

the Sun and Perseis, and the brother of Circe and Pasiphae, the wife of Minos. Aetes received him and gave him one of his daughters, Chalcioppe. Phrixus sacrificed the ram with the golden fleece to Zeus, the god of Escape, and gave its fleece to Aetes, who nailed it to an oak in a grove of Ares. By Chalcioppe Phrixus had sons named Argus, Melas, Phrontis, and Cytisorus.<sup>13</sup>

2 Athamas later also lost his children by Ino because of Hera's anger. For he went insane and shot Learchus with an arrow, while Ino threw herself and Melicertes into the sea [see also 3. 4. 3]. Exiled from Boeotia, he asked the oracle where he should live, and the god told him to live wherever he was offered hospitality by wild animals. After traveling through many lands, he came upon wolves devouring the remains of some sheep. When they saw him they ran away, leaving behind the parts on which they had been feeding. Athamas called the country he founded there Athamantia after himself. He married Themisto, the daughter of Hypseus, who bore to him Leucon, Erythrius, Schoeneus, and Ptous.

Sisyphus, the son of Aeolus, founded Ephyra, which is now called Corinth, and married Merope, the daughter of Atlas. They had a son, Glaucus, to whom Eurymede bore Bellerophon, the killer of the fire-breathing Chimera [see 2. 3. 2]. Sisyphus is punished in Hades by being made to push a stone with his hands and head. He tries to roll it over the top of a hill, but although he pushes against it, it rolls back down again. He is punished for this reason: When Zeus secretly carried off Aegina, the daughter of Asopus, Sisyphus is said to have revealed this to Asopus, who was looking for her.<sup>14</sup>

4 Deion, the king of Phocis, married Diomede, the daughter of Xuthus, and she bore him a daughter, Asterodia, and sons, Aenetus, Actor, Phylacus, and Cephalus, who married Procris, the daughter of Erechtheus. Dawn later fell in love with Cephalus and carried him off.<sup>15</sup>

5 Perieres got control over Messene and married Gorgophone, the daughter of Perseus, who bore sons named Aphareus, Leucippus, Tyn-dareus, and Icarius. | Many say that Perieres was not the son of Aeolus, but of Cynortas, the son of Amyclas. Therefore I shall tell the story of the descendants of Perieres in the treatment of Atlas' family [3. 10. 3]. |

6 Magnes married a river nymph who bore to him sons named Poly-dectes and Dictys. These settled Seriphus.

7 Salmoneus at first lived in Thessaly, but later went to Elis and there built a city. He was arrogant and wished to make himself the equal of Zeus and was punished for this lack of reverence. For he said that he himself was Zeus, removed the god's sacrifice and ordered men to sacrifice to him. Dragging bronze cauldrons behind his chariot with dried skins tied over the tops of them he claimed he made thunder,

and hurling burning torches in the air he said that he made lightning. Zeus struck him with a thunderbolt and utterly destroyed the city he had founded, with all its inhabitants.<sup>16</sup>

8 Tyro, the daughter of Salmoneus and Alcidece, was reared by Cretheus, the brother of Salmoneus, and fell in love with the Enipeus River. She continually visited its flowing stream and lamented there. Poseidon in the form of Enipeus made love with her. She gave birth secretly to two sons and exposed them. As the babies were lying out in the open, some horsemen passed by and a mare grazed one of them with her hoof, making a bruise on its face. One of the horsemen took up the children and reared them, calling the one with the bruise Pelias ["Livid'"] and the other Neleus. When they were grown they found their mother and killed their stepmother, Sidero, for they knew that she had mistreated their mother. They set out after her and caught her in the grove of Hera, where she had fled. Pelias slaughtered her at the altars themselves and made a general practice of dishonoring Hera. Later, the brothers quarrelled with each other and Neleus went in exile to Messene, founded Pylos and married Chloris, the daughter of Amphion.<sup>17</sup> | She bore him a daughter, Pero, and sons named Taurus, Asterius, Pylaon, Deimachus, Eurybius, Epilaus, Phrasius, Eurymenes, Evagoras, Alastor, Nestor, and Periclymenus. | Poseidon gave to Periclymenus the ability to change his shape. When Heracles sacked Pylos, Periclymenus changed himself into a lion, into a snake, and then into a bee, but died even so at Heracles' hands with the rest of Neleus' sons. Nestor alone was saved since he was reared among the Gerenians [see also 2. 7. 3.]. He married Anaxibia, the daughter of Cratueus. | By her he had daughters named Pisidice and Polycaste, and sons named Perseus, Straticus, Aretus, Echephron, Pisistratus, Antilochus, and Thrasymedes. |

10 Pelias settled in Thessaly and married Anaxibia, the daughter of Bias | or as some say, Phylomache, the daughter of Amphion |. By her he had a son, Acastus, and daughters named Pisidice, Pelopia, Hippothoe and Alcestis.

11 Cretheus founded Iolcus and married Tyro, the daughter of Salmoneus, who bore him sons named Aeson, Amythaon, and Pheres. Amythaon lived in Pylos and married Idomene, the daughter of Pheres, by whom he had sons named Bias and Melampus. Melampus lived in the country. In front of his house there grew a hollow oak which was a lair for snakes. Melampus' servants killed the snakes, but he gathered wood for a fire, burned them, and reared their young. When they were grown they came to him while he slept, one at each shoulder, and cleaned his ears with their tongues. He arose, frightened, but was able to understand the voices of birds flying overhead. Learning the future

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296–99. For a discussion of sacrifice of the king and its relation to the idea of the dying and reviving god, which Frazer saw as “the core of human existence and the linchpin of the universe” for primitive people, see John B. Vickery, *The Literary Impact of The Golden Bough* (Princeton, 1973), ch. 2, “The Controlling Ideas of *The Golden Bough*,” 38–67 (quotation from 58).

14 Homer *Odyssey* 11. 593–600 describes Sisyphus with sweat dripping from his limbs, head bent so low that dust seems to rise from it, heaving his weight against the stone, straining to budge it. When he manages to push it to the top of the hill, the stone’s weight somehow shifts and it rolls back down again. In Homer’s line rhythm and sound not only reinforce, they create sense, and even a Greekless reader can hear the stone rumbling back downhill and coming to a stop in: *αὔτις ἐπέϊτα πεδόunde kulindeto lâas anaîdês* (11. 598).

Only once did Sisyphus get any respite from his endless toil. When Orpheus came to the underworld to recover Eurydice all punishment and torture ceased while Orpheus sang, and Sisyphus sat upon his stone to listen to the poet’s song (Ovid *Met.* 10. 44, . . . *inque tuo sedisti, Sisyphæ, saxo*).

Apollodorus ignores the mythical tradition characterizing Sisyphus as a cunning “trickster” figure. Hyginus *Fabulae* 201, however, relates how Sisyphus outwitted Autolycus, the master thief, who, supposedly undetectable in theft, was stealing Sisyphus’ cattle. Sisyphus, however, branded the hooves of his own cattle and when he visited Autolycus he was able by means of the brands to pick out the animals stolen from his herd.

Hyginus also says that Sisyphus made Anticlia, Autolycus’ daughter, pregnant. She married Laertes and gave birth to Odysseus, but he was really Sisyphus’ child according to this variant, and inherited his cunning from him.

Sophocles *Ajax* 189 and Euripides *Iphigenia in Aulis* 524 refer to Odysseus as a son of Sisyphus, as does Aeschylus in a lost play (see W. B. Stanford, *The Ulysses Theme* [Ann Arbor, 1968], 103). Hyginus *Fabulae* 60 tells us that Sisyphus hated his brother, Salmoneus, and seduced his daughter, Tyro, to get revenge on him. The story is unfinished, but Hyginus says that Sisyphus is punished in Hades on account of his impiety.

The story of Sisyphus’ outwitting Death itself (so that no one died until Ares freed Death and bound Sisyphus over to him) was the theme of lost tragedies by Aeschylus, Sophocles and Euripides (Frazer, *Apollodorus* 1. 78–79).

For Albert Camus, Sisyphus’ endless punishment signifies the absurdity of life. Release from the continual struggle toward some height is

impossible. Happiness comes from awareness of one’s hopeless condition and of the value of continuing the struggle. See *The Myth of Sisyphus and Other Essays*, trans. Justin O’Brien (New York, 1967).

15 For additional elements in the myth of Cephalus and Procris, see also 2. 4. 7 and 3. 15. 1.

Ovid *Met.* 7. 661–865 tells the myth of Cephalus and Procris as a tragic tale of jealousy arising from the intense love between the young married pair. For comment, see Anderson, *Ovid*, 311–32. Ovid also tells the second part of the myth in his *Ars Amatoria* 3. 667–746.

16 Aeneas saw Salmoneus in the underworld (Virgil *Aeneid* 6. 585–94), although Virgil realizes that Salmoneus’ attempt to appear as Zeus by simulating the god’s thunder and lightning was a sign that he was mad (*demens*, 590). Salmoneus was the brother of Sisyphus (see n. 14 above).

17 Apollodorus seems to borrow from Homer *Odyssey* 11. 235–59 in relating the myth of Tyro and her passion for the Enipeus River, but he omits the scene of love-making between Tyro and Poseidon (in the form of Enipeus): God and girl lie down together at the mouth of the swirling river where Poseidon arches a huge purple wave over them for privacy. He removes her clothes and “entrances her with his spell.” When he finishes the act of love he takes her hand in his and gently says, “Enjoy, woman, our love, for in the coming year you will bear splendid sons: bed with a god and babies always follow. Rear them with care. And now go home, but quiet! do not tell anyone my name. For I, you see, am Poseidon, Shaker-of-Earth.”

The myth of Pelias and Neleus has many points of similarity with the legend of Romulus and Remus. As dramatized by Sophocles it was thought to be the source of the Roman story of the founding of Rome by Romulus and Remus. (See Frazer, *Apollodorus* 1. 82–83.) The details of the enmity between Tyro, the mother of Pelias and Neleus, and Sidero, their stepmother, seem otherwise unknown.

Homer *Odyssey* 11. 281–87 relates the marriage of Chloris and Neleus, naming their children as Nestor, Chromios, Periclymenus (sons), and Pero (daughter). Nestor appears in the *Iliad* as the garrulous old chieftain, living in the past, who is also a source of wisdom and often serves as a diplomat, soothing the quarrelsome Greek chieftains.

18 Helenus, a Trojan seer in Homer’s *Iliad* and Virgil’s *Aeneid*, and Cassandra, the prophetess who appears in Aeschylus’ *Agamemnon*, acquired the art of prophecy in the same way as Melampus. (See Frazer, *Apollodorus* 1. 86–87).

19 Homer *Odyssey* 11. 287–97 and 15. 225–38 give versions of the myth of Neleus, Pero, Bias, and Melampus which differ slightly from