

# WHO'S WHO IN THE GREEK WORLD

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single narrative theme, such as that of the *Oresteia*, which is the only authentic ancient Greek trilogy to survive. Of his surviving plays, the *Persians*, on the theme of the effect of the defeat of Salamis on the Persian court, was produced in 472 and is unique among extant Greek tragedies in being concerned with a contemporary event and not with a myth. *Seven against Thebes*, produced in 467, is a tragedy concerned with the mythical attack on Thebes by seven champions to put Polynices on the throne; the *Oresteia*, together with the lost satyr play, *Proteus*, produced in 458, comprises a trilogy which tells the story of Agamemnon's return from the Trojan War; his murder by his wife, Clytaemestra, and her lover, Aegisthus; the vengeance that his son, Orestes, took on the lovers; and his subsequent persecution by the Furies. The *Suppliants* was a production of the 460s. It is the first part of a trilogy on the Danaids. *Prometheus Bound*, which tells of Prometheus' punishment at the hands of Zeus for giving fire to men, was one of his latest plays and has been considered by some, probably wrongly, to be by another hand.

Aeschylus made important innovations that brought tragedy to life, making him, in our eyes, its father. He introduced a second actor, reduced the part assigned to the chorus and was the first to delineate character. Though the choruses of his plays are long when compared with those of his successors SOPHOCLES and EURIPIDES, the magnificence of his language and the cosmic strength of his themes give his work a sublimity which is shown to have been appreciated in Athens both by the number of prizes he won and by the treatment he received in the satirical contest with Euripides in *Frogs*, a play of ARISTOPHANES (1).

He was accused before the ancient court of the Areopagus of having revealed the mysteries of Eleusis in one of his plays, but secured acquittal by claiming never to have been initiated into the

mysteries. He went around 472 to Sicily to the court of the tyrant of Syracuse, HIERON (1) 1, where he staged the *Persians* for Hieron and wrote a play in honour of the foundation of the city of Aetna. He died at Gela on a second visit to the island. The story of the tortoise dropped on his bald head by an eagle appears to be legend. He remained popular with the Athenians, winning prizes for his tragedies after his death, and was the subject of an Athenian decree that anybody wishing to produce one of his plays should be granted a chorus free of charge by the archon. See R.P. Winnington-Ingram (1983) *Studies in Aeschylus*, Cambridge: CUP; O.P. Taplin (1977) *The Stagecraft of Aeschylus*, Oxford: Clarendon Press; S. Ireland (1986) *Aeschylus*, Oxford: Clarendon Press for the Classical Association, Manville; T.G. Rosenmayer (c.1982) *The Art of Aeschylus*, Berkeley, CA: University of California Press.

**Aesop (C6 BC)** A Thracian slave who lived on the island of Samos and to whom is attributed the creation of the genre of fables – tales about animals which carry a moral. HERODOTUS, who also lived on Samos for a time and was familiar with its historical records, says (2. 134) that Aesop belonged to Iadmon of Samos and was the fellow slave of RHODOPIS. Whether Aesop wrote his tales down is doubtful, though the Greeks attributed the well-known collection of fables to him. Many myths, which defy the evidence we have, grew up about him. He was said to have been an envoy for King CROESUS of Lydia, and, according to ARISTOTLE (*Rhetoric*, 2. 20), conducted the public defence of an Athenian demagogue. According to Herodotus, an oracle told the people of Delphi that he was murdered as a scapegoat by their ancestors, and they called for somebody to come forward to claim compensation (which a grandson of Iadmon of Samos did). His prose fables were popular at Athens and, in his last days, Socrates told his friend CRITO (1)



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**Alcetas** (C4 BC) A king of the Molossians of Epirus who, on being expelled from his kingdom, enlisted the aid of DIONYSIUS (1) 1 of Syracuse to regain his throne. He, in turn, assisted Dionysius in his colonising expeditions in the Adriatic. He also supported JASON (1) of Pherae against the Pharsalian Polydamas. In 375 he was induced by TIMOTHEUS (2) to join the Second Athenian Alliance and in 373 supported Timotheus when he was prosecuted.

**Alcibiades** (c.450–c.403 BC) An Athenian statesman and general, related to the ALCMAEONIDS, son of Clinias and Dinomache. After the death of his father in 447, he was brought up in the household of his kinsman PERICLES, then the leading statesman of Athens, who married his mother. His brilliance was recognised by SOCRATES, who saved his life at Potidaea in 432, and tried to influence him with his philosophy. He saved Socrates' life at the battle of Delium in 424. He married Hipparete, daughter of HIPPONICUS who was killed at Delium. In 420, after the death of CLEON, he became leader of the extreme democrats in opposition to NICIAS. He promoted the expedition to Sicily in 415 against the opposition of Nicias and was appointed with him and LAMACHUS as its commander. However, soon after the arrival of the expedition in Sicily, Alcibiades was recalled to Athens to stand trial on the charge of having been ringleader of a conspiracy that had been revealed by the mutilation of the herms. Alcibiades was suspected of plotting a change to the constitution and of impiety. He escaped from his escort at Thurii in Italy and went to Sparta, where he gave the Spartan government useful advice for the defeat of Athens, to send a general to direct Syracusan resistance to the Athenians, as well as to establish a permanent fort in Decelea north of Athens.

In 412 he tried to win over the Ionians to Sparta, but while he was away he lost the confidence of the Spartans (he had

begotten a son on the wife of King AGIS (1) 11) and joined TISSAPHERNES, the Persian satrap of Asia Minor who nominally supported Sparta in the war. He then switched sides again and, after trying to bring Tissaphernes over to supporting Athens, he was elected general at Samos by the Athenian fleet, which he led in operations against the Spartans for the next four years, winning victories over MINDARUS at Cynossema, Abydos and Cyzicus and gaining Chalcedon and Byzantium. In 407 he returned to Athens and was received with popular acclaim. The people elected him supreme commander on land and sea. But, by now Sparta was receiving active support from CYRUS (2), and Alcibiades' ability to oppose them was limited. He was blamed for the defeat at Notium, which in fact had been caused by the imprudence of his subordinate, Antiochus, and was stripped of his command. He left Athens for his castle at Bisanthe in the Thracian Chersonese, and in 404, when Athens was finally defeated, he fled to PHARNABAZUS, Persian governor of Phrygia, who betrayed him to both his Spartan and Athenian enemies. See THUCYDIDES (2), *Histories*, VI, 15; W.M. Ellis (1989) *Alcibiades*, London: Routledge and D. Kagan (1987) *The Fall of the Athenian Empire*, Ithaca, NY; London: Cornell University Press.

**Alcidamas** (C4 BC) A rhetorician and sophist, born at Elaea in Aeolis, Asia Minor; he was a pupil of the sophist GORGIAS. His only surviving works are a treatise, titled *On Writers of Written Speeches* (also known as *On the Sophists*), in which he championed spontaneity in oratory as against the delivery of a carefully composed text, which was perhaps a dig at ISOCRATES who abandoned real speechmaking for pamphleteering; and *Odysseus*, a demonstration speech for pupils. Fragments of his *Museum* (or *Museum of Nature*) survive, but what it contained is disputed. Cicero admired his *Encomium on Death*, and we know of



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according to Macedonian custom. Alexander wore Persian dress on Persian occasions and encouraged his Persian subjects to prostrate themselves before him, which Greeks regarded as worship. However, he defended this practice to his Macedonian subjects and insisted that he was his old self among his soldiers and in Macedonian contexts. This was too subtle a distinction for the majority of his Macedonian followers to understand, and it led to bitterness and Alexander's killing of CLEITUS (1), who had saved his life at the Granicus. In spring 327, Alexander made his Macedonians prostrate themselves before him in the presence of his oriental 'kin'; but a Greek, Aristotle's nephew CALLISTHENES (1) of Olynthus, refused. Alexander never made this request again, but Callisthenes was later, according to one tradition, executed as having been involved in a plot led by HERMOLAUS, a Macedonian page who had been his pupil.

In the summer of 327, Alexander embarked on his invasion of India, which extended his borders to the River Indus. His army was much larger and more mixed in composition than that with which he had invaded Asia. There were now troops from all over the Persian empire, as well as Macedonians and men from the Balkans. He crossed the Hindu Kush and proceeded by the Khyber Pass to the River Indus. One of the local kings, TAXILES, had already offered submission and been confirmed in power. The Indian nations could not unite and presented Alexander with little opposition until he met PORUS and Abisares. He advanced to the River Hydaspes (Jhelum), where he found Porus facing him with a large army, including many elephants. By keeping his cavalry away from the elephants and by surprise tactics Alexander won a decisive victory over Porus, whom he captured after the battle and restored to a position of power under him. Here he founded the city of Bucephala in honour of his horse, Bucephalus, which had died there. He marched onwards into India, but at the

River Hyphasis (Sutlej) his men mutinied and refused to go further. They had heard reports of the might of the great Nanda kingdom of Magadha on the Ganges to the east and had reason to be afraid of this power. Alexander reluctantly returned to the Hydaspes and in 326, with a newly built fleet, sailed down the river to Pattala on the Indus Delta. On this journey, Alexander had to face much opposition from the native peoples, led by the Brahmans, which culminated in his war with the Malli in which Alexander was seriously wounded. The journey back to Persia (325) was to be a voyage of discovery. Alexander, with the bulk of the army, marched westwards towards Iran, while the fleet under NEARCHUS sailed along the coast and a section under CRATERUS (1) was sent on by an inland route. On this march, Alexander's men had to contend with the Gedrosian Desert in Baluchistan, where his guides lost their way. Eventually, he made contact again with Nearchus. Early in 324 he reached Susa, where he rested his troops and encouraged his Macedonians and Asiatics to mix by arranging for eighty of his officers to marry aristocratic Persian women and by himself taking Darius' eldest daughter, BARSINE (Parysatis), as his second wife. (Roxane's son, Heracles, had died in India.) In summer 324 he assembled his army at Opis in Mesopotamia, where he again tried to win the allegiance of the Persians by creating a mixed army, but offended the Macedonians, who mutinied because they had no sympathy with his aim of creating a partnership with the barbarians. He held a feast of reconciliation and allowed 10,000 Macedonians to return home under Craterus.

At the Olympic festival of July 324, Alexander announced the return of exiles to the Greek cities of the League, which he negotiated. The mercenaries were becoming ever more an anachronism in the new order he envisaged. ANTIPATER (1), his viceroy in Greece, was authorised to





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Dardanians to the north at bay. He was succeeded by his son, ALEXANDER (2) II, and PHILIP (1) II was his third son.

**Anacharsis** (C6 BC) A Scythian prince who travelled in Greece and on his return home was put to death for trying to introduce the Phrygian cult of the Great Mother to his homeland. Stories were told about him by HERODOTUS, who saw him as a philhellene, and by EPHORUS, for whom he appears to have been a type of 'noble savage'. He was used as a character by an unknown, later philosophic writer (see *The Letters of Anacharsis*) to convey the objections of Cynic philosophy to contemporary corruption. Cicero translated one of the letters into Latin (*Tusc.*, 5. 90) and the idea lay behind Montesquieu's *Lettres Persanes*.

**Anacreon** (c.570–485 BC) A lyric poet born at Teos. He left his native island c.545 when it was threatened by the Persians and went with his fellow Teans to found the colony of Abdera in Thrace. He was summoned at some time to Samos by the tyrant POLYCRATES (1), who wished him to teach his son music. He was with Polycrates in 522 when the message came luring the latter to his death. Anacreon was then brought by HIPPARCHUS (1), son of the tyrant PISISTRATUS, to Athens, where he stayed, making an excursion to Thesaly c.514. He was honoured at Athens, where he died, with a statue on the Acropolis. His poetry was edited by ARISTARCHUS (3) in six books. It includes hymns, love songs, convivial poems, epigrams, dedicatory verse and epitaphs, which were usually written in simple metres. His works display lively imagination and humour, and are often concerned with pleasure. The so-called *Anacreontea*, poems in imitation of his style, were written in the second century BC.

**Anaxagoras** (c.500–428 BC) A philosopher of the Ionian school, born at Clazomenae, son of Hegesibulus, he was the

first philosopher to live at Athens, to which he moved probably at the time of the Persian invasion of 480. He stayed there for thirty years, becoming the friend and teacher of PERICLES and EURIPIDES. In about 450 he was put on trial by the Athenians for impiety and was only saved from death by the eloquence of his friend, the statesman Pericles. Consequently he went into exile from Athens to Lampsacus, where he lived until his death.

His philosophical system derived from a theory that an Intelligence (*nous*) governs the universe, which is itself made up of an infinite number of particles of various kinds, all contributing to the composition of every object. A fragment of his writing states: 'in everything there is a portion of everything save Intelligence'. It is this Intelligence that is the life-force in both animals and vegetables. He was influenced by the fall of a meteorite at Aegospotami in about 468, and studied astronomy, giving an explanation of eclipses. In the *Defence Speech of Socrates* (*Apology*) by PLATO (1), he is said to have been a materialist thinker and to have taught that the sun was a lump of rock and the moon a mass of earth. ARISTOTLE bears witness to the great popularity of Anaxagoras in antiquity. He wrote a book, *On Nature*, of which important fragments survive.

**Anaxandridas II** (reigned c.560–c.520 BC) A king of Sparta. His first wife was barren, so the ephors compelled him to take another wife, by whom he was father of CLEOMENES (1) I.

**Anaxarchus** (C4 BC) A philosopher, born at Abdera, of the school of DEMOCRITUS. He was admired by ALEXANDER (3) the Great, whom he accompanied to Asia. After Alexander's death, he was caught by his enemy, Nicocreon, king of Cyprus, who put him to death by pounding him in a stone mortar.



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menacing the Achaean Confederacy, which appealed to Antigonus. In 224, having received a promise from ARATUS (2) to give him the Acrocorinth, he led his army to the Isthmus. He won Arcadia and created an alliance under his control. In 222 he defeated the Spartans at Sellasia and seized their city. However, his luck then ran out: he had to defend Macedonia against the Illyrians, burst a blood-vessel while engaged in battle, and died. He was succeeded by Philip V, whom he had supplanted and adopted.

**4. of Carystus** (C3 BC) A writer and bronze-worker who spent time both at Athens – where he wrote *Lives of Philosophers* and was connected with the Academy – and at Pergamon at the court of king ATTALUS (1) I. His statues honoured the victory of Attalus over the Gauls. His biographies were well written and accurate, and he also published works of art history and a book of *Extraordinary Tales*. Some of his work survives.

**Antimachus** (born c.444 BC) A poet and critic from Colophon. He wrote an elegiac poem called *Lyde* to console himself over the loss of his mistress of that name, as well as a *Thebaid* and other poetry. He acquired such a reputation that PLATO (1) is said to have sent a friend, Heraclides, to collect his poems. Only fragments of his works survive. His edition of HOMER's epics anticipates the scholarship of the Alexandrian poets of a century or more later, as does the style of many of his poems, which the fragments show to have been innovative, learned and difficult.

**Antiochus 1. I Soter** ('Saviour') (324–261 BC) A Macedonian king of much of what had been the Persian empire. He was the son of SELEUCUS (1) I and his Bactrian wife, Apama. Before his father's death, he governed the eastern provinces of the kingdom as king jointly with his father, who gave him STRATONICE, his own

second wife, in marriage. A story was put about that he was passionately in love with his stepmother. She bore him three children, ANTIOCHUS (2), Seleucus and Apame, who was later married to MAGAS of Cyrene. He succeeded his assassinated father in 281 and secured the western part of his kingdom by marching rapidly from Bactria to Syria, which was in a state of serious unrest. He made his peace with his father's assassin, PTOLEMY (16) CERAUNUS, and, after the latter fell, Antiochus made a treaty in 278 with ANTIGONUS (2) GONATAS, his brother-in-law, the next king of Macedonia, which brought lasting peace between the two states. He lost much territory in Asia Minor, partly to Egypt in two wars with the Ptolemaic kingdom, the first in 279 and the second from 274–271. But he defeated the invading Galatians (Gauls) in Asia Minor, probably in 273, and thus earned his surname. He lost much territory to EUMENES (2) I of Pergamon who revolted from Seleucid rule in 262. He fell fighting the Galatians in 261.

**2. II Theos** ('The God') (c.287–246 BC) A Seleucid king of Syria and lands to the east. He was the second son of ANTIOCHUS (1) I and STRATONICE (the first son, Seleucus, seems to have been executed for treason by his father). He became king on his father's death in 261. He allied himself with Macedonia against Egypt and regained much of the territory in Asia Minor that his father had lost to Pergamon (see ATTALUS I). On making peace with Egypt, however, he put his wife, LAODICE (1), away and took in her place BERENICE (2), the daughter of PTOLEMY (2) II PHILADELPHUS, who bore him a son. During his reign or the next, the satrap of Bactria, DIODOTUS (2), declared his province independent. After Antiochus' death in 246, Laodice led a rebellion which overthrew Berenice and her son, leading to their deaths. SELEUCUS (2), Laodice's son, succeeded Antiochus.



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reverted to the position of the Old Academy, returning to Athens, where he became head of the Academy in 79–78, during which time Cicero attended his lectures. His philosophy was eclectic and composed of Academic, Peripatetic and Stoic elements, and influenced Cicero's thought greatly.

**16. of Syracuse (C5 BC)** A historian whose *History of Sicily* (from mythical times to 442 BC) was used by THUCYDIDES (2) and whose *History of Italy* is quoted by the geographer STRABO. He wrote in the Ionic dialect.

**Antipater 1. (397–319 BC)** A Macedonian general and statesman who served PHILIP (1) II and ALEXANDER (3) the Great. In 346 and 338 he helped to negotiate peace treaties between Philip and Athens. He also supported Alexander's claim to the throne on Philip's death. Alexander left him to govern Macedonia and to supervise his interests in Europe while he was away in Asia. In 331, when AGIS (2) III of Sparta organised a rebellion against the Macedonians, Antipater won the aid of the Greek League, which Philip had founded, to help crush the Spartans at Megalopolis.

After Alexander's death in 323, the Greeks rose up against the Macedonians and besieged Antipater in Lamia in Thessaly (the Lamian War). He broke out, obtained reinforcements, and defeated the Greek coalition at Crannon. He imposed autocratic government on several Greek states, including Athens, where he caused the orator, DEMOSTHENES (2), to be condemned to death, which led to the latter's suicide. In 321 he joined other generals who opposed the regency of PERDICCAS (2). After the murder of Perdiccas, he was elected 'regent' by a conference of Macedonian generals and troops held in Syria at Triparadisus. He died after appointing POLYPERCHON as regent – a disastrous choice. His son was CASSANDER.

**2. of Sidon (C2 BC)** An epigrammatist, several of whose poems figure in the *Greek Anthology*, mingling conventional epitaphs with more important material, such as his poems on the Roman destruction of Corinth.

**3. of Tarsus (C2 BC)** A Stoic philosopher who succeeded DIOGENES (3) of Babylon as head of the Stoa at Athens and was himself the teacher of PANAETIUS. He committed suicide at an advanced age.

**4. of Thessalonica (C1 BC)** An epigrammatist and author of many poems in the *Greek Anthology*. He was a client of L. Calpurnius Piso.

**5. of Tyre (died c.45 BC)** A teacher of Stoic philosophy who introduced Cato of Utica to Stoicism.

**Antiphanes (C4 BC)** A writer of Middle Comedy of which, together with ALEXIS, he was the most distinguished representative. He produced his first play in 385 and won thirteen victories at the Athenian dramatic festivals. He wrote hundreds of plays of which we know the titles of 134. He was a native of Rhodes and died in Athens in 306. Many fragments of his plays have been preserved, showing him to have been extremely diverse in his subject matter.

**Antiphilus of Byzantium (C1 AD)** An epigrammatist; about fifty of whose poems are in the *Greek Anthology*, ranging from descriptions of accidents and paradoxes to poems about sailing and the sea.

**Antiphon 1. (480–411 BC)** An orator and thinker, the earliest of the ten 'Attic Orators'. He was born at Rhamnous and held strong oligarchic views. He wrote court speeches for others to deliver (he was the first to do this, and it became the normal Athenian practice) and gained a high reputation for them. He worked for foreign governments and important



politicians. He was also a teacher and political thinker. THUCYDIDES (2), the historian, is said to have been his pupil, and he was almost certainly the author of treatises entitled *Concord* and *Truth*, fragments of which are preserved. In the latter he discussed the nature of justice and the relationship between nature and human convention. In 411 he was the brains behind the conspiracy against the democracy that led to the rule of the Four Hundred. He went to Sparta with an embassy to try to negotiate peace and oligarchic government in Athens, but failed, and the democracy was quickly restored. He did not flee like most of his colleagues, but remained to face trial. He spoke his finest speech in his own defence, and when the poet AGATHON congratulated him he said he would rather have pleased one man of taste than all the rabble. He was found guilty and put to death. His surviving speeches are partly rhetorical exercises, which were composed in three groups of four (*The Tetralogies*), in each of which there were two speeches for the prosecutor and two for the defence. We also possess three actual courtroom speeches, which all concern real cases of murder, *The Murder of Herodes*, *Against the Stepmother* and *The Chorus-Boy*. Only a fragment of his own defence speech survives. The greatness of Antiphon's achievement can be understood if it is remembered that there was no writing of prose in Attic Greek before his time: he had to break new ground in adapting the language, as well as establishing a style, and was influential on Thucydides and later Attic writers.

2. (C5 BC) An Athenian sophist and writer, contemporary with ANTIPHON (1), and probably the same man. He is reported to have been an opponent of SOCRATES and to have written about moral philosophy in a way that was critical of traditional ethical thinking. *Truth* and *Concord*, partly extant political treatises, are attributed to him. See ANTIPHON (1).

**Antisthenes** (c.445–c.360 BC) A philosopher and leader of a school which foreshadowed that of the Cynics. He was born in Athens, the son of an Athenian father of the same name and of a Thracian mother. After fighting in the Peloponnesian War at the age of 18, he became a hearer of SOCRATES and one of his most devoted followers. After the death of Socrates, he began to teach in the Cynosarges, a gymnasium at Athens for people of mixed ancestry. Here, though the chronology is difficult, DIOGENES (2) of Sinope may have become one of his pupils, and the name of the sect, Cynic, is derived from the latter's nickname, *kyon* ('dog'), or else from the name of the gymnasium where he taught. His philosophy was essentially moral and political. Like Socrates, he taught that virtue depends on knowledge and can, therefore, be taught; anybody who knows the meaning of the word 'virtue' must inevitably be virtuous; virtue consists of contempt of riches, adornment, honour and enjoyment; most pleasures are treacherous and not worth having; and the wise man is the best ruler. This doctrine had an influence on Stoicism. A few fragments of his Socratic dialogues survive.

**Anyte** (C3 BC) A poetess from Tegea in Arcadia. Her subject was nature and she wrote epitaphs for animals. Her lyric poems are lost, but eighteen of her epigrams, in the Doric dialect, are in the *Greek Anthology*.

**Anytus** (C5 BC) An Athenian politician. He was very rich and supported the democratic cause. He was elected general in 409 and bribed his way out of prosecution for the loss of Pylos. After the end of the Peloponnesian War, he aided THRASYBULUS in restoring democracy after the rule of the thirty tyrants. He was the leader of the three prosecutors of SOCRATES in his trial in 399, probably for genuinely patriotic reasons, believing that



Socrates had fostered the opponents of the democratic state.

**Apama** or **Apame** The name of the wife of SELEUCUS (1) I and of his granddaughter. See STRATONICE.

**Apelles** (C4 BC) A painter from Colophon, noted for the charm of his art, who worked under Ephorus of Ephesus, and later PAMPHILUS (1) of Sicyon. He became court painter to ALEXANDER (3) the Great. He made portraits of Alexander, his father PHILIP (1) II, and other courtiers. His most famous works were of Aphrodite rising from the sea, which was exhibited in Cos; Alexander portrayed as Zeus, with a thunderbolt, in Ephesus; an allegorical picture of Calumny, with attendant creatures; *Sacrifice*; and a self-portrait. He died in Cos while copying his Aphrodite.

**Apellicon** (C1 BC) A philosopher of the Peripatetic school in Athens. He was a native of Teos and had a valuable library, including many original works of ARISTOTLE and THEOPHRASTUS, which he had bought from the heirs of Neleus of Scepsis. He edited them badly. In 84 Sulla seized this library and took it to Rome.

**Apion** (C1 AD) A Greek scholar and commentator on HOMER, born in Alexandria and successor of THEON (1) as head of the Alexandrian school. He went to Rome during the principate of Gaius (Caligula) to complain about the Jews in Alexandria, and was opposed by the Jewish scholar Philo. He also wrote several books in the same vein, to which Josephus wrote a rejoinder (*Against Apion*). He later settled in Rome and taught rhetoric. He compiled a glossary of Homeric vocabulary, based on ARISTARCHUS (2), and used by HESYCHIUS.

**Apollodorus** 1. (C5 BC) An Athenian painter, known as *Skiagraphos* (the 'Shader'), from his invention of shading and colour gradation. Pliny the Elder says that

he 'opened the door of painting through which ZEUXIS entered'.

2. (C4 BC) An Athenian litigant and politician, as well as the son of the banker PASION. He quarrelled with his stepfather, PHORMION (2), and tried to prosecute him c.349 for embezzlement. His most famous case was his prosecution of the former prostitute Neaera for illegally claiming to be Athenian. This and other speeches were wrongly attributed to DEMOSTHENES (2), but were probably written by Apollodorus himself. In 348 he unsuccessfully proposed that the budget surplus be spent on military preparations rather than on entertainments for the people.

3. of Gela and 4. of Carystus Two Athenian poets of the New Comedy. The latter is better-known and was probably more successful. He wrote forty-seven plays and won five victories. He produced his first play around 285. His *Mother-in-Law* and *Claimant* were adapted in Latin by Terence (*Mother-in-Law* and *Phormio*). The Latin versions point to influence by MENANDER (1).

5. (early C3 BC) An Alexandrian pharmacologist who wrote treatises, used by NICANDER, on poisonous creatures and drugs.

6. (born c.180 BC) A writer on myth. He was a pupil of ARISTARCHUS (3) and left Alexandria for Pergamon and Rome in c.146. He was a fine scholar and left many works, the best-known of which is the *Bibliothèque* or *Library*, a collection of heroic myths. The surviving work under this title, however, derives from the first or second century AD. His theological work, *On the Gods*, survives.

**Apollonius** 1. of Rhodes (c.295–c.230 BC) A Greek epic poet and grammarian, born at Alexandria, but called 'the Rhodian' from his retirement to that island. He was a pupil of CALLIMACHUS (3), but later quarrelled bitterly with him over the stylistics of poetry. He taught rhetoric at



Rhodes with so much success that the Rhodians made him a citizen of their state. On the death of ZENODOTUS, he was appointed head of the library at Alexandria in which he remained until 247 when he was replaced by ERATOSTHENES. In this position he was the superior of Callimachus. He is said in the ancient *Life* to have publicly recited his *Argonautica* while still a youth, and to have had a poor reception, whereupon he revised the poem. The work deals with the story of Jason's quest for the golden fleece and of his love for Medea – the first treatment of the theme of love in epic poetry. In true Alexandrian style, Apollonius displays all his erudition in the poem, but it also has great literary quality. Apollonius wrote other shorter poems, epigrams and poems in honour of the foundation of a number of cities.

2. of Perge (c.265–190 BC) A mathematician and author of a work on *Conics*. One of the greatest mathematicians of antiquity, he was born at Perge in Pamphylia. He studied under EUCLID's pupils at Alexandria. He wrote his *Conics* in eight books for NAUCRATES, a geometer, but later revised it. He wrote many other works of which only one survives, *The Cutting-off of a Ratio*. He also made important discoveries in the field of theoretical astronomy.

3. (C1 BC) An Athenian sculptor and son of Nestor. He signed the Belvedere Torso in the Vatican and a cult statue of Capitoline Jupiter, dedicated in 69.

4. of Citium (C1 BC) A Greek physician and medical writer. A commentary he wrote on the Hippocratic treatise, *Joints*, is extant.

5. the Sophist (C1 AD) An Alexandrian grammarian who was the son of Archibius and pupil of APION. He wrote a Homeric dictionary, which survives in an abridged form together with a fragment of the original. His sources were ARISTARCHUS (3) and Apion's glossary.

6. of Tyana (C1 AD) A Greek philosopher from Cappadocia. He was a Neopythagorean who lived an ascetic life and went from place to place teaching. He laid claim to miraculous powers and pretended to be able to fly and to have foreknowledge of events, such as the death of the Emperor Domitian, for which he was tried but acquitted. He finally settled in Ephesus, where he opened a school, and according to Flavius PHILOSTRATUS died in AD 97. A few fragments of his writings survive. His *Life* by Philostratus is highly unreliable. Hierocles of Nicomedia compared his life with that of Jesus of Nazareth – to the detriment of the latter. Eusebius wrote a surviving reply.

7. Dyscolus (C2 AD) An Alexandrian grammarian and son of Mnesitheus. He worked in Alexandria and made a short visit to Rome. Four of his grammatical treatises survive – *The Pronoun*, *The Conjunction*, *The Adverb* and *Syntax* – and, though they are written in an obscure style in the everyday Greek of his time and with the asperity which lent him his nickname ('Bad-tempered'), they show a genuinely critical approach and an intention to make serious progress in the analysis of grammar based on rational principles. His influence, especially on Priscian, was profound. His son was HERODIAN.

8. of Tyre A fictional character, the hero of the romantic novel, *The History of Apollonius King of Tyre*, whose author is unknown. See B.P. Reardon (ed.) (c.1989) *Collected Ancient Greek Novels*, Berkeley, CA; London: University of California Press.

Apries (reigned 589–570 BC) A Pharaoh of Egypt whose use of Greek and Carian mercenary soldiers in his wars to extend his territory into Phoenicia and Cyrene (Libya), which were unsuccessful, caused the Egyptians to rebel against him. He was succeeded by AMASIS (1).



**Araros** (C4 BC) A poet of the Middle Comedy and the son of ARISTOPHANES (1). Besides producing revivals of two of his father's lost plays, he wrote six plays of his own, now lost, the first of which was produced in 375.

**Aratus 1.** (born c.315 BC) A Greek didactic poet from Soli in Cilicia and a pupil of Menecrates of Ephesus and ZENO, the Stoic philosopher, at Athens. In Athens he met King ANTIGONUS (2) GONATAS who c.277 invited him to the Macedonian court where he wrote a poem in honour of Antigonus' wedding. In his *Hymn to Pan* he celebrated Antigonus' victory over the Gauls. He also spent time at the court of Antigonus' brother-in-law, King ANTIOCHUS (1) 1 of Syria, but later returned to Macedonia. He died c.240. His major work was the *Phaenomena*, still extant, which is a verse treatise on astronomy and weather lore. He wrote it at the request of Antigonus, using the work of EUDOXUS of Cnidos as his source. The astronomy was suspect even in the time of its composition, and HIPPARCHUS (2) criticised it in a commentary. The poem was, however, widely admired. It was studied and translated by such diverse people as Cicero and Germanicus, and influenced Lucretius' poem *The Nature of Things* and Virgil's *Georgics*. He wrote much other poetry, now lost. See *Phaenomena*, trans. G.R. Mair (1955) in *Callimachus, Hymns, Epigrams*, Loeb Classical Library, Cambridge, MA: Harvard University Press.

**2. of Sicyon** (271–213 BC) A statesman and general from Sicyon. After his father Clemias was murdered in 264, he escaped to Argos where he was educated. At the age of 20 in 251 he overthrew the tyrant of Sicyon and brought the city into the Achaean Confederacy for defence against the Macedonian threat. He applied personally to PTOLEMY (2) II PHILADELPHUS of Egypt for economic support for his city, which he gained in the form of subsidies.

Aratus was chosen to head the confederacy in alternate years from 245, and in 243 he captured the Acrocorinth. In 241 he defeated the Aetolians at Pellene and brought them into the alliance, but was defeated by the Macedonians in 237. In 235 Megalopolis joined the confederacy, and Argos did the same in 229. After the death of DEMETRIUS (5) II of Macedonia in 229, Aratus assisted in the liberation of Athens. The Peloponnese was now liberated from Macedonian rule, but a new menace arose from Sparta. CLEOMENES (2) III defeated Aratus twice in 227, and Aratus felt constrained to appeal to Macedonia. ANTIGONUS (3) DOSON agreed in 224 to defend the confederacy in return for the Acrocorinth, and in 222 he and the confederacy defeated the Spartans decisively at Sellasia. Antigonus died shortly after the battle, and in 220 Aratus had to seek help from his successor, PHILIP (3) V, to resist the Aetolians. After the Peace of Naupactus in 217, Aratus found himself at odds with Philip over his opposition to Rome and proposal to seize Mount Ithome. He probably died from sickness rather than being poisoned on the orders of Philip, as rumour had it. The historian POLYBIUS used his memoirs as a source and regarded them as reliable.

**Arcesilas 1.** (reigned c.590–c.575 BC) The second king or tyrant of Cyrene in North Africa and a member of the family of the Battiads.

**2.** (reigned c.560–c.550 BC) The fourth Battiad king of Cyrene, known as 'the Cruel'. He alienated his brothers, who seceded to found the rival city of Barca. They formed an alliance with the native Libyans, who defeated Arcesilas. His brother Learchus murdered him.

**3.** (reigned c.530–c.519 BC) The sixth Battiad king of Cyrene. His powers were limited by the reforms of DEMONAX of Mantinea who had in the previous reign reformed the constitution of Cyrene and reduced the monarchy to the status of a



figurehead. Arcesilas tried to recover his traditional power and was exiled. He recruited mercenary troops in Samos, then subject to POLYCRATES, and regained his kingdom. On the Persian invasion of Egypt in 525 he submitted to CAMBYSES and ruled as his subordinate. He was subsequently murdered in Barca.

4. (reigned c.463 to c.445 BC) The eighth and last Battiad king of Cyrene. PINDAR wrote an ode in honour of his victory at Delphi in 462. He gave shelter to the Athenian survivors of the Egyptian expedition of 455. He was finally deposed and the monarchy overthrown by an uprising.

**Arcesilaus** (316–241 BC) A Greek philosopher born at Pitane in Aeolia. He first studied mathematics with AUTOLYCUS, with whom he went to Sardis where he was received by EUMENES I (2); he then went to Athens to study philosophy with THEOPHRASTUS. However, he became a close friend of CRANTOR and transferred his allegiance to the Academy. Around 266 he succeeded CRATES (3) as head of the Academy. He was a devoted scholar of PLATO (1), but introduced a note of scepticism into the school's approach to philosophical study and debate. He was regarded as the founder of the Middle Academy. He published nothing, but left a few poems: two epigrams are preserved. ERATOSTHENES was his pupil.

**Archelaus 1.** (C5 BC) An Athenian philosopher and a pupil of ANAXAGORAS. It is not clear what his views were, but he probably followed his teacher in the main, though he might have adopted some of the ideas of EMPEDOCLES. He is said to have been a teacher of SOCRATES during the latter's middle years.

2. (reigned c.413–399 BC) A king of Macedonia and an illegitimate son of PERDICCAS (1) II. He obtained the throne by assassinating his half-brother and other kinsmen. He reorganised the Macedonian army, improved training, and built good

roads and forts. He developed trade by adopting the Persian monetary standard and was a philhellene and particularly pro-Athenian in his policy, inviting artists such as ZEUXIS, EURIPIDES and AGATHON to his court, which he moved from Aegae to Pella to be more accessible to the sea and for better control of the frontier. He founded a theatrical festival at Dium. He captured Pydna in 410 with the help of THERAMENES and c.400 he intervened in Thessaly and made an alliance with Larissa. After his death, Macedonia suffered anarchy for ten years until the accession of AMYNTAS (2) II.

3. (C1 BC) A general from Cappadocia who served MITHRIDATES (6) VI, king of Pontus. He conquered Bithynia and central Greece in the First Mithridatic War between Rome and Pontus from 88–85 and was twice decisively defeated by Sulla, at Chaeronea and at Orchomenus in Boeotia. Mithridates commissioned him to negotiate peace with Rome, which he continued to do until 83. He deserted to Rome on the renewal of war and helped Lucullus in the Third Mithridatic War.

**Archias** (died 378 BC) A tyrant of Thebes who was imposed by Sparta. The Thebans hated him for his cruelty and plotted to kill him. The plot was nearly revealed to him at a banquet in a note that he received, but he postponed reading it and therefore died.

**Archidamus** The name of five Eurypontid kings of Sparta. The most important were these:

1. II (reigned c.476–427 BC) He distinguished himself by his response to the great earthquake at Sparta of 465, as well as in the subsequent Messenian War. He strove to prevent the outbreak of the Peloponnesian War with Athens in 432 (see Book 1 of THUCYDIDES' *History*). Having failed to do this, he led expeditions into Attica three times (431, 430 and 428) with some success. He also led



the attack on Plataea in 429. He left two sons, AGIS II and AGESILAUS II.

2. III (reigned 361–338 BC) The son of Agesilaus II. Though he did not take part in the battle of Leuctra in 371, he led the army back and maintained Spartan integrity against her Arcadian neighbours in difficult times. He made an important contribution to Sparta's defence in 362 when she was attacked by the Theban general EPAMINONDAS. In 346 he supported Phocis in the Sacred War, but his attempt to seize Thermopylae was thwarted by the treacherous action of the Phocian PHALAEUS. He then took up a mercenary role in southern Italy and was killed in 338 at Manduria after intervening on behalf of Tarentum against the Lucanians. ISOCRATES wrote a 'speech' which Archidamus is imagined making in 366 to support Sparta's futile bid, favoured by his father, to reconquer Messenia.

**Archigenes** (C2 AD) A physician from Apamea in Syria and a pupil of AGATHINUS. He worked in Rome in the time of the Emperor Trajan. He had a theory of the pulse that GALEN borrowed, though in other respects they were at variance. He wrote much on medical subjects, but only fragments survive.

**Archilochus** (mid-C7 BC) An early poet from the mid-Aegean island of Paros who was the son of Telesicles and a slave woman. A poem of his refers to an eclipse of the sun, which is likely to be that of 6 April 648 BC. He took part in the colonisation of Thasos in the northern Aegean. On his return he quarrelled with Lycambes over marriage with his daughter, Neobule, who was at first promised and then refused, so he wrote an iambic lampoon against the family. He was a great innovator in metre and style. His subject matter ranges widely from poems of personal feeling to observation of life around him, fables and drinking songs.

His language is mostly Ionic Greek. There were many overtly sexual references in his poems, as well as personal attacks. A considerable amount of his work survives: *Epodes*, at least two of which are fables: the Roman poet, Horace, imitated the style if not the subject matter; *Elegiacs*, songs that are often of an epigrammatic style about personal experiences; *Iambic trimeters* mostly about his experiences of a personal nature, often bawdy or abusive, occasionally serious; and *Trochaic tetrameters* about more serious matters, such as accounts of battles and political appeals. He died fighting in a war against the Naxians. See A.P. Burnett (1983) *Three Archaic Poets*, London: Duckworth.

**Archimedes** (c.287–211 BC) A mathematician and inventor born in Syracuse, the son of an astronomer, Phidias. He was a close friend, if not a kinsman, of the Syracusan tyrant HIERON (2) II and his son, GELON. He may have visited Egypt. He corresponded with Alexandrian scholars such as ERATOSTHENES and CONON (2). He was popularly credited with the invention of the screw for raising water, artillery for the defence of the city against the Romans, and the principles of hydrostatics – as evidenced from the story commonly told of his bath: he had been consulted by the king as to the composition of a gold crown that the king had ordered, but suspected of being swindled by the substitution of silver for some of the gold. As Archimedes was stepping into a bath full of water, he noticed the overflow and realised that the problem could be solved by immersing the crown and equal weights of gold and silver, in turn, in water and measuring the difference in overflow. Having done this, he is said to have run through the streets of Syracuse shouting: '*heureka, heureka!*' ('I've got it!'). He was killed at the time of the fall of Syracuse by an angry Roman soldier against the order of his commander, M. Claudius Marcellus. While drawing a mathematical figure on a sand-



board, Archimedes had failed to notice the man's arrival and rounded on him when he disturbed the sand. Marcellus gave him an honourable burial in the special tomb he had requested, depicting a cylinder circumscribing a sphere (he discovered the ratio of 3:2 between them). Cicero found the tomb in a neglected state when he was quaestor in Sicily. Cicero also reports that Archimedes made two spheres – a planetarium and a star globe – which were taken to Rome.

Archimedes wrote a wealth of books, some of which have survived. His interest in astronomy is shown by his reference to a theory of ARISTARCHUS (2) of a heliocentric universe, and by his citing the distances of the heavenly bodies in his work *The Sand-reckoner*. His work includes treatises on the sphere and cylinder, conoids and spheroids, spirals, centres of gravity of planes, and the area of a parabola. In the *Sand-reckoner* he demonstrates a numerical notation that easily encompasses enormously large numbers in words, based on a hundred million as we use ten; he describes a method of determining the areas and volumes of various figures by mechanical means; and offers a work on hydrostatics, which he invented from scratch. Eutocius wrote commentaries on some of his works. See T.L. Heath (1957) *The Works of Archimedes* New York: Dover; London: Constable and E.J. Dijksterhuis (1956) *Archimedes*, Copenhagen: E. Munksgaard.

**Archippus** (C5 BC) An Athenian comic poet of the Old Comedy. None of his work survives: we only have the titles of six of his plays. He won first prize in 415.

**Archytas** (C4 BC) A philosopher of the Pythagorean school and a mathematician. He lived in Tarentum and was a close friend of PLATO (1), who visited him in his home town. He laid the foundations of mechanics, distinguished harmonic from arithmetical and geometric progressions, solved the problem of duplicating the

cube by using two half-cylinders, and contributed to the theories of proportion, music and acoustics. EUDOXUS (1) of Cnidos was his pupil. He re-created a school of Pythagorean philosophy and intervened to save Plato from detention in Syracuse. He is said to have drowned while crossing the Adriatic in 347.

**Arctinus** An epic poet who lived in Miletus and is said to have been the author of the lost *Aethiopis*, *Sack of Troy* and *Battle of Titans*.

**Areus** (reigned 309–265 BC) An Agiad king of Sparta who succeeded his grandfather Cleomenes II. At first he was under the regency of his uncle, CLEONYMUS. In 280 he held an unsuccessful war against Macedonia by invading Aetolia. In 272 he had to hurry back to Sparta from operations in Crete to repel an attack by PYRRHUS, king of Epirus. During the Chremonidean War, he failed to relieve the siege at Athens, being halted at the Isthmus by CRATERUS (2). He was killed in battle in 265 at Corinth.

### Ariamnes

1. I (C5 BC) A satrap, or Persian governor, of Cappadocia.

2. II (reigned c.280–230 BC) The eldest son of ARIARATHES (2) II. He may have been responsible for winning the independence of the kingdom of Cappadocia from the Seleucids of Syria. He made his son, ARIARATHES (3) III, his co-ruler.

**Ariarathes** The name of several rulers of Cappadocia.

1. I (died 322 BC) The satrap of Cappadocia under DARIUS (2) II. He was born in 404. He resisted ALEXANDER (3) the Great's forces and after Alexander's death was captured and crucified by PERDICCAS (2) and replaced by EUMENES (1).

2. II (died c.280 BC) A nephew of ARIARATHES II. He lived in exile in Armenia



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more cautious and scrupulous than his predecessors in his treatment of the problems of the text of Homer, on which he had a conservative influence. ATHENAEUS reports that he was nicknamed 'the absolute scholar', and PANAETIUS called him 'the prophet' on account of his brilliance in critical thought. Not only did he publish commentaries and critical works on the poets, but also polemical writings aimed at rival scholars. He was admired by Cicero and Horace. Nothing of his work survives.

**Aristeas** 1. of Proconnesus HERODOTUS writes (*Histories*, 4.13) of Aristeas as a source of information about the lands to the north of the Scythians. He is said to have written a poem called *Tales of the Arimaspi*. Herodotus' account credits him with the power of ecstasis – the separation of body and soul. He claimed to have had the travels on which the poem was based during a seven-year disappearance. His actual existence is in some doubt.

2. (C3 BC) The supposed writer of a 'letter' professing to give an account of the translation of the Pentateuch into Greek during the reign of PTOLEMY (2) II Philadelphus.

**Aristias** see Pratinas.

**Aristides** 1. (C5 BC) An Athenian statesman, the son of Lysimachus and a cousin of CALLIAS (1). In 490 he was a general at the battle of Marathon, where he supported the plans of MILTIADES, which led to victory. He was archon the following year but was rejected by the Athenians as their leader in the forthcoming Persian War, being ostracised and banished in 482. He was, however, recalled two years later in a general amnesty to join the war effort and distinguished himself at the battle of Salamis in 480 where he led a party of hoplites which landed on the island of Psyttalea and dislodged the Persian garrison. However, HERODOTUS'

account seems to imply that he was still in exile at the time of Salamis. He was elected general for three years and led the Athenian army at the battle of Plataea in 479. After the Persian withdrawal, he helped THEMISTOCLES dupe the Spartans so as to bring about the rebuilding of the city walls of Athens, which had been destroyed by the Persians. In 478 and 477 he was responsible for the Athenian naval effort, which led to the liberation of the Asiatic Greeks and the islanders of the Aegean from Persian rule, as well as to frustrating the tyrannical ambitions of the Spartan general PAUSANIAS (1). He and his colleague, CIMON, son of Miltiades, then led the liberated Greeks into the setting up of the Delian Confederacy, and he was commissioned to write its constitution and fix the quotas of ships and money that each state was to contribute to the League's treasury at Delos. He died c.460, apparently in poverty, and the state had to support his daughters, which is strange as he had earlier been rich enough to be eligible for the archonship. He was known in his own lifetime as 'the Just'. This quality did not always endear him to his fellow citizens, as the anecdote about the illiterate who asked Aristides to write his own name on the ballot of banishment suggests: 'I am tired of constantly hearing him called "the Just"' was the explanation he gave him; Aristides did as he was asked.

2. (C4 BC) A painter from Thebes. He was a pupil of Euxinidas and teacher of Euphranor. He was said to be the first to represent the soul, affections and emotions. He is thought to have painted the baby creeping to its dying mother's breast. He was probably the father of Nicomachus and grandfather of ARISTIDES (3).

3. (C4 BC) A Greek painter, who was possibly a grandson of ARISTIDES (2). His works, according to Pliny the Elder, included *Battle of Greeks and Persians* and a portrait of EPICURUS' pupil, LEONTION.



4. (c.100 BC) A writer from Miletus and the author or editor of six books of erotic *Milesian Tales*. These stories were often obscene and often contained an element of magic or horror. They were, however, distinct from the Greek novel. Some of the stories were preserved in later writers, e.g. *The Widow of Ephesus* in Petronius and some of the tales in Apuleius' *Metamorphoses*.

5. **Aelius** (C2 AD) A writer and public speaker from Mysia who studied Greek literature under Alexander of Cotiaeon, the teacher of the Roman emperor Marcus Aurelius. He also studied at Athens, perhaps under Herodes Atticus. On his visit to Rome, aged 26, he fell ill and went for a cure to the shrine of Asclepius at Pergamon. He lived the rest of his life at Smyrna, which was within easy reach of the shrine. His writings survive: the most interesting of which is his account, in *Sacred Teachings*, of his experiences in the healing shrine of Pergamon and his own religious perspective. His other works are speeches, encomiums of gods, and essays. *The Art of Rhetoric* is wrongly attributed to Aristides. In AD 178 he addressed a memorial to Marcus Aurelius after the earthquake at Smyrna and persuaded him to rebuild the city.

6. **Quintilianus** (C3? AD) A musical writer of whose life nothing is known. He wrote a treatise on music in three books, including a discussion of the use of music in education and medicine, and a metaphysical, perhaps Pythagorean, treatment of the relations between music, arithmetical relations, and the real world. It seems likely that DAMON (2), discussed in *Republic* 3 of PLATO (1), influenced his work.

**Aristion** (C1 BC) A tyrant of Athens who, as ambassador of the Democratic Party in 88, invited MITHRIDATES (6) VI of Pontus to invade Greece in a campaign of liberation from the Romans. He succeeded the

anti-Roman Athenion as tyrant in 87. After Mithridates sent a force under ARCHELAUS (3), Sulla retaliated and besieged Athens. When the Acropolis fell in 86, Aristion was executed.

**Aristippus 1.** (C5 BC) A teacher of rhetoric and friend of SOCRATES. He was born c.435 at Cyrene in Africa and went in the last years of the century to Athens, where he became intimate with Socrates. He later became a courtier of DIONYSIUS (1) I, tyrant of Syracuse, a connection in which PLATO (1) was later involved. His daughter, Arete, was mother of ARISTIPPUS (2).

2. (C4 BC) A Greek philosopher and grandson of ARISTIPPUS (1) I. He founded a school of philosophy at Cyrene which taught that the pleasure of the moment is the only good and therefore the only goal worth pursuing. He also taught that the only reality in time is the present. He himself indulged in a life of luxury, and his doctrine anticipated some aspects of Epicureanism.

**Aristobulus 1.** (C4 BC) A Greek from Potidaea who travelled with ALEXANDER (3) the Great's army. He wrote a history of Alexander's life and campaigns, which ARRIAN used as a source to supplement PTOLEMY (1). He had a close knowledge of Alexander's life and campaigns, besides being well informed about the geography of his conquests.

2. **of Paneas** (C2? BC) An Alexandrian Jewish scholar who attempted to reconcile Hebrew religion and scripture with Greek philosophy. He wrote a commentary on the Pentateuch of which only small fragments survive in quotations in Clement, Anatolius and Eusebius.

3. (reigned 104–103 BC) A king and high priest of the Jews, as well as son of John HYRCANUS. He was the first of his family (the Hasmoneans) to assume the royal



title. He was succeeded by his brother, ALEXANDER (11) Jannaeus.

**Aristodemus 1.** (C8 BC) An early king of Messenia. PAUSANIAS (3) records that he led his people to victory in the First Messenian War (c.735–715) with Sparta by offering in c.730 the sacrifice of his daughter to the gods of the Underworld, in response to the Delphic oracle, for the safety of his country. Eight years later he was elected king, and after desultory fighting for five years led his people to victory, but the next year (716) he killed himself on his daughter's grave. This account may be more fanciful than truthful, and mainly invented after the creation of the state of Messene in the fourth century.

**2.** (died c.492 BC) A statesman and general from Cumae in southern Italy. After winning a name by repelling the Etruscans from his city (c.524), he championed the commons against the nobles. In 505, in alliance with republican Rome, he defeated the Etruscans at Aricia near Rome and then seized power at Cumae as tyrant. After the battle of Lake Regillus, he gave refuge to King Tarquin the Proud of Rome.

**Aristogiton** (died 514 BC) An Athenian 'tyrant-slayer'. In 514 he and his kinsman, Harmodius, both members of the noble family of the Gephyraei, joined others in a plot to kill the tyrant HIPPIAS (1) at the Panathenaic festival. Their motives were almost certainly personal rather than political, but they nevertheless won fame as tyrannicides, even though the main aim of the plot failed. It was HIPPARCHUS(1), the tyrant's brother, who was killed, and Hippias' guards immediately slew Harmodius. Aristogiton was tortured and executed. After Hippias' expulsion four years later by the Spartans, their deed was recognised by the setting up of bronze statues and the composition of a quatrain by the poet SIMONIDES. A popular drink-

ing song hailed them as the creators of Athenian democracy and led the generality of Athenians to forget the facts of the expulsion of the tyranny. Both the historians HERODOTUS and THUCYDIDES (2), however, attempted to set the record straight. See M.W. Taylor (1981) *The Tyrant Slayers*, New York: Arno Press.

**Aristomenes** (C7 BC) Like ARISTODEMUS (1), he was a hero of Messenian resistance to Sparta. The story, probably mostly mythical, was that at the beginning of the Second Messenian War c.685, Aristomenes, son of Pyrrhus, was chosen as commander for his exploits in battle, and won a striking victory at Stenyclarus. Later, after the Messenians had been defeated in the third year of the War at the Great Trench, he resisted the Spartans for eleven years at Mount Hira, living off the land and robbing the Laconians. He was eventually captured with his men on a raiding expedition and they were all thrown into a ravine. All the men died, except him: he feigned death for three days and was then guided to safety by a fox. He returned to Hira, but was captured again and released by the help of a girl who later married his son. Eventually, in 668, Hira fell and Aristomenes went into exile in Rhodes, where he died. The story was told in an epic poem by RHIANOS. See PAUSANIAS (3), *Description of Greece*, Book 4.

**Ariston 1. of Chios** (C3 BC) A Stoic philosopher who founded his own school and led a movement back to the views of the Cynics. He held that the end of life is a matter of complete indifference.

**2. of Ceos** (C3 BC) A Peripatetic philosopher who probably succeeded LYCON as head of the Lyceum at Athens. From his writings, now lost, DIOGENES (5) LAËRTIUS derived biographical material, including the wills of Aristotle and other heads of the school. Like THEOPHRASTUS,





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them agree to peace; *Thesmophoriazusae* (411), directed against the tragic playwright EURIPIDES; *Frogs* (receiving first prize in 405), in which Dionysus, god of the theatre, goes to Hades to fetch back Euripides from the dead, but, after a comic trial scene, brings back AESCHYLUS instead; *Assemblywomen* (392), in which women replace men in political life and make property common to all; and his second play to be entitled *Wealth* (388), (the first is lost). In this play the god of wealth is healed of blindness, which has unexpected consequences for mankind.

His plays fall into three chronologically distinct groups in which style and subject matter vary. There is a clear development in his approach from group to group. The earliest plays follow a strict structural pattern which must have been traditional and was also exemplified in the work of his rivals, CRATINUS and EUPOLIS. The *Birds* begins a middle period, in which there are changes in focus and treatment, leading to the last two plays, which display features of Middle Comedy: the political and topical references diminish greatly, the chorus becomes largely irrelevant to the action of the plot, and the parabasis disappears. In these developments, Aristophanes was the innovator. He was a master of poetic artistry and the Attic language. In particular, the beauty of his choruses is unsurpassed. See editions of his work by A.H. Sommerstein (ed.) (1980) *Aristophanes*, vol. 1: *Acharnians*, Warminster: Aris & Phillips, which contains general information. See also C.F. Russo, *Aristophanes*, trans. by Kevin Wren, London; New York: Routledge, 1994.

2. of Byzantium (c.257 BC–c.180 BC) An Alexandrian scholar of Greek literature. He studied in Alexandria under ZENODOTUS and CALLIMACHUS (3). He succeeded ERATOSTHENES c.194 as head of the Library of Alexandria. He made editions of the works of HOMER, HESIOD, ALCAEUS, ALCMAN, PINDAR, EURIPIDES and ARISTO-

PHANES (1). He also seems to have divided the writings of Plato into trilogies. He had a fine critical mind: he proposed that the real end of the *Odyssey* was at Book 23, 296, a point supported by many modern scholars. He introduced the use of symbols in a text to show passages of doubtful authenticity. Together with his junior, ARISTARCHUS (3), he was responsible for the establishment of the Alexandrian literary canon. He worked on the biographies of literary figures, and with this knowledge supplemented the work done by Callimachus. He was interested in the works of MENANDER (1) and wrote a treatise about his sources. He also had linguistic interests, writing on Greek grammar and accentuation (he first marked the tonic accent). He wrote books of proverbs both in prose and in verse. His only extant works are the 'arguments' he wrote of Greek plays; those for ARISTOPHANES (1), however, are of dubious authenticity.

**Aristophon** (c.435–c.335 BC) An Athenian politician who became active at the end of the Peloponnesian War. His period of importance, however, dates from the sixties of the fourth century. He favoured alliance with Thebes rather than Sparta and so came into conflict with CALLISTRATUS (2). He also opposed EUBULUS (1) over his financial management. He was prosecuted by HYPERIDES in 362. He successfully prosecuted TIMOTHEUS (2) for his failure in the Social War of 357. He opposed Athens' surrender of Amphipolis in the Peace of PHILOCRATES (346).

**Aristotle** (384–322 BC) In Greek, *Aristoteles*, one of the greatest Greek philosophers and men of science. He was born at Stagirus in Chalcidice, near Thessalonica, the son of Nicomachus who had been physician to King AMYNTAS (2) II of Macedonia, the father of PHILIP (1) II. He was by descent an Ionian Greek, for Stagirus (later Stagira) had been colonised from Chalcis in Euboea, where his



mother, Phaestis, was born. As a result of his father's work, he probably spent part of his childhood at the court of Amyntas in Pella. At the age of 17 in 367, he was sent by his father to Athens and joined PLATO's school, the Academy, where he worked first as a student and later as a researcher and lecturer. He so distinguished himself that Plato nicknamed him 'the mind of the school'. He remained at the Academy as long as Plato was alive, and during that time his thought did not seriously diverge from that of Plato's. He may well have begun his research into zoology during this time. Nevertheless, long before Plato's death, he had lost sympathy with some Academic theories, as interpreted by other members of the school, notably SPEUSIPPUS, who was designated to succeed Plato as its head. Consequently, in 347, after Plato's death, feeling that in the Academy 'philosophy was being turned into mathematics', Aristotle left Athens with XENOCRATES and settled at Assos in the southern Troad in Mysia, where two former pupils of Plato, Erastus and Coriscus, were already living under the patronage of HERMIAS, who had himself been a student at the Academy and was now ruler of nearby Atarneus. Here, THEOPHRASTUS joined them and Aristotle opened a school. He and his followers remained there until 342 when Hermias was deposed and killed. Aristotle married his niece and adopted daughter, Pythias, and gave Hermias help in the negotiation of a treaty with Philip II. During their time under the protection of Hermias, Aristotle and Theophrastus spent much time at nearby Mytilene in Lesbos, Theophrastus' homeland, which afforded Aristotle the opportunity to do research into marine biology in the Lagoon of Pyrrha, as well as into other biological topics.

In 342 Philip II, who knew Aristotle from his father's time at the court of Macedonia, invited him to Pella to become tutor to ALEXANDER (3), in which post he remained for two years. He taught

his pupil, then aged 14, the standard education of the time, HOMER's poems and the works of the tragedians. He also wrote for him two books that are now lost, *On Monarchy* and *Colonists*, which must have developed his own interest in politics. He retired to Stagirus in 340 when Alexander became regent for his father, and in 335, after Philip's death, he went back to Athens with the status of a metic, or resident alien, to be at the centre of philosophical activity. There, outside the city walls to the north-east, near a grove sacred to Apollo *Lykeios*, the Lyceum, he rented some buildings, which included a gymnasium and a covered walk (*peripatos*), from which the school took its name, Peripatetic. Here Aristotle wrote copiously and Alexander often sent him information and material that he thought would interest his former master and which must have been useful source material for study. Consequently, a great library grew, including manuscripts, maps and probably museum objects, which served as a prototype of all the great ancient libraries and which he and his colleagues used to prepare and illustrate their lectures. Aristotle organised the community that worked under him at the Lyceum with a set of rules and a symposium, which was held once a month for the discussion of topics of mutual interest. He also organised his students' research, for example the political studies that resulted in the accounts of the constitutions of 158 cities of the Greek world, of which only the *Athenian Constitution* survives. After the death of Pythias, Aristotle lived with Herpyllis by whom he had a son, Nicomachus.

On the death of Alexander the Great in 323, there occurred in Athens an outbreak of hostility towards Macedonia, and Aristotle, who had been on such close terms with Philip and Alexander, as well as being a friend of ANTIPATER (1) who, as the chief representative of Macedonia, was then hated at Athens, was threatened with a charge of impiety. Unlike SOCRATES in the



same predicament, he fled to Chalcis, the mother city of Stagirus and his mother's native city, where he died within a year of what may have been cancer of the stomach or intestines. He was 62 at his death. His will, which reveals him as thoughtful and grateful towards his kin and those who had served him, was preserved by *DIAGENES* (5) *LAËRTIUS*.

An enormous *oeuvre* survives, but many works are lost, among which are his earliest works in dialogue form in the Platonic tradition. The most important of these were the *Protrepticus*, an exhortation to the philosophic life, which was used as a source by *IAMBlichus* for his work of the same name, and *On Philosophy*. Lost too are his collections of material for historical and scientific treatises, except for the *Constitution of Athens*, which was discovered on papyrus in Egypt in 1890, and a book entitled *Problems*, partly the work of his successors, on areas of difficulty in science. What survives consists of works on philosophy, politics, and scientific subjects. The genuine works are on logic and metaphysics: *Categories*, *On Interpretation*, *Prior Analytics*, *Posterior Analytics*, *Metaphysics*, *Topics*, *Sophistic Refutations*; on nature, including biology and psychology: *Physics*, *On the Sky*, *On Coming into Being and Passing Away*, *Meteorology*, *On the Soul*; *Parva Naturalia*, consisting of: *On Perception and Things Perceived*, *On Memory and Reminiscence*, *On Sleep*, *On Dreams*, *On Prediction by Dreams*, *On the Length and Shortness of Life*, *On Youth and Age*, *On Life and Death*, and *On Breathing*; on animal biology: *The History of Animals*, *On the Parts of Animals*, *The Movement of Animals*, *On the Gait of Animals*, *On the Reproduction of Animals*; on politics and ethics: *Eudemian Ethics*, *Nicomachean Ethics*, *Politics*, *Important Ethical Questions* (*Magna Moralia*), which however, are notes of his lectures written up by another, *Rhetoric*, and a substantial fragment of *Poetics*. Other works attributed

to Aristotle are certainly spurious, and their real authorship can sometimes be conjectured.

Aristotle naturally left his works to the Lyceum on his death; but when his successor, Theophrastus, died, according to *STRABO*, he willed them to Neleus of Scepsis in Asia Minor, who kept them in a cellar to prevent the kings of Pergamon obtaining them. They were later sold to *APELLICON*, who edited them badly. But copies of many of the works had been made and were used in the Lyceum and even by *EPICURUS* and Alexandrian scholars. In 84, Sulla took Apellicon's collection to Rome where they were later edited by *ANDRONICUS* of Rhodes. Many works now lost existed at that time and some, including dialogues, were in a literary style which Cicero admired and described as a 'golden river'.

Aristotle always thought of himself as a follower of Plato, even though he rejected the theory of 'Ideas' and, in Ionian fashion, concentrated on the investigation of the tangible world. During his career, there was a clear development in his thinking which later scholars did not always take into account: it is vain to look for complete consistency throughout. The style of most of the works that have come down to us is difficult. It is not exactly lecture-note form, but it is compressed, elliptical, and in the nature of memoranda. These works are from his period as head of the Lyceum in Athens, but are otherwise undatable. His earlier lost works, from his more Platonist period, were often in dialogue form like many of Plato's writings. His methods were pursued by his successors, Theophrastus and *STRATON* (1) (though they criticised his reliance on the teleological explanations of natural processes), after which we must look to the heir of the Lyceum, the Museum at Alexandria, for the continuation of science in Aristotle's manner. See *W.D. Ross* (1923) *Aristotle*, London: Methuen and *D.J. Allan* (1952) *The Philosophy of Aristotle*, Oxford:



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the same year she fled to Egypt and subsequently married her brother, PTOLEMY (2) II, who had put away his former wife, ARSINOË (3) I, for plotting to kill him. During her reign of seven years or so, she exercised a great influence on her husband and country at a time of rapid expansion of the kingdom. She and her husband were deified as the *Theoi Adelphoi* ('brother-and-sister gods') by 272, and a region of Egypt, Fayum, was called Arsinoïtes after her. She bore children to Lysimachus, but not to her brother.

3. I (born c.300 BC) A queen of Egypt and the daughter of LYSIMACHUS and his first wife, Nicaea. She was married to PTOLEMY (2) II of Egypt c.289 and bore him his heir, PTOLEMY (3) III, Berenice, who married ANTIOCHUS (2) II of Syria, and Lysimachus. In 279 she was accused of plotting to kill her husband and banished to Coptus (she may have acted through jealousy of ARSINOË (2), whose return to Egypt c.280 must have threatened her position).

4. III (c.335–205 BC) A queen of Egypt and daughter of PTOLEMY (3) III and BERENICE (3) II. In 217 she was married to her brother, PTOLEMY (4) IV. A dozen years later she was murdered in a palace *coup*, shortly before her husband's own death. She is known from an autobiographical fragment of ERATOSTHENES to have been well educated and to have objected to her husband's behaviour. She bore him a son, PTOLEMY (5) V.

**Artabanus 1.** (C5 BC) A brother of DARIUS (1) I, king of Persia, and the trusted adviser of his son, XERXES.

2. The chief minister of XERXES. He killed his master, together with his son, Darius, in 464. When Xerxes' successor, ARTAXERXES (1) I, discovered the truth, he put Artabanus and his sons to death.

3. (C2 BC) A king of Parthia who c.127 succeeded his nephew, Phraates I, and,

after a brief reign, died fighting against invading Mongols.

**Artabazus** (c.387–325 BC) A Persian satrap of Phrygia, the son of PHARNABAZUS and Apame. He was appointed by his maternal grandfather, ARTAXERXES (2) II to succeed his father as satrap after the execution of his rebellious half-brother, Ariobarzanes, but rebelled (c.358) under ARTAXERXES (3) III with the help of Athens, and when the Athenians' resolve faltered, with the help of Pammenes the Theban. In 352, however, he gave up and fled to the court of PHILIP (1) II. In 345 his brother-in-law, MENTOR, arranged his return to Persia. He was with DARIUS (3) III at Gaugamela, but later went over to ALEXANDER (3) the Great, who made him satrap of Bactria. He relinquished this post in 327. PTOLEMY (1) I married his daughter, Apame (or Artacama).

**Artaphernes 1.** A brother of DARIUS (1) I of Persia and satrap of Lydia. He was principally responsible for defeating the Ionian revolt in 499. He was an enemy of HISTIAEUS of Miletus.

2. Son of ARTAPHERNES (1) and a commander of the Persian expeditionary force at Marathon in 490. He later led the Lydian and Mysian forces in XERXES' army of invasion in 480.

**Artaxerxes 1. I** (reigned 465–424 BC) A king of Persia, son of XERXES and Amestris, who succeeded to the throne after his father and brother were assassinated by ARTABANUS (2). On discovering the crime, he wiped out the murderer and his sons. He was nicknamed 'long-hand'. He put down rebellions in Bactria and Egypt, where Athens had been assisting the rebels and which held out until 454. He assented to the Peace of CALLIAS (1) with Athens of 449, which brought a period of peace and non-interference between Persia and Athens. He was generous to the JEWS, whom he allowed to recover their religious



freedom under Ezra and Nehemiah (the latter had been his cup-bearer and was made governor of Judaea). He allowed his country's old Athenian enemy, THEMISTOCLES, to reside peacefully in his empire as governor of Magnesia on the Maeander in Phrygia.

2. II (reigned 404–358 BC) A king of Persia, son of DARIUS (2) II and Parysatis, born c.436. He was nicknamed *Mnemon* because of his good memory. Originally named Arsaces, he succeeded his father in 404. His younger brother, CYRUS (2) tried to wrest the kingdom from him with Greek mercenary help in 401, but was killed at Cunaxa. In 399 Sparta intervened in Asia Minor and a long struggle took place, culminating in the Peace of ANTALCIDAS of 386. He tried to recover Egypt, but failed twice, in 383 and 374. He managed to suppress the Satraps' Revolt of 366–358 mainly because his enemies were not able to unite. His reign was a time of turbulence and disorder, but by his death he had established a measure of control.

3. III (reigned 358–338 BC) A king of Persia, as well as son and successor of ARTAXERXES (2) II. He was nicknamed 'Ochus' and obtained the throne by executing his three elder brothers. With the aid of his Greek general, MENTOR, and mercenary troops he succeeded in recovering Egypt and western Asia Minor. He allowed the eunuch, BAGOAS, to wield great power in the court and was poisoned, together with his elder sons, by Bagoas. He was succeeded by ARSES.

**Artaxias** or Artaxes (C2 BC) A king of Armenia, who had been a general in the army of ANTIOCHUS (3) III, and was the founder of the post-Seleucid kingdom of Armenia. After the battle of Magnesia in 189, with the support of the Armenians, he threw off Seleucid rule and established himself as king of Greater Armenia. Around 165 he was defeated and captured by ANTIOCHUS (4) IV.

**Artemidorus** (C2 BC) A writer on geography from Ephesus who travelled in the western Mediterranean area and Spain, and worked in Alexandria, producing eleven volumes on geography which are lost, but often quoted in surviving works. Besides his own researches, he used those of AGATHARCHIDES, the writers on ALEXANDER (3) the Great and MEGASTHENES. He was used as a source by STRABO.

**Artemisia** 1. (early C5 BC) A queen of Halicarnassus (now Bodrum). She acted as satrap for the Persian king, and her province extended to Cos, Nisyrus and Calymnos. In XERXES' invasion of Greece in 480, at the battle of Salamis, in her effort to escape the rams of the Greek ships, she rammed with her own ship and sank a Calyndian ship under her command. Xerxes, not understanding the situation, congratulated her. After the battle she persuaded Xerxes to flee and took some of his kinsmen back to Asia Minor.

2. (ruled 353–350 BC) A queen/satrap of Caria under loose Persian overlordship. She succeeded her husband and brother, MAUSOLUS, as sole ruler after ruling jointly with him. She commissioned the construction of the Mausoleum at Halicarnassus to be his tomb and memorial, but did not live to see it finished. She promoted the arts and ran a rhetorical competition in which THEOPOMPUS won the prize. She extended her province by the capture of Rhodes in 350, the year of her death. She was succeeded by her sister, ADA.

**Asclepiades** (early C3 BC) An epigrammatist from Samos who was also known as *Sicelidas*, 'the Sicilian'. He was the first and greatest Alexandrian writer of love epigrams and short convivial poems, and much of his verse survives in the *Greek Anthology*. Jointly with his friends, HEDYLUS and POSIDIPPUS (2), who wrote in similar vein, he published a collection called *Soros* ('The Heap'). He was attacked



by CALLIMACHUS (3), but won the friendship of THEOCRITUS. He gave his name to the Asclepiad metres of prosody, which he revived from ALCAEUS and SAPPHO.

**Asclepiodotus** (C1 BC) A Greek writer on military tactics. His work, which is extant, is highly mathematical and is probably derived from POSIDONIUS.

**Aspasia** (C5 BC) The mistress or 'partner' of PERICLES during the years of his political power. She was born in Miletus, the daughter of Axiochus, and came to Athens probably to pursue the career of a courtesan. After Pericles and his wife parted, around 440, she lived with him and they had a son, illegitimate at first by a decree proposed by Pericles himself because of his mother's non-citizenship, but later legitimised by decree after his sons by his wife had died in the great plague. He took his father's name and later became a general. When Pericles died in 429, she lived with Lysicles, a cattle-dealer and politician who was killed the following year. We do not know when she died.

She was a woman of great intellect who conversed with SOCRATES, as well as being an accomplished teacher of public speaking. She acted as the hostess of Pericles' household when he entertained his friends, which roused indignation among his enemies. The comic writer, HERMIPPUS (1), prosecuted her in 431 for immorality and impiety. Pericles, who was the real object of the attack, defended her vigorously and won the case. See ARISTOPHANES' *Acharnians*, 515f., PLATO's *Menexenus* and PLUTARCH's *Life of Pericles*.

**Astydamas 1.** (C4 BC) An Athenian playwright, son of Morsimus who was AESCHYLUS' great nephew. He produced his first play in 398. See also ASTYDAMAS (2).

**2.** (C4 BC) An Athenian playwright, son of ASTYDAMAS (1), and famous for his conceit. He may have been a pupil in

rhetoric of ISOCRATES before turning to the career of his father. He (or his father) won his first victory for drama in 372, and he won further victories in the 340s. The Athenians put up a statue to him in the Theatre of Dionysus for his play *Parthenopaeus*. He also wrote a *Hector*, an *Alcmaeon*, *Achilles*, *Acamas* and *Antigone*. Only a few lines by either father or son survive.

**Athenaeus** (late C2 AD) A writer from Egypt who was born at Naucratis in the Nile Delta and wrote only one known work, the *Deipnosophistai* ('Scholars at Dinner'), of which half (namely fifteen books) survives. It appears to have been completed after the death of the Roman emperor Commodus in AD 192. It contains a wealth of quotations from all branches of Greek literature, especially Comedy; the guests at the symposium, which is the dramatic scene of the work, represent all manner of scientific and literary specialisms, and are often anachronistic or fictional. Athenaeus was a great collector of interesting extracts, and his quotations and other information about classical writers are invaluable. He lived first at Alexandria and moved later to Rome. We do not know when he died. See *Athenaeus*, trans. C.B. Gulick (1927–41), 7 vols Loeb Classical Library, Cambridge, MA: Harvard University Press.

**Athenagoras** (C6 BC) A tyrant of Ephesus while it was under Persian domination.

**Athenodorus** (late C5 BC) A sculptor who made the statues of Zeus and Apollo, which were dedicated by the Spartans at Delphi in thanksgiving for their naval victory at Aegospotami in 405.

**Attalus** The name of three kings of Pergamon.

**1. I Soter** (269–197 BC) The founder of the kingdom and the son of Attalus who





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# B

**Bacchiads** The royal family of Corinth in the period before the tyranny of CYPSELUS (c.657). They claimed descent from Heracles and fostered the commercial, military and artistic prosperity of Corinth. There were 200 families related by blood to them who also bore the name, and who intermarried exclusively with each other. Cypselus and his followers drove the whole clan out of Corinth and they scattered as far as Illyria and Etruria.

**Bacchylides** (early C5 BC) A lyric poet who was born in Iulis on the island of Ceos. He was the son of Midylus and the nephew of SIMONIDES, whom he seems to have followed around, writing for the same patrons. We know some of his works from papyrus discoveries, namely fifteen odes, composed in honour of victors in the games, and six dithyrambs, which were written for performance at Athens in the dramatic festivals and may have been influenced by the development of tragedy. There are also fragments of hymns and other songs. Among the patrons of Bacchylides were ALEXANDER (1) I, king of Macedonia, and HIERON (1) I, tyrant of Syracuse. He appears to have been a rival to PINDAR at Hieron's court and to have incurred hostile references by Pindar in a couple of his odes, where he compares himself to an eagle and Bacchylides to a crow. Several of their compositions celebrate the same events. PLUTARCH

states that he was exiled to the Peloponnese in later life, during which time he may have written an ode for the Spartans. He makes an interesting contrast to his contemporary, Pindar, with whom he shares an equal claim to being considered a brilliant poet and master of the lyric form and language, even though we have so much less of his work.

**Bagoas** (C4 BC) A eunuch minister of ARTAXERXES (3) III of Persia and his successor, ARSES, both of whom he poisoned. He tried to do the same to DARIUS (3) III, but was detected and killed by him.

**Barsine 1.** (C4 BC) A daughter of ARTABAZUS who married her uncle MENTOR of Rhodes, and, after his death, his younger brother MEMNON.

**2.** The elder daughter of DARIUS (3) III of Persia whom ALEXANDER (3) III the Great married in 324 BC. She was killed after his death to appease ROXANE.

**Berenice 1. I** (c.340–c.275 BC) A queen of Egypt, the daughter of Lagus, who was born in Macedonia c.340 and married Philippos, to whom she bore MAGAS, governor and later king of Cyrene, and Antigone, who married PYRRHUS of Epirus. She was a widow when she accompanied to Alexandria her aunt, Eurydice, who was

to marry Berenice's half-brother, PTOLEMY (1) I, satrap and later king of Egypt. She eventually became her half-brother's mistress and then wife. She was immensely influential at his court and bore him ARSINOË (2) II and PTOLEMY (2) II Philadelphus.

2. (c.280–c.246 BC) surnamed Syra (The Syrian) because she married ANTIOCHUS (2) II. She was the daughter of PTOLEMY (2) II and ARSINOË (3) I. In 252, after the second Syrian War, she married Antiochus, who repudiated his wife, LAODICE (1), and disinherited her children. After Antiochus died in 246, Laodice attacked Berenice and her son, and put them to death to promote the succession of her own son SELEUCUS (2) II.

3. II (c.273–221 BC) A queen of Egypt, born in Cyrene, the daughter of MAGAS, king of Cyrene, and Apama, who was ANTIOCHUS (1) I's daughter. Though she was engaged to PTOLEMY (3) III, after her father's death in 253 her mother tried to marry her to the Macedonian, DEMETRIUS (4) the Fair, who had seized Cyrene for Macedonia. At this Berenice led an insurrection that succeeded and killed Demetrius. She married Ptolemy on his accession in 246 and bore him a son and heir. When her husband led an expeditionary force against Syria, she dedicated a lock of her hair to Aphrodite for his safe return. The poet CALLIMACHUS (3) wrote an elegy pretending that it had been received into the sky as a constellation, *Coma Berenices*. After the death of her husband in 221, her son recognised her as his co-regent, but shortly afterwards murdered her.

4. (died 55 BC) A daughter of PTOLEMY (12) XII the Piper, the eldest sister of the famous CLEOPATRA (5) VII, she was made queen in 58 when the people of Alexandria drove her father out. She married ARCHELAUS (4), but was put to death with her husband when Gabinius restored Ptolemy.

**Berosus** (early C3 BC) A priest of Bel at Babylon who wrote a history of Babylon in Greek in three books, which he dedicated to king ANTIOCHUS (1) I. Only fragments survive. The first book covered time down to the Flood, the second from then to 747, and the third to ALEXANDER (3) III the Great. Thus, much information about Babylonian history, as well as astronomy, was conveyed to the Greeks.

**Bessus** (C4 BC) A satrap of Bactria in central Asia in the Persian empire under DARIUS (3) III. After the battle of Gaugamela in 331, when Darius fled to the eastern provinces of his empire, his followers deposed him in favour of Bessus. In 330, as ALEXANDER (3) III the Great approached, Bessus had Darius stabbed to death. Bessus then fled to Bactria and proclaimed himself its king, but the next year two of his companions betrayed him to Alexander, who put him to death.

**Bias** (C6 BC) A politician of Priene in Ionia, the son of Teutamus, Bias was considered one of the SEVEN SAGES of Greece for his excellent advice to his fellow citizens to abandon their city at the time of the Persian conquest and migrate to Sardinia, which they failed to take.

**Bion 1. of Borysthenes** (c.325–c.255 BC) A teacher of philosophy of very humble origins in Olbia on the northern shore of the Black Sea. He was sold into slavery because of a fraud on the part of his father, but he received a good education from his master, a teacher of rhetoric, who set him free and made him his heir. Bion went to Athens where he studied under THEOPHRASTUS and in the Academy. He was influenced greatly by CRATES (2) and THEODORUS (1). He became a wandering lecturer in philosophy, frequenting the court of ANTIGONUS (2) II Gonatas and living on Rhodes. His teaching included Cynic and Cyrenaic elements, both the unconventionality of the



former and the adaptable approach to life of the latter. He died at Chalcis in Euboea. Only fragments of his diatribes survive, but his influence on later satirists was considerable and his acid wit is alluded to by Horace (*Ep.*, II 2. 60). See R. Dudley (1937) *A History of Cynicism*, London: Methuen.

2. (fl. c.100 BC) A bucolic poet of the Hellenistic period who was born at Phlossa near Smyrna. He wrote erotic and sentimental poetry, in a simple language and style, of which only fragments survive. In spite of his traditional classification with THEOCRITUS, the pastoral element in his work is slight. The fine *Lament for Adonis* has also been attributed to him since the Renaissance on the evidence of the *Lament for Bion*, composed by a disciple, which suggests that he lived in Sicily. See also MOSCHUS.

**Biton** 1. See CLEOBIS.

2. A Hellenistic writer on technical subjects. He left a short surviving treatise on siege-engines and a lost work on optics.

**Boethus** 1. (C2 BC) A sculptor from Chalcedon. Three of his works are known, including a statue of ANTIOCHUS (4) IV on Delos and a bronze herm.

2. (C2 BC) A Hellenistic Stoic philosopher from Sidon. He studied under DIOGENES (3) of Babylon and applied principles of dualism to the Stoic beliefs, in psychology distinguishing between the rational and the irrational, in physics between the divine heavens and the rest which is profane, and the origin of the soul in fire and air. His interest in astronomy and weather is shown by his commentary on the works of ARATUS (1).

3. (late C1 BC) A Peripatetic philosopher from Sidon. He was a pupil of ANDRONICUS of Rhodes and may have headed the Lyceum after his death. He wrote commentaries on ARISTOTLE's works, now lost.

**Bolus** (C3 BC) A writer from Mendes in Egypt of whose work, *Sympathies and Antipathies*, fragments survive. His interest was in drugs, and one fragment shows the differentiation of natural and artificial materials used in their composition. His work was sometimes attributed to DEMOCRITUS. He also had an interest in the unexpected, and on that subject wrote a lost work, *Marvels*.

**Brasidas** (died 422 BC) A Spartan general of the Peloponnesian War and the son of Tellis. In 431, the first year of the War, he distinguished himself by the relief of Methone in Messenia. In 429 he commanded a ship in an engagement that was won by the Athenian admiral PHORMION (1), and in 428 he was a leader of an abortive attempt on the Piraeus. In 425 at Pylos he was captain of a ship, but sustained a wound and lost his shield to the enemy. In 424 he was raising troops near Corinth when he learnt of an Athenian attack on Megara, and by prompt action he saved Megara from Athenian occupation. Later in the summer, he was sent north with a small force of freed helots and other hoplites, and liberated many towns in Thessaly and beyond from Athenian rule, including Torone and Amphipolis. The whole Thracian coastal area was deserting Athens under Brasidas' determined pressure and moderate dealing. THUCYDIDES (2), the historian, who as general in charge of the nearest Athenian fleet failed to prevent the loss of Amphipolis, was exiled. After the armistice of 423, Brasidas continued his activities by supporting the rebellions of Scione and Mende. In 422 he won a brilliant victory over CLEON, who had been sent by Athens to recover Amphipolis, but himself received a fatal wound. He was buried at Amphipolis and was afterwards honoured there as a founder and hero. The deaths of Cleon and Brasidas brought the Archidamian War to an end. Thucydides ranks him above all other Spartan commanders (see his *History*, Books 2–5).





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# C

**Calamis** (early C5 BC) A sculptor, probably from Boeotia, who made fine statues of horses. PAUSANIAS (3) reports several of his masterpieces: a Zeus Ammon made for PINDAR and a Hermes for Tanagra. Pliny the Elder reports a colossal bronze Apollo for Apollonia on the Black Sea. LUCIAN admired a *Sosandra*, which may have been a model for statues of Aspasia of which Roman copies exist. Pausanias writes of a statue of Apollo the Protector from Evil, which stood in the Ceramicus at Athens.

**Callias 1.** (C5 BC) An Athenian statesman, the son of Hipponicus and a member of the Ceryces ('Heralds') family of hereditary torch-bearers at the Eleusinian mysteries. He was very rich and related to ARISTIDES (1). He married Elpinice, sister of CIMON. He fought as a very young man in the battle of Marathon in 490 and forty years later (c.448) negotiated the Peace of Callias in Cyprus with Persia, of which THEOPOMPUS (3) denied the existence. He may have been an ambassador to Sparta in 446 when the Thirty Years Peace was agreed. HERODOTUS reports that he went with a mission to the court of ARTAXERXES (1) I at Susa, but gives no date. He is said to have thrice won the chariot-race at the Olympic Games. He left a son, HIPPONICUS, who was a general in the Peloponnesian War.

2. (born c.450 BC) Grandson of CALLIAS (1). He was notorious as a spendthrift and a profligate for which ARISTOPHANES (1) ridiculed him in *Frogs* and *Birds*. The dramatic scene of PLATO (1)'s *Protagoras* and XENOPHON (1)'s *Symposium* are laid at his house. In 415 he prosecuted ANDOCIDES (1) for sacrilege. He was elected general (c.391) and with IPHICRATES led the Athenian light infantry near Corinth, which annihilated a Spartan brigade of hoplites. He took part in an embassy to Sparta (c.371) and successfully negotiated a peace treaty.

3. (mid-C5 BC) An Athenian writer of comedies who won first prize at the City Dionysia in 446.

4. An Athenian from the deme of Sphettus who (c.290 BC) was exiled from his native city and took refuge in Egypt. He returned to Athens under the auspices of PTOLEMY (1) I with mercenary troops from Egypt in 287 after the overthrow of DEMETRIUS (3) I the Besieger, and helped his brother PHAEDRUS (2) to resist a Macedonian siege. He was later honoured by the Athenians for his services. See T.L. Shear (1978), *Kallias of Sphettos and the Revolt of Athens in 286 BC*, Princeton, NJ: American School of Classical Studies at Athens.

**Callicrates 1.** (C5 BC) An Athenian architect who was responsible for the sanctuary



of Victory (*Nike*) and the central wall of the Acropolis. He was associated with ICTINUS in the designing of the Parthenon.

2. (died c.148 BC) An Achaean statesman from Leontium in the northern Peloponnese. After the death of PHILOPOEMEN (182), he declared his absolute support for Rome, and, as general of the Achaean Confederacy a couple of years later, he recalled Spartan exiles and gave Sparta her local autonomy back. The Romans supported his rule after the close of the Third Macedonian War, despite his unpopularity with the Achaeans, until his death. POLYBIUS, whose father LYCORTAS Callicrates had opposed, was extremely hostile to him in his *History*.

**Callicratidas** A Spartan admiral who succeeded LYSANDER in 406 BC as commander of the fleet operating in the Aegean. He blockaded CONON at Mytilene, but after attacking a superior force off the Arginusae Islands was defeated by the Athenians and drowned.

**Callimachus** 1. The Athenian polemarch (general-in-chief) at the battle of Marathon in 490 BC. When MILTIADES, the exiled ruler of the Chersonese, advised him to meet the Persian expeditionary force in battle, he agreed, and played a heroic part in the action, in which he was killed. His bravery was commemorated in the Painted Porch in the Athenian marketplace and in two epigrams.

2. (late C5 BC) A sculptor who is said to have invented the Corinthian capital. PAUSANIAS (3) writes that he made a golden lampstand for the Erechtheion temple on the Acropolis and a seated statue of Hera for Plataea. Pliny the Elder considered that he spoilt his work by excess of detail. He was the first sculptor to use the running drill.

3. (c.305–c.240 BC) A poet and literary critic from Cyrene. He moved to Alexandria and became a schoolmaster in the

suburb of Eleusis. He was later appointed to a post of cataloguer in the library of the Museum, which he held from c.260 until his death. During this time, he made a *catalogue raisonné* of the library in 120 volumes. Among his pupils were ERATOSTHENES, ARISTOPHANES (2) of Byzantium, and APOLLONIUS (1) of Rhodes with the last of whom he quarrelled violently over the stylistics of poetry: his slogan was 'a big book, a big evil'. In response to Apollonius' epic, the *Argonautica*, he and his allies championed the smaller, well-wrought poem and treasured learning and allusive references in composition. He was extremely popular during and after his lifetime, as is shown by the vast number of papyri of his works that have been discovered in Egypt. Many of his works are lost, though the extant *oeuvre* has increased considerably in the twentieth century because of papyrus finds.

His chief work was the *Causes* (*Aetia*), a series of poems in four books containing legends that explain the causes and origins of various rituals. This collection ended with a poem, *The Lock of Hair* (*Plokamos*), on the lost lock of Queen BERENICE (3) II, which Catullus translated into Latin, placed before the epilogue with its tribute to HESIOD as the forerunner of the Callimachean school. He also wrote a volume of iambic poetry, which seems to have had a satirical tone, and, like the *Causes*, must have influenced Roman satirists. Another development was that of the epyllion, or episode taken from epic and transformed into a miniature narrative, often with a single focus and rich description. Such was the *Hecale*, which was taken from the myth of Theseus. He also wrote *Hymns*, in style rather like the *Homeric Hymns*, and sixty-three *Epigrams*, which survived in anthologies. Nothing remains of his dramatic pieces, which are mentioned in the *Suda*. His prose writing was also extensive, including encyclopaedias on a wide variety of subjects, such as winds, nymphs, games, birds; commentaries; a study of the works



of the philosopher DEMOCRITUS, and a chronological register of dramatic writers. He was a prolific writer on an immense variety of subjects and was very learned, though he did not allow this quality to destroy the life of his poems. He was greatly admired and a great influence upon later poets, such as MELEAGER and, in particular, the Romans, Catullus and the neoterics and Propertius and the elegists. See C.A. Trypanis' (1958) Loeb edition of his poems, Loeb Classical Library, Cambridge, MA: Harvard University Press; T.B.L. Webster (1964) *Hellenistic Poetry and Art*, London: Methuen; G.O. Hutchinson (1990) *Hellenistic Poetry*, Oxford: Clarendon Press.

**Callinus** (C7 BC) An elegiac poet from Ephesus of whose work some fragments have survived. The longest fragment is a rallying cry for the defence of the native land. He lived at a time when Asia Minor was invaded by Cimmerians and others from the north. He also mentions the fall of Magnesia to the Ephesians. His contemporary, the Spartan TYRTAEUS, may be compared with him.

**Callippus** (c.370–c.300 BC) An astronomer and mathematician from Cyzicus who migrated to Athens with Polemarchus, where he joined ARISTOTLE and worked to improve EUDOXUS' theory of concentric spheres to account for the movements of the heavenly bodies. He proposed two additional spheres each for the sun and the moon and one more for each for the planets. He also proposed a length of 365 and a quarter days for the year and consequently a cycle of 76 years, beginning in 330, to replace METON's cycle of 19 years.

**Callisthenes** 1. (c.360–327 BC) A historian of ALEXANDER (3) III the Great and a nephew of Aristotle. He was born at Olynthus and later accompanied Alexander on his campaign in Asia as the official historian. He wrote an account which

extolled Alexander as a champion of Greek culture, even describing him as a son of Zeus. However, he fell foul of Alexander over the issue of prostration, which he refused to perform, and was accused of complicity in the plot formed by the page HERMOLAUS. He was thrown into prison where he died. His works have not survived.

**'Callisthenes'** 2. A novel, *The Alexander Romance*, based imaginatively on the life of ALEXANDER (3) III the Great, was attributed to CALLISTHENES (1), but is certainly not his work. Its sources were material circulating after Alexander's death, including a history derived from the work of Clitarchus. It was written some time between AD 140–340, and, for all its mediocrity of style and structure, was highly successful, being translated into Latin and oriental languages. See B.P. Reardon (ed.) (c.1989) *Collected Ancient Greek Novels*, Berkeley, CA; London: University of California Press.

**Callistratus** 1. The producer of the three earliest of the plays of ARISTOPHANES (1).

2. (died 355 BC) An Athenian general and orator from Aphidna. He began his career by prosecuting the ambassadors who proposed peace with Sparta in 392. He was elected general in 378 and took the lead in creating the Second Athenian League: he organised its finances and drafted its constitution along lines that recognised the equality of its members, in contrast with the earlier Delian League of the fifth century. He opposed TIMOTHEUS (2) and in company with IPHICRATES prosecuted him unsuccessfully in 373. When Timotheus abandoned his naval command because of lack of funds and Iphicrates took over, he was among those who persuaded the Assembly to impose taxes on the rich to pursue the war against Sparta. He was a general in 372 when Athens took on Sparta and the League split, Thebes and JASON of Pherae going their own ways. Callistratus



persuaded the Assembly to make peace with Sparta, and a conference was held at Sparta in 371 in which Persia also took part: the result was the King's Peace. After the battle of Leuctra, Thebes posed the chief threat, and in 369 Iphicrates was sent with a force to assist Sparta. Thebes, however, was victorious and Sparta's power was destroyed. In 366 Callistratus was impeached by Leodamas for treason and only saved himself by his rhetorical powers. He had a temporary recovery of influence and negotiated an alliance with Arcadia, but in 361 he was again impeached for having permitted an occupation of Oropus by the Thebans, which they refused to give up. He escaped to Macedonia and was condemned to death in his absence. After assisting King PERDICCAS (1) II to put his finances in order, he rashly returned to Athens in 355 and was put to death, despite sitting as a suppliant at the altar of the twelve gods.

3. (C2 BC) An Alexandrian grammarian and a pupil of ARISTOPHANES (2) of Byzantium. Like his master, he edited HOMER and wrote a miscellany, which ATHENAEUS quotes. He was hostile to ARISTARCHUS (3) for disloyalty to the teachings of their common master. A few fragments of his commentaries survive.

**Cambyes** (reigned 530–522 BC) A king of Persia, the son of CYRUS (1) the Great. In 525 he conquered Egypt with the help of POLYCRATES (1) of Samos and Greek mercenaries. He also marched on a fruitless expedition against Ethiopia and failed in an attempt to take the Oasis of Siwa, losing his army in the desert. In 522 a rebel magus, named Gaumata, impersonated his brother Smerdis, whom Cambyes had murdered in 525, and Cambyes died in Syria while returning from Egypt to suppress the rebellion. According to HERODOTUS (3.29ff.), he married two of his sisters and killed one of them. He is depicted by Herodotus as a cruel and irrational tyrant who revealed

his murder of Smerdis to the Persians before dying of an accidental wound.

**Candaules** *see* Gyges.

**Carcinus** 1. (C5 BC) An Athenian tragic poet whom ARISTOPHANES (1) ridiculed in his *Peace* and *Wasps*. He may be the same person as the general mentioned by THUCYDIDES (2) in his *History*, 2. 23.

2. A grandson of CARCINUS (1) who was a tragic poet. He is said by the *Suda* to have written 160 plays and, according to an inscription, to have won eleven first prizes. ARISTOTLE makes several references to him and PLUTARCH praises his *Aerope*. He spent time at Syracuse at the court of the younger DIONYSIUS (2) II.

**Carneades** (214–129 BC) A philosopher from Cyrene who studied at the Academy in Athens under Hegesinus. He replaced his master as head of the Academy some time before 155, when the Athenians sent him on an embassy to Rome to protest against a fine imposed on Athens for trespassing on the territory of Oropus. His companions were the Stoic DIOGENES (3) of Babylon and the Peripatetic CRITOLAUS. In Rome he delivered two speeches on successive days: the first advocating the pursuit of justice and the second advocating unjust behaviour, which made a deep impression on the Romans. Cato the Elder had him expelled from the city. In 137 he resigned his post at the Academy and was succeeded by a namesake. Though he published nothing, his views long remained influential, and were handed down by his pupil, CLITOMACHUS.

He was regarded as the founder of the third or New Academy in place of the Middle Academy of ARCESILAUS. He took a yet more sceptical line than his predecessors, arguing that certainty is impossible and that we cannot distinguish between the true and the false in what our senses present to us. We have to weigh up the probability of truth or





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