Islands of the Blest, where she was married to Rladamanthys. See Antoninus Liheralis, Tronsform. 3?. 'Ilsis guaint story is alluded to by Pansanias, who tells us (ix. 16. 7) that there was no tomb of Alcmena at Thebes, bemuse at her death she had been turned to stone.

Having first learned from Eurytus the art of arehery, ${ }^{1}$ Hereules received a sword from Hermes, a bow and arrows from Apollo, ${ }^{2}$ a golden breastplate from Hephaestus, and a robe from Athena; for he had himself ent 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 au̇rov̂ in the present passage (sec Critical Note), this was the version of the story here followed by Apollodorus. But it seems more likely that aùrov̂ is a scribe's mistake for E $\dot{u} \rho \dot{v} \tau o v$ than that Apollodorns should have contradicted himself flatly in two passages so near each other. The learned Tzetzes (l.c.) mentions no less than three different men-Teutarus, Eurytus, and Rhadamanthys-to whom the honour of having taught Hercules to shoot was varionsly assigned by tradition.
${ }^{2}$ 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.
${ }^{3}$ Compare Euripides, Hercules Furens, 967 sqq.; Moschns, iv. 13 sqq.; Diodorus Siculus, iv. 11. 1 sq.; Tzetzes, Schol. on Lycophron, 38 ; Nicolaus Damascenus, Frag. 20, in Fragmenta Historicorum Graecorum, ed. C. Miiller, iii. 369 ; Hyginus, Fab. 32.
${ }^{4}$ Compare Diodorus Siculus, iv. 10. 7.
${ }^{5}$ 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. In. Bekker ; Scholiast on Pindar, Olymp. vi. 68 (115)

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 oü $\tau \omega \varsigma$ ¢" $\phi \eta, \tau \hat{\omega} \nu \ddot{a} \theta \lambda \omega \nu \sigma v \nu \tau \epsilon \lambda \epsilon \sigma \theta \epsilon \in \nu \tau \omega \nu, \dot{a} \theta a ́ v a \tau o \nu$ aùtò̀ $\neq \neq \epsilon \sigma \theta a \iota$.





 $\pi а \rho a ̀ ~ a ̉ \nu \delta \rho i ~ \chi \epsilon \rho \nu \eta ́ \tau \eta ~ M o \lambda o ́ \rho \chi \omega . ~ к а і ~ \forall v ́ є \iota \nu ~ i є \rho \epsilon i ̂ o \nu ~$



${ }^{1}$ бє́ка Bekker, Mercher, Wagner: $\delta \omega ́ \delta \epsilon к а$ EA.
${ }^{2} \gamma \in \gamma \in \nu \nu \eta \mu \epsilon \in \nu 0 \nu E R^{a}: \gamma \in \gamma \in \nu \eta \mu \epsilon \in \nu o \nu \mathrm{~A}$.
${ }^{3} \tau \dot{\sigma} \tau \epsilon \dot{\omega} s$ Aegius: $\tau \hat{\varphi} \tau \epsilon \in \omega s$ A.
${ }^{1}$ For the labours of Hercules, see Sophocles, Trachiniae, 1091 sqq.; Euripides, Hercules Furens, 359 sqq., 1270 sqq.; Diodurus 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, Metcmorph. ix. 182 sqq.; Hyginus, Fab. 30.
${ }^{2}$ As to the Nemean lion, compare Hesiod, Theog. 326 sqq.; Bacchylides, Epinic. viii. 6 sqq.; Sophocles, Trachiniae, 1091 sqq.; 'Theocritus, xxv. 162 sqq.; Diodorus Siculus, iv. 11. 3 sq.; Eratosthenes, Cataster. 12; J. Tzetzes, Chiliades, 11. 232 sq.; Hyginus, F'ab. 30. According to Hesiod, the Nemean lion was begotten by Orthus, the hound of Geryon, upon the monster Echidna. Hyginns 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 Servins's note ; Martial, iv. 64. 30, ix. 43. 13 : Statius, Sylv. iii. 1. 28.
${ }^{4}$ The Greeks had two distinct words for sacrificing, aceording as the sacrifice was offered to a god or to a hero, that is, to a worshipful dead man; the former saerifice was expressed by the verb $\theta \dot{v} \epsilon \nu$, the latter by the verb $\begin{gathered} \\ \nu \quad a \gamma i \leqslant \in u \text {. }\end{gathered}$ 184

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. ${ }^{1}$
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 ; ${ }^{2}$ now that was an invulnerable beast begotten by Typhon. On his way to attack the hon he came to Cleonae and lodged at the house of a day-labourer, Molorchus ; ${ }^{3}$ and when his host would have offered a victim in sacrifice, Hercnles 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. ${ }^{4}$ And having
The verbal distinction ean hardly be preserved in English, except ly a periphrasis. For the distinction between the two, see I'ausanias, ii. 10. 1, ii. 11. 7, iii. 19. 3; and for more instances of evariscov in this sense, see Pansanias, iii. 1. S, vi. 21. 11, vii. 17. S, 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 Gratcae Megaridis, Oropiue, boeotiae, ed. (x. Dittenberger, p. 32, No. 53. For instances of the
 Plutarch, De Herodoti malignitate, 13; Ptolemaens Hephaest., Nov. Hist. iii. (Mythographi Gracci, ed. A. Westermann, p. 186); Pollnx, viii. 91; Scholiast on Euripides, Phocnissae, 274. The corresponding nouns euriat and èvariomata 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 $\epsilon^{2} \nu \tau \epsilon \epsilon \mu \nu \epsilon \nu$.
 the sacrifices offered at Amphipolis to Brasidas). Sometimes the verbs $\epsilon \nu a \gamma i \xi^{\epsilon} \epsilon \nu$ and $\epsilon^{\prime} \nu \tau \epsilon \in \mu \nu \epsilon \nu$ 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. Foncart, 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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 $\pi є є \mu \pi \omega \nu$ ки́рика Котрє́a Пє́̀отоя той＇Ндєíou

 $\kappa \alpha \theta \alpha \rho \sigma i ́ \omega \nu$ є̇кє̂̀ катఢ́кєє．



${ }^{1}<\tau \grave{\delta}>\dot{\alpha} \mu \phi \dot{\sigma} \sigma \tau o \mu o \nu$ Wagner, comparing Diodorns Siculus,
iv. 11. $38 q$. $\quad{ }^{2} \epsilon^{\ell} \nu \varphi \kappa о \delta \delta \mu \eta \sigma \epsilon \nu \mathrm{E}: \grave{a} \nu \varphi \kappa о \delta \dot{\mu} \mu \eta \sigma \epsilon \nu \mathrm{~A}$.
${ }^{3}$ Kגєwvás Hercher, Wagner (comparing Pediasmus, De
Herculis laboribuz, 1) : Mикグขas A.
${ }^{4} \kappa \alpha \tau \alpha \pi \lambda \alpha \gamma \epsilon i s \mathrm{E}:$ : каталаßウ̀ A .
лoı $\pi \partial \nu \mathrm{EA}$ ．${ }^{6} \gamma \hat{\eta} \nu \mathrm{E}: \gamma \hat{\eta} s \mathrm{~A}$ ．

[^58]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 bronght 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, ${ }^{1}$ and that he sent his commands for the labours through a herald, Copreus, ${ }^{2}$ son of Pelops the Elean. This Coprens had killed Iphitus and Hed 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. ${ }^{3}$ That creature, bred in the swamp) of Lerna, used to go forth into the plain and ravage
${ }^{3}$ Compare Luripides, 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, vi. 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 Zenolius 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.

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 $\dot{v} \pi \hat{\eta} \rho \chi \epsilon, \beta \dot{\lambda} \lambda \lambda \omega \nu \beta \epsilon \bar{\lambda} \lambda \epsilon \sigma \iota \pi \epsilon \pi v \rho \omega \mu \epsilon ́ \nu о \iota \varsigma$ ท̀ $\nu a ́ \gamma к а \sigma \epsilon \nu$



















[^59]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 Lolans, 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 be reckoned among the ten because he had not got the better of the hydra by himself, but with the help of Iolaus.
${ }^{1}$ 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.

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${ }^{2}$ ктєívovia Wagner: ктєivavта EA.

${ }^{1}$ Compare P'indar, 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 homs Hereules 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 i. (Cambridge, 1901), pp. ifio sqq. Later (ireek tradition, as we see from A pollordorus, did not place the native land of the 190

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 Grecce. 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 inseription. "Taygete dedicated (me) to Artemis." See Pindar, Olymp. iii. 29 (53) $s q$., with the Scholiast.
${ }^{3}$ As to the Erymanthian boar and the centaurs, see Sophocles, Trachiniae, 1095 sqq.; Diodorus Sieulus, iv. 12 ; J. Tretzes, 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).

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 $\gamma \epsilon \nu \eta \sigma o ́ \mu \epsilon \nu o \nu \dot{a} \theta$ ávaтov, oút $\omega \varsigma \dot{a} \pi \epsilon \in \theta a \nu \in \nu$. oi $\lambda o l-$





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Melian nymph. ${ }^{1}$ 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. ${ }^{2}$ But 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 inmortal 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

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 тך入ıкои́тоия тò $\mu \iota \kappa \rho o ̀ \nu ~ \delta \iota \epsilon ́ \phi \theta \epsilon \iota \rho \epsilon \cdot ~ т o ̀ ~ \delta \grave{\epsilon ~ \tau \eta ̂ ऽ ~ \chi є \iota \rho o ̀ s ~}$ ò $\lambda \iota \sigma \theta \hat{\eta} \sigma a \nu$ ท̉ $\lambda \theta \epsilon \nu$ є̇тi тò̀ то́ठа каі тара $\chi \rho \hat{\eta} \mu a$



 $\kappa \rho a v \gamma \hat{\eta}$ ，єis $\chi$ 七óva $\pi о \lambda \lambda \grave{\eta} \nu \pi a \rho \epsilon \iota \mu \epsilon ́ \nu o \nu ~ \epsilon і ̈ \sigma \omega \theta \eta{ }_{\eta} \sigma a \varsigma^{2}$













 emended by Wagner from the Vatican Epitome（E）．In the MSS．of Apollodorus（A）it runs as follows：$\underset{\pi}{2} a \nu \in \lambda \theta \grave{\omega} \nu$



 Фó入ov＇ $\mathrm{H} \rho \alpha \kappa \lambda \hat{\eta}$ s．
${ }^{2}$ єi $\sigma \omega \theta \dot{\eta} \sigma a s \mathrm{E}$ ：omittel in A．Compare Wagner，Epitome Vaticana，pp． 100 sq. ；and for the late form of the aorist （єiowbhoas for єioúras），sfe Veitch，Greck Verbs（Oxford， 1879），p． 715.

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hid them in a mountain. But Pholus, drawing the arrow from a corpse, wondered that so litttle a thing could kill such big fellows; howbeit, it slipped from his hand and lighting on his foot killed him on the spot. ${ }^{1}$ 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. ${ }^{2}$ 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 Plyleus to witness, Hercules made a breach in the foundations of the cattle-yard, and then, diverting the courses of the Alpheus and Penems,
${ }_{2}^{1}$ Compare Servius, on Virgil, Aen. viii. 294.
${ }^{2}$ As to Augeas and his cattle-stalls, see Theocritus, xxr. 7 sqq.; Diodorus Siculus, iv. 13. 3; Pausanias, v. 1. 9 sq.; J. Tzetzes, Chiliades, ii. 278 sqq. (who seems to follow A pollodorus) ; 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, Aen. viii. 300.

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 $\mu \iota \sigma \theta \grave{\nu} \nu \dot{\nu} \pi о \sigma \chi \epsilon ́ \sigma \theta a \iota \quad \delta \omega ́ \sigma \epsilon \iota \nu$, каі кро́עєбӨає $\pi \epsilon \rho \grave{\imath}$


 Өò̀ $\delta \dot{\omega} \sigma \epsilon \iota \nu$ aùtệ. ó $\rho \gamma \iota \sigma \theta \epsilon i \varsigma$ סє̀ Av̀ $\gamma \epsilon i ́ a s, \pi \rho \grave{\nu}$



 катє́ $\lambda a \beta \epsilon \tau$ то̂тоข $\mu \epsilon \in \lambda \lambda о \nu \tau а ~ \delta i ́ a ̉ \nu a ́ \gamma к \eta \nu ~ \mu \nu \eta \sigma \tau є u ́-~$



 à $\theta \lambda o \nu, \lambda \epsilon ́ \gamma \omega \nu$ є́ $\pi i \quad \mu \iota \sigma \theta \hat{\omega} \pi \epsilon \pi \rho a \hat{\chi} \chi \theta a \iota .{ }^{2}$

 'Аркабías $\Sigma_{\tau \cup \mu \phi а \lambda i s ~ \lambda \epsilon \gamma о \mu \epsilon ́ v \eta ~ \lambda i ́ \mu \nu \eta, ~ \pi о \lambda \lambda \hat{!}}$


[^64]${ }^{1}$ Compare Homer, Il. ii. 629, with the Scholiast ; Pansanias, v. 1. 10, v. 3.1 and 3.
${ }^{2}$ Compare Bacchylides, referred to by the Scholiast on Homer, Od. xi. 295̈; Bacchylides, ed. R. C. Jebb, p. 430 ; Diodorus Siculus, iv. 33. 1; Pausanias, vii. 18. 1; Hyginus, Fab. 33.

## THE LIBRARY, II. v. 5-6

which flowed near each other, he turned them into the yard, 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 Angeas, before the voting took place, ordered both Phyleus and Hercules to pack out of Elis. So Phyleus went to Dulichium and dwelt there, ${ }^{1}$ and Hercules repaired to Dexamenus at Olenus. ${ }^{2}$ 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 cither 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." Now at the city of Stymphalus in Areadia was the lake called Stymphalian, embosomed in a deep wood. To it countless

[^65]
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 $\theta a \lambda a ́ \sigma \sigma \eta$. каí фабı $\theta \epsilon a \sigma a ́ \mu \epsilon \nu o \nu ~ a u ̉ t o ̀ \nu ~ т о и ̆ ~$



 $\epsilon \dot{\epsilon} \pi \epsilon \iota \delta \grave{\eta} \quad \sigma \nu \lambda \lambda a \beta \epsilon i ̂ \nu{ }^{4}$ à $\xi \iota o \hat{v} \nu \tau \iota$ Mív$\omega \varsigma ~ \epsilon i \pi \epsilon \epsilon \nu$ aùt $\hat{\omega}$ $\lambda a \mu \beta a ́ \nu \epsilon \iota \nu \delta_{\iota} a \gamma \omega \nu \iota \sigma a \mu \epsilon ́ \nu \omega, \lambda a \beta \grave{\omega} \nu \kappa a i^{5} \pi \rho o ̀ s \mathrm{E}$ v̌-




[^66][^67]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. ${ }^{2}$ 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 conspicuons 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 sonth. See my commentary on Pausanias, vol. iv. p. 269.
${ }^{2}$ As to the Cretan bull see Diodorns Siculus, iv. 13. 4; Pausanias, i. 27. 8 sq., v. 10. 9 ; J. Tzetzes, Chiliades, ii. 293298 (who seems to follow Apollotorus) ; Hyginus, Fab. 30.

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 píous $\delta є \epsilon \lambda v \mu a i ́ v e t o . ~$




 $\sigma i \omega s ~ \sigma \nu \nu \epsilon \pi о \mu \epsilon ́ \nu \omega \nu$ каi ßıaбá $\mu \epsilon \nu 0 \varsigma$ то̀̀s ধ̇ $\pi \grave{\imath}$ таîs фáтvaıs $\tau \hat{\omega} \nu$ "' $\pi \pi \omega \nu$ í $\pi a ́ \rho \chi o \nu \tau a \varsigma ~ \eta ̄ \gamma a \gamma \epsilon \nu$ є́ $\pi i ̀ \tau \grave{\eta} \nu$



 $\delta \iota \epsilon ́ \phi \theta \epsilon \iota \rho a \nu$ є̇тı $\quad \pi a \sigma a ́ \mu \varepsilon \nu a \iota^{2} \pi \rho o ̀ s ~ \delta \grave{\epsilon}$, тoùs $\mathrm{B} i ́-$

 $\pi o ́ \lambda \iota \nu " A \beta \delta \eta \rho a^{4}$ тapà тòv тáфov тồ $\delta \iota a \phi \theta a-$

[^68][^69]
## THE LIBRARY, II. v. $7^{-8}$

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 ling 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.
${ }^{2}$ Compare Strabo, vii. p. 531 , frags. 44 and 47 , ed. A. Meincke; Stephanus Byzantius, s.v. "A $\beta \delta \eta \rho \alpha$; 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 conjectme that the tradition

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 $\theta \eta \rho i ́ \omega \nu$ à $\pi \omega \dot{\lambda}{ }^{2} \boldsymbol{\nu} \tau \sigma$.



 $\gamma \grave{a} \rho \dot{a} \nu \delta \rho i ́ a \nu, \kappa a i ̀ \epsilon \ddot{\imath} \pi о \tau \epsilon \mu \iota \gamma \epsilon \hat{\imath} \sigma a \iota \gamma \epsilon \nu \nu \eta \sigma \sigma \epsilon \iota a \nu, \tau a ̀$



 $\dot{\iota} \pi a \sigma \hat{\omega} \nu$. є̇тi тои̂тov $\tau \grave{o} \nu \quad \zeta \omega \sigma \tau \hat{\eta} \rho a{ }^{\text {' }} \mathrm{H} \rho a \kappa \lambda \hat{\eta} \varsigma$
 $\theta \epsilon \in \omega \varsigma \quad \theta v \gamma a \tau \rho o ̀ s ~ ' A \delta \mu \eta ं \tau \eta s . \quad \pi a \rho a \lambda a \beta \grave{\omega} \nu$ ov̂v $\epsilon^{\prime} \theta \epsilon$ -






<br>

of the man-eating mares of Dionedes, another Thracian king who is said to have been killed by horses, points to a eustom 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 ${ }^{3}$, ii. 97 sqq. 'The games at

## THE LIBRARY, II. v. 8-9

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 destroyed 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 s.
${ }^{1}$ 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); Hyginns, Fab. 30.
${ }^{2}$ According to Diodorus Siculus (v. 79. 2), Rhadamanthys bestowed the island of Paros on his son Alcaetus. Combined with the evidence of Apollodorns, the tradition points to a Cretan colony in Paros.;

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 $\theta \epsilon \in \nu \tau \omega \nu$ रúo $\lambda a \beta \epsilon i ̂ \nu, ~ o u ̂ s ~ a ̂ ̀ \nu ~ a v ̉ \tau o ̀ s ~ \theta \epsilon \lambda \eta \prime \sigma \epsilon \epsilon \epsilon \nu$. ó







 $\lambda \epsilon \sigma \epsilon \nu{ }^{\text {' }} \mathrm{H}$ ра́кклєєаע.










 т $\rho о \sigma i \sigma \chi \epsilon \iota$ T $\rho o i ́ a$.



[^70]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

[^71]
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 $\pi \epsilon \delta \dot{\epsilon} \varphi$ б $\sigma \nu \eta \rho_{\rho} \pi a \zeta \epsilon \nu \dot{a} \nu \theta \rho \dot{\sigma} \pi о \nu \varsigma . \quad \chi \rho \eta \sigma \mu \hat{\omega} \nu \delta \grave{\epsilon} \lambda \epsilon-$

 $\tau \hat{̣}$ кท่тєє ßорáv, oủzos² $\pi \rho o v ́ \theta \eta \kappa \epsilon \tau a i ̂ \varsigma ~ \pi \lambda \eta \sigma i ́ o \nu$ т $\hat{\eta} \varsigma ~ \theta a \lambda a ́ \sigma \sigma \eta \varsigma ~ \pi є ́ \tau \rho a \iota \varsigma ~ т \rho о \sigma а \rho \tau \eta ́ \sigma a \varsigma . ~ т а и ́ т \eta \nu ~$
${ }^{1} \pi \rho \sigma \theta \hat{\eta} \mathrm{E}: \pi \rho \sigma \sigma \theta \hat{\eta} \mathrm{A}$.


[^72]
## THE LIBRARY, II. v. 9

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 A pollo 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 Hoiner (Il. i. 399 sqq.), who names P'oseidon, 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 per. petrated 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.

2 For the story of the rescue of Hesione by Hercules, sec 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 reruin mythicarum Latini, ed. G. H. Bode, vol. i. p. 44 (First Vatican Mythographer, 136). A curious variant

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 $\nu \eta \nu$ єै $\sigma \omega \sigma \epsilon . \quad \mu \grave{\eta}$ ßov $\lambda o \mu$ évou S̀̀ тò̀ $\mu \iota \sigma \theta$ ò $\nu$ àто-


 ミa $\rho \pi \eta \delta o ́ v a, ~ \Pi o \sigma \epsilon \iota \delta \hat{\omega \nu} \nu o s$ $\mu \epsilon ̀ \nu ~ v i o ̀ \nu ~ a ̉ \delta \epsilon \lambda \phi o ̀ \nu ~ \delta \grave{\epsilon}$
 $\kappa а i \quad \pi а р а \gamma є \nu o ́ \mu \epsilon \nu о s ~ \epsilon i s ~ \Theta a ́ \sigma o \nu ~ к а i ̀ ~ \chi є \iota \rho \omega \sigma a ́ \mu \epsilon \nu o s ~$






of the story is told, without mention of Hesione, by the Second Vatican Mythographer (Fab. 193, vol. i. p. 138, ed. (. H. Bode). Tzetzes says that Hercules, 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 Seholiast 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 Persens 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.

1 The horses were given by Zeus to Tros, the father of Cianymede. See Homer, Il. v. 265 sqq.; Homeric Hymn to Aphrodite, 210 sq.; Pausanias, v. 24. 5. Aceording to 208

## THE LIBRARY, II. v. 9

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. ${ }^{1}$ 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, ${ }^{2}$ Hercules put to sea after threatening to make war on Troy. ${ }^{3}$

And he touched at Aenus, where he was cntertained 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. ${ }^{4}$ And having brought the belt to Mycenae he gave it to Eurysthens.
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. Sce 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.
${ }^{2}$ 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).
${ }^{3}$ As to the siege and capture of Troy by Hercules, see below, ii. 6. 4.

* Compare J. Tzetzes, Chiliades, ii. 320 sq.


## APOLI.ODORUS


 $\pi \lambda \eta \sigma i ́ o \nu \kappa є \iota \mu \epsilon ́ \nu \eta \nu \eta \hat{\eta} \sigma o s, \hat{\eta} \nu v ̂ \nu$ Гádєıрa ка入єîтaı.

 $\phi v \epsilon ̀ s ~ \sigma \hat{\omega} \mu a, \sigma v \nu \eta \gamma \mu \epsilon ́ \nu o \nu^{3}$ єis ề катà тウ̀̀ $\gamma a \sigma \tau \epsilon ́ \rho a$,





 $\beta a \iota \nu \epsilon,{ }^{8} \kappa a i$ т $\pi a \rho \epsilon \lambda \theta \grave{\omega} \nu$ 'Тарт $\eta \sigma \sigma \grave{\nu} \nu$ єै $\sigma \tau \eta \sigma \epsilon \sigma \eta \mu \epsilon i ̂ a$

${ }^{1}{ }^{2} \pi \pi \epsilon \tau \alpha ́ \gamma \eta \mathrm{E}: \delta \frac{1}{\epsilon} \epsilon \in \tau \alpha \gamma \eta \mathrm{~A}$.

5 ºptos Pediasmus, De Herculis laboribuz, 10 : "Opopos A. See exegetical note on this passage.
${ }^{6}{ }^{6} \in \gamma \in \nu \eta \mu$ évos $B C$.
${ }^{7} \pi \dot{\sigma} \lambda \lambda \alpha<\zeta \hat{\varphi} a>\dot{a} \nu \in \lambda \grave{\omega} \nu$ Wagner (comparing Diodorns Siculus, iv. 17.3) : $\pi \delta \delta \lambda \lambda a \pi \alpha \rho \in \lambda \theta \grave{\omega} \nu \mathrm{~A}$.
${ }^{8} \underset{\epsilon \pi}{ } \epsilon^{\beta} \eta \eta$ Scholiast on Plato, Timaeus, p. 24 e, Hercher.

[^73]
## THE LIBRARY, II. v. io

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 "fortificd house," and many places in that country bear the name. Amongst them the port of Agadir is the best known. See E. Doutté, Ent tribu (Paris, 1914), pp. 50 sq. The other name of the island is given by Solinus (l.c.) in the form Erythrea, and ly 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 ; Lncretius, v. 28 ; Horace, Odes, ii. 11. 7 sq.; Virgil, Aen. vi. 289; Ovid, Metamorph. ix. 184 sq. ; Hyginus, Fab. 30 and 151.
"The watchdog's name is varionsly given as Orthus (Orthos) and Orthrus (Orthros). See Hesiod, Theog. 293 (where Orthos seems to be the better reading); Quintus Smyrnaens, 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) ; Servins, on Virgil, Aen. viii. 300 (Orthrus).
${ }^{5}$ 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 Libra and rendered the land fertile and prosperous.

## APOLLODORUS

 'Híov катà т̀̀v торєíav, тò тógov є́ni tòv $\theta$ єòv





 $\mu a v \delta \mu \in \nu o s$.
${ }^{1}$ The opinions of the ancients were mach 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 (Ceuta) 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 Hereules the two continents were here joined by an isthmus, and that the hero cut through the isthmus and so created the straits. See Diodorus Siculns, 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 Atlantie ocean from bursting into the Mediterranean (Diodorus Sienlus, l.c.). An entirely different opinion identified the Pillars of Herenles with two brazen pillars in the sanctuary of IIereules at Gadira (Cadiz), on which was engraved an inscription reeording the cost of building the temple. See Strabo, iii. 5. 5, p. 170 ; eompare Pliny, Nat. Hist. ii. 242, who speaks of "the columns of Hereules conseerated at (iadira." For other references to the Pillars of Hercules, see Pindar, Olymp. iii. 43 sq., Nem. iii. 21, Isthm. iv. Il 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 Gracci

## THE LIBRARY, II. v. ıо

other at the boundaries of Europe and Libya. ${ }^{1}$ 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. ${ }^{2}$ 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 Grcek name was Alybe; and the rock of Ceuta was called Abemna 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.
${ }^{2}$ A pollodorus seems to be here following Pherecydes, as we learn from a passage which Athenaeus (xi. 39, p. 470 C D) quotes from the third book of Pherecydes 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. Then Hercules journeyed in that goblet to Erythia. And when he was on the open sea, Ocean, to mako trial of him, caused the goblet to heave wildly on the waves. Hereules 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 D . 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 Athenaens, xi. 38, p. 469 d ; 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.

## APOLLODORUS







 'Н入íc) $\pi a ́ \lambda \iota \nu ~ \dot{a} \pi \epsilon ́ \delta \omega \kappa \epsilon ~ т o ̀ ~ \delta e ́ t r a s . ~$





${ }^{2}$ Aurıбтín $\quad$ Gale (compare Diodorus Sieulus iv. 19. 4,
 jecturing nízuas: $\Lambda 九 \beta$ ónv A, J. Tzetzes, Chiliades, ii. 340.
${ }^{3} \ddot{i} \alpha \lambda \in \beta_{i}^{\prime} \omega \nu \mathrm{R}: \dot{\alpha} \lambda \epsilon \beta_{i}^{\prime} \omega \nu \lambda$.

[^74]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, ${ }^{1}$ 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 ${ }^{2}$ he came to Liguria, ${ }^{3}$ where Ialebion and Dercynus, sons of Poseidon, attempted to rob him of the kine, but he killed them ${ }^{4}$ and went on his way through Tyrrhenia. But at Rhegium a bull broke away ${ }^{5}$
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 ${ }^{2}$, 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 niles, 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 Dercyuus and Alebion.
${ }^{5}$ The author clearly derives the name of Rhegium from
 escape of the bull, or heifer, and the pursuit of it by Hercules was told by Hellanicus. See Dionysius Malicarnasensis,

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 $\pi a ́ \lambda \eta \nu \dot{a} \pi \epsilon \epsilon \kappa \tau \epsilon \iota \nu \epsilon, \kappa a \grave{\imath} \tau \grave{o} \nu \tau \alpha \hat{v} \rho о \nu \lambda a \beta \grave{\omega} \nu \mu \epsilon \tau \grave{\alpha} \tau \hat{\omega} \nu$
 $\hat{\eta} \lambda \theta \epsilon \nu$ є́ $\pi i$ тоùs $\mu v \chi$ оùs то̂́v móvtov, тaîs ßovoì




 тò $\nu \pi о \tau a \mu o ́ \nu, \pi a ́ \lambda a \iota ~ \tau o ̀ ~ \dot{\rho} \epsilon i ̂ \theta \rho o \nu \pi \lambda \omega \tau o ̀ \nu$ ồ $\nu$ є́ $\mu$ -

 proposed to omit these words, together with the preceding каl $\tau \grave{\eta} \nu \pi \lambda \eta \sigma \ell_{0 \nu} \chi \dot{\omega} \rho a \nu \delta t \in \lambda \theta \dot{\omega} \nu$, and he is followed by Hercher.

Antiq. Rom. i. 35. 2. It is somewhat singular that A pollodorus 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 Sieulus, 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

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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 Erys, who reigned over the Elymi. ${ }^{2}$ 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. He 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."
${ }^{1}$ 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.
${ }^{2}$ 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, Atn. i. 570.
${ }^{3}$ The story was apparently told to account for the origin of wild cattle in Thrace.

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 $\theta \nu \sigma \epsilon \nu$ " $\mathrm{H} \rho a$.
 óкто́, $\mu \grave{\eta} \pi \rho о \sigma \delta \epsilon \xi$ а́ $\mu \epsilon \nu о \varsigma \mathrm{E} \dot{\nu} \rho v \sigma \theta \epsilon \grave{\nu} \varsigma \tau o ́ \nu \tau \epsilon \tau \hat{\omega} \nu$ тои̂ А
${ }^{1}$ 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 Ajollodorus, 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 (A pollodorus, 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 èvéainpls as the period of Apollo's service. But though èveat 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 servitnde 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" (Censorinns, De die natali, 18.5), and the period of hanishment 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, ${ }^{1}$ Eurystheus ordered Hercules, as an eleventh labour, to fetch golden apples from the
year. See Apollodorus, ii. 8. 3 ; Euripides, Hippolytus, 34-37, id. Orestes, 1643-1645 ; Nicolaus Damascenus, Frag. 20 (Fragmenta Historicorum Graecorum, ed. C. Mïller, iii. 369) ; Hesychius, s.v. à $\pi \epsilon \nu a \nu \tau \iota \sigma \mu o ́ s$; Suidas, s.v. à $\pi \epsilon \nu a \nu \tau i \sigma a \iota$. Hence it seems probable that, thongh 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. 8I ; Augustine, De civitate Dei, xviii. 17. '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 plancts again occupy the same positions relatively to eaeh 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 senses. 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 Macrobins, ii. 11.

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 ßорє́оьऽ. à $\Delta \iota<\Gamma \hat{\eta}>\gamma \eta \dot{\eta} \mu a \nu \tau \iota$ " $\mathrm{H} \rho a \nu^{2}$ є́ $\delta \omega \rho \eta \dot{\sigma} \sigma а \tau о$.










${ }^{2} \Delta_{l i}<\Gamma \hat{\eta}>\gamma \dot{\eta} \mu \alpha \nu \tau$ t ${ }^{\text {H }} \mathrm{H} \rho a \nu$ Valckenar (comparing Scholiast on Apollonius Rhodius, Argon. iv. 1396): $\Delta l \imath^{\gamma} \eta \mu \alpha \nu \tau \iota *{ }^{*} \mathrm{H} \alpha \mathrm{A}$.


[^75]
## THE LIBRARY, II. v. in

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 Echedorns. And Cyenus, son of Ares and Pyrenc, 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.
${ }^{2}$ 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 Hercules killed Cycnus. This combat, which, according to Apollodorus, ended indecisively, was supposed to have been fought in Macedonia, for the Fochedorus 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 Cycnus, near Pagasae in Thessaly. See Apollodorus, ii. 7. 7, with the note. Apparently Hyginus confused the two combats.

## A POLLODORUS





 $\hat{\eta} \mu a \theta \epsilon i ̂ \nu ~ \pi a \rho ’ ~ a \dot{u} \tau o \hat{v} ~ \pi o \hat{v} ~ \tau v \gamma \chi a ́ \nu o \iota \epsilon \nu ~ \tau a ̀ ~ \mu \hat{\eta} \lambda a$ $\kappa a i$ ai 'Е $\sigma \pi \epsilon \rho i \delta_{\epsilon}$. $\mu a \theta \grave{\omega} \nu \delta_{\epsilon} \Lambda \iota \beta \dot{v} \eta \nu \delta_{\iota \epsilon} \epsilon \xi_{\eta}^{\prime} \epsilon \epsilon$.








${ }^{2} \sigma \pi \epsilon \dot{\partial} \delta \omega \nu$ Aegius: $\phi \in \dot{1} \gamma \omega \nu \mathrm{~A}$.

 $\mu a \sigma t$ A.

${ }^{4} \sigma \nu \nu \epsilon ́ \beta a t v \in$ R, Seholiast on Plato, Luror, vii. p. 796 a : $\sigma \nu \nu \epsilon ́ \beta \eta$ A.

${ }^{1}$ The meeting of Hercules with the nymphs, and his struggle with Nerens, are related also by the Scholiast on Apollonius Rhodius, Argon. iv. 1396, eiting as his anthority Phereeydes, 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 Menelans (Homer, Od. iv. 354$50 \%$, and those of the reluctant sea-goddess Thetis with her lover Peleus (see below, iii. 13. 5).
${ }^{2}$ As to Hercules and Antacus, see Pindar, Isthm. iv. 52 ( 87 ) sqq., with the Scholiast on 52 (87) and 54 (92); Diodorus Siculus, iv. 17. 4; Pansanias, ix. 11. 6; Philostratus, Imagines, ii. 2l; Quintus Smyruaeus, Posthomerica, vi. 285 sqq.; J. Tzetzes, Chiliades, ii. 363 sqq.; Scholiast on Plato, Laws, vii. p. 796 A (whose account agrees almost verbilly with that of Apollodorus) ; Ovid, Ibis, 393-395,
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. ${ }^{1}$ Being informed, he traversed Libya. That country was then ruled by Antaeus, son of Poseidon, ${ }^{2}$ who used to kill strangers by forcing them to wrestle. Being forced to wrestle with him, Hercules hugged him, lifted him aloft, ${ }^{3}$ 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 tedions 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 ont 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.
${ }^{3}$ More literally, "lifted him aloft with hugs." For this technical term ( $\left.{ }^{\alpha} \mu \mu \alpha\right)$ applied to a wrestler's hng, see Plutarch, Fabius Maximus, 23, and Alcibiades, 2.

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${ }^{1}$, фрáбıos A, Heyne, Westermam, Mïller: фpáyıos E: O $\rho \dot{a} \sigma$ ios Aegius, Bekker, Hercher. Compare Ovid, Ars Amat. i. 649 sq. (Thrasius) ; Hyginus, Fab. 56 (Thasius).
${ }^{1}$ For Hercules and Busiris, see Diodorus Siculus, iv. 18. 1, ix. 27. 2 sq.; Plutareh, 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 Phereeydes, who is the anthority cited by the Scholiast on Apollonius Rhodius (l.e.). Hyginus (Fab. 56) adds that the seer Phrasius, who advised the sacrifice, was a hrother 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). Isoerates also discredited the tradition, in so far as it relates to Hercules, because Herenles 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, becanse Typhon, the Egyptian embodiment of evil, was also red-haired (Plutareh, Isis et 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,
was then ruled by Busiris, ${ }^{1}$ 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 limman 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 abont 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 Apollodorns, 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 failnre 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.

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 $\sigma \nu \lambda \lambda \eta \phi \theta \epsilon i \varsigma$ ои̂̀ каi ${ }^{\text {' }} \mathrm{H} р \alpha \kappa \lambda \hat{\eta} \varsigma$ тоîs, $\beta \omega \mu$ оîs $\pi \rho о \sigma$ -


$\Delta \iota \epsilon \xi \iota \omega \nu \delta_{\epsilon}{ }^{\prime} \mathrm{A} \sigma i{ }^{\prime} \nu^{2}$ © $\Theta \rho \mu \nu \delta \rho a i ̂ s, ~ \Lambda \iota \nu \delta i ́ \omega \nu^{3} \lambda_{\iota}-$




 тои̂то $\pi \rho a ́ \tau т о v \sigma \iota . ~$

${ }^{2}$ à $\sigma \mathfrak{l}{ }^{2} \mathrm{ER}$ : $\grave{a} \sigma \mathfrak{i} a s \mathrm{~A}$.
${ }^{3} \lambda \iota \nu \delta i \omega \nu$ ER : $\lambda \omega \delta^{\prime} i \omega \nu \mathrm{~A}$.

[^76]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. ${ }^{1}$

And traversing Asia he put in to Thermydrae, the harbour of the Lindians. ${ }^{2}$ 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. ${ }^{3}$
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. Bousuría, p. 206, lines 47 sqq.; Anecdota Graeca, ed. Im. Bekker, i. 2:21; Hesychius, s.e. Bousúrךs; 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 Genealoyie (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.

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${ }^{1} \pi \alpha \rho$ ' 'H入 47 sq. (comparing Scholiast on Apollonius Rhodius, Argon. iv. 1396): катапл $\in \hat{i}$ ồ A.
${ }^{2} \pi \alpha \rho \alpha \lambda \alpha \mu \beta \alpha \nu \epsilon \epsilon$ Frazer : катала $\mu \beta \alpha \nu \epsilon!$ MSS., Heyne, Westermann, Müller, Bekker, Wagner: $\lambda a \mu \beta \alpha{ }^{2} \epsilon \iota$ Hereher. The verb $\kappa \alpha \tau \alpha \lambda \alpha \mu \beta \alpha^{\prime} \nu \in t \nu$ 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 $\pi \alpha \rho \dot{a}$ in this sentence ( $\kappa \alpha \tau \alpha \pi \lambda \epsilon \hat{\imath}$, ката$\lambda \alpha \mu \beta a ́ v \epsilon!)$.
${ }^{1}$ Compare J. Tzetzes, Chiliades, ii. 369 sq., who as usual follows Apollodorus. According to Diodorus Sienlus (iv. 27.3), after Hercules had slain Busiris, he ascended the Nile to Ethiopia and there slew Emathion, king of Ethiopia.
${ }^{2}$ 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 Pherecyles; hence we may surmise that Apollodorus is following the same author in the present passage. The time during which l'rometheus suffered on the Caueasus 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).
${ }^{3}$ The reference seems to be to the erown of olive which Hercules brought from the land of tho Hyperboreans and

And passing by Arabia he slew Emathion, son of Tithonus, ${ }^{1}$ 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, ${ }^{2}$ after choosing for himself the bond of olive, ${ }^{3}$ 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 curions notion that the custom of wearing crowns or garlands on the head and rings on the fingers was a memorial of the shackles once worn for their sake by their great benefactor Prometheus among the rocks and snows of the Caueasus. 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 ehains, Prometheus on obtaining his freedon was ordered to wear on his finger a ring made out of his iron fetters and of the roek to which he had been chained; heuee, in memory of their saviour's sufferings, men have worn rings ever since. The 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. Aceording 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. See Athenaeus, xv. 11-13, pp. 671 v-673 b. In the present passage of Apollodorus, if the text is correct, Hereules, as the deliverer of Prometheus, is obliged to bind himself vieariously 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 sulstitution of Chiron for Promethens, see Apollodorus, ii. 5. 4. It is remarkable that, though Promethens was supposed to have attained to immortality and to be the great bencfaetor, and even the creator, of mankind, he appears not to have been worshipped by the Greeks; Lueian says that nowhere were temples of Promethens to be seen (Prometheus, 14).

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 $\theta$ є́ $\lambda$ оута.





 $\mu \epsilon \nu o s ~ \tau o ̀ \nu \pi o ́ \lambda o \nu$ є́ $\chi \epsilon \iota \nu^{3}$. . . каì $\sigma \pi \epsilon i ̂ \rho a \nu$ є́ $\pi i ̀ \tau \hat{\eta} \varsigma$
 "Ат $\lambda a \varsigma, ~ \epsilon ่ \pi i ~ \gamma \hat{\eta} \varsigma ~ к а т а \theta \epsilon i \varsigma ~ \tau \grave{a ̀ ~} \mu \hat{\eta} \lambda a$ тòv $\pi o ́ \lambda о \nu$

 aủtà $\lambda a \beta \epsilon i ̂ \nu, ~ a ̀ \lambda \lambda ’$ aủtòv $\delta \rho \epsilon ́ \psi a \sigma \theta a \iota ~ \tau \grave{a} ~ \mu \hat{\eta} \lambda a$,


' à $\theta$ ávatov A , but wanting in E and omitted by Wagner.
 aúvov̂ $\theta$ é ${ }^{\prime} o \nu \tau a$. Retaining the MS. order of the words we
 The accumulation of participles (öv $\nu \alpha-\theta$ ' $\lambda o v \tau \alpha$ ) is awkward but quite in the manner of Apollodorus.
${ }^{2}$ For $\delta \rho \epsilon \psi^{\alpha} \mu \epsilon \nu=s$ we should perhaps read $\delta \epsilon \xi\{\dot{\alpha} \mu \epsilon \nu 0 s$. For $\delta \rho \epsilon \in \pi \tau \epsilon \sigma \theta$ a means " to plick from a tree," not " to receive from a person." The verb is used correctly by Apollodorus a few lines below.
${ }^{3}$ Gale pointed out that there is here a gap in the text of Apollodorus, which can be supplied from the following passage of a seholium on Apollonius Rhodius, Argon. iv.



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## THE LIBRARY, I. v. it

Chiron, who, though inmortal, 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 Pansanias (vol. iii. pp. 524 sq.).
 read $\dot{\alpha} \nu \dot{\epsilon} \chi \epsilon \iota \nu$ and $\sigma \pi \epsilon i \bar{p} a \nu$ for ${ }_{\text {é }} \chi \epsilon \epsilon \nu$ and $\pi \dot{f} p a \nu$, which appear to be the readings of the MSS. In the parallel passage of


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pou A.
${ }^{1}$ 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. 'rzetzes, Chiliades, ii. 388-405 (who seems to follow Apollorlorns) ; 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 Cerberns's heads. Hesior assigned him fifty (Theog. 311 sq.); ]'indar raised the number to a hundred (Scholiast on Homer, Il. viii. 368), a liberal estimate which was accepted by T'zetzes in one place (Schol. on Lycophron, 699) and by Horace in another (Odes, ii. 13. 34). Others reduced the number to three. See Sophocles, Trachinian, 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, Mctamorph. iv. 451 sq.; Hyginus, Fab. 151; Seneea, Agamemnon, 62, Hercules furens, 783 s\%. Apollodoms apparently secks to reconcile

## THE LIBRARY, II. v. itita

them, bestowed them on Hercules, from whom $A$ thena 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. ${ }^{1}$ 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. ${ }^{2}$ 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-hcaded. 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).
${ }^{2}$ 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 Herenles 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 Grcek who pleased might be initiated at Elensis. The initiation of Hercules is represented in ancient reliefs. See A. B. Cook, Zeus, i. 425 sqq.

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 סıà тоútov катйєє. ${ }^{2}$ о́т $\boldsymbol{\nu}$ íка $\delta$ є̀ єỉסov aủtòv ai廿uұaí, $\chi \omega \rho i s$ Mє $\epsilon \epsilon a ́ \gamma \rho o v ~ к а i ~ M \epsilon \delta o v ́ \sigma \eta s ~ \tau \eta ̂ s ~$









 368 : $\tau \hat{\eta} s$ єis "A ${ }^{\prime} \delta \delta v \kappa \alpha \tau \alpha \beta \dot{\alpha} \sigma \epsilon \omega s$ Heyne (conjecture), Westermann, Hercher, Wagner.
${ }^{2}$ кат $\eta^{\prime} \in 1$ Scholiast on Homer, viii. 368, Heyne, Wester-

${ }^{1}$ Compare Euripides, Horcules furens, 23 sqq.; Pausanias, xxv. 5 ; Seneea, Hercules furens, 807 sqq. Sophocles seems to have written a Satyric drama on the descent of Hereules into the infernal regions at Taenarum. See The Fragments of Sophocles, ed. A. C. Pearson, vol, i. pp. 167 sq. Aecording to another account, Hercules descended, not at Taenarum but at the Achermsian 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.
${ }^{2}$ So Bacchylides (Epinic. v. 71 sqq.) represents Hercules in Hades draving 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 clrawing his sword on the Gorgons and Harpies, till the Sibyl tells him that they are mere flitting empty slades. Apollodorus more eorrectly speaks of the ghost of only one (iorgon (Medusa), because of the three (xorgons she alone was mortal. See Apollodorus, ii. 4. 2. Compare Homer, Od. xi. 634 sq .
${ }^{3}$ On Thesens and Pirithons in hell, see Apollodorus,

## THE IIIBRARY, 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 ; Diodorns Siculus, iv. 26. 1, iv. 63. 4 sq.; Pausanias, i. 17.4, ix. 31. 5, x. 29.9; Apostolius, Cent. iii. 36 ; Suidas, $s . v$. 入lonot ; 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 danghter, he arrested them. The dog made short work of Pirithous, but Thesens 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; Pansanias, i. 17. 4, i. 18.4, ii. 22. 6, iii. 18. 5; J. Tretzes, Chiliades, ii. 406 sqq.

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 тò К Кє́pßєроע, є̇тє́та $\xi \in \nu$ ó Плоúт $\omega \nu$ ä $\gamma \epsilon \iota \nu \chi \omega \rho i s$















 E. $\quad{ }^{2}$ трокалєба́ $\mu \in \nu$ оs Faber: пробкалєба́ $\mu \in \nu=s$ EA.





${ }^{3} \tau о \xi \iota \kappa \hat{\eta} \mathrm{E}: \tau о \xi \iota \kappa \grave{\eta} \nu \mathrm{~A}$.

[^77]
## THE LIBRARY, II. v. r2-vi. i

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. But 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. When 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, ${ }^{6}$ 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
s Literally, " till he persuaded (it)."

- 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).
${ }^{5}$ Compare Ovid, Metamorph. v. 538 sqq. As to the shorteared owl (ढَos), see D'Arcy Wentworth Thompson, Glossary of Greek Birds, pp. 200 sq.
${ }^{6}$ 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 Apollodorns) ; J. Tzetzes, Chiliades, ii. 412-435.


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 $\pi \rho \in \sigma \beta v \tau \epsilon ́ \rho o v ~ \tau \hat{\omega \nu} \pi a i ́ \delta \omega \nu$ 入évovtos $\delta \iota \delta o ́ v a \iota ~ \tau \hat{\omega}$

 $\tau \epsilon \kappa \nu о \pi о \iota \eta \sigma \alpha ́ \mu \epsilon \nu \sigma \varsigma ~ \tau \grave{\alpha} \quad \gamma \epsilon \nu \nu \eta \theta \eta \sigma o ́ \mu \epsilon \nu a^{1} \pi \alpha ́ \lambda \iota \nu$
 Eűßoías íтò Aùto入úкov ßō̂̀, Eű











 'Iфі́тои фо́ขov, єis $\Delta \epsilon \lambda \phi o u ̀ s ~ \pi a \rho a \gamma є \nu o ́ \mu \epsilon \nu o s ~ a ́ \pi a \lambda-~$

> 1
> ${ }^{1} \underset{\Phi \epsilon \rho \nu \bar{\omega} \nu}{\gamma \in \nu} \mathrm{R}: \phi о \rho \bar{\omega} \nu \mathrm{~A}$.

[^78]sons in archery. ${ }^{1}$ 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. ${ }^{2}$ 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 liom to Hercules. Another Scholiast on the same passage of Homer, who refers to Pherecydes 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 Sophocles, Trachiniae, 270-273; Diodorus Siculus, iv. 31.2sq. (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.
${ }^{4}$ Compare Diodorus Siculus, iv. 31. 4 sq.; Scholiast on Homer, Il. v. 392.

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$\lambda a \gamma \eta ̀ \nu$ є́ $\pi v \nu \theta a ́ \nu \epsilon \tau o ~ \tau \eta ̂ \varsigma ~ \nu o ́ \sigma o v . ~ \mu \grave{\eta} \chi \rho \eta \sigma \mu \omega \delta o v ́ \sigma \eta \varsigma$

 ’'סıov. $\mu a \chi o \mu \not ́ \nu o v ~ \delta є ̀ ~ a u ̀ t e ̂, ~ ' A \pi o ́ \lambda \lambda \omega \nu o s, ~ o ́ ~ Z є v ̀ s ~$
 $\theta \epsilon ́ \nu \tau \omega \nu$ тò $\nu$ т $\rho о ́ \pi о \nu, \lambda a \mu \beta a ́ \nu \epsilon \iota ~ \chi \rho \eta \sigma \mu o ̀ \nu ~ ' Н \rho а \kappa \lambda ~ \hat{\eta} s$,









${ }^{1} \kappa \alpha \tau \alpha \sigma \kappa \epsilon \nu \alpha{ }^{\prime} \epsilon \iota \nu \mathrm{E}: \kappa \alpha \tau \alpha \sigma \kappa \epsilon \nu \dot{\alpha} \zeta_{\epsilon!} \mathrm{A}$.
${ }^{2}$ iapóávou R (second hand), Tzetzes, Chiliadts, ii. 430: iopóávou EA. The MSS. of Pausanias similarly vary between the forms iapóavou and iopodiov as the name of a river in Elis. See Pausanias vi. 21. 6, with the critical notes of Schubart and Walz, of Hitzig and Blimmer.

[^79]
## THE LIBRARY, H. い. 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 Diodorns 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

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 $\sigma \chi \grave{\omega} \nu \nu i j \sigma \omega \Delta o \lambda i ́ \chi \eta$, тò 'Іка́роv $\sigma \hat{\omega} \mu a$ íd̀̀ $\nu$ тоîs








 Westermann: $\tau \grave{\nu} \nu \Lambda \dot{u} \delta{ }^{\prime}$ Heyne (conjecture) : |  |
| :--- |
| $\nu$ |$\lambda^{\prime} \lambda \iota \delta \iota$ Hercher. But Heyne's conjecture ${ }^{2} \nu \dot{\alpha} \mu \pi \epsilon \lambda \hat{\omega} \nu_{l}$ 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 Sieulus,




 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:

 ${ }_{\kappa \tau \lambda}$. See the next note.
 haps read $\dot{\alpha} \nu a \sigma \pi \alpha \dot{\sigma} \alpha s$, comparing Tzetzes, Chiliades, ii. 435,
 rooted viues are shown at the feet of Hercules and Syleus in a vase-painting. See W. H. Roscher, Lexikon d. griech. $u$. rom. Myth. iii. 1622.
${ }^{3}$ 玉єvodóкךs EC: ミєvodíкךs Ralb, Tzetzes, Chiliudes, 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 кє́ркоs, "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 ${ }^{2}$ 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 lslands") after them. See Harpocration, s.v. Kє́ $\rho \kappa \omega \psi$; Eustathins, 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 leasl, the animals being apparently brought as tribute to a king. See 0 . 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. Nauck ${ }^{2}$, pp. 575 sqq . The legend may be based on a custom practised by vine-dressers on passing strangers. Sce W. Mannhardt, Mythologische Forschungen, pp.12,53sq.,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).
${ }^{2}$ 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 Thesens, see below, iii. 16, and the Epitome, i. 1 sqq.

## APOLLODORUS




Mєтà סè тìд $\lambda a \tau \rho \epsilon i ́ a \nu ~ a ̀ \pi a \lambda \lambda a \gamma \epsilon i ́ s ~ \tau \eta ̂ s ~ \nu o ́ \sigma o v ~$
 $\sigma v \nu a \theta \rho o i ́ \sigma \alpha \varsigma ~ \sigma \tau \rho a \tau \grave{o} \nu \dot{a} \nu \delta \rho \hat{\omega} \nu$ ápí $\sigma \tau \omega \nu$ є́ $\kappa о v \sigma i \omega \varsigma$
 "І $\lambda \iota o \nu \tau \eta ̀ \nu \mu \epsilon ̀ \nu \tau \hat{\omega} \nu \nu \epsilon \hat{\omega} \nu \phi \nu \lambda a \kappa \grave{\eta} \nu$ 'О ${ }^{\prime} \kappa \lambda \epsilon \hat{\imath} \kappa \alpha \tau \epsilon \in-$





 $\epsilon i \varsigma ~ \tau \grave{\eta} \nu \pi o ́ \lambda \iota \nu$, каi $\mu \epsilon \tau \grave{a}$ тои̂тоע ‘Н $\mathrm{H} a \kappa \lambda \hat{\eta} s$. $\dot{\omega} \varsigma \delta \grave{\epsilon}$

 є́avтои̂ «рєíттоva vo $\mu i \zeta \epsilon \sigma \theta a \iota$. $\sigma v \nu \iota \delta \grave{\omega} \nu$ סє̀ тои̂то


 $\dot{\omega} \varsigma \epsilon \hat{i} \lambda \epsilon \tau \grave{\eta} \nu \pi o ́ \lambda \iota \nu, \kappa \alpha \tau a \tau о \xi \in \dot{\sigma} \sigma a \varsigma ~ \Lambda a о \mu \epsilon ́ \delta о \nu \tau а ~ к а \grave{i}$


 ler, Bekker, Hercher, Wagner. On the form of the aorist $\dot{\epsilon} \lambda a \sigma \theta \epsilon i ' s$, see Veitch, Greek Verlos (Oxford, 1879), p. 240.

${ }^{1}$ As to the sicge 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, Mctamorph. xi.213217, xiii. 22 sq.; Hyginus, Fab. 89. The accomnt given by Diodorus agrees so closely in matter, though not in words,
boar took place, and that Thesens 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 Apollodorns that both anthors 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."
${ }^{2}$ 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 namc. See The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. p. 119.
${ }^{3}$ This incident is recorded also by Tzetzes (Schol. on Lycophron, 469) ; but according to him the title which Telamou applied to Hercules at the altar was Averter of Ills (Alexikakos), not Glorions Victor (Kallinikos).

## APOLLODORUS








VII. П入є́outos ঠè dтò 'Tpoías 'Hpaк入éous


 av̀тòv oi K $\mathrm{K} о \iota \quad \lambda \eta \sigma \tau \rho \iota \kappa o ̀ \nu ~ a ̈ \gamma \epsilon \iota \nu ~ \sigma \tau o ́ \lambda o v, ~ \beta a ́ \lambda-~$






 Гíravtas.

[^80]${ }^{1}$ Compare Sophocles, Ajax, 1299-1303; Seholiast on Homer, Il. viii. 284 ; Ovid, Metamorph. xi. 216 sq. ; Hyginus, F'ab. 89.
${ }^{2}$ This derivation of the name Priam from the verb priamai, "to buy," is repeated, somewhat more clearly, by Tzetzes, 2.46
as a prize to Telamon ${ }^{1}$ 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. ${ }^{2}$
VII. When Hercules was sailing from 'Troy, Her: sent grievous storms, ${ }^{3}$ which so vexed Zeus that he hung her from Olympus. ${ }^{4}$ Hercules sailed to Cos, ${ }^{5}$ 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. ${ }^{6}$
 npíauos. Compare Hyginus, Fab. 89, Podarci, filio eius infanti, regnum dedit, qui postea Priamus est appellatus, à à тồ $\pi \rho i a \sigma \theta a$. For the bestowal by Hercules of the kingdom on the youthful Priam, compare Seneca, Troades, 718 sqq.
${ }^{3}$ See Homer, Il. xiv. 249 sqq., xv. 24 sqq.
${ }^{4}$ See Apollodorus, i. 3. 5.
${ }^{5}$ With the following account of Hercules's adventures in Cos, compare the Scholiasts on Homer, Il. i. 590 , xiv. 2.55 ; J. Tzetzes, Chiliades, ii. 445; Ovil, 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.

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 $\kappa а \tau \epsilon ́ \sigma \tau \eta \sigma \epsilon \nu ~ ' Н \lambda \epsilon i ́ \omega \nu ~ \sigma \tau \rho a \tau \eta \gamma о и ̀ s ~ E v i \rho v \tau о \nu ~ к а i ~$




 $\pi \rho o ̀ s ~ \tau o v ̀ s ~ M o \lambda ı o v i ́ \delta a s ~ є ́ \pi r o \imath \eta \sigma a \tau o . ~ o i ~ \delta e ̀ ~ v ै \sigma \tau є \rho o \nu ~$


 ion $\mu \iota a ́ \delta o s ~ \tau \epsilon \lambda o v \mu \epsilon ́ \nu \eta \varsigma, ~ ' H \lambda \epsilon i ́ \omega \nu ~ \tau o u ̀ s ~ M o \lambda ı o \nu i ́ \delta a s ~$





${ }^{1} \tau \hat{\omega} \nu \dot{\alpha} \sigma \tau \hat{\omega} \nu$ A, Westermann, Muller, di $\sigma \tau \hat{\omega} \nu$ is rightly omitted by Baker, Hercher, and Wagner, following Heyne.

2 o刘 E : oùv oùk A .
${ }^{1}$ 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 l'indar, Olymp. x. 31 (40).
${ }^{2}$ As to Eurytus and Cteatus, who were called Actoriones after their father Actor, and Moliones or Molionides, after their mother Moline, see Homer, Il. ii. 621, xi. 709 sq., 751 sqq., xxiii. 638 ; Pansanias, v. 1. 10 sq., v. 2. 1 sq. and 5. According to some, they hat 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 Eustathins, on Homer, Il. xi. 749, p. 882 . The poet Ibycus spoke 248

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 waylaid 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 " (iбoкєфવ́入ous évivuíous). Sec Athenaens, ii. 50, pp. 57 sq. Their story was told by Pherecydes (Scholiast on Homer, Il. xi. 709), whom Apollodorus may have followed in the present passage.
${ }^{3}$ Compare Pindar, Olymp. x. 26 (32) sqq.; Diodorus Siculus, iv. 33. 3; Pausanias, ii. 15. 1, v. 2. 1.
${ }^{4}$ Compare Pindar, Olymp. x. 34(43) sqq.; Diodorus Siculns, iv. 33.4 ; Pausanias, v.3. 1 ; Scholiast on Homer, Il. xi. 700.
${ }^{5}$ 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.

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$\pi \iota a \kappa o ̀ \nu ~ a ̀ \gamma \hat{\omega} \nu a, ~ \Pi \epsilon ́ \lambda о т o ́ s ~ \tau \epsilon \beta \omega \mu o ̀ \nu ~ i \delta \rho и ́ \sigma a \tau o, ~ к а і ~$







 TIv $\lambda$ íoıs $\beta$ on $\theta$ oû vita.
 $\mu о \nu a, \mu \epsilon \tau \epsilon \lambda \theta \epsilon \hat{\imath} \nu$ тоѝs ' $1 \pi \pi$ око́ $\omega \nu \tau о \varsigma ~ \pi a i ̂ \delta a s ~ \theta \epsilon ́ \lambda \omega \nu$.

 $\pi a i ̂ \delta a ~ \dot{a} \pi \epsilon ́ \kappa \tau \epsilon \iota \nu a \nu . ~ \theta \epsilon \omega \mu \epsilon ́ \nu o v ~ \gamma \grave{a ̀ p ~ a u ̛ \tau o \hat{v}} \tau \grave{\alpha}$ ' $І \pi \pi о \kappa о ́ \omega \nu \tau о \varsigma ~ \beta а \sigma i ́ \lambda \epsilon \iota а, ~ є ं к \delta р а \mu \grave{\omega \nu ~ \kappa и ́ \omega \nu ~ \tau \hat{\omega} \nu}$



[^81][^82]founded an altar of Pelops, ${ }^{1}$ and built six altars of the twelve gods. ${ }^{2}$

After the capture of Elis he marched against Pylus, ${ }^{3}$ and having taken the city he slew Periclymenus, the most valiant of the sons of Neleus, who used to change his shape in battle. ${ }^{4}$ 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. ${ }^{5}$

Having taken Pylus he marched against Lacedaemon, wishing to punish the sons of Hippocoon, ${ }^{6}$ for he was angry with them, both because they fought for Neleus, and still angrier because they had killed the son of Licymmius. 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 altars by Hercules.
${ }^{3}$ 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.
${ }^{5}$ 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.
${ }^{8}$ 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 .

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 $\tau \hat{\omega} \nu \pi \alpha i ́ \delta \omega \nu \dot{\omega}_{\nu}^{\prime} \epsilon i \chi \chi \nu \epsilon \epsilon^{\prime} \kappa о \sigma \iota \sigma \nu \mu \mu a \chi \epsilon \hat{\imath} \nu . \delta \epsilon \delta \iota \grave{\omega} \varsigma \delta \grave{\epsilon}$





 $\pi \rho о і ̈ \delta o v ́ \sigma \eta \varsigma^{5} \tau \rho о \pi \grave{\eta} \nu \tau \hat{\omega} \nu \pi о \lambda \epsilon \mu i \omega \nu$ є̈ $\sigma \epsilon \sigma \theta a \iota$. тои́-





 ті̀ $\nu$ ßабьлєі́à та ає́бюкє тои́т $\omega$.



${ }^{2}$ रалк $\hat{\eta} \mathrm{E}$ : रалкойs A .

${ }^{4}$ éк inserted by Aegius.


${ }^{7}$ кal inserted by Hereher.
${ }^{1}$ Compare Pansanias, viii. 47. 5.
${ }^{2}$ 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 ; Pansanias, viii. 4. 9, viii. 47. 4, viii. 48. 7, viii. 54. 6, x. 28. 8; Tzetzes, Schol. on Lycophron, 206 ; Hyginus, Fab. 99 mg . The tale was told by Hecataeur (Pansa-
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 wonld 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 thatif 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 danghter of Aleus. ${ }^{2}$ And she
nias, viii. 4. 9, viii. 47.4), and was the theme of tragedies by Sophocles and Euripides. See Tragicorum Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$, pp. 146 sqq., 436 sqq.; The Fragments of Sophocies, ed. A. C. Pearson, vol. i. pp. $46 \mathrm{sqq}$. , ii. 70 sqq . Different versions of the story were current among ancient writers and illustrated by aneient 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 unehaste, he would put her to death. As chance would have it, Hercules arrived at ''egea on his way to Elis, where he purposed to make war on Angeas. The king entertained him hospitably

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${ }^{1} \lambda_{0} \mu \mu \hat{\varphi}$. Wagner conjectures $\lambda_{i} \mu \hat{\varphi}$, comparing iii. 9. I.
in the sanctuary of Athena, and there the hero, flushed with wine, violated the maiden priestess. Learning that she was with child, her father Alens 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 Tenthras, differs from the version adopted by Apollodorus, according to whom Ange 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 Alens and maternal uncles of Telephus were Cepheus and Lyenrgns (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, al. 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, $\because 4$, p. $1460 a, 32$, ed. Dekker), 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 "nestions put to him only with nods" (Athenaeus, x. 18, p. 421 1). And another comic poet. Amphis, describing the high and mighty airs with which fishmongers treated their
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 octopus 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 Greck 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 uncleamess, and permitted thent 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.; Foll-Lore in the Old $T$ 'estament, i. $80,83 \mathrm{sq}$. The motive of the homicide's silence may have been a fear lest by spcaking 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 voicc. See Foll-lore in the Old Testament, iii. 71 sqq.

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 $\tau \hat{\omega} \nu \kappa \epsilon \rho a ́ \tau \omega \nu$. каі̀ т $\eta \nu$ ' $\mu$ ย̀ $\nu \Delta \eta \iota a ́ \nu \epsilon \iota \rho a \nu$ үа $\mu \in \hat{\imath}, \tau \grave{o}$
 тò $\tau \hat{\eta} s$ ' $A \mu a \lambda \theta \epsilon i ́ a s . ~ ' A \mu a ́ \lambda \theta \epsilon \iota a ~ \delta \grave{\epsilon}{ }_{\eta} \nu$ Aípovíov ${ }^{2}$


 $\chi \epsilon \iota \nu \ddot{a} \phi \theta о \nu \circ \nu$.
${ }^{1}{ }^{\text {É }} \mu \nu \eta \sigma \tau \epsilon \dot{\epsilon} \epsilon \tau 0$ EA: $\dot{\epsilon} \mu \nu \eta \sigma \tau \epsilon \dot{v} \sigma a \tau o$, Argument of Sophorler,

${ }^{2}$ Aipoviov Argument of Sophocles, Trachiniae, 'Jzetzes, Schol. on Lycophron, 50, Aegius: áp $\mu \in \boldsymbol{v}_{i}^{\prime} o v$ A.
${ }^{3}$ el̃ $\chi \in$ Argument of Sophocles, Trachiniae, Faber, Müller, Hereher: $\chi_{\chi \in i}$ EA, Westermann, Bekker, Wagner.
 єйそаито EA.
${ }^{1}$ Apollodorus seems to derive the name Telephus from $\theta \eta \lambda \dot{\eta}$, " a dug," and "גафos, "a doe."
${ }^{2}$ 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 mateh thus made, not in heaven but in hell, is told by Bacchylides (Epinic. v. 165 sqq.), and seems to have been related by l'indar in a lost poem (Seholiast 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.
${ }^{3}$ On the struggle of Hereules with the river Achelons, see Sophocles, Trachiniap, 9-21; Diodorus Siculus, iv. 35. 3 sq.; 256
gave it suck, and shepherds took up the babe and called it Telephus. ${ }^{1}$ 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. ${ }^{2}$ He wrestled for her hand with Achelous, who assumed the likeness of a bull; but Hercules broke off onc of his horns. ${ }^{3}$ 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. ${ }^{4}$
Dio Chrysostom, Or. 1x.; Scholiast on Homer, Il. xxi. 194 ; Ovid, Metamorph. ix. 1-88; Hyginus, Fab. 31 ; Scriptores rerum mythicarum Latini, ed. (.. H. Bode, vol. i. pp. 20, 131 (First Vatican Mythographer, 58; Scoond 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 mamer by supposing that it referred to a canal which the eminent philanthropist Hercules dug for the bencfit of the people of Calydon.

+ According to some, Amalthea was the goat on whose milk the infant Zeus was fed. From one of its horus 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 gor. See Eratosthenes, Cataster. 13: Hyginus, Astronom. ii. 13; Orid, Fasti, v. 115 sqq. Some said that, in gratitude for having been nurtured on the animal's milk, Zens 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.


## APOLLODORUS

## 6













${ }^{1}$ фúnas Argument of Sophocles, Truchiniar: фúdas A: Фי\teús Diodorus Siculus, iv. 36. 1.
${ }^{2}$ Tл $\boldsymbol{T} \eta \pi$ одє́ $\mu$ ои Aryument of Sophocles, Trachiniat (compare

${ }^{3}$ mapà Oiveì Argument of Sophocles, Truchiniat: $\pi a \rho$ ' oiveínv каi A. $\quad{ }^{4}$ maías Argment of Sophocles, Trachiniae.
${ }^{5}$ Ezvouov Argument of Sophocles, Trachinice. He is named "Evpouos by Tzetzes (Schol. on Lycophron, 50 ; Chilindes, ii. 456) aud Eipúvouos by Diodorus Siculus (iv. 36. 1).
${ }^{1}$ Compare Diodorus Siculus, iv. 36. 1, who gives Phylens as the name of the king of Eplyyra, 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.

2 'The sons reforred to are those whom Hercules had by the fifty danghters 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 Iolans. As to the Sardinian colony see also Pausanias, i. 29. 5, vii. 2. 2, ix. 23. 1, x. 17. \%, who says

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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. ${ }^{1}$ 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. ${ }^{2}$ After these events, as he was feasting with Oencus, 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. ${ }^{3}$ 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 Westernann's Scriptores rerum mirabilium Graeci) tells us that the works ascribed to Iolans 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 C'hipiez, Histoire de l'Art dans l'Antiquité, iк. 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 ideutical with Esmun. See W. W. Bandissin, Adonis und Esmun (Leipsic, 1911). pp. 282 sq\%.
${ }^{3}$ Compare Diodorus Siculus, iv 36.2 ; Pausanias, ii. 13.8; Athenaens, ix. 80, pp. $410 \mathrm{~F}-411 \mathrm{~A}$; Scholiast on Apollonins Rhodius, Argon. i. 1212; Tzetzes, Schol. on Lycophron, $.00-51$; id. Chiliades, ii. 456 sq . From Athenaeus (1.c.) we learn that the story was told or alluded to by Hellanicus, Herodorus, and Nicander. The victim's name is varionsly given as Eunomus, Ennomus, Eurynomus, Archias, Cherias,

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 ＇Нрак入१̂s סє̀ катà тòv עó $\mu о \nu ~ \tau \eta ̀ \nu ~ ф \nu \gamma \eta ̀ \nu ~ ن ́ \pi о \mu є ́ \nu є \iota \nu ~$

















 Trachinine．
${ }^{2}$ mapisutas Argnment of Sophorles，Trachiniae，Aegius：

${ }^{3}$ סıà $\tau$ d̀ óratos cival Arymment of Sophocles，Trachiniae．
${ }^{+}$סıéß $\begin{gathered}\text { Argument of Sophocles，Trachiniae，Heyue，Miiller ：}\end{gathered}$ סø⿳⺈⿴\zh11⿰一一⿲⿺𠄌⺀⿺𠄌⺀㇂ Hercher，Wagner．


${ }^{6}$ каi трофйs à $\pi о \rho \omega \hat{\nu}$ Argument of Sophocles，Trachiniar．
${ }^{7}$ innavthoavtos 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 Calyrlon，of which Oeneus was king（Apollo－ dorus，i．8．1），hut 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 Howed 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 Gracci, 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.


 $\kappa \alpha \tau \epsilon \pi о \lambda \epsilon ́ \mu \eta \sigma \epsilon \nu$.




 $\kappa \lambda \hat{\eta} \varsigma$ àтє́ктєьขє Kóp

 ßaбı入є́a $\Delta \rho v o ́ \pi \tau \nu \nu$, є̇v ' $\mathrm{A} \pi o ́ \lambda \lambda \omega \nu o s ~ \tau \epsilon \mu \epsilon ́ \nu \epsilon \iota ~ \delta a \iota \nu v ́-~$


${ }^{1} \lambda \dot{\sigma} \sigma a s$ каіे $\sigma \phi \dot{a}^{\prime} \xi a s$ Argument of Sophoclen, T'rachiniue:入úvas EA, Heyne, Westermam, Miiller. Bekker: vúas Wagner (comparing Scholiast on Apollonins Rhodius, Argon.

 niae, Scholiast on A pollonins Rhorlius, Aryon. i. 1212.
${ }^{3} \dot{\bar{j}} \kappa \in \boldsymbol{\nu}$ Argument of Sophocles, Trachimite.
 $\rho \alpha \nu \mathrm{A}$.
$5{ }^{3 \prime}$ Itwvov Mailler, Wagner (comparing Diodorns Sieulus, iv. 37. 4; Stephanus Byzantius, s.v. $\left.{ }^{y} I \tau \omega \nu\right)$ : $\quad \omega_{\nu}$ A: " $1 \tau \omega \nu \alpha$ Argument of Sophocles, Trachimiue, Aegins, Commelinus, Gale, Heyne, Westermanm, Bekker, Hercher.

[^83]driving a pair of bullocks; so he unloosed and slaughtered one of the bullocks and feasted. ${ }^{1}$ 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. ${ }^{3}$ 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 handed the whole country over to Aegimius free. He slew also Laogoras, ${ }^{4}$ 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.
${ }^{2}$ On the reception of Hercules by Ceyx, see Diodorus Siculus, iv. 36. 5; Yausanias, i. 32. 6. As to the conquest of the Dryopians by Hercules, sec Herodotus, viii. 43, compare 73 ; Diodorus Siculus, iv. 37. 1 sq.; Strabo, viii. 6. 13, p. 373 ; Pausanias, iv. 34. 9 sq.; Nounus, in Westermann's Mythographi Graeci, Appendix: Narrationum, xxix. 6, p. 371; Scholiast on Apollonius Rhodius, Argon. i. 1212, 1218. Froni 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 Euboea, some in Peloponnese, and some ever 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.).
${ }^{3}$ On the war which Hercules, in alliance with Aegimius, king of the Dorians, waged with the Lapiths, see Diodorus Siculus, iv. 37. 3 sq.
${ }^{+}$Compare J. Tzetzes, Chiliades, ii. $\$ 66$.

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${ }^{1}$ 'Opmévoor W'esseling: ò $\rho \chi o \mu e \nu \partial \nu$ A.
${ }^{2} \mu \in \theta^{3}$ ö $\pi \lambda \omega \nu$ R, Argument of Sophocles, Trachiniat: : apparently omitted in other MSS.
 өporsev A.

- M $\eta \lambda$ iécev Argument of Sophocles, Truchiniae, Aegins: $\mu \eta \nu{ }^{\prime} \epsilon \in \nu$ A.

[^84]
## THE LIBRARY, II. vil. 7

challenged to single combat by Cymus a son of Ares and Pelopia; and closing with him Hercules slew him also. ${ }^{1}$ 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. ${ }^{2}$

On his arrival at Trachis he mustered an army to attack Oechalia, wishing to punish Eurytus." Being joined by Arcadians, Melians from Trachis, and Epicnemidian Locrians, he slew Eurytus and his sons
${ }^{3}$ 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; Diodor'us 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 Eurytus, was much debated. Homer seems to place it in Thessaly (1l. 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. ree above, ii. 6. l sq. There was an ancient epic called The Capture of Occhalia, which was commonly attribnted to Creophilus of Samos, though some thought it was by Homer. See Strabo, xiv. 1, 15, 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 sous of Eurytus, see the Scholiast on Sophocles, Trachiniae, 266. He quotes a passage from a lost poom of Hesiod in which the poet mentions Dcion, Clytius, Toxens, and Iphitus 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 'Ioxeus, Clytius, and Deion. Diodorus Siculus (iv. 37. 5) calls the sons Toxeus, Molion, and Clytius.

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 $\tau \epsilon \cup \sigma a \mu \epsilon ́ \nu \omega \nu{ }^{1}$ тò̀s àто日avóvтas，＂I $\pi \pi a \sigma o ́ \nu ~ \tau \epsilon$ тò̀ Kク́vкоs каì＇Apүєîov каi Mé̀ava тoùs $\Lambda \iota \kappa v-$ $\mu \nu i ́ o v \pi a i ̂ \delta a \varsigma, \kappa a i ̀ \lambda a \phi u \rho a \gamma \omega \gamma \eta j \sigma a s ~ \tau \grave{\eta} \nu \pi o ́ \lambda \iota \nu$ ， $\hat{\eta} \gamma \epsilon \nu$＇Іó $\eta \eta \nu$ aì $\chi \mu a ́ \lambda \omega \tau о \nu$ ．каi $\pi \rho о \sigma о \rho \mu \iota \sigma \theta \epsilon i \varsigma^{2}{ }^{2}$



${ }^{1} \sigma \tau \rho a \tau \epsilon v \sigma a \mu \epsilon ́ \nu \omega \nu$ Argument of Sophocles，T＇ゥachiniae， Heyne，Westermann，Müller，Hercher，Wagner：$\sigma \tau \rho a \tau \epsilon v o-$ $\mu \epsilon ́ \nu \omega \nu$ A，Bekker．
${ }^{2} \pi \rho \circ \sigma o \rho \mu \boldsymbol{\sigma} \theta$ eis E ，Argument of Sophoales，Truchiniae： $\pi \rho о \sigma$ ор $\mu \eta \theta \in i s \mathrm{~A}$ ．
${ }^{3}$ àкршт ${ }^{\prime} \dot{\varphi} \varphi$ Aryument of Sophocles，Trachiniae，Bekker，
 т $\eta \rho i \varphi$ Heyne（in the text），Westermann，Müller：$\epsilon \pi l$ ák $\rho \omega-$

 кйика A：кйрика Argument of Sophocles，I＇ruchiniae：Níха⿱亠乂，
 moyza Tzetzes，Chiliaden，ii．473．
${ }^{1}$ Compare Sophocles，Trachiniae， 237 sq．， 752 sqq．， 993 sqq．；Diodorus Sicuhns，iv．37．5；Ovid，Metamorph．ix． 136 sq．；S＇neca，Hercules Oetaeus， 102 sq．， 782 sqq．Cenaeum is thic modern Cape Litharla，the extreme borth－western point of Euboea．It is a low hat promontory，terminating a penin－ sula which runs far out westward into the sea，as if to meet the opposite coast of Locris．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 gannt 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
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. ${ }^{1}$ Intending to offer sacrifice, he sent the herald Lichas to Trachis to fetch fine raiment. ${ }^{2}$
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 fanous 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 watcr. 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, 185̄), pp. 650-661 ; 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 yeas. These ruins may be the remains of the sanctuary of Caencan Zeus. See A. B. Cook, Zeus, i. 123, note 9 .
${ }^{2}$ With this and what follows compare Sophocles, Trachiniae, 756 sqq. ; Diorlorus Siculus, iv. 38. I 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 My. thographer', 165). The following passage of Apollodorus, down to and including the ascension of Hercules to heaven, is copied verbally, with a few umimportant omissions and changes, by Zenobius (Cent. i. 33), but as usual withont acknowledgment.

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 'Іó $\lambda \eta \nu \quad \Delta \eta \iota a ́ \nu \epsilon \iota \rho a \quad \pi \nu \theta о \mu \epsilon ́ \nu \eta,{ }^{1}$ каi $\delta \epsilon i ́ \sigma a \sigma a \quad \mu \grave{ }$

 тои́т $\omega$ тò̀ $\chi \iota \tau \hat{\omega} \nu a$ é $\chi \rho \iota \sigma \epsilon \nu$. Є̇ $\nu \delta u ̀ s ~ \delta \grave{\epsilon}$ ' $Н \rho а \kappa \lambda \hat{\eta} \varsigma$








 $\pi \rho \epsilon \sigma \beta \dot{\tau} \tau \epsilon \rho \circ \varsigma$, 'Іó̀ $\eta \nu \dot{\alpha} \nu \delta \rho \omega \theta \in ́ \nu \tau \alpha$ $\gamma \hat{\eta} \mu \alpha \iota, \pi a \rho a-$
${ }^{1} \pi v \theta o \mu \epsilon ́ \nu \eta$ E, Argument of Sophocles, Trachiniae: $\pi v \nu \theta a \nu o-$ $\mu \dot{\epsilon} \nu \eta \mathrm{R}$.


${ }^{3}$ таîs à $\lambda \eta \theta$ cías E. Zenolnius, Cent. i. $33: ~ \tau \hat{\jmath}$ à $\lambda \eta \theta \in l a, ~ A r g u$ ment of Sophocles, I'rachiniae.
${ }^{4}$ àmo $\tau \hat{\eta} s$ Botwiias EA. The words are clearly eorrupt. Varions emendations have been proposed: à $\pi \grave{\partial} \tau \bar{\eta} s$ àкр $\omega \rho \in \mathfrak{l a s}$
 Wagner (comparing iii. 5. 8). We should perhaps read àmè
 lated accordingly. Commelinus and Gale add the words
 be the true reading. Compare Ovil, Metamorph. ix. $218 q$ :

> "Corripit Alvides, et terque quaterque rotutum Mittit in Euboirus tormento fortius undaz."

Ovid is followed by the Vatican Mythographers ("in Euboicus projecit undus," "Euboico mari immersit"). Sce Scriptores rerum mythicarum Latini, ed. G. II. Bode, vol. i. pp. 21, 132 (First Vatican Mythographer, 58 ; Second Vati can Mythographer, 165). Hercher omits the words ànd rîs Botatlas and inserts the words cis tin $\theta$ á $\lambda a \sigma \sigma a \nu$, alleging the authority of the Argument to the Tiduchiniae of Sophocles, where, however, the words do not occur.
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From him Deianira learned about Lole, 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. ${ }^{1}$ 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, ${ }^{2}$ 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. ${ }^{3}$ But Hercules, after charging Hyllus his elder son by Deianira, to marry Iole when he came of age, ${ }^{4}$ procceded to Mount
${ }^{1}$ That is, the "fine raiment" which Lichas had fetched from Trachis for the use of Hercules at the sacrifice.
2 The reading is uncertain. See the critical note.
${ }^{3}$ 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.
${ }^{4}$ For this dying charge of Hercules, see Sophocles, Trachiniae, 1216 sqq.; Ovid, Metamorph. ix. 278 sqq. It is remarkable that Hercules should be represented as so earnestly desiring that his concubine shonld 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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${ }^{1}$ éкé $\lambda \in \boldsymbol{v} \boldsymbol{\sigma} \epsilon \mathrm{E}$ E, Artument of Sophoclos, Trachimicue, Zenobius, Cent. i. 33 : éré่ $\lambda \in v \in \mathrm{~A}$.
${ }^{2}$ ėrıßàs Argument of sophocles, Trachimiar, Zenobius, Cent. і. 33: є̇тıßávios EA.
${ }^{*}$ éкєî$\theta \in \nu \mathrm{E}$, and apparently all MSS. : $\neq \nu \theta \alpha$ Argment of Sophocles. Trarlinize. For èкєîध we whould perhaps rearl ёкєі̂.
${ }^{1}$ 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 ; Seneea, Hercules Octaens, 1483 sqq.; Servius, on Virgil, Aen. viii. 300 ; Scriptores renum mythicarum Latini, ed. (i. H. Borle, vol. i. pp. 2l, 132 (First Vatican Mythographer, 58 ; Second Vatiean Mythographer, 165). Aceording to the usual account, it was not loeas but his son Philoctetes who set a light to the pyre. So Diorlorus Siculus (iv. 38. 4), Cucian (De morte Percqrini, 21), Ovid (Metumorph. ix. 233 sq.), Hyginus (Fab. 36), Sencea (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 atgony of the poisoned robe, which took fire in the sum, he flung himself into a neighbouring stream to ease his pain and was drowned. The waters of the stream have been hot eversince, and are ealled Thermopylar. See Nonnus, in IVestermann's Mythographi Gracci, Appendix Narrationum, xxviii. 8; Tzetzes, Schol. on Lycophron, 50-i. 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, II. vh. ;

Oeta, in the Trachinian territory, and there constructed a pyre, ${ }^{1}$ 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. ${ }^{2}$ 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; Sencca, Hercules Oetaeus, 485 sqq., $716 s q q$. 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 Herenles from Mount Oeta to Monnt Etna.

2 The ascension of Hercules to heaven in a clond is described also by Zenobius (Cent. i. 33), who copies Apollodorus. In a more sceptical vein Diodorus Siculns (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. Sachan, ii. 168: "Galenus says in his commentary to the apothegms of Hippocrates: 'It is generally known that Asclepius was raiser 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 Latian speaks of Hercules becoming a god in the burning pile on Monnt Oeta, the human element in him, which he had inheriter from his mortal mother, being purged away in the flames, while the divine element ascended purc 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 A pollodorus. See i. 5. 4.

## APOLLODORU'S










 ทíठos, 'Орєiךя $\Lambda а о \mu \epsilon ́ \nu \eta \varsigma, ~ ' Т є ́ \lambda \eta \varsigma ~ \Lambda v \sigma \iota \delta i ́ к \eta \varsigma, ~$









${ }^{1}$ ©eaniou Heyne, Westermann, Miiller, lekker, Hercher, Wagner: © $\epsilon \sigma$ tiou EA. See above, note on ii. 4. 9.


${ }^{\text {' }}$ Eùpv..., Karúdos. The manuseripts (A) read єùpu$\kappa \dot{\alpha} \pi и \lambda o s$. Commelinus conjectured Eúpúкךs. Пúлos, which is accepted by Heyne, Westermann, Miiller (eonjecturing חú入 $\eta s$ ). Wagner conjectured Eúpúrns.
 Hercher. ${ }^{6 \prime \prime}$ igioos Heyne: Ypis $A$.
; 'Avтiфos Herne: "Avidos A.



${ }^{11}$ 'Eparoûs Aegias: "Eparos A.


## THE LIBRARY, II. vin. 7-8

Hebe, ${ }^{1}$ by whom he had sons, Alexiares and Anicetus.

And he had sons by the daughters of Thespius, ${ }^{2}$ to wit: by Procris he had Antileon and Hippeus (for the eldest daughter bore twins); by Panope he had Threpsippas; by Lyse be 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; ly 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 ;

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## APOLLODORUS








 $\tau \hat{\epsilon} \rho \omega \nu, \epsilon \in \kappa \delta \grave{\epsilon} \tau \hat{\omega} \nu$ ä $\lambda \lambda \omega \nu, \Delta \eta \iota a \nu \epsilon i ́ \rho a s<\mu \epsilon ̀ \nu>{ }^{7} \tau \hat{\eta} s$




${ }^{1}$ ^uvкaîos A, Westermann: $\Lambda v \gamma \kappa \epsilon i$ s Heyne, Miiller, Bekker, Hereher.
${ }^{2}$ Oí $\sigma \tau \rho \delta \beta \lambda \eta s$ L. Dindorf : oi $\sigma \tau \rho \epsilon ́ \beta \lambda \eta s$ A.
${ }^{3}$ Eupúw $\psi$ Heyne, Miiller.
4'Eлaxeías Heyne, Bekker: é $\lambda \epsilon u \chi$ єías A, Westermann. Mïller: noxías Hercher.
" ^uкойр $\frac{1}{}$ Hercher, Wagner. The MSS. (A) add גúkıos, which Heyne proposed to omit. Westermann reads $\Lambda u \kappa o \hat{u} \rho$ -
 mother is lost, and that Lycins was the son of Toxierate. Miiller edits the passage similarly. Mekker brackets мúкıos.
 Hercher, Wagner : $\theta \in \sigma \tau i o v$ A. ${ }^{7} \mu \grave{e} \nu$ inserted by Heyne.
 Diodorns Siculus, iv. 37. 1.
"Kpoírov Aegius: крךбíou A . ${ }^{\text {1" }}$ dè inserted by Hereher.

[^86]
## THE LIBRARY, II. vir. $S$

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, Glenns and Onites; ${ }^{1}$ by Megara, daughter of Creon, he had Therimachus, Deicoön, 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 Apollodorns, but added to them Deion. See the Scholiast on Pindar, Isthm. v. 61 (104).
${ }^{3}$ Diodorns Siculus (iv. 31.8) and Ovid (Heroides, ix. 53 sq .) give Lamus as the name of the son whom Omphale bore to Hereules.
${ }^{4}$ 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 curions coincidence that Croesus, like his predecessor or ancestor Hercules, is said to have attempted to hurn 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 eapture of Sardes and the death or captivity of Croesus. See Baumeister, Denkmäler des bilassischen 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.

## APOLLODORUS













 $\pi o ́ \lambda \epsilon \mu о \nu$ и́тє́ $\sigma \tau \eta \sigma a \nu$, каì тoùs $\mu \epsilon ̀ \nu ~ \pi a i ̂ \delta a s ~ a u ̉ \tau o \hat{v}$



${ }^{1}$ Eujputúnou Aegius: Eủpurúnŋs A.
${ }^{2}$ Aüŕ́ou Heyne: aiŕ́ov A.
${ }^{1}$ See above, ii. 7. 4, and betow, iii. 9. 1.
${ }^{2}$ See above, ii. 7. 6.
${ }^{3}$ Ceyx, king of Trachis, who had given shelter and hospitality to Horeules. See above, ii. 7. 7. Compare Diodorus Sienlus, iv. 57, who agrees with Apollodorns as to the threats of Eurystheus and the consequent flight of the ehildren 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 l'ausanias, i. 32. 6.
${ }^{4}$ Compare Scholiast on Aristophanes, Knights, 1151, who mentions that the Heraelids took refuge at the altar of Merey. As to the altar of Merey 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 Hereules. An oracle having declared that virtory womld rest with the

## THE LIBRARY, II. vir. 8-vin. I

of Eurypylus, he had Thettalus; by Epicaste, daugh ter of Augeas, he had Thestalus; by Parthenope, daughter of Stymphalus, he had Everes; by Auge, daughter of Aleus, he had Telephus; ${ }^{1}$ by Astyoche, daughter of Phylas, he had Tlepolemus;2 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. ${ }^{3}$ 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. ${ }^{4}$ Refusing to surrender them, the Athenians bore the brunt of war with Eurystheus, and slew his sons, Alexander, Iphimedon, Eurybias, 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 sacriticed 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., 4.58 sqq.; Pausanias, i. 32. 6; Zenobius, Cent. ii. 61 ; 'Timaeus, Lexicon,
 p. 293 a ; Scholiast on Aristophanes, l.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 Thesens, as the protector of the Herachids at Athens. See Antoninus Liberalis, Transform. 3\%. In this he may have been followed ly 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 Thesens who received the refugees and declined to surrender them to Eurystheus.

## APOLLODORUS

##   


${ }^{1}$ Traditions varied concerning the death and burial of Eurystheus. Diodorus Sieulus (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 ly Hyllus, son of Hercules. According to Pausanias (i. 44.9), the tomb of Eurysthens 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 Alcmena, 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 Mirathon ; he fell in the battle, and his body was buried at Gargettus, but his head was cut off and buried separately in Tricory thus, minder the high road, at the spring Macaria, and the place was hence called "the Head of Enrysthens." Thus Strabo lays the scene of the battle and of the death of Enrystheus at Marathon. From Pansanias (i. 32. 6) we know that the spring Macaria, named after the heroine who sacrificed herself to gain the victory for the Heraclids, was at Marathon. The name seems to have been applied to the powerfnl smbterranean springs which form a great marsh at the nor thern end of the plain of Marathon. The ancient high road, muder which the head of Eurysthens was buried, and of which traces existed town 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 thas formed by the marsh and the mountain stands the modern village of KatoSouli, which is proved by inscriptions to have oceupied the site of the ancient Tricorythus. See W'. M. Leake, I'be Demi of Athens, 2nd od. (London. 1841), pp. 9s sq., and my commentary on Pansanas, vol. ii. pp. 432, 43! sq. lint Pallene,

Scironian cliffs; and Hyllus cut off his head and gave it to Alcmena; and she gouged out his eyes with weaving-pins. ${ }^{1}$
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 Mourt Hymettus, in the gap whiclr 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 ly Hesychius and stephanus Byzantius (s.v. 「apqntrós), 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. Hanssoullier, 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 recouciled if we suppose that it was interred at Gargettus faeing 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 varions times in this important pass, see Herodotis, i. 62 s 4 .; Aristotle, Constitution of Athens, 15, with Sir J. E. Sandys's note ; Plutareh, Theseus, 13 ; Scholiast on Euripiles, Hippolytus, 3 .
The statement of Apollodorns that Hyllus killed Eurystheus and bronght his head to Alcmena, who gonged 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 Eurysthens 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.),




Eurystheus, before being killed by the order of Alcmena, announced to the Athenians that, in gratitude for their merciful, though fruitless, intercession with Alcmena, 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 wonld drive home, defeated, from the horders 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 deschylus as promising that even when he is in his grave he will prevent any Argive leater from marching against Attica. See Aeschylns. Eumenides, $732(702)$ s $4 \%$. And Euripides makes Hector declare that the foreigners who had fought in defence of Troy were "no small security to the city " even when "they had fallen and were lying in thicir heaped-up graves." See Euripirles, 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 cascs 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 leads of their enemies and stick them on poles

After Eurystheus had perished, the Heraclids came to attack Peloponnese and they captured all the cities. ${ }^{1}$ When a year had elapsed from their
over the chimneys of their honses, 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).
${ }^{1}$ For the first attempted invasion of the Peloponnese by the Heraclids or sons of Hercules, sce Diodorus Siculus, iv. $\mathbf{5 8}$. 1-4. The invasion is commonly spoken of as a return, because, thongh 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 ( $\kappa$ doodos) here employed by Apollordorus 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, кatép$\chi \in \sigma \theta \alpha 1$, "to return from exile," and кат $\alpha \epsilon \epsilon \nu$, "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; aecording to Pansanias (iv. 3. 3), it occurred two generations after that event, which dallies fairly with the estimate of Thneydides. Velleins

## APOLLODORUS













 $\pi \epsilon \rho \iota \mu \epsilon і \nu а \nu \tau а$ ч тòv трі́тор карто̀̀ катє́рхєбӨає． $\nu а \mu і ̈ \sigma a s ~ \delta \grave{\epsilon}$＂Х入入оя трі́тод карто̀̀ $\lambda \epsilon ́ \gamma \epsilon \sigma \theta a \iota ~ т \grave{\eta} \nu$




[^87]Patereulus（i．2．1）agrees with Thucydides as to the date， and adds for our further satisfaction that the return took place one husdred and twenty years after Hereules had been promoted to the rank of deity．
${ }^{1}$ Diodorns Sieulus says nothing of this return of the Herachids to Attica after the plague，but he records（iv．is． 3 282

## THE LIBRARY, Il. vin. 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 ${ }^{3}$. . . of Hercules to Peloponnese, when Tisamenus, son of
sq.) that, after their defeat and the death of Hylhs 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 northem end of the plain of Marathon.
${ }^{2}$ For the homieide and exile of Tlepolemus, see Homer, Il. ii. 659-670, with the Scholiast on 662 ; Pindar, Olymp. vii. 27 (50) sqq.; Strabo, xiv. 2. 6, p. 653 ; Diodorus Sieulns, iv. 5 S . 7 sq . According to Pindar, the homicide was apparently not aecidental, but committed in a fit of anger with a staff of olive-wood.
${ }^{3}$ He was met by a Peluponnesian army at the Isthmus of Corinth and there defeated and slain in single combat by Eehemus, king of Tegea. Then, in virtue of a treaty which they had eoneluded with their adversaries, the Heraclids retreated to Attica and did not attempt the invasion of Peloponnese again for fifty years. See Diodorms Siculus, iv. 58. 1-5; Pausanias, viii. 5. 1. These events may have been recorded by Apollodoms in the lacma which follows.

## APOLLODORUS

 $\hat{\omega} \sigma \iota$ Пє $\lambda о \pi о \nu \nu \eta \dot{\sigma \iota o \iota ~ к а i ~ ' A \rho \iota \sigma т о ́ \mu а \chi о я ~ \theta \nu \eta ́ \sigma к є \iota . ~}$




 $\sigma \mu o v ̀ s ~ o u ̀ ~ \sigma v \mu \beta a ́ \lambda \lambda \epsilon \iota \nu$. $\lambda \epsilon \epsilon \gamma \epsilon \iota \nu$ خà $\rho$ où $\gamma \hat{\eta} s$ à $\lambda \lambda a ̀$



${ }^{1}$ K入єodaiov Gale, braeketed by Westermann and Mïller, but not by Bekker, Hercher, and Wagner: клєодáov A. We should perhaps read 'Apirтouáxou.
 Gale ; $\pi \in \iota \sigma \theta \epsilon ́ \nu \tau \alpha$ Heyne, Westermann, Müller, Bekker, Hercher, apparently following the MSS. Wagner's note $\pi \in \iota \sigma \theta^{\prime} \nu \tau \alpha s$ A seems to be a mistake for $\pi \in \curvearrowleft \sigma \theta^{\prime} \nu \tau a$ A.


 ner, which I eannot construe.

[^88]
## THE LIBRARY, II. vil. 2

Orestes, was reigning over the Peloponnesians. ${ }^{1}$ And in another battle the Peloponnesians were victorious, and Aristomachus ${ }^{2}$ was slain. But when the sons of Cleodaeus ${ }^{3}$ 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. ${ }^{4}$ 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," whieh is reported by Apollodorus (see below, note 4).
${ }^{3}$ As Heyne pointed out, the name Cleodaens 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 Aristomaehus, namely, Temenus and Cresphontes, the conquerors of the Peloponnese. Compare the preceding note.
${ }^{4}$ 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,

## APOLLODORUS



 $\nu \omega \theta \epsilon i \varsigma ~ a ̉ \pi \epsilon \in \theta a \nu \epsilon, \pi a i ̂ \delta a \varsigma \kappa \alpha \tau a \lambda \iota \pi \grave{\omega} \nu$ є́ ${ }^{\prime}$ 'A $\rho \gamma \epsilon i a s$

 форâ $\pi \epsilon \rho \iota \pi \epsilon \sigma \epsilon i ̂ \nu . ~ \epsilon ́ \phi a ́ \nu \eta ~ \gamma \grave{a} \rho$ av̉тoîs $\mu a ́ \nu \tau \iota \varsigma ~ \chi \rho \eta-$




 $\nu a \nu \tau \iota \kappa \grave{\nu} \nu \delta \iota a \phi \theta a \rho \epsilon \iota \sigma \hat{\omega}{ }^{\prime} \tau \hat{\omega} \nu \nu \epsilon \hat{\omega} \nu$ à $\pi \omega \bar{\omega} \lambda \epsilon \tau 0$, тò $\delta \hat{\epsilon}$

 тô̂ $\theta \epsilon o \hat{v}$ סià тô̂ $\mu a ́ \nu \tau \epsilon \omega \varsigma ~ \gamma \epsilon \nu \epsilon ́ \sigma \theta a \iota ~ \tau a \hat{\tau} \tau a$




$$
{ }^{3} \dot{\epsilon} \pi \hat{\eta} \xi \alpha \alpha \tau o \text { Aegins : } \notin \pi \alpha ́ \sigma \sigma \epsilon \tau \circ \text { A. }
$$

Praeparatio Evangelii, v. 20) we learn that when Aristomaehms applied to the oracle, he was answered, "The gods declare vietory to thee by the way of the narrows" ( $\mathrm{N} / \kappa \eta \nu$ бou
 to mean "by the Isthmus of Corinth," and on that understanding the Heraclids attempted to enter Peloponnese by the Istlmus, 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, Dic Dorier ${ }^{2}$, i. 58 sq., who would restore the "retort eourteons" of the oracle in two jambic lines as follows :-

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 soothsayer 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 dishanded. 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-eyed One. So they banished Hippotes, and sought for the Three-Eyed One." And
${ }^{1}$ Naupartus means "ship-built." Compare Strabo, ix. 4. 7: Pansanias, iv. 26. 1, x. 38. 10.
${ }_{2}$ Aristorlemus was a son of Aristomachus and brother of Temenus and Cresphontes, the conguerors of the leloponnese (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 Eleetra (Pausanias. iii. 1.6). Apollodorus clearly adopts the former of these two accounts; the rationalistic Pausanias preferred the latter.
${ }^{3}$ Compare Herodotus, vi. 52.
4 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.
${ }^{3}$ That is, by the angry spirit of the nurdered man.
${ }^{6}$ With this and what follows compare Pausanias, v. 3. 5 sq.; Suidas, s.v. T $\rho \stackrel{\delta}{ } \phi \theta a \lambda \mu o s$; and as to Oxylus, compare Strabo, viii. 3. 33, p. 3.7. Pausanias calls Oxylus the son of Haemon.

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 ( $\tau \grave{\nu} \nu \gamma \grave{\alpha} \rho$ є́ $\tau \epsilon \rho \circ \nu \tau \hat{\omega} \nu \partial \partial \phi \theta a \lambda \mu \hat{\omega} \nu$ є่ккє́котто $\left.{ }^{3} \tau \dot{o} \xi \xi\right)$ ).

 ßa入óvтєs oův тòv $\chi \rho \eta \sigma \mu o ́ \nu$, тои̃тov ì $\gamma \epsilon \mu o ́ v a$ тоьоv̀vтає. каі $\sigma \nu \mu \beta a \lambda o ́ \nu \tau \epsilon \varsigma ~ \tau о і ̂ \varsigma ~ \pi о \lambda є \mu i ́ o \iota s ~ к а i ̀ ~$ $\tau \hat{\omega} \pi \epsilon \zeta \hat{\omega} \kappa \alpha \grave{\tau} \hat{\varphi} \nu \alpha \nu \tau \iota \kappa \hat{\omega} \pi \rho о \tau \epsilon \rho о \hat{v} \sigma \iota \sigma \tau \rho a \tau \hat{\omega}, \kappa a \grave{\imath}$
 $\sigma \nu \mu \mu a \chi o v ̂ \nu \tau \epsilon \varsigma$ av̇тoîs oi Aìı $\mu i o v ~ \pi a i ̂ \delta є s, ~ M a ́ \mu-~$ филоs каi $\Delta \dot{u} \mu a s$.










 $\delta \grave{\epsilon} \tau \hat{\eta} S \tau \hat{\omega} \nu$ ' $\mathrm{A} \rho \iota \sigma \tau o \delta \eta \dot{\eta} \mu o v \pi \alpha i ́ \delta \omega \nu, ~ М \epsilon \sigma \sigma \eta \dot{\eta} \eta \nu$

${ }^{2} \mu^{2} \nu_{0} \phi \theta \dot{\alpha} \lambda \mu o \nu$, Frazer (compare Pausanias, 1. 3. 5 ; Suidas,
 following apparently the MSS.
 But on the omission of the angment, see Jelf, Greek Grammar ${ }^{4}$, i. 169, Obs. 4. + $\pi \rho \dot{́} \tau \eta s$ Aegius: $\pi \rho \dot{́} \tau \boldsymbol{\tau}$ A.

## THE LIBRARY, II. vim. $3-4$

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. ${ }^{2}$ 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 shonld 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
${ }^{1}$ 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 is year, see note on ii. ǒ. 11.
${ }_{2}$ 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 :t battle with the Ionians, who then inhabited that district of Grecce. See Pausanias, ii. 18. 8, vii. 1. 7 sq.

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 $\sigma a \nu \epsilon \mathfrak{v} \rho o \nu \quad \sigma \eta \mu \epsilon i ̂ a ~ к \epsilon i ́ \mu \epsilon \nu a$ oí $\mu \epsilon ̀ \nu \lambda a \chi o ́ \nu \tau \epsilon s$ " $A \rho \gamma o s$
 $\sigma \eta \eta_{\nu \eta \nu} \dot{a} \lambda \omega \dot{\omega} \pi \epsilon \kappa \alpha$. $\quad \pi \epsilon \rho i \delta_{\epsilon} \tau \hat{\omega} \nu \quad \sigma \eta \mu \epsilon \dot{\epsilon} \omega \nu$ ё $\lambda \epsilon \gamma \circ \nu$ oi

 торєvó $\mu \epsilon \nu о \nu$ тò Өทрíov), тойৎ ঠє̀ סра́корта ката-
 $\delta \grave{\tau} \tau \grave{\eta} \nu \dot{a} \lambda \omega \dot{\omega} \pi \epsilon \kappa \alpha$ סo入íous.

 $\pi \rho о \sigma a \nu \in i ̂ \chi \in \nu$ ' $\Upsilon \rho \nu \eta \theta \circ \hat{\imath} \kappa \alpha i ̀ \tau \hat{\omega}$ таút $\eta \varsigma$ à $\nu \delta \rho i ̀ \Delta \eta \iota-$



 $\mathrm{M} \epsilon \sigma \sigma \eta \eta^{\prime} \eta \varsigma$, $\beta a \sigma \iota \lambda \epsilon v ́ \sigma a s$ रpóvov $\mu \epsilon \tau$ à $\delta$ v́o $\pi a i ́ \delta \omega \nu$
 $a \dot{u} \tau \hat{\omega} \nu{ }^{6} \tau \hat{\omega} \nu{ }^{`} \mathrm{H} \rho a \kappa \lambda \epsilon \iota \delta \hat{\omega} \nu$ í $\pi a ́ \rho \chi \omega \nu$, каì $\tau \grave{\eta} \nu \tau о \hat{v}$

1 ё $\lambda a \chi \epsilon$ Hercher.

${ }^{3}{ }_{\kappa \alpha} \alpha \alpha \lambda \alpha \beta o \hat{v} \sigma \iota \nu$ E. According to Heyne, the MSS. have катавалойть.
${ }^{4}$ тivas Faber, Westermann, Hercher, Wagner: itтâvas A, Bekker. Heyne conjectured Titavious from Titávn or Tía ava, a town near Sicyon. See Pausanias, ii. 11. 3-ii. 12. 1; Stephanus Byzantius, s.v. Titava, who recognizes the adjective Tıtávoos.

${ }^{6}$ aìrдs Faber: кal à̀rds Hercher.
${ }^{1}$ As to the drawing of the lots, and the stratagem by which Cresphontes secured Messenia for himsolf, see Polyaenus, Strateg.i. 6 ; Pansanias, iv. 3. 4 sq. Sophocles alludes to the stratagem (Ajax, 1283 sqq., with the Seholiast on 1285).

## THE LIBRARY, II. vim. 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 wily.

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. ${ }^{3}$ On the perpetration of the murder the army decided that the kingdom belonged to Hyrnetho ${ }^{4}$ and Deiphontes. Cresphontes had not long reigned over Messene when he was murdered with two of his sons; ${ }^{5}$ and Polyphontes, one of the true Heraclids, came to the

2In 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 Messeuian 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.
${ }^{3}$ 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.
${ }^{4}$ 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
© Compare Pausanias, iv 3. 7.

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 татрì т $\rho \in ́ \phi \epsilon \iota \nu$. ои̂тоs à $\nu \delta \rho \omega \theta \epsilon i \varsigma ~ \kappa а i ̀ ~ \kappa \rho u ́ \phi а ~ \kappa а т є \lambda-~$
 $\lambda \epsilon i ́ a \nu \nu a ̉ \pi \epsilon ́ \lambda a \beta \epsilon \nu$.
${ }^{1}$ Alturov Heyne: alzuтtov A.
${ }^{1}$ Compare Hyginus, Fub. 137.
${ }^{2}$ Compare Pausanias, iv. 3. 7 sq . (who does not name Polyphontes) ; Hyginus, Fab. 184. According to Hyginus,

## THE LIBRARY, II. vim. 5

throne and took to wife, against her will, Merope, the wife of the murdered man. ${ }^{1}$ 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. ${ }^{2}$
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 antirnue.

## BOOK III

## [


 є́ $\chi о \mu \epsilon ́ \nu \omega s ~ \lambda \epsilon ́ \gamma \omega \mu \epsilon \nu ~ к а і ~ \tau a ̀ ~ \pi \epsilon \rho i ~ ' A \gamma \eta ́ \nu о \rho o s . ~ i ́ s ~$







${ }^{1}$ фоьикк $\nu$ Emperins, Bekker, Hereher, Wagner : є $\dot{\rho} \rho \dot{\sigma} \pi \eta \nu$ A, Westermann, Miiller, who brackets the clanse mapajevó$\mu \in \operatorname{VOS}$ cis Eủpóntyv.
${ }^{1}$ See above, ii. 1. 4.
${ }^{2}$ The ancients were not agreed as to the genealogies of these mythical ancestors of the Phoenicians, Cilicians, and Thebans. See the Scholiast on Apollonius Rhorlius, Argon. ii. 178 , iii. 1186 . Among the authorities whose divergent views are reported in these passages by the Scholiast are Hesiod, Pherecydes, Asclepiades, and Antimachus. Mosehus (ii. 40 and 42) agrees with Apollodorns that the mother of Europa was Telephassa, but differs from him as to her father (see below). Aecording to Hygimus (Fab. 6 and 178), the mother who bore Cadmus and Emopa to Agenor was not Telephassa but Argiope. According to Euripides, Agenor had three sons, Cilix, Phoenix, and Thasus. See Seholiast on Euripides, Phoenissae, 6. Pausanias agrees with regard io Thasus, saying that the natives of Thasus were Phoenicians by descent and traced their origin to this Thasus, son of

## BOOK III

I. Having now ruin over the family of Inachus and described them from Belus down to the Heraclids, we have next to speak of the honse of Agenor. For as I have said, ${ }^{1}$ 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. ${ }^{2}$ But some say that Europa was a daughter

Agenor (Pausanias, v. 25. 12). In saying this, Pansanias 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, 801 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 hy 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 int 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

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 є́ $\gamma \in ⿱ 亠 䒑 \nu \eta \sigma \epsilon$ Мívшa $\Sigma a \rho \pi \eta \delta o ́ v a ~ ' P a \delta a ́ \mu a \nu \theta v \nu$＇ка日＇






${ }^{1}{ }^{2} \rho a \sigma \theta \epsilon i s$ ．In the MSS．there follow the words $\pi i \pi \tau \in \iota$ ià $\tau \hat{\eta} s$ 就 $\sigma \sigma \eta s$ ，which，as Heyne says，seem to have arisen through confusion with the following $\dot{\epsilon} \pi \iota \beta \iota \beta a \sigma \theta \epsilon \hat{i} \sigma \alpha \nu \delta i \alpha ̀ \tau \hat{\eta} s$ A a $\lambda \alpha \dot{\sigma} \sigma \eta \eta$ ．

 $\pi \nu \epsilon ́ \omega \nu$ Sevinus ：кроккол à $\pi о \pi \nu \epsilon ́ \omega \nu$ Clavier（comparing Scholiast on Homer，Il．xii．292，ク̆ $\lambda \lambda a \xi \in \nu$ éavt $\partial \nu$ єís $\tau \alpha \hat{v} \rho o \nu \kappa \alpha l$ à $\pi \delta$ тov̂
 （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 main－ land．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 sea．
${ }^{1}$ Europa was a daughter of Phoenix，according to Homer （Il．xiv． 321 sq．），Bacchylides（xvi． 29 sqq．p．376，ed．Jebb）， and Moschus（ii．7）．So，too，the Scholiast on Homer（Il．xii． $\because 92$ ）calls Europa a daughter of Phoenix．The Scholiast on Plato（Timaeus，p． 24 E ）speaks of Europa as a daughter of 298

## THE LIBRARY, III. ı. ı

not of Agenor but of Phoenix. ${ }^{1}$ Zeus loved her, and turning himself into a tame bull, he mounted her on his back and conveyed her through the sea to Crete. ${ }^{2}$ There Zeus bedded with her, and she bore Minos, Sarpedon, and Rhadamanthys; ${ }^{3}$ but according to Homer, Sarpedon was a son of Zeus by Laodamia, daughter of Bellerophon. ${ }^{4}$ 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).
${ }^{2}$ 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. rása. 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.
${ }^{3}$ Compare Scholiast on Homer, Il. xii. 292: Hyginus, Ful. 178. + Homer, Il. ii. 198 sq.

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 $\kappa т і \sigma a \varsigma \pi o ́ \lambda \iota \nu$ Єá $\sigma о \nu \kappa \alpha \tau \notin \kappa \eta \sigma \epsilon \nu$.







${ }^{1}$ Kí入ıкоs Heyne: кı入íкos A.
${ }^{2} \kappa а \tau \psi ́ \kappa \eta \sigma a \nu \mathrm{R}^{a} \mathrm{O}$ : катч́кєбау A .

${ }^{4}$ os cal Hercher.

 ker. This seems to be the reading of all the MSS. Wagner

 he called all the country near the river Pyramus after himself Cilicia." But with this rearrangement the words $\kappa \in \iota-$ $\mu \dot{c} \nu \eta \nu \quad \chi$ opal become ungrammatical as they stand, and to restore the grammar they must be transposed and placed

 simply omits $\dot{\cup} \phi^{\prime}$ eaveov, 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 Enropa, 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. ${ }^{3}$ 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.

[^89]required. I have translated accordingly. Hercher as usual cuts the difficulty by omitting $\epsilon \nu \circlearrowright \rho \alpha \dot{\alpha} \eta$.

7 'A $\sigma \tau$ '́pios Wagner (referring to Diodorus Siculus, iv. 60. 3) : 'A $\sigma \tau \epsilon \rho \uparrow \omega \nu$ A, Heyne, Westermann, Mïller, Bekker, Hercher.

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 $\Delta \iota o ̀ s ~ к а i ~ K a \sigma \sigma \iota \epsilon \pi \epsilon i ́ a s, ~ к а i ̀ ~ \delta ı a ̀ ~ т о и ̂ т о \nu ~ \sigma \tau а \sigma ı a ́ \sigma a \iota . ~$ 'Paסá $\mu \alpha \nu \theta \nu \varsigma ~ \delta \grave{\epsilon}$ тоîs $\nu \eta \sigma \iota \omega ́ \tau а \iota \varsigma ~ \nu о \mu о \theta \epsilon \tau \hat{\omega} \nu, a \hat{v} \theta \iota \varsigma$



 'А $\sigma \kappa \lambda \eta \pi \iota a ́ \delta \eta \varsigma \quad \phi \eta \sigma i, \quad \mathrm{~K} \rho \eta \eta^{\prime} \eta \nu \quad \tau \grave{\eta} \nu \quad$ 'A $\sigma \tau \epsilon \rho i ́ o \nu$








${ }^{1} \pi \rho \sigma \sigma \sigma \chi \grave{\omega} \nu$ Heyne: $\pi \rho \sigma \sigma \chi \grave{\omega} \nu$ A.
${ }^{2} \mu \epsilon ́ \rho \in!$ Heyne: $\mu \epsilon ́ \rho \eta$ A.

 Miiller, Bekker, Hercher.

[^90]
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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 islanders ${ }^{2}$ but afterwards he fled to Boeotia and married Alcmena ${ }^{3}$; 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, ${ }^{5}$ 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 conceruing 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).
${ }^{5}$ Compare Pausanias, viii. 53. 4.

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 $\kappa р а \tau \eta \prime \sigma a \varsigma ~ \delta \grave{\epsilon}$ т $\rho \hat{\omega} \tau о \varsigma ~ \pi \alpha \sigma \hat{\omega} \nu \tau \hat{\omega} \nu \nu \eta \eta^{\prime} \sigma \omega \nu \quad \sigma \chi \epsilon \delta^{\prime} \nu$





 тро $\bar{\omega} \nu$ катабкєváбая, каi таи́тŋр $\lambda \alpha \beta \grave{\omega \nu} \kappa \alpha{ }^{2}{ }^{2}$


 $\epsilon \in \lambda \theta \grave{\omega} \nu$ dè ó тấpos $\dot{\omega} s ~ \grave{a} \lambda \eta \theta \iota \nu \hat{\eta}$ ßoĭ $\sigma \nu \nu \hat{\eta} \lambda \theta \epsilon \nu$. $\quad \dot{\eta}$






[^91][^92]
## THE LIBRARY, III. ı. 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. ${ }^{2}$ Rut 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

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 $\epsilon \hat{\epsilon} \rho \circ \hat{\nu} \mu \in \nu$.









 є́ $\theta є a ́ \sigma a \tau о ~ \tau a ̀ \varsigma ~ \pi \epsilon ́ \rho \iota \xi ~ \nu \eta ́ \sigma о \nu \varsigma, ~ к а т \iota \delta \grave{\omega \nu ~ \delta є ̀ ~ к а і ~} \mathrm{~K} \rho \eta^{-}$
 $\beta \omega \mu o ̀ \nu$ 'A $\tau \alpha \beta v \rho i ́ o v ~ \Delta i o ́ s . ~ \mu \epsilon \tau ' ~ o u ̀ ~ \pi o \lambda u ̀ ~ \delta e ̀ ~ \tau \eta ̂ s ~$
${ }^{1}{ }_{\tau \epsilon} \kappa \nu \omega \nu \mathrm{R}: \pi \alpha i \delta \omega \nu \mathrm{~A}$.
 Heyne, Westermann, Müller, Bekker (compare Stephanus Byzantias, s.i: Kрๆт $\quad$ vía).

[^94]
## THE LIBRARY, III. ı. 4-II. I

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. ${ }^{3}$ 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. ${ }^{4}$ But not long afterwards he
${ }^{3}$ The tragic story of the involuntary parricide of Althaemenes is similarly told by Diodorus Sicnlus, v. 59. 1-4, who says that this murderer of his father and of his sister was afterwards worshipped as a hero in Rhodes.

4 As to Atabyrian Zeus and his sanctuary on Mount Atabyrium, Atabyrum, or Atabyris, the lighest 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 Zens 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

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 $\kappa о ́ \lambda \omega \nu, \lambda \eta \sigma \tau \grave{a} \varsigma є \notin \mu \beta \beta \lambda \eta \kappa \in ́ v a \iota$ סокойขт $\mu \nu$ каї $\mu \grave{\eta}$


${ }^{1} \nu \in o \delta \alpha \dot{p} \tau o u s \mathrm{ER}: \nu \in o \delta \alpha \dot{\rho} \tau a s \mathrm{~A}$.
2 ais Heyne, Hercher: \&̀s KA. Westermam, Müller, Bekker, Wagner.
${ }^{3}$ ठ $\lambda \iota \sigma \theta 0 \bar{v} \sigma \alpha \mathrm{E}$ : $\grave{\lambda} \iota \sigma \theta \hat{\eta} \sigma \alpha \sigma a \mathrm{~A}$.
${ }^{4}$ кр ${ }^{2} \nu \eta s$ Hercher, Wagner: кри́røs FiA.

${ }^{\text {(j}}$ K $\rho \eta \sigma l$ Bekker.
when some evil was about to befall the state, and small bronze figures of bulls are still sometimes found on the mountain. See J. Tretzes, Chiliades, iv. 390 sqq.; Scholiast on Pindar, Olymp. vii. S7 (159); Cecil Torr, op. cit. p. 76, with plate 4. Further, we know from Greek inscriptions found in 308

## THE LIBRARY, III. I. i-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 Nauplins, who became the father of Oeax and Palamedes. But afterwards in the grip of old age Catreus ycarned 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, hat 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 (rov̀s Bov̂s) to the god. See Inscriptiones Graecae Insularum Rhodi, Chalces, Curpathi, curn '゙aro Casi, ed. F. Hiller de (iaertringen (Berlin, 1895), Nos. :31, 161, 891. The oxen so dedicated were probably hronze images of the animals, such as are found in the island, though Dittenberger thought that they were live oxen destined for sacrifice. Nee his paper, De sacris Rhodiorum Commentatio altera (Halle, 1887), pp. viii. sq. The worship of Atabyrian Zeas 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.u. "Tabor," vol. iii. col. f8xl sqq. Compare A. P. (Cook. Zpus. i. (64O sqq.

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III. $\Delta \epsilon v \kappa а \lambda i ́ \omega \nu \iota ~ \delta e ̀ ~ \epsilon ́ \gamma є ́ v o \nu t o ~ ' I \delta o \mu \epsilon \nu \epsilon v ́ s ~ т e ~ к а i ̀ ~$
 ímáp $\chi \omega \nu, \mu \hat{v} \nu \delta \iota \omega ́ \kappa \omega \nu$ єis $\mu \epsilon ́ \lambda \iota \tau о \varsigma ~ \pi i ́ \theta о \nu ~ \pi \epsilon \sigma \grave{\omega} \nu$




 $\pi a i ̂ \delta a ~ \grave{a} \pi \sigma \delta \dot{\sigma} \sigma \epsilon \iota \nu . \quad \sigma v \gamma \kappa \lambda \eta \theta^{\prime} \nu \tau \omega \nu \quad \delta \grave{c} \tau \hat{\omega} \nu \mu a ́ \nu-$







 written as a correction above the line) : $\theta \epsilon \in \alpha \nu B C$, Heyne, Westermann, Mïller, Bekker.
${ }^{2}$ кад $\nu$ Bekker: 就 $\nu \mathrm{EA}$, Wagner.

[^95]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, Polyidus, 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 D , 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.
${ }^{4} \mathrm{He}$ 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.

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 $\mu a \nu \tau \epsilon i ́ a \nu ~ \delta \iota \delta a ́ \xi a \iota ~ \tau \grave{\nu} \nu ~ Г \lambda a \hat{v к о \nu}$ àvaүкабӨєis $\delta \dot{\epsilon}$



 $\tau \sigma \hat{\nu} \delta \epsilon ́ \mu \circ \iota \lambda \epsilon \lambda \epsilon \in \chi \theta \omega$.






 $\tau о \hat{v} \tau o ~ \sigma \nu \mu \pi \dot{\alpha} \theta o c$ Westermanm.

- mpótepov ER (first hand): $\pi \rho \bar{\omega} \tau o \nu \mathrm{R}$ (seeond hand, corrected).
${ }^{3}$ モurivúal Tzetzes, Schol. on Lyrophron, Sll, Heyne (in note), Bekker, Hercher, Wagner: érıtтúrai EAA, Heyne (in text), Westermann, Müller.
${ }^{+} \tau \hat{\eta} s \mu a \nu \tau \epsilon i a s \mathrm{E}: \tau \grave{\eta} \nu \mu a \nu \tau \epsilon i a \nu \mathrm{~A}$.

[^96]
## THE LIBRARY, IIl. m. i-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 abont Europa, but to be guided by a cow, and to found a city wherever
ii. 14. In a Tongan tramition a dead hoy is brought to life by being covered with the leaves of a certain tree. See Père Reiter, "Traditions Tonguiemes," Anthropos, xii.-xiii. (1917-1918), pp. 1036 sq. : and Appentix, "The Resurreetion of Glaucus.
: It is said that when Cassandral 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. 3s̃ sqq.; C. de Mensignac, Recherches Ethnographiques sur la saline et le Crachat (Borleaux, 1892), pp. 41 sqq.

## APOLLODORUS








 "Apeos єỉmó̀ tives yeyovéval, toùs mieiovas $\tau \hat{\omega} \nu$ $\pi \epsilon \mu \phi \theta \in ́ \nu \tau \omega \nu \delta \iota^{\prime} \phi \theta \epsilon \iota \rho \epsilon \nu$. ả $\gamma а \nu \alpha \kappa \tau \eta{ }^{\prime} \sigma a \varsigma$ sè $\mathrm{K} a ́ \delta \mu о \varsigma$







${ }^{1}$ aüt $\eta$ Scholiast on Homer, Il. ii. 494, Hercher : aù $\dot{\eta}$ AS.

 $\Theta \hat{\eta} \beta a \iota \mathrm{E}: \pi \delta \bar{\lambda} / s$ omitted by the Scholiast on Homer, Il. ii. 494 ( $ૅ \nu \theta a \nu \hat{v} \nu \epsilon i \sigma i \nu$ ai $\Theta \hat{\eta} \beta a \iota$ ), and by Hercher.
 $\tau \iota \nu \alpha ̀ \lambda \eta \psi o ́ \mu \in \nu o \nu \mathrm{SA}$.
${ }^{4}$ àкоúбเov AS : éкои́бเo้ E .

[^97]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. In his indignation 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. ${ }^{2}$ 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 'ApХaєолоуєкд̀ $\Delta \in \lambda \tau$ iov (Athens, 1917), pp. 1 sqq.
${ }_{2}$ That is, "sown." Compare Euripides, Phoenissae, 939 $s q$. For the story of the sowing of the dragon's teeth, see Pausanias, ix. 10. 1 ; Scholiast on Homer, Il. ii. 491 ; 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.

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 ßád $\lambda \epsilon \sigma \theta a \iota ~ \epsilon i \varsigma ~ \mu a ́ \chi \eta \nu ~ к а т \epsilon ́ \sigma т \eta \sigma \alpha \nu . ~ \pi \epsilon \rho \iota \epsilon \sigma \omega ́-~$


 то́тє о̀кт⿳亠二口丿 є́т $\eta$ ．







 тарà $\Delta i o ̀ s ~ a u ̛ \tau \eta ̀ \nu ~ \lambda a \beta e i ̂ \nu . ~ \gamma i ́ \nu o \nu \tau a \iota ~ \delta \grave{e ~ K a ́ ~ K ~} \mu \omega$







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"aídov EA: "Apeos vión Hercher.
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[^98] 316
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. ${ }^{1}$ 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. ${ }^{3}$ 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 Zens. ${ }^{4}$ And to Cadmus were born daughters, Autonoe, Ino, Semele, Agave, and a son Polydorus. ${ }^{5}$ 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 Sicnlus, iv. 2. 1, v. 48. 5, v. 49.1; Pansanias, iii. 18.12, ix. 12.3; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol.i. p. 101 (Second Vatican Mythographer, 78 , who calls the wife Hermiona).
${ }^{4}$ According to another account, this golden necklace was bestowed by Aphrodite on Cadmus or on Harmonia. See Diodorus Sicnlus, iv. 65. 5; Scholiast on Pindar, Pyth. iii. 94 (167) ; Scholiast on Furipides, Phoenissae, 71. But, according to yet another account, the necklace and robe were both bestowed by Athena. See Diodorus Siculus, y. 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.
${ }^{5}$ Compare Hesiod, Theog. 975-978; Diodorus Siculus, iv. 2. 1. As to the daughters Semele and Ino, compare Pindar, Olymp. ii. 22 (38) sqq.

## APOLLODORUS












 $\rho a \nu \nu \dot{\omega} \theta \eta$. катà $\delta$ є̀ тòv Хро́vov тòv, каӨク́коута $\Delta \iota o ́ \nu v \sigma o \nu ~ \gamma \epsilon \nu \nu a ̂ ~ Z \epsilon \grave{u s ~ \lambda v i \sigma a s ~ \tau a ̀ ~ p ~} \mathfrak{a} \mu \mu a \tau a$, каı סí $\omega \omega \sigma \iota \nu$ 'Е $\rho \mu \hat{\eta}$. 'А $\theta$ á $\mu a \nu \tau a \kappa a i ̀ ~ \pi \epsilon i ́ \theta є \iota ~ \tau \rho e ́ \phi \epsilon \iota \nu ~ \dot{\omega} \varsigma \kappa o ́ \rho \eta \nu . ~ a ̉ \gamma a-~$



${ }^{1}$ ört inserted by Hercher.
${ }^{1}$ For the loves of Zeus and Semele and the birth of Dionysus, sce Hesiod, Theog. 940-942; Luripides, Baechae, 1 sqq.. $\because 42$ sqq., 286 sqq. ; Diodorus Siculus, iv. 2. 2 sq., v. 52. 2; Philostratus, Imay. i. 13; Pausanias, iii. 24. 3, ix. 5. 2; Scholiast on Homer, Il. 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, lxxi. p. 385 ; Ovid, Mctamorph. iii. 259 sqq.; Hyginus, Fab. 167 and 179 ; Fulgentins, Mytholog. ii. 15; Lactantius Placidus, on Statius, Theb.i. 12; Seriptores rerum mythicarum Latini, ed. (:. H. Bode, vol. i. pp. 38 sq., 102 (First Vatican Mythographer, 120 ; Second Vatican Mythographer, 79).
n So the infant Dionysus is described by the Scholiast on

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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 Hera. 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, and that therefore she had been blasted by 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, thongh he refers to the Bacchae of Euripides. But Lucian (Dial. deorum. ix. 2) and Nounus (in Westermann's Mythographi Gracci, p. 385) speak of the infant as a seventhmonth child at birth.
${ }^{3}$ So Achiiles is said to have bcen 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.
${ }^{4}$ 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 (Secoud Vatican Mythographer, 79).

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 $\sigma \tau \epsilon \rho i ́ \sigma a s$ м̀оó $\mu a \sigma \epsilon \nu$ 'Үájas.
${ }^{1} \beta \nu \not \partial o \hat{\mathrm{v}} \mathrm{ES}: \beta \nu \theta \hat{\omega} \nu \mathrm{A} . \quad{ }^{2} \delta$ inserted by Hercher.

[^99]cauldron, ${ }^{1}$ 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. ${ }^{2}$ And the Isthmian games were instituted by Sisyphus in honour of Melicertes. ${ }^{3}$ But Zeus eluded the wrath of Hera by turning Dionysus into a kid, ${ }^{4}$ 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. ${ }^{\text {. }}$ )
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, becanse the aninal 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.
${ }^{5}$ 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

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 $\mu \eta \nu i \sigma a \nu \tau o s ~ \tau o \hat{v} \Delta i o ̀ s ~ o ̈ т \iota ~ \epsilon ُ \mu \nu \eta \sigma \tau \epsilon v ́ \sigma a \tau o . ~ \Sigma \epsilon \mu \epsilon ́ \lambda \eta \nu$,








 є้ $\pi a v \sigma \epsilon$.
 oüt $\omega$
$\delta \grave{\eta} \nu \hat{\nu} \nu \kappa a \lambda \grave{o} \nu \sigma \hat{\omega} \mu a \pi \epsilon \rho \iota \sigma \tau a \delta o ́ \nu$, ท̉úтє $\theta \hat{\eta} \rho o s$,
 $\pi \rho \dot{\tau} \eta$.

[^100]
## 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. ${ }^{1} \mathrm{He}$ 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 . . . .

## 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 Byzantins and Hesychins, s.v. Núga; 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 dngs, sce Diodorus Siculus, iv. 3-5 ; Nonnus, Dionys. v. 287 sqq.; Palaephatus, De incredib. 3 ; Nomnts, in Westermann's Mythographi Graeci, Appendix Narrationum, 6, p. 360 ; Hyginns, Fab. 181; Ovid, Metamorph. iii. 138 sq.; Fulgentins, 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.

## APOLLODORUS

... $\mu \epsilon \tau \grave{a} \tau \alpha u ́ \tau \eta \nu$ ar $\lambda \kappa \iota \mu a$ тє́к $\nu a$,
 pup $\theta o s .-$
$\kappa a i ̀ ~ \tau o u ́ \tau o u s ~ o ̀ \nu о \mu a \sigma \tau i ̀ \delta \iota \eta \nu \epsilon \kappa \epsilon \omega \varsigma \kappa а \tau \epsilon ́ \lambda \epsilon \xi \epsilon \cdot{ }^{2}$


 $\lambda є v \theta o s$.

 $\mu a \hat{\omega} \tau \epsilon \varsigma$.

 "Haas $\mu \alpha \nu i ́ a \nu ~ a ن ̇ \tau \hat{\varphi} ~ \grave{\epsilon} \mu \beta a \lambda o v ́ \sigma \eta s ~ \pi \leftarrow \rho \iota \pi \lambda a \nu a ̂ \tau a \iota$
${ }^{1}$ Badíos Mitscherlich: Bavós A.


 mann, Mailer, Dekker (except that he reads aiveaiñt for $\epsilon \nu \nu \in \sigma\left(\eta \sigma_{t}\right)$. $\neq \theta a \nu \epsilon \nu$ is Aegius's correction of the MS. reading ктєival (A) or $\kappa \tau \epsilon i v \in\left(\mathrm{PR}^{c}\right)$. Wagner edits the passage thus:
 read $\kappa \tau \epsilon i \nu a \nu$ for $\kappa \tau \epsilon i \nu \alpha$ or $\kappa \tau \epsilon i \nu \epsilon$. ${ }^{4} \pi i o \nu$ Scaliger: aam A.
 Bergk. ${ }^{6}$ out out $\delta^{\prime} \mathrm{R}$ : ô̂ $\delta^{\circ} \mathrm{A}$.

${ }^{8}$ er $\pi \epsilon \in \sigma \sigma \nu \theta \epsilon \nu$ Scaliger : $̇ \pi \epsilon \in \sigma \sigma \nu \theta o \nu \mathrm{~A}$.
${ }^{1}$ As to the discovery of the vine by Dionysus and the wanderings of the ged, 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 roving 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. $4^{-v .}$.

. . . . after her a mighty brood, Lynceus and Balius goodly-footed, and Amaryn-thus.-
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.

Dionysus discovered the vine, ${ }^{1}$ and being driven mad by Hera ${ }^{2}$ 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 produeing abundant fruit without pruning or eultivation." See A. de Cancolle, Origin of Cultivated Plants (London, 1884), pp. 191 sqq. Compare A. Engler, in Victor Hehn, Kulturpflanzen und Hausthiere in ihrem Übergang aus Asien² (Berlin, 1902), pp. 85 sqq. But these regions are precisely those whieh 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 innagined, by the expedition of Alexander the Great to India (see F. A. Voigt, in W. H. Roseher's Lexikon der griech. und röm. 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 introdnces the god himself describing his jomeney 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.
${ }^{2}$ Compare Euripides, Cuclops, 3 sq.

## APOLLODORUS








 $\beta a \lambda \epsilon \nu$ aữóv. кaì $\Delta i o ́ \nu v \sigma o s ~ \mu \epsilon ̀ \nu ~ \epsilon i s ~ \theta a ́ \lambda a \sigma \sigma a \nu ~$






${ }^{1}$ Ė $\pi l^{\prime}$ 'il $\nu$ oovs. These words are out of place here. Wagner is probably right in thinking that we sloould either omit them (with Hercher) or insert avparcúvas after them, so as to give the meaning: "and after marching against the Indians he hastened through Thrace."


[^101]Syria. At first he was received by Proteus, king of Egypt, ${ }^{1}$ but afterwards he arrived at Cybela in Phrygia. ${ }^{2}$ 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, daughiter 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. Má ${ }^{\prime} \tau a v \rho \alpha$ ). These legends were probably intended to explain the resemblances between the Bacchic and the Phrygian religions, especially in respect of their wild ecstatic and orgiastic rites.
${ }^{3}$ For the story of the hostility of Lycurgus to Dionysus, see Homer, Il. vi. $\mathbf{k} 29 \mathrm{sqq}$., 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, Baumliultus, 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,

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1 Є̇ $\sigma \omega \phi \rho o ́ \nu \eta \sigma \epsilon$ Aegius : є́ $\sigma \omega \phi \rho o ́ \nu เ \sigma \in \mathrm{~A}$.
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 sairl 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 (iva, фaбiv, a $\sigma \theta \in \nu\rangle) s$


 $\pi \alpha \rho ’$ \&кєiv $\omega \nu$, Suidas, s.v. $\mu \alpha \sigma \chi \alpha \lambda \epsilon \sigma \theta \hat{\eta} \nu a l)$. On this barbarons custom see the Scholiast on Sophocles, l.c.; Suidas, l.c.; Hesychins and Photins, Lexicon, s.v. $\mu \alpha \sigma \chi \alpha \lambda\{\sigma \mu a \tau \alpha$; Scholiast on Apollonins Rhodins, Argon. iv. 477. According to one account (Seholiast on Sophocles, l.c.), the murderer fastened the extremities of his vietim abont his own person, but the better attested and more probable account is that he tied them ahout the mutilated body of his victim. Compare E. Robde, Psyche ${ }^{3}$, 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 mannscript 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 drll' Instituto di Correspondenza Archonlogica (Rome, 1875), tav. d'agg. R.; A. Baumeister,

## THE LIBRARY, III. v. i

his son's extremities, ${ }^{1}$ he recovered his senses. ${ }^{2}$ But the land remaining barren, the god declared oracularly that it would bear fruit if Lycurgus were put to deatl. 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 maiming 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 deat enemies to prevent their ghosts from throwing spears. See A. Oldtield, "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. $203 s q$. 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.
${ }^{2}$ 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.

## APOLLODORUS









 бкотоя ن́тò т $\eta$ я $\mu \eta \tau \rho o ̀ s ~ ' A \gamma a v \eta ̂ s ~ к а т a ̀ ~ \mu a \nu i ́ a \nu ~$












${ }_{1}$ The words enclosed in brackets are probably an interpolation, as Heyne thought. Hercher omits them.
${ }^{2}$ ка̇кє $\boldsymbol{\nu}^{\prime} \omega \nu$ Eberhard.
${ }^{3}$ éwovadı A. Ludwich, perhaps rightly. But we should expect є́ $\psi \dot{\eta} \sigma \alpha \sigma \alpha$.
${ }^{+}$i $\sigma \tau \partial \nu$ Acgius: $i \pi \theta \mu \delta \nu \mathrm{~A}$.
${ }^{1}$ The king thins 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. I-3

Mount Pangaeum and bound him, and there by the will of Dionysus he died, destroyed by horses. ${ }^{1}$

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
${ }^{2}$ Compare J. Tzetzes, Chiliades, viii. 582 sqq.
${ }^{3}$ 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., espeeially 701 sqq.; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 103 (Second Vatican Mythographer, 83). Aesehylus wrote a tragedy on the subject of Pentheus (Tragicorum Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$, pp. 60 sq.).

4 The reference is to the madness of the daughters of Proetus. See above, ii, 2. 2 note.

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 $\tau \grave{\eta} \nu \mu \eta \tau \epsilon ́ \rho a, к а i \quad \pi \rho о \sigma a \gamma о \rho є v ́ \sigma a \varsigma ~ \Theta \nu \omega ́ \nu \eta \nu, \mu \epsilon \tau$ ’ aủt $\hat{S}$ єis oúpavò à àj $\lambda \theta \in \nu$.
 Hercher, Wagner.
${ }^{1}$ 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)

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 Alcyouian 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. Never 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 Prosymmus pointed it ont to the deity on condition of receiving a eertain reward. When Dionysus returned from the lower workl, he found that his gaide 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. Sce Clement of Alexandria, Protrept. ii. 34, pp. 29 sq., ed. Potter; Nomus, in Westermann's Mythographi Graeci, Appendix Narrationum. xxii. 1, p. 368; Tzetzes, Schol. on Lycophron, 212; Arnobius, Adversus Nationcs, v. 2 S ; Hyginus, Astronom. ii. 5. Pausanias calls the god's gride Polymmus, unless that form of the name is the mistake of a copyist for Prosymnus, as seems to be suggested by the epithet Prosymma, which was applied to Demeter in the sacred grove at Lerna, where Dionysus also harl an image. See Pansanias, ii. 37. 1. However, Hyginus gives Hypolipnus as the name of the guide to hell. Every lear the descent of the gol through the deep water was

## THE LIBRARY, LII:v. 3

into dolphins. ${ }^{1}$ 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 (Paúsanias, ii. 37. 6). The pions Pausanias shrank from divulging the nature of the rites; but from Platarch 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 tremendons depth. It was called the Place of Forgetfulness. Sce 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. Now 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.

## －APOLLODORUS








 коута $\mu \epsilon \tau \alpha \beta a \lambda \grave{\omega} \nu \epsilon i \varsigma ~ ` Н \lambda u ́ \sigma \iota o \nu ~ \pi \epsilon \delta i ́ o \nu ~ u ́ \pi i o ̀ ~ \Delta i o ̀ s ~$ $\epsilon \epsilon \xi \epsilon \pi \epsilon \mu \phi \theta \eta$ ．








${ }^{3}$ кat⿳亠口冋 Siebelis．
${ }^{1}$ 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 в；Stephanns Byzantius，s．v．$\Delta$ uppá－ xıov ；J．Tzetzes，Chiliades，iv． 393 sqq．；Ovid，Metamorph． iv．563－603；Hyginus，Fab．6；Lactantius llacidus，on Statius，Theb．iii． 290 ；Scriptores rerum mythicarum Latini， ed．（i．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

## THE LIBRARY, III. v. 4-5

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 llyyrians, 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. ${ }^{1}$

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. ${ }^{2}$ 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 ${ }^{3}$ 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 ancesiors 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.
${ }^{2}$ Compare Euripides, Phoenissae, 8; Pansanias 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 orgiastic rites. But there seems to be no express mention of his violent death in ancient writers.
${ }^{3}$ That is, the two brothers Lycus and Nyeteus.

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 and Wagner. Heyne also preferred to omit them. See

${ }^{3}$ There seems to be a lacuna here, which Heyne proposed
 accordingly.

${ }^{6}$ évio
${ }^{1}$ This Phlegyas is supposed to be Phlegyas, king of Orchomenus, whom Pausanias (ix. 36. 1) ealls 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 eopyist. If these conjectures are alopted, the text will read thus: "Both of them fled from Euboea in Boeotia because they had killed Phlegyas, son of

## THE LIBRARY, III. v. 5

Euboea because they had killed Phlegyas, son of Ares and Dotis the Boeotian, ${ }^{1}$ 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. ${ }^{2}$ 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. E $\check{\beta}$ Bota; W. Pape, Wörterbuch der griechischen Eigennamen, s.v. Eüßola.
${ }^{2}$ 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. Miiller, 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, ${ }^{2} \mathrm{pp} .410 \mathrm{sqq}$. 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.

## APOLLODORUS



 $\mu \epsilon ̀ \nu$ oủ̀ $\dot{\epsilon} \pi \epsilon \mu \epsilon \lambda \epsilon i ̂ \tau o ~ \beta o v \phi o \rho \beta i ́ \omega \nu,{ }^{1}$ ' $\mathrm{A} \mu \phi i ́ \omega \nu$ ס̀̀









 $\tau \omega \nu \tau \hat{\eta}$ 'A $\mu \phi$ io pos $\lambda \underline{\rho} \rho \underset{\imath}{ } \tau \hat{\omega} \nu \lambda i \theta \omega \nu$, ムáıov $\delta \grave{\varepsilon}$

 íp $\mu a \tau о \delta \rho о \mu \epsilon i ̄ \nu \delta \iota \delta a ́ \sigma \kappa \omega \nu$ є $\rho a \sigma \theta \epsilon i \varsigma ~ a ̀ \nu a \rho \pi a ́ \zeta \epsilon \iota$.
${ }^{1}$ Bouфор及iav LS: $\beta о \nu \phi о р а i \omega \nu$ A.
${ }_{2}$ aủтoú̇тws Heyne, Westermann, Miller, Baker, Hercher: auto $a^{\prime} \tau \alpha y$ ESA, Wagner.
${ }^{1}$ 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 Bio Chrysostom, Or. xxxiii. vol. ii. p. 254, ed. L. Dindorf; Horace, Exist. i. 18. 41-44; Tragicorum Gracecorum Fragment, ed. A. Nauck ${ }^{2}$, pp. 414-416, frag. 184-18S. 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 338

## THE LIBRARY, III.v. 5

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. ${ }^{1}$ 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 rom. Mythologie, i. 311.
${ }^{2}$ Compare Homer, Od. xi. 260-265 (who does not mention the miracle of the musie) ; 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 twiee 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 Pallsanias, 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 Seholiast on Euripides, Phoenissae, 1760.

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 тוvєs Néaıpà) К $\lambda \epsilon o ́ \delta o \xi a \nu ~ ' A \sigma \tau v o ́ \chi \eta \nu ~ Ф \theta i ́ a \nu ~$ Пелотiav 'Абтvкра́тєай' $\Omega \gamma v \gamma i a \nu$. 'Hoiooos $\delta \grave{\epsilon}$

[^102]
## THE LIBRARY, III. v. 6

Zethus married Thebe, after whom the city of Thebes is named; and Amphion married Niobe, daughter of Tantalus, ${ }^{1}$ 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 Pansanias, 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.

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 $\mathrm{X} \lambda \omega \rho i \varsigma$ ì $\pi \rho \epsilon \sigma \beta \nu \tau \epsilon ́ \rho a, \hat{\eta} \mathrm{~N} \eta \lambda \epsilon \dot{\nu} \varsigma \quad \sigma v \nu \omega \dot{\varphi} \kappa \eta \sigma \epsilon$.



 $\epsilon \dot{u} \xi a \mu \epsilon ́ \nu \eta$ т $\eta \nu \quad \mu о \rho \phi \grave{\eta} \nu$ єis $\lambda i ́ \theta o \nu, \mu \epsilon \tau \epsilon ́ \beta a \lambda \epsilon$, каì






> 1 'Hoóסupos Aegius: ìpóootos A.
> ${ }^{2}$ 'A $\mu$ úк $\lambda$ as $A$, Westermann, Miiller, Wagner: 'Auúкла Heyne, Bekker, Hercher.
${ }^{1}$ Compare Pausanias, ii, 21. 9, v. 16. 4, according to whom Neliboea was the original name of Chloris; but she turned pale with fear at the slangliter 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.
${ }^{2}$ The ancients differed as to the death of Amphion. According to one account, he went mad (Lucian, De saltationo, 41), and in attempting to attack a temple of Apollo,

## THE LIBRARY, III. v. 6-7

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, ${ }^{1}$ and Amphion also was shot by them. ${ }^{2}$ 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. ${ }^{3}$ The oracle had warned him not
donbtless in order to avenge the death of his sons on the clivine murderer, he was shot dead by the deity (Hyginus, Fab. 9). According to Ovid (Metamorph. vi. 271 sq.), he stabbed himself for grief.
${ }^{3}$ 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, Phoenissac, 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 Opdipus 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

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 $\kappa \alpha \nu . \quad \dot{\eta} \delta \grave{\epsilon}$ à $\nu \epsilon \lambda о \hat{v} \sigma a$ ímoßá $\lambda \lambda \epsilon \tau \alpha \iota$, каi $\theta \epsilon \rho a \pi \epsilon v ́-$ $\sigma a \sigma a \tau \grave{a} \sigma \phi \cup \rho a ̀$ Oísítouv ка入єî, тои̂тo $\theta \epsilon \mu \epsilon ́ \nu \eta$ тò oैvo $\mu a$ ठıà тò $\tau 0$ ùs $\pi o ́ \delta a s ~ a ̉ \nu o \iota \delta \hat{\eta} \sigma a \iota . ~ \tau \epsilon \lambda \epsilon \iota \omega \theta \epsilon i \varsigma$








 $\mu \epsilon \nu o s ~ \sigma \nu \nu \tau v \gamma \chi \dot{\mu} \nu \epsilon \iota$ катá т८va $\sigma \tau \epsilon i \grave{\eta} \nu$ óò̀v $\epsilon$ ' $\phi$



Sophocles and is reprodueed 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 Oeripus I.egend."
${ }^{1}$ Sophocles ealls her Merope (Oedipus Tyrannus, 775), and so does Seneca (Oedipus, $972,661,802$ ). But, according to Pherecydes, the wife of Polybus was Merlusa, daughter of Orsilochus (Scholiast on Sophocles, l.c.).

## 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. ${ }^{3}$ And when Polyphontes,

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 є́ $\omega \nu^{1}{ }^{1} \Delta a \mu a \sigma i \sigma \tau \rho a \tau o \varsigma, ~ \tau \grave{\eta} \nu$ ס̀̀ $\beta a \sigma \iota \lambda \epsilon i a \nu \mathrm{~K} \rho \in ́ \omega \nu \nu$ ó









${ }^{1} \pi \lambda a \tau \alpha{ }^{\prime} \epsilon \nu \mathrm{E}: \pi \lambda a \tau \nu \mu \epsilon \in \omega \nu \mathrm{~A}$. Wagner reports $\pi \lambda \alpha \tau \nu \mu \epsilon ́ \omega \nu$ to be the reading of F . But this is apparently a misprint

${ }^{2} \phi \omega \nu \eta \nu \mathrm{~A}: \mu о \rho \phi \eta \nu \mathrm{E}$. The reading $\phi \omega \nu \eta$ is supported by the Argument to Sophocles, Oedipus Tyrannus (p. 6 ed. Jebl), the Argument to Euripides, Phoenissae, and the Scholimm 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 $\phi \omega \nu \dot{\eta}$ instead of $\mu \circ \rho \phi \dot{\eta}$. On the other hand the reading $\mu \circ \rho \phi \dot{n}$ is supported by some MSS. of Tzetzes, Schol. on Lycophron, 7, thongh the editor, Miiller, prints $\phi \omega \nu^{\prime}$ in the text.

[^104]
## 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 buricd by Damasistratus, king of Plataea, ${ }^{1}$ and Creon, son of Menoeceus, succeeded to the kingdom. In his reign a heavy calamity befell Thebes. For Hera sent the Sphinx, ${ }^{2}$ 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
${ }^{2}$ 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 Siculns, iv. 64. 3 sq.; Pausanias, ix. 26. 2-4; Scholiast on Euripides, Phoenissae, 45; Hyginus, Fab. 67; Scneca, Oedipus, 92 sqq. The riddle is quoted in verse by several ancient writers. See Athenaeus, x. 81, p. 456 в; 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, el. E. Schwartz, vol. i. pp. 243 sq. 256). Ontside 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. Bladé, 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."

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 $\epsilon ข ้ \rho \iota \sigma \kappa о \nu, \dot{a} \rho \pi \alpha \dot{\sigma} \sigma a \sigma a$ ё $\nu a \kappa а \tau \epsilon \beta i \beta \rho \omega \sigma \kappa \epsilon . \pi о \lambda \lambda \hat{\omega} \nu^{4}$






















7 buta E, Wagner: wanting in A.
 Miiller, Bekker: $\tau \delta \nu \check{\alpha} \nu \theta \rho \omega \pi \sigma \nu$ omitted in E and by Hercher and Wagner. ${ }^{9}$ סíaov <elval> Bekker.
${ }^{10}$ под vуeik $\boldsymbol{A}$ A, Heyne, Westermann, Müller, Bekker, Hercher: $\pi o \lambda \nu \nu \epsilon i k \eta \nu$ E, Zenobins (Cent. ii. 68), Wagner. Both forms are attested by ancient writers. See W. Pape, Wörterbuch der griechischen Eigennamen ${ }^{3}$, s.v. Пoגvขelkns.


## 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. ${ }^{2}$ When the secret afterwards came to light, Jocasta hanged herself in a noose, ${ }^{3}$ and Oedipus
${ }^{1}$ Compare Euripides, Phoenissae, 55 sqq. ; Diodorus Siculus, iv. 64. 4 ; Hyginus, Fab. 67.
${ }^{2}$ 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; Eustathins on Homer, l.c., p. 369; Scholiast on Euripides, Phoenissae, 53.
${ }^{3}$ Compare Homer, Od. xi. 277 sqq.; Sophocles, Ocdipus 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 ler two sons and stab herself to death on their dead budies. See Euripides, Phoenissae, 14j̄̄-1459. Herein he was perhaps followed by Seneca in his tragedy

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 oủ $\pi o \lambda u ̀ v ~ \chi \rho o ́ v o \nu ~ a ̀ \pi \epsilon ́ \theta a \nu \epsilon \nu . ~$



 Sov̂vaı $\mu \epsilon \tau$ ' є̣̀ıavтò̀ т $̀ \nu$ ßaбı $\lambda \epsilon i ́ a \nu ~ ' Е т є о к \lambda \epsilon i ̂, ~$



 $\nu \in l k o u s$ A.



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 deseribes how Jocasta vainly essayed to reconcile her warring sons, and how she stabled herself to death on learning that they had fallen by each other's hands. See Statius, Theb. vii. $474 s q q .$, xi. $634 s q q$.
${ }^{1}$ 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 vietinı, but that one day by mistake they sent him the haunch (ioxiov) 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, Cent. v.

## THE LIBRARY, III. v. 9-vi. I

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. ${ }^{1}$ 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. ${ }^{2}$
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. ${ }^{3}$ 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 Athenaens (xi. 14, pp. 465 sq .), also on the authority of the author of the Thebaid.
${ }^{2}$ 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, $v v .36 \mathrm{sqq}$. 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 Acropolis and the Areopagus (Pausanias, i. 28. 7). See my notes on Pausanias, i. 23. 7, i. 30. 2, vol. ii. pp. 366 sq., 393 sq.; R. C. Jebb, on Sophocles, Oedipus Coloneus, pp. xxx. sqq.
${ }^{3}$ That is, they were to reign in alternate years. Compare Emipides, Phoenissae, 69 sqq., 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 (l.c.) closely follows Apollodorus and probably copied from him.

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 $\nu v ́ \kappa \tau \omega \rho \pi \rho о \sigma \pi \epsilon \lambda a ́ \zeta \epsilon \iota$, каì $\sigma \nu \nu a ́ \pi \tau \epsilon \iota \mu a ́ \chi \eta \nu \mathrm{~T} \nu \delta \epsilon \hat{\imath}$

 тои́s, каì $\mu a ́ \nu \tau \epsilon ' ́ s ~ \tau \iota \nu o s ~ i ́ \pi о \mu \nu \eta \sigma \theta \epsilon i s ~ \lambda є ́ \gamma о \nu т о s ~$
 à $\mu \phi о т \epsilon ́ \rho o v s ~ \epsilon i ̀ \lambda \epsilon \tau о ~ \nu u \mu \phi i ́ o v s . ~ \epsilon i \chi o \nu ~ \gamma a ̀ \rho ~ \epsilon ́ \pi i ̀ ~ \tau \hat{\omega} \nu$



 $\Theta \eta ’ \beta a s$ єै $\sigma \pi \epsilon v \delta \epsilon \sigma \tau \rho a \tau \epsilon v ́ \epsilon \sigma \theta a \iota$, каì тoùs àpıбтє́as $\sigma \nu \nu \eta \eta^{\prime} \rho \circ \iota \zeta \in \nu$.







1 'Оıклє́ous Aegius: ioклє́ous A . 1 That is, the necklace and the robe which Cadmus had
given to Harmonia at their marriage. See above, iii. 4. 2 .
2 See above i. 8. 5.
: 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 reconcilia-
tion by Adrastus. Compare Zenobins, i. 30 ; Hyginus, Fab.
69 ; and the elaborate description of Statius, Theb.i. 770 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. i-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 outcry 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 Argia ${ }^{5}$; 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.
${ }^{4}$ 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.
${ }^{5}$ Compare Diodorus Siculus, iv. 65. 3; Scholiast on Euripides, Phoenissae, 409; Hyginus, Fab. 69; Statius, Theb. ii. 201 sqq.

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 'А $\mu \phi \iota a ́ \rho a o s ~ \mu \epsilon ̀ \nu ~ o u ̉ \nu ~ a ̀ ~ \pi \epsilon i ̂ \pi \epsilon \nu ' Е \rho \iota \phi v ́ \lambda \eta ~ \pi a \rho a ̀ ~ \Pi o \lambda v-~$


 "A $\delta \rho a \sigma \tau o \nu, \delta \iota a \lambda v \sigma a ́ \mu \epsilon \nu o s ~ \check{\omega} \mu \sigma \sigma \epsilon, \pi \epsilon \rho \grave{~} \dot{\omega} \nu<a ̂ \nu>3$








"A $\delta \rho a \sigma \tau о \varsigma ~ \delta є ̀ ~ \sigma \nu \nu a \theta \rho o i ́ \sigma a s<\sigma \tau \rho a \tau o ̀ \nu>{ }^{7} \sigma \grave{\nu} \nu$ ท̀ $\gamma \epsilon-$
 $\mu o ́ v \epsilon \varsigma ~ \hat{\eta} \sigma a \nu$ oil $\delta \epsilon$. "А $\delta \rho a \sigma \tau o s ~ Т а \lambda a o \hat{v}$, 'А $\mu \phi \iota a ́ \rho a o s$

## ${ }^{1}$ тav́tŋ̣ Heyne: tav́тทs A.

 Hercher. Perhaps we should read: aü $\hat{\omega}$ т $\pi \rho \partial s$ "A $\delta \rho a \sigma \tau o \nu$ סıaфopâs. I have translated accordingly. Heync conjectured
 jectured $\sigma \tau$ árecs, which is perhaps supported by Diodorus

${ }^{3}$ t $\nu$ inserted by Bekker.
4 'A $\delta \rho \dot{\alpha} \sigma \tau \omega$ Emperius, Hercher, Wagner: *A $\rho \rho a \sigma \tau o s ~ A$, Heyne, Westermann, Müller, Bekker.

 à $\delta \rho a ́ \sigma \tau \varphi \mathrm{C}: \tau \delta \nu{ }^{\nu} \mathrm{A} \delta \rho a \sigma \tau o \nu$ Heyne (regarding the words as an interpolation), Westermann (preferring to read $\tau \hat{\varphi}$ 'A $\bar{\delta} \alpha \dot{\alpha} \sigma \tau \varphi$ $\sigma \nu \sigma \tau \rho \alpha \tau \epsilon \dot{\iota} \epsilon \Delta \nu): \tau \grave{\nu} \nless \nu \delta \rho \alpha$ Commelinus, Bekker, Hercher.
${ }^{7}$ a $\tau \rho a \tau \delta \nu$ a conjecture of Heync, accepted by Hercher and Wagner.

[^105]
## 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 ${ }^{3}$ : 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, 836 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.
${ }^{2}$ 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.
${ }^{3}$ 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.

## APOLLODORUS


 "A Tuסє̀̀s Oìéws Aitwhós, Пap日єvotaîos Mє入a-



4






${ }^{1}$ 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, sinee they included his portrait in a group of statuary representing the Champions which they dedicated at Delphi. See Pausanias, x. 10. 3.
${ }^{2}$ Brother of Adrastus. See i. 9. 13.
${ }^{3}$ As to the meeting of the Seven Champions with Hypsipyle at Nemea, the death of Opheltes, and the institution of the Nemean games, see Scholia on Pindar, Nem., Argument, pp. 424 sq. ed. Boeckh ; Baechylides, 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 ; Seriptores rerum mythiearum Latini, ed. G. H. Bode. vol. i. p. 123 (Second Vatican Mythographer, 141). The institution of the Nemean games in honour of Opheltes or Archemorus was noticed by Aesehylus in a lost play. See Tragicorum Graeeorum Fragmenta, ed. A. Nauck ${ }^{2}$, p. 49. The judges at the Nemean ganes wore dark-colonred 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, ${ }^{1}$ and Mecisteus ${ }^{2}$ 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. ${ }^{3}$ 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, euclosed 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 ${ }^{2}$, 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 ( $\kappa \lambda \eta \delta o \hat{\nu} \chi o s$ ) of the local Zeus. There were officials bearing the same title ( $\kappa \lambda \epsilon i \delta \circ \hat{\imath} \chi o t$ ) at Olympia (Dittenberger, Sylloge Inscriptionum Graecarum ${ }^{3}$, 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

## APOLLODORUS

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 oí $\mu \in \tau \grave{a}$ 'A $\delta \rho a ́ \sigma \tau o v ~ к \tau \epsilon i ́ \nu o v \sigma \iota, ~ \tau o ̀ \nu ~ \delta є ̀ ~ \pi a i ̂ \delta a ~ \theta a ́ \pi-~-~$
 $\tau \grave{a} \mu \epsilon ́ \lambda \lambda о \nu \tau a \pi \rho о \mu a \nu \tau \epsilon \dot{\epsilon} \epsilon \sigma \theta a \iota \cdot \tau o ̀ \nu ~ \delta \grave{\epsilon} \pi \alpha i ̂ \delta a{ }^{\prime}$ 'A $\rho$ -









 $\phi \in \dot{v} \sigma v \sigma \alpha): \pi \rho \alpha \phi \in i ̂ \sigma a \mathrm{P}$ : трафєíqa A .
${ }^{2}$ é $\kappa \alpha ́ \lambda \in \sigma \in \nu$ Hercher.
${ }^{3}$ ä $\lambda \mu a \tau \iota$ Valckenar, Bekker, Hereher, Wagner: äp $\mu a \tau \iota A$, Heyne, Westermann.
 mann, Miiller, Bekker, Wagner (following apparently the MSS.).

[^106]
## 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, 18601868), 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.
${ }^{1}$ See above, i. 9. 17.
${ }^{2}$ That is, "beginner of doom"; hence "ominous," "foreboding." The name is so interpreted by Bacchylides (Epinic. viii. 14, $\left.\sigma \hat{\alpha} \mu \alpha \mu^{\prime} \lambda \lambda \frac{1}{\prime} \nu \tau o s ~ \phi o ́ v o u\right)$, by the Scholiast on Pindar (Nem., Argum. pp. 424 sq. ed. Boeckh), and by Lactantius Placidus in his commentary on Statius (Theb. iv. 717).

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 $\tau \omega \nu \pi \epsilon \rho \iota \epsilon \gamma \epsilon ́ \nu \epsilon \tau \sigma$. oi $\delta$ ѐ $\pi \epsilon \nu \tau \eta$ ŋ́коעта ă $\nu \delta \rho a \varsigma$ ó $\pi \lambda i ́-$

 $\sigma \tau \rho a \tau o ́ \pi \epsilon \epsilon \delta o \nu \dot{\eta} \lambda \lambda \theta \epsilon \nu$.
 $\tau \epsilon i ́ \chi \epsilon \sigma \iota$, каì $\pi v \lambda \hat{\omega} \nu$ є́ $\pi \tau \grave{a}$ ov̀ $\sigma \hat{\omega} \nu$ "A $\delta \rho a \sigma \tau o s, \mu \epsilon ̀ \nu$
 $\pi a \rho \grave{a} \tau a ̀ s ~ ' \Omega \gamma v \gamma i ́ a s, ~ ' A \mu \phi \iota a ́ \rho a o s ~ \delta \grave{\epsilon}$ mapà $\tau a ̀ s$

 $<\delta \grave{\epsilon}>^{2} \pi a \rho a ̀ ~ \tau a ̀ s ' Н \lambda \epsilon ́ \kappa \tau \rho a \varsigma, ~ T v \delta \epsilon u ̀ s ~ \delta \grave{\epsilon} \pi a \rho a ̀ ~ \tau a ̀ \varsigma ~$







 $\tau v \phi \lambda \omega \theta \eta \hat{\eta} \nu a \iota$, öть тоîs à $\nu \theta \rho \omega ́ \pi о \iota \varsigma ~ \hat{a}$ кри́ттєє


${ }^{2} \delta^{\delta}$ é inserted by Heyne.

[^107]
## 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 lausanias, 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.
${ }^{3}$ That is, "the Highest Gate."
*That is, "the Fountain Gate."
${ }^{5}$ That is, one of the Sparti, the men who sprang from the dragon's teeth sown by Cadmus. See above, iii. 4. 1.

## APOLLODORUS

$\tau v \phi \lambda \omega \theta \hat{\eta} \nu a \iota \cdot$ oṽ $\sigma a \nu$ үà $\rho \tau \grave{\eta} \nu \mathrm{X} а \rho \iota \kappa \lambda \grave{\omega} \pi \rho о \sigma \phi \iota \lambda \hat{\eta}$
 таîs $\chi є \rho \sigma i$ тоùs ò $\phi \theta a \lambda \mu о$ ùs aủтой катадаßо-
 $\dot{\alpha} \pi о к а т а \sigma \tau \eta ̄ \sigma a \iota \pi a ́ \lambda \iota \nu \tau a ̀ ̀ ~ \dot{o} \rho a ́ \sigma \epsilon \iota \varsigma, \mu \grave{\eta} \delta v \nu a \mu \epsilon ́ \nu \eta \nu$
 ò $\nu \grave{\prime} \theta \omega \nu$ ф $\omega \nu \grave{\eta} \nu$ тоı $\eta \sigma a \iota ~ \sigma \nu \nu \epsilon i ้ \nu a \iota$, каi $\sigma \kappa \hat{\eta} \pi \tau \rho о \nu$


${ }^{1}$ The lacuna was indicated by Heyne, who proposed to

 "For Athena was a friend of Chariclo, 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.
${ }^{2}$ тaîs $\chi \in \rho \sigma$ t тò̀s ò $\phi \theta \alpha \lambda \mu o \grave{s}$ aùтồ ката入aßoué $\nu \eta \nu$. These words have been wrongly suspected or altered by the editors. Heyne proposed to onit toùs oj $\phi \theta a \lambda \mu o \grave{s}$ as a gloss or to re-


 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 sutficed to blind him for ever. Compare Plato,




 even this is not necessary. Compare Diodorus Siculns,
 serpent's den).
${ }^{3}$ к кра́vєiov Aegius, Bekker, Hercher, Wagner: кuávєiov EA, Commelinus, Gale, Heyne, Westermann, Mïller.

## THE LIBRARY, III. vi. 7

Pherecydes says that he was blinded by Athena ${ }^{\mathbf{1}}$; 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, ${ }^{2}$ wherewith he walked like those who see. But Hesiod says that he
${ }^{1}$ 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 A thena, 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 nymph, 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 Palias, 57-133. In this account Callimachus probably followed Pherecydes, who, as we learn from the present passage of Apollodorus, assigned the same canse 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.
${ }^{2}$ 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.

## APOLLODORUS






${ }^{1} \dot{\alpha} \nu \delta \rho \partial s \mathrm{E}: \dot{\alpha} \nu \delta \rho \hat{\omega} \nu \mathrm{A}$.

${ }^{1}$ This curious story of the donble change of sex experienced by Tiresias, with the cause of it, is told also by Phlegon, Mirabilia, 4; Tzetzes, Schol. on Lycophron, 683; Eustathins 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 ; Lactantins 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, I6; 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 Tzenzes 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 ycars, 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. v. 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. ${ }^{1}$ 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 sexnal 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 extromely 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 him. 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 Asialic Society of Bengal, 1854, 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 tusschon Seiebes 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 dic unless one of his relations sheds tears. To avert this catastrophe, false news as to the death are sent

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à $\mu \phi \iota \beta \eta \tau о \hat{\nu} \nu \tau \epsilon \varsigma$ то́тєроу тàs үvขаîкаs $\hat{\eta}$ тоѝs




 $\epsilon \not \epsilon \delta \omega \kappa \epsilon \nu$.
[тò $\dot{v} \pi \grave{o} \mathrm{~T} \epsilon \iota \rho \epsilon \sigma i ́ o v \lambda \epsilon \chi \theta$ ¢̀ $\nu \pi \rho o ̀ s ~ \Delta i ́ a \kappa \alpha i^{\prime \prime} \mathrm{H} \rho a \nu$.













 ঠє́ка A, Heyne, Westermann, Mitler.
${ }^{2}$ These verses are probably interpolated. They are repeated by the Scholiast on Homer, Od. x. 494, and by Tzetzes, ふchol. on Lycophron, 683.
${ }^{3}$ цадтєvouє́voıs Heyne, Bekker, Hercher, Wagner : $\mu a \nu \tau \epsilon v-$ ó $\mu \in \nu o s$ A, W'estermann, Miuller.
${ }^{4}$ т $\rho о \pi \grave{\eta}$ Heyne, Bekker, Hereher, Wagner: $\tau \rho \sigma$ ómaı A , Westermann.
by the post or telegraph, and subsequently corrected by a
letter or telegram announcing that the individual is alive" letter or telegram announeing that the individual is alive" (F. Thurston, op. cit. p. ${ }^{7} 78$ ). A similar belief as to the dire effect of seeing erows coupling, and a similar mode of averting 366

## 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. ${ }^{1}$
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. ${ }^{2}$ 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. ${ }^{3}$ 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).
${ }_{1}$ 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.
${ }^{2}$ 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.
${ }^{3}$ 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.

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 aữóv. 'A $\mu \phi \iota a ́ \rho a o s ~ \delta e ̀ ~ a i ́ \sigma \theta o ́ \mu \epsilon \nu o s ~ \tau о \hat{\tau о, ~ \mu \iota \sigma \hat{\nu} \nu}$
 є̈ $\pi \epsilon \iota \sigma \epsilon$ тoùs 'A $\rho \gamma \epsilon i ́ o u s ~ \sigma \tau \rho a \tau \epsilon u ́ \epsilon \sigma \theta a \iota, \tau \grave{\eta} \nu \mathrm{M} \epsilon \lambda a-$




${ }^{2}$ 'Абтако仑̂ Westermann, Miiller, Hereher, Wagner: à $\sigma \tau v-$
á ${ }^{\prime}$ ous A. Aegius, Commelimus, Gale, Heyne, and Bekker
omit the noun, reading simply $\tau \hat{\omega} \nu \pi a i \delta \omega \nu$.
probably an interpolation, as Heyne rightly observed.
They are omitted by Hercher.

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## 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 the sons of Astacus did doughty deeds; for Ismarus slew Hippomedon, ${ }^{2}$ Leades slew Eteoclus, and Amphidocus slew Parthenopaeus. But Euripides says that Parthenopaeus was slain by Periclymenus, son of Poseidon. ${ }^{3}$ 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 .
${ }^{4}$ 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 the poet has distilled the whole range of ancient mythology for the purpose of commination. With this tradition of

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$\eta \sigma \epsilon \nu$. 'А $\mu \phi \iota a \rho a ́ \omega$ סє̀ фєúzovt८ тарà тотацò 'I $\sigma \mu \eta \nu o ́ \nu, \pi \rho \grave{\nu} \nu \dot{v} \pi \grave{o}$ Пє $\epsilon \iota \kappa \lambda \nu \mu \epsilon ́ \nu o v \tau a ̀ ~ \nu \hat{\omega} \tau a ~ \tau \rho \omega \theta \hat{\eta}$,



 $\dot{\epsilon} \lambda \alpha \dot{\tau} \tau \omega C$ : 'Eta ${ }^{\prime} \tau \omega \nu \hat{\varphi}$ Heyne, Westermann, Müller: 'Eta$\tau \omega \nu \hat{\varphi}$ Beaker : 'E $\lambda \alpha \dot{\tau} \varphi$ 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 Sicyon, "fetched Melanippus" ( $\epsilon \pi \eta \gamma \alpha \boldsymbol{\alpha} \boldsymbol{\tau} \%$ т $\boldsymbol{\tau} \nu$ $\mathrm{M} \in \lambda \alpha \nu / \pi \pi o \nu)$ 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. Sec 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 relics of saints. The most famous ease of such a translation of holy bones was that of Orestes, whose remains were removed from

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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; ${ }^{1}$ 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, danghter 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).
${ }^{1}$ 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 A pollodorus 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, Amphiarans 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.). The exact spot where Amphiaraus disappeared into the earth was shown not far from Thebes on the road to Potniae. It

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VII. K $\rho \in \epsilon \in \nu \delta \grave{\epsilon} \tau \grave{\eta} \nu \Theta \eta \beta a i \omega \nu \beta a \sigma \iota \lambda \epsilon i ́ a \nu \pi a \rho a \lambda a-$







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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) $s q$.), the enclosure with pillars in it was doubtless one of those little sanctuaries, marked off by a fence, which the Greeks always institnted on ground struck by lightning. See below, note on iii. 7. 1 .
${ }^{1}$ Arion, the swift steed of Adrastus, is mentioned by Homer, who alludes briefly to the divine parentage of the animal (Il. xxiii. 346 sq .), withont 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 Creece, 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 beantifnl 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 eonverted 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. i

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. ${ }^{1}$
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. ${ }^{2}$ Adrastus fled to Athens ${ }^{3}$ 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.
${ }^{2}$ 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 sqq. 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. In 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 ${ }^{2}$, pp. 404 sqq.
${ }^{3}$ As to the flight of Adrastus to Athens, and the intervention of the Athenians on his behalf see Isocrates, Panegyric, $\S \S 54-58$, Panathen. $\S \S 168-174$; Paısanias, i. 39. 2; Plutarch, Theseus, 29 ; Statius, Theb. xii. 464 sqq. (who sub-

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 ŋ̇そiov $\theta a ́ \pi \tau \tau \epsilon \nu$ тoùs $\nu \epsilon \kappa \rho \circ$ ús. oi $\delta \grave{\epsilon}$ ' $\mathrm{A} \theta \eta \nu a i ̂ o \iota ~ \mu \epsilon \tau a ̀ ~$ $\Theta \eta \sigma \epsilon ́ \omega \varsigma ~ \sigma \tau \rho a \tau \epsilon v ́ \sigma a \nu \tau \epsilon \varsigma ~ a i \rho o v ̂ \sigma \iota ~ \Theta \eta ́ \beta a \varsigma ~ \kappa а і ̀ ~ \tau о и ̀ s$


 биукатєкаієто. ${ }^{3}$

<br>${ }^{2}{ }_{\epsilon}^{\epsilon} \mu \beta \alpha \lambda o \hat{v} \sigma \alpha$ Heyne : $\beta \alpha \lambda o \hat{v} \sigma \alpha$ A, Zenobius, Cent. i. 30.<br>${ }^{3}$ бибкатєкаи́өŋ, 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 (Suppiiants, l 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.; Plutareh, 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 (Paustnias, i. 39. 2) and by the patriotic boeotian Plutareh, who expressly rejects Euripides's aceount 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. $\S 8$ 168-174). Lysias, without expressly mentioning the flight of Adrastus to Athens, says that the Athenians

## THE LIBRARY, III. vir. I

Mercy, ${ }^{1}$ and laying on it the suppliant's bough ${ }^{2}$ 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. ${ }^{3}$
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.
${ }^{1}$ As to the altar of Nerey at Athens see above ii. 8.1; Pausanias, i. 17. l, 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").

2 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. 21 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 saered and should have been buried, not burned, and the grave fenced off; $\dot{w} h e r e a s ~ t h e ~ o t h e r ~ b o d i e s ~ w e r e ~ a l l ~ c o n s u m e d ~ o n ~ a ~ s i n g l e ~ p y r e . ~$ See Euripides, Suppliants, 934-938, where $\sigma \nu \mu \pi \dot{\eta} \xi a s$ $\tau \dot{\alpha} \phi o \nu$

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## 2 <br>  

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. $1000 s q q$. ). 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. Miiller. 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. Such 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. Places struck by lightning were sacred to Zeus the Descender (Zeis катаı $\beta$ áт $\eta$ s) 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. Rohde, Psyche", i. 320 sq.; H. Usener, "Kerannos," 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 cleemed 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

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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. The 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 deenied 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

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рои̂̀тo, тòv т $\hat{\omega} \nu \pi a \tau \epsilon ́ \rho \omega \nu$ Өávaтov тı $\mu \omega \rho \eta{ }^{\prime} \sigma a \sigma \theta a \iota$





 $\delta a \varsigma \quad \sigma \tau \rho a \tau \epsilon v \in \epsilon \sigma \theta a$. oi $\delta \dot{\text { è }} \dot{\eta} \gamma \epsilon \mu о ́ \nu a$ 'А $\lambda \kappa \mu a i ́ \omega \nu a$


 Про́ $\mu a \chi o s ~ \Pi a \rho \theta є \nu o t a i ́ o v, ~ \Sigma \theta e ́ v \epsilon \lambda o s ~ K a t a \nu e ́ \omega s, ~$




## ${ }^{1}$ Eủpúa入os Heyne: Eủpútu入os A.

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 enstoms of the Lower Congo people," FolkLore, xx. (1909), p. 475 ; Rendel Harris, Boanerges (Camlridge, 1913), p. 97 ; A. L. Kitehing, On the backwaters of the Nile (London, 1912), pp. 264 sq. Among the Barundi of Central Afriea, 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 heneeforth 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 figg tree is set up in it to serve as the temporary abode of the deity who manifested himself in the lightning. See H. Meyer, Die Barundi (Leipsic, 1916), pp. 123, 135.
avenge the death of their fathers $;^{1}$ and when they consulted the oracle, the god predicted victory under the leadership of Alcmaeon. So Alcmaeon 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 ${ }^{2}$ 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
${ }^{1}$ 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. Nanck ${ }^{2}$, pp. 19, 173 sq.; The Fragments of Sophocles, ed. A. C. Pearson, i. 129 sqq.
${ }^{2}$ 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 Sicalus, iv. 66. 3.

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 Ө $\eta \beta a i ̂ o \iota ~ \sigma u \mu \phi \epsilon u ́ \gamma o v \sigma \iota \nu$ єís тà тєí $\chi \eta$. Teıpєбíov
 $\delta \iota a \lambda u ́ \sigma \epsilon \omega \varsigma$ à $\pi о \sigma \tau \epsilon \in \lambda \lambda \epsilon \iota \nu$, aưtoùs $\delta \grave{\epsilon}$ фєú $\gamma \epsilon \iota \nu$, $\pi \rho o ̀ s$




 $\kappa а \tau \epsilon ́ \sigma \tau \rho \epsilon \psi \epsilon$. Ө $\eta \beta a i ̂ o \iota ~ \delta \grave{\epsilon}$ є́ $\pi i$ то入̀̀ $\delta \iota \epsilon \lambda \theta o ́ \nu \tau \epsilon \varsigma$,
 $\delta \grave{\epsilon}$ v̈ $\sigma \tau \epsilon \rho \frac{\nu}{\tau o ̀ \nu} \delta \rho a \sigma \mu o ̀ \nu \tau \hat{\omega} \nu$ Ө̀ $\eta \beta a i \omega \nu \mu a \theta o ́ \nu \tau \epsilon \varsigma$

 $\mu \epsilon ́ \rho o s ~ \epsilon i s ~ \Delta \epsilon \lambda \phi o ̀ ̀ s ~ \pi \epsilon ́ \mu \pi o v \sigma \iota \nu ~ ' А \pi o ́ \lambda \lambda \omega \nu \iota ~ к \alpha i ̀ ~ \tau \grave{\eta} \nu$

 $\theta \eta \neq \epsilon \iota \nu$.


${ }^{1}$ Tı$\backslash \phi o \hat{v} \sigma \sigma a \nu$ Heyne: $\tau \rho a \phi o v \sigma l a \nu$ A.
${ }^{2}{ }^{\top} \eta \beta \hat{\omega} \nu$ Heyne : $\theta_{\eta} \beta a i \omega \nu$ A.

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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. ${ }^{3}$ 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. S. 6. As to Cadmus and Harmonia in Illyria, see above, iii. 5. 4.
${ }^{3}$ 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.
${ }^{4}$ 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. i. 308

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 $\mu \epsilon \tau \bar{\eta} \lambda \theta \epsilon \nu$ є่pıע̀ेs то̂́ $\mu \eta \tau \rho$ ஸ́ov фóvov, каì $\mu \epsilon \mu \eta \nu \grave{\omega} \varsigma$













[^110][^111]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. ${ }^{2}$ Some say that he killed her in conjunction with his brother Amphilochus, others that he did it alone. But Alcmaeon 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, ${ }^{4}$ 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.
${ }^{5}$ So Greece is said to have been afflicted with a dearth on account of a treacherous murder committed by Yelops. 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.
${ }^{6}$ The text is here uncertain. See the Critical Note.
7 Achelous here seems to be conceived partly as a river and partly as a man, or rather a god.

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 $\mu a i ́ \omega \nu$ Ф $\eta \gamma \epsilon i ̂ \lambda \epsilon ́ \gamma \epsilon \iota \iota \tau \epsilon \theta \epsilon \sigma \pi i \sigma \theta a \iota \tau \eta ̂ s ~ \mu a \nu i ́ a s ~ a ̉ \pi a \lambda-$





 баутєऽ єiऽ $\lambda а ́ \rho \nu а к а ~ к о \mu і \zeta о v \sigma \iota \nu ~ є i s ~ Т є \gamma є ́ а \nu ~ к а і ~$

 $\mu a i ́ \omega \nu o s \dot{a} \pi \dot{\omega} \lambda \epsilon \iota a \nu \quad \mu a \theta o v ̂ \sigma a, \pi \lambda \eta \sigma \iota a ́ \zeta o \nu \tau o s ~ a \dot{v} \tau \hat{\eta}$ то̂̀ $\Delta ı o ́ s, ~ a i \tau \epsilon i ̂ \tau a \iota ~ \tau o ̀ ̀ s ~ \gamma \epsilon \gamma \epsilon \nu \nu \eta \mu \epsilon ́ v o v s ~ \pi a i ̂ \delta a s ~ \epsilon ’ \xi ~$
 $\pi a \tau \rho o ̀ s ~ \tau i \sigma \omega \nu \tau a \iota ~ \phi o ́ v o \nu . ~ \gamma \epsilon \nu o ́ \mu \epsilon \nu o \iota ~ \delta \grave{\epsilon} \epsilon \in \xi a i ́ \phi \nu \eta s$ oi
 $\kappa а \tau a ̀ ~ \tau o ̀ \nu ~ a u ̉ \tau o ̀ \nu ~ \delta e ̀ ~ \kappa \alpha \iota \rho o ̀ \nu ~ o i ̆ ~ \tau \epsilon ~ Ф \eta \gamma \epsilon ́ \omega s ~ т а i ̂ \delta \epsilon s ~$




[^112]
## THE Library, iII. vil. 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 Alcmaeon 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 Alemaeon 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. 23:2 D-F, where the words of the oracle are
quoted.
${ }_{3}$.
${ }^{3}$ His grave was overshadowed by tall cypresses, called the Maidens, in the bleak upland valley of Psophis. Sce 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.
> 4 Compare Ovid, Metamorph. ix. 413 sqq.
> ${ }^{5}$ Pausanias (viii. 24. 10) calls them Temenus and Axion.

## APOLLODORUS






 $7 \pi \epsilon ́ \nu \tau \omega \nu$. $\delta \eta \lambda \omega \sigma \alpha \nu \tau \epsilon \varsigma \delta \epsilon ̂ \tau \eta ̂ \eta \eta \tau \rho \grave{\imath} \tau \alpha \hat{v} \tau a$, тóv $\tau \epsilon$


 $\kappa \tau і \zeta о \nu \sigma \iota \nu$ 'Акарvаขíav.








 є́avтô $\theta \nu \gamma a \tau \epsilon ́ \rho a ~ \theta \epsilon \rho a ́ \pi a \iota v a \nu, \pi a \rho a \gamma є \nu o ́ \mu \epsilon \nu o \nu ~ \delta \grave{~}$
 тò̀ viò̀ коцíбабӨai. каì 'A $\mu \phi$ íдохоs катà
${ }^{1}$ According to Pansanias (viii. 24. 10, ix. 41. 2), it was the sons of Phegeus, not the sons of Alcmacon, who dedieated 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 unsernpulous Phocian leader, Phayllus. Sce Parthenius, Narrat. 25) (who quotes Phylarchus as his authority) ; Athenaeus, vi. 22, p. 232 De (who quotes 386

## THE LIBRARY, III. vir. 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 ${ }^{1}$ according to the injunction of Achelous. Then they journeyed to Epirus, collected settlers, and colonized Acarnania. ${ }^{2}$

But Euripides says ${ }^{3}$ 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 anthority).
${ }^{2}$ Compare Thucydides, ii. 102. 9 ; Pausanias, viii. 24. 9, who similarly derive the name of Acarnania from Acaruan, son of Alcmaeon. Pansinias says that formerly the people were called Curctes.
${ }^{3}$ 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 ${ }^{2}$, pp. 479 sqq.

## APOLLODORUS

 क゙к८бє ${ }^{1}{ }^{1}$
 $\lambda a \sigma \gamma o ́ \nu, ~ o ̀ \nu ~ ' A к о v \sigma i ́ \lambda a o s ~ \mu e ̀ ̀ ~ \Delta i o ̀ s ~ \lambda \epsilon ́ \gamma \epsilon \iota ~ к а i ̀ ~ N ı o ́-~$





 Kav́кшуа Мұкьбтє́a ‘Отлє́a Макарє́a Ма́кєбуоу,









${ }^{1}{ }^{2} \kappa t \sigma \in \nu$ Wagner (compare Tzetzes, Schol. on Lycophron,

 Aegins, Heyne, Westermann, Mïller, Bekker, Hercher.
${ }^{2}$ Meגaıvé $\alpha$ Wagner (comparing Pausanias, viii. 3. 3, viii.
 Aegius, Heyne, Westermann, Miiller, Bekker, Hercher. But Maivanos is mentioned a few lines below.
$3^{\text {a }}$ Opov. Heyne conjectured Oì $\omega \tau \rho o ́ v$ (compare Pausanias, viii 3. 5).
${ }^{4}$ 'Opé日'́a Hercher (comparing l'ausanias, viii. 3. 1).
 voûv A.
 phron, 481.

## THE LIBRARY, Ill. vii. 7-viil. 1

Amphilochian Argos in obedience to oracles of Apollo. ${ }^{1}$
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
${ }^{1}$ 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 Alcmaeon. As to Amphilochus, son of Amphiarans, see above, iii. 7. 2.
${ }^{2}$ See above, ii. 1. 1.
${ }^{3}$ 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 Hyeaon's sons, see Pausanias, viii. 3. 1 sqq., who ealls 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.

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 $\kappa а \lambda \epsilon ́ \sigma a \nu \tau \epsilon \varsigma, \sigma \phi a ́ \xi a \nu \tau \epsilon \varsigma$ èva $\tau \hat{\omega} \nu \frac{\epsilon}{\epsilon} \pi \iota \chi \omega \rho i ́ \omega \nu \pi \alpha i ̂ \delta a$,
 $\pi \alpha \rho \epsilon ́ \theta \epsilon \sigma a \nu, \sigma \nu \mu \beta о \nu \lambda \epsilon v ́ \sigma a \nu \tau о \varsigma ~ т о \hat{v} \pi \rho \epsilon \sigma \beta \nu \tau \epsilon ́ \rho o v$ ádє $\lambda \phi \circ \hat{v} \mathrm{Ma} \mathrm{\iota} \mathrm{\nu á} \mathrm{\lambda ov} .\mathrm{Z} \mathrm{\epsilon ̀̀s} \delta \grave{\epsilon}<\mu v \sigma a \chi \theta \epsilon i \varsigma>{ }^{2} \tau \grave{\eta} \nu$
${ }^{1} \xi \in \in(1$, Hercher: $\xi \in \nu i ́ a ~ A, ~ T z e t z e s, ~ S c h o l . ~ o n ~ L y c o p h r o n, ~$ 481, Wagner.
${ }^{2} \mu \nu \sigma a \chi \theta \in l s$ inserted by Aegius (compare Tzetzes, Schol. on Lycophron, 481).

1 With this and what follows eompare Nicolaus Damascenus, frag. 43 (Fragmenta Historicorum Graecorum, ed. C. Miiller, iii. 378; Suidas, s.v. Avкá $\omega \nu$ ): "Lycaon, son of Pelasgus and king of Arcadia, 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 righteous and the umrighteous. 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 indiced. 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 Zeus in his wrath upset the table, killed the sons of Lyeaon with a thunderbolt, and turned Lycaon himself into a wolf. Aceording 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 lestruction on themselves and on their virtuous parent, and

## THE LIBRARY, III. vin. 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. ${ }^{1}$ 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; Nommus, Dionys. xviii. 20 sqq.; Arnobins, 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 Zeus. 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 l'lacidus, on Statius, Theb. xi. 128 ; Scriptores rerum mythicarum Latini, ed. G. H. Bodc, 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 Pansanias, 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

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##   

was sacrificed, and that his inward parts ( $\sigma \pi \lambda a \dot{\gamma} \chi \nu 0 \nu$ ), 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 anthority of a Greek writer Euanthes, the werewolf was chosen by lot, hung his clothes on an oaktree, 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 camibalism. See Pliny, Nat. Hist. viii. 81 ; Augıstine, 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 Lyeaean Zeus and to have been changed back into a man in the tenth year afterwards. Of the historical reality of the hoxer 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 Demaenatus, and said that his change of shape was caused by his partaking of the inward parts of a boy slain in the Arcadian sacritice 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 contimance of human sacrifice in the rites of Lycacan Zeus on Mount Lycaeus is hinted at by Pausanias

## THE LIBRARY, III. vin. i

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 Evangclii, iv. 16.6) in the third century.

From these fragmentary notices it is hardly possible to piece together a comected account of the rite; but the mention of the transformation of the camibal 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 Pansanias, 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 diffenlt 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, גчкáBas, was derived from дúкоs, " a wolf," and Baive, "to walk." Sce Aclian, Nat. Anim. x. 26 ; Artemidorus, Onirocrit. ii. 12 ; Eustathius, on Homer, Od. xiv. 161, p. 1756 .
${ }^{1}$ As to the town of Trapezis, sce P'ansanias, viii. 3. 3, viii. 5. 4, viii. 27.4-6, viii. 29. l, viii. 31.5. The name is derived by Apollodorus from the Greek trapeza, "a table." Compare Eratosthenes, Cataster. 8.

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 $\Lambda v к а ́ о \nu о s ~ \pi а i ́ \delta \omega \nu ~ \delta \nu \sigma \sigma \epsilon ́ \beta \epsilon \iota a \nu ~ \epsilon i \pi т о \nu ~ \gamma \epsilon \gamma є \nu \eta ̄ \sigma \theta a \iota . ~$












${ }^{1} \phi \theta \dot{\sigma} \sigma \alpha \sigma a$ E, Wagner: à $\nu a \sigma \chi o \hat{v} \sigma a \mathrm{~A}$, Aegius, Heyne, Westermann, Miiller, Bekker, Hercher (inserting tàs Xeipas from Tzetzes, Schol. on Lycophron, 481, in l'ท̀ à ${ }^{2} \sigma \sigma \chi o \hat{v} \sigma a$ đ̀̀s $\chi$ fípas). But d̀̀s $\chi$ tipas is wanting in EA.
${ }^{2}$ à̀uरु Cale, Müller, Bekker, Wagner : aùvồ A.
${ }^{3} \lambda \alpha \theta \in i \nu \mathrm{E}: \lambda \alpha \beta \epsilon i \nu \mathrm{~A}$.

[^113]
## THE LIBRARY, lll. viin. $1-2$

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; ${ }^{2}$ 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. ${ }^{3}$ 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 (London, 1887), ii. 211 sqq.

3 The Tegean historian Araethus also clescribed 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 nort!ern Arcadia. See Hyginus, Astronom. ii. 1. According to a Scholiast on Euripides (Orestes, 1646), Callisto, mother of Arcas, was a danghter of Ceteus by Stilbe.

## APOLLODORUS

 Zє̀̀s тò $\beta \rho \epsilon ́ \phi о s$ à $т а ́ \sigma a s ~ є ̀ \nu ~ ' А р к а \delta i ́ a ~ \delta i ́ \delta \omega \sigma \iota \nu ~$















 $\dot{v} \pi \grave{o}$ тô $\pi a \tau \rho o ̀ s ~ \pi a \rho \epsilon \delta o ́ \theta \eta$ Nau $\pi \lambda i ́ \omega$ є́ $\pi i$ i $\theta a \nu a ́ \tau \omega$.









[^114]
## THE LIBRARY, III. vili. 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. Arcas 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.
${ }^{1}$ As to the sons of Arcas, and the division of Arcadia among them, see Pausanias, viii. 4. l 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.
${ }^{2}$ For the story of Auge and Telephus, see above, ii. 7. 4.

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${ }^{1}$ "Iaoos Heyne, Westermann, Mïller, Bekker, Hercher, Wagner: ídaĩos A.
${ }^{2}{ }^{\gamma} \rho$. роiкоs $\mathrm{R}^{\mathrm{c}} \mathrm{P}$ (arded by the first hand in the margin): $\lambda$ и́коs $\mathrm{ER}^{a} B$ : лико仑̂́үоs $C$.
${ }^{3} \tau \in \theta \in ́ v \tau \iota \mathrm{E}: \tau \iota \theta^{\prime} \nu \tau \iota \mathrm{A}$.

[^115]Lycurgus had sons, Ancaeus, Epochus, Amphidamas, and Iasus, ${ }^{1}$ by Cleophyle or Eurynome. And Amphidamas had a son Melanion and a daughter Antimache, whom Eurystheus married. And Iasus had a daughter Atalanta ${ }^{2}$ 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 Schoenens. Hesiod also called him Schoeneus (see Apollodorus, below), and the later writers just mentioncl 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 (sce below), had Melanion for his father.

## APOLLODORUS







 $\theta \epsilon i \varsigma, \grave{\eta} \kappa \epsilon \nu$ є́ $\pi i$ тòv $\delta \rho o ́ \mu о \nu, \chi \rho v ́ \sigma \epsilon a \mu \hat{\eta} \lambda a$ ко $\mu i \zeta \omega \nu$ $\pi а \rho$ ' 'Афробі́тךऽ, каі $\delta \iota \omega \kappa о ́ \mu \epsilon \nu о \varsigma ~ \tau а и ิ \tau а ~ є ́ \rho \rho \iota \pi \tau є \nu$.
 $\kappa \eta ŋ \theta \eta$. єै $\gamma \eta \mu \epsilon \nu$ oûv $a \cup ̛ \tau \grave{\eta} \nu \mathrm{M} \epsilon \lambda a \nu i ́ \omega \nu$. каí тотє




${ }^{1}$ mроїєĭ $\alpha$ Heyne, Miiller, Hercher, Wagner: mройoû $\sigma \alpha$ A, Westermann, lekker. If the manuscript reading $\pi \rho o i ̈ o u ̄ \sigma a$ 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.
${ }^{2}$ aủiô̂ Bekker, Hercher, Wagner : aù $\hat{\varphi}$ EA, Westermann, Miiller.
${ }^{3}$ à $\pi o \lambda o \mu \epsilon ́ \nu \omega \nu$ Bekker, Hercher, Wagner : à $\pi$


${ }^{1}$ According to Ovid (Metamorph. x. 644 sqq.) the goddess brought the golden apples from her saered field of Tamasus, the richest land in Cyprus; there in the midst of the field grew a wondrons tree, its leaves and branches resplendent with erarkling gold, and from its boughs A phrodite plucked three golden apples. But, aecording to others, the apples came from the more familiar garden of the Hesperides. See

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 Lasus, but of Schoeneus; and Euripides
Servins on Virgil, Aen. iii. 113; Scriptores rerum mythicarum Latini, ed. G. H. Bode, vol. i. p. 14 (First Vatican Mythographer, i. 39).
${ }^{2}$ 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 curions 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 atfirm on this subject is, that when a lioness forgot her dignity with a loonerd, her mate easily detected and vigorously punished thre offence (Nat. Hist. viii. 43). What would have happened if the lion had similarly mis. behaved with a leopardess is not mentioned by the natural historian.

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## APOLLOIOORUS

Maıvá入ov, каì $\tau \grave{\nu} \nu ~ \gamma \eta ́ \mu \alpha \nu \tau \alpha a u ̀ \tau \grave{\eta} \nu$ oủ $\mathrm{M} \epsilon \lambda a \nu i ́ \omega \nu a$

 є̇бтратєи́бато.
${ }^{1}$ 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 ${ }^{2}$, pp. 525 sqq.

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says that she was a daughter of Maenalus, and that her husband was not Melanion but Hippomenes. ${ }^{1}$ And by Melanion, or Ares, Atalanta had a son Parthenopaeus, who went to the war against Thebes. ${ }^{2}$
${ }^{2}$ 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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## Apollodorus, of Athens

 The library
## PLEASE DO NOT REMOVE

 CARDS OR SLIPS FROM THIS POCKET
[^0]:    ${ }^{1}$ Joannes Lyclus, De Mensibus, iv. 27 ; Fragmenta Historicorum Graecorum, iv. 649.
    ${ }^{2}$ Athenagoras, Supplicatio pro Christianis, 28, p. 150, ed. Otto; Fragmenta Historicorum Graecorum, i. 431, frag. 12.
    ${ }^{2}$ See C. Robert, De Apollodori Bibliotheca, pp. 12 sqq.
    ${ }^{4}$ Apollodorns, Bibliotheca, ii. 1. 3.

[^1]:    ${ }^{1}$ The Library, ii. 5. $10 . \quad 2$ Epitome, vi. 15.
    ${ }^{3}$ 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.

    4 'The Library, iii. 12. 2. ${ }^{5}$ Epitome, iii. 21.

[^2]:    ${ }^{1}$ 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.

[^3]:    ${ }^{1}$ See e.g. Tzetzes, Scholia on Lycophron, 178, 355, 440, 1327 ; id., Chiliades, i. 557.
    ${ }^{2}$ Seholiast on Homer, Il. i. 42, 126, 195; ii. 103, 494.
    ${ }^{2}$ Scholiast on Sophocles, Antigone, 981, тav̂тa $\delta^{\prime}$ iбтopei
    
    ${ }^{4}$ Scholiast on Euripides, Alcestis, 1.
    ${ }^{5}$ As to the date of Zenobius, see Suidas, s.v. Zqvoßios.

[^4]:    ${ }^{1}$ See for example his description of the Cretan labyrinth
     compare iii. 15.8) ; and his description of Typhon breathing
    
    \% C. Robert, De Apollodori Bibliotheca, pp. 40 sq.
    ${ }^{3}$ W. Christ, Geschichte der griechischen Litteratur, p. 571. xvi

[^5]:    ${ }^{1}$ Apollodorns, ii. 5. 11.
    ${ }^{2}$ Apollodorus, iii. 14. 1.
    ${ }^{3}$ Apollodorns, iii. 3. 5. 7 sqq . ${ }^{4}$ Apollodorus, i. 9. 15.
    ${ }^{5}$ Apollodorus, i. 9. 28. ${ }^{\circ}$ Apollodorus, Epitome, vii.
    Q Apollodorus, ii. 9. 16-26. However, Apollodorus allowed himself occasionally to depart from the authority of A pollonius, 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.

[^6]:    ${ }^{1}$ See W. Christ, Geschichte der griechischen Litteratur p. 249 ; Fragmenta Historicorum Graecorum, ed. C. Müller, i. 70 sqq .

[^7]:    ${ }^{1}$ This account of the manuscripts is derived from Mr. R. Wagner's preface to his critical edition of the text (Teubner, Leipsic, 1894).

[^8]:    ${ }^{1}$ 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.
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[^9]:    ${ }^{1}$ 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.

[^10]:    ${ }^{1}$ Translated, with some modifications, from the Aryumentum prefixed to R. Wagner's edition of Apollodorus.

[^11]:    1 The most ancient oracle at Delphi was said to be that of Earth: in her office of prophetess the goddess was there sueceeded by Themis, who was afterwards displaced by Apollo. See Aeschylus, Eumenides, 1 sqq.; Pausanias, x. 5. $5 s q$. 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 l'ansamias, v. 14. 10. At Aegira in Aehaia the oracles of Earth were delivered in a subterranean eave by a priestess, who had previonsly drunk bull's blood as a means of inspiration. See Pliny, Nat. Hist. xxviii. 147; eompare Pausanias, vii. 25. 13. In the later days of antiquity the oraele of Earth at Delphi was explained by some philosophers on rationalistic principles: they supposed that the priestess was thrown into the prophetie trance by natural exhalations from the ground, and they explained the deeadence of the

[^12]:    ${ }^{1}$ As to the offspring of Sea Pontus, conceived as masenline) and Larth (conceived as feminine), see Hesiod, Theog. 233 sqq.; Hygimus, Fab. p. ${ }^{2} 8$, ed. Bunte.
    ${ }^{2}$ As to the offspring of Thaumas and Eleetra, see Hesiod, Theog. 265 sqq.

    8 As to the parentage of the Phoreids and Gorgons, see

[^13]:    ${ }^{1}$ 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 Fragmenta, ed. (. Kinkel, p. 89 ; the Scholiast on Nicander, Ther. 15 ; Hygimns, Astronom. ii. 34 ; Servins, 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 gnide him to the sunrise was Cedalion (Lucian, De domo, 28 ; Eratosthenes, Scholiast on Aratus, and Hyginus, ll.cc.). Sophocles made the story the theme of a satyric drama called Cedalion, of which a few fragments have come dowi to us. See 'Tragicorum Graecorum Frag.

[^14]:    ${ }^{1}$ See Appendix, "Pntting Children on the Fire."

[^15]:    ${ }^{1}$ Compare Pindar，Nem．iv． 27 （43）sqq．，Isthm．vi． 31 （45） sqq．with the Scholia；Tzetzes，Schol．on Lycophron， 63. The Scholiast on S＇indar，Isthm．vi． 32 （47），mentions，like Apollodorns，that Aleyoneus had driven away the oxen of the Sun．The reason why Herenles dragged the wounded

[^16]:    ${ }^{1}$ According to one accomnt the Pallas whom Athena flayed, and whose skin she nsed as a covering, was her own father, 46

[^17]:    ${ }^{1}$ This passage as to the children of Denealion is quoted by the Scholiast on Homer, Iliad, xiii. 307, who names Apollodorus as his authority.
    ${ }^{2}$ As to Hellen and his sons, see Strabo, viii. 7. 1, p. 383 ; Pansanias, vii. 1. 2 ; Conon, Narrat. 27. Aceording to the Scholiast on Homer, Iliad, i. 2, Xuthus was a son of Aeolus.

[^18]:    ${ }^{1}$ Compare Scholiast on Aristophancs, Birds, 250 ; Schol. on Homer, Il. ix. 562 ; Eustathins on Homer, l.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 Zens. See J. Tzet\%es, Antchomerica, 102 sq.; id., Chiliades, i. 474 ; A. B. Cook, "The European Sky-god," Folk-lore, xv. (1904), pp. 299 sqq.
    ${ }_{2}$ Compare Lucian, Halcyon, 1 ; Schol. on Aristophańes, Birds, 250; Ovid, Metamorph. xi. $410 \mathrm{sqq}$. , especially $710 \mathrm{sqq}$. ;

[^19]:    ${ }^{1}$ Compare Hyginus, Fab. 28.
    ${ }^{2}$ 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, Ceni. iii. 76, but as usual without mention of his authority. The eternal sleep of Endymion was proverbial. See Plato, Pbaedo, 17, p. 72 c ; Macarius, Cent. iii. 89 ; Diogenianus, Cent. iv. 40 : Cieero, De finibus, v. 20. 55 ; compare id. Tuscul. Disput. i. 38. 92.
    ${ }^{3}$ Compare Pausanias, v. 1. 8 ; Conon, Narrat. 14.

[^20]:    ${ }^{1}$ As to Evenus and Marpessa, see Scholiast on Homer, Iliad, ix. 557 ; Eustathins, 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, Evemus, like Oenomaus, used to set his daughter's suitors to ron a chariot race with him, promising to bestow her on the winner ; but he eut off the heads of his vanquished competitors and nailed them to the walls of his house. This seems

[^21]:    ${ }^{1}$ The following account of the death of Meleager is substantially that of Homer, Il. ix. 529 sqq.
    ${ }^{2}$ From Calydon, then besieged by the Curetes.

[^22]:    ${ }^{1}$ The birds called in Greek meleagrides, guinea-fowl (Numida sp.). See Antoninus Liberalis, Transform. 2; Aelian, De natura animalium, iv. 42 ; Ovid, Metamorph. viii. 533-546; Hygimus, Fab. 174; Yliny, 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 Sporales (Aelian, l.c.). The birds were kept in the sanctuary of the Naiden (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

[^23]:    ${ }^{1}$ 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 Honer, 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. (i. 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

[^24]:    ${ }^{1}$ Compare Zenobius, Cent. iv. 38; Tzetzes, School. on Lycophron, 229 ; Scholiast on Homier, Iliad, vii. 86 ; Eustathins on Homer, Iliad, vii. 86, p. 667; id. on Homer, Od. v. 339, p. 1543 ; lansanias, i. 44. 7 sq., ix. 34. 7 ; Ovid, Metamorph. iv. 481-542 ; Hyginus, Fab. 4 and 5. Euripides wrote a tragedy, lIno, of which a number of fragments remain. See Tragicorum Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$, pp. 482

[^25]:    ${ }^{1}$ See below, iii. 10. 3.
    ${ }^{2}$ Compare Diodorus Siculus, iv. 68. 1. His eity was called

[^26]:    ${ }^{1}$ Compare Homer, Od. xi. 281 sqq.; Pausanias, iv. 2. 5.
    ${ }^{2}$ 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 l'ericlymenns, 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 cagle, an ant, a bee, or a snake; but Hercules, so stys the seholiast, killed him with 84

[^27]:    ${ }^{1}$ According to the Scholiast on Honier (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 (á $\chi \in \rho \delta о$ ).

[^28]:    ${ }^{1}$ Compare Apollodorus, Epitome, iii. 20, with the note.
    ${ }^{2}$ See below, ii. 2. 2 ; Diodorus Siculus, ij. 68.4; Pausanias, ii. 18. 4.
    $:$ Compare below, iii. 7.2. $\quad$ See Homer, Il. ii. $565 s q$.
    ${ }^{5}$ See below, iii. 6. 4. $\quad{ }^{\text {S }}$ See below, iii. 10. 4.

[^29]:    ${ }^{1}$ Compare Hyginus，Fuh． 50 and 51.
    ${ }^{2}$ That is，Persephone．
    ${ }^{3}$ This pathetic story is immortalized by Euripides in his noble tragedy Alcestis，happily still extant．Compare

[^30]:    ${ }^{1}$ For the story of Pelias and Jason, see Pindar, Pyth. iv. 73 (129) sq7., with the Scholia; Apollonius Rhodius, Argon. i. 5 sqq.; Tyetzes, 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 A pollodorus is copied almost literally, but as usual without acknowledgment, by Kenobius, Cent. iv. 92. It was the

[^31]:    ${ }^{1}$ Compare Apollonius Rhorlins, Argon. i. 524 sqq., iv. 580 sqq.; Tretzes, Schol. on Lycophron, 175. The following 96

[^32]:    ${ }^{1}$ 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; Yalerius Flaceus, Argon. ii. 77 sqq.; Hygiuus, Fab. 15. As to the massacre of the men of Lemuos 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 Argonants to Lemnos was the theme of plays by Aeschylus and Sophocles. See Tragicorum Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$, 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

[^33]:    ${ }^{1}$ The opinions of the ancients were much divided as to the share Hercules took in the voyage of the Argo. See Scholiast on Apollonius Rhodins, 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 Byzantins, s.v. 'Aфєтal.
    ${ }_{2}$ As to the visit of the Argonants to the Bebryces, and the boxing-match of Pollux with Amyeus, sec Apollonius Rhodius, Argon. ii. 1 sqq.; Theocritus, xxii. 27 sqq.; Orphica, Argonautica, 66 l sqq.; Valerius Flaccus, Argon. iv. 99 sqq.; Hygi-

[^34]:     MS. $\pi a \rho \in \tau(\theta \in \tau o)$ Hercher.
    

[^35]:    ${ }^{1}$ Compare Apollonius Rhodius, Argon. ii. 720 sqq.; Orphica, Argonautica, 715 sqq.; Valerius Flaccus, Argon. iv. 733 sqq.; Hyginus, Fab. 18.
    ${ }_{2}{ }^{\circ}$ Compare Apollonius Rhodius, Argon. ii. 815 sqq.; Orphica, Argonautica, 725 sqq.; Valerins Flaceus, Argon. v. 1 sqq.; Hyginus, Fab. 14 and 18. According to Apollonius, the barrow of Irlmon was surmounted by a wild olive tree, which the Nisaeans were commanded by Apollo to worship as the guardian of the city.

[^36]:    ${ }^{1}$ As to Talos, see Apollonius Rhodius, Argon. iv. 16391693; Orphica, Argonautica, 1358-1360; Agatharchides, in Photius, Bibliotheca, p. 443 b, lines 22-25, ed. Dekker ; Lucian, De saltatione, 49 ; Zenobins, Cent. v. 85 ; Suidas, s.v. ミapס́ddos $\gamma^{\prime} \lambda \omega \mathrm{s}$; Eustathins, on Homer, Odyssey, xx. 302, p. 1893 ; Scholiast on Plato, Republic, i. p. 337 a. 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

[^37]:    ${ }^{1}$ As to Inachus and his descendants, sce Tzetzes, Schol. on Lycophron, 177 (who follows Apollodorus) ; Pausanias, ii. 15. 5; Scholiast on Euripides, Orestes, 932; Scholiast on 128

[^38]:    
     on Euripides, Phoenis»de, 1116), Bekker, Hercher, Wagner : 'A $\sigma \kappa \lambda \eta \pi \iota a ́ \delta \eta s$. . . Фє $\rho \in \kappa i v \delta \eta s$ A, Westermamn.
    ${ }^{3}$ Кє́ ккшұ Acgius : кє́кооч A .
    ${ }^{4}$ à $\pi \epsilon \lambda \theta_{0} \hat{v} \sigma \alpha \mathrm{E}: \quad \dot{\epsilon} \pi \epsilon \lambda \theta_{o} \hat{v} \sigma \alpha \mathrm{~A}$.

[^39]:    ${ }^{1}$ Compare Aeschylus, Suppl. 291 sqq.: Scholiast on Homer,

[^40]:    ${ }^{1}$ Compare Aeschylus, Prometheus, 846 (865) sqq.; Herodotus, ii. 153, iii. 27 ; Ovid, Metamorph. i. 748 sqq.; Hyginus, Fab. 145.
    ${ }^{2}$ Isis, whom the ancients sometimes identified with Io (see

[^41]:    ${ }^{1}$ The following account of Egyptus and Danans, including the settlement of Danaus and his daughters at Argos, is quoted verbally, with a fcw 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.
    ${ }^{2}$ Compare Herodotus, ii. 182 ; Marmor Parium, 15-17, pp. 544, 546, ed. C. Miller (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).
    ${ }^{3}$ Compare Pausanias, ii. 16. 1, ii. 19. 3 sq.

[^42]:    ${ }^{1}$ Compare Pindar, Nem. i. 6 (10), with the Seholiast; Pausanias, ii. 19. 6, ii. 20. 7, ii. 21. 1 and 2 ; Horace, Odes, iii. 11. 30 sqq.; Ovid, Heroides, xiv.
    ${ }^{2}$ Compare Zenobius, Cent. iv. 86. According to Pansinias

[^43]:    ${ }^{1} \Delta \eta \lambda a \dot{\delta} \delta \eta \nu$ J. Tzetzes, Chiliades, vii. 812 : ì $\lambda \iota a ́ \delta \eta \nu$ A.
     bius, Cent. ii. 87.

[^44]:    ${ }^{1}$ 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.

[^45]:    ${ }^{1} \dot{\alpha} \nu \in ́ \tau \rho \in \phi \in$ A, Zenobius, Cent. i. $41:$ à $\nu \in ́ \theta \rho \in \psi \in$ E, Wagner.
    ${ }^{2}$ à $\nu \tau \epsilon \rho \epsilon \stackrel{\imath}{\nu}$ Heyne, Westermann, Müller, Bekker, Hercher : àvтaipetv A, Zenobius, Cent. ii. 41 (corrected by Gaisford).
    ${ }^{3}$ mapariveтat Zenobius, Cent. i. $41: \gamma^{i v \in \tau a t}$ A.
    ${ }^{4}$ пПєфр $\eta \delta \grave{\omega}$ Heyne (compare Hesiod, Theog. 273) : $\mu \notin \mu$ $\phi \rho \eta \delta \dot{\omega} \mathrm{A}$.

[^46]:    ${ }^{1}$ Compare Sophocles, Antigone, 944 sqq. Horace represents Danae as shut up in a brazen tower (Odes, iii. 16. 1 sqq.), 154

[^47]:    1 The passage enclosed in square brackets is probably a gloss which has crept into the text.
     i. 41 ; Tzetzes, Schol. on Lycophron, 838) : $\tau \grave{\eta} \nu \kappa \nu \nu \eta ̄ \nu ~ A . ~$

    156

[^48]:    ${ }^{1}$ Hesiod, Shield of Hercules, 223 sq.
    ${ }^{2}$ The word rißıots is absurdly derived by the writer from $\kappa \in i \sigma \theta a \iota$ and $\dot{\epsilon} \sigma \theta \dot{\prime} s$. The gloss is probably an interpolation.

[^49]:    ${ }^{1}$ Compare Ovid, Metamorph. iv. 782 sq.
    ${ }^{2}$ Compare Hesiod, Theog. 280 sqq.; Ovid, Metamorph. iv . 784 sqq., vi. 119 sq.; Hyginus, Fab. 151.
    ${ }^{3}$ For the story of Andromeda, see Tzetzes, Schol. on Lycophron, 836; Conon, Narrat. 40 (who rationalizes the 158

[^50]:    ${ }^{1}$ The name Teleboans is derived by the writer from telou $c b \bar{e}(\tau \eta \lambda o \hat{v}$ "ß $\beta \eta$ ), "he went far." The same false etymology is aceepted by Tzetzes (Schol. on Lycophron, 932). Strabo

[^51]:    ${ }^{1} \pi \rho о к \lambda \dot{\eta} \sigma \epsilon \omega s$ Gale: $\pi \rho o \beta \lambda \dot{\eta} \sigma \epsilon \omega s$ A.
    ${ }^{2}$ Muкívas 'Tzetzes, Schol. on Lycophron, 932: Микŋ́ขŋข R Ra $B$.

[^52]:    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 whieh has crept into the text. See the Critieal Note. Apart from the rifficulty created by these words, it is hard to suppose that Blectryon was still reigning over Mycenae at the time of this expedition of the sons of Pterelaus, since, being a son of Persens, he was a brother of their great-great-grandfather Mestor.
    ${ }^{1}$ Compare Apollonins Rhotins, Argon. i. $747-751$, with the Scholiast on r. 747 ; Tzetzes, Schol. on Lycophron, 932, whose account seems based on that of A pollodorus.

[^53]:    ${ }^{2}$ 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 striet chastity until he had taken the life of his enemy.
    ${ }^{3}$ A similar account of the death of lilectryon 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 bloorl. Compare the Seholiast on Homer, Il. xiv. 323.

[^54]:    cules, 14 sqq.: rê A, Heyne, Westemann, Müller, Bekker,
    
    ${ }^{4} \tau \eta \nu \nu \mathrm{~A}: \gamma \hat{\eta} \nu$ Hercher. ${ }^{5} \dot{a} \cdot \rho \pi a \xi o \dot{\prime} \sigma \eta$ Palmer : $\dot{\alpha} \rho \pi a \zeta o u ́ \sigma \eta \mathrm{~A}$.

[^55]:    ${ }^{1}$ As to Procris, see below, iii. 15. 1.

[^56]:    ${ }^{1}$ As to Hercules and the daughters of Thespins, compare Diodorus Siculus, iv. 29. 2sq.; Pausanias, ix. 27. 6 sq.; Athenaeus, xiii. 4, p. 556 f ; J. Tzetzes, Chiliades, ii. 221 sqq. The father of the damsels is called Thestins by Pausanias and Athenaens, who refers to Herolorus as his authority. See the Critical Note.

[^57]:    ${ }^{1}$ Compare Diorlorus Sieulus, iv. 10. 6; J. Tzetzes, Chiliades, ii. 228. As to the sons of Herenles hy Megara, compare below, ii. 7.8. The ancients differed considerably as to the

[^58]:    ${ }^{1}$ Compare Diodorms Siculus，iv．12．1，who however places this ineident after the adrenture with the Jirymanthian boar．
    ${ }^{2}$ As to the hevald Coprens，compare Homer，Il．xv， 639 sq．， with the note of the Scholiast．

[^59]:    
    " Garépe E: Өàtroy A.
    
    
    ${ }^{5}$ wal E, Zenobius, C'ent. vi. 26: kaтà A.
    $6{ }^{3}$ Enasointa, L. Ross, Reisen and Reiserouten durch Prir.
    

[^60]:    ${ }^{7}$ toûtov E, Pediasmus, De Herculiz laboribus, 2 (т亢̀v à $\gamma \omega ̂ \nu \alpha$ тои̃тov) : omitted in A.
    ${ }^{8}$ бє́ка Bekker, Hercher, Wagner : $\delta \omega ́ \delta є к а$ EA, Pediasmus, De Herculis laborious, 2.

[^61]:    
    ${ }^{2} \dot{\alpha} \pi \alpha \lambda \lambda \alpha ́ \sigma \sigma \epsilon \tau a \iota$ Scaliger : $\dot{\alpha} \lambda \lambda \alpha^{\prime} \sigma \sigma \epsilon \tau \alpha_{1} \mathrm{BA}$.
     Lucian, Dialoy. Mov. 26.

[^62]:    ${ }^{1}$ As to these nymphs, see Hesiod, Theog. 187. The name perhaps means an ash-tree nymph (from $\mu \in \lambda i ́ a$, an ashtree), as Dryad means an oak-tree nymph (from $\delta \rho \hat{s} s$, an oak-tree).
    ${ }^{2}$ 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).

[^63]:    ${ }^{3}$ цартира́щєขos E, Pediasmus, De Herculis laboribus, 5: цартирои́uєvos A.

[^64]:    ${ }^{1}$ бє́ка Bekker, Hercher, Wagner: $\delta \omega \dot{\delta} \epsilon \boldsymbol{\kappa}$ EA, Pediasmus, te Herculis laboribus, 5.
    ${ }^{2} \pi \epsilon \pi \rho \hat{a} \chi \theta a \iota$ E, Wagner. The MSS. appear to $\operatorname{read} \pi \epsilon \pi \rho \alpha$ Xévai, and so Heyne, Westermann, Miiller, Bekker and Hercher.

[^65]:    ${ }^{3}$ As to the Stymphalian birds, sce 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, Acm. viii. 300. These fabulous birds were said to shoot their feathers like arrows. Compare I'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 hirds was mentioned both by Pherecydes and Hellanicus.

[^66]:    
     $\pi є \rho \kappa є \not \mu \in ́ \nu о и$ А.
    
    ${ }^{5}$ лaßウ̀ каl E: каl $\lambda \alpha \beta \grave{\omega}$ A.
    ${ }^{6}$ eis E, but apparently absent in A: àvà Heyne, who, however, would prefer to omit $\Sigma \pi a ́ \rho \tau \eta \nu \quad \tau \epsilon$ каl 'Aркаঠíav änaбay as an interpolation.

[^67]:    ${ }^{1}$ In no other ancient account of the Stymphalian birds, so far as I know, are wolves mentioned. There is perhaps 198

[^68]:     laboribus, 8.
    ${ }^{2}$ For ${ }^{2} \pi \iota \sigma \pi a \sigma \alpha \dot{\mu} \mu \nu a \iota$ we should perhaps read $\delta ı \alpha \sigma \pi a \sigma \alpha \dot{\alpha} \mu \in \nu a$, "by tearing him in pieces." The mares were man-eating.
     $\kappa \alpha \zeta \in \mathrm{A}$.
     mann, Mïller, Bekker, Hercher.

[^69]:    ${ }^{1}$ As to the man-eating mares of Diomedes, see Diodorns Siculus, 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. "A ${ }^{\text {A }}$ 位pa; Hyginus, Fab. 30 (who gives the names of four horses, not mares). According to Diodorus Sieulus (l.c.), Hercules killed the Thraeian king Diomedes himself by exposing him to his own mares, which devonred

[^70]:    ${ }^{1}$ The passage is corrupt and defective. Heyne proposed to eorrect and supply it as follows: kal $\xi \in \nu \mid \sigma \theta \epsilon i s$ ún'<aíov̂, >
    
     $\beta a \sigma \iota \lambda \epsilon \in \omega s \sigma_{\nu \mu \beta \alpha \lambda}{ }^{\prime} \nu \tau \omega \nu$.
    

[^71]:    t tis E, Tzetzes, Schol. on Lycophron, 1327: ís A.
     cher, Wagner : ímto $\chi$ voupévŋs EA.
    ${ }^{6}{ }_{8 \tau \iota}$ E, absent apparently in A.
    
    ${ }^{8} \sigma \dot{v} \nu$ ! $\pi \pi$ ots omitted by Hercher.

[^72]:    ${ }^{1}$ Compare Homer, Il. vii. 452 sq., xxi. 441-457. Aceording 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 carned, but threatened that, if they did not take themselves off, he would tic 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 hearts. 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 fortifieation; 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 sareastic Lueian tells us (De sacrificiis, 4) that both Apollo and Poseidon laboured as bricklayers at the walls of Troy, and that the sum of which the king cheated them was more than thirty

[^73]:    ${ }^{1}$ 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 scems to follow Apollodorus) ; Scholiast on Plato, Timaeus, p. 24 e; Pliny, Nat. Hist. iv. 120 ; Solinus, $x$ xiii. 12 ; Servius, on Virgil, Aen. viii. 300.
    ${ }_{2}$ 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 sqq. The same word agadir is still

[^74]:    ${ }^{1}$ Compare Tzetzes, Schol. ons Lycophron, 652, who probably follows Apollodorus.
    ${ }_{2}$ 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. "ABסпpa.
    ${ }^{3}$ Apollorlorus 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 Marscilles 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,

[^75]:    ${ }^{1}$ As to the apples of the Hesperides, see Hesiod, Theog. 215 sq.; Euripides, Hercules Furens, 304 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 Martianns Capella, ed. Fr. Eyssenhardt; Scriptores rerum mythicarum Latini, ed. C. H. Bode, vol. i. pp. 13 sq., 130 (First Vatican Mythographer, 38; Sceond 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 seeond book of his work on the marriage of Hera. The close resemblance whioh 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

[^76]:    ${ }^{1}$ 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.
    ${ }^{2}$ 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.
    ${ }^{3}$ 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 bouzygns, that is, "yoke of oxen." Hence it seems probable

[^77]:    ${ }^{1}$ See Apollodorns, i. 5. 3.
    ${ }^{2}$ Compare J. Tzetzes, Chilictes, ii. 396 sqq., who calls the herlsman Menoetins.

[^78]:    ${ }^{1}$ Compare Scholiast on Homer, 1l. ․ 392; Sophocles, Trachiniae, 260 sqq., with the Scholiast on 266 ; Scholiast on Euripides, Hippolytus, 545.
    ${ }^{2}$ As he had killed the children he had by Megara. See Apollodorus, ii. 4. 12.
    ${ }^{3}$ 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

[^79]:    ${ }^{1}$ As to the attempt of Hercules to carry off the tripod, see Plutarch, De EI apud Delphos, 6 ; id. De sera numinis vindicta, 12 (who says that Hercules carried it off to Pheneus); Pausanias, iii. 21. S, viii. 37. 1, x. 13. 7 sq.; Scholiast on Pindar, Olymp. ix. 29 (43) ; Cicero, De natura deorum, iii. 16. 42 ; Hyginus, Fab. 32 ; Servins, 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 Delphes (Paris, 1914), pp. 76 $s q q$. , and my commentary on Pausanias, vol. v. pp. $2748 q$.
    ${ }_{2}$ As to Herculcs and Omphale, see Sophocles, Trachiniae, 247 sqq.; Diodorus Siculus, iv. 31. is ; Lucian, Dialog. 240

[^80]:    
     oloserved that $\epsilon \pi \iota \pi \epsilon \mu \pi \epsilon \iota \nu$ is the usual word in this connexion. Compare i. 9. 24, Epitome, iii. 4, vi. 5.
    
     termann, Müller, Bekker, Hercher, Wagner, apparently following the MSS.

[^81]:     A, Westermami. 2 ov̂tos ràp E.
    ${ }^{3}$ Mono $\tau \tau \kappa \hat{\omega} \nu$ Aegius: $\mu 0 \lambda \pi \iota \kappa \bar{\omega} \nu \mathrm{~A}$.

[^82]:    ${ }^{1}$ 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 formed by Hercules at Olympia and containing a pit, in which the magistrates annually sacrificed a black ran 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, Heroical, xx. 27 ; Scholiast on Euripides, Phornissae, 274; Pausanias, ix. 39. 6; Fr. Pfister, Der Reliquienkult io Altertum, pp. 474 sqq.
    ${ }^{2}$ As to the six double altars, each dedicated to a pair of deities, see Pindar, Olymp.v. 4 (8) sqq., x. 24 (30) sq.; 250

[^83]:    ${ }^{1}$ As to Hereules and Thiodamas, compare Callimachus, Hymn to Diana, 160 sq., with the Scholiast on 161 (who ealls Thiodanas king of the Dryopiaus) ; Nomus, in Westermann's Mythographi Grueci, Appendix Narmtionum, xxviii. (j, pp. :370 sq.; Scholiast on Apollonius Rhorlius, Argon. j. 1212 ; .1. Tzetzes, Chiliades, ii. $464 \mathrm{~s} \%$. From the Scholiast on Apollonins (l.c.), we learn that the tale was told by Pherecydes, whom Apolloxhors may here be following. The story 262

[^84]:    ${ }^{1}$ On the combat of Hercules with Cymus, 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 (ll.cc.). The scene of his exploits was Thessaly. According to Pausanias (l.c.), Hercules slew the ruffian on the banks of the Penens river ; but Hesiod places the scene at Pagasae, and says that the grave of Cyenus was washed away by the river Anaurns, it small strean which flows into the Pilgasaean gulf. See Shield of Hercules, 70 sqq., $42=s q q$. 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 Cycurus, see Apollodorus, ii. 5. 11.
    ${ }^{2}$ It is said that the king refused to give his danghter Astydamia in marriage to Hercules. Do Hercules killed him, rook Astydania by force, ant had a son C.tesippus 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.

[^85]:    ${ }^{1}$ On the marriage of Hercules with Helse, see Homer, Od. xi. 602 sqq.; Hesiod, Thbeog. 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.
    ${ }^{2}$ A short list of the sons of Herculcs is given by Hyginus, Fab.162. As to the daughters of Thespius, see above, ii. 4. 10.

[^86]:    ${ }^{1}$ Compare Diodorus Siculus, iv. :it. 1.
    2 Compare ii. 4. 11; Scholiast on Homer. Od. xi. 269, who agrees with Apollodorns as to the names of the children 274

[^87]:     $\phi \theta o p a ̂ s ~ A . ~$
    
    
    －aúroùs Heyne：aürò A．
    ${ }^{5}$ tàs ．．．̇̇vto
    ＂є̈р $\quad$ А ：є̈ $\chi \rho \eta \sigma \epsilon$ Mendelssohm．
    7 кат ${ }^{\prime} \epsilon \iota$. ．тoû＇Hpaк入є́ous．The lacma was indicated by Heyne．Faber proposed to reall катท̂ $\epsilon$ roìs＇Нраклє́ous． see the exegetical note．

[^88]:    ${ }^{1}$ Pausanias at first dated the return of the Heraelids in the reign of this ling (ii. 18. 7, iii. 1. 5 ; compare iv. 3. 3), but he afterwards retracted this opinion (viii. a. 1).
    ${ }^{2}$ This Aristomachus was a son of Cleodaeus (Pausanias, ii. 7. 6), who was a son of Hyllus (Pausanjas, iii. 15. 10), who was a son of Hercules (Pansauias, i. 3.). 8). Aristomachus was the father of Aristodemus, Temenns, and Cresphontes (Pausanias, ii. 18. 7, viii. 5. (j), of whon Temenus and Cresphontes led the Meraclids 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 inlicates the descent of Aristodems from Hercules eoncisely by rpraking of "Aristodemus, the son of $2 S_{f}$

[^89]:    ${ }^{1}$ According to some writers, Thasus was a son of Agenor. See above, note on p. 296.
    ${ }^{2}$ 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.
    ${ }^{3}$ Compare Scholiast on Homer, Il. xii. 292; Biodorus 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 sqq.
    ${ }^{4}$ With the following legend of the fomadation of Miletus compare Antoninus Liberalis, Transform. 30 ; Pausanias, vii. 2.5 ; Scholiast on Apollonius Rhodius, Argon. i. 186.

[^90]:    ${ }^{1}$ 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 Lyeia. See W. Dittenberger, Orientis Graeci Inscriptiones Selectae, No. 552 (vol. ii. p. 231).
    ${ }^{2}$ Compare Diodorus Siculus, v. 79.1 sq.
    ${ }^{3}$ See above, ii. 4. 11 note.
    ${ }^{4}$ Daughter of the Sun; compare Apollonius Rhodius,

[^91]:     words seem out of place here. But they oceur in $S$ as well as E. $\quad \epsilon \pi \hat{\eta} \rho \xi \in \nu$ ES : $\dot{v} \pi \hat{\eta} \rho \xi \in \nu$ A.
    ${ }^{2} \lambda \alpha \beta \dot{\omega} \nu$ kai Heyne, Westermam, Mïller: $\beta \alpha \lambda \omega \dot{ }$ ESA,
    

[^92]:    ${ }^{1}$ Compare Diodorus Siculus, iv. 77. 2; J. Tzetzes, Chiliades, i. 479 sqq. (who seems to follow Apollodorns); 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 (\%ens).

[^93]:    ${ }^{2}$ Compare Herodotus, i. 171 ; Thucydides, i. 4 and 8.
    : 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 harl 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.

    4 See below, iii. 15. 8.

[^94]:    ${ }^{1}$ 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. Nauck ${ }^{2}$, 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, Fab. 40 ; Lactantius llacidus, on Statius, Achill. 192. As to the loves of Pasiphae and the bull, see also Scholiast on Luripides, Hippolytus, 887; J. Tzetzes, Chiliades, i. 479 sqq.; Virgil, Ecl. vi. $4 \overline{0}$ sqq.; Ovid, Ars Amator. i. 289 sqq.
    ${ }^{2}$ See below, iii. 105. 7-9; Epitome, i. 7-11.

[^95]:    ${ }^{1}$ Compare Diodorus Siculus, v. 79. 4.
    ${ }^{2}$ 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, 811; 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. Nauck ${ }^{2}$, pp. 216 sqq., 558 sqq.; The Fragments of Sophocles, ed. A. C. Pearson, vol. ii. pp. 56 sqq.
    ${ }^{3}$ The cow or calf (for so Hyginus describes it) was said to

[^96]:    ${ }^{1}$ Accepting Bekker's emendation of the text. See Critical Note.
    ${ }^{2}$ According to another accombt, Glanens was raised from the dead by Aesculapius. See helow. iii. 11. 3 ; Scholiast on l'indar, Pyth. iii. 5 ( 969 ; Hyginus, F'th, 49 : id. Astronem.

[^97]:    ${ }^{1}$ 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 Euripides, 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

[^98]:    ${ }^{1}$＇The names of the five survivors of the Sparti are similarly reported by l＇ansanias（ix．5．3），the Seholiast on Apollonins Rhodius（Argon．iii．1179），and llyginus（Fab．179）．From the Scholiast on Apollonit：（l．c．），we learn that their names were given in like manuer by Phereegdes，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）．

    2 The＂eternal year＂probably refers to the old eight years＇cycle，as to which and the period of a homiede＇s hanishment，sec the note on ii．5．If．
    ${ }^{3}$ As to the marriage of Cadmus and Hammonia，see Pindar，

[^99]:    ${ }^{1}$ Compare 'Izetzes, Schol. on Lycophron, 229 ; Scholiast on Pindar, Isthm., Argum. p. 514 , ed. Boeckh.
    ${ }^{2}$ On Ino and Melicertes see also Pausanias, i. 42. 6, i. 44. 7sq., ii. 1. 3, iv. 34. 4; Zenobins, 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.; Servins, on Virgil, Aen. r. 241; Lactantins Placidus, on Statins, Theb. i. 12; Seriptores rerum mythicarum Latini, ed. G. H. Borle, vol. i. p. 102 (Second Yatican Mythographer, 79).
    ${ }^{3}$ On the fonndation of the Isthmian games in honour of Melicertes, see Pausanias, i. 4. 8, ii. 1. 3; Scholiasts on Pindar, Isthm., Argum. pp. 5l4, 515, ed. Boeekh; Scholiasts on Euripides, Medea, 1284; Clement of Alexandria, Protrept. ii. 34, p. 29, ed. Potter ; Zenolius, Cent. iv. 38 : T\%etzes. schol. on Lycophron, 107, 229-231; Hyginus, Fab. 2.
    ${ }^{4}$ Dionysus bore the title of Kid. See Hesychins, s.v.
     the grods fled into ligypt 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 embodierl, now

[^100]:     other MSS.
    
    ${ }^{3}$ 'Aктaíwnos EsA: 'Aktaíonos Heyne, Westermann, Miller, Bekker.
    ${ }^{4}$ The passage cnclosed 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.).
    ${ }_{5}{ }^{*}$ Аркєขa A : "Aprva Aegius, Heyne, Westermann, Miller, Bekker: "A $\quad$ тиєа Scaliger: "Apyıa Mitscherlich: "Aлкаıva Bergk.

[^101]:    ${ }^{1}$ 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 sone 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.
    ${ }^{2}$ For the association of Dionysus with Phrygia, see Euripides, Bacchae, 58 sq., 78 sqq., where the chorns of Bacchanals is represented escorting Dionysus from the mountains of Phrygia to Greece. According to one account, Dionysus was

[^102]:    ${ }^{1}$ 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 Pherecydes 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 (sec Apollodorns, below), and the same liberal computation is said to have been accepted by Bacehylides, Pindar, and Mimnermus, while Sappho reduced the figure to twice nine, and Alcman 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. Nanck ${ }^{2}$, pp. 50 sqq., 228 sq.; The Fragments of Sophocles, ed. A. C. P'earson, ii. 94 sqq., frag. 442-451. The subject is rendered famous by the fine group of ancient statuary now in the Utfizi gallery at Florence. See

[^103]:    2 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; Hyginns, Fab. 66 ; Seneca, Oedipus, 812 sq.
    ${ }^{3}$ The "narrow road" is the famous Cleft Way (Pausanias, x. 5. 3 sq.) now called the Cross-road of Megas (Stavrodromi tou $M \in g a$ ), where the road from Danlis 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

[^104]:    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 menories of the spot. Compare my commentary on Pausanias, x. 5. 3 (rol. 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 Sophocles, Oedipus Tyrannus, 715 sqq., 1398 sqq.; Euripides, Phoenissae, 37 sqq.; Seneca, Oedipus, 276 sqq.
    ${ }^{1}$ Compare Pausanias, ix. 5. 4.

[^105]:    ${ }^{1}$ For the story of the treachery of Eriphyle to her husband Amphiaraus, see also Diodorus Siculus, iv. 65. 5 sq.;

[^106]:    temple. A fine relicf in the Palazzo Sparla at Rome represents the serpent coiled round the dead body of the child Opheltes and attacked by two of the heroes, while in the baekground Hypsipyle is seen retreating, with her hands held up in horror and her pitcher lying at her feet. See IV. H. Roseher, Lexikon der griech. und rom. 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-paintiug, which shows the dead boy lying on a bier and attended by two women, one of whom is

[^107]:    ${ }^{1}$ 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.
    ${ }^{2}$ The siege of Thebes by the Argive army under the Seven Champions is the subject of two extant Greek tragedies, the Seven against Thobes of Aeschylus, and the Phoenissae of Luripides. In both of them the attack on the seven gates by the Seven Champions is described. See the Seven against Thrbes, 375 sqq.; Phoenissae, 105 sqq., 1090 sqq. The siege is also the theme of Statins's long-winded and bombastic 360

[^108]:    ${ }^{1}$ As to the single combat and death of Eteocles and Polynices, see Aeschylus, Seven against Thebes, 804 sqq.; Euripides, Phoenissae, 1356 sqq.; Diolorus Sieulus, iv. 65. 8; Pausanias, ix. 5. 12; Hyginus, F'ab. 71; Statins, Theb. xi. 447-579.
    ${ }^{2}$ According to Statius (Theb. ix. 455-539), Hippomedon was overwhelmed by a eloud of Theban missiles after being nearly drowned in the river Ismenus.
    ${ }^{3}$ As to the death of l'arthenopaens, see Euripides, Phocnissue, 1163 sqq. In the Thobaid, also, Perielymenns was 308

[^109]:    ${ }^{1}$ 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. S. 6, ix.9.4, ix. 19. 2 ; Seholiast on Pindar, Pyth. viii. 48 (68), who refers to Hellanieus as his authority.
    ${ }^{2}$ According to a different aceount, 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 ;

[^110]:    1 'Оєклє́a Aegius: і̀клє́a A.
    
    
     Hercher. The MSS. (A) read éкєivov. Aegius changed $\pi \alpha ́ \lambda \imath \nu$ into $\pi \delta \partial \imath \imath$. Heyne conjectured $\pi \alpha \dot{\alpha} \lambda \iota \nu$ עoûv àmo入a $\mu$ $\beta \alpha \dot{\nu \epsilon \iota \nu . ~ P e r h a p s ~ w e ~ s h o u l d ~ r e a d ~ \pi \alpha \rho ’ ~ є к є i ́ v o v ~ к а д \alpha ́ \rho \sigma ı а ~} \lambda \alpha \mu$ $\beta \alpha{ }_{\alpha} \boldsymbol{\prime} \epsilon \downarrow$. Compare I'herecydes, cited by the Scholiast on Homer, Il. xiv. 120 .
     Heyne, Bekker, Hercher, Wagner.

[^111]:    ${ }^{1}$ That is, as well as to the undoing of his father Amphiaraus. See above, iii. 6. 2.
    ${ }^{2}$ 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 Alcmacon, or rather Alcmeon, for that appears to be the more correct spelling of the name. See Tragicorum Graecorum Fragmenta, ed. A. Nauck ${ }^{2}$, pp. 153

[^112]:    ${ }^{1}$ 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.
    ${ }^{2}$ According to Ephorus, or his son Demophilus, this oracle was really given to Alemacon at Delphi. See Athenaens, 384

[^113]:    ${ }^{1}$ Sce above, i. 7. 2.
    ${ }^{2}$ 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 Graeci, Appendix Narrationum, 34, p. 374; Tzetzes, Schol. on Lycophron, 481 ; Hyginus, Fab. 15.5, 176, and 177; Ovid, Metamorph. ii. 409-507; Servins 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. Borle, vol. i. p. 5) (First Vatican

[^114]:    ${ }^{1}$ Metaveípas C. Keil, Hercher.
    ${ }^{2}$ Aürך Westermann, Miller, Bekker, Hercher, Wagner; aítn A .
    ${ }^{3}$ є́ $\gamma \eta \mu \in$ Bekker, Hercher, Wagner : є̌ $\phi \theta \epsilon \epsilon \rho \in \mathrm{A}$.
    ${ }^{4}$ Kopútov Aegius, Heyne (comparing Diodorus Siculus, iv.
    

[^115]:    ${ }^{1}$ Compare lausanias, viii. 4. 10, who mentions only the first two of these four sons.
    ${ }^{2}$ For the story of Atalanta, and how her suitor won her by the bait of the golden apples, see Theocritus, iii. 40-42; Hygims, Fab. 185 ; Ovid, Metamorph. x. 560-680; Servius on Virgil, Aen. iii. 113 ; Scriptores rerum mythicarum Latini, ed. (1. H. Bode, vol. i. pp. 14, 91 (First Vatican Mythographer, 39 ; Second Vatican Mythographer, 47). As Apollodorns points out, there was a difference of opinion as to the name of Atalanta's father. Aceording to Callimachus (Hymn to Artemis, 215) and the First and Second Vatican Mythographers (Scriptores rerum mythicarum Latini, ed. (i. H. Bode, vol. i. pp. 54, 124), he was Iasins; 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

