



A CLASSICAL DICTIONARY OF  
GREEK AND ROMAN BIOGRAPHY  
MYTHOLOGY AND GEOGRAPHY  
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REVISED THROUGHOUT AND IN PART REWRITTEN

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## PREFACE

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**T**HE *Classical Dictionary*, published more than thirty years ago, of which this book is a revision, was designed by the late Sir WILLIAM SMITH to include in a single volume as much of the information contained in his larger Dictionaries of Biography and Mythology, and of Ancient Geography, as would be serviceable for the upper forms of schools, and might make it useful also as a compendious book of reference for somewhat more advanced students.

It was intended chiefly to elucidate the Greek and Roman writers usually read in schools, and to the characters and subjects dealt with in their works the greatest space was accordingly allotted; but a large number of shorter articles not included within those limits were added, as it was not considered expedient to omit any names connected with antiquity of which it is expected that some knowledge should be possessed by every person who aspires to a liberal education.

The book has for many years been found useful for the object for which it was written, and it is hoped that a revision with the advantages of the new light thrown by the writings of more recent scholars and explorers will be no less serviceable at the present time.

The design of this revised edition, projected by Sir WILLIAM SMITH more than two years ago, is much the same as that of the older work. It is intended for the use of the same class of students, as an aid in reading those Greek and Latin authors which will usually be studied by them. Hence the old limits are for the most part observed, and, as was then said, 'the historical articles include all the names of any importance which occur in Greek and Roman writers from the earliest times down to the extinction of the Western Empire in the year 476. Very few names are inserted which are not included in this period; but still there are some persons who lived after the fall of the Western Empire who could not with propriety be omitted in a Classical Dictionary. Such is the case with Justinian, whose legislation has exercised such an important influence upon the nations of Western Europe; with Theodoric, at whose court lived Cassiodorus and Boëthius; and with a few others.' Among the literary articles has been included some notice, necessarily brief in many cases, of all Greek and Latin authors whose works are extant, and others who exercised an important influence upon literature, but whose writings have not come down to us. For those, however, who wrote only on



ecclesiastical subjects, the student is referred to the *Dictionary of Christian Biography*. It has been thought that it would be serviceable, and likely to encourage wider reading, to insert the more important ancient authorities (in literature) for each article: fuller references are generally to be found in the larger Dictionaries named above.

Since the publication of the older edition so much additional knowledge has been acquired in most branches of classical study that it has been found necessary, not merely to alter, but practically to rewrite many of the articles: this applies particularly to the articles on Mythology, and to many of those on Topography. Several new plans and maps have been inserted to illustrate the articles on those places which are most important in Greek and Roman literature. Among these are the map of the Troad and that of Syracuse, which is based upon one in Freeman's *Sicily*. For the alterations in the map of Athens, and for the description of the city, much help has been derived from Miss HARRISON's *Mythology and Monuments of Athens*, from Dr. LOLLING's treatise, and from Professor GARDNER's *New Chapters in Greek History*, from which book also the plans of Tiryns, Eleusis, and Olympia, with much valuable information, have been taken. In altering the maps and plans of Rome, as well as in describing the topography, the Editor has been guided chiefly by Professor MIDDLETON's *Remains of Ancient Rome*: for the alterations in the map of the Roman Wall in Britain, and for other kind help, he is indebted to Mr. HAVERFIELD. Several new cuts also have been substituted for those which were intended to illustrate the articles on mythology or on art.

Considerations of space have made it impossible to give any references to the modern authorities for each article, but it is thought that those who wish to make a fuller study of any matter which is here concisely treated will sometimes find useful a short Appendix which has been added to give a few of the more important and more accessible works in different branches of classical study. It must also serve to express obligations to the writers which the Editor could not acknowledge under the separate articles.

Throughout the progress of the work Sir WILLIAM SMITH constantly directed and supervised it with all his knowledge and patient carefulness up to the time of his death: the last part of the book has been deprived of the great advantage of his guidance.

G. E. MARINDIN.

January 1894.

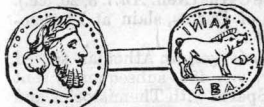
# A CLASSICAL DICTIONARY

## BIOGRAPHICAL, MYTHOLOGICAL, AND GEOGRAPHICAL

### ABA

**Abā.** [ABUS.]

**Abacaenum** ('Αβἀκαῖνον or τὰ 'Αβἀκαῖνα: a town of the Siculi in Sicily, about 4 miles from the N. coast, between Tyndaris and Mylae. The



*Coin of Abacaenum in Sicily. Obv., head of Zeus; rev., boar and acorn.* On the coins of Abacaenum refer to the forest of oaks covering the neighbouring mountains and affording pasture to herds of swine (Diod. xix. 65, 110).

**Abae** ('Αβαί: 'Αβαῖος: nr. *Εἰσαρχό*, Ru.), a town in the N.W. of Phocis, said to have been founded by the Argive Abas. [ABAS, ABANTES.] It possessed a temple and oracle of Apollo (Soph. *Oed. T.* 899), hence surnamed *Abaeus*. The temple was destroyed in the invasion of Xerxes, and a second time in the sacred war: it was rebuilt by Hadrian (Hdt. i. 46, viii. 27, 33, 134; Paus. x. 35).

**Abālus**, said by Pytheas to be an island in the northern ocean, where amber was found, probably a portion of the Prussian coast upon the Baltic (Plin. xxxvii. § 35; Diod. v. 23).

**Abantes** ('Αβαντες), the ancient inhabitants of Euboea (Hom. *Il.* ii. 536), hence called *Abantis* and *Abantians* (Eur. *Herc. Fur.* 185; Plin. iv. § 64). Hence **Abantius**, *Euboean* (Stat. *S.* iv. 8, 46). The Abantes are said to have first settled in Phocis, where they built Abae, and afterwards to have crossed over to Euboea. The Abantes of Euboea assisted in colonising several Ionic cities of Asia Minor (Hdt. i. 146).

**Abantiādes**, *Abantians*. [ABAS.]

**Abantidas** ('Αβαντίδας), murdered Clinias, the father of Aratus, and became tyrant of Sicyon, B.C. 264 (Plut. *Arat.* 2; Paus. ii. 8, 2).

**Abāris**, idis, acc. Abarim ('Αβᾱρις, ἰδός). 1. A Hyperborean priest of Apollo who came to Greece, while his own country was visited by a plague, about B.C. 570. His history is mythical: he is said to have taken no earthly food, and to have ridden on his arrow, the gift of Apollo, through the air. He cured diseases by incantations, and delivered the world from a plague. Oracles and charms under his name

### ABDERA

passed current in later times (Hdt. iv. 36; Plat. *Charm.* p. 158; Paus. iii. 13, 2).—2. Or **Avaris**, the fortified camp of the Hyksos during their occupation of Egypt, on the E. of the Pelusiac branch of the Nile (Joseph. c. *Apion.* i. 14). Hence **Abāritānus** (Plin. xvi. 172).

**Abarnis** ('Αβᾱρις or 'Αβᾱρος: 'Αβᾱρεῦς), a town near Lampsacus on the Asiatic side of the Hellespont (Xen. *Hell.* ii. 1, 29).

**Abas**, antis ('Αβας, ἄντρος), twelfth king of Argos, son of Lynceus, grandson of Danaus, and father of Acrisius. When he informed his father of the death of Danaus, he was rewarded with the shield of his grandfather, which was sacred to Hera. This shield performed various marvels. It was gained by Aeneas ('magni gestamen Abantis', Verg. *Aen.* iii. 286). Abas is described as a successful conqueror and the founder of Abae in Phocis. [ABAE.] Hence (i.) **Abantēus**, adj. (Ov. *M.* xv. 164). (ii.) **Abantiādes** ('Αβαντιᾶδης), a descendant of Abas; his son Acrisius (Ov. *M.* iv. 607), his great-grandson Perseus, by Danaë, daughter of Acrisius (Ov. *M.* iv. 678, *Am.* iii. 12, 24). (iii.) **Abantias**, ādis ('Αβαντίας, ἄδος), a female descendant of Abas, i.e. Danaë. [DANAË.]

**Abātos**, i, f. ('Αβᾱτος, i.e. inaccessible), a rocky island in the Nile, near Philae (Sen. *Q. N.* iv. 2, 7; Luc. x. 323).

**Abbassus**, a town of Phrygia (Liv. xxxviii. 15).

**Abdera** (τὰ 'Αβδῆρα, Abdera. ae, f., and Abdera, orum, n.: 'Αβδῆρις, Abderites and



*Coin of Abdera in Thrace. Obv., a griffin, as symbol of Apollo's worship; 'Callidanas', as the magistrate of the year; rev., 'Αβδῆρις' surrounding a square.*

**Abdērita**, ae, m.). 1. A town of Thrace, near the mouth of the Nestus. According to mytho-

logy, it was founded by Heracles in honour of ABDERUS; but according to history, it was colonised first by Timesius of Clazomenae about B.C. 656, and a second time by the inhabitants of Teos in Ionia, who settled there after their own town had been taken by the Persians 544 (Hdt. i. 168). Abdera was a flourishing town when Xerxes invaded Greece (Hdt. vii. 120), and continued a place of importance under the Romans, who made it a free city. It was the birthplace of Democritus, Protagoras, and Anaxarchus; but in spite of this its inhabitants passed into a proverb for stupidity (Juv. x. 50; Mart. x. 25, 4; Cic. Att. iv. 16 (17), vii. 7). Hence *Abderitānus*, *stupid* (Mart. l. c.).—2. (*Adra*), a town of Hispania Baetica on the coast, founded by the Phoenicians (Strab. p. 157; Plin. iii. § 8).

**Abdērus** (*Ἀβδηρος*), a favourite of Heracles, torn to pieces by the mares of Diomedes (Apollod. ii. 5). [*ABDERA*.]

**Abdōlōnymus** or **Abdālōnimus**, also called Ballonymus (Diod. xvii. 46), a gardener, but of royal descent, made king of Sidon by Alexander the Great (Curt. iv. 1, 19; Just. xi. 10, 8).

**Abella** or **Avella** (Abellānus: *Avella vecchia*), a town of Campania, not far from Nola, founded by the Chalcidians in Euboea (Just. xx. 1), afterwards an Oscan town, was celebrated for its apples, whence Virgil (*Aen.* vii. 740) calls it *mālifera*, and for its great filberts (cf. Sil. viii. 545), *nuces Avellānae* (Plin. xv. § 88).

**Abellinū** (Abellinus: *Avellino*), a town of the Hirpini in Samnium (Plin. iii. § 63). Pliny (iii. § 105) speaks of two towns of this name: 'Abellinates cognomine Protopri' and 'Abellinates cognominati Marsi'.

**Abelox**, **Abelux**, or **Abilyx** (*Ἀβίλυξ*), a Spaniard of noble birth, who betrayed the Spanish hostages at Saguntum to the Roman generals (Liv. xxii. 22; Pol. iii. 98, &c.).

**Abeōna** (from *abeo*) and **Adeōna**, Roman goddesses who protected children in their first attempts to walk (Aug. *Civ. Dei.* iv. 21, vii. 8).

**Abgārus**, **Aebārus**, or **Augārus** (*Ἀβγαρος*, *Ἀεβγαρος*, *Αὐγαρος*), a name common to many rulers of Edessa, the capital of Osroëne in Mesopotamia (Tac. A. xii. 12). Of these rulers one is supposed by Eusebius (*H. E.* i. 33) to have been the author of a letter written to Christ, which is believed to be spurious.

**Abia** (*ἡ Ἀβία*: nr. *Zarnata*), a town of Messenia, on the Messenian gulf, said to have been the same as the Ire of the Iliad (ix. 292), and to have been called Abia after Abia, the nurse of Hyllus, a son of Heracles. Subsequently it belonged to the Achaean League, and existed in the time of Hadrian (Paus. iv. 30; Pol. xxv. 1).

**Abli** (*Ἀβλιοί*), a Thracian tribe mentioned by Homer (*Il.* xiii. 6) as the justest of men (Strab. p. 296). At a later time they are described as a Scythian people in Asia (Curt. vii. 6, 11; Arr. An. iv. 1; Amm. xxiii. 6, 58).

**Abilla** (*ἡ Ἀβίλα*: *Ἀβιλλῆς*). 1. A town of Coele-Syria, on the eastern slope of Anti-Libanus, afterwards called Claudiopoli, the capital of the tetrarchy of Abilēne.—2. A town in the Decapolis.

**Abisāres** (*Ἀβισάρης*), also called Embisarus (Diod. xvii. 90), an Indian king beyond the river Hydaspes, sent embassies to Alexander the Great (Curt. viii. 43, ix. 1, 7, x. 3, 20; Arr. An. v. 8, 3, 20, 5).

**Abnōba Mons**, the range of hills covered by the Black Forest in Germany, in which the Danube rises (Tac. G. 1; Plin. iv. § 79). Hence

Abnoba Diana, or simply Abnoba, the goddess of this mountain (Orelli, *Inscr.* 1986, 4974).

**Abōnitichos** (*Ἀβόντου τείχος*), a town of Paphlagonia on the Black Sea, with a harbour, afterwards called Ionopolis (*Ἰωνόπολις*), whence its modern name *Ineboli*, the birthplace of the pretended prophet Alexander, of whom Lucian has left us an account (Strab. p. 545).

**Abōrigines**, the original inhabitants of a country, equivalent to the Greek *αὐτόχθονες*. But the Aborigines in Italy are in the Latin writers an ancient people who originally dwelt in the mountain districts round Reate, and drove the Siculi out of Latium, where they took the name of Latini from their king Latinus (Dionys. i. 9, 60; Liv. i. 1, 2; Sall. Cat. 6; Varr. L. L. v. § 53; Cic. Rep. ii. 3). We find, in the neighbourhood of Reate, a district called the *Cicolano*, vestiges of ancient cities which, from the polygonal style of their construction, have been referred to a very early period.

**Aborrhās**. [*CHABORAS*.]

**Abtradātas** (*Ἀβραδάτας*), a king of Susa and an ally of the Assyrians against Cyrus, whose history and that of his wife Panthea are told in Xenophon's *Cyropaedia* (v. 1, 3, vi. 1, 31, &c.).

**Abriticatūi**, a Gallic tribe (Plin. iv. § 107), whence the modern *Avranche*s.

**Abrocōmas** (*Ἀβροκόμας*), a satrap of Artaxerxes Mnemon, sent with an army to oppose Cyrus on his march into Upper Asia, B.C. 401. He retreated before Cyrus (Xen. An. i. 3, 20, &c.).

**Abrocōmes**, son of Darius, slain at Thermopylae (Hdt. vii. 224).

**Abroñichos** (*Ἀβρόνυχος*), an Athenian served in the Persian war, B.C. 480, subsequently sent as ambassador to Sparta with Themistocles and Aristides (Hdt. viii. 21; Thuc. i. 91).

**Abrotdōnum**, mother of THEMISTOCLES (Plut. Them. 1).

**Abrotdōnum** (*Ἀβρότονον*), a Phoenician city on the coast of N. Africa, between the Syrtis, identified with Sabrāta, though Pliny makes them different places (Strab. p. 835; Plin. v. § 27). It formed, with Oea and Leptis Magna, the African Tripolis.

**Absyrtides** or **Apsyrtides**, sc. insulae (*Ἀψυρτίδες*: *Cherso* and *Osero*), two islands off the coast of Illyricum (Strab. p. 315; Plin. iii. § 151). [*ABSYRTUS*.]

**Absyrtus** or **Apsyrtus** (*Ἀψυρτος*), son of Aëtes, king of Colchis, and brother of Medea. There are two accounts of his death. 1. According to one, Absyrtus was taken, when a small child, by Jason and Medea on their flight from Colchis, and was murdered by Medea, and his body cut in pieces, that her father might thus be detained by gathering them. Tomi, the place where this horror was committed, was believed to have derived its name from *τέμνω*, 'cut' (Ov. Tr. iii. 9, 5, *Her.* vi. 129, xii. 113; Cic. Leg. Man. 9, 22). 2. According to another tradition, Absyrtus, when a young man, was sent out by his father in pursuit of Medea. He overtook her in certain islands off the Illyrian coast, where he was slain by Jason (Hygin. F. 23, 26). Absyrtus is called by some writers Aegialeus (Pacuv. ap. Cic. N.D. iii. 19, 48; Diod. iv. 45; Just. xlii. 3).

**Abūlites** (*Ἀβουλίτης*), satrap of Susiana, surrendered Susa to Alexander, who restored to him the satrapy; but he and his son Oxyathres were afterwards executed by Alexander (Arr. An. iii. 16, vii. 4; Curt. v. 2; Diod. xvii. 65).

**Aburnus Valens**. [*VALENS*.]

**Abus** (*δ Ἄβος*) or **Abā** (Plin. v. § 83), a mountain in Armenia, identified with the *Ararat* of Scripture (Strab. pp. 527, 531).

**Abus** (*Humber*), a river in Britain.

**Abydénus** (Ἀβυδῆνος), a Greek historian of uncertain date, wrote a history of Assyria in the Ionic dialect, valuable for chronology. The fragments are given by Müller, *Fragm. Hist. Graec.* iv. 278.

**Abydos** (ἡ Ἀβυδος, Abydum, Plin. v. § 141: Ἀβυδῆνός, Abydenus). 1. A town of the Troad on the Hellespont, and a Milesian colony (Thuc. viii. 61) nearly opposite to Sestos, but a little lower down the stream. It is mentioned as an ally of the Trojans (*Il.* ii. 836). The bridge of boats which Xerxes constructed over the Hellespont, B.C. 480, commenced a little higher up than Abydos, and touched the European shore between Sestos and Madytus (Herod. vii. 33). In 411 Abydos revolted from Athens (Thuc.



Coin of Abydos.  
Obv., Artemis; rev., eagle.

viii. 62). On the conclusion of the war with Philip (B.C. 196), the Romans declared Abydos, with other Asiatic cities, to be free (*Liv.* xxxiii. 80). The names of Abydos and Sestos are coupled together in the story of Hero and Leander, who is said to have swum across the channel to visit his mistress at Sestos. Hence Leander is called *Abydenus* (Ov. *H.* xviii. 1; Stat. *S.* i. 2, 87). Abydos was celebrated for its oysters (*ostrifer*, Verg. *G.* i. 207).—2. (Nr. *Arabat el Matfoon* and *El Birbeh*, Ru.), a city of Upper Egypt, near the W. bank of the Nile; once second only to Thebes, but in Strabo's time (A.D. 14) a small village. It had a temple of Osiris and a *Memnonium*, both still standing, and an oracle. Here was found the inscription known as the *Table of Abydos*, which contains a list of the Egyptian kings (Strab. p. 813 sq.; Plut. *Is. et Osir.* 18; Plin. v. § 60).

**Abyla** or **Abila Mons** or **Columna** (Ἀβύλη or Ἀβίλη στήλη or ὄρος: *Jebel Zatout*, i.e. *Apes' Hill*, above *Ceuta*), a mountain in Mauretania Tingitana, forming the E. extremity of the S. or African coast of the Fretum Gaditanum. This and M. Calpe (*Gibraltar*), opposite to it on the Spanish coast, were called the *Columns of Hercules*, from the fable that they were originally one mountain, which was torn asunder by Heracles (Strab. p. 829; Mel. ii. 6).

**Acacallis** (Ἀκακάλλις), daughter of Minos, by whom Hermes begot a son Cydon, and Apollo a son Miletus, as well as other children. Acacallis was in Crete a common name for a narcissus (Paus. viii. 52, 2; Athen. xv. p. 681).

**Acacésium** (Ἀκακήσιον: Ἀκακήσιος), a town of Arcadia, at the foot of a hill of the same name (Paus. viii. 8, 2; 27, 4; 86, 10).

**Acacésius** (Ἀκακήσιος), a surname of Hermes (Callim. *Hym. in Dian.* 143), for which Homer (*Il.* xvi. 185; Od. xxiv. 10) uses the form ἀκάκηρα (ἀκακήτης). Some derive it from the town of Acacesium, others from *κακός*, the god who cannot be hurt, or who does not hurt. It is also given to Prometheus (Hes. *Theog.* 614), whence it may be inferred that its meaning is deliverer from evil.

**Acacētes**. [ACACESIUS.]

**Acādēmia** or **la** (Ἀκαδημία or Ἀκαδήμια: also Acadēmia in the older Latin writers), a piece of land on the Cephissus, 6 stadia from Athens, originally belonging to the hero ACADĒMUS (Plut. *Thes.* 32), and subsequently a gymnasium, adorned by Cimon with plane and olive plantations, statues, and other works of art (Diog. Laërt. iii. 7; Plut. *Cim.* 13; Paus. i. 29, 3). Here taught Plato, and after him his followers, who were hence called the *Academici*, or Academic philosophers (Cic. *de Or.* i. 21, 98, *Fin.* i. 1, 1). When Sulla besieged Athens in B.C. 87, he cut down the plane trees in order to construct his military machines (Plut. *Sull.* 12; App. *Mithr.* 30); but the place was restored soon afterwards. Cicero gave the name of Acadēmia to his villa near Puteoli, where he wrote his 'Academica.' He had another Acadēmia in his Tusculan villa (Cic. *Tusc.* ii. 8, 9, iii. 3, 7; *ad Att.* i. 4, 8).

**Acādēmiāi**. [ACADEMIA.]

**Acadēmus** (Ἀκάδημος), an Attic hero, who betrayed to Castor and Pollux, when they invaded Attica to liberate their sister Helen, that she was kept concealed at Aphidnae. For this the Lacedaemonians, whenever they invaded Attica, spared the Academy (Plut. *Thes.* 32; Theogn. 975; Hor. *Ep.* ii. 2, 45).

**Acalandrus** (Ἀκάλανδρος: *Calandro*), a river in Lucania, flowing into the gulf of Tarentum (Plin. iii. 97; Strab. p. 280).

**Acāmas** (Ἀκάμας). 1. Son of Theseus and Phaedra, accompanied Diomedes to Troy to demand the surrender of Helen (Diod. iv. 62). He was one of the Greeks concealed in the wooden horse at the taking of Troy (Verg. *Aen.* ii. 262). The promontory of Acamas in Cyprus (Plin. v. § 129), the town of Acamantium in Phrygia, and the Attic tribe Acamantides, derived their names from him (Paus. i. 5, § 2). He was the tribe hero of the Ceramicus according to an inscription (*Mitt.* iv. 8).—2. Son of Antenor and Theano, slain by Meriones (*Il.* ii. 823, xii. 100, xiv. 476, xvi. 342).—3. Son of Eussorus, a leader of the Thracians in the Trojan war (*Il.* ii. 844, v. 462), slain by the Telamonian Ajax (*Il.* vi. 8).

**Acanthus** (Ἀκανθος), a Lacedaemonian, victor in the Olympic games in Ol. 15 (B.C. 720), the first who ran quite naked (Paus. v. 8, 3; Dions. vii. 72; cf. Thuc. i. 6).

**Acanthus**. 1. (Ἀκανθος: Ἀκάνθιος, Acanthius: *Eriaso*), a town on the isthmus connecting the peninsula of Acte with Chalcidice, and about 1½ mile above the canal of Xerxes. [ATHOS.] It was founded by a colony from Andros. Xerxes stopped here on his march into Greece (B.C. 480). It surrendered to Brasidas 424 and its independence was guaranteed in



Coin of Acanthus  
Obv., lion killing a bull; rev., Ἀκανθος, with a square.

the treaty of peace made between Athens and Sparta. It afterwards became subject to Macedonia. In the war between the Romans and Philip (200) Acanthus was taken and plundered



by the fleet of the republic. On the coin of Acanthus figured above is a lion killing a bull, which justifies the account of Herodotus (vii. 123), that on the march of Xerxes from Acanthus to Therme, lions seized the camels which carried the provisions (Hdt. vii. 115 seq., 121 seq.; Thuc. iv. 84 seq., v. 18; Xen. *Hell.* v. 2; Liv. xxxi. 45; Strab. p. 330).—2. (*Dashour*), a city of Egypt, on the W. bank of the Nile, 120 stadia S. of Memphis, with a temple of Osiris, so called from a sacred enclosure composed of the Acanthus (Strab. p. 309; Diod. i. 97).

**Acarnān** ('Ακαρνάν, -ἄνος), one of the Epi-goni, son of Alcmaeon and Callirrhoe, and brother of Amphoterus. Their father was murdered by Phegeus when they were young, and Callirrhoe prayed to Zeus to make her sons grow quickly, that they might avenge their father's death. When they grew up, they slew Phegeus, and went to Epirus, where Acarnan founded the state called after him Acarnania (Thuc. ii. 102; Apollod. iii. 3, 5; Ov. *M.* ix. 413).

**Acarnānia** ('Ακαρνανία: 'Ακαρνάν, -ἄνος, Acarnan, ānis, acc. āna, pl. ānas, Liv. xxxvi. 11, 6; *Epit.* 53; adj. 'Ακαρνάνικός, Acarnānicus), the most westerly province of Greece, was bounded on the N. by the Ambracian gulf, on the W. and SW. by the Ionian Sea, on the NE. by Amphilochia, which is sometimes included in Acarnania, and on the E. by Aetolia. It contained about 1,571 square miles. Its chief river is the Achelous, hence called 'amnis Acarnan' (Sil. It. iii. 42) and 'amnis Acarnanum' (Ov. *M.* viii. 569): the river god is represented on the coins of Acarnania as a bull with the



Coin of Acarnania.  
Obv., head of river-god Achelous; rev., Apollo.

head of a man. [ACHELOUS.] The name of Acarnania does not occur in Homer. In the most ancient times the land was inhabited by the Taphii, Teleboae, and Leleges, and subsequently by the Curetes, who emigrated from Aetolia and settled there (Strab. p. 465). At a later time a colony from Argos, said to have been led by ACARNAN, the son of Alcmaeon, settled in the country. In the seventh century B.C. the Corinthians founded several towns on the coast. The Acarnanians first emerge from obscurity at the beginning of the Peloponnesian war, B.C. 431, when they sided with the Athenians (Thuc. iii. 105 seq.). They were then a rude people, living by piracy and robbery, and they always remained behind the rest of the Greeks in civilisation and refinement. They were good slingers, and are praised for their fidelity and courage. They espoused the side of Philip in his war with the Romans (Liv. xxxiii. 16, 17). The different towns formed a League with a Strategus at their head in the time of war: the members of the League met at Stratos, and subsequently at Thyrium or Leucas. Under the Romans Acarnania formed part of the province of Epirus.

**Acastus** ('Ακάστος), son of Pelias, king of Iolcus, one of the Argonauts (Apoll. Rhod. i. 224), also took part in the Calydonian hunt

(Ov. *M.* viii. 306). His sisters were induced by Medea to cut up their father and boil him, in order to make him young again, whereupon Acastus drove Jason and Medea from Iolcus, and instituted funeral games in honour of his father (Paus. iii. 18, 9; Apollod. i. 9, 27; Ov. *M.* vii. 297, seq. xi. 409). During these games Astydania, the wife of Acastus, also called Hippolyte (called by Horace, *Od.* iii. 7, 17, *Magnessa*, from Magnesia in Thessaly, to distinguish her from the Amazon), fell in love with Peleus, who refused to listen to her addresses; whereupon she accused him to her husband of having attempted her dishonour (Pind. *Nem.* iv. 56, v. 25). Afterwards, when Acastus and Peleus were hunting on mount Pelion, Acastus took his sword from him when he had fallen asleep. He was in consequence nearly destroyed by the Centaurs; but he was saved by Chiron or Hermes, returned to Acastus, and killed him together with his wife.

**Acbārus**. [ABGARUS.]

**Acca Lārentia** (not Laurentia), a mythical woman in early Roman story, connected with the legends of Romulus and Hercules. (i.) According to one account she was the wife of the shepherd Faustulus, and the nurse of Romulus and Remus after they had been taken from the she-wolf. She was the mother of twelve sons, and when one of them died Romulus stepped into his place, and took in conjunction with the remaining eleven the name of Frates Arvales. From the play upon the words *lupus* and *lupa*, she was also represented as a prostitute (*lupa*), who left the property she gained in that way to the Roman people. A festival, *Lārentālia* [or *Lārentinālia*] was celebrated in her honour on the 23rd of December by the Flamen Quirinalis as the representative of Romulus in the Velabrum, where she died (Gell. vii. 7, 7; Plin. xviii. § 6; Ov. *F.* iii. 57; Macrobi. i. 10, 11; Varr. *L.L.* vi. 23; Liv. i. 4). (ii.) According to another account, in the reign of Romulus or Ancus Martius a servant (*aedūtus*) of the temple of Hercules invited the god to a game of dice, promising that if he should lose the game he would treat the god with a repast and a beautiful woman. When the god had conquered the servant, the latter shut up Acca Larentia, with the surname *Fabula* or *Faula*, a beautiful prostitute, together with a well-stored table, in the temple of Hercules. On the following morning the god advised her to gain the affections of the first wealthy man she should meet. She succeeded in making Tarrutius or Carutius, an Etruscan, love and marry her. After his death she inherited his large property, which she left to the Roman people (Gell. vii. 7, 6; Macrobi. i. 10, 12, 16; Plut. *Rom.* 4, 5, *Qu. R.* 35; Lactant. i. 20, 5; August. *C.D.* vi. 7). The name *Acca* probably signifies mother (cf. *Skr. akka*), and the epithet *Larentia* probably refers to the 12 Lares or Arvales.

**L. Accius or Attius**, an early Roman tragic poet, son of a freedman, born B.C. 170, lived to a great age. Cicero, when grown up, conversed with him (*Brut.* 28). His tragedies were chiefly imitated from the Greeks, but he also wrote some on Roman subjects (*Praetextata*); one, entitled *Brutus*, was probably in honour of his patron D. Brutus (Cic. *Arch.* 11, 27; *Leg.* ii. 21, 54; *Phil.* i. 15, 36, ii. 3, 81; *ad Att.* xvi. 5). We possess only fragments of his tragedies, but they are highly spoken of by ancient writers (Cic. *Planc.* 24, 69, *Sest.* 56, 120; Hor. *Ep.* ii. 1, 56). He also wrote *Annales* in verse, containing the history of Rome; and three prose works, 'Libri

Didascalicon,' apparently a history of poetry. The fragments of his tragedies are given by Ribbeck, *Tragic. Lat. Reliq.*; and those of the Didascalica by Madvig, *Hafn.* 1831.

**Acco**, a chief of the Senones in Gaul, induced his countrymen to revolt against Caesar, B.C. 53, by whom he was put to death (*B. G.* vi. 4, 44).

**Accia**, a town of Apulia (*Liv.* xxiv. 20).

**Accé**. [PTOLEMAIS.]

**Acerbas**, a Tyrian priest of Heracles, who married Elissa, the sister of king Pygmalion (*Justin.* xviii. 4). In the narrative of Justin, Acerbas is the same person as Sichaeus, and Elissa the same as Dido in Virgil (*Aen.* i. 843 seq.), of whom the same tale is told. [DIDO.]

**Aceræ** (Acerrānus). 1. (*Acerra*), a town in Campania on the Clanii, received the Roman franchise in B.C. 332. It was destroyed by Hannibal, but was rebuilt (*Liv.* xxiii. 17, xxvii. 3). It suffered from the frequent inundations of the Clanii (*Verg. G.* ii. 225; *Sil. It.* viii. 357).—2. (*Gerra*), a town of the Insubres in Gallia Transpadana on the *Adda*, a fortified place (*Pol.* ii. 34; *Plut. Marc.* 6; *Strabo*, p. 247).—3. A town of Umbria with the epithet *Vatrias* (*Plin.* iii. § 114).

**Acerronia**, drowned in B.C. 59, when an attempt was made to drown Agrippina, the mother of Nero (*Tac. Ann.* xiv. 4; *Dion Cass.* lxi. 13).

**Cn. Acerronius Proculus**, consul A.D. 37, in which year Tiberius died (*Tac. Ann.* vi. 45; *Suet. Tib.* 78).

**Aces** (Ἀκῆς), a river in central Asia. E. of the Caspian (*Hdt.* iii. 117).

**Acésas** (Ἀκῆσας), born at Salamis in Cyprus, famed for weaving cloth with variegated patterns. He and his son Helicon were the first who made a peplus for Athena Polias (*Ath. p.* 18), which is mentioned by Euripides (*Hec.* 468) and Plato (*Euthyphr.* § 6).

**Acésines** (Ἀκῆσινος). 1. (*Chenaub*), a river in India, into which the Hydaspes flows, and which itself flows into the Indus (*Arr. An.* v. 20, 18; *Strab.* p. 692; *Ἀκῆσινος*, *Diod.* ii. 37; *Plin.* vi. § 71, xvi. § 162).—2. (*Camtara*), a river in Sicily, near Tauromenium (*Thuc.* iv. 25), called by Pliny (*iii.* § 88) ἈΣΙΝΕΣ.

**Acesta**. [SEGESTA.]

**Acestes** (Ἀκῆστis, Ἀλφειστός), son of a Trojan woman, Egesta or Segesta, sent by her father to Sicily, that she might not be devoured by the monsters which infested the territory of Troy. In Sicily the river-god Crimissus begot by her a son Acestes, who founded the town of Acesta or Segesta. Aeneas, on his arrival in Sicily, was hospitably received by Acestes (*Verg. Aen.* i. 550, v. 85; *Ov. M.* xiv. 83). Dionysius (i. 59) has a different legend.

**Acestor** (Ἀκῆστραπ). 1. Surnamed *Sacas*, on account of his foreign origin, a tragic poet at Athens, and a contemporary of Aristophanes (*Av.* 81; *Vesp.* 1216).—2. A sculptor of Coossus, about B.C. 452 (*Paus.* vi. 17, 2, x. 15, 4).

**Achæi** (Ἀχαιοί) are represented as descendants of Achæus, the son of Xuthus and Creusa, and consequently the brother of Ion and grandson of Hellen (*Apollod.* i. 7, 3; *Strab.* 383; *Paus.* vii. 1, 2). There was no broad distinction of race between them and the Hellenes, whose name afterwards prevailed. Like the Hellenes, they were confined to the western side of the Aegean, except that *Od.* xix. 175 mentions them in Crete. [For the supposed Achæans on Egyptian monuments of the 14th cent. B.C. see AEGYPTUS.] In the heroic age they are found in the southern part of Thessaly [ACHAIA, 1], and also in the eastern part of Pello-

ponnesus, more especially in Argos and Sparta. Homer describes them as a brave and warlike people, and calls the Greeks in general Achæans or Panachæans (Παναχαιοί, *Il.* ii. 404, vii. 73, &c.). In the same manner Peloponnesus, and sometimes the whole of Greece, is called by the poet the Achæan land (Ἀχαιὴ γαῖα, *Il.* i. 254, *Od.* xiii. 249). So also the Roman poets use Achaia and the derivative adjectives as equivalent to Greece and Grecian (*Ov. M.* vii. 268, v. 306; *Verg. Aen.* ii. 462; *Juv.* iii. 61). On the conquest of Peloponnesus by the Dorians, after the Trojan war, the Achæans were driven out of Argos and Laconia, and those who remained behind were reduced to the condition of a conquered people. Most of the expelled Achæans, led by Tisamenus, the son of Orestes, proceeded to the northern coast of Peloponnesus, which was called simply Aegialus (Ἀγιάλος) or the 'Coast,' and was inhabited by Ionians. The latter were defeated by the Achæans and crossed over to Attica and Asia Minor, leaving their country to their conquerors, from whom it was henceforth called Achaia (*Strab.* p. 383; *Paus.* vii. 1; *Pol.* ii. 41; *Hdt.* i. 145). [ACHAIA.]

**Achæmènes** (Ἀχαιμῆνης). 1. Ancestor of the Persian kings, who founded the family of the *Achæmenidae* (Ἀχαιμενίδαι), which was the noblest family of the Pasargadae (*Hdt.* i. 125; iii. 75, vii. 11; *Hor. Od.* ii. 12, 21). The Roman poets use *Achæmenius* in the sense of Persian (*Ov. M.* iv. 212; *Hor. Carm.* iii. 1, 44).—2. Son of Darius I., governor of Egypt, commanded the Egyptian fleet in the expedition of Xerxes against Greece, B.C. 480. He was killed in battle by Inarus the Libyan, 460 (*Hdt.* iii. 12, vii. 7, 97; *Diod.* xi. 74).

**Achæménides**, or *Acchéménides*, a companion of Ulysses, who left him behind in Sicily when he fled from the Cyclops. Here he was found by Aeneas (*Verg. Aen.* iii. 614; *Ov. M.* xiv. 161, *Pont.* ii. 2, 25 and 187).

**Achæus** (Ἀχαιός). 1. Son of Xuthus, the mythical ancestor of the ACHÆI.—2. Of Eretria in Eubœa, a tragic poet, born B.C. 484. In 447, he contended with Sophocles and Euripides, and though he brought out many dramas, he only gained the prize once. In the satirical drama he possessed considerable merit (*Diog. Laërt.* ii. 133; *Athen.* p. 451; *Ov. Ib.* 543). The fragments have been published by Ulrichs (1834) and Rauch, *Trag. Graec. Fragm.* (1856).—3. A later tragic poet, a native of Syracuse, wrote ten tragedies.—4. Governor under Antiochus III. of all Asia W. of mount Taurus, revolted against Antiochus, and was put to death, B.C. 214 (*Pol.* iv. 51, 68, viii. 17, seq.; *Ov. Ib.* 801).

**Achâia** (Ἀχᾶϊα, Ion. Ἀχαιῖη; Ἀχαιοί, Achæus, Achivus, fem. and adj. Ἀχαιῖς, Achâias, Achâis; Adj. Ἀχαιῖός Achâicus, Achâius). 1. A district in the S. of Thessaly, in which Phthia and Hellas were situated, the original abode of the Achæans, who were hence called Phthiot Achæans (Ἀχαιοὶ οἱ Φθιώται) to distinguish them from the Achæans in the Peloponnesus. It was from this part of Thessaly that Achilles came (*Il.* ii. 684). This district retained the name of Achaia in the time of Herodotus (vii. 173, 197), and the inhabitants of Phthia were called Phthiot Achæans till a still later period (*Thuc.* vii. 3).—2. A province in the N. of Peloponnesus, extended along the Corinthian gulf from the river Larissus, a little S. of the promontory Araxus, which separated

it from Elis, to the river Sythas, which separated it from Sicyonia. On the S. it was bordered by Arcadia, and on the SW. by Elis. Its greatest length along the coast is about 65 English miles: its breadth from about 12 to 20 miles. Its area was about 650 square miles. Achaia is thus only a narrow slip of country, lying upon the slope of the northern range of Arcadia, through which are deep and narrow gorges, by which alone Achaia can be invaded from the south. From this mountain range descend numerous ridges running down into the sea, or separated from it by narrow levels. The original inhabitants were Pelasgians, called Aegialeis (Αἰγιαλεῖς), or the 'Coast-Men,' from AEGIALUS or AEGIALEIA (Αἰγιαλός, Αἰγιαλεία, *Il.* ii. 575, Paus. vii. 1, 1; Strab. p. 383), the ancient name of the country, though some writers sought a mythical origin for the name, and derived it from Aegialeus, king of Sicyonia (*Hdt.* vii. 94; Paus. vii. 1). The Ionians subsequently settled in the country, from which they were expelled by the Achaeans, whence the country was called Achaia. [ACHAEI.] The Achaei settled in 12 cities: Pellene, Aegira, Aegae, Bura, Helice, Aegium, Rhypae, Patrae, Pharae, Olenus, Dyme, and Tritaea (*Hdt.* i. 145). Leontium and Ceryneia were afterwards substituted for Rhypae and Aegae. These cities are said to have been governed by Tisamenus and his descendants till Ogyges, upon whose death a democratical form of government was established in each state; but the twelve states formed a league for mutual defence and protection. In the Persian war the Achaei took no part; and they had little influence in the affairs of Greece till the time of the successors of Alexander. In B.C. 281 the Achaei, subject to the Macedonians, renewed their ancient league to combine the states of the Peloponnesian for the purpose of shaking off the Macedonian yoke. This was the origin of the celebrated Achaean League. It at first consisted of only four towns, Dyme, Patrae, Tritaea, and Pharae, but was subsequently joined by the other towns



Coin of Achaia.  
Obv., head of Zeus; rev., monogram  
of AX. in laurel crown: ΔΥ and fish  
standing for Dyme.

of Achaia with the exception of Olenus and Helice. It did not, however, obtain much importance till 251, when Aratus united to it his native town, Sicyon. The example of Sicyon was followed by Corinth and many other towns in Greece, and the League soon became the chief political power in Greece. It was undoubtedly a misfortune that Aratus rejected a union with Sparta and sought the aid of Macedon (see further under ARATUS, CLEOMENES, PHILOPOEMEN). In the following century the Achaei declared war against the Romans, who destroyed the League, and thus put an end to the independence of Greece. Corinth, then the chief town of the League, was taken by the Roman general Mummius, in B.C. 146. The different states composing the Achaean League had equal rights. The assemblies of the League were held twice a year, in the spring and autumn, in a grove of Zeus Homagyrus near Aegium. At these assemblies all the business of the League was conducted, and at the spring meeting the public functionaries were chosen. These were:—1. a Strategus (στρατηγός) or General, and an Hipparchus (ἱππαρχός)

or commander of the cavalry; 2. a Secretary (γραμματεὺς); and 3. ten Demiurgi (δημιουργοί, also called ἄρχοντες), who appear to have had the right of convening the assembly.—3. The Roman province, including the whole of Peloponnesus and the greater part of Hellas proper with the adjacent islands. It is usually stated by modern writers that the province was formed on the conquest of the Achaeans in B.C. 146; but it is more probable that the south of Greece was first made a separate province by Julius Caesar: since the first governor of the province of whom any mention is made was Serv. Sulpicius, and he was appointed to this office by Caesar (*Cic. ad Fam.* vi. 6, § 10). In the division of the provinces made by Augustus, the whole of Greece was divided into the provinces of Achaia, Macedonia, and Epirus. Achaia was one of the provinces assigned to the senate, and was governed by a proconsul (*Strab.* p. 840; *Dio Cass.* liii. 12). Tiberius in the second year of his reign (A.D. 16) took it away from the senate and made it an imperial province (*Tac. Ann.* i. 76), but Claudius gave it back again to the senate (*Suet. Claud.* 25). In the reign of this emperor Corinth was the residence of the proconsul, and it was here that the Apostle Paul was brought before Junius Gallio as proconsul of Achaia (*Acta Apost.* xviii. 12).

**Achâicus**, a surname of L. Mummius, who conquered Corinth. [MUMMIUS.]

**Acharnae** (Ἀχαρναί: Ἀχαρνέες, Pl. Ἀχαρνῆς, Acharnânus, *Nep. Them.* 1; Adj. Ἀχαρνανικός), the principal demus of Attica, belonging to the tribe Oeneis, 60 stadia N. of Athens, near the foot of Mount Parnes, possessed a rough and warlike population, who were able to furnish 3,000 hoplitae at the commencement of the Peloponnesian war. Their land was fertile, and they carried on a considerable traffic in charcoal. One of the plays of Aristophanes bears the name of the inhabitants of this demus (*Thuc.* ii. 13, 19–21; *Pind. Nem.* ii. 25; Paus. i. 81, 6; *Athen. p.* 234; *Stat. Th.* xii. 623).

**Acharrae**, a town in Thessaliotis in Thessaly, on the river Pamisus (*Liv.* xxxii. 18), apparently the same place as the Acharne of Pliny (iv. § 82).

**Achâtes**, ae. 1. A Trojan, the faithful friend of Aeneas (*Verg. Aen.* i. 120; *Ov. Fast.* iii. 608).—2. A river in the SW. of Sicily, remarkable for the clearness of its waters, in which the first agate is said to have been found (*Sil. It.* xiv. 208; *Plin.* iii. § 90; *Theophr. Lap.* § 31).

**Achêlôides**. [ACHELOUS.]

**Achêlôus**. 1. (Ἀχελῷος, 'Achêlôios in *Hom.*: *Aspro Potamo*), the largest river in Greece, rises in Mount Pindus, and flows southward, forming the boundary between Acarnania and Aetolia, and falls into the Ionian sea opposite the islands called Echinades, formed by the alluvial deposits of the river (*Thuc.* ii. 102). It is about 130 miles in length. The god of this river is described as the son of Oceanus and Tethys, and as the eldest of his 3,000 brothers (*Hes. Theog.* 340). He fought with Heracles for Delianira, but was conquered in the contest. He then took the form of a bull, but was again overcome by Heracles, who deprived him of one of his horns, which however he recovered by giving up the horn of Amalthea, which became the horn of plenty (*Soph. Trach.* 9, 510; *Ov. M.* viii. 880, ix. 1). This legend alludes apparently to efforts made to check the ravages of the river inundations, whence large tracts of land were gained for cultivation, which are



expressed by the horn of plenty (Strab. p. 458). When Theseus returned from the Calydonian chase, he was hospitably received by Achelous, who related to him in what manner he had changed certain nymphs into the islands called Echinades (Ov. *Met.* viii. 577-611). The Achelous was regarded as the ruler and representative of all fresh water in Hellas. Hence he is called by Homer (*Il.* xx. 194) *Κεῖλον Ἀχελώϊος*, and was worshipped as a mighty god throughout Greece. He was regarded as the representative of all flowing water, so that the name is often used by the poets as equivalent to water (Ephor. ap. Macrobius. v. 18; Aesch. *Pers.* 869; Eurip. *Bacch.* 625; Aristoph. *Lys.* 381). The root *ἀχ-* probably means water, and appears in *aqua*. The river god is represented on the coins of Acarnania and Oeniadae as a bull with the head of a man. [See coins under ACARNANIA and OENIADAÆ.]—Hence *Acheloides*, contr. *Acheloides*, i.e. the Sirenes, the daughters of Achelous (Ov. *Met.* v. 552, xiv. 87): *Acheloia Callirhoë*, because Callirhoë was the daughter of Achelous (Ov. *Met.* ix. 413): *potula Acheloia*, i.e. water in general (Verg. *Georg.* i. 9): *Acheloius heros*, that is, Tydeus, son of Oeneus, king of Calydon, *Acheloius*=Aetolian (Stat. *Theb.* ii. 142).—2. A river of Thessaly, in the district of Malis, flowing near Lamia (Strab. pp. 484, 450).—3. A mountain torrent in Arcadia, flowing into the Alpheus, from the north of Mount Lycaeus (Paus. viii. 38, 9).—4. Also called PERBUS, a river in Achaia, flowing near Dyme (Strab. pp. 342, 450).

**Achēmenides.** [ACHAEMENIDES.]

**Acherus** (Ἀχέρους, οὐντος: Ἀχερούσιος), from *ἀχέρους*, a wild pear-tree, a demus of Attica of uncertain site, belonging to the tribe Hippothontis. Aristophanes (*Ecc.* 862), in joke, uses the form Ἀχαροδούσιος instead of Ἀχερούσιος (Aeschin. in *Tim.* § 110).

**Acherini**, the inhabitants of a small town in Sicily, mentioned only by Cicero (*Verr.* iii. 48).

**Acheron** (Ἀχέρων, also Acheruns, untis, Plant. *Capt.* v. 4, 2; Acherus, Liv. viii. 24), the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world. It has the same root *ἀχ-* as Achelous=*aqua*, but was derived by the ancients from *ἄχος*, ὁ ἄχρ βέων.—1. A river in Thesprotia in Epirus, which flows through the lake Acherusia, and, after receiving the river Cocytus, flows into the Ionian sea, now *Gurla*, or river of *Sulî* (Thuc. i. 46; Strab. p. 324). On its banks was an oracle called *νεκυρομαντεῖον* (Hdt. v. 92), which was consulted by evoking the spirits of the dead.—2. A river in Elis which flows into the Alpheus (Strab. p. 344).—3. A river in Southern Italy in Bruttii, on which Alexander of Epirus perished (Liv. viii. 24; Strab. p. 256; Justin. xii. 2).—4. The river of the lower world, usually identified with the Acheron in Thesprotia. [No. 1.] In the *Iliad* the Styx is the only river of the lower world, but in the *Odyssey* (x. 513) the Acheron appears as the river of the lower world, into which the Pyriphlegethon (Πυριφλεγέθων, *Fire-blazing*) and Cocytus (Κόκυτος, *Wailing*), a tributary of the Styx, flow. Across the river the shades had to be carried to reach the lower world (Eurip. *Alc.* 440; Verg. *Aen.* vi. 295). Acheron is frequently used in a general sense to signify the whole of the lower world (Soph. *Ant.* 805; Verg. *Aen.* vii. 312; Hor. *Od.* i. 8, 36; Nep. *Dion.* 10). The Etruscans too were acquainted with the worship of Acheron (Acheruns). Their Acheruntici libri treated

of the deification of the souls, and of the sacrifices (*Acheruntia sacra*) by which this was to be effected.—Hence *Adj.* Ἀχερούσιος, Acherūsios; Ἀχερόντειος, Acherontēus, Acheronticus, Acherunticus.

**Achērōntia** (*Acerenza*), a town in Apulia on Mount Vultur, whence Horace (*Od.* iii. 4, 14) speaks of *celsaë nidum Acherontiae*.

**Acherusia** (Ἀχερουσία λίμνη or Ἀχερουσίς), the name of several lakes believed to be connected with the lower world. 1. In Thesprotia. [ACHERON].—2. (*Lago di Fusaro*) in Campania, so called in consequence of its proximity to Avernus. [AVERNUS.] (Strab. pp. 243, 245; Plin. iii. § 6).—3. Near Hermione in Argolis (Paus. ii. 35, 10).—4. Near Heraclea in Bithynia (Xen. *An.* vi. 2, 6).—5. In Egypt near Memphis (Diod. i. 96).

**Achilla** or **Acholla** (Ἀχόλλα: Ἀχολλαῖος: Achillitānus; *El Aliah*, Ru.), a town on the coast of Africa, in the Carthaginian territory, above the N. point of the Syrtis Minor (Strab. p. 381; Liv. xxxiii. 48; B. *Afric.* 33-43).

**Achillas** (Ἀχιλλᾶς), commander of the Egyptian troops, when Pompey fled to Egypt B.C. 48. He and L. Septimius killed Pompey. He resisted Caesar, and was put to death by Arsinoë, the sister of Ptolemy, B.C. 47 (Caes. B. C. iii. 104 seq.; B. *Al.* 4; Luc. viii. 538).

**Achilles** (Ἀχιλλεύς, Ἀχιλῆος, ἑως, *Ep. ἦος*: Lat. is, &c., also *gen.* Achillēi, Hor. *Od.* i. 15, 4; Achilli, Verg. *Aen.* iii. 87; *acc.* Achillēa, Luc. x. 523; *abl.* Achilli, Ov. *Pont.* iii. 3, 48; *adj.* Ἀχιλλεῖος, Ion. Ἀχιλλῆϊος, Achillēus), the great hero of the *Iliad*.—*Homeric story.* Achilles was the son of Peleus, king of the Myrmidones in Phthiotis, in Thessaly, and of the Nereid Thetis (*Il.* xx. 206 &c.). From his father's name he is often called *Pelides*, *Peleïades*, and *Pelion* (Πηλεΐδης, Πηληϊάδης, Πηλεῖων, *Il.* xviii. 816; i. 1; i. 197; Verg. *Aen.* ii. 263), and from his grandfather *Aeacides* (Αἰακίδης, *Il.* ii. 860; Verg. *Aen.* i. 99). He was educated, along with Patroclus, his life-long friend (*Il.* xxiii. 84), by Phoenix, who taught him eloquence and the arts of war (*Il.* ix. 485, xi. 832), and by Chiron, the centaur, who taught him the healing art (xi. 232). His mother Thetis foretold him that his fate was either to gain glory and die early or to live a long but inglorious life (ix. 410). The hero chose the former, and therefore when Ulysses and Nestor came to Phthia to persuade him to take part in the Trojan war he followed them willingly, though he knew he was not to return (xi. 765). Accompanied by Phoenix and Patroclus, he led his hosts of Myrmidones, Hellenes, and Achaeans, in fifty ships, against Troy (ii. 681). Here the swift-footed Achilles was the great bulwark of the Greeks, and the worthy favourite of Athene and Hera. When, in the tenth year of the war, Agamemnon was obliged to give up Chryseis to her father, he threatened to take away Briseis from Achilles, who surrendered her on the persuasion of Athene, but at the same time refused to take any further part in the war, and shut himself up in his tent. Zeus, on the entreaty of Thetis, promised that victory should be on the side of the Trojans until the Achaeans should have honoured her son. The Greeks were defeated, and were at last pressed so hard that an embassy was sent to Achilles, offering him rich presents and the restoration of Briseis; but in vain. At last, however, he was persuaded by Patroclus to allow the latter to make use of his men, his horses, and his ar-



mour. Patroclus was slain, and when this news reached Achilles he was seized with unspeakable grief. Thetis consoled him, and promised new arms, to be made by Hephaestus, and Iris exhorted him to rescue the body of Patroclus. Achilles now rose, and his thundering voice alone put the Trojans to flight. When his new armour was brought to him, with the celebrated shield described at length by Homer, he hurried to the field of battle. He slew numbers of Trojans, and at length met Hector, whom he chased thrice around the walls of the city. He then slew him, tied his body to his chariot, and dragged him to the ships of the Greeks. After this, he burnt the body of Patroclus, together with twelve young captive Trojans, who were sacrificed to appease the spirit of his friend; but he gave up the body of Hector to Priam, who came in person to beg for it. Achilles was slain at the Scaean gate, by Paris and Apollo, before Troy was taken. His death itself does not occur in the *Iliad*, but it is alluded to in a few passages (xxii. 358, xix. 417, xxi. 278). It is expressly mentioned in the *Odyssey* (xxiv. 36), where it is said that his fall—his conqueror is not mentioned—was lamented by gods and men, that

his original name, Ligyrion, *i.e.* the 'whining,' into Achilles (Pind. *Nem.* iii. 51; Stat. *Achill.* i. 269 &c.; Hor. *Epod.* 13, 11). Chiron fed his pupil with the hearts of lions and the marrow of bears. According to other accounts, Thetis endeavoured to make Achilles immortal by dipping him in the river Styx, and succeeded with the exception of the heel, by which she held him (Stat. *Achill.* i. 269). When he had reached the age of nine, Calchas declared that Troy could not be taken without his aid; and Thetis, knowing that the war would be fatal to him, disguised him as a maiden, and introduced him among the daughters of Lycomedes of Scyros, where he was called by the name of Pyrrha on account of his golden locks. Here he remained concealed till Ulysses visited the place in the disguise of a merchant, and offered for sale some female dresses, amidst which he had mixed some arms. Achilles discovered his sex by eagerly seizing the arms, and then accompanied Ulysses to the Greek army. During his residence at Scyros, one of his companions, Deidamia, became by him the mother of Pyrrhus or Neoptolemus. [For the events at Aulis and the pretext of marrying Iphigenia to him, see



Achilles at Scyros. (From the Louvre.)

his remains, together with those of Patroclus, were buried in a golden urn which Dionysus had given as a present to Thetis, and were deposited on the coast of the Hellespont, where a mound was raised over them. Achilles is the principal hero of the *Iliad*; he is the handsomest and bravest of all the Greeks; affectionate towards his mother and his friends; formidable in battles, which are his delight; open-hearted and without fear, and at the same time susceptible to the gentle and quiet joys of home. His greatest passion is ambition, and when his sense of honour is hurt he is unrelenting in his revenge and anger, but withal submits obediently to the will of the gods.—*Later traditions.* These chiefly consist of accounts which fill up the history of his youth and death. His mother, wishing to make him immortal, concealed him by night in fire, in order to destroy the mortal parts he had inherited from his father, and by day anointed him with ambrosia. But Peleus one night discovered his child in the fire, and cried out in terror. Thetis left her son and fled, and Peleus entrusted him to Chiron, who educated and instructed him in the arts of riding, hunting, and playing the phorminx, and also, changed

IPHIGENIA; for the healing of Telephus by Achilles, see TELEPHUS.] In the war against Troy, Achilles slew Penthesilæa, an Amazon, but was deeply moved upon discovering her beauty; and when Thersites ridiculed him for his tenderness of heart, he killed the scoffer by a blow with the fist. He fought with Memnon and slew the young Troilus (Q. Smyrn. ii. 480; Verg. *Aen.* i. 474). Both incidents are favourite subjects with vase-painters. In the former the mothers of the combatants watch the fight, or Zeus is represented weighing the life of Achilles against that of Memnon. The accounts of his death differ much, though all agree in stating that he did not fall by human hands, or at least not without the interference of the god Apollo. According to some traditions, he was killed by Apollo himself (Soph. *Philoct.* 384; Hor. *Od.* iv. 6, 3), as had been foretold (*Il.* xxi. 278). According to others Apollo merely directed the weapon of Paris against Achilles, and thus caused his death, as had been suggested by the dying Hector (Verg. *Aen.* vi. 57 Ov. *M.* xii. 601; *Il.* xxii. 358). Others again relate that Achilles loved Polyxena, a daughter of Priam, and tempted by the promise that he should receive her as his wife,

if he would join the Trojans, he went without arms into the temple of Apollo at Thymbra, and was assassinated there by Paris. His body was rescued by Ulysses and Ajax the Telamonian; his armour was promised by Thetis to the bravest among the Greeks, which gave rise to a contest between the two heroes who had rescued his body. [AJAX.] After his death, Achilles became one of the judges in the lower world, and dwelled in the islands of the blessed, where he was united with Medæa or Iphigenia. The fabulous island

**Achillæum** (Ἀχίλλειον), a town near the promontory Sigæum in the Troad, where Achilles was supposed to have been buried (Hdt. v. 94; Strab. p. 594; Arr. *An. i.* 12).

**Achilleus**, assumed the title of emperor under Diocletian, reigned over Egypt, and was put to death by Diocletian A.D. 296 (Eutrop. ix. 14, 15; Aur. Vict. *Caes.* 39).

**Achillæus Dromos** (Ἀχίλλαιος δρόμος: *Tendera* or *Tendra*), a tongue of land in the Euxine Sea, near the mouth of the Borysthenes, where

Achilles is said to have made a race-course. Before it lay the Island of Achilles (*Insula Achillis*) or Leuce (Λευκή), where was a temple of Achilles (Hdt. iv. 55, 76; Eur. *Iph. in T.* 438; Pind. *Ol. ii.* 85; Strab. p. 306).

**Achillæus Portus** (Ἀχίλλαιος λιμὴν: *Vathy*), a harbour in Laconia, near the promontory Taenarum (Paus. iii. 25, 4).

**Achillides**, a patronymic of Pyrrhus, son of Achilles (Ov. *Her.* viii. 8), also of Pyrrhus, king of Epirus, who traced his descent from Achilles (Ov. *Il.* 303).

**Achillis Insula**. [ACHILLEUS DROMOS.]

**Achivi** (*gen. pl.* Achivom, Verg. *Aen.* xi. 226), another form of the Achæi, and used, like Achæi, to signify the whole Greek nation (Hor. *Ep. i.* 2, 14; Ov. *Pont. i.* 4, 33, *Her. i.* 21).

**Acholla**. [ACHILLA.]

**Achollō**. [HARPYIAE.]

**Achrādina** or **Acrādina**. [SYRACUSAE.]

**Acichōrius** (Ἀκικχόριος), one of the leaders of the Gauls, who with Brennus invaded Thrace and Macedonia in B.C. 280, and Greece in 279 (Paus. x. 19, 4; x. 22, 5; x. 23, 1).

**Acidālia**, a surname of Venus (Verg. *Aen.* i. 720), from the well Acidalius near Orchomenos.

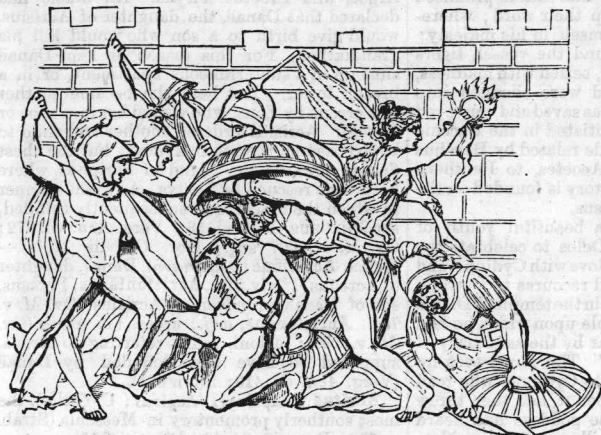
**Acidinus**, **L. Manlius**. 1. A Roman general in the second Punic war, served against Hasdrubal in 207, and was sent into Spain in 206, where he remained till 199 (Liv. xxix. 1-8, xxxii. 7).—2. Surnamed FULVIANUS, praetor B.C. 188 in Nearer Spain, and consul in 179 with his own brother Q. Fulvius Flaccus, which is the only instance of two brothers being consuls at the same time (Liv. xxxviii. 35, xl. 34; Vell. Pat. ii. 8; Cic. *de Or.* ii. 64).

**Acilla Gens**, plebeian. See under the family names AVIOLA, BALBUS, GLABRIO.

**Acis** (Ἄκισ), son of Faunus and Symaethis, beloved by the nymph Galatea, and crushed by Polyphemus the Cyclops through jealousy under a huge rock. His blood gushing forth from under the rock was changed by the nymph into the river Acis, at the foot of Mount Aetna (now *Fiume de Jaci*). This story is perhaps only a fiction suggested by the manner in which the stream springs forth from under a rock (Ov. *M.* xiii. 750 seq., *F.* iv. 468; Sil. It. xiv. 221 seq.). Theocritus (*Id. i.* 69) speaks of the sacred waters of Acis.

**Acmonia** (Ἀκμονία: Ἀκμονίτης, *Acmonensis*), a city of the Greater Phrygia (Cic. *Flacc.* 15, 34; Plin. v. § 106).

**Acmonides**, one of the three Cyclopes in Ovid (*F.* iv. 288), is the same as Pyracmon in Virgil



Death of Achilles. (Raoul Rochette, *Mon. Ined.*, pl. 53.)

of Leuce in the Euxine was especially sacred to him. [ACHILLEUS DROMOS.] Achilles was worshipped in several places as one of the national heroes of Greece; as at Pharsalus, Tanagra, and Sparta: in Epirus even as a god. The remarkable worship on the coasts of the Euxine may have been spread by the Milesian settlement at Byzantium, perhaps combined with the worship of some local heroes. Various explanations of his name are given. Most of the ancients connect it with ἄχος, because Achilles gave pain to the Trojans. Some writers regard him as originally a river god, arguing that ἄχ-, like the root in ACHELOUS, may signify water, as in *aqua*. Others make him a sun-god, as they have attempted to make the whole Iliad a representation of the sun taking possession of the east. There is certainly more connexion in the story of Achilles with water divinities than with the sun: it is even possible that some part of his story may be borrowed from local rituals of river or sea deities; but there is no valid reason why the reader of Greek poets should not see in the main story of Achilles the glorification in ballads of a traditional hero of war, in no degree suggested originally by any phenomena of nature; still less are we obliged to base his story on any of the supposed etymologies of his name.

**Achilles Tatius**, of Alexandria, lived in the middle of the fifth century of our era, and is the author of a Greek romance in eight books, containing the adventures of two lovers, Clitophon and Leucippe, published by Fr. Jacobs, Lips. 1821. He must be distinguished from **Achilles Statius**, or **Tatius**, who probably lived in the second century of our era, and wrote a work on the sphere (περὶ σφαίρας), a fragment of which, professing to be an introduction to the *Phaenomena* of Aratus, is printed in Petavius, *Uranologia*, Paris, 1630.

(*Aen.* viii. 425), and as Argos in other accounts of the Cyclopes.

**Acœtes** (*Ἀκοῖτης*), a poor Maeonian (Lydian), or Tyrrhenian, who served as pilot in a ship. The sailors, landing at the island of Ceos, brought with them on board a beautiful boy asleep, whom they wished to take with them; but Acœtes, who recognised in the boy the god Bacchus, dissuaded them from it, but in vain. When the ship had reached the open sea the boy awoke, and desired to be carried to Naxos, his native island. The sailors promised to do so, but did not keep their word; whereupon the god disclosed himself in his majesty; vines began to twine round the vessel, tigers appeared; and the sailors, seized with madness, jumped into the sea, and were changed into dolphins. Acœtes alone was saved and conveyed to Naxos, where he was initiated in the Bacchic mysteries. This is the tale related by Bacchus himself, in the form of Acœtes, to Pentheus (*Met.* iii. 582 seq.). The story is founded on the Homeric Hymn to Dionysus.

**Acontius** (*Ἀκόντιος*), a beautiful youth of Ceos. Having come to Delos to celebrate the festival of Diana, he fell in love with Cydippe, and in order to gain her he had recourse to a stratagem. While she was sitting in the temple of Diana, he threw before her an apple upon which he had written the words 'I swear by the sanctuary of Diana to marry Acontius.' The nurse took up the apple and handed it to Cydippe, who read aloud what was written upon it, and then threw the apple away. But the goddess had heard her vow, and the repeated illness of the maiden, when she was about to marry another man, compelled her father to give her in marriage to Acontius. This story is related by Ovid (*Her.* 20, 21), who borrowed it from a lost poem of Callimachus, entitled 'Cydippe.'

**Acôris** (*Ἀκορίς*), king of Egypt, assisted Evagoras, king of Cyprus, against Artaxerxes, king of Persia, about B.C. 385. He died about 374, before the Persians entered Egypt in the following year (*Diod.* xv. 2-4, 8, 9, 29, 41, 42).

**Acræ.** [*ACRAE.*]

**Acræ Leuce** (*Ἀκρά Λευκή*), a city of Hispania Tarraconensis, founded by Hamilcar Barca (*Diod.* xxv. 2), probably identical with the *Castrum Album* of Livy (xxiv. 41).

**Acræe** (*Ἀκραι*).—1. (Acrenses, Plin.; *Palazzolo*), a city of Sicily, on a lofty hill 34 miles W. of Syracuse, was founded by the Syracusans 70 years after its parent city, i.e. B.C. 663 (*Thuc.* vi. 5; *Liv.* xxiv. 36; *Plin.* iii. § 91).—2. A town in Aetolia (*Pol.* v. 13).—3. (or *Ἀκρα*). A town in the Cimmerian Bosphorus (*Strab.* p. 494; *Plin.* iv. § 86).

**Acrææ** (*Ἀκραῖα*), and **Acræus**, surnames given to various goddesses and gods whose temples were situated upon hills, such as Zeus, Hera, and others (*Liv.* xxiii. 23, xxxviii. 2).

**Acræpheus.** [*ACRAEPHEIA.*]

**Acræphia**, **Acræphiae**, or **Acræphion** (*Ἀκραφία*, *Ἀκραφία*, *Ἀκραφίων*; *Ἀκραφίος*, *Ἀκραφίαιος*; *Kardhítsa*), a town in Boeotia, on the lake Copais, founded by Acræpheus, the son of Apollo. It contained an oracle of Apollo Ptois (*Hdt.* viii. 135; *Strab.* p. 410; *Liv.* xxxiii. 29; *Paus.* i. 23, 5; *Plin.* iv. § 26).

**Acrægas.** 1. [*AGRIGENTUM.*].—2. A celebrated engraver (*Plin.* xxxiii. § 154).

**Acratus**, a freedman of Nero, sent into Asia and Achaia (A.D. 64) to plunder the temples (*Tac. Ann.* xv. 45, xvi. 23).

**Acrææ** (*Ἀκραῖα*, or *Ἀκραῖαι*; *Ἀκράδης*), a town in Laconia, not far from the mouth of

the Eurotas (*Paus.* iii. 21; *Pol.* v. 19; *Liv.* xxxv. 27; *Strab.* p. 343, 363).

**Acrillæ** (*Ἀκρίλλα*), a town in Sicily between Agrigentum and Acrae (*Liv.* xxiv. 35).

**Acrisîonê**, **Acrisîonlâdes**. [*ACRISIUS.*]

**Acrisîus** (*Ἀκρίσιος*), son of Abas, king of Argos. He expelled his twin-brother, Proetus, from his inheritance; but supported by his father-in-law, Iobates the Lycian, Proetus returned, and Acrisius was compelled to share his kingdom with him. Acrisius held Argos, and Proetus Tiryns. An oracle had declared that Danaë, the daughter of Acrisius, would give birth to a son who would kill his grandfather. For this reason he kept Danaë shut up in a subterranean apartment, or in a brazen tower. But here she became mother of Perseus by Zeus, who visited her in a shower of gold. Acrisius ordered mother and child to be exposed on the sea in a chest; but the chest floated towards the island of Seriphus, where both were rescued by Dictys. As to the manner in which the oracle was subsequently fulfilled, see PERSEUS (*Hdt.* vi. 53; *Verg. Aen.* vii. 372; *Ov. M.* iv. 607 seq.; *Hor. Od.* iii. 16, 5).—Hence **Acrisîonê** (*Ἀκρίσιωνή*), Danaë, daughter of Acrisius (*I.* xiv. 319). **Acrisîonlâdes**, Perseus, son of Danaë, grandson of Acrisius (*Ov. M.* v. 70). **Acrisîonêus**, *adj.*: arces, i.e. Argos (*Ov. M.* v. 239); coloni, muri, referring to Ardea, supposed to have been founded by Danaë (*Verg. Aen.* vii. 410; *Sil.* i. 661).

**Acrîtas** (*Ἀκρίτας*, *Ἀκρίτας*: *C. Gallo*), the most southerly promontory in Messenia (*Strab.* p. 359; *Paus.* iv. 34, 12; *Plin.* iv. § 15).

**Acro.** [*ACRON.*]

**Acrocœraunia** (*τὰ Ἀκροκεράυνια*, sc. *ὄρη*: *sing.* *Acroceraunium* prom. *Plin.* iii. § 97: *C. Linguetta*), a promontory in Epirus, jutting out into the Ionian sea, the most W. part of the CERAUNI MONTES. It was dangerous to ships, whence Horace (*Od.* i. 8, 20) speaks of *infames scopulos Atroceraunia* (comp. *Luc.* v. 652; *Sil.* viii. 632). Hence any dangerous place (*Ov. R. Am.* 739).

**Acrocœrinthus.** [*CORINTHUS.*]

**Acroliassus.** [*LISSUS.*]

**Acron.** 1. King of the Caeninenses, whom Romulus slew in battle, and whose arms he dedicated to Jupiter Feretrius as *Spolia Opima* (*Prop.* v. 10, 7). Livy (i. 10) mentions the circumstance, without giving the name of the king.

—2. An eminent physician of Agrigentum in Sicily, said to have been in Athens during the great plague (B.C. 430) in the Peloponnesian war, and to have ordered large fires to be kindled in the streets for the purpose of purifying the air. This fact is not mentioned by Thucydides (*Diog. Laert.* viii. 65; *Plut. Is. et* Os. 80).

**Acron Helenîus**, a Roman grammarian of uncertain date, perhaps of the second century A.D., wrote a commentary on Horace, on some comedies of Terence, and perhaps on Persius. His commentary on Horace does not exist; that which bears his name is the work of another writer, perhaps Porphyrio. It is published with the other scholia on Horace by Pauly (2nd ed. 1861), and Hauthal (1864, 1866).

**Acropôlis** (*ἡ Ἀκρόπολις*). The Acropolis of Athens, also called by the Athenians *Polis* (*Πόλις*), from the city being originally confined to the Acropolis (*Thuc.* ii. 15, v. 23, 5; cf. *Aesch. Eum.* 687), was a rock about 150 feet high, 1,150 long, and 500 broad. Upon it, as a defensible site rising out of the river valley, the original settlement was made,

whose name *Cecropia* (Strab. 397; Eur. *Suppl.* 658, *El.* 1289) expresses the belief, doubtless correct, that it existed before the union of Attica attributed to Theseus.—*Traces of Buildings earlier than 500 B.C.* Our knowledge of the earlier buildings has been greatly increased by recent excavations. On some parts of the rock foundations of the rude dwellings of early inhabitants have been discovered, and graves of the same age, with primitive pottery of the type known as 'Mycenaean.' To a very early period must be ascribed also the remains of what was called the *Pelasgian Wall*, i.e. a wall which was prehistoric to the Greek writers who mention it (Hdt. ii. 137, v. 64), but still available in the age of Peisistratus. This wall did not surround the whole rock, since the natural precipice on the N. and NE. needed no fortification. In other parts portions of this wall have been discovered [see plan]. It followed the edge of the rock and sometimes falls within the lines of the straighter wall of Cimon, which in other places absorbed it. It is necessary to distinguish the Pelasgian Wall from τὸ Πελασγικὸν or Πελαργικὸν (Thuc. ii. 117; Aristoph. *Av.* 851), which was a space of ground beneath the Acropolis at the S.W., perhaps

of the pediments and statues of more than three temples have been found under the floor, so to speak, of the Acropolis. It has been held by some that this older temple whose foundations we see was rebuilt and preserved after the Persian repulse; but to this it is with justice objected that since it would have presented a blank wall within six feet of the porch of the newer Erechtheum it is impossible to admit that it was standing after that porch was built.—*The Acropolis after the Persian War.* The present form of the surface is due to Cimon. The natural rock surface sloped somewhat from the centre to the sides, and has been compared to a low-pitched gable roof. To level this sufficiently for the projected works, Cimon built up solid walls all round the edge of the platform and filled up the space between these walls and the highest ridge with earth and rubble, composed in great part of the *débris* left after the Persians burnt the earlier buildings. In this substratum many pieces of archaic sculpture and architecture, and many inscriptions, have been found. To the same Cimonian period belongs the great bronze statue of Athene Promachos, armed with spear and helmet, which dominated the city and was



The Acropolis restored.

extending from Pan's cave to the Asclepiacum, a space which was to be left vacant, since, as was said, a curse was laid upon its occupation. Probably the origin of its being considered unlucky was that for military reasons it had been held advisable from 'Pelasgian' times to keep this ground clear from buildings which might shelter an approaching foe; the cause in all probability of the similar prohibition against building on the Roman pomerium [*Dict. Ant.* s.v.] On the Acropolis the early chiefs and kings of Athens had their palace, the foundations of which have been recently found near the Erechtheum, as well as traces of stairs in the rock leading thence into the plain at the NE. corner. It is known from inscriptions that a temple of Athene called the Hecatompedon stood on the Acropolis before the Persian invasion, and of this the foundations have been found just S. of the Erechtheum. It had two treasuries behind the cella, one probably for Athene and the other for the other deities there worshipped. It is probable that there was also in the time of Peisistratus an earlier Parthenon and an earlier Erechtheum occupying part of the sites of the later temples; indeed fragments

seen far out to sea.—*Acropolis in the Time of Pericles.* The greatest works were carried out under Pericles. For the approach to the Acropolis the plan of Cimon was set aside, which gave only a narrow and defensible gateway (defence being less necessary since the fortification of the whole city was completed), and the magnificent *Propylaea* were designed by Mnesicles in B.C. 437. In the marble wall there were five gateways, the central being the largest, and admitting a sloping carriage-way; the two gates on each side were reached by five steps; beyond was a portico, and rising above this another portico. On each side of the entrance were wings, each intended to have a small outer and a large inner hall (in the smaller northern hall were paintings by Polygnotus, whence it was sometimes called the Pinakothekē); but the plan of making the wing on the right or south side symmetrical in size and form with the left wing was not carried out, probably because it would have encroached on sacred ground; for in this part of the Acropolis were the temple of Nike Apteros (Atheno-Nike) and the sanctuary of Artemis Brauronia beyond it. To the right of the entrance to the



