

VÁCLAV BLAŽEK
(MASARYK UNIVERSITY)

ATALANTA AND INSTITUTION OF FOSTERAGE IN CONTEXT OF MYTHOLOGICAL TRADITIONS

*In the article the name of the heroine Atalanta is analyzed on the basis of chosen fragments of texts of the Greek and Roman mythographs, summarized in Appendix. (Pseudo-) Apollodorus and Aelianus agree in information that it was a she-bear who became a foster-mother of Atalanta, when she was left in mountains by her father Iasos (or Iasion), because he wished a son. Other authors inform us about a father called Schoineus, but nobody ascribe him the leaving of his daughter. This paradox may be explained, if Iasos or Iasion was a foster-father. With regard to the she-bear, Atalanta's foster-mother, the institution of fosterage played an important role in Atalanta's curriculum. In this perspective it is legitimate to etymologize her name on the basis of the Indo-European root *H₂el- > *al- "to nourish; grow", in the case of the name Atalanta intensified by the prefix *at(i)-, which was applied to the same root not only in Greek (ἀτάλλω "I skip in childish glee, gambol; bring up a child, rear, foster"), but also in the Germanic languages (*aþala- "noble descendant"), Tocharian A (ātäl "man"), and probably also in Hieroglyphic Luvian (atala- "brother").*

Keywords: Greek, mythology, theonym, etymology, word formation, fosterage

1. Existing etymologies.

1.1. The name of the heroine Ἀταλάντη is usually interpreted as "the [woman] equal [to men]", cf. ἀτάλαντος "having the same weight, equal" FRISK (1973: I, 175–76).

1.2. The semantic interpretation of her name as "intollerant" is still less probable CARNOY (1957: 28) "celle qui ne supporte pas".

1.3. More promising seems a solution of HOFFMANN (1906: 157, n. 60) proposing a compound of ἀτάλός "tender, delicate (of maidens etc.) & *ἄντη "face", reconstructed on the basis of adverbs ἄντα "face to face, over against", ἄντην "against, over against". He identified the same component in the second members of such the compound names as Εὐ-άντα, Ἀρί-αντος, Θέ-αντος.

2. Hypothesis.

According to the one (Arcadian?) version of the myth she was a daughter of Minyos' daughter Klymene and Schoineus (Hesiodos: *Catalogue of Women*; Diodoros Siculus: *Bibliotheca Historica*; Ovidius: *Metamorphoses: Atalanta*; Pausanias: *Graeciae Descriptio*; Hyginus: *Fabulae: Atalanta*). According to another version her father was Iasios (Theognis: *Elegies*; Kallimachos: *Hymn to Artemis*) or Iasos (Apollodoros: *Library*) or Iasius (Hyginus: *Fabulae: Auge*) or Iasion (Aelianus: *Varia Historia*). The stories on Atalanta are summarized and analyzed by ESCHER-BÜRKLI (1896: c. 1891), keeping two different heroins. Two traditions differentiating two fathers are compatible, if one of fathers was in reality a foster-father. This role could be, perhaps in agreement with local rules, ascribed to the man called Iasios (also Iasos or Iasion) which was determined as her foster-father. However, Iasios wished to have a boy and therefore he left the girl in the Parthenion Mountains. A she-bear, who found and suckled her, became her new foster-mother. Later Atalanta found her new home among herdsmen where she presented herself as a top-hunter and runner. It is not important, if the motiv of the fosterage occurs once (she-bear) or twice (foster-father & she-bear). Both internal Greek etymology and external Indo-European cognates confirm that her name may indicate her role of a fostered child.

3. Internal etymology.

In Greek there is a relatively rich set of forms supporting the 'foster'-etymology (details see MOUSSY 1972):

Greek ἀτάλλω "I skip in childish glee, gambol; bring up a child, rear, foster", redupl. ἀτιτάλλω "I rear, tend" (about other than own child, cf. *Il.* XXIV, 60; *Od.* XVIII, 323; Hesiodos *Th.* 480), ἀτιτάλτας "foster-father" (Gortyn); also ἀταλός "tender, delicate (of youthful persons, as of maidens)"; specifically Euripides, *El.* 699: ἀταλαῖς ὑπὸ μητέρος on suckling her lamb.

4. External cognates.

4.1. Germanic **apala-* > Old High German *adal* ntr. "origo, indoles, nobilitas, generositas", German *Adel*, Old Saxon ntr. *aðal(i)* "Geschlecht, Gesamtheit der Edeln", Old English *æþelo* f., in pl. ntr., "nobility, preeminence, origin, family, race, nature, talents, genius", Old Icelandic *aðal* ntr. "nature, disposition, inborn native quality; offspring"; adj. **apalja-* > Old High German *edili* "of noble descent", Old Saxon *eðili* id., Old English *æþele* "noble, eminent, not only in blood or by descent, but in mind, excellent, famous, singular"; besides the *vřddhi-*formation **ōþala-* > Old

High German *uodal*, *uodil* “patria, praedium avitum”, Old Saxon *ōðil* id., Old English *ōþel*, *ēðel*, *æðel* “inheritance, one’s own residence or property, country, land, dwelling, home”, Old Icelandic *óðal* “inborn quality, nature; property, patrimony, one’s native land”, also Gothic *haimopli* “inheritance”, Old Frisian *ēdila* “great-grandfather”, SZEMERÉNYI (1952: 42–43), POKORNY (1959: 71), DELAMARRE (1984: 37).

4.2. Hieroglyphic Luwian *atala-* “brother”. In Hieroglyphic Luwian the logogram FRATER, plus the syllable complement *-la-*, were usually used for the kinship term “brother”. The same word probably occurs in (INFANS. *NI*)*á-ta₃-la-za* (dat. pl. *atalanza*) in the text Karkamiš A15b, §§15–17:

POST+*ra/i-zi-pa-wa/i-tú* FRATER-*la-zi-i* MAGNUS+*ra/i-nu-ha wa/i-ta* (“INFANS.*NI*”) *á-ta₃-la-za a-ta sa-sa-ha* (“CUBITUM”) *ka-ra/i-pá?+ra/i-ta-hi-s’a-pa-wa/i-ma-za-ta á-mi-ia-za* DOMINUS-*na-ni-ia-za* *’á-sa-ti-ru-wa/i-sá* INFANS-*ni-ia-za* ARHA (“LONGUS”) *ia+ra/i-i-ha wa/i-mu* DEUS-*ni-zi-* ..

“and I brought up his younger brothers,
I, ANTA SASA-ed, to the brothers(?), and to them,
to my lord Astiruwas’s children, I extended protection.”¹

The formulation about the protection of children and *atala-* indicates that in the text the relation of fosterage could be described.

4.3. Tocharian A *ātäl* “man, male”, CARLING (2009: 34).

5. Arguments for the new etymology.

A common denominator of the compared words seems to be “fosterage”, the institution characteristic of the early Indo-European aristocratic society. The most usual model looked as follows: some children left their aristocratic families to become members of other, unrelated families, e.g. in the medieval Ireland, in Munster the clans Darghthine and Dairenne exchanged their children, HUBERT (1932: 243). In medieval Scandinavia the term *fóstr* “nourishment, education” was used for this kind of care, cf. also Old English *fōstor* id., Old Saxon, Middle High German *fōster* “fodder”. The traces of the same institution may be identified in the texts of Homer (*Il.* XXIV; *Od.* XVIII, 323) and Hesiod (*Th.* 480). Two alternative etymologies should be discussed. BENVENISTE (1973, 368–70) mentions the use

¹ HAWKINS (2000: 131–32, 626); OSHIRO (1990: 90).

of the word *aite* “foster-father” in Ireland, corresponding with Greek ἄττα used by Telemachos to address Eumaios who was for 20 years his actual foster-father. Benveniste derives this etymon from the *Lallwort* **atta* “father” + suffix **-lo-*. SZEMERÉNYI (1952: 46) rejects this idea with the argument that for *Lallwörter* the *vřddhi* of the type Germanic **ōþala-* does not operate, and prefers the derivation from the verbal root **al-* = **H₂el-* “to grow; nourish”, best attested in Latin *alō* : *alere* “to nourish, suckle”, *alimentum* “food”, *alumnus* “nursling”, *almus* “fostering”, *prōles* “offspring, race” (**pro-alēs*), *indolēs* “nature, inborn quality” (**endo-alēs*), *adultus* “full-grown, adult” (DE VAAN 2008: 35); Old Irish *alim* “I rear, foster”, *altram* “act of nurturing / fostering; fosterage”, *altru* “fosterer”, Welsh *alu* “to bring forth”, Cornish *els* “stepson”; Gothic, Old English *alan* “to grow”, Old Icelandic *ala* “to nourish”, Gothic *aland* “growing up” (POKORNY 1959: 26–27); Tocharian B *āl* “adult”? (ADAMS 1999: 53–54). The initial **at-* may be identified with the prefix **ati* & **ato-*, used also in such kinship terms as Latin *at-avus*, *at-nepos* (POKORNY 1959: 70–71). The lengthened grade in the prefix is well-known in Germanic, cf. Old English *āfen*, Old Saxon *āband*, Old High German *āband* “evening”, derivable from **ēp-onto-*, where **ēp-* reflects the lengthened grade of the prefix **ep(i)-* (POKORNY 1959: 324).

6. Word formation.

6.1. In the Indo-European languages the suffix **-nt-* forms the active participles, with the exception of the Anatolian languages, where the *-nt-* participles are passive when formed from transitive verbs (Fortson 2005, 97). This phenomenon need not be limited to Anatolian, cf. Gothic *aland* “ἐντρέφόμενος, nourished” < **alontó-* (LEHMANN 1986: 25), formally the active participle, but with the meaning formed from the middle voice (KÜMMEL: LIV 262). The name of the mythic heroine can be archaic enough to assume an archaism of this type. It remains to explain, why the form **atalantā* and not **atalontā* is attested. Perhaps this change was caused by levelling between the full and zero-grades of the type φέροντα vs. *φέρατο, cf. ἐκοντί adv. “willingly” vs. Cyrenaic ἐκασσα, Cretan γεκαθά ἔκοῦσα “willing” f. < proto-Greek **wekntja* (SCHWYZER 1939: 525, FRISK 1973 I, 479). It cannot be excluded that this proper name was influenced by the theonym Ἄτλας, -αντος or the adj. ἀτάλαντος “having the same weight, equal” in perspective of *Volksetymologie*.

6.2. The possibility of contamination in perspective of *Volksetymologie* proposed in §6.1. is only speculative. Perhaps more satisfactory seems the

solution formulated already by HOFFMANN (1906: 157; see §1.3.), namely a compound with the second component **ἄντη* “face”, metaphorically may be also “person” (cf. Russian *лицо* 1. “face”; 2. “person”). In this case the compound Ἀταλάντη would mean “fostered person”.

7. Appendix: Fragments of Greek and Latin texts with the Atalanta’s story

Hesiodos: Γυναικῶν Κατάλογος *Catalogue of Women* (c. 700 BCE)

Fragment 14: Atalanta (*Petrie Papyri*, ed. Mahaffy, Pl. III. 3):

ἀγακλειτοῖο ἄνακτος ... ποδώκης δι’ Ἀταλάντη Σχοινῆος θυγάτηρ, Χαρίτων ἀμαρύγματ’ ἔχουσα, ὠραίη περ ἐοῦσ’ ἀπαιναίνετο φῦλον ὁμοῖον ἀνδρῶν βουλομένη φεύγειν γάμον ἀλφηστᾶων. ... ἦ μὲν ῥα ποδώκης δι’ Ἀταλάντη ἴετ’ ἀναινομένη δῶρα χρυσῆς Ἀφροδίτης ...

„ ... of the glorious lord ... fair Atalanta, swift of foot, the **daughter of Schoeneus**, who had the beaming eyes of the Graces, though she was ripe for wedlock rejected the company of her equals and sought to avoid marriage with men who eat bread. ... for she, even fair, swift-footed Atalanta, ran scorning the gifts of golden Aphrodite...“²

Theognis of Megara: Ἐλεγείων *Elegies* (6th century BCE)

ὦ παῖ, μή μ’ ἀδίκει — ἔτι σοι καταθύμιος εἶναι
 βούλομ’ — ἐπιπροσύνη τοῦτο συνεῖς ἀγαθῆ:
 οὐ γάρ τοί με δόλω παρελεύσεια οὐδ’ ἀπατήσεις;¹²⁸⁵
 νικήσας γὰρ ἔχεις τὸ πλεόν ἐξοπίσω,
 ἀλλὰ σ’ ἐγὼ τρώσω φεύγοντά με, ὥς ποτέ φασιν
 Ἰασίου κούρην ἦθεον Ἴππομένην,
 ὠραίην περ ἐοῦσαν, ἀναινομένην γάμον ἀνδρῶν
 φεύγειν: ζωσαμένη δ’ ἔργ’ ἀτέλεστα τέλει,¹²⁹⁰
 πατρὸς νοσφισθεῖσα δόμων, ξανθὴ Ἀταλάντη:
 ὄχρετο δ’ ὑψηλὰς ἐς κορυφὰς ὀρέων,
 φεύγουσ’ ἱμερόεντα γάμον χρυσῆς Ἀφροδίτης
 δῶρα: τέλος δ’ ἔγνω καὶ μάλ’ ἀναινομένη.

“Wrong me not, lad (still would I fain be to thy liking), but understand this with good shrewdness; [thy wiles] shall not circumvent me nor deceive me; thou hast won, and thine is the advantage hereafter, but yet will I wound thee as thou fliest me, even as they tell that the daughter of **Iasius** once fled [the young Hippomenes],

² Hesiod: *Homeric hymns, Epic cycle, Homerica*, with an English translation by Hugh G. Evelyn-White. London: Heinemann – New York: MacMillan 1914.

refusing wedlock for all she was ripe to wed; ay, girded herself up and accomplished the unaccomplishable, forsaking her father's house, the fair-haired **Atalanta**, and was away to the high tops of the hills, flying from delightful wedlock, gift of golden Aphrodite; yet for all her refusing, she came to know the end.”³

Euripides: Φοίνισσαι *Phoenissae* (c. 410 BCE)

Ἀντιγόνη

¹⁴⁵τίς δ' οὔτος ἀμφὶ μνηῖμα τὸ Ζήθου περᾶ
καταβόστρυχος, ὄμμασι γοργὸς
εἰσιδεῖν νεανίας,
λοχαγός, ὡς ὄχλος νιν ὑστέρω ποδὶ
πάνοπλος ἀμφέπει;

Παιδαγωγός

¹⁵⁰ ὄδ' ἔστι Παρθενοπαῖος, Ἀταλάντης γόνος.

Ἀντιγόνη

ἀλλά νιν ἄ κατ' ὄρη μετὰ ματέρος
Ἄρτεμις ἰεμένα τόξοις δαμάσασ' ὀλέσειεν,
ὄς ἐπ' ἐμὴν πόλιν ἔβα πέρσων.

Παιδαγωγός

¹⁵⁵ εἴη τάδ', ὦ παῖ. σὺν δίκη δ' ἤκουσι γῆν:
ὄ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί.

Ἀντιγόνη

ποῦ δ' ὄς ἐμοὶ μιᾶς ἐγένετ' ἐκ ματρὸς
πολυπόνῳ μοίρᾳ;
ὦ φίλτατ', εἰπέ, ποῦ ἔστι Πολυνείκης, γέρον.

Παιδαγωγός

¹⁶⁰ ἐκεῖνος ἐπὶ τὰ παρθένων τάφου πέλας
Νιόβης Ἀδράστῳ πλησίον παραστατεῖ.
ὄρᾳ;

Antigone

¹⁴⁵ “Who is that youth passing by the tomb of Zethus, with long flowing hair, fierce to see? Is he a captain? For an armed crowd follows at his heels.”

³ Elegy and Iambus, with an English Translation by J. M. Edmonds. Cambridge, MA: Harvard University Press – London: Heinemann 1931.

Old servant

¹⁵⁰ “That is **Parthenopaeus, Atalanta’s son.**”

Antigone

“May Artemis, who rushes over the hills with his mother, lay him low with an arrow, for coming against my city to sack it!”

Old servant

“May it be so, my child; but they have come here with justice, ¹⁵⁵and my fear is that the gods will take the rightful view.”

Antigone

“Where is the one who was born of the same mother as I was, by a painful destiny? Oh! tell me, old friend, where Polyneices is.”

Old servant

“He is standing by Adrastus, ¹⁶⁰ near the tomb of Niobe’s seven unwed daughters. Do you see him?”⁴

Kallimachos: εἰς Ἄρτεμιν *Hymn to Artemis* (3rd century BCE)

ἦ δ' ὅτε μὲν λασίησιν ὑπὸ δρυσὶ κρύπτετο νύμφη,
 ἄλλοτε δ' εἰαμενησιν: ὁ δ' ἔννεα μῆνας ἐφοῖτα
 παῖπαλά τε κρημνούς τε καὶ οὐκ ἀνέπαυσε διωκτὺν,¹⁹⁵
 μέσφ' ὅτε μαρπτομένη καὶ δὴ σχεδὸν ἦλατο πόντον
 πρηόνος ἐξ ὑπάτιο καὶ ἔνθορον εἰς ἀλιήων
 δίκτυα, τὰ σφ' ἐσάωσαν: ὄθεν μετέπειτα Κύδωνες
 νύμφην μὲν Δίκτυναν, ὄρος δ' ὄθεν ἦλατο νύμφη
 Δικταῖον καλέουσιν, ἀνεστήσαντο δὲ βωμούς²⁰⁰
 ἱερά τε ρέζουσι: τὸ δὲ στέφος ἡματι κείνω
 ἦ πίτυς ἦ σχῖνος, μύρτοιο δὲ χεῖρες ἄθικτοι:
 δὴ τότε γὰρ πέπλοισιν ἐνέσχετο μύρσινος ὄζος
 τῆς κούρης, ὄτ' ἔφευγεν: ὄθεν μέγα χῶσατο μύρτω.
 Οὐπι ἄνασσ' εὐῶπι φαεσφόρε, καὶ δὲ σὲ κείνγς²⁰⁵
 Κρηταέες καλέουσιν ἐπωνυμίην ἀπὸ νύμφης.
 καὶ μὴν Κυρήνην ἐταρίσσαο, τῆ ποτ' ἔδωκας
 αὐτῆ θηρητῆρε δύω κύνε, τοῖς ἐνὶ κούρη
 Ὑψηὶς παρὰ τύμβον Ἰώλκιον ἔμμορ' ἀέθλου.
 καὶ Κεφάλου ξανθὴν ἄλοχον Δηιονίδαο,²¹⁰
 πότνια, σὴν ὁμόθηρον ἐθήκαο: καὶ δὲ σὲ φασὶ

⁴ Euripidis: *Fabulae*, ed. Gilbert Murray, vol. 3. Oxford: Clarendon Press 1913. Euripides: *The Complete Greek Drama*, ed. by Whitney J. Oates & Eugene O'Neill, Jr. 2: *The Phoenissae*, translated by E. P. Coleridge. New York: Random House 1938.

καλὴν Ἀντίκλειαν ἴσον φαέεσσι φιλήσαι
αἰ πρῶται θοὰ τόξα καὶ ἄμφ' ὤμοισι φαρέτρας
ιοδόκους ἐφόρησαν: ἀσίλλωτοι δέ φιν ὦμοι
δεξιτεροὶ καὶ γυμνὸς αἰεὶ παρεφαίνετο μαζός.²¹⁵
ἦνησας δ' ἔτι πάγχυ ποδορρώρην **Ἀταλάντην**,
κούρην Ἰασίοιο συοκτόνον Ἀρκασίδαο,
καὶ ἐκυνηλασίην τε καὶ εὐστοχίην ἐδίδαξας.
οὐ μιν ἐπὶ κλητοὶ Καλυδωνίου ἀγρευτῆρες
μέμφονται κάπριοι: τὰ γὰρ σημίηα νίκης²²⁰
Ἀρκαδίην εἰσηλθεν, ἔχει δ' ἔτι θηρὸς ὀδόντας:
οὐδὲ μὲν Ὑλαῖόν τε καὶ ἄφρονα Ῥοῖκον ἔολπα
οὐδὲ περ ἐχθαίροντας ἐν Ἰαίδι μωμήσασθαι
τοξότιν: οὐ γάρ σφιν λαγόνες συνεπιμεύονται,
τάων Μαιναλίη νᾶεν φόνω ἀκρώρεια.²²⁵

“And the nymph would hide herself now under the shaggy oaks and anon in the low meadows. And for nine months he roamed over crag and cliff and made not an end of pursuing, until, all but caught, she leapt into the sea from the top of a cliff and fell into the nets of fishermen which saved her. Whence in after days the Cydonians call the nymph the Lady of the Nets (Dictyna) and the hill whence the nymph leaped they call the hill of Nets (Dictaeton), and there they set up altars and do sacrifice. And the garland on that day is pine or mastich, but the hands touch not the myrtle. For when she was in flight, a myrtle branch became entangled in the maiden’s robes; wherefore she was greatly angered against the myrtle. Upis, O Queen, fair-faced Bringer of Light, thee too the Cretans name after that nymph. Yea and Cyrene thou madest thy comrade, to whom on a time thyself didst give two hunting dogs, with whom the maiden daughter of Hypseus beside the Iolcian tomb won the prize. And the fair-haired wife of Cephalus, son of Deioneus, O Lady, thou madest thy fellow in the chase; and fair Anticleia, they say, thou dist love even as thine own eyes. These were the first who wore the gallant bow and arrow-holding quivers on their shoulders; their right shoulders bore the quiver strap, and always the right breast showed bare. Further thou dist greatly commend swift-footed **Atalanta**, the slayer of boars, **daughter of Arcadian Iasius**, and taught her hunting with dogs and good archery. They that were called to hunt the boar of Calydon find no fault with her; for the tokens of victory came into Arcadia which still holds the tusks of the beast. Nor do I deem that Hylaeus and foolish Rhoecus, for all their hate, in Hades slight her archery. For the loins, with whose blood the height of Maenalus flowed, will not abet the falsehood.”⁵

⁵ Callimachus: *Hymns and Epigrams. Lycophron. Aratus*, translated by Mair, A. W. & G. R. London: Heinemann 1921 (Loeb Classical Library Volume 129).

Diodoros Siculus: Βιβλιοθήκη ιστορική *Historical Library* (1st century BCE)

[4.34.1–7]

Ἡρακλῆς δὲ μετὰ τὴν ἐν Φενεῶ κατοίκησιν ἔτει πέμπτῳ, δυσφορῶν ἐπὶ τῷ τετελευτηκέναι Οἰωνὸν τὸν Λικυμνίου καὶ Ἴφικλον τὸν ἀδελφόν, ἀπῆλθεν ἐκουσίως ἐξ Ἀρκαδίας καὶ πάσης Πελοποννήσου. συναπελθόντων δ' αὐτῷ πολλῶν ἐκ τῆς Ἀρκαδίας, ἀπῆλθε τῆς Αἰτωλίας εἰς Καλυδῶνα κάκει κατῴκησεν. οὐκ ὄντων δ' αὐτῷ παιδῶν γνησίων οὐδὲ γαμητῆς γυναικός, ἔγημε Διηάνειραν τὴν Οἰνέως, τετελευτηκότος ἤδη Μελεάγρου. οὐκ ἀνοίκειον δ' εἶναι νομίζομεν βραχὺ παρεκβάντας ἡμᾶς ἀπαγγεῖλαι τὴν περὶ τὸν Μελεάγρον περιπέτειαν. Οἰνεὺς γάρ, γενομένης εὐκαρπίας αὐτῷ τοῦ σίτου, τοῖς μὲν ἄλλοις θεοῖς ἐτέλεσε θυσίας, μόνης δὲ τῆς Ἀρτέμιδος ὠλιγόρησεν: διὲν αἰτίαν ἢ θεὸς αὐτῷ μηνίσασα τὸν διαβεβοημένον Καλυδώνιον ἕν ἀνήκεν, ὑπερφυῖ τὸ μέγεθος. οὗτος δὲ τὴν σύνεγγυς χώραν καταφθεῖρων τὰς κτήσεις ἐλυμαίνετο: διόπερ Μελεάγρος ὁ Οἰνέως, τὴν μὲν ἡλικίαν μάλιστα ἀκμάζων, ῥώμη δὲ καὶ ἀνδρεία διαφέρων, παρέλαβε πολλοὺς τῶν ἀρίστων ἐπὶ τὴν τούτου κυνηγίαν. πρώτου δὲ Μελεάγρου τὸ θηρίον ἀκοντίσαντος, ὁμολογούμενον αὐτῷ τὸ πρωτεῖον συνεχωρήθη: τοῦτο δ' ἦν ἡ δορὰ τοῦ ζῶου. μετεχούσης δὲ τῆς κυνηγίας **Ἀταλάντης τῆς Σχοινέως**, ἐρασθεὶς αὐτῆς ὁ Μελεάγρος παρεχώρησε τῆς δορᾶς καὶ τοῦ κατὰ τὴν ἀριστείαν ἐπαίνου. ἐπὶ δὲ τοῖςπραχθεῖσιν οἱ Θεστίου παῖδες συγκυνηγοῦντες ἠγανάκτησαν, ὅτι ξένην γυναῖκα προετίμησεν αὐτῶν, παραπέμψας τὴν οικειότητα. διόπερ ἀκυροῦντες τοῦ Μελεάγρου τὴν δωρεὰν ἐνήδρευσαν **Ἀταλάντη**, καὶ κατὰ τὴν εἰς Ἀρκαδίαν ἐπάνοδον ἐπιθέμενοι τὴν δορὰν ἀφείλοντο. Μελεάγρος δὲ διὰ τὸν πρὸς τὴν **Ἀταλάντην** ἔρωτα καὶ διὰ τὴν ἀτιμίαν παροξυνθεὶς, ἐβοήθησε τῇ **Ἀταλάντη**. καὶ τὸ μὲν πρῶτον παρεκάλει τοὺς ἠρπακτάς ἀποδοῦναι τῇ γυναικὶ τὸ δοθὲν ἀριστεῖον: ὡς δ' οὐ προσεῖχον, ἀπέκτεινεν αὐτούς, ὄντας τῆς Ἀλθαίας ἀδελφούς. διόπερ ἢ μὲν Ἀλθαία γενομένη περιαλλαγῆς ἐπὶ τῇ τῶν ὁμαίων ἀναιρέσει ἀράς ἔθετο, καθ' ἧς ἠξίωσεν ἀποθανεῖν Μελεάγρον: καὶ τοὺς ἀθανάτους ὑπακούσαντας ἐπενεγκεῖν αὐτῷ τὴν τοῦ βίου καταστροφὴν. ἔνιοι δὲ μυθολογοῦσιν ὅτι κατὰ τὴν Μελεάγρου γένεσιν τῇ Ἀλθαίᾳ τὰς Μοῖρας καθ' ὕπνον ἐπιστάσας εἶπεν ὅτι τότε τελευτήσει Μελεάγρος ὁ υἱὸς αὐτῆς, ὅταν ὁ δαλὸς κατακαυθῆ. διόπερ τεκοῦσαν, καὶ νομίσασαν ἐν τῇ τοῦ δαλοῦ φυλακῇ τὴν σωτηρίαν τοῦ τέκνου κεῖσθαι, τὸν δαλὸν ἐπιμελῶς τηρεῖν. ὕστερον δ' ἐπὶ τῷ φόνῳ τῶν ἀδελφῶν παροξυνθεῖσαν κατακαῦσαι τὸν δαλὸν καὶ τῷ Μελεάγρῳ τῆς τελευτῆς αἰτίαν καταστήναι: αἰεὶ δὲ μᾶλλον ἐπὶ τοῖς πεπραγμένοις λυπουμένην τὸ τέλος ἀγχόνῃ τὸν βίον καταστρέψαι.

“In the fifth year after Heracles had changed his residence to Pheneus, being grieved over the death of Oeonus, the son of Licymnius, and of Iphiclus his brother, he removed of his free will from Arcadia and all Peloponnesus. There withdrew with him a great many people of Arcadia and he went to Calydon in Aetolia and made his home there. And since he had neither legitimate children nor a lawful wife, he married Deianeira, the daughter of Oeneus, Meleager being now dead. In this con-

nection it would not, in our opinion, be inappropriate for us to digress briefly and to speak of the reversal of fortune which befel Meleager.

The facts are these: Once when Oeneus had an excellent crop of grain, he offered sacrifices to the other gods, but neglected Artemis alone; and angered at him for this the goddess sent forth against him the famous Calydonian boar, a creature of enormous size. This animal harried the neighbouring land and damaged the farms; whereupon Meleager, the son of Oeneus, being then in the bloom of youth and excelling in strength and in courage, took along with himself many of the bravest men and set out to hunt the beast. Meleager was the first to plunge his javelin into it and by general agreement was accorded the reward of valour, which consisted of the skin of the animal. But **Atalantê, the daughter of Schoeneus**, participated in the hunt, and since Meleager was enamoured of her, he relinquished in her favour the skin and the praise for the greatest bravery. The sons of Thestius, however, who had also joined in the hunt, were angered at what he had done, since he had honoured a stranger woman above them and set kinship aside. Consequently, setting at naught the award which Meleager had made, they lay in wait for **Atalantê**, and falling upon her as she returned to Arcadia took from her the skin. Meleager, however, was deeply incensed both because of the love which he bore **Atalantê** and because of the dishonour shown her, and espoused the cause of **Atalantê**. And first of all he urged the robbers to return to the woman the meed of valour which he had given her; and when they paid no heed to him he slew them, although they were brothers of Althaea. Consequently Althaea, overcome with anguish at the slaying of the men of her own blood, uttered a curse in which she demanded the death of Meleager; and the immortals, so the account runs, gave heed to her and made an end of his life.”

[4.65.4]

κρίναντος δ' αὐτοῦ πρῶτον καταγαγεῖν τὸν Πολυνεΐκην, ἄγγελον εἰς τὰς Θήβας ἀποστεῖλαι Τυδέα πρὸς Ἐτεοκλέα περὶ τῆς καθόδου. ἐνταῦθ' αὖ φασὶ τὸν μὲν Τυδέα ἐνεδρευθέντα κατὰ τὴν ὁδὸν ὑπὸ Ἐτεοκλέους πεντήκοντα ἀνδράσιν ἅπαντας ἀνελεῖν καὶ παραδόξως εἰς τὸ Ἄργος διασωθῆναι, τὸν δ' Ἄδραστον πυθόμενον τὰ συμβάντα παρασκευάσασθαι τὰ πρὸς τὴν στρατείαν, πείσαντα μετασχεῖν τοῦ πολέμου Καπανέα τε καὶ Ἴππομέδοντα καὶ **ΠαρθENOΠΑῖON τὸν Ἀταλάντης τῆς Σχοινέως**.

„And having decided to restore Polyneices first, he sent Tydeus as an envoy to Eteocles in Thebes to negotiate the return. But while Tydeus was on his way thither, we are told, he was set upon from ambush by fifty men sent by Eteocles, but he slew every man of them and got through safe to Argos, to the astonishment of all, whereupon Adrastus, when he learned what had taken place, made preparations for the consequent campaign against Eteocles, having persuaded Capaneus and Hippomedon and **Parthenopaeus, the son of Atalantê, the daughter of Schoeneus**, to be his allies in the war.“

[65.6–9]

καθ' ὃν δὴ χρόνον Ἀμφιαράου πρὸς Ἄδραστον στασιάζοντος περὶ τῆς βασιλείας, ὁμολογίας θέσθαι πρὸς ἀλλήλους, καθ' ἧς ἐπέτρεπον κρίναι περὶ τῶν ἀμφισβητουμένων Ἐριφύλην, γυναῖκα μὲν οὖσαν Ἀμφιαράου, ἀδελφὴν δ' Ἀδράστου. τῆς δὲ τὸ νίκημα περιθείσης Ἀδράστῳ καὶ περὶ τῆς ἐπὶ Θήβας στρατείας ἀποφνημαμένης δεῖν στρατεύειν, ὁ μὲν Ἀμφιάραιος δόξας ὑπὸ τῆς γυναικὸς προδεδόσθαι συστρατεύσειν μὲν ὁμολόγησεν, ἐντολὰς δὲ ἔδωκεν Ἀλκμαίῳνι τῷ υἱῷ μετὰ τὴν ἑαυτοῦ τελευτὴν ἀνελεῖν τὴν Ἐριφύλην. οὗτος μὲν οὖν ὕστερον κατὰ τὰς τοῦ πατρὸς ἐντολὰς ἀνεῖλε τὴν μητέρα, καὶ διὰ τὴν συνείδησιν τοῦ μύσου εἰς μανίαν περιέστη· οἱ δὲ περὶ τὸν Ἄδραστον καὶ Πολυνείκην καὶ Τυδέα προσλαβόμενοι τέτταρας ἡγεμόνας, Ἀμφιάραιόν τε καὶ Καπανέα καὶ Ἴππομέδοντα, ἔτι δὲ **Παρθενοπαῖον τὸν Ἀταλάντης τῆς Σχοινέως**, ἐστράτευσαν ἐπὶ τὰς Θήβας, ἔχοντες δύναμιν ἀξιόλογον. μετὰ δὲ ταῦτα Ἐτεοκλῆς μὲν καὶ Πολυνείκης ἀλλήλους ἀνεῖλον, Καπανεύς δὲ βιαζόμενος καὶ διὰ κλίμακος ἀναβαίνων ἐπὶ τὸ τεῖχος ἐτελεύτησεν, Ἀμφιάραιος δὲ χανούσης τῆς γῆς ἐμπεσὼν εἰς τὸ χάσμα μετὰ τοῦ ἄρματος ἄφαντος ἐγένετο. ὁμοίως δὲ καὶ τῶν ἄλλων ἡγεμόνων ἀπολομένον πλὴν Ἀδράστου, καὶ πολλῶν στρατιωτῶν πεσόντων, οἱ μὲν Θηβαῖοι τὴν ἀναίρεσιν τῶν νεκρῶν οὐ συνεχώρησαν, ὁ δ' Ἄδραστος καταλιπὼν ἀτάφους τοὺς τετελευτηκότας ἐπανῆλθεν εἰς Ἄργος. ἀτάφων δὲ μενόντων τῶν ὑπὸ τὴν Καδμείαν πεπτωκότων σωμάτων, καὶ μηδενὸς τολμῶντος θάπτειν, Ἀθηναῖοι διαφέροντες τῶν ἄλλων χρηστότητι πάντας τοὺς ὑπὸ τὴν Καδμείαν πεπτωκότας ἔθαψαν.

“At the time in question Amphiaräus, we are told, was at variance with Adrastus, striving for the kingship, and the two came to an agreement among themselves whereby they committed the decision of the matter at issue between them to Eriphylê, the wife of Amphiaräus and sister of Adrastus. When Eriphylê awarded the victory to Adrastus and, with regard to the campaign against Thebes, gave it as her opinion that it should be undertaken, Amphiaräus, believing that his wife had betrayed him, did agree to take part in the campaign, but left orders with his son Alcmaeon that after his death he should slay Eriphylê. Alcmaeon, therefore, at a later time slew his mother according to his father’s injunction, and because he was conscious of the pollution he had incurred he was driven to madness. But Adrastus and Polyneices and Tydeus, adding to their number four leaders, Amphiaräus, Capaneus, Hippomedon, and **Parthenopaeus, the son of Atalantê the daughter of Schoeneus**, set out against Thebes, accompanied by a notable army. After this Eteocles and Polyneices slew each other, Capaneus died while impetuously ascending the wall by a scaling-ladder, and as for Amphiaräus, the earth opened and he together with his chariot fell into the opening and disappeared from sight. When the rest of the leaders, with the exception of Adrastus, had likewise perished and many soldiers had fallen, the Thebans refused to allow the removal of the dead and so Adrastus left them unburied and returned to Argos. So the bodies of those who had fallen at the foot of the Cadmeia remained unburied and no one had the courage

to inter them, but the Athenians, who excelled all others in uprightness, honoured with funeral rites all, who had fallen at the foot of the Cadmeia.”⁶

Ovidius: Metamorphoses (8 CE)
VIII, 260–364: Aper Calydonius, Meleager

²⁶⁰*Iamque fatigatum tellus Aetnaea tenebat
 Daedalon, et sumptis pro supplice Cocalus armis
 mitis habebatur;*

iam lamentabile Athenae

pendere desierant Thesea laude tributum.

Templa coronantur, bellatricemque Minervam

²⁶⁵*cum Iove disque vocant aliis, quos sanguine voto
 muneribusque datis et acerris turis honorant.*

Sparserat Argolicas nomen vaga fama per urbes

Theseos, et populi, quos dives Achaia cepit,

huius opem magnis imploravere periclis.

²⁷⁰*Huius opem Calydon, quamvis Meleagron haberet,*

sollicita supplex petiit prece. Causa petendi

sus erat, infestae famulus vindexque Dianae.

Oenea namque ferunt pleni successibus anni

primitias frugum Cereri, sua vina Lyaeo,

²⁷⁵*Palladios flavae latices libasse Minervae.*

Coepus ab agricolis superos pervenit ad omnes

ambitiosus honor; solas sine ture relictas

praeteritae cessasse ferunt Latoidos aras.

Tangit et ira deos. “At non impune feremus,

²⁸⁰*quaeque inhonoratae, non et dicemur inultae”*

inquit, et Oeneos ultorem sprete per agros

misit aprum, quanto maiores herbida tauros

non habet Epiros, sed habent Sicula arva minores.

Sanguine et igne micant oculi, riget horrida cervix,

²⁸⁵*et sactae similes rigidis hastilibus horrent*

stantque velut vallum, velut alta hastilia saetae

fervida cum rauco latos stridore per armos

spuma fluit, dentes aequantur dentibus Indis,

fulmen ab ore venit, frondes adflatibus ardent.

²⁹⁰*Is modo crescentes segetes proculcat in herba,*

⁶ Diodori *Bibliotheca Historica*, Vol 1–2, ed. by I. Bekker, L. Dindorf, F. Vogel. Leipzig: Teubner 1888–1890. Diodorus Siculus. Library of History (Books III–VIII). Translated by Oldfather, C. H. Loeb Classical Library Volumes 303 and 340. Cambridge, MA: Harvard University Press – London: Heinemann 1935.

*nunc matura metit fleturi vota coloni
 et Cererem in spicis intercipit. Area frustra
 et frustra exspectant promissas horrea messes.
 Sternuntur gravidi longo cum palmite fetus
²⁹⁵*bacaeque cum ramis semper frondentis olivae.
 Saevit et in pecudes: non has pastorve canisve,
 non armenta truces possunt defendere tauri.
 Diffugiunt populi nec se nisi moenibus urbis
 esse putant tutos, donec Meleagros et una
³⁰⁰*lecta manus iuvenum coiere cupidine laudis:
 Tyndaridae gemini, spectatus caestibus alter,
 alter equo, primaeque ratis molitor Iason,
 et cum Pirithoo, felix concordia, Theseus;
 et duo Thestiadae prolesque Aphareia, Lynceus
³⁰⁵*et velox Idas, et iam non femina Caeneus
 Leucippusque ferox iaculoque insignis Acastus
 Hippothousque Dryasque et cretus Amyntore Phoenix,
 Actoridaeque pares et missus ab Elide Phyleus.
 Nec Telamon aberat magnique creator Achilles
³¹⁰*cumque Pheretiade et Hyanteo Iolao
 impiger Eurytion, et cursu invictus Echion,
 Naryciusque Lelex Panopeusque Hyleusque feroxque
 Hippasus et primis etiamnum Nestor in annis,
 et quos Hippocoön antiquis misit Amyclis,
³¹⁵*Penelopaeque socer cum Parrhasio Ancaeo,
 Ampycidesque sagax et adhuc a coniuge tutus
 Oeclides, nemorisque decus Tegeaea Lycaei.
 Rasilis huic summam mordebat fibula vestem,
 crinis erat simplex, nodum conlectus in unum.
³²⁰*Ex umero pendens resonabat eburnea laevo
 telorum custos, arcum quoque laeva tenebat.
 Talis erat cultu; facies, quam dicere vere
virginem in puero, puerilem in virgine possis.
 Hanc pariter vidit, pariter Calydonius heros
³²⁵*optavit renuente deo flammisque latentes
 hausit et “o felix, siquem dignabitur” inquit
 “ista virum.” Nec plura sinit tempusque pudorque
 dicere: maius opus magni certaminis urget.
 Silva frequens trabibus, quam nulla ceciderat aetas,
³³⁰*incipit a plano devexaque prospicit arva.
 Quo postquam venere viri, pars retia tendunt,
 vincula pars adimunt canibus, pars pressa sequuntur
 signa pedum cupiuntque suum reperire periculum.*********

Concava vallis erat, quo se demittere rivi
³³⁵*adsuerant pluvialis aquae: tenet ima lacunae*
lenta salix ulvaeque leves iuncique palustres
viminaeque et longa parvae sub harundine cannae.
Hinc aper excitus medios violentus in hostes
fertur, ut excussis elisi nubibus ignes.

³⁴⁰*Sternitur incursu nemus et propulsa fragorem*
silva dat. Exclamant iuvenes praetentaque forti
tela tenent dextra lato vibrantia ferro.

Ille ruit spargitque canes, ut quisque furenti
obstat, et obliquo latrantes dissipat ictu.

³⁴⁵*Cuspis Echionio primum contorta lacerto*
vana fuit truncoque dedit leve vulnus acerno.

Proxima, si nimis mittentis viribus usa
non foret, in tergo visa est haesura petito:
longius it. Auctor teli Pagasaeus Iason.

³⁵⁰*“Phoebe,” ait Ampycides “si te coluique coloque,*
da mihi quod petitur certo contingere telo!”

Qua potuit, precibus deus adnuit: ictus ab illo est,
sed sine vulnere, aper; ferrum Diana volanti
abstulerat iaculo: lignum sine acumine venit.

³⁵⁵*Ira feri mota est, nec fulmine lenius arsit:*
emicat ex oculis, spirat quoque pectore flamma.

Utque volat moles adducto concita nervo,
cum petit aut muros aut plenas milite turres,
in iuvenes certo sic impete vulnificus sus

³⁶⁰*fertur et Hippalmon Pelagonaque, dextra tuentes*
cornua, prosternit; socii rapuere iacentes.

At non letiferos effugit Enaesimus ictus,
Hippoconte satus: trepidantem et terga parantem
vertere succiso liquerunt poplite nervi.

“Wearied with travel Daedalus arrived at Sicily, where Cocalus was king; and when the wandering Daedalus implored the monarch’s kind protection from his foe, he gathered a great army for his guest, and gained renown from an applauding world. Now after Theseus had destroyed in Crete the dreadful monster, Athens then had ceased to pay her mournful tribute; and with wreaths her people decked the temples of the Gods; and they invoked Minerva, Jupiter, and many other Gods whom they adored, with sacrifice and precious offerings, and jars of Frankincense. Quick-flying Fame had spread reports of Theseus through the land; and all the peoples of Achaia, from that day, when danger threatened would entreat his aid. So it befell, the land of Calydon, through Meleager and her native hero, implored the valiant Theseus to destroy a raging boar, the ravage of her realm. Diana in her wrath had

sent the boar to wreak her vengeance; and they say the cause was this: – The nation had a fruitful year, for which the good king Oeneus had decreed that all should offer the first fruits of corn to Ceres – and to Bacchus wine of grapes – and oil of olives to the golden haired Minerva. Thus, the Gods were all adored, beginning with the lowest to the highest, except alone Diana, and of all the Gods her altars only were neglected. No frankincense unto her was given! Neglect enrages even Deities. “Am I to suffer this indignity?” she cried, “Though I am thus dishonored, I will not be unrevenged!” And so the boar was sent to ravage the fair land of Calydon. And this avenging boar was quite as large as bulls now feeding on the green Epirus, and larger than the bulls of Sicily. A dreadful boar. – His burning, bloodshot eyes seemed coals of living fire, and his rough neck was knotted with stiff muscles, and thick-set with bristles like sharp spikes. A seething froth dripped on his shoulders, and his tusks were like the spoils of Ind. Discordant roars reverberated from his hideous jaws; and lightning-belched forth from his horrid throat scorched the green fields. He trampled the green corn and doomed the farmer to lament his crops, in vain the threshing-floor has been prepared, in vain the barns await the promised yield. Long branches of the vine and heavy grapes are scattered in confusion, and the fruits and branches of the olive tree, whose leaves should never wither, are cast on the ground. His spleen was vented on the simple flocks, which neither dogs nor shepherd could protect; and the brave bulls could not defend their herds. The people fled in all directions from the fields, for safety to the cities. Terror reigned. There seemed no remedy to save the land, till Meleager chose a band of youths, united for the glory of great deeds. What heroes shall immortal song proclaim? Castor and Pollux, twins of Tyndarus; one famous for his skill in horsemanship, the other for his boxing. Jason, too, was there, the glorious builder of the world’s first ship, and Theseus with his friend Perithous, and Toxeus and Plexippus, fated sons of Thestius, and the son of Aphareus, Lynkeus with his fleet-foot brother Idas and Caeneus, first a woman then a man the brave Leucippus and the argonaut Acastus, swift of dart; and warlike Dryas, Hippothous and Phoenix, not then blind, the son of King Amyntor, and the twain who sprung from Actor, Phyleus thither brought from Elis; Telamon was one of them and even Peleus, father of the great Achilles; and the son of Pheres joined, and Iolas, the swift Eurytion, Echion fleet of foot, Narycian Lelex – and Panopeus, and Hyleus and Hippasus, and Nestor (youthful then), and the four sons Hippocoon from eld Amyclae sent, the father-in-law of queen Penelope, Ancaeus of Arcadia, and the wise soothsayer Mopsus, and the prophet, son of Oeclus, victim of a traitor-wife. – And **Atalanta, virgin of the groves**, of Mount Lycaeus, glory of her sex; a polished buckle fastened her attire; her lustrous hair was fashioned in a knot; her weapons rattled in an ivory case, swung from her white left shoulder, and she held a bow in her left hand. Her face appeared as maidenly for boy, or boyish for girl.

When Meleager saw her, he at once longed for her beauty, though some god forbade. The fires of love flamed in him; and he said, “Happy the husband who shall win this girl!” Neither the time nor his own modesty permitted him to say another word.

But now the dreadful contest with the boar engaged this hero's energy and thought. A wood, umbrageous, not impaired with age, slopes from a plain and shadows the wide fields, and there this band of valiant heroes went – eager to slay the dreaded enemy, some spread the nets and some let loose the dogs, some traced the wide spoor of the monster's hoofs. There is a deep gorge where the rivulets that gather from the rain, discharge themselves; and there the bending willow, the smooth sedge, the marsh-rush, ozier and tall tangled reed in wild profusion cover up the marsh. Aroused from this retreat the startled boar, as quick as lightning from the clashing clouds crashed all the trees that cumbered his mad way. The young men raised a shout, leveled their spears, and brandished their keen weapons; but the boar rushed onward through the yelping dogs, and scattered them with deadly sidelong stroke. Echion was the first to hurl his spear, but slanting in its course it only glanced a nearby maple tree, and next the spear of long-remembered Jason cut the air; so swiftly hurled it seemed it might transfix the boar's back, but with over-force it sped beyond the monster. Poising first his dart, the son of Ampyx, as he cast it, he implored Apollo, "Grant my prayer if I have truly worshiped you, harken to me as always I adore you! Let my spear unerring strike its aim." Apollo heard, and guided the swift spear, but as it sped Diana struck the iron head from the shaft, and the blunt wood fell harmless from his hide. Then was the monster's savage anger roused; as the bright lightning's flash his red eyes flamed; his breath was hot as fire. As when a stone is aimed at walls or strong towers, which protect encompassed armies, – launched by the taut rope it strikes with dreaded impact; so the boar with fatal onset rushed among this band of noble lads, and stretched upon the ground Eupalamon and Pelagon whose guard was on the right; and their companions bore their bodies from the field. Another youth, the brave son of Hippocoon received a deadly wound – while turning to escape, the sinew of his thigh was cut and failed to bear his tottering steps."

X, 560–651: Atalanta

⁵⁶⁰ "Forsitan audieris aliquam certamine cursus
 veloces superasse viros. Non fabula rumor
 ille fuit: superabat enim; nec dicere posses,
 laude pedum formaene bono praestantior esset.
 Scitanti deus huic de coniuge "coniuge" dixit
⁵⁶⁵ "nil opus est, **Atalanta**, tibi: fuge coniugis usum!
 nec tamen effugies teque ipsa viva carebis."
 Territa sorte dei per opacas innuba silvas
 vivit et instantem turbam violenta procorum
 condicione fugat, nec "sum potienda, nisi" inquit
⁵⁷⁰ "victa prius cursu. Pedibus contendite mecum:
 praemia veloci coniunx thalamique dabuntur;

mors pretium tardis. Ea lex certaminis esto.”
Illa quidem inmitis: sed (tanta potentia formae est)
venit ad hanc legem temeraria turba procorum.
⁵⁷⁵*Sederat Hippomenes cursus spectator iniqui*
et “petitur cuiquam per tanta pericula coniunx?”
dixerat ac nimios iuvenum damnarat amores.
Ut faciem et posito corpus velamine vidit,
quale meum, vel quale tuum, si femina fias,⁵⁸⁰
obstipuit tollensque manus “ignoscite,” dixit
“quos modo culpavi. Nondum mihi praemia nota,
quae peteretis, erant.” Laudando concipit ignes
et, ne quis iuvenum currat velocius, optat
invidiaque timet. “Sed cur certaminis huius
⁵⁸⁵*intemptata mihi fortuna relinquitur?” inquit*
“audentes deus ipse iuvat.” Dum talia secum
exigit Hippomenes, passu volat alite virgo.
Quae quamquam Scythica non setius ire sagitta
Aonio visa est iuveni, tamen ille decorem
⁵⁹⁰*miratur magis; et cursus facit ipse decorem.*
Aura refert ablata citis talaria plantis,
tergaque iactantur crines per eburnea, quaeque
poplitibus suberant picto genualia limbo;
inque puellari corpus candore ruborem
⁵⁹⁵*traxerat, haud aliter, quam cum super atria velum*
candida purpureum simulatas inficit umbras.
Dum notat haec hospes, decursa novissima meta est
*et tegitur festa victrix **Atalanta** corona.*
Dant gemitum victi penduntque ex foedere poenas.
⁶⁰⁰*Non tamen eventu iuvenis deterritus horum*
constitit in medio, vultuque in virgine fixo
“quid facilem titulum superando quaeris inertes?
mecum confer!” ait. “Seu me fortuna potentem
fecerit, a tanto non indignabere vinci:
⁶⁰⁵*namque mihi genitor Megareus Onchestius, illi*
est Neptunus avus, pronepos ego regis aquarum,
nec virtus citra genus est; seu vincar, habebis
Hippomene victo magnum et memorabile nomen.”
*Talia dicentem molli **Schoeneia** vultu*
⁶¹⁰*adspicit et dubitat, superari an vincere malit.*
Atque ita “quis deus hunc formosis” inquit “iniquus
perdere vult caraeque iubet discrimine vitae
coniugium petere hoc? Non sum, me iudice, tanti.
Nec forma tangor (poteram tamen hac quoque tangi),

⁶¹⁵*sed quod adhuc puer est: non me movet ipse, sed aetas.*
Quid quod inest virtus et mens interrita leti?
Quid quod ab aequeorea numeratur origine quartus?
Quid quod amat tantique putat conubia nostra,
ut pereat, si me fors illi dura negarit?
⁶²⁰*Dum licet, hospes, abi thalamosque relinque cruentos:*
coniugium crudele meum est. Tibi nubere nulla
nolet, et optari potes a sapiente puella. –
Cur tamen est mihi cura tui tot iam ante peremptis?
Viderit! Intereat, quoniam tot caede procorum
⁶²⁵*admonitus non est agiturque in taedia vitae. –*
Occidet hic igitur, voluit quia vivere mecum,
indignamque necem pretium patietur amoris?
Non erit invidiae victoria nostra ferendae.
Sed non culpa mea est. Utinam desistere velles,
⁶³⁰*aut, quoniam es demens, utinam velocior esses!*
A! quam virgineus puerili vultus in ore est!
A! miser Hippomene, nollem tibi visa fuissem!
Vivere dignus eras. Quod si felicior essem,
nec mihi coniugium fata importuna negarent,
⁶³⁵*unus eras, cum quo sociare cubilia vellem.”*
Dixerat; utque rudis primoque Cupidine tacta,
quid facit ignorans, amat et non sentit amorem.
Iam solitos poscunt cursus populusque paterque,
cum me sollicita proles Neptunia voce
⁶⁴⁰*invocat Hippomenes “Cytherea”*
que “comprecor, ausis adsit” ait “nostris et quos dedit
adiuvet ignes.” Detulit aura preces ad me non
invida blandas; motaque sum, fateor. Nec opis
mora longa dabatur. Est ager, indigenae
Tamasenum nomine dicunt,
⁶⁴⁵*telluris Cypriae pars optima, quam mihi prisci*
sacravere senes templisque accedere dotem
hanc iussere meis. Medio nitet arbor in arvo,
fulva comas, fulvo ramis crepitantibus auro.
Hinc tria forte mea veniens decerpta ferebam
⁶⁵⁰*aurea poma manu: nullique videnda nisi ipsi*
Hippomenen adii docuique, quis usus in illis.

“Perhaps you may have heard of a swift maid, who ran much faster than swift-footed men contesting in the race. What they have told is not an idle tale. – She did excel them all – and you could not have said whether her swift speed or her beauty was more worthy of your praise. When this maid once consulted with an

oracle, of her fate after marriage, the god answered her: “You, **Atalanta**, never will have need of husband, who will only be your harm. For your best good you should avoid the tie; but surely you will not avoid your harm; and while yet living you will lose yourself.” She was so frightened by the oracle, she lived unwedded in far shaded woods; and with harsh terms repulsed insistent throngs of suitors. “I will not be won,” she said, “Till I am conquered first in speed. Contest the race with me. A wife and couch shall both be given to reward the swift, but death must recompense the one who lags behind. This must be the condition of a race.” Indeed she was that pitiless, but such the power of beauty, a rash multitude agreed to her harsh terms. Hippomenes had come, a stranger, to the cruel race, with condemnation in his heart against the racing young men for their headstrong love; and said, “Why seek a wife at such a risk?” But when he saw her face, and perfect form disrobed for perfect running, such a form as mine, Adonis, or as yours – if you were woman – he was so astonished he raised up his hands and said, “Oh pardon me brave men whom I was blaming, I could not then realize the value of the prize you strove for.” And as he is praising her, his own heart leaping with love’s fire, he hopes no young man may outstrip her in the race; and, full of envy, fears for the result. “But why,” he cries, “is my chance in the race untried? Divinity helps those who dare.” But while the hero weighed it in his mind the virgin flew as if her feet had wings. Although she seemed to him in flight as swift as any Scythian arrow, he admired her beauty more; and her swift speed appeared in her most beautiful. The breeze bore back the streamers on her flying ankles, while her hair was tossed back over her white shoulders; the bright trimmed ribbons at her knees were fluttering, and over her white girlish body came a pink flush, just as when a purple awning across a marble hall gives it a wealth of borrowed hues. And while Hippomenes in wonder gazed at her, the goal was reached; and **Atalanta** crowned victorious with festal wreath. – But all the vanquished youths paid the death-penalty with sighs and groans, according to the stipulated bond. Not frightened by the fate of those young men, he stood up boldly in the midst of all; and fixing his strong eyes upon the maiden, said: “Where is the glory in an easy victory over such weaklings? Try your fate with me! If fortune fail to favor you, how could it shame you to be conquered by a man? Megareus of Onchestus is my father, his grandsire, Neptune, god of all the seas. I am descendant of the King of Waves: and add to this, my name for manly worth has not disgraced the fame of my descent. If you should prove victorious against this combination, you will have achieved a great enduring name—the only one who ever bested great Hippomenes.” While he was speaking, **Atalanta’s** gaze grew softer, in her vacillating hopes to conquer and be conquered; till at last, her heart, unbalanced, argued in this way:

“It must be some god envious of youth, wishing to spoil this one prompts him to seek wedlock with me and risk his own dear life. I am not worth the price, if I may judge. His beauty does not touch me – but I could be moved by it – I must consider he is but a boy. It is not he himself who moves me, but his youth. Sufficient cause for thought are his great courage and his soul fearless of death. What

of his high descent;— great grandson of the King of all the seas? What of his love for me that has such great importance, he would perish if his fate denied my marriage to him? O strange boy, go from me while you can; abandon hope of this alliance stained with blood — A match with me is fatal. Other maids will not refuse to wed you, and a wiser girl will gladly seek your love. — But what concern is it of mine, when I but think of those who have already perished! Let him look to it himself; and let him die. Since he is not warned by his knowledge of the fate of many other suitors, he declares quite plainly, he is weary of his life. — “Shall he then die, because it must be his one hope to live with me? And suffer death though undeserved, for me because he loves? My victory will not ward off the hate, the odium of the deed! But it is not a fault of mine. — Oh fond, fond man, I would that you had never seen me! But you are so madly set upon it, I could wish you may prove much the swifter! Oh how dear how lovable is his young girlish face! — ah, doomed Hippomenes, I only wish mischance had never let you see me! You are truly worthy of a life on earth. If I had been more fortunate, and not denied a happy marriage day; I would not share my bed with any man but you.” All this the **virgin Atalanta** said; and knowing nothing of the power of love, she is so ignorant of what she does, she loves and does not know she is in love. Meanwhile her father and the people, all loudly demanded the accustomed race. A suppliant, the young Hippomenes invoked me with his anxious voice, “I pray to you, O Venus, Queen of Love, be near and help my daring-smile upon the love you have inspired!” The breeze, not envious, wafted this prayer to me; and I confess, it was so tender it did move my heart — I had but little time to give him aid. There is a field there which the natives call the Field Tamasus—the most prized of all the fertile lands of Cyprus. This rich field, in ancient days, was set apart for me, by chosen elders who decreed it should enrich my temples yearly. In this field there grows a tree, with gleaming golden leaves, and all its branches crackle with bright gold. Since I was coming from there, by some chance, I had three golden apples in my hand, which I had plucked. With them I planned to aid Hippomenes. While quite invisible to all but him, I taught him how to use those golden apples for his benefit.”⁷

(Pseudo-)Apollodorus: Βιβλιοθήκη Library III, 9.2 (1st–2nd century CE)

Λυκούργου δὲ καὶ Κλεοφύλης ἢ Εὐρυνόμης Ἀγκαῖος καὶ Ἐποχος καὶ Ἀμφιδάμας καὶ Ἴασος. Ἀμφιδάμαντος δὲ Μελανίων καὶ θυγάτηρ Ἀντιμάχη, ἣν Εὐρυσθεὺς ἔγημεν. **Ἴασου δὲ καὶ Κλυμένης τῆς Μινύου Ἀταλάντη ἐγένετο.** ταύτης ὁ πατὴρ ἄρρῆνων παίδων ἐπιθυμῶν ἐξέθηκεν αὐτήν, ἄρκτος δὲ φοιτῶσα πολλάκις θηλὴν ἐδίδου, μέχρις οὗ εὐρόντες κυνηγοὶ παρ’ ἑαυτοῖς ἀνέτρεφον. τελεία δὲ Ἀταλάντη γενομένη παρθένον ἑαυτὴν ἐφύλαττε, καὶ θηρεύουσα ἐν ἐρημίᾳ καθωπλισμένη διετέλει. βιάζεσθαι δὲ αὐτὴν ἐπιχειροῦντες Κένταυροι Ῥοϊκός τε καὶ Ὑλαῖος κατατοξουθέντες ὑπ’ αὐτῆς ἀπέθανον. παρεγένετο δὲ μετὰ τῶν ἀριστέων καὶ ἐπὶ

⁷ Ovid: *Metamorphoses*, ed. by Hugo Magnus. Gotha: Perthes 1892. Ovid: *Metamorphoses*. Boston: Cornhill Publishing 1922.

τὸν Καλυδώνιον κάπρον, καὶ ἐν τῷ ἐπὶ Πελία τεθέντι ἀγῶνι ἐπάλασε Πηλεῖ καὶ ἐνίκησεν. ἀνευροῦσα δὲ ὕστερον τοὺς γονέας, ὡς ὁ πατὴρ γαμεῖν αὐτὴν ἐπειθεν ἀπιούσα εἰς σταδίαϊον τόπον καὶ πήξασα μέσον σκόλοπα τρίπηχυν, ἐντεῦθεν τῶν μνηστευομένων τοὺς δρόμους προῖεῖσα ἐτρόχαζε καθωπλισμένη: καὶ καταληφθέντι μὲν αὐτοῦ θάνατος ὠφείλετο, μὴ καταληφθέντι δὲ γάμος. ἦδη δὲ πολλῶν ἀπολομένων Μελανίων αὐτῆς ἐρασθεῖς ἦκεν ἐπὶ τὸν δρόμον, χρύσεια μῆλα κομίζων παρ' Ἀφροδίτης, καὶ διωκόμενος ταῦτα ἔρριπτεν. ἡ δὲ ἀναιρουμένη τὰ ριπτόμενα τὸν δρόμον ἐνίκηθη. ἔγημεν οὖν αὐτὴν Μελανίων. καὶ ποτε λέγεται θηρεύοντας αὐτοὺς εἰσελθεῖν εἰς τὸ τέμενος Διός, κάκεῖ συνουσιάζοντας εἰς λέοντας ἀλλαγῆναι. Ἡσίοδος δὲ καὶ τινες ἕτεροι τὴν Ἀταλάντην οὐκ Ἰάσου ἀλλὰ Σχοινέως εἶπον, Εὐριπίδης δὲ Μαινάλου, καὶ τὸν γήμαντα αὐτὴν οὐ Μελανίωνα ἀλλὰ Ἴππομένην. ἐγέννησε δὲ ἐκ Μελανίωνος Ἀταλάντη ἡ Ἄρεος Παρθενοπαῖον, ὃς ἐπὶ Θήβας ἐστρατεύσατο.

“Lycurgus had sons, Ancaeus, Epochus, Amphidamas, and Iasus, by Cleophyle or Eurynome. And Amphidamas had a son Melanion and a daughter Antimache, whom Eurystheus married. And Iasus had a daughter Atalanta by Clymene, daughter of Minyas. This Atalanta was exposed by her father, because he desired male children; and a **she-bear** came often and gave her suck, till hunters found her and brought her up among themselves. Grown to womanhood, Atalanta kept herself a virgin, and hunting in the wilderness she remained always under arms. The centaurs Rhoecus and Hylaeus tried to force her, but were shot down and killed by her. She went moreover with the chiefs to hunt the Calydonian boar, and at the games held in honor of Pelias she wrestled with Peleus and won. Afterwards she discovered her parents, but when her father would have persuaded her to wed, she went away to a place that might serve as a racecourse, and, having planted a stake three cubits high in the middle of it, she caused her wooers to race before her from there, and ran herself in arms; and if the wooer was caught up, his due was death on the spot, and if he was not caught up, his due was marriage. When many had already perished, Melanion came to run for love of her, bringing golden apples from Aphrodite, and being pursued he threw them down, and she, picking up the dropped fruit, was beaten in the race. So Melanion married her. And once on a time it is said that out hunting they entered into the precinct of Zeus, and there taking their fill of love were changed into lions. But Hesiod and some others have said that Atalanta was not a daughter of Iasus, but of Schoeneus; and Euripides says that she was a daughter of Maenalus, and that her husband was not Melanion but Hippomenes. And by Melanion, or Ares, Atalanta had a son Parthenopaeus, who went to the war against Thebes.”⁸

⁸ Apollodorus, *The Library*, with an English Translation by Sir James George Frazer. Cambridge, MA: Harvard University Press – London: Heinemann 1921.

Pausanias: Ἑλλάδος περιήγησις *Description of Greece* VIII, 35.10 (2nd century CE)

ὑπὲρ τούτου δὲ πεδίον τέ ἐστὶ Πώλου καλούμενον καὶ μετ' αὐτὸ Σχοινοῦς, ἀπὸ ἀνδρὸς Βοιωτοῦ Σχοινέως ἔχων τὴν κλησιν. εἰ δὲ ὁ Σχοινεὺς ἀπεδήμησεν οὗτος παρὰ τοὺς Ἀρκάδας, εἶεν ἂν καὶ οἱ τῆς Ἀταλάντης δρόμοι σύνεγγυς τῷ Σχοινοῦντι ὄντες οἱ ἀπὸ τῆς τούτου θυγατρὸς τὸ ὄνομα εἰληφότες. ἐξῆς δὲ ἐστὶν ** ἐμοὶ δοκεῖν καλούμενον, καὶ τοῖς πᾶσιν Ἀρκαδίαν εἶναι τὴν χώραν φασὶν ἐνταῦθα.⁹

“Beyond this is a plain called the Plain of Polus, and after it Schoenus, so named from a Boeotian, Schoeneus. If this Schoeneus emigrated to Arcadia, the race-courses of Atalanta, which are near Schoenus, probably got their name from his daughter. Adjoining is ... in my opinion called, and they say that the land here is Arcadia to all.”¹⁰

Hyginus: *Fabulae* (1st century CE)

[99] Auge

Auge, Alei filia, ab Hercule compressa, cum partus adesset, in monte Parthenio peperit, et ibi eum exposuit. Eodem tempore Atalante, Iasii filia, filium exposuit ex Meleagro natum. Herculis autem filium cerva nutriebat. Hos pastores inventos sustulerunt, atque nutrierunt, quibus nomina imposuerunt. Herculi, filio Telephum, quoniam cerva nutriebat; Atalantes autem Parthenopaeum, quoniam virginem se simulans in monte Parthenio eum exposuerat. Ipsa autem Auge patrem suum timens, profugit in Mysiam, ad regem Teuthrantem. Qui cum esset orbis liberis, hanc pro filia habuit.

Auge

“Auge, daughter of Aleus, ravished by Hercules, when her time was near, gave birth to a child on Mount Parthenius, and there exposed him. At the same time **Atalanta, daughter of Iasius**, exposed a son by Meleager. A doe, however, suckled the child of Hercules. Shepherds found these boys and took them away and reared them, giving the name Telephus to the son of Hercules because a doe had suckled him, and to Atalanta’s child the name Parthenopaeus, because she had exposed him on Mount Parthenius [pretending to be virgin]. Auge, however, fearing her father, fled to Moesia to King Teuthras, who took her as a daughter since he was without children.”

⁹ Pausaniae *Graeciae Descriptio*. Leipzig: Teubner 1903.

¹⁰ Pausanias: *Description of Greece* with an English translation by W.H.S. Jones & H.A. Ormerod, Cambridge, MA: Harvard University Press – London: Heinemann 1918.

[173] **Qui ad aprum Calydonium ierunt**

*Castor et Pollux, Iovis filii; Eurytus Mercurii, parth. Echion Mercurii, Thebis; Aesculapius Apollinis; Iason Aesonis, Thebis; Alcon Martis, Thracia; Euphemus, Neptuni; Iolaus Iphicli; Lynceus et Idas Apharei; Peleus Aeaci; Telamon Aeaci; Admetus Pheretis; Laertes Arcesii, Ithaca; Deucalion Minois; Theseus Aegei; Plexippus, Idens, Lynceus, Thestii filii, fratres Althaeae; Hippothous Cercyonis; Caeneus Elati; Mopsus Ampyci; Meleager Oenei; Hippasus Euryti; Ancaeus Lycurgi; Phoenix Amyntoris; Dryas Iapeti; Enaesimus, Alcon, Leucippus, Hippocoon Amyci, **Atalante Schoenei.***

Those who hunted the Calydonian boar

“Castor and Pollux, sons of Jove. Eurytus son of Mercury ... Parth* ... Echion, son of Mercury [from Thebes]. Aesculapius, son of Apollo. Jason, son of Aeson [from Thebes]. Alcon, son of Mars, from Thrace. Euphemus, son of Neptune. Iolaus, son of Iphiclus. Lynceus and Idas, sons of Aphareus. Peleus, son of Aeacus. Telamon, son of Aeacus. Admetus, son of Pheres. Laertes, son of Arcesius. Deucalion, son of Minos. Theseus, son of Aegeus. Plexippus ... [Ideus Lynceus] sons of Thestius, brothers of Althaea. Hippothous, son of Cercyon. Caeneus, son of Elatus, Mopsus, son of Ampycus. Meleager, son of Oeneus. Hippasus, son of Eurytus. Ancaeus, son of Lycurgus. Phoenix, son of Amyntor. Dryas, son of Iapetus. Eneasimus, Alcon, Leucippus, sons of Hippocoon from Amyclae. **Atlanta, daughter of Schoeneus.**”

[174] **Meleager**

*Althaea, Thestii filia, ex Oeneo peperit Meleagrum. Ibi in regia dicitur titio ardens apparuisse. Huc Parcae venerunt, et Meleagro fata cecinerunt, eum tam diu viciturum, quam diu is titio esset incolumis. Hunc Althaea in arca clausum diligenter servavit. Interim ira Dianae, quia Oenus sacra annua ei non feceret, aprum mira magnitudine, qui agrum Calydonium vastaret, misit. Quem Meleager cum delectis iuvenibus Graeciae interfecit, pellemque eius ob virtutem **Atalantae virgini** donavit, quam Ideus, Plexippus, Lynceus, Althaeae fratres, eripere voluerunt. Illa cum Meleagri fidem implorasset, ille intervenit, et amorem cognationi anteposuit, avunculosque suos occidit. Id Althaea mater audivit filium suum tantum facinus esse ausum, memor Parcarum praecepti, titionem ex arca prolatum in ignem coniecit. Ita dum fratrum poenas vult exequi, filium interfecit. At sorores meius, praeter Gorgen et Deianiram, flendo, deorum voluntate, in aves sunt transfiguratae, quae meleagrides vocatur. At coniunx eius Alcyone moerens in luctu decessit.*

Meleager

“Althaea, daughter of Thestius, bore Meleager to Oeneus. There in the palace a glowing brand is said to have appeared. The Fates came there, and foretold the fate of Meleager, that he would live as long as the brand was unharmed. Althaea, putting it in a chest, carefully preserved it. In the meantime the wrath of Diana sent a boar of huge size to lay waste the district of Calydon, because Oeneus had not

made yearly offerings to her. Meleager, with the help of chosen youths of Greece, killed it, and gave the hide to the **virgin Atalanta** because of her valor. Ideus, Plexippus, Lynceus ... brothers of Althaea, wished to take it from her. When she asked the help of Meleager, he intervened, and putting love before family relationship, killed his uncles. When Althaea, the mother, heard that her son had dared to commit such a crime, remembering the warning of the Parcae, she brought out the brand from the chest and threw it on the fire. Thus, in desiring to avenge the death of her brothers, she killed her son. But his sisters, all except Gorge and Deianeira, because of their weeping, were by the will of the gods changed into birds. These are called Meleagrides, 'guinea hens.' And Alcyone, wife of Meleager, died from grief in mourning for him."

[185] **Atalanta**

Schoeneus Atalantam filiam virginem formosissimam dicitur habuisse, quae virtute sua cursu viros superabat. Ea petiit a patre, ut se virginem servaret. Itaque cum a pluribus in coniugium peteretur, pater eius simultatem constituit, qui eam ducere vellet, prius in certamine, cursa cum ea contenderet, termino constituto, ut ille inermis fugeret, haec cum telo insequeretur; quem intra finem termini consecuta fuisset, interficeret, cuius caput in stadio figeret. Plerosque cum superasset, et occidisset, novissime ab Hippomene, Megarei et Meropes filio, victa est. Hic enim a Venere mala tria insignis formae acceperat, edoctus, quis usus in eis esset. Qui in ipso certamine iactando puellae impetum alligavit. Illa enim, dum colligit et ammittatur aurum, declinavit, et iuveni victoriam tradidit. Cui Schoeneus ob industriam libens filiam suam dedit uxorem. Hanc cum in patriam duceret, oblitus, beneficio Veneris se vicisse, grates ei non egit. Irata Venere in monte Parnasso cum sacrificaret Iovi victori, cupiditate incensus, cum ea in fano concubuit. Quos Iuppiter ob id factum in leonem et leam convertit; quibus dii concubitum Veneris denegant.

"**Schoeneus** is said to have had a most beautiful daughter, **Atalanta**, who by her swiftness used to surpass men in the race. She asked her father that she might remain a virgin. And so, since she was sought by many in marriage, her father set up a contest, that her suitors should contend with her first in a foot-race; then a limit being set, that the man, unarmed, should flee, and she should pursue him with a weapon; the one she overtook within the limits of the course, she should kill, and fix his head up in the stadium. When she had overtaken and killed many, she was finally defeated by Hippomenes, son of Megareus and Merope. For he had received from Venus three apples of exceptional beauty, and had been instructed how to use them. By throwing them down in the contest. He had slowed up the speed of the girl, for as she picked them up and admired the gold, she lost time, and gave victory to the youth. **Schoeneus** willingly gave him his daughter because of his ingenuity, but as he was taking her home, forgetting that he had won by the favour of Venus, he did not give thanks to her. While he was sacrifice to Jove Victor on Mount Parnassus, inflamed with passion through the anger of Venus, he lay with **Atalanta**

in the shrine, and Jupiter because of this changed them into lion and lioness, animals to whom the gods deny intercourse of love.”

[244] **Qui cognatos suos occiderunt**

Theseus, Aegei filius, Pallantem, filium Nilei fratris. Amphitryon Electryonem, Persei filium. Meleager, Oenei filius, avunculos suos Plexippum et Agenorem, propter Atalantam, Schoenei filiam. Telephus, Herculis filius, Hippothoum et Nerea, aviae suae filios. Aegisthus Atreum et Agamemnonem, Atrei filios, Orestes Aegisthum, Thyestis filium. Megapenthes, Proeti filius, Perseum, Iovis et Danaes filium propter patris mortem. Abas propter patrem Lynceum Megapenthem occidit. Phegeus, Alphei filius, Alphisiboeae filiae suae filiam. Amphion, terei filius, avi sui filios. Atreus. Pelopis filius, Tantalum et Plisthenem, Thyestis filios infantes in epulis Thyesti apposuit. Hyllus, Herculi filius, Sthenelum, Electryonis proavi sui fratrem. Medus, Aegei filius, Persen, Aetae fratrem, Solis filium. Daedalus. Eupalami filius, Perdicem, sororis suae filium, propter artificii invidiam.

Men who killed their relatives

“Theseus, son of Aegeus, killed Pallas, son of his brother Neleus. Amphitryon killed Electryon, son of Perseus. Meleager son of Oeneus killed his uncles Plexippus and Agenor on account of **Atalanta, daughter of Schoeneus**. Telephus, son of Hercules, killed Hippothous and *Nerea, son of his grandmother. Aegisthus killed Atreus, and Agamemnon, son of Atreus. Orestes killed Aegisthus, son of Thyestes. Megapenthes, son of Proetus, killed Perseus, son of Jove and Danae on account of the death of his father. Abas, on account of his father, Lynceus, killed Megapenthes. Phegeus, son of Alpheus, killed the daughter of his daughter Alphisiboea. Amphion, son of Tereus, killed the sons of his grandfather. Atreus, son of Pelops, served the infant sons of Thyestes, Tantalus and Plisthenes, to their father at a banquet. Hyllus, son of Hercules, killed Sthenelus, brother of his great-grandfather Electryon. Medus, son of Aegeus, killed brother of Aetes and son of Sol. Daedalus, son of Eupalamus, killed Perdix, son of his sister, Perses, out of envy of his artistic skill.”¹¹

Ailianos Klaudios: Πουκίλη Ιστορία – *Varia historia* (170–222 CE)

[13,1] Λόγος οὗτος Ἀρκαδικὸς ὑπὲρ τῆς **Ἰασίουνος Ἀταλάντης**. ταύτην ὁ πατὴρ γενομένην ἐξέθηκεν· ἔλεγε γὰρ οὐ θυγατέρων ἀλλ’ ἀρρένων δεῖσθαι. ὁ δὲ ἐκθεῖναι λαβὼν οὐκ ἀπέκτεινεν, ἔλθων δὲ ἐπὶ τὸ Παρθένιον ὄρος ἔθηκε πηγῆς πλησίον· καὶ ἦν ἐνταῦθα ὑπαντρος πέτρα, καὶ ἐπέκειτο σπηραφῆς δρυμῶν. καὶ τοῦ μὲν βρέφους κατενήφιστο θάνατος, οὐ μὴν ὑπὸ τῆς τύχης προυδόθη· ὀλίγῳ γὰρ ὕστερον ὑπὸ κυνηγετῶν ἀφηρημένη τὰ εἰαυτῆς βρέφη ἄρκτος ἦκε, σφριγώντων αὐτῇ τῶν μαζῶν καὶ βαρυνομένων ὑπὸ τοῦ γάλακτος. εἶτα κατὰ τινα

¹¹ Hygini *Fabulae* edidit Bernhardus Bunte. Lipsiae: Sumptibus Librariae Dykianae 1857. *The Myths of Hyginus*, translated and edited by Mary Grant. Lawrence: University of Kansas Press, 1960 (University of Kansas Publications in Humanistic Studies, no. 34).

θείαν πομπήν ἠσθεῖσα τῷ βρέφει ἐθήλασεν αὐτό, καὶ ἅμα τὸ θηρίον ἐκουφίσθη τῆς ὀδύνης καὶ ὤρεξε τροφήν τῷ βρέφει. καὶ οὖν καὶ αὐθις ἐπαντλοῦσα τοῦ γάλακτος καὶ ἐποχετεύουσα ἐπεὶ τῶν ἑαυτῆς μήτηρ οὐκ ἔμεινε, τῆς μηδὲν οἱ προσηκούσης τροφὸς ἐγένετο. ταύτην οἱ κυνηγέται παρεφύλαττον οἱ ἐξ ἀρχῆς ἐπιβουλεύσαντες τῷ θηρίῳ ἐς τὰ ἔκγονα αὐτῆς, καὶ αὐτὰ ἕκαστα τῶν δρωμένων κατασκευάμενοι, ἀπελθούσης κατὰ συνήθειαν κατὰ τε ἄγραν καὶ νομὴν τῆς **Ἄρκτου**, τὴν **Ἀταλάντην** ὑφείλοντο, καλουμένην τοῦτο οὐδέπω· αὐτοὶ γὰρ ἔθεντο αὐτῇ τὸ ὄνομα. καὶ ἐτρέφετο ὑπ’ αὐτοῖς ὀρεῖῳ τῇ τροφῇ. κατὰ μικρὸν δὲ αὐτῇ τὰ τοῦ σώματος μετὰ τῆς ἡλικίας ἀνέτρεχε· καὶ ἦρα παρθενίας καὶ τὰς τῶν ἀνδρῶν ὀμιλίας ἔφυγε καὶ ἐρημίαν ἐπόθει, καταλαβοῦσα τῶν ὀρῶν τῶν Ἀρκαδικῶν τὸ ὑψηλότατον, ἔνθα ἦν καὶ αὐλῶν κατάρρυτος καὶ μεγάλαι δρυς, ἔτι δὲ καὶ πεῦκαι καὶ βαθεῖα ἢ ἐκ τούτων σκιά. τί γὰρ ἡμᾶς λυπεῖ καὶ ἄντρον **Ἀταλάντης** ἀκοῦσαι, ὡς τὸ τῆς Καλυψοῦς τὸ ἐν Ὀμήρῳ; καὶ ἦν ἐν κοίλῃ τῇ φάραγγι σπήλαιον ἐν καὶ βαθύ πάνυ, κατὰ πρόσωπον δὲ βαθεῖ κρημνῷ ὠχύρωτο. κιττοὶ δὲ αὐτὸ περιεῖρπον, καὶ ἐνεπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις καὶ δι’ αὐτῶν ἀνεῖρπον. κρόκοι τε ἦσαν περὶ τὸν τόπον ἐν μαλακῇ φυόμενοι καὶ βαθεῖα τῇ πόᾳ. συνανέτελλε δὲ αὐτοῖς καὶ ὑάκινθος καὶ ἄλλη πολλὴ χροὰ ἀνθέων οὐ μόνον ἐς ἑορτὴν ὄψεως συντελεῖν δυναμένων, ἀλλὰ καὶ ὁσμίαι ἐξ αὐτῶν τὸν ἀέρα τὸν κύκλω κατελάμβανον· καὶ παρῆν τῇ τε ἄλλῃ πανηγυρίζειν καὶ κατὰ τὴν εὐωδίαν ἐστιᾶσθαι. δάφναι τε ἦσαν πολλαί, φυτοῦ διὰ τέλους ἀκμάζοντος ἡδεῖαι προσιδεῖν κόμαι· ἄμπελοι δὲ πάνυ σφόδρα εὐθηνούντων βοτρύων πρὸ τοῦ ἄντρου τεθληῦναι τὸ φιλεργὸν τῆς **Ἀταλάντης** ἐπεδείκνυτο. ὕδατά τε διατελῆ καὶ ἀεὶ ῥέοντα καὶ καθαρά ἰδεῖν καὶ ψυχρά, ὅσον γε ἀψαμένῳ τεκμήρασθαι καὶ καταγῶναι πίνοντι, χύδην καὶ ἀφθόνως ἐπέρρει· τὰ δὲ αὐτὰ ταῦτα καὶ ἐς ἀρδεῖαν τοῖς δένδροις τοῖς προειρημένοις ἦν ἐπιτήδεια, συνεχῶς ἐπιρρέοντα καὶ ἐς τὸ ἔμβιον αὐτοῖς συμμαχόμενα. ἦν οὖν τὸ χωρίον χαρίτων ἀνάμεστον, καὶ σεμνότατόν τε ἅμα καὶ σώφρονα παρθενῶνα ἐδείκνυεν. ἦν δὲ ἄρα τῇ **Ἀταλάντῃ** στρωμνὴ μὲν αἰ δοραὶ τῶν τεθηραμένων, τροφή δὲ τὰ τούτων κρέα, ποτὸν δὲ τὸ ὕδωρ. στολὴν δὲ ἤσθητο ἀπράγμονα καὶ τοιαύτην, οἷαν μὴ ἀπάδειν τῆς Ἀρτέμιδος· ἔλεγε γὰρ ζηλοῦν αὐτὴν καὶ ἐν τούτῳ καὶ ἐν τῷ παρθένος εἶναι διὰ τέλους ἐθέλειν. ἐπεφύκει δὲ ὠκίστη τοὺς πόδας, καὶ οὐκ ἂν αὐτὴν διέφυγεν οὔτε θηρίον οὔτε ἐπιβουλεύων αὐτῇ ἄνθρωπος· φυγεῖν δ’ ἐθέλουσαν, ἀλλ’ ἐνταῦθα μὲν οὐκ ἂν τις αὐτὴν κατέλαβεν. ἦρων δὲ αὐτῆς οὐχ ὅσοι μόνον αὐτὴν εἶδον, ἀλλ’ ἤδη καὶ ἐκ φήμης ἤρατο. φέρε δὲ καὶ τὸ εἶδος αὐτῆς, εἴ τι μὴ λυπεῖ, διαγράψωμεν· λυπεῖ δὲ οὐδέν, ἐπεὶ καὶ ἐκ τούτων προσγένειτ’ ἂν λόγων τε ἐμπειρία καὶ τέχνη. μέγεθος μὲν γὰρ ἔτι παῖς οὔσα ὑπὲρ τὰς τελείας ἦν γυναῖκας· καλὴ δὲ ἦν, ὡς οὐκ ἄλλη τῶν ἐν Πελοποννήσῳ παρθένων τῶν τότε. ἀρρενωπὸν δὲ καὶ γοργὸν ἔβλεπε, τοῦτο μὲν καὶ ἐκ τῆς θηρείου τροφῆς, ἤδη δὲ καὶ ἐκ τῶν ἐν τοῖς ὄρεσι γυμνασίων. κορικόν τε καὶ ῥαδινὸν οὐδὲν εἶχεν· οὐ γὰρ ἐκ θαλάμου προῆει, οὐδὲ ἦν τῶν ὑπὸ μητράσι καὶ τίτθαις τρεφομένων. τὸ δὲ ὑπέρογκον τοῦ σώματος οὐδὲ τοῦτο εἶχε καὶ μάλα γε εἰκότως, ἅτε ἐν τοῖς κυνηγεσίοις καὶ περὶ αὐτὰ τὰ γυμνάσια τὸ πᾶν σῶμα ἐκπονοῦσα. ξανθὴ δὲ ἦν αὐτῆς ἡ κόμη οὐ τι που πολυπραγμοσύνη γυναικεῖα καὶ βαφαῖς ἅμα καὶ φαρμάκοις, ἀλλ’ ἦν

φύσεως ἔργον ἢ χροῖα. πεφοίνικτο δὲ καὶ ὑπὸ τῶν ἡλίων αὐτῇ τὸ πρόσωπον, καὶ ἐρυθρήματι ἐάκει ἀντικρυς. τί δὲ οὕτως ὠραῖον ἂν γένοιτο ἄνθος, ὥσπερ οὖν τὸ πρόσωπον αἰδεῖσθαι πεπαιδευμένης παρθένου; δύο δὲ εἶχεν ἐκπληκτικά, κάλλος ἄμαχον, καὶ σὺν τούτῳ καὶ φοβεῖν ἐδύνατο. οὐδεὶς ἂν ἰδὼν αὐτὴν ἠράσθη ῥάθυμος ἄνθρωπος, ἀλλ' οὐδ' ἂν ἐτόλμησεν ἀντιβλέπειν τὴν ἀρχήν· τοσαύτη μετὰ τῆς ὥρας κατέλαμπεν αἴγλη τοὺς ὀρώντας. δεινὴ δὲ ἦν ἐντυχεῖν τὰ τε ἄλλα καὶ τῷ σπανίῳ. οὐ γὰρ ἂν αὐτὴν τις εὐκόλως εἶδεν· ἀλλ' ἀδοκίμως καὶ ἀπροόπτως ἐπεφάνη διώκουσα θηρίον ἢ ἀμυνομένη τινά, ὥσπερ ἀστήρ διάττουσα, εἶτα ἀπέκρυπτεν αὐτὴν διαθέουσα ἢ δρυμόν ἢ λόχημιν ἢ τι ἄλλο τῶν ἐν ὄρει δάσος. καὶ οἳ ποτὲ οἳ τὴν ὄμορον οἰκοῦντες, μεσοῦσης τῆς νυκτός, ἐρασταὶ θρασεῖς καὶ κωμασταὶ βαρύτατοι, ἐπεκώμασαν δύο τῶν Κενταύρων, Ὑλαῖός τε καὶ Ροῖκος. ἦν δὲ ἄρα ὁ κῶμος αὐτῶν οὔτε αὐλητρίδες οὔτε αὐτὰ δῆπου τὰ τῶν μεираκίων τῶν κατὰ πόλιν, ἀλλὰ πεῦκαι μὲν ἦσαν, καὶ ταύτας ἐξάψαντες καὶ ἀναφλέξαντες ἐκ τῆς πρώτης τοῦ πυρὸς φαντασίας ἐξέπληξαν ἂν καὶ δῆμον, μήτι γοῦν μίαν παρθένον. κλάδους δὲ πιτύων νεοδρεπεῖς ἀποκλάσαντες, εἶτα τούτοις διαπλέξαντες ἑαυτοὺς εἰργάζοντο στεφάνους. συνεχῶς δὲ καὶ θαμινὰ ἐπικροτοῦντες τοῖς ὄπλοις διὰ τῶν ὀρῶν, συνεκκάνοντες καὶ τὰ δένδρα ἐπὶ τὴν παῖδα ἔσπευδον, κακοὶ μνηστήρες, σὺν ὕβρει καὶ οἰστρῷ τὰ ἔδνα τῶν γάμων προεκτελοῦντες. τὴν δὲ οὐκ ἔλαθεν ἡ ἐπιβουλή· ἰδοῦσα δὲ ἐκ τοῦ ἄντρου τὸ πῦρ καὶ γνωρίσασα οἷτινές ποτε ἄρα ἦσαν οἱ κωμασταί, μηδὲν διατραπεῖσα μηδὲ ὑπὸ τῆς ὄψεως καταπήξασα τὸ μὲν τόξον ἐκύκλωσεν, ἀφῆκε δὲ τὸ βέλος καὶ ἔτυχε τοῦ πρώτου μάλα εὐκαιρῶς. καὶ ὁ μὲν ἔκειτο, ἐπῆει δὲ ὁ δεύτερος οὐκέτι κωμαστικῶς ἀλλ' ἤδη πολεμικῶς, ἐκείνῳ μὲν ἐπαμῦναι θέλων, ἑαυτοῦ δὲ ἐμπλήσαι τὴν ὀρμήν. ἀπήνησε δὲ ἄρα καὶ τούτῳ τιμωρὸς ὁ τῆς κόρης οἰστός ὁ ἔτερος. καὶ ὑπὲρ μὲν τῆς **Ἰασιῶνος Ἀταλάντης** τοσαῦτα.

[13,1] «D'Atalante. Je vais raconter ce que les Arcadiens disent **d'Atalante, fille de Jasion**. Dès qu'Atalante fut née, son père ordonna qu'on l'exposât: «J'ai besoin, disait-il, non de filles, mais de garçons.» Celui que Jasion avait chargé de le délivrer de la sienne, au lieu de la faire mourir, la porta sur le mont Parthénien, et la laissa au bord d'une fontaine, voisine d'un rocher creux, au-dessus duquel s'élevait une épaisse forêt. Cette enfant destinée à la mort ne fut point abandonnée de la fortune. Une ourse, à qui des chasseurs avaient enlevé ses petits, arriva peu de temps après dans ce lieu, traînant avec peine ses pesantes mamelles, gonflées de lait. A la vue de l'enfant, elle ressentit, comme par l'inspiration des dieux, un mouvement de joie: elle lui présenta sa mamelle; et lui fournissant ainsi la nourriture qui lui manquait, elle se procurait elle-même un soulagement à ses douleurs. L'ourse continua de venir l'allaiter: mère sans famille, elle adopta un nourrisson qui ne lui appartenait pas. Les chasseurs qui lui avaient enlevé ses petits, l'épiaient assidûment: enfin, après avoir foulé les différents cantons de la forêt, pendant qu'elle était allée, suivant sa coutume, à la chasse ou au gagnage, ils emportèrent la petite fille, et lui donnèrent le nom d'**Atalante**: elle fut nourrie parmi eux d'aliments sauvages. Son corps s'étant formé peu à peu avec les années, elle résolut de conserver sa virginité. Dès lors, elle

évita tout commerce avec les hommes, et chercha une solitude où elle pût s'établir. Elle choisit, sur les plus hautes montagnes d'Arcadie, un lieu arrosé d'eaux courantes, où régnait un air frais, toujours entretenu par l'ombre des plus grands chênes, et par le voisinage d'une épaisse forêt. Mais pourquoi n'entreprendrais-je pas de décrire l'ancre d'**Atalante**, comme Homère a décrit celui de Calypso? Dans une vallée profonde, il y avait une vaste caverne, dont un large précipice défendait l'entrée. On y voyait le lierre embrasser les jeunes arbrisseaux, et s'élever en serpentant jusqu'au haut de leurs tiges: l'herbe tendre et touffue était émaillée de safran, d'hyacinthe, et d'autres fleurs de diverses couleurs, qui non seulement charmaient les yeux, mais parfumaient des plus douces odeurs l'air des environs: ce lieu délicieux pour tous les sens, l'était surtout pour l'odorat. Le laurier, dont la feuille toujours verte flatte agréablement la vue, y croissait de toutes parts. Au devant de la grotte était une vigne, dont les ceps, chargés de raisins bien nourris, attestaient l'industrie laborieuse d'**Atalante**. Les eaux limpides, aussi fraîches que la glace, soit au toucher soit au goût, y coulaient en abondance; dans leur cours, que jamais rien ne suspendait, elles arrosaient les arbres dont je viens de parler et leur donnaient une nouvelle vie. À voir ce beau lieu, qui inspirait autant de respect qu'il paraissait plein de charmes, on pouvait juger que c'était la demeure d'une chaste et modeste vierge. Les peaux des animaux qu'elle avait tués à la chasse, lui servaient de lit; elle se nourrissait de leur chair; elle ne buvait que de l'eau. Ses habits, extrêmement simples, étaient tels que ceux de Diane: « En ce point, disait-elle, j'imité la déesse, comme en voulant rester toujours vierge. » **Atalante** était d'une telle légèreté à la course, qu'aucun animal ne pouvait lui échapper; qu'aucun homme, si elle eût voulu se dérober à sa poursuite, n'eût pu l'atteindre. Elle fut aimée de tous ceux qui la virent, de ceux même qui n'avaient qu'entendu parler d'elle. Essayons présentement, si on veut bien m'écouter, de peindre sa figure. Ce portrait ne saurait déplaire, puisqu'il peut me fournir des traits propres à orner mon récit. **Atalante**, dès sa première jeunesse, était d'une taille plus haute que ne le sont d'ordinaire les femmes faites: nulle jeune Péloponnésienne de son temps ne pouvait lui être comparée en beauté. Elle avait dans la physionomie quelque chose de mâle et de rude; ce qui lui venait, ainsi que le courage dont elle était douée, soit d'avoir été allaitée par une bête farouche, soit d'avoir vécu sur les montagnes dans un exercice continu. Elle n'avait rien de son sexe: comment en aurait-elle eu la mollesse? Elle n'avait point été élevée par une mère ou par une nourrice, et n'avait point passé sa vie dans un appartement. Elle n'était point grasse, et ne pouvait pas l'être, s'étant toujours occupée à fortifier son corps par la chasse et autres exercices semblables. Elle était blonde: ses cheveux devaient cette couleur à la nature, non à l'art, ni aux drogues dont les femmes savent faire usage pour se la procurer. Son teint, coloré par les rayons du soleil, paraissait d'un rouge foncé. Mais est-il une fleur aussi fraîche, aussi belle, que le visage d'une jeune vierge, sur lequel brille la pudeur? Elle réunissait deux qualités également propres à étonner, une beauté incomparable, et un air qui inspirait la terreur. Un lâche, un efféminé, loin de prendre de l'amour pour elle en la voyant, n'aurait osé l'envisager. L'éclat que répandait toute sa figure, joint aux traces de son visage, éblouissait ceux

qui la regardaient. On ne la rencontrait point sans éprouver un mouvement d'effroi: et cela venait, entre autres choses, de ce que ces rencontres étaient rares; car on ne parvenait pas facilement à la voir. Quelquefois, poursuivant une bête féroce, ou repoussant l'attaque de quelque ennemi, elle apparaissait subitement comme une étoile, au moment où l'on s'y attendait le moins; et dans sa course elle brillait comme un éclair. Mais aussitôt elle allait précipitamment se cacher, ou dans un bois planté de chênes, ou dans un taillis épais, ou dans quelque autre endroit fourré de la montagne. Dans le voisinage d'**Atalante** habitaient deux centaures, Hylaeus et Rhoecus, insupportables à toute la contrée par le genre de leur débauche: ils osèrent l'aimer. Les joueuses de flûte, et les autres moyens que la jeunesse des villes emploie pour s'amuser, n'entraient pour rien dans leurs divertissements: leur plaisir était de courir au milieu de la nuit, tenant à la main des torches ardentes, dont la flamme, au premier aspect, était capable d'effrayer tout un pays; à plus forte raison, une jeune fille. Ces amants odieux, couronnés de jeunes rameaux de pin qu'ils pliaient autour de leur tête, couraient à travers les montagnes, du côté où habitait **Atalante**, faisant avec leurs armes un bruit continu, et mettant le feu aux arbres. C'est dans cet appareil, aussi insolent que bruyant, qu'ils portaient à l'objet de leur amour les présents qui précèdent les noces. **Atalante** n'ignorait pas leurs mauvais desseins: du fond de sa grotte, elle aperçut la clarté des flambeaux, et reconnut les centaures. Sans s'émouvoir, sans être épouvantée de ce qu'elle voyait, elle bande son arc: le trait part, et atteint d'une blessure mortelle celui qui s'avancait le premier. Quand le second le vit étendu par terre, il courut sur **Atalante**, non plus en amant passionné, mais en véritable ennemi, animé du désir de venger son compagnon, et de satisfaire sa propre fureur: un second trait, lancé par **Atalante**, le prévint, et le punit de son audace. Je ne m'étendrai pas davantage sur la fille de **Jasion**. »¹²

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¹² See http://mercure.fltr.ucl.ac.be/Hodoi/concordances/elien_histoires_13/lecture/1.htm. Elien: *Histoires diverses*, trad. Bon-Joseph Dacier. Paris: Delalain 1827.

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ACKNOWLEDGEMENT

The present study originated in cooperation with the Centre for the Interdisciplinary Research of Ancient Languages and Older Stages of Modern Languages (MSM 0021622435) at Masaryk University, Brno, and thanks to the grant of the Czech Science Foundation (GAČR), P406/12/0655. The author would like to express his gratitude to John Collaruso and Jurij Berjozkin for their valuable comments at the Fifth Annual International Conference on Comparative mythology (Oct 10–12, 2011, Strasbourg, France), where the first version of this contribution was presented for the first time, and to an anonymous referee whose careful comments were projected in the new version of the contribution. Deepest thanks for revision of the English text belong to Zuzana Malášková.

RESUMÉ

V článku je analyzováno jméno heroiny Atalanty na základě vybraných úryvků z textů řeckých a římských mytografů, které jsou uvedeny v Příloze. (Pseudo-)Apollodóros a Aelianus se shodují v tom, že se jí ujala medvědice, když byla odložena svým otcem jménem Iasos, respektive Iasion, neboť ten si přál chlapce. Jiní autoři uvádějí jako otce muže jménem Schoineus, nezmiňují však, že by dceru odložil. Vysvětlení tohoto rozporu může spočívat v předpokladu, že Iasos či Iasion byl náhradním otcem – pěstounem. Pěstounkou byla Atalanté i medvědice, a tak je přirozené hledat klíč k jejímu jménu právě v instituci pěstounství. K ní se vztahuje indoevropský kořen **H₂el-* > **al-* “živit; růst”, v případě jména Atalanty zesílený prefixem **at(i)-*, který se uplatnil u téhož kořene nejen v řečtině (*ἀτάλλω* “živím, pěstuji, vychovávám”), ale i v germánských jazycích (**apala-* “urozený potomek”), tocharštině A (*ātāl* “muž”) a zřejmě i hieroglyfické luvjištině (*atala-* “bratr”).