

Greek Mythology Link

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by Carlos Parada

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Achilles

Ἀχιλλεύς

"... Unequal is your birth, my son, and only on your mother's side is the way of death barred for you." (Thetis to Achilles. Statius, *Achilleid* 1.256).

"For although you have been taught by me thus gently the art of horsemanship, and are suited to such a horse as I, some day you shall ride on Xanthus and Balios; and you shall take many cities and slay many men." (The Centaur Chiron to young Achilles. Philostratus, *Imagines* 2.2).

"Indeed, my dreaded master, we will once more bring you safely home today. Yet the hour of your death is drawing near; and it is not we who will be the cause of it, but a great god and the strong hand of Destiny." (Xanthus, Achilles' horse, to its master. Homer, *Iliad* 19.408).

"All these nights I am absent from your side, and not demanded back; you delay and your anger is slow." (Briareus to Achilles. Ovidius, *Heroides* 3).

"For my mother the goddess, silver-footed Thetis, tells me that twofold fates are bearing me toward the doom of death: if I abide here and play my part in the siege of Troy, then lost is my home-return, but my renown shall be imperishable; but if I return home to my dear native land, lost then is my glorious renown, yet shall my life long endure, neither shall the doom of death come soon upon me." (Achilles to Odysseus. Homer, *Iliad* 9.402).

Background

The Heriad Thetis, Achilles' mother, is known for her multiple interventions in the affairs of both gods and mortals. Thus when Hephaestus was cast from Heaven by Zeus, falling into the sea, he was saved by Thetis (Apd.1.3.5); and when Dionysus was persecuted by King Lycurgus of the Edonians, he sought refuge in the sea with her (Apd.3.5.1); and when the GORGONS, after having met the SIRENS, encountered Charybdis and Scylla and the Wandering Rocks, Thetis, along with the other HEREIDS, put them out of danger by safely steering their ship through those threats (Apd.1.9.25). Even Zeus received Thetis' assistance, for when once a minor conspiracy took place in Olympus, and Hera, Poseidon and Athena plotted against Zeus, planning to chain him, she averted it by calling to Olympus one of the HECATONCHEIRES (Briareus), who, squatting down by Zeus and displaying his force, frightened the rebellious deities away (Hom.II.1.400).

Son mightier than his father

No wonder then that Zeus and Poseidon once competed for the hand of this enchanting goddess (Apd.3.13.5), who proved so many times her ability to provide valuable services. But it was prophesied by Themis (Apd.3.13.5), as once before with regard to Illetis (Apd.1.3.6), that if one of these gods lay with the Heriad, the son born to her would be mightier than his father, wielding a more powerful weapon than the thunderbolt or the trident, and she added:

"Let her accept a mortal's bed, and see her son die in battle, a son who is like Ares in the strength of his hands and like lightning in the swift prime of his feet. My counsel is to bestow this god-granted honor of marriage on Peleus son of Anacus, who is said to be the most pious man living on the plain of Iolous." (Themis to the gods. Pindar, *Isthmian Odes* 8.35).

The secret that set Prometheus free

It is also said that Zeus did not know of this prophecy, or rather that he ignored who the girl was that could endanger his rule. But Prometheus, whom the god had not chained in Caucasus for having giving fire, along with blind hope, to mankind—did know, and succeeded in exchanging that information for freedom. Otherwise had not Hercules appeared to shoot the eagle that devoured Prometheus's liver for many years, setting the prisoner free.

"Truly the day shall come when, although I am tortured in stubborn fetters, Zeus will need me to reveal the new design whereby he shall be stripped of his sceptre and his dignities ... No matter what, this must be kept concealed; for it is by safeguarding it that I am to escape my dishonorable bonds and outrage." (Prometheus to the OCEANIDS. Aeschylus, *Prometheus Bound* 170, 525).

Thetis refuses Zeus

But others have said that it was Thetis herself, who, out of respect for Hera who had brought her up, refused to marry Zeus, and that he, as a punishment, decided that she would marry a mortal man. And Hera, in recognition for what Thetis had done—or rather not done—chose Peleus as Thetis' husband, for, according to her, he was the best man on earth at that time.

"For to Zeus such deeds are ever dear, to embrace either goddesses or mortal women. But in reverence for me you did shrink from his love." (Hera to Thetis. Apollonius Rhodius, *Argonautica* 4.793).

This is how Peleus, who had been banished from the island of Aegina by his father Anacus on account of the death of his half-brother Phocus (see Parnathe at HEREDOS), was appointed to be the husband of enchanting Thetis, a greater honour for him than for the goddess, who saw herself—by heaven's decree—bound to a mortal through an inferior wedlock, as she regarded it.



1775. Johann Heinrich Wilhelm Tischbein, 1775-1829. Achilles 1775. Landesmuseum Oldenburg, Ostfriesland.

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Andromache

Ἀνδρομάχη

"How many thousands nobodies there are whom Fame blows up to importance and authority. Heaven bless the man whose splendid reputation is based on truth; but when it lives by lies, I am not deceived: Fame hides an empty fabric of pretence and luck." (Andromache to Menelaus. Euripides, *Andromache* 320).

"Nothing makes arrogant people angrier than being worried in argument by the weaker party." (Andromache to Hermione. Euripides, *Andromache* 189).

Andromache, remembered as Hector's loving wife, was assigned to Neoptolemus at the end of the Trojan War. Having become by force her enemy's concubine, she bore his children in Epirus, the Adriatic coastal region of Hellas, between the Ambracian Gulf and Elyria (Albania), where Neoptolemus was king. After the death of Neoptolemus, who was murdered by Orestes on account of their dispute over Helen's daughter Hermione, Andromache married her first husband's brother Helenus, whom Neoptolemus had also brought from Troy to Epirus. At the end of her life, Andromache returned to Asia with one of her sons.

Trojan dynasties

There are times when great empires break down into pieces, and times when nations come together to form federations or build empires anew, and then again, after some time, they disintegrate, leaving each section to find its own way. Agamemnon was the leader of the great host that sailed against Troy because he was the most powerful king in the West; and although there were many kings and dynasties in Hellas, he was their overlord. And as it was in the West, so was in the East; for Trojans were called those who were under the sway of Priam, whether they came from the city of Troy or not. Thus there are those who have counted nine dynasties, which recognized Priam as their overlord and which, taken together, ruled a large part of the coastal regions of Asia Minor and beyond.

Her city and father

Achilles sacked twelve cities himself, among which was Thebe, where Chryseis was captured. It was she whom Agamemnon kept, refusing to give her back to her father and humiliating the man who came as a suppliant and was a priest of Apollo. Thereby Agamemnon called upon himself the wrath of the god, who, coming from heaven darker than night—although he is called the bright one—decimated the Achaean army by plague. In this city of Thebe was born Andromache, her father being King Etion; but when Achilles sacked the city and killed the king, Andromache, having married Hector, was already living in Troy.

Her views

By marrying the crown prince of Troy, Andromache won renown, first in Phrygia, and then in the whole world and for all times. For her husband was, during the war, the pillar of Troy, and his courage became proverbial. Andromache was in the eyes of many of too big complexion, and it has been said that only Hector deemed her to be of moderate size. But then beauty is heaven's gift, and very few can boast of it. Believing such to be the nature of things, Andromache did not rely in beauty, but instead believed that it is character that wins a husband's heart. She would therefore never pit her pride against her husband's, for example by praising her own city and belittling his, and would even love his mistresses for her husband's sake. She thought that, by always being a congenial company, she would draw her husband to her. And constancy, loyalty and trueheartedness, some think, cause love to go beyond the sweet pleasures of the couch, so that words like these may be uttered:

"You, Hector, are father and mother and brother to me, as well as my beloved husband." (Andromache to Hector, Homer, *Iliad* 6.430).

Others are otherwise

But others who, like Helen, think, feel and do otherwise, are never mentioned among those regarded as devoted wives. For no one thinks that she, who left her husband and child to follow the seducer Paris, has set an example of loyalty with her deed. And in Andromache's eyes, Helen, being too fond of men, was to blame, not only for the death of Hector and of those Trojans who perished defending the city, but also for the death of Achilles and all other Achaeans who never returned from the war. And the power of such evil women was a puzzle for Andromache:

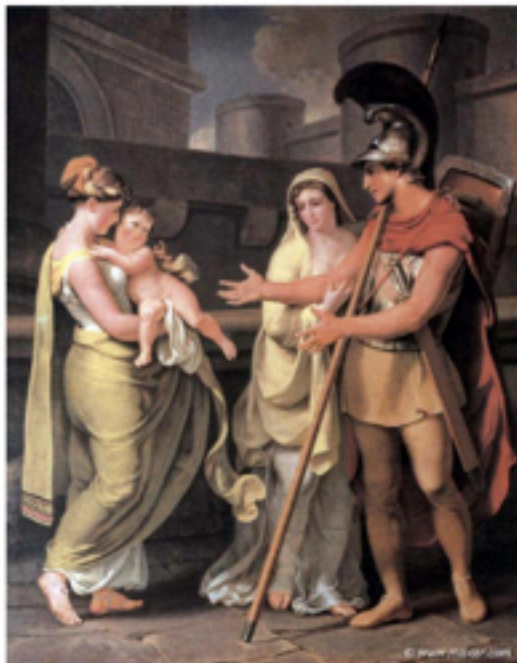
"How strange that nature provides remedies against deadly snakes, but against a bad woman—deadlier far than snakes, crueler than fire—no one has found a remedy." (Andromache. Euripides, *Andromache* 269).

And she called Helen, not child of Zeus, but

"Child of the Haunting Curse, of Envy, of Murder, of Death, of all earth-nurtured plagues!" (Andromache. Euripides, *Daughters of Troy* 789).

Who is to blame

The calmest women confer to blame women, and even men. The list of Andromache's named Helen, her husband Hector, named Paris,



Andromache and Hector, 3635: Johann Heinrich Wilhelm Tischbein, 1751-1829: Hektors Abschied von Andromache 1812. Landesmuseum Oldenburg, Das Schloß.

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However, when *Heleneus*, having thus joined lies, treachery and cruelty to his criminal intentions, was about to murder *Andromache*, *Heoptolemus'* grandfather *Peleus* arrived with troops, and held the Spartan king's hand. This is how *Andromache* was saved by *Achilles'* father. *Heleneus* left, and soon after *Hermione* joined

Orestes 2. For *Heleneus* had had two words concerning his daughter, promising her first to his nephew *Orestes 2*, and later at *Troy*, to *Heoptolemus*. And *Hermione* was happy to leave; since she feared that *Heoptolemus* would punish her for plotting against *Andromache* during his absence.

Marries her brother-in-law

Heoptolemus himself never return to *Epirus*, for *Orestes 2* appeared with an armed force at *Delphi* and killed him. Some say that *Hector 1's* brother *Heleneus 1*, who had first married *Achilles'* wife *Deidamia 2*, succeeded *Heoptolemus* on the throne. After the death of *Deidamia 2*, *Heleneus 1* married *Andromache*, who bore him a child *Cestrinus*.

Return to Asia

On *Heleneus 1's* death, *Molossus* became king. Then *Pergamus*, son of *Heoptolemus* and *Andromache*, crossed into *Teuthrania*, a region near *Mysia* in *Asia Minor* and, having killed its despot *Arius 2* in single combat, gave his name to the city that is still called after him. *Andromache* then, following her son, returned to *Asia*, where a shrine dedicated to her in the city of *Pergamum* could still be seen in historical times.



Andromache sees *Hector* being dragged (1867)Mac: "But when *Andromache* was come to the wall and the throng of men, then on the wall she stopped and looked, and saw *Hector* being dragged before the city; and swift horses were dragging him ruthlessly toward the hollow ships of the Achaeans." (Hom. I.22.460). John Flaxman (1755 - 1826).

Family

Parentage	Mates	Offspring	Notes
Eetion 1 & unknown	 Hector 1	 Asyanax 2	Little <i>Asyanax 2</i> was thrown down by the Achaeans, from the battlements at <i>Troy</i> . However, in spite of all rumours about his death, he is also said to have been taken home by <i>Heoptolemus</i> and later allowed to return home from <i>Hellas</i> , becoming king of <i>Scepis</i> , a place near <i>Mt. Ida</i> , not far away from <i>Troy</i> .
Eetion 1 was king of <i>Thebe</i> , a city to the east of <i>Mount Ida</i> in <i>Asia Minor</i> . He was killed by <i>Achilles</i> during the sack of <i>Thebe</i> ; yet <i>Achilles</i> , they say, was chivalrous enough not to despoil him, but instead let his body be burnt wearing his arms. One son of <i>Eetion 1</i> , called <i>Podes</i> , was killed by <i>Heleneus</i> during the <i>Trojan War</i> . Otherwise <i>Andromache's</i> brothers are said to have been seven, and to have all died on the same day, when <i>Achilles</i> took the city of <i>Thebe</i> . <i>Andromache's</i> mother, who was captured by <i>Achilles</i> and later ransomed by the <i>Trojans</i> , died of sickness before the end of the war.	 Heoptolemus	Amphiakus 1 Molossus Peleus Pergamus	<i>Molossus</i> inherited the kingdom of <i>Epirus</i> after the death of <i>Heleneus 1</i> . It is said that <i>Pergamus</i> crossed into <i>Asia</i> and killed <i>Arius 2</i> , despot of <i>Teuthrania</i> , who fought with him in single combat for his kingdom. He gave his name to the city which is still called after him.
	Heleneus 1	Cestrinus	When <i>Heleneus 1</i> , on his death, passed on the kingdom to <i>Molossus</i> , <i>Cestrinus</i> with a contingent of volunteers, invaded and took possession of the region beyond the river <i>Thyamis</i> , which is in <i>Epirus</i> .

Genealogical Charts

Names in this chart: *Achilles*, *Aeacus*, *Amphiakus 1*, *Andromache*, *Asyanax 2*, *Atlas*, *Cestrinus*, *Dardanus 1*, *Deidamia 2*, *Eetion 1*, *Electra 2*, *Erichthonius 1*, *Hecabe 1*, *Hector 1*, *Heleneus 1*, *Ius 2*, *Laomedon 1*, *Lycomedes 1*, *Molossus*, *Heoptolemus*, *Hermes*, *Peleus*, *Pergamus*, *Peleus*, *Pelone*, *Podes*, *Pontus*, *Priam 1*, *Thetis*, *Tros 1*, *Zeus*.



Dictionary

Aetnaeus to Aithaemenes

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Aithepus to Antiochus	Draco to Ereuthus	Mecilonice to Mineus	Prius to Sancus	Emathia to Lycastus
Antinache to Arisippe	Ergesus to Eurytele	Minis to Nyctimene	Sandocus to Talasius	Lycosum to Phicican
Artacuso to Boetis	Eurythemis to Hecale	Nyctimus to Orthosus	Talaus to Thoos	Phigalia to Zone
Boeos to Cephisus	Hecamede to Hygia	Orthus to Perlus	Thooosa to Zorus	
Ceramibus to Clytoda	Hylactor to Isander			

Aetnaeus was son of Prometheus 2 and lived in Cabelliri in Boeotia. Demeter entrusted him something for him and his father to keep, whatever that was [Pau.9.25.6].

Aetolus 1 was father of Palaemon 1, who is counted among the ARGONAUTS [Apd.1.9.16].

Aetolus 2 is the eponym of Aetolia, the region in mainland Greece north of the Gulf of Patrae. Aetolus 2 was King of Elis after his brother Epelus 1 was made to flee. Aetolus 2, who is son of Endymion, either by a Ilalad 1, or by Iphianassa 2, or by Chromia, or by Hyperippe 2, married Pronoe 2 and had two sons: Pleuron and Calydon, after whom the Aetolian cities were called [see also Calydon] [Apd.1.7.6-7; Pau.5.1.4, 5.1.9; Strab.10.3.2].

Aetolus 3 was son of Oxylus 2, the man who helped the HERACLES, and of Pleria 2. Aetolus 3 died before his parents, and they buried him in a tomb in the gate leading to Olympia because an oracle forbade the corpse to be laid either outside the city or within it [Pau.5.4.4].

Aetolus 4. Son of Zeus & Protogenia 1, daughter of Deucalion 1, the man who survived the Flood [Hyg.Fob.155].

Aex. Aex is one of the nurses of Zeus. She is known for her beautiful body but also for having a most horrible face. According to some Aex was daughter of Hellus, but others have said she was daughter of Olenus 1, son of Hephaestus. Aex had by Pan a son Aegipan 1, who was nourished together with Zeus. Aegipan 1 and Hermes recovered Zeus' sinews which Typhon had severed [Hyg.Ant.2.13].

Aezelus is one of the first kings of the Peloponnese, father of Lycosus 4, father of Delanira 4, mother of the impious Lycosus 2 [DH.1.11.2].

Agacles was father of Epigeus, an Achaean warrior that was killed by Hector 1 during the Trojan War [Hom.II.16.571].

Aganede was the eldest of Aegaeus' daughters [for Aegaeus see Heracles 1]. She married Iulius 1, who was killed by Hector in the war between Pylos and Elis, and later, after having consorted with Poseidon, she gave birth to Dictys 4 [Hom.II.11.739-40; Hyg.Fob.157].

Agamedes 1 is said to have built, together with his brother Trophonius, the fourth temple of Apollo at Delphi. These brothers were the sons of King Erginus 1 of the Minyans, son of Clymenus 2, son of Preobon, son of Phryxus 1, son of Athamas 1, and of a young wife of Erginus 1. Agamedes 1 could not escape when he and his brother were discovered while stealing, and Trophonius cut off his head, lest he should be tortured [Pau.9.37.5-6, 10.5.12].

Agamedes 2 is father of Geryon 2 and son of King Stymphalus 1 of Arcadia, son of Elatus 2, son of Arcas 1, son of Zeus & Callisto [Pau.8.4.8, 8.5.4].

Agamedidas. See HERACLES.

Agamemnon.

Agamestor was father, by a Hymph, of Citus 1, a Trojan who was killed during the Trojan War by Podalirius, son of Aeclepius [Q5.6.465].

Aganippe 1 was daughter of the river god Termessus. After her a spring was called in Boeotia [Pau.9.29.5].

Aganippe 2 was mother, by Acrisius, of Danaos, mother of Perseus 1 [Hyg.Fob.63].

Aganippus. See TROJANS.

Aganus. Son of Paris and Helen [CYP.9].

Agapenor. See ACHAEAN LEADERS.

Agaptolemon. Son of Aegyptus 1 and a Phoenician woman. He married Pirene 1, one of the DAMIAES, and was killed by her on their wedding night [Apd.2.1.5].

Agassamemus. King of the Thracians in the island of Strongyle. He married Pancratis after her suitors Hecetorus and Sicelus 1 had killed each other. Or else he and Sicelus 1 were the sons of Hecetorus and they killed each other for Pancratis, daughter of Aloeus 1, son of Poseidon [Dio.5.50.6; Parth.19].

Agasthenes was King of Elis after his father's death. He was son of Aegaeus and, after marrying Peloris, he had a child Polyxenus 2, who became king after him [Hyg.Fob.97; Pau.5.3.3-4].

Agastrophus. See TROJANS.

Agathon. Son of King Priam 1 of Troy [Apd.3.12.5, Hyg.Fob.90].

Agathymus. Son of Acolus 2 & Cyane 2, and founder of a city called after him Agathymus [Dio.5.8.1-2].

Agathyrus. Son of Heracles 1.

Agave 1. See HERIODS.

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AUTOCHTHONOUS

The Soil's Offspring

AUTOCHTHONOUS are called those who are said to be the children of the soil, which means they have belonged to the land eternally. "Son of the Soil" is not the same as "Son of Earth (Gaea)". The children of the soil have neither father nor mother, and therefore they just arise from the ground like a plant does.

When this race lived

This unusual form of coming to being occurs, as it has been said long ago, during those periods in which the motion of the universe is reversed. For while the divine and immutable cause of the universe's motion goes along with it, the universe revolves in a certain direction, but when the divinity withdraws, the universe, following fate and innate desire, starts of its own accord turning backward in the opposite direction. So the universe, being guided in some periods by the divine cause, moves forward, and in other periods, having being left to itself, moves, according to its nature, backwards through countless ages. This time of reverse motion has been described as a time of great and severe changes. In these periods many species of animals are destroyed, and among humans only few survive. These survivors are then affected by a complete reversal of everything. So, for example, all mortal creatures stop growing older and instead become younger, and in this way grey hair grows darker, cheeks grow smoother, and all revert to their earlier ages. And as the universe continues to revolve backwards, all young men and women grow smaller and smaller until they become new-born children in both body and mind and finally disappear. Under such conditions, caused by the reversal of the revolution of the heavenly bodies, generation is made impossible, and being begotten is no longer a part of the natural order. So the races, instead of being generated as it is done in our days, came at that time out of the earth. For they were dead, and taking shape they came out of the earth as old men and, through living in the reversed period, they returned to childhood during their lifetime.

Our earliest ancestors saw this race

The memory of these children of the soil, it is said, has been preserved by the earliest ancestors of our own time, who having been born in the beginning of our own forward period, witnessed the end of the previous backward period.



When time is reversed aged men come out of the soil and become younger as they live. C. Parada: Sons of the Soil (1987).

Some remembered as autochthons or "Sons of the Soil"

Amphictyon is sometimes called son of *Deucalion* & *Pyrrha*, *Deucalion*, son of *Prometheus*, is the man who survived the *Flood*, Amphictyon expelled *Craeus* from the throne of *Athens*, became king of Attica and was in turn expelled by *Erichthonius*. Amphictyon married *Atthis*, after whom the country was called Attica, which before was named Actaea. According to some, however, *Atthis*, who was the daughter of King *Craeus* & *Pedias*, daughter of *Hymen*, a Lacedaemonian, died a maid. Amphictyon is father of *Itonus*, father of Boeotia, after whom the Boeotians are called. He is also said to have a daughter who consorted with *Poseidon* giving birth to *Cercyon*, a bandit killed by *Theseus*. Amphictyon's Daughter, whose name is unknown, is also said to be, by a man called *Iarus*, the mother of *Triptolemus*, the young man who received from *Demeter* a chariot of winged Dragons and wheat with which, flying through the sky, sowed the inhabited earth, teaching the art of growing crops (Apd.1.7.2, 3.14.6; Pau.1.2.6, 1.14.3, 5.1.4).

Aras is considered to be the first man in *Phlissia*, a place near *Sicyonia*, not far from the Isthmus of *Corinth*. *Aras* had a son *Aoris*, who was a hunter and a warrior, and a daughter *Araethyrea*. Both were buried after their death in the *Arantine Hill* in western *Argolis*. *Araethyrea* married *Cisus*, who became King of *Argos* after *Delphontes*; these two are counted among the *HERACLIDES*. The son of *Cisus* & *Araethyrea*, according to the *Argives*, was *Phliss*, and he is the eponym of *Phlissia* and the *Phlissians* (Pau.2.12.4-5).

Castalius was a *Phocian*. He had a daughter *Thyla*, who was priestess of *Dionysus*, and as it is said, the first to celebrate orgies in his honour. Some say that *Delphi*, after whom the city of *Delphi* was named, is the son of *Apollo* & *Thyla* (Pau.10.6.4).

Cecrops had a body compounded of man and serpent. He was the first king of *Athens* and under his kingdom the country was adjudged to *Athens*. He received the kingdom from *Actaeus* who had ruled in Attica, after marrying his daughter *Aglaurus*. *Aglaurus* gave birth to *Erychthon*, *Aglaurus*, *Hersa* and *Pandorus*. *Erychthon* died before his father (for the other children see *Athens* and *Envy*). Some have said that *Cecrops* is a son of *Gaea* (Apd.3.14.1-2; Hyg.Ast.2.29; Hyg.Fab.48; Lib.Met.6; Hinn.41.59; Pau.1.2.4).

Cecrops is known for having founded the sanctuary of *Ephesian Artemis* (Pau.7.2.7).

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Abraxas.

One of the horses of Helios.

Hyg.Fab.183.

ACTAEON'S DOGS.

When *Artemis* in the summertime was bathing in a stream, *Actaeon* sought the same place for cooling himself and the dogs which he had exercised in chasing wild beasts. He then caught sight of the goddess, and to keep him from telling of it, she changed him into a stag. As a stag, then, he was mangled by his own hounds.

Aetha.

A mare given to *Agamemnon* by *Echepolus* and yoked by *Menelaus* during the funeral games in honour of *Patroclus*.

Hom.Ι.23.295; Pau.5.8.3.

Aethlon 1.

One of the horses of *Eneus*, son of *Jason* and *Hypsipyle*, in the chariot-race at *Opheltes*'s funeral games.

Stat.Thrb.6.464.

Aethlops.

Flaming. One of the horses of *Helios*.

Hyg.Fab.183.

Aethon 1.

One of the horses of *Hector*.

Hom.Ι.8.185.

Aethon 2.

Blazing. One of the horses of *Helios*.

Hyg.Fab.183; Ov.Aer.2.153.

Aethon 4.

The horse of *Pallas*, an ally of *Aeneas* in Italy.

Vir.Aen.11.89.

Agdiths.

A demon with two sexual organs, male and female. The gods cut off the male organ and an almond tree grew up from it, the fruit of which was taken by *Sangarius*' Daughter who became pregnant.

Pau.7.17.10.

Amalthea.

A Nymph, nurse of *Zeus*, who owned a horn which could supply food in abundance. She is also said to have been a goat or to have owned a she-goat who suckled *Zeus*.

Apd.2.7.5; Ara.Phae.162; Cal.Ze.48; Dio.5.70.3; Hyg.Aer.2.13; Hyg.Fab.139; Hom.27.298; Ov.Fast.5.115.

ANTS.

These ANTS were transformed into men by *Zeus* as *Aeneas* was alone in the Island of *Angina*. Thus was *Angina* populated.

Apd.3.12.6.

Argos 1.

The All-seeing.

Argos 4.

This is *Odysseus*' old dog which was able to recognize his master after his long absence.

Hom.Od.17.292ff.

Arion 1.

This dark-maned horse is the offspring of *Poseidon* and *Demeter*, or of *Gala*, or of *Zephyrus* and *Podarge*. It is said that when *Demeter* was looking for her daughter *Persephone*, she was followed by *Poseidon*, and in order to avoid him she turned into a mare. However, *Poseidon* changed himself into a stallion and enjoyed *Demeter*, who gave birth to the horse *Arion*. This happened in Theliputan territory in *Arcadia*, which belonged to *Oncus*, son of *Apollo*. When later *Heracles* waged war against *Elis*, he asked the horse to *Oncus* and was carried to battle on its back when he took *Elis*. Afterwards the horse was given by *Heracles* to *Adrastus*.

Adrastus survived the war against *Thebes* (see *SEVEN AGAINST THEBES*), saved by his own horse *Arion*.

Apd.3.6.8; Pau.8.25.9; Prop.2.34.37; Q5.4.569; Stat.Thrb.4.43, 6.424ff.

Aschetos.

One of the horses of *Amphiarus* in the chariot-race at *Opheltes*'s funeral games.

Stat.Thrb.6.463.

Aut.

The saddle-ass of *Silvanus*. Contended with *Balaus* on a matter of rhinoceros or burling out an ill-timed cow, converted *Balaus* from making love to Lotis.



Head of a horse. 111a. Cabeza de caballo arcaica. hacia 111 a.C. Original griego. Museo Nacional del Prado.

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MUSES

Μοῦσες

"Thus the whole day long till the setting of the sun the gods feasted, nor did their heart lack anything of the equal feast, nor of the beautiful lyre, that Apollo held, nor yet of the Muses, who sang, replying one to the other with sweet voices." (Homer, *Iliad* 1.600).

"When two poets produce a hymn, the Muses are wont to work strife between them." (Maidens of Pthia. Euripides, *Andromache* 476).

"Niever will I cease to link in one the Graces and the Muses, (675) sweetest union. Niever may I live among uneducated boors, but ever may I find a place among the crowned!" (Theban Elders. Euripides, *Heracles* 675).

"I will begin with the Muses and Apollo and Zeus. For it is through the Muses and Apollo that there are singers upon the earth and players upon the lyre; but kings are from Zeus. Happy is he whom the Muses love: sweet flows speech from his lips." (Homer's *Hymn to the Muses and Apollo*, 1).

"Dead you shall lie, for ever, a name that none recall; For never you gathered roses upon the Muses' tree. Dim as you were in living, there too in Hades' hall You shall drift where only phantoms faint and forgotten lie." (Sappho of Mytilene, born c. 610 BC; Diehl, 1, p.254).



Athena and the MUSES. Detail of painting by Hans Baldung Grien 1514-1524. Germanisches Nationalmuseum, Würzburg.

The violet-eyed MUSES delighted in feasts and the pleasure of song. Peace being their dearest friend. They discovered letters and the combination of these we call poetry. Near the topmost peak of Olympus, there are their dancing-places, and beside them the CHARITES and Himerus live in delight, but also Mount Helicon is known for being their haunt. The MUSES usually sing for the gods, but they are said to have sung on other special occasions such as the funeral of Achilles, and the weddings of both Peleus and Cadmus.

Birth of the MUSES

Before the times when Hera became Zeus' wife, the god, taking the form of a shepherd, consorted with Mnemosyne, whose domain is in the hills of Eleuther, lying with her nine nights. And when time passed, Mnemosyne gave birth to nine daughters, the MUSES, who some say were born in this order: first Calliope, then Clio 1, Melpomene, Euterpe, Erato 2, Terpsichore 2, Urania 2, Thalia 2, and Polymnia.

Dearest gods

Some affirm that Hypnos (Sleep) is the god that is dearest to the MUSES, but Apollo is considered to lead the MUSES, being for that reason called Musegetes (leader of the MUSES) as an inscription states:

"This is Leto's son, prince Apollo, far-shooting; around him are the Muses, a graceful choir, whom he is leading ..." (Description quoted by Pausanias, *Description of Greece* 5.18.4).

And wherever they go they may go flying; for in such way goddesses usually travel, as King Pyreneus of Daalis, who attempted to rape them, too late learned. For he perished when he leapt from the pinnacle of a tower trying to follow the flying MUSES who escaped him.

The number of the MUSES

The ALDAIDS said that the MUSES were three: Aoele, Itele, and Mome; but, as it is told, Pierus the Macedonian, established nine MUSES and changed their names. It is not known if Pierus did these changes because they seemed to him wiser, or if he followed an oracle, or if he had learned so from the Thracians. Thus the MUSES are sometimes called PIERIDES, but otherwise this is the name of nine sisters, daughters of Pierus, who defied the MUSES in a contest of song and, having been defeated, were turned into magpies, greenfinches, goldfinches, ducks, and other birds (for the ALDAIDS see Zeus).

Inspired but blind

All tales and all songs, and all inspired knowledge come from the MUSES. This is the reason why no one could ever compete with them. Yet Thamyris 2, who was an excellent minstrel and the first man to become enamoured of males, engaged in a musical contest with them in Dorium (Messonia), agreeing that if he should be vanquished the MUSES would take from him what they wished. And when he lost they took the eyes and the minstrelsy from him who had already lost his mind. Others say that for his boast against the MUSES, he is being punished in Hades. Also the SIRDIS competed with the MUSES in singing and, having lost, the MUSES plucked out the SIRDIS feathers and made, out of them, crowns for themselves. But it is also told that the SIRDIS were daughters of one of the MUSES.

Blind but inspired

On the other hand Demodocus 1, a minstrel of the Phaeacians, who sang when Odysseus was among them, even though he was deprived of sight by the goddess, he received, at the same time, the gift of song from them.

Invention of the letters

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Delphi



The Omphalos, symbol signifying that Delphi is the centre of the world: "... where Phoebus has at earth level his prophetic seat ..." (Pausanias, *Perielaia*, 10.11, 1132). The Omphalos, symbol of Delphi as centre of the world, was kept in the Temple of Apollo. Its surface is covered with a net of wooden bands.

DELPHIC MAXIMS

These are the three maxims which the so-called *Seven Sages*, with laconic brevity, engraved upon a column at Delphi:

"Know yourself."

Some have believed that by this maxim they exhorted men and women to become educated and to acquire prudence. For, they say, those who are ignorant and thoughtless usually believe themselves to be very clever. And this disgraceful feature has been considered to be the worst of all kinds of ignorance, since such people consider wicked men to be good, and believe the honest to be of no account. It has also been remarked that some fail to follow this maxim by believing they own greater wealth than they do, or by believing they possess better physical qualities than it is the case, or by erring about the qualities of the soul, thinking themselves to be wiser than they are. Others have affirmed that to know oneself is to exploit the gifts one has got, and that only the man with self-knowledge will be able to love wisely. They have added that if nature has made him handsome, he should flash his best profile, that the good singer should sing, and the good drinker drink. This they believed to be *Apollo's* counsel.

"Nothing in excess."

Of this maxim it has been said that the *Seven Sages* wished mankind to observe due measure and proportion in all matters instead of making irrevocable decisions about any human affairs.

"A pledge, and ruin is near."

The *Seven Sages* are believed to declare with this maxim that ruin is near to such pledges as those made in relation to contracts and all other agreements in which money is involved. And Euripides is recorded to have said likewise. And yet it has been found pertinent to observe that by this maxim they do not mean to abstain from aiding a friend who needs help, but that they advise against strong decisions, against eagerness in giving pledges, and against decisions beyond recall. So also Diodorus:

**"No pledge I give, observing well the loss
Which those incur who of the pledge are fond." (Diodorus Siculus,
The Library of History 9.10.4).**

It has also been remarked that whereas the treasures of Delphi have vanished, these maxims have been kept alive, and that being the fairest Pythian treasure, still survive stored up in the souls of men for all time.

Delphi is a city of Phocis in mainland Greece that lies in the vale of the river Pterisus, and is shut on one side by Mount Parnassus. The city became famous because the oracle of *Apollo* was located in it.

Pytho

The celebrated city of Delphi, which on account of its oracle, received countless visits during many years, was originally called Pytho, and was still called so at the time of the *Trojan War*, when it was held by Epistrophus ₄ and Schedius ₂, sons of Iphitus ₂, son of Haubolus ₁, or of Hippasus ₃, Haubolus ₁, who sometimes is called son of Hippasus ₃, is otherwise called son of Ornytus ₁. Some have said that the name Pytho comes from Pythes, son of Delphus, but others affirm that the city was called after Python, the dragon offspring of *Gaia*, who guarded *Themis'* Oracle at Delphi (more about this dragon at *Leto*).

Phocis and Parnassus

Phocis was called after Phocus ₄, son of Ornytion, son of *Sisyphus*. Later Phocus ₃ (son of *Aeneas* and *Parnathe* ₁) and his sons settled in the land about Mount Parnassus. This mountain, they say, was called after Parnassus, son of Cleopompus and Cleodora ₁ (a nymph), or as others say, son of *Poseidon* and Cleodora ₁. Parnassus, who invented the art of foretelling the future from the flight of birds, is said to have founded the first city of Delphi, which was destroyed during the *Flood of Deucalion* ₁.

Lycorus

Those who were able to escape the *Flood* followed the howls of wolves and came to the top of Mount Parnassus. And because they were saved by these beasts, they called the new city Lyconeia, founding it above Delphi. But others say that the city was named after Lycorus, son of *Apollo* and Corycia, a nymph after whom the Corycian cave was named.

Delphus

Lycorus, they say, had a son Hyamus, who had a daughter Celseno ₃, who had by *Apollo* a son Delphus, after whom the city received its famous name. But others have said that Delphus was son of *Apollo* and Thyle ₁, a priestess of *Demeter* ₂ and the first to celebrate oracles in his honour. She was daughter of Castalia, an *autochthon* from Phocis. Still others say that Delphus was son of *Apollo* and Melana, daughter of the river god *Cephalus*. Her mother was probably Liriope, who is also

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Ionia

Colonization of Ionia by the sons of Codrus 1

The Ionians are descendants of *Ion* 1, son of *Xuthus* 1, son of *Hellen* 1 (after whom the *Hellenes* are called), son of *Deucalion* 1, the man who survived the *Flood*. The Ionians, led by the sons of *Codrus* 1, colonized in southwestern *Asia Minor* the region that was called *Ionia* after them.

Xuthus 1

Xuthus 1 was expelled by his brothers from *Thessaly*, and having come to *Athens*, he married the princess *Creusa* 1, daughter of King *Erechtheus*. This privilege he won for having defeated the *Euboeans*, who were at war with *Athens*. When *Erechtheus* died, *Xuthus* 1 was forced to emigrate to *Achaia* (then called *Aegleus*) where he died. Later, his son *Achaeus* 1, having raised an army of *Aegleians* and *Athenians*, returned to *Thessaly* and recovered his father's rights. But his other son *Ion* 1, having married the daughter of King *Selinus*, became the master of the territory which was later called *Achaia*, and called the inhabitants *Ionians* after himself. *Ion* 1, they say, met his death in *Attica* helping the *Athenians* against the *Draconians*.

Ion 1

Some have said that *Ion* 1 was not the son of *Xuthus* 1, but the son of *Apollo* and *Creusa* 1. She, they say, exposed the child out of shame, in a cavern in *Attica*. But *Hermes*, following *Apollo*'s instructions, took little *Ion* 1 to *Delphi* where he was brought up in the service of the god by the *Pythian* priests who found him abandoned lying in a cradle inside the temple. Years later, *Xuthus* 1 and *Creusa* 1 came to *Delphi* to inquire of the oracle how they could cease to be childless. It was then that *Ion* 1 was given by the Oracle and *Apollo* to *Xuthus* 1 as a son. But *Creusa* 1, fearing to become the only one to be called childless, attempted against the life of *Ion* 1, whom she tried to poison with the help of a drop of *Medusa* 1's blood, which she had inherited. That criminal attempt, carried out by an old servant of *Creusa* 1, failed, and *Creusa* 1 had to take refuge in the altar, lest she be killed by her own son, who was in an avenging mood. While *Ion* 1 waited for *Creusa* 1 to leave the altar so that he could slay her, the *Pythian* priestess who had nurtured him appeared with the old cradle. When *Creusa* 1 recognized the cradle, she declared to *Ion* 1 what was inside it, thus proving she was his mother. This is how, they say, *Ion* 1 found his place in *Attica*. For having thus been found by *Creusa* 1 and adopted by *Xuthus* 1, he followed them back to *Athens*. About *Creusa* 1 it is also told that she had by *Xuthus* 1, besides *Ion* 1, a daughter *Diomedes* 1, who married King *Deion* of *Phocis*. *Creusa* 1 is also said to have consorted with *Hermes*, and given birth to a child *Cephalus* 1, who was later carried off by *Eos* to *Syria*.

Argives, Danaans and Achaeans

The descendants of *Achaeus* 1, however, established themselves in *Argolis* and mingled with the *Danaans*. That is why each of the terms *Argives*, *Danaans*, and *Achaeans* may be applied to designate these peoples. When the *HERACLES* attacked the *Peloponnesus*, the *Achaeans*, led by *Tisamenus* 2 (son of *Cretes* 2), son of *Agamemnon*, son of *Atreus*, son of *Pelops* 1), were forced to leave *Argolis*. They tried at first to persuade the *Ionians* to accept them peacefully in their territory, but when the *Ionians* refused their proposal, they conquered the territory by force, renamed it *Achaia*, and expelled the *Ionians*.

Ionians settle in Attica

Because of their ties with the *Athenians*, the *Ionians* were allowed by King *Melanthus* 1 of *Athens* to settle in *Attica*. *Melanthus* 1 was in time succeeded on the throne by his son *Codrus* 1, who died in the battlefield defending *Athens* against an attempt of the *HERACLES* to take the city. After *Codrus* 1's death, his sons quarrelled for the throne, for *Helleus* refused to accept his brother *Medon* 1 as king because he was lame in one foot. The dispute had to be settled by the oracle of *Delphi* which, caring nothing about the foot, appointed *Medon* 1 as king.

Ionian emigration

When the throne succession was thus decided, *Helleus* and the rest of the sons of *Codrus* 1 set out to found a colony in *Asia Minor*, taking with them anyone who wished to go. But the majority of those who emigrated were the *Ionians* who had settled in *Attica* during the rule of *Melanthus* 1. In this way the *Ionians* came to *Asia Minor*, and they were soon followed by other *Greeks*. The *Phocians* received ships from the *Athenians* *Philogenes* and *Damon* 1, sons of *Euctemon*, and sailed to *Asia Minor*. There were expeditions from *Euboea*, and *Philotas*, a descendant of *Peneleus* (a *Boeotian* leader who fought in the *Trojan War*), led the expeditionary force from *Thebes*. *Minyans* from *Orchomenos* also came, as they were said to be related to the sons of *Codrus* 1. Led by *Athamas* 4 (a descendant of *Athamas* 1), the son of *Amalthea* 1), they founded a city *Teos* in the mainland north of *Samos*. *Apoecus*, great-grandchild of King *Melanthus* 1 of *Athens*, introduced the *Ionians* in *Teos*, and later received the new settlers, led by the *Boeotian* *Geres* and *Naocius*, a bastard son of *Codrus* 1.

Helleus in Miletus

When the invasion started, *Helleus*, son of *Codrus* 1, attacked *Miletus*, and having conquered the city, he let all males be killed, and the *Ionians* married the wives of the murdered *Milesians*. The land which they conquered had been called, in former times, *Anactoria*, after *Anax*, son of *Gelis*. This *Anax* was succeeded by his son *Asterius* 4, but then *Miletus* (son of *Apollo*), though some say son of *Asterius* 5, son of *Minos* 2) came from *Crete* with an army, and being supported by the *Carians*, took the city and called it after himself, and there he and his descendants ruled until the arrival of *Helleus* and the *Ionians*. *Helleus* was buried at *Didyma*, a city near *Miletus*, and his son *Amoebus* 1 is one of the founders of the city of *Phocis*, which is also in *Caria*. The other co-founder is said to be *Philotas* (see above).



The Ionians emigrated from Achaia in Greece first to Athens and then to the region in Asia Minor called Ionia after them (Ionians).

Introduction and Definition of terms

The so called *Epic Cycle* is sometimes referred to with the term *Epic Fragments* since just fragments is all that remain of them. Some of these fragments contain details about the Theban wars (the war of the SEVEN and that of the EPICURI), others about the proesses of *Hercules* and *Theseus*, others about the origin of the gods, and still others about events related to the *Trojan War*. The latter, called *Trojan Cycle*, narrate events that occurred before the war (*Cypria*), during the war (*Aethiops*, *Little Iliad*, and *Sock of Ilum*), and after the war (*Returns*, and *Trology*).

The term *epic* (derived from Greek *epos* = word, song) is generally applied to narrative poems which describe the deeds of heroes in war, an astounding process of mutual destruction that periodically and frequently affects mankind. This kind of poetry was composed in early times, being chanted by minstrels during the 'Dark Ages'—before 800 BC—and later written down during the Archaic period—from c. 700 BC). Greek Epic is the earliest surviving form of Greek (and therefore 'Western') literature, and precedes lyric poetry, elegy, drama, history, philosophy, mythography, etc.

The word *cycle* (from Greek *kúklos* = circle) is generally applied to any group of poems, tales, or plays revolving about a central theme. Since the legends of the Theban wars and the *Trojan War* represent two different constellations of events, we may then say that the 'Epic Cycle' (*epiké kúklos*) contains both a 'Theban Cycle' and a 'Trojan Cycle'.

The poems of the 'Trojan Cycle' are not extant but the prose summaries of Proclus' *Chrestomathy* (or volume of selected passages) are. Proclus has not yet been identified, but scholars believe that he could be either a grammarian of the second century, or else the Neoplatonist philosopher, from ca. AD 412-485. According to A. Severyns (see *Bibliography*) there are nine manuscripts reproducing the *Cypria*, but only one (Venetus A) reproducing the rest of the cycle. In addition, Photius (Byzantine scholar and Patriarch of Constantinople in AD 858-67 and 878-86) wrote an outline [1] of Proclus' summaries in his *Bibliotheca* (or *Library*); also other authors, such as Athenaeus and Pausanias, have mentioned the *Cyclic* poems, thus adding details not referred to by Proclus in his *Chrestomathy*. In certain editions, these fragments are usually appended to Proclus' text (as can be seen in Evelyn-White's translation below) in order to provide a more complete picture of the lost poems.

The manuscript Venetus A containing the text of 'the rest' (Cetera), that is, summaries of all poems except the *Cypria* (*Aethiops*, *Little Iliad*, *Sock of Ilum*, *Returns*, and *Trology*) was discovered in 1781 by Jean-Baptiste Gaspard d'Ansse de Villouse, and a first edition—the *editio princeps*—including both *Cypria* and *Cetera* was published in 1786 by the distinguished hellenist Christian Gottlob Heyne (1729-1812). The *Cypria* had been discovered by Thomas Tychsen (1758-1834) in a manuscript of the 11th century. [2]

We are often reminded that the *Library* of Apollodorus—a cardinal mythological source—lacks an account of the *Trojan War*, and that his *Epitome*—which indeed narrates events of the *Trojan War*—was first discovered in 1891. Before this year, additional information about the *Trojan War* was to be found in scholia to Homer, and in the work of later poets and mythographers such as Hyginus, Quintus Smyrnaeus, Colluthus, Tryphiodorus, and Tzetzes (the latter's *Antehomerica*, *Homerica* and *Posthomerica* became known in 1763).

The terms *Cyclic* poems conventionally excludes both the *Iliad* and the *Odyssey* of Homer, but if these two were combined with the *Cyclic* poems according to the order of events, we would get the following 'Trojan Cycle':

There has also been another division of the material into 'antehomerica' (*Cypria*), 'homerica' (*Iliad*), and 'posthomerica' (events after those described in the *Iliad*). This division honours the name of one author (Homer), but must paradoxically place one of Homer's works (the *Odyssey*) under the heading 'Posthomerica'.

Below (left column) is Hugh G. Evelyn-White's translation, originally published (1914) in the collection of the *Loeb Classical Library* (LCL). In each case Proclus' text comes first (the 'Argument'). Then follow a number of shorter references to the *Cyclic* poems found in other authors, and finally the notes written by Evelyn-White. The names and numbers added between angular brackets are our own editorial insertion. They indicate the uniform *underline* used in the pages of the *Greek Mythology Link* and have been inserted to



Fig. 106: Battle scene, mosaic (info n/a). The Thorvaldsen Museum, Copenhagen.

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Works in order of events	Position in the Trojan Cycle	Authorship and dates are uncertain
The <i>Cypria</i>	Before the war	Eleven books ascribed to Stasinus of Cyprus, or to Hegesinus (Hegesias) of (Cyprian) Salamis.
The <i>Iliad</i>		Homer (fl. ca. 800).
The <i>Aethiops</i>	During the war	Five books by Arctinus of Miletos (fl. ca. 776 BC).
The <i>Little Iliad</i>		Four books by Lesches of Mytilene or Pyrrha (fl. ca. 660 BC), or by Thestorides of Phocaea, or by Cinaethon, or by Diodorus of Erythrae.
The <i>Sock of Ilum</i>		Two books by Arctinus of Miletos (fl. ca. 776 BC), or by Lesches.
The <i>Returns</i>		Five books by Agias or Hegias of Troezen, or by Eumelus.
The <i>Odyssey</i>	After the war	Homer (fl. ca. 800).
The <i>Trology</i>		Two books by Eugammon of Cyrene (fl. 568 BC).

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Myths of Creation

Theogony and Cosmogony
Text and Tables

Theogony and Cosmogony

"Creation" means, in this context, Creation of the World, which is also called Cosmogony or Origin of the Universe (Cosmos). Cosmogony normally includes, not only an account of the origin of the world, but also a description of its physical qualities, declaring, for example, whether there is light or darkness in Cosmos, or of which parts it is formed. Likewise Theogony (Origin of the Gods) does not limit itself to give an account of their coming into being, but it also establishes their number and describes their nature and functions.

Cosmos created through Love and intercourse

Cosmogony and Theogony cannot be completely separated because the myths have established that the parts of the Cosmos are gods, saying, for example, that the Earth (Gaia) and Sky (Uranus) are at the same time physical realities and deities endowed with the kind of power and intelligence that is the exclusive attribute of the divine. For this reason, the Cosmos may be said to have been created by the gods, yet not as a result of the work of constructors or demigods, but through Love and intercourse. Primeval Chaos, which some have called a void and others have equaled with disorder, appears sometimes as a being capable of intercourse and procreation. Likewise Tartarus, described by some as a gloomy place in the Underworld, being "as far distant from earth as earth is from the sky" (Hesiod, *Theogony* 720), has fathered several creatures.

Creation and Procreation

Since Cosmos is not a lifeless stage where actors perform their deeds, but instead the stage and the actors at the same time (these actors being divinities), it may be asserted that the myths make no difference between Cosmogony and Theogony, or between the Cosmos and the gods. For the gods create new segments of Cosmos by consorting with each other, and these new segments, being gods themselves, are both created and procreated. Therefore the mythical accounts, though differing in their details, regard Creation and Procreation as one and the same thing. In this view, "creation is the outcome of an encounter, and genesis is a product of interaction." (Arnold Toynbee, *A Study of History*).

Light without starry Sky

But if the different sections or gods are created through procreation, then there were times when some of them did not exist, being the children of those who came before them. So, for example, when *Hyle* (Night) appeared in the world, there was no starry sky by night, since there was no Sky (*Uranus*) at the moment, and the stars were yet to be born. Going thus back in the chain of Creation or Procreation, one should come to the ultimate ancestor, or as some have said afterwards, a first cause. Some have called this ancestor *Chaos*, whereas others have called him otherwise, or also pointed out several simultaneous ancestors. Nevertheless, some beginning is often found, either in *Chaos* or in them.

Beginning or not

Now, what is before that beginning remains unknown, for nobody has explained whence *Chaos* (or whoever else) came, and the poet only asserted:

"In truth at first *Chaos* came to be ..." (Hesiod, *Theogony* 116).

... without ever declaring how *Chaos* came to be. Some have found it an aberration to assume that *Chaos* came out of nothingness; for then *Chaos*, being the first, had nothing to come from and nowhere to go. This is why they concluded that no one of these things came first or second, but that they existed always.

No agreement

These and many other cosmogonic and theogonic questions have been addressed, throughout the history of mankind, first by the myths, and later by philosophy, religion, and science. However, in spite of all extraordinary efforts and sometimes genial presentations of the subject, no general agreement has ever been reached. On the contrary: the legion of cosmogonies and theogonies has continually increased since the dawn of human civilization up to our days; and among the Greeks, as among other peoples belonging both to the past and to the present, there have circulated through time myths, beliefs, theories, and all kind of speculations concerning the origin of the world and the gods, and the nature of them all.

Theogony and Cosmogony separated

An ingenious and rather successful device, to which both science and later religions have resorted to when addressing these issues, has been to separate Cosmogony from Theogony, and Creation from Procreation, making of the Cosmos just a stage where immortals and mortals may perform their deeds. In some later philosophical and religious views, the Cosmos is, except for those sections which are biologically alive, a lifeless scenery, either created by a demiurge or by a single God. Science,



Prometheus seated to have moulded man, 1734. Prometheus. Perhaps by Tommaso Caracci, active 1480-1499, marble, Victoria and Albert Museum, London.

half as well, and in the same manner. Discarding what is below the horizon (or "mirrored arc"), Dante divides the life of man into four ages:

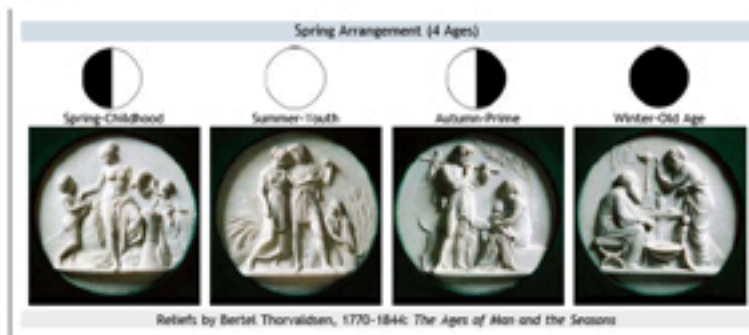
This arc, however, is not characterized in written works solely by reference to its midpoint, but is divided into four parts, according to the four combinations of the contrary qualities that comprise our composition, to which combinations—I mean to each individually—one part of the course of our life seems to correspond, and these are called the four ages. The first is adolescence, which corresponds to the hot and moist; the second is maturity, which corresponds to the hot and dry; the third is old age, which corresponds to the cold and dry; and the fourth is senility, which corresponds to the dry and moist [...] These parts of life are likewise characterized by the year, by spring, summer, autumn, and winter; and by the day ...” (Dante, *Convivio* IV.xviii.12).

And since he regards culmination not as a segment but as a point, his arc may be arranged thus (the midpoint having no relevant duration):

Dante appears to find a confirmation of the fourfold structure of the day in the four horses of *Hellios*, named by Ovid, *Metamorphoses* 2.153: *Pyrois* (Fiery), *Eous* (Orient), *Aethon* (Blazing) and *Phlegon* (Flaming). Hyginus provides another list:

“Tous; by him the sky is turned. Aethlops, as if flaming, parches the grain. These trace-horses are male. The female are yoke-bearers: *Bronche*, whom we call Thunder, *Sterope*, whom we call Lightning ...” (Fab.183).

More familiar is the following Spring Arrangement (applicable to the segment of life, upper half of the circle, or arc), supported by Pythagoras, Ovid, Ptolemy, and Thorvaldsen:



beneath the earth again; but in its zenith it is white [...]

Then he continues with the phases of the moon at night:

[196] “*Tis* has *Diana*, goddess of the night, the same phase always. She is less today than she will be tomorrow if she is waxing, but greater if she is waning.”

Then with the seasons, associating them with the ages of man:

[199] “Then again, do you not see the year assuming four aspects, in imitation of our own lifetime? For in early spring it is tender and full of fresh life, just like a little child [...] After spring has passed, the year, grown more sturdy, passes into summer and becomes like a strong young man [...] Then autumn comes, with its first flush of youth gone, but ripe and mellow, midway in time between youth and age, with sprinkled grey showing on the temples. And then comes aged winter, with faltering step and shivering, its locks all gone or hoary.”

And having described the alternation of the four elements, Ovid defines birth and death as phases among others:

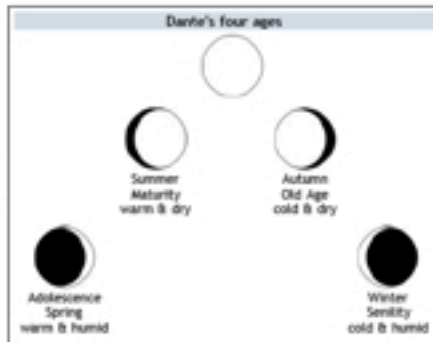
[255] “What we call birth is but a beginning to be other than what one was before; and death is but cessation of a former state.”

After contemplating the many faces of change, he also writes:

[259] “Nothing, I feel sure, lasts long under the same appearance. Thus the ages have come from gold to iron ...”

In his art, the Danish sculptor Thorvaldsen has found *Love*, if not revealing, at least highly inspiring. The four corners of the world could be the cardinal points, or else those depicted by Thorvaldsen, which are found to be related to the Four Elements (Fire-Air-Water-Earth) of Empedocles (c. 495-435 BC):

“[...] fire and water and earth [...] and air [...] and Love among them [...]” [817]



The notion of the four ages of man attempts to reflect the moods of each period by affiliating itself with known cycles: the hours of the day, the phases of the moon, the seasons of the year, the four elements, and the ages of the world. For example Ovid, *Metamorphoses* 15.184ff., begins by describing the shades and lights of the day:

“You see how the spent nights speed on to dawn and how the sun's bright rays succeed darkness of the night. For have the heavens the same appearance when all things, wearied with toil, lie at rest at midnight and when bright *Lucifer* comes out on his snowy steed; there is still another aspect when *Pallantias* [*Aurora*], herald of the morning, stains the sky bright for *Phoebus*' coming. The god's round shield itself is red in the morning when it rises from beneath the earth and is red when it is hidden



Cupid (Love) is seen with the thunderbolt of Zeus, the club of *Heracles*, the trident of *Posidon*, and the pitchfork of *Hades*. Apparently, Thorvaldsen associated fire with the Underworld, and not with the Elysian *Nemus*. This can be seen in the scene of

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The Era of Zeus

"For there are new rulers in heaven, and Zeus governs with lawless customs; that which was mighty before he now brings to nothing." (Chorus of Oceanids, Aeschylus, *Prometheus Bound* 150).

Brief recapitulation

Having examined the myth of *The Ages of the World*, we may now turn to some basic features of "the Era of Zeus". As we learn, first from Hesiod, and then from Apollodorus:

"Uranus was the first who ruled over the whole world." (Library 1.1.1).

Uranus (Sky) is both the son and husband of Gaia (Earth). She is

"... the ever-sure foundation of all the deathless ones who hold the peaks of snowy Olympus..." (Hesiod, *Theogony* 117).

and he

"... an ever-sure abiding-place for the blessed gods." (Hesiod, *Theogony* 126).

Among the children of Uranus and Gaia were the Titans, who revolted against their father, ending his rule. Then the rule of Cronos began, but also he was overthrown by his son—Zeus—who inaugurated a third reign (1). In the *Theogony* then, Hesiod counts three rulers of the world: Uranus, Cronos, and Zeus.

When in *Works and Days* the same author narrates the myth of the races, he counts five races of mortal men. Among these one was ruled by Cronos, and four by Zeus (there was no race of mortal men when Uranus ruled the world). These races he named using the metaphor of the metals (they are the Golden, Silver, Bronze, and Iron races), except for one—the Heroic race—which comes between the Bronze and Iron races.

Although Hesiod spoke of "races", posterity introduced the notion of "ages" and reduced their number to four, excluding the Heroic age (2). If we except the Orphic doctrines, there are only two complete versions of the myth of the races or ages—that of Hesiod (ca. 750 BC) and that of Ovid (43 BC - AD 17)—although a number of important details have been provided by other authors throughout antiquity.

What is "an age"? A period of time with certain characteristics. What is "a race"? A breed of mortal men with certain characteristics. If a certain race coincides with a certain age, both arising and ending simultaneously, then it could be indifferent whether we talk of "race" or "age". We may say that the age was called after the characteristics of the race or that the race was called after the age (if we gave pre-eminence to a Zeitgeist or "spirit of an age"). An "age" could also be defined after its ruler, and in that sense, we could even distinguish "an age of Uranus". But since there were no mortal men at that time, we leave it aside ...

The Hesiodic account shows that every race has a ruler, but also that one ruler may govern several races: Zeus created three races of mortal men, of which he destroyed one and will destroy another; he also ruled over yet a fourth which destroyed itself. The Hesiodic myth of the races may be summarized as follows:

When comparing Hesiod's account in *Theogony* 453ff. with his references to the Golden race in *Works and Days* 110, this question arises: How could the Olympians—"the deathless gods who dwell on Olympus"—have made a Golden Race flourishing under the reign of Cronos if they had been deposed by him (except Zeus, who was in hiding)? We may surmount this difficulty by regarding "Olympus" as the ruler's seat in Heaven (whether the ruler is "a Titan god" or "a god" as Virgil seems to do when he says [in *Aen.* 8.313]: "First from heavenly Olympus came Saturn ...") For we cannot assume that the Golden Race was created after Zeus released the Titans; that would rather be the rule of Cronos over the Islands of the Blessed. Plato writes:

(523a) "Now in the time of Cronos there was a law concerning mankind, and it holds to this very day amongst the gods, that every man who has passed a just and holy life departs after his decease (523b) to the Isles of the Blessed, and dwells in all happiness apart from ill; but whoever has lived unjustly and impiously goes to the dungeon of reprobation and penance which, you know, they call Tartarus." (Plato, *Gorgias*).

But such a "law concerning mankind" during "the time of Cronos" could not apply to the Hesiodic golden race, who were incapable of evil. There were no laws and no judges in the age of Cronos, as also Ovid informs us:

"Golden was that first age, which, with no one to compel, without a law, of its own will, kept faith and did the right." (*Metamorphoses* 1.89).

The Silver race was also created by "the Olympians", but was destroyed by Zeus. The Brazen, Heroic and Iron ages were made by Zeus and ruled by him. On the wars that destroyed the Brazen race Hesiod gives no details, but we learn that the wars which destroyed most of the Heroic race were those of Thebes and Troy. The Iron race is Hesiod's own, and should also be our own. For we have not yet witnessed the destruction of the race he announced, and also Roman authors from seven or eight centuries after Hesiod believed they lived in the Iron Age. There is no disagreement on this issue: for one reason or another no one thinks he lives in the Brazen



1001 Zeus' eagle (detail). Ceiling at Ny Carlsberg Glyptotek, Copenhagen.

Races	Made by	Ruled by	Disappearance
Golden	"The Olympians"	Cronos	Covered by the earth
Silver	"The Olympians" (Zeus)	Zeus	Destroyed by Zeus, then covered by the earth.
Brazen	Zeus	Zeus	Destroyed by war
Heroic	Zeus	Zeus	Destroyed by war, except the best who dwell in the Islands of the Blessed, ruled by Cronos.
Iron	Zeus	Zeus	Zeus will destroy it

Complete account at: *Works and Days* 106-200

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slaughtered whomever they found on the streets, or in homes, or in temples, killing parents and children alike, while loved ones watched just before they were killed too.

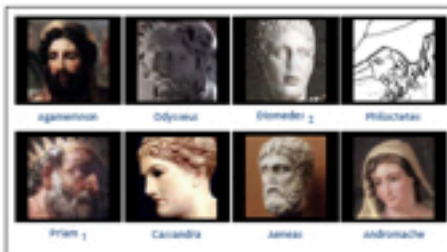
Priam₁, Cassandra, and Deiphobus₁

The members of the Trojan royal family, seeing what was happening, fled to the temples to seek protection, but to no avail: Priam₁ was slaughtered by *Hecetolemus* at the altar of *Zeus*, and *Cassandra*, who was clinging to a wooden image in the shrine of *Athena*, was dragged away from the sanctuary by *Ajax₂* and raped by him. Deiphobus₁, who had married *Helena* after the death of *Paris*, was captured by *Helenus* and tortured to death, having his ears, arms, nose and other members lopped off.

Citizens massacred

At daybreak, the Achaeans, not yet sated with Trojan blood, decided to pull away those who were still seeking protection at the altars of the gods and slay them, who looked, as they say, like trembling sheep. For those who had escaped the slaughter of the previous night and had not been taken by surprise as many others, had had many hours in the temples to ponder, between panic and hope, their miserable plight. When they had almost completed their work, they divided the captives of royal blood among them: *Helena* was restored to *Helenus*, *Polyxena₂* was given to *Hecetolemus*, who cut her throat on *Achilles'* grave. *Cassandra* was given to *Agamemnon*, *Andromache* was apportioned to *Hecetolemus*, and *Hecabe₁* fell to *Odysseus*, but she, preferring death to enslavement, cursed the Achaeans in such evil ways that they finally stoned her to death. And little *Asytanax₂*, son of *Hector₁*, was thrown down from the battlements. Such were the deeds of the Achaeans at *Troy*, where they violated all places, sacred and profane, slaying or enslaving all who fell into their hands. But these, having no one to avenge them, were later avenged by the gods, who ruined the Achaeans:

"I will impose on them a return that is no return." (*Athena* to *Poseidon*, Euripides, *Daughters of Troy* 75).



The Achaeans fail to punish Ajax₂

Having divided the booty, the Achaeans decided to sail away, but they were delayed by *Calchas*, who declared that *Athena* was angry because of the outrage committed by *Ajax₂*. In the Achaean assembly, *Odysseus* advised to stone *Ajax₂* to death for his crime, but either because no punishment was decided, or because *Ajax₂* fled to a shrine, they let him alone.

Depart of the Atrides

It was then that *Agamemnon* and *Helenus* started to quarrel, the latter wishing to sail away and the former insisting that they should stay and sacrifice to the goddess. Others have said that at this time the army began to revile the Atrides, holding them responsible for the deaths of *Palamedes* and *Ajax₁*. Although a full-grown rebellion was under way, *Agamemnon* and *Helenus* were allowed to depart without harm, being the first to set sail, yet not as victors but as outcasts.

The Returns of the Achaean Leaders

Menelaus

Menelaus, when he did sail, had almost all his ships destroyed by a storm. He put in at *Sunium*, the headland of *Attica*, with the remaining five ships, but was thence driven by winds to *Crete* and *Egypt*, wandering afterwards for seven or eight years, during which he visited the coasts of *Libya*, *Cyprus* and *Phoenicia*, before coming to *Argos*, on his way to *Sparta*. *Agamemnon* was expeditiously murdered on his arrival at *Mycenae* by his wife *Clytemnestra* and her lover *Aegisthus*. These also killed *Cassandra* (whom *Agamemnon* had brought as a concubine), who, while still in the Troad, had predicted that *Agamemnon* would be treacherously slaughtered by members of his household. *Menelaus*, some say, learned about *Agamemnon's* death, when he landed in *Crete* and later, having come to *Mycenae*, he plotted unsuccessfully against *Orestes₁*.

End of Ajax₂

Ajax₂, one of those who caused the wrath of the gods, was destroyed by a storm.

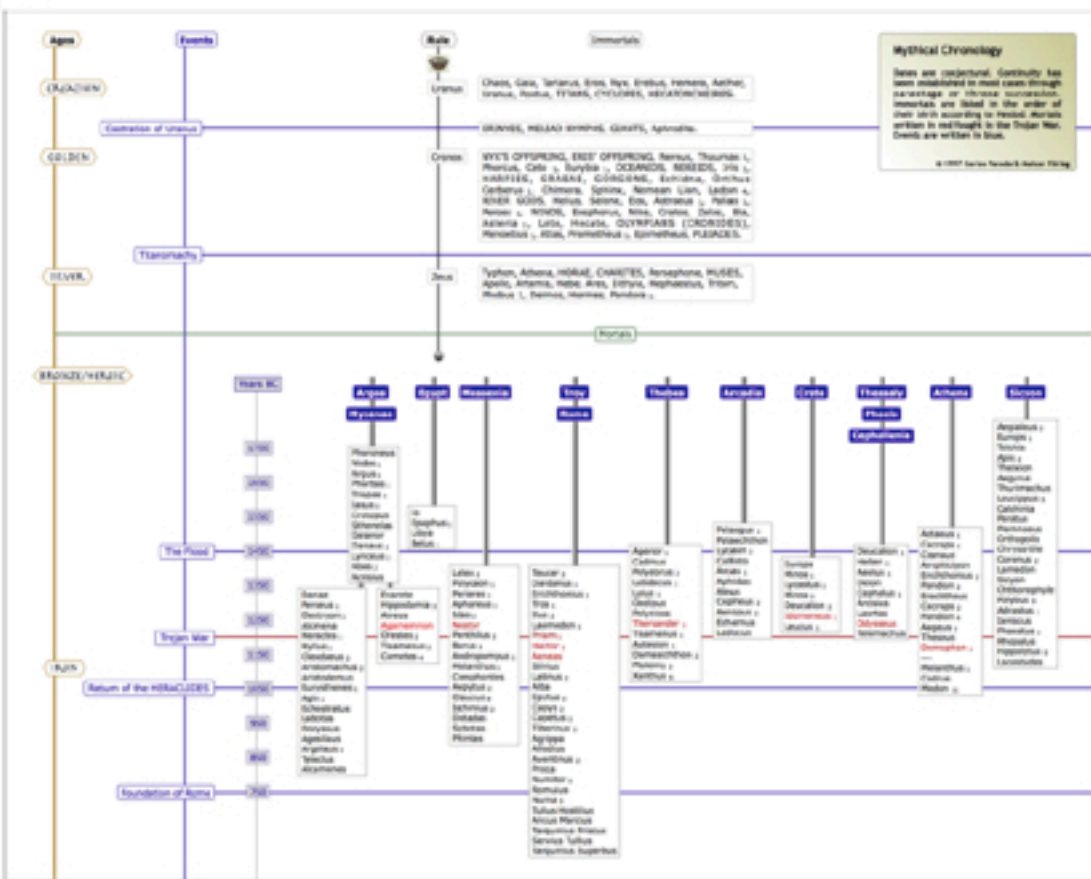
They say that *Athena* threw a thunderbolt against his ship which went to pieces. *Ajax₂* made his way safe to a rock, but then *Poseidon* smote the rock with his trident and split it, causing him to fall into the sea and perish. Others say that *Ajax₂* and some of his comrades had their fleet destroyed by a furious storm, and kept themselves afloat by clinging to boards and flotsam, until they were dashed against the *Choradran* or *Cagherian* crags of *Euboea* (the island off the eastern coast of *Boeotia* and *Locris*) during the night, lured by the torches of *Haupilus₁*, who thus avenged his son *Palamedes*.

Diomedes₂

The *Palamedes* affair haunted also *Diomedes₂*. For *Palamedes'* brother *Deax* went to *Argos* and reported to *Aegialia*, falsely or not, that her husband was bringing a woman he preferred to his own wife. *Aegialia* then, being helped by the *Argives*, convinced *Diomedes₂* from entering the city. Others have said that he took sanctuary



Mythical Chronology Chart



Limits of the Chart

The chart does not establish precise historical dates, but shows the relative position in time of certain legends and characters as may be deduced from the legends themselves.

Immortals

Among those listed as immortals (the first generations of beings), some have been reported dead: the CYCLOPES, the GIANTS, the Gorgon Medusa, Echidna, Orthus, Chimera, the Sphinx and Ladon 4 (see also BESTIARY). The ERINYES, the MELIAD HYMPHE, the GIANTS, and Aphrodite were born as a result of the Castration of Uranus. The Immortals are listed in the order of their appearance, according to Hesiod. Dionysus 2 was born much later and is not included in this table. He is the grandson of Cadmus (found in the table in the list under Thebes).

Mortals

Each person in the lists of mortals counts as one generation, three generations completing one century. Continuity has been established, in most cases, through parentage or throne succession. Mortals written in red fought in the Trojan War. It may be seen, by comparing the lists horizontally, who were living at the same time. The assumption that some of these mortals became immortals has been disregarded.

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Solon of Athens (c. 594 BC)

Solon is best known for his legislation, which prevented debt to cause servitude. In the opinion of Diodorus, "in wisdom and learning he surpassed all the men of his time." In matters of foreign policy he advocated war against *Megara* over the island of *Salamis*, was involved in a campaign against the city of *Cirra* near *Delphi*, and persuaded the Athenians to acquire the Thracian Chersonesus (the peninsula separated from Asia Minor by the Dardanelles). The war against *Megara*, he commanded himself and won through a stratagem. Having established his legislation, he left *Athens* to travel abroad, spending time with the Egyptian priests, from whom, according to Plato, he heard the story of *Atlantis*. Afterwards he sailed to Cyprus, visited *Croesus* in Lydia, and *Thales* in Miletus.

He is said to have refused tyranny for himself, and consequently when *Pisistratus* was established as a tyrant, Solon went into exile. Yet their political enmity never brought among them "harsh or savage feelings"

"... because of their kinship, and largely because of the youthful beauty of *Pisistratus*, with whom, as some say, Solon was passionately in love." (Pla.Sol.1.2).

But others have said that Solon, being already old, did not leave *Athens* but actually became *Pisistratus'* counsellor and approved of many of his acts; for they say that *Pisistratus*, on seizing power, honoured Solon in many ways, "showing him kindness, and inviting him to his palace."

Plutarch also thinks that Solon wrote a law forbidding a slave to practise gymnastics or have a boy lover, to make these matters "honorable and dignified practices". *Pisistratus* himself had a boy lover called *Charmus*.

On the matter of social wealth Solon is remembered for having, through his legislation, released all those who, having borrowed money on personal security, were forced from poverty to become slaves, serfs, or day-laborers. It is told that he himself renounced his claim to a debt due to his father, encouraging others to follow his example. But whether men are serfs or not depends mostly on themselves, as also Solon discovered

"And the people without listening to me granted him the men, who were armed with clubs. And after that he destroyed the democracy. It was in vain that I sought to free the poor amongst the Athenians from their condition of serfdom, if now they are all the slaves of one master, *Pisistratus*." (Solon. DL.1.66).

Others have remarked that when it became known that Solon was determined to cancel debts, many

"... took advantage ... and anticipated Solon's decree by borrowing large sums from the wealthy and buying up great estates. Then when the decree was published, they enjoyed the use of their properties, but refused to pay the moneys due their creditors." (Pla.Sol.15.6-7).



1403. Solon. La mosaïque a été découverte en 1938 près d'Antioche, dans la maison de Astres. Elle vient après J.-C. Musée d'Art et d'histoire, Genève.

Maxims

"Speech is the mirror of action."
 "The strongest and most capable is king."
 "Secrecy is the seal of speech, and occasion the seal of secrecy."
 "Those who have influence with tyrants are like the pebbles employed in calculations."
 "Put more trust in nobility of character than in an oath."
 "Sleever tell a lie."
 "Pursue worthy aims."
 "Do not be rash to make friends and, when once they are made, do not drop them."
 "Learn to obey before you command."
 "In giving advice seek to help, not to please your friend."
 "Be led by reason."
 "Shun evil company."
 "Honour the gods, reverence parents."
 "In great affairs it is difficult to please all."
 (Pla.Sol.25.5).

Dialogues

Q.: Why have you not framed any law against parricide?
 SOLON: Because I hope it is unnecessary.

Other chapters of his legislation repealed the laws of *Draco*, who is said to have assigned the penalty of death to all transgressors, from murder to idleness or stealing fruit. This is why "Draconian laws" are said to be written, not with ink but blood.

Solon appears to have given himself to grandeur also as a statesman, for it has been reported that he attempted to reduce his laws to heroic verse" before publishing them. Political ethics, says Plutarch, was his chief philosophical interest. Another sage, *Anacharsis*, is said to have laughed at Solon for thinking that he could tame the injudicious of the citizens by writing laws. For these, he said, were like spider's webs, capable of resisting light objects falling on them, but not large ones. But Solon replied that he would make more advantageous to respect the laws than to transgress them, thus adding profit to legality.

The laws and regulations attributed to Solon are many and will not be detailed here, for laws, even when they are wise, reveal a fundamental absence of wisdom. And given that laws are thought to check folly and injustice, it could be indicative, if they become many, that men have lost the ability to control themselves.

According to Plutarch, Solon was "not an admirer of wealth", but a "lover of wisdom". This is often pointed out when talking about sages, for it is known that wealth has the power to attract not only the foolish. And many may wonder why the sages seemed so eager to visit *Croesus*, who regarded himself, on account of his wealth, as the most fortunate man on earth.

When he generously received Solon, however, the sage found fit to requite the king's hospitality with assiduous attempts to demonstrate that *Croesus* was not fortunate enough. For wisdom, the sage seemed to believe, should enter a man's brain even to the price of his contentment. Now, some could argue that later, when *Croesus* found himself in the evil plight that followed defeat, he remembered Solon, and that then he became so wise under the threat of fire that even Cyrus took

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The Destruction of Paganism, A.D. 381

Rome submits to the Gospel

... The citizens who subsisted by their own industry, and the populace, who were supported by the public liberality, filled the churches of the Lateran and Vatican, with an incessant throng of devout proselytes. The decrees of the senate, which proscribed the worship of idols, were ratified by the general consent of the Romans; the splendour of the capital was defaced, and the solitary temples were abandoned to ruin and contempt. Rome submitted to the yoke of the Gospel; and the vanquished provinces had not yet lost their reverence for the name and authority of Rome.

Proscription of the gods

The filial piety of the emperors themselves engaged them to proceed, with some caution and tenderness, in the reformation of the eternal city. Those absolute monarchs acted with less regard to the prejudices of the provincials. The pious labour which had been suspended near twenty years since the death of Constantius was (A.D. 381) vigorously resumed, and finally accomplished, by the zeal of Theodosius. Whilst that warlike prince yet struggled with the Goths, not for the glory, but for the safety, of the republic; he ventured to offend a considerable party of his subjects, by some acts which might perhaps secure the protection of Heaven, but which must seem rash and unseasonable in the eye of human prudence. The success of his first experiments against the Pagans, encouraged the pious emperor to reiterate and enforce his edicts of proscription; the same laws which had been originally published in the provinces of the East, were applied, after the defeat of Maximus, to the whole extent of the Western empire; and every victory of the orthodox Theodosius contributed to the triumph of the Christian and Catholic faith.

Temples closed

... He attacked superstition in her most vital part, by prohibiting the use of sacrifices, which he declared to be criminal as well as infamous; and if the terms of his edicts more strictly condemned the impious curiosity which examined the entrails of the victims, every subsequent explanation tended to involve, in the same guilt, the general practice of immolation, which essentially constituted the religion of the Pagans. As the temples had been erected for the purpose of sacrifice, it was the duty of a benevolent prince to remove from his subjects the dangerous temptation, of offending against the laws which he had enacted. A special commission was granted to Cynegius, the Praetorian prefect of the East, and afterwards to the counts Jovius and Gaudentius, two officers of distinguished rank in the West; by which they were directed to shut the temples, to seize or destroy the instruments of idolatry, to abolish the privileges of the priests, and to confiscate the consecrated property for the benefit of the emperor, of the church, or of the army.

Zeal to extirpate paganism through physical destruction

Here the desolation might have stopped; and the naked edifices which were no longer employed in the service of idolatry, might have been protected from the destructive rage of fanaticism. Many of those temples were the most splendid and beautiful monuments of Grecian architecture; and the emperor himself was interested not to deface the splendour of his own cities, or to diminish the value of his own possessions. Those stately edifices might be suffered to remain, as so many lasting trophies of the victory of Christ. In the decline of the arts, they might be usefully converted into magazines, manufactories, or places of public assembly and perhaps, when the walls of the temple had been sufficiently purified by holy rites, the worship of the true Deity might be allowed to expiate the ancient guilt of idolatry. But as long as they subsisted, the Pagans fondly cherished the secret hope, that an auspicious revolution, a second Julian, might again restore the altars of the gods; and the earnestness with which they addressed their unavailing prayers to the throne, increased the zeal of the Christian reformers to extirpate, without mercy, the root of superstition.

A black demon protects the pagan temples

The laws of the emperor exhibit some symptoms of a milder disposition; but their cold and languid efforts were insufficient to stem the torrent of enthusiasm and rapine, which was conducted, or rather impelled, by the spiritual rulers of the church. In Gaul, the holy Martin, bishop of Tours, marched at the head of his faithful monks, to destroy the idols, the temples, and the consecrated trees of his extensive diocese; and, in the execution of this arduous task, the prudent reader will judge whether Martin was supported by the aid of miraculous powers, or of carnal weapons. In Syria, the divine and excellent Marcellus, as he is styled by Theodoret, a bishop animated with apostolic fervour, resolved to level with the ground the stately temples within the diocese of Apamea. His attack was resisted, by the skill and solidity with which the temple of Jupiter had been constructed. The building was seated on an eminence; on each of the four sides, the lofty roof was supported by 15 mazy columns, 16 feet in circumference; and the large stones of which they were composed, were firmly cemented with lead and iron. The force of the strongest and sharpest tools had been tried without effect. It was found necessary to undermine the foundations of the columns, which fell down as soon as the temporary wooden props had been consumed with fire; and the difficulties of the enterprise are described under the allegory of a black daemon, who retarded, though he could not defeat, the operations of the Christian engineers.

Yet a sacrifice for the only god

Elated with victory, Marcellus took the field in person against the powers of darkness; a numerous troop of soldiers and gladiators marched under the episcopal banner, and he successively attacked the villages and country temples of the diocese of Apamea. Whenever any resistance or danger was apprehended, the champion of the faith, whose lameness would not allow him either to fight or fly; placed himself at a convenient distance, beyond the reach of darts. But this prudence was the occasion of his death: he was surprised and slain by a body of exasperated rustics; and the spoud of the province pronounced, without hesitation, that the holy



Paulus in Ephesus: the burning of the ancient books. "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." (ACTS 19:19). Drawing by Oudart 1804-1822 (Biblia 1804, Hesse 1901).

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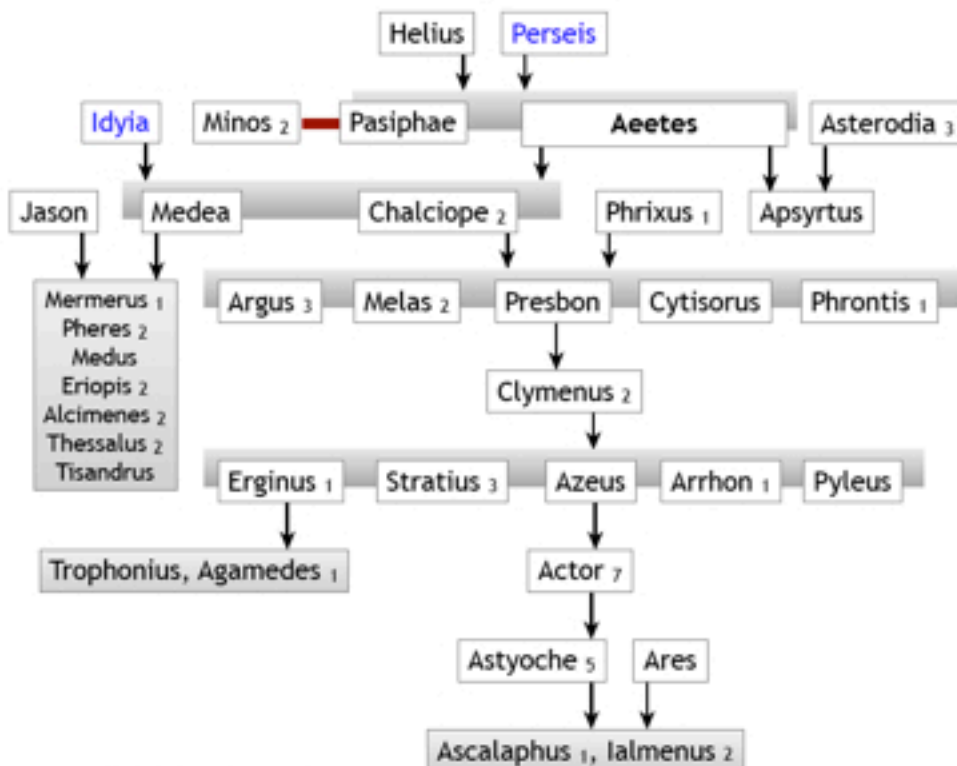
010GenealogicalCharts

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- Actaeon
- Adonis
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- Aeacus
- Aeetes**
- Aegeus 1
- Aegisthus
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- Ajax 1
- Ajax 2
- Alcestis
- Alcmena
- Amphiaraus
- Amphion 1
- Amphitryon
- Anchises 1
- Andromache
- Andromeda
- Antenor 1
- Antigone 2
- Aphrodite
- Apollo
- Ares
- Athamas 1
- Atreus
- Bellerophon
- Cadmus
- Cassandra
- Catreus
- Chaos
- Chiron
- Cinyras 1
- Circ
- Clytemnestra
- Creon 2
- Croesus
- Cronos
- Cyrene
- Daedalus
- Danae
- Daphne 1
- Demeter
- Deucalion 1
- Dido
- Diomedes 2



Family of Aeetes

- Arrows indicate descent
- Siblings are in front of a grey polygon
- Offspring of Oceanus in **blue**
- **—** = Mates when no offspring is indicated



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Names in this chart

Aeetes, Actor 7, Aegeus 1, Agamedes 1, Alcimenes 2, Apsyrtus, Ares, Argus 3, Arrhon 1, Ascalaphus 1, Asterodia 3, Astyoche 5, Azeus, Chalchiope 2, Clymenus 2, Cytisorus, Erginus 1,

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Genealogical Charts

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Actaeon

Adonis

Adrastus 1

Aeacus

Aeetes

Aegeus 1

Aegisthus

Aeneas

Aeolus 1

Agamemnon

Ajax 1

Ajax 2

Alcestis

Alcmena

Amphiaraus

Amphion 1

Amphitryon

Anchises 1

Andromache

Andromeda

Antenor 1

Antigone 2

Aphrodite

Apollo

Ares

Athamas 1

Atreus

Bellerophon

Cadmus

Cassandra

Catreus

Chaos

Chiron

Cinyras 1

Circé

Clytemnestra

Creon 2

Croesus

Cronos

Cyrne

Daedalus

Danae

Daphne 1

Demeter

Deucalion 1

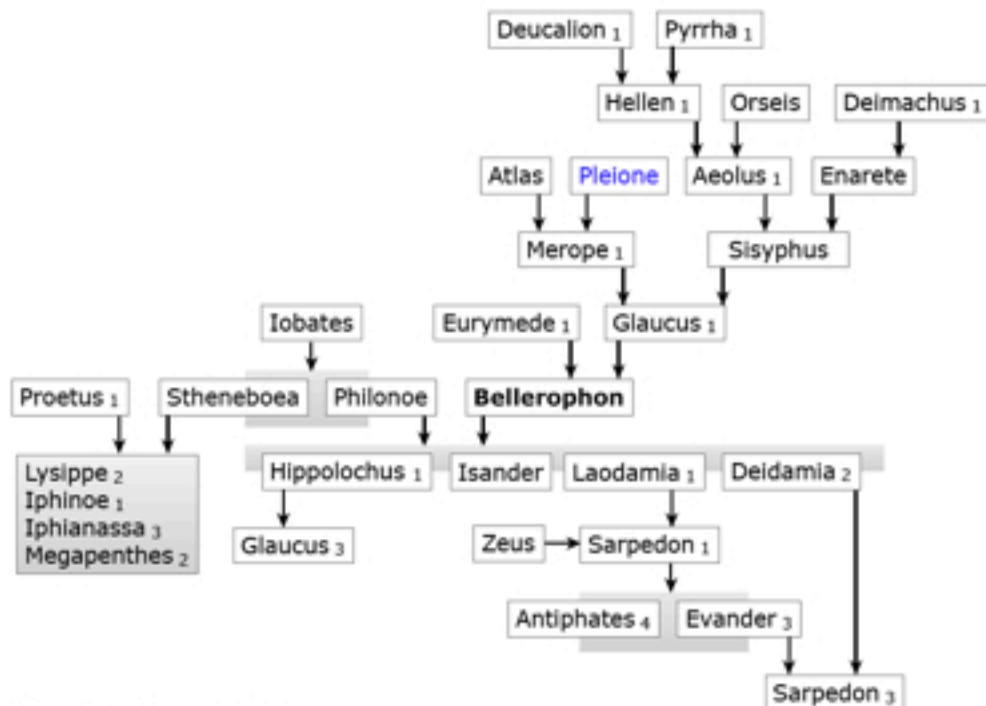
Dido

Diomedes 2



Family of Bellerophon

- Arrows indicate descent
- Siblings are in front of a grey polygon
- Offspring of Oceanus is in blue



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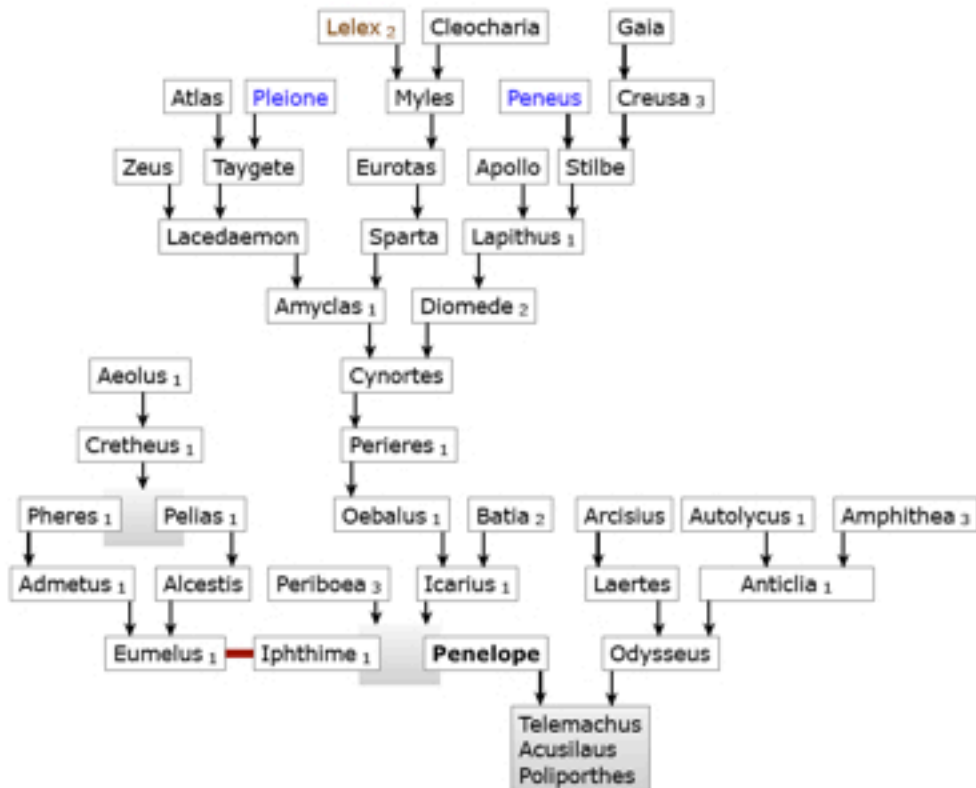
Names in this table

Aeolus 1, Antiphates 4, Atlas, Bellerophon, Deidamia 2, Deimachus 1, Deucalion 1, Enarete, Eurymede 1, Evander 3, Glaucus 1, Glaucus 3, Hellen 1, Hippolochus 1, Iobates, Iphianassa 3, Iphinoe 1, Isander, Laodamia 1, Lysippe 2, Megapenthes 2, Merope 1, Orseis, Philonoe, Pleione, Proetus 1, Pyrrha 1, Sarpedon 1, Sarpedon 3, Sisyphus, Stheneboea, Zeus.



Family of Penelope

- Arrows indicate descent.
- Siblings are in front of a grey polygon
- — = Mates when no offspring is indicated
- Offspring of Oceanus in blue
- Autochthons in brown



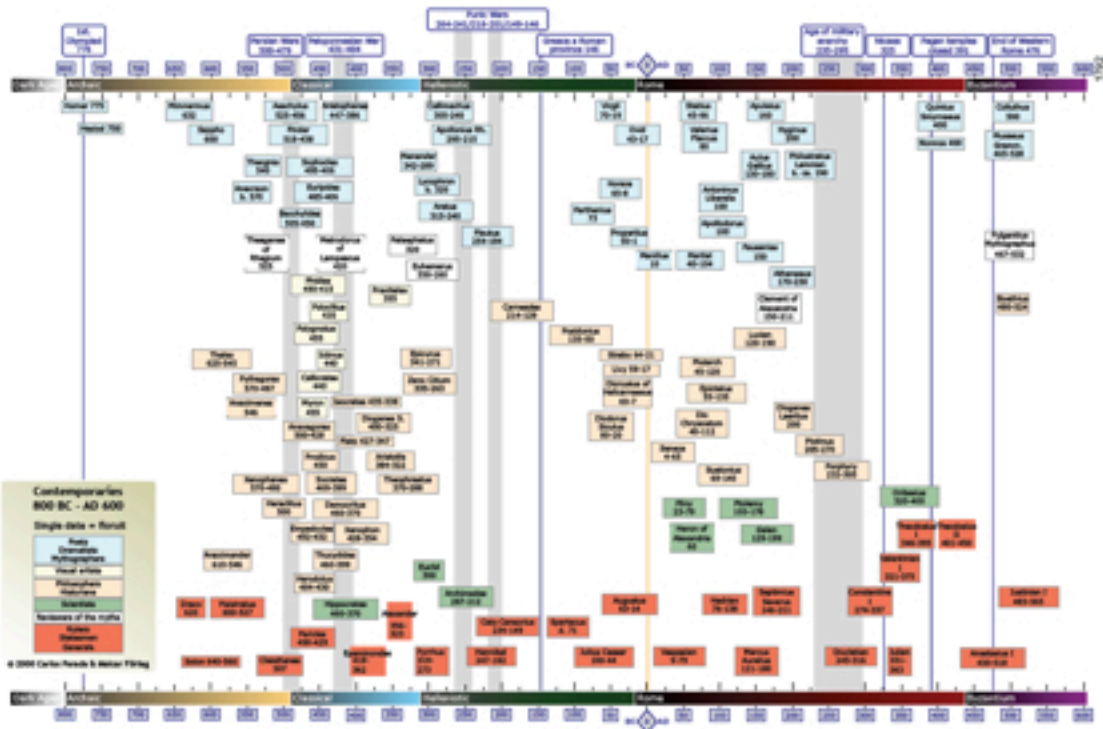
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Names in this chart

Acusilaus, Admetus 1, Aeolus 1, Alcestis, Amphithea 3, Amyclas 1, Anticlia 1, Apollo, Arcisius, Atlas, Autolycus 1, Batia 2, Cleocharia, Cretheus 1, Creusa 3, Cynortes, Diomedes 2, Eumelus 1, Eurotas, Gala, Icarus 1, Iphthime 1, Lacedaemon, Laertes, Lapithus 1, Lelex 2, Myles, Odysseus, Oebalus 1, Pellas 1, Penelope, Peneus, Periboea 3, Perieres 1, Pheres 1, Pleione, Poliporthes, Sparta, Stilbe, Taygete, Telemachus, Zeus.

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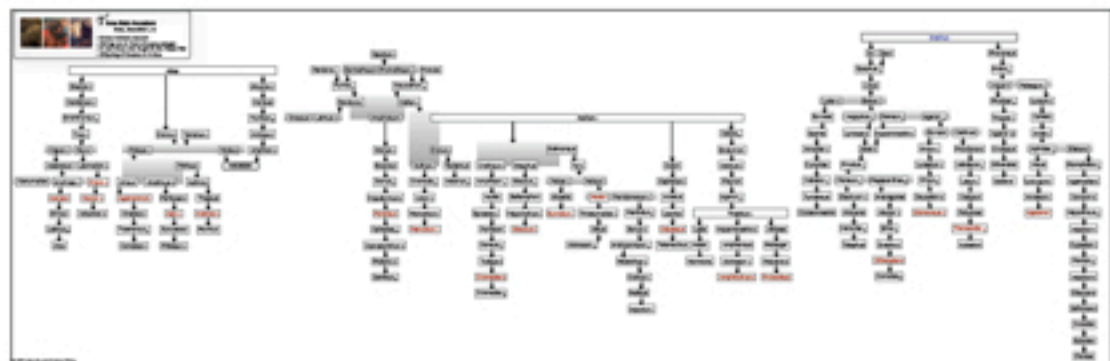
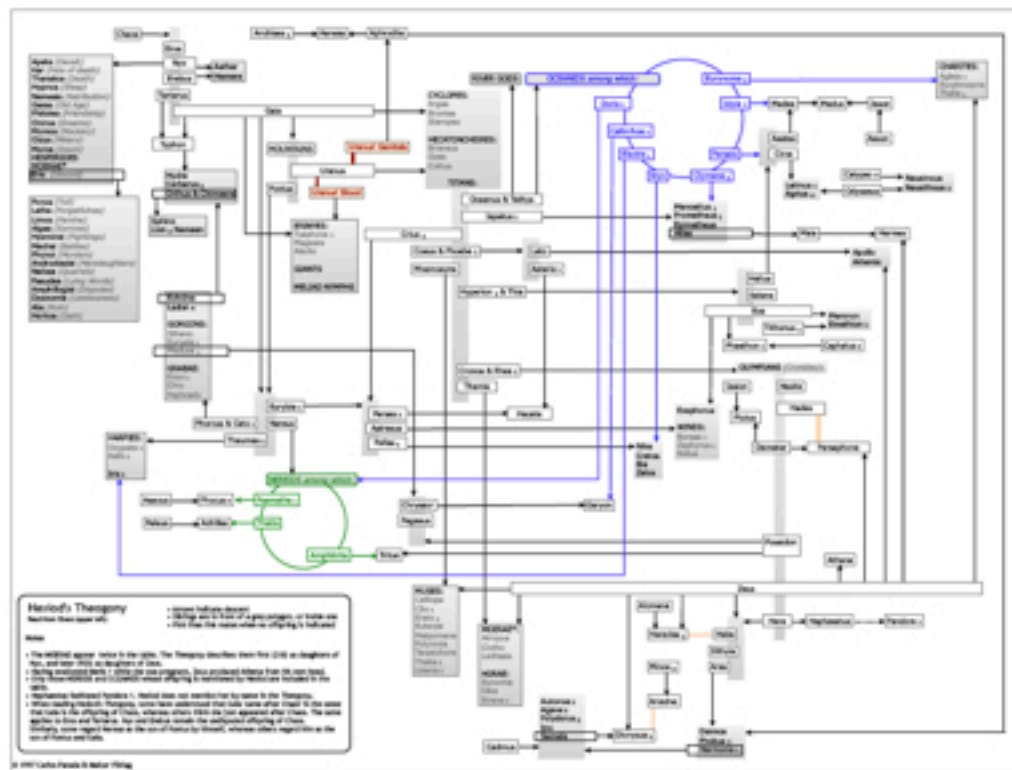
Descendants of Atlas

- Arrows indicate descent
- Siblings are in front of a grey polygon
- In red: those who fought in the Trojan War



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Names of characters in this map: Agamemnon, Agapenor, Aeneas, Ajax, Amphilocheus, Andromache, Antiphos, Calchas, Demophilus, Diomedes, Guneus, Helenus, Idomeneus, Laertes, Menelaus, Menestheus, Nestor, Odysseus, Philoctetes, Phoenix, Phronon, Podalirius, Polydamas, Polyneikes, Polyneikes, Prothoos, Teucer, Theseus.

For Geographical names see: Map of Greece

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Map of the Underworld

Showing the descents of Odysseus and Aeneas





Names of Mythological Characters in Greek Script

Abarbarea	Ἀβαρβαρέη	Adrastia	Ἀδράστεια
Abaris	Ἄβαρις	Adrastus	Ἄδραστος
Abas	Ἄβας	Aeacus	Αἰακός
Abderus	Ἄβδηρος	Aechmagoras	Αἰχμαγόρας
Abia	Ἀβία	Aechmis	Αἰχμίδης
Ablerus	Ἄβληρος	Aedon	Ἀηδών
Acacallis	Ἀκακαλλίς	Aedoneus	Ἄιδωνεύς
Acacus	Ἄκακος	Aeetes	Αἰήτης
Academus	Ἀκάδημος	Aegaeon	Αἰγαίων
Acallarís	Ἀκαλλαρίς	Aegaeus	Αἰγαῖος
Acalle	Ἀκάλλη	Aegeoneus	Αἰγεωνεύς
Acamas	Ἀκάμας	Aegestus	Αἰγεστος
Acanthis	Ἀκανθίς	Aegeus	Αἰγεύς
Acanthus	Ἄκανθος	Aegialeus	Αἰγιαλεύς
Acanthyllis	Ἀκανθυλλίς	Aegialia	Αἰγιαλία
Acarnan	Ἀκαρνάν	Aegialus	Αἰγιαλός
Acaste	Ἀκάστη	Aegicorus	Αἰγικόρος
Acastus	Ἄκαστος	Aegimius	Αἰγιμῖος
Acesidas	Ἀκεσίδης	Aegina	Αἴγινα
Acessamenus	Ἀκεσσαμενός	Aeginetes	Αἰγινήτης
Acestor	Ἀκέστορ	Aegipan	Αἰγίπαν
Achaemenides	Ἀχαιμενίδης	Aegisthus	Αἰγισθος
Achaeus	Ἀχαιός	Aegius	Αἴγιος
Achates	Ἀχάτης	Aegle	Αἴγλη
Achelous	Ἀχελῶς	Aegleis	Αἰγλήϊς
Acheron	Ἀχέρων	Aegolius	Αἰγωλίος
Achilles	Ἀχιλλεύς	Aegyrius	Αἰγυπιός
Achlys	Ἀχλύς	Aegyptius	Αἰγύπιος
Acidusa	Ἀκίδουσα	Aegyptus	Αἴγυπτος
Acis	Ἀκίς	Aegyus	Αἴγυρος
Acontes	Ἀκόντης	Aella	Ἄελλα
Acraea	Ἀκραία	Aello	Ἄελλο

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- 🔖 Roscher I.2
- 🔖 Roscher II.1
- 🔖 **Roscher II.2**
- 🔖 Roscher III.1
- 🔖 Roscher III.2
- 🔖 Roscher IV
- 🔖 Roscher V
- 🔖 Roscher VI

Roscher I.2



© Sarkis und seine Eltern, pompejanische Wandmalerei
(nach Höpfer, Pompei (oben)).

LAKONEN

Pl. 2. 1838 Lakonen and his sons. Pompeian mural painting. Wilhelm Heinrich Roscher (Göttingen, 1846; Dresden, 1872). Ausführliches Lexikon der griechischen und römischen Mythologie, 1884. © Mazon Verlag 1987 - www.mazon.com

Roscher I.2



1) Laren mit
Hund zu ihren
Füßen, Denar des
L. Caesius (nach
Babelon, *Descr. etc.*
1, 281).

LARI

Pl. 2. 1872 Laren. Wilhelm Heinrich Roscher (Göttingen, 1846; Dresden, 1872). Ausführliches Lexikon der griechischen und römischen Mythologie, 1884. © Mazon Verlag 1987 - www.mazon.com

Roscher I.2

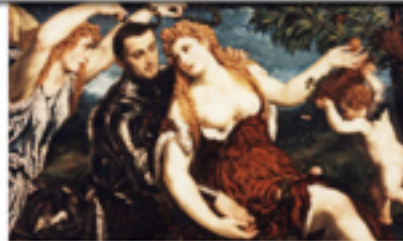


Roscher I.2





Danza
0004 Titian und Werkstatt: Danza. Kunsthistorische Museum, Wien. © Maier Verlag 1997 - www.maier.com



Allegory with Aphrodite, Nike, Ares and Eros
0008 Paris Bordone 1500-71: Allegorie mit Mars, Venus, Victoria und Cupido. c. 1500. Kunsthistorische Museum, Wien. © Maier Verlag 1997 - www.maier.com

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Lucretia
0007 Paolo Veronese 1528-1588: Lucretia. 1580-83. Kunsthistorische Museum, Wien. © Maier Verlag 1997 - www.maier.com

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Aphrodite and Adonis
0011 Aristide Carnesi (?) 1580-1620: Venus und Adonis, c. 1595. Kunsthistorische Museum, Wien. © Maier Verlag 1997 - www.maier.com