

GREEK MYTHS FOR THE GEMINI CONSTELLATION

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Abstract. The Greek myths related to the zodiac constellation of Gemini or the Twins, which represent the brothers Castor and Polydeuces, also known as Dioscuroi are presented. Their lives and expeditions, as referred in ancient sources, are given, while their influence in the arts is shown, and a general discussion is made.

Key words: Greek mythology, Gemini constellation, Dioscuroi, fine art.

1. PROLOGUE

According to the Greek mythology, the zodiac constellation of Gemini represents the brothers Polydeuces Πολυδέυκης and Castor Κάστωρ, who are also called Dioscuroi Διόσκουροι. The constellation is also named as the Twins, because Castor and Polydeuces were considered to be twins, (e.g. Απολλώνιος Ρόδιος, *Αργοναυτικά* 1.146). And as is known, the two brighter stars of this constellation are internationally called Castor and Pollux. The latter is Polydeuces' name in Latin, which will be kept from here on.

The name Dioscuroi comes from the Greek words *Zeus* - Διός = Zeus (Jupiter) and *κούροι* = sons, meaning that they were sons of Jupiter. Indeed, some considered them as Jupiter's and queen's of Sparta Leda Λήδα sons, as *i.e.* Ησίοδος, (*Ηοίαι Αποσπ.* 66). On the other hand, Πίνδαρος in his *Tenth Nemenean Hymn* refers that only Pollux was son of Zeus, while Castor was son of the king of Sparta Tyndareos Τυνδάρεως, (see Λαζανάς 1997).

Dioscuroi is said to have taken part in many exploits and travelled to different parts of the main Greece as well as to various Greek colonies, and else here. In all places Dioscuroi visited, they always helped people who deified them adoring and worshipping them as gods. For this reason, Dioscuroi was an attractive subject in ancient Greek and Roman coinage.

In this paper, we shall give details about all mentioned very briefly above, referring all information existed in ancient sources. Besides, the influence of the myths of Dioscuroi in fine arts will be presented and discussed.

2. THE MYTHS

Dioscuroi were sons of the queen of Sparta Leda, who was king's Thestius Θέστιος daughter. According to the Greek mythology, Leda's husband was Tyndareos, son of Gorgophone Γοργοφόνη, daughter of the heroes Perseus Περσεύς. Gorgophone was firstly married to Perieres Περυήρης, (Απολλόδωρος 1.9.5), with whom she had two sons: Afareus Αφαρεύς, and Leucippus Λεύκιππος. They became masters of Messenia Μεσσηνία, in Peloponnesus after their father's Perieres death, (Παυσανίας 14.2.2).

Moreover, it is referred that she was the first woman who married again after her first husband's death, (Παυσανίας 2.21.7). Indeed, Gorgophone was married to Evalus Οίβαλος, with whom she born two other sons: Tyndareos, and Ikarios Ικάριος, and a daughter named Arene Αρήνη, while it is said that Evalus had another son, too, called Hippokoon Ιπποκόων. Concerning Arene, she married her half-brother Afareus (Παυσανίας 4.2.4), with whom she born two sons: Idas Ιδας, and Lygeus Λυγκεύς. These, are known as Afarides Αφαρίδες, from their father's name, and were princes of Messenia.

The reason we are referring to all these persons is that all are connected to Dioscuroi; not only being their relatives, but because they affected both their lives and death.

2.1. TYNDAREOS, LEDA AND THEIR CHILDREN

Tyndareos became king of Sparta after his father's death, but he was obliged, by his greater half-brother Hippokoon, to leave Sparta, (Παυσανίας 3.1.4). Many and different are the traditions concerning if Tyndareos was driven out of Sparta alone, or followed by his brother Ikarios. Similarly, many are said for where exactly Tyndareos went, after he left Sparta. According to some, he went to the king of Aetolia Αιτωλία Thestius, where he married his daughter Leda.

Tyndareos and Leda gave birth to 6 children: to Dioscuroi and to 4 daughters, 3 of whom caused a lot of troubles to their parents, except Filonoe Φιλονόη, who Artemis *made immortal*. Because: a) Helen Ελένη, is the so-called beautiful Helen, who is supposed to be the cause for the Trojan War, since she left her husband Menelaus and followed Paris to Troy; b) Clytemnestra Κλυταιμνήστρα was wife of Agamemnon Αγαμέμνων, *i.e.* the king of Mykenae and the leader of the Greeks in the Trojan War; but after the end of the Trojan War, she killed him by the aid of Aegisthos with whom she was in love; c) Timandra Τιμάνδρα, was married to the king of Tegea Τεγέα Ehemos Εχεμος, (Παυσανίας 8.45.3), and left him for Fileus.

Concerning the birth of Dioscuroi and two of their sisters, according to one acceptation of the myth, the night of her marriage Leda made firstly love with god

Zeus, before Tyndareos, (Hyginus *Fab.* 77). For this reason, Pollux and Helen were considered Zeus's children, (Ομηρος Homer *Οδύσσεια* δ In. 183-186, Ευριπίδης Euripides *Ελένη*). Απολλόδωρος referring to this myth adds, (3.10.7): *Zeus was transformed to swan to make love with Leda and from him and Leda Pollux and Helen was born, while from Tyndareos and Leda Castor and Clytemnestra.* Besides, he gives another acceptance, *i.e.* that: Zeus wanted to make love not with Leda but with Nemesis Νέμεσις, and when the latter was transformed to goose to avoid him, he was transformed to swan. So, Nemesis born an egg, which left in the forest. The egg was found by Leda herself -or by a shepherd who brought it to her- she kept it, and when the time passed Helen came out of the egg.

It is also said that Leda or Nemesis born not one but two eggs, from one of which Helen, and from the other Castor and Pollux came out; but, independently the number of eggs, who had born or founded it/them, Leda grown up all children as if all of them were hers!

Παυσανίας (3.26.2-3), informs us about the place where Dioscuroi were born. According to him, this happens at a small island called Pefnos Πέφνος. Besides, he adds that bronze statues of Dioscuroi there were in this island. Others said that Dioscuroi were born at a small town called Therapne Θεράπνη. It is, thus, possible that Tyndareos and Leda, after they were married at Aetolia, came back to Peloponnesus, but not to Sparta. They went in some near by area. Because, it is referred that they came back to Sparta after Tyndareos's nephew Hercules managed to drive out of it Hippocoon, (e.g. Παυσανίας 3.1.5; Διόδωρος Σικελιώτης 4.33). The foregoing mentioned are historically related to people's movement from Peloponnesus to the northern parts of Greece, as well as to the movements of the Hercules' descendants (Heracleides) towards Peloponnesus, known as *The Return of Heracleides*.

2.2. THE FASCINATING LIVES OF DIOSCUROI

Many are said for the two sons of Leda. Ομηρος, for example, informs us that Castor subdues the horses, (Fig. 1), while Pollux was a famous boxer, (Ιλιάς Γ In. 238-242, *Οδύσσεια* λ In. 297-305).

Moreover, Lucian in his work *Περί Ορχήσεως*, *i.e. About Dancing* refers that the Lacedemoneans were the first among the other Greeks who learn to dance, (see also Παυσανίας 3.10.7 & 4.16.9). And Lucian adds that Pollux and Castor touched them a special kind of dance, dancing at Karyes Καρυές, a small town at Lacedemona. He also adds that they walk with a rhythmic way, or even fight under the sound of the flute (pipe); while he refers the close correlation between dancing and athletics.

On the other hand, Dioscuroi were in many troubles because of their sister's Helen beauty. It is for instance said that when Helen was a little child, the king of

Athens Thyseus Θησεύς wanted to marry her. For this reason he went to Sparta, stolen and brought her to Afidna Αφιδνα, a place outside Athens. Then, Helen's brothers went against him, and managed not only to free their sister, but also to take with them to Sparta as prisoners Thyseus's mother Aethra Αίθρα, (Παυσανίας 3.41.4-5), as well as the sister of, his friend and leader of Lapethai Λαπήθαι^[1], Perithous Πειρίθους, and offered them in Helen's servitude, (Hyginus *Fab.* 79). Alkman Αλκμάν, and Πίνδαρος in their hymns mentioned the above, while it is believed that this myth is of religion origin.

2.3. DIOSCUROI AND THEIR EXPEDITIONS

It is said that Dioscuroi had taken part to the hunting of the Caledonean Boar, κυνήγι Καλυδωνίου Κάπρου, (Fig. 2). A catalogue of the heroes taken part to the Caledonean Boar's hunting is given (e.g. Παυσανίας, Hyginus, Ovid), while some marble heads of these heroes are kept in the National Archaeological Museum of Athens.

The misfortunes Caledonean Boar made in the near by area of Caledona, were all supposed to come from the goddess Artemis. She was angrier with Oineas Οινέας, king of Caledona at Aetolea, because he had not included her in his rich sacrifices to gods, (Λουκκιανός Περὶ Θυσιών, i.e. . Lucian *About Sacrifices*). And Lucian, with his known satirical manner, comments: *It seems that whatever the gods do, they don't do it without payment, but they sell their goods to people.*

Παυσανίας (8.45.5) -describing the temple of Alea Athena Αλέα Αθηνά- informs us that in the front pediment of the temple the hunting of Caledonean Boar was represented. Besides, he adds that the Boar was depicted almost in the middle, and mentioned those who had taken part. Among others, he refers that Pollux was shown at one side and Castor at the other.

Dioscuroi had also taken part in the Argonaut Expedition, Αργοναυτική Εκστρατεία together with many other heroes, like *Hercules*, their first cousins *Afarides* etc., (Απολλώνιος Ρόδιος 1.146, 1.151). Many different, and in some cases contradictory things, have been written about this expedition: from its cause, the trip itself and the various events happened during its duration, and above all the returning trip. As these are out of the scope of the present investigation, we shall be limited only to the events related to Dioscuroi. For example Διόδωρος Σικελιώτης refers the meeting of Argonauts had with the sea Glaukus Γλαύκος^[2], who followed Argo continuously for two days and nights, (4.48.6). Glaukus predicted Hercules's exploits and said to Castor and Pollux that they will be named Dioscuroi, and people will be offered them honours similar to those of the gods.

On the other hand, the fighting (box) took place between Pollux and Amicus Αμυκος is referred, (e.g. Απολλόδωρος 1.9.20, Απολλώνιος Ρόδιος 2.1). Ami-

cus, god's Poseidon Ποσειδών and the nymph's Melias or Pelias son, was king of the Βέρβυκες, *i.e.* a mythical ancient people at Bithynia of Asia Minor. As Amicus was a rude and strong man, forced those who came to his country to fight with him, and the same did with Argonauts. From them, Pollux accepted to fight with Amicus, and he finally killed him. Although, according to Theocritus Θεόκριτος, (Διόσκουροι 22, 27) Pollux did not kill Amicus, but after he won him in the box, he forced him to swear (to his father) that he will never ask again somebody to fight with him (Fig. 3).

Furthermore, a city named *Dioscurias* in the Black Sea coast is said to have been founded by Dioscuroi during the Argonaut Expedition. The exact site of the city is not known, and various places have been proposed for its possible position, (*e.g.* Στράβων, Pliny the Elder, etc.).

As regards the Argonauts' return to Greece, it is said that they passed from Crete, where they met the giant Talos^[3], and by Medea's^[4] help they injured deadly him, (Fig. 4).

Finally, it is said that Dioscuroi had also taken part in the sea-fight between Athenians and Spartans at Aigos Potamoi Αιγός Ποταμοί^[5] in Hellespont. Then, the victims, *i.e.* the Spartans, sent to Delphi two golden stars in honour of Dioscuroi. Unfortunately the stars fell and disappeared before the battle at Leuctra Λεύκτρα^[6]. Since this sea-fight was carried out in **405 BC**, while the Caledonean Boar's hunting, and the Argonaut Expedition had taken part much earlier, by about **(8-9) centuries**, it is obvious that this was said to encourage the Spartans. And it seems this to be similar to what: a) the Romans believed during their war against the Latins in **496 BC**, *i.e.* that Dioscuroi had helped them, b) Παυσανίας refers (3.16.3) for the house where Dioscuroi lived; and how a **kidnapping** appeared as **miracle** of Dioscuroi by the new owner of the house.

2.4. THE DEATH OF DIOSCUROI

Dioscuroi snatched Leucippus' daughters, Leucippides, to marry them although they were betrothed to Afarides, (*e.g.* Απολλόδωρος 3.11.2, Hyginos *Fab.* 80). And from Pollux and Phoebe Φοίβη, Mnasimos Μνάσιμος, or Mneselaos Μνησίλαως, was born, while from Castor and Παιρα, Anaxes Ανάξης, or Anogon Ανώγων.

After the Leucippus' daughters snatching, Afarides and Dioscuroi even being first cousins, started fighting each other, although there is also another acceptation for the cause of their quarrel: they conflicted because of some bulls, (Παυσανίας 4.2.6). It is worthwhile to remind that the bulls had the meaning of money, (*e.g.* Ομηρος Ιλιάς B ln. 446- & Z ln. 232-236); actually the word capital comes from the Greek word κεφάλι-κεφάλια= *head-heads*, meaning the number of the heads of bulls one had.

Independently of the cause of the fighting between Dioscuroi and their first cousins Afarides, the result was terrible: Afarides injured deadly Castor, and dropped a piece of marble against Pollux but without any result, because he was immortal. On the other hand, Pollux killed Lygeus, while Idas died stroked with dumfound. The gene of Afarides was, thus, disappeared and the kingdom of Messenea passed to Nestor, the son of Neleus. But, since Castor had been deadly injured and would die, Pollux asked his father Zeus either to save Castor, or to take his life, too. And, as this was impossible since Pollux was immortal, Zeus put Pollux in a big dilemma: He could stay immortal and leave Castor to die, or if he wanted to share everything with his brother he would share with him his own immortality, too, being one day with Zeus in Heaven, and the other with his brother in Hades. Pollux agreed for the second, and so both brothers shared one day the Heaven, while the other they were among the deaths, (e.g. *Απολλόδωρος* 3.11.2, Hyginus *Fab.* 80, Hyginus *Poetic Astronomy* II.22). The death of Afarides (sons of the king of Messenia) by Dioscuroi (sons of the king of Sparta) is said to have been added by the newer mythographs -after the Spartans had subdued Messenia- and is, thus, connected to the history of the area.

Lucian used this myth in many of his works. For example in his work *Θεῶν Διάλογοι*, i.e. *Dialogues of the Gods*, and particularly in (25.2), where he describes a fantastic talk between god Hermes and his mother Maya, Hermes complains to his mother that he has to be every day both in Heaven and Hades, while Leda's sons one day are in Heaven and the other in Hades. Similarly, in another of his works, *Νεκρικοί Διάλογοι*, i.e. *Funeral Dialogues*, and particularly in (1.1), Diogenes asks Pollux to bring him something from the *upper* world, as the next day he would be there among the living people.

When Dioskouroi deified, their father Tyndareos called Menelaus, i.e. Helen's husband, to Sparta and offered him his kingdom, (e.g. *Απολλόδωρος* 3.11.2, Hyginus *Fab.* 78). Greek mythology did not only deify Dioscuroi after their death, but also put them in the sky and identified them with the Gemini constellation. Besides, the two brightest stars of this constellation keep till today the names of Dioscuroi.



Fig. 1 – Exicean's amphora, *Αμφορέας του Εξηκία*, around 530 BC, *The Dioscuri, Tyndareos and Leda*, Vatican, Museo Gregoriano Etrusco.



Fig. 2 – Scene from the Caledonian Boar hunting, where Dioscuri are shown, too. Red colour crater of 570 BC. (Florence, Museo Archaologico).



Fig. 3 – The panishment of Amycus. Red colour hydria around the end of 4rth century BC, (Nat. Bibl. of France, Paris).



Fig. 4 – Dioscuri hold the deadly injured giant Talos. Red colour crater of 400-390 BC (Ruvo, Museo, Jatta).

3. DISCUSSION

According to what was previously referred, in some myths both Castor and Pollux are considered as sons of Zeus, while in others only Pollux. Even so, people considered both of them as Zeus' sons, calling them Dioscuroi. And Απολλόδωρος (3.11.2) refers that although they were not both Jupiter's sons, they were named so, because of their bravery.

On the other hand, some considered Dioscuroi as twins with one immortal as Zeus's son, and the other mortal as son of Tyndareos. That is, both mortal and immortal element is combined in them. Besides, their twin nature means that they were both ouranian and chthonian deities, with main characteristic the light, and in particular its transition to dark and vice versa, (Κακριδής *Ελληνική Μυθολογία*, Vol. 3, p. 217). Thus, it is possible that Dioscuroi were firstly gods, who later either were joined to one double deity, or one god, who was separated to two; or gods, who later became great heroes, and they were adored as such in many temples, cults or sanctuaries (e.g. Στράβων, Πανσανίας, Πλάτων *Νόμοι* 796b, Lucian *Symposium or Lapithae*, Pindar *Tenth Nemenean Hymn*, Pliny the Elder *Nat. Hist.* 3.97, Ovid *Fasti* 1.705ff, Cicero *De Natura Deorum* 2.2 & 3.5 etc.).

Although myths contain a lot of hyperboles, it is a simple way used by the people when try to explain and understand things. For example, it was not easy at all to explain the *lights* appeared during storms, due to the high atmospheric electricity. So, when they appeared during Argonaut expedition, people said that it was **stars** sent by Dioskouroi's father Zeus, as a sign that everything will be fine, (Διόδωρος *Σικελιώτης* 4.43.1-2). For this reason, Dioscuroi are always presented wearing their hats, (caps or pilei as are also known) with stars above. Moreover, when Orpheus *Ορφεύς*, who was familiar to the mysteries, made some wishes to the great gods of Samothrace *Σαμοθράκη*, who were protectors of the sailors, it is possible that there was a confusion between them and Dioscuroi, with the later to be considered as sailors' savers, too.

If one tries to explain the myths and their meaning, then it is necessary to take into account the environment and the general situation hold at that epoch. Then, the meaning comes out in a more easy and simple way. For instance, in these ancient times the societies were **maternal**, and those who wanted to marry a **princess** or a **queen** had to *pass* through some trials, tests. Besides, in most of the cases the candidates for the *throne* use to be two. As were for example Castor and Pollux in Sparta, Hercules and Ificles in Theves, Idas and Lygeus in Messenia etc. Furthermore, if one wanted somehow to *push* one of the twins, then although both had the same mother, the father of the *chosen* one had to be a god. A god, who helped him either by himself, or with the aid of another god/goddess and offered him immortality; that is, both mortal and immortal element was combined in them. In this way the hemi-gods were

created.

Dioscuroi, as all other gods' children, were considered as hemi-gods. Hemi-gods, who were sea-voyagers', guests', and horse races' protectors. As such protectors, people worshiped and offered them honours. And this was so, not only in their home city-country Sparta, but in many other places of the known ancient world. For example, they were adored as gods in Rome, because as already referred, it was believed that Dioscuroi helped the Romans during their war against the Latins in 496 BC.

On the other hand, the Spartans during the classical times were not only very strong, but their influence in the Oracle of Delphi was too great that they managed to *arise in heaven* their twins, as Graves mentions (*The Greek Myths*, 1998). Although it could have been done so, we have to notice that Pollux and Castor were very beloved, and they faced together everything: expeditions, fights etc. This, may somehow be similar for Idas and Lygeus, but these were not twins, while Hercules and Ificles, although twins, did not share exploits. Besides, the Spartans very often fight against the Messeneans. So, the fight between Dioscuroi and the Messeneans Idas and Lygeus is not only easily explained, but it also has a historical base.

Παυσανίας (3.15.10-11), describing the old temple of goddess Aphrodite in Sparta, refers that it is the only temple, from those he knew, to have a second floor dedicated to Morfo, Μορφώ, who is another name used for Aphrodite. Morfo was seated and her legs were fastening. It is said that the fetters were put by Tyndareos and symbolized the marital faith. It is also said that Tyndareos put them to take vengeance from the goddess, whom he thought responsible for his daughters' sufferings (e.g. Hyginus *Fab.* 81, Απολλόδωρος 3.11.2). Παυσανίας, on the other hand, considers that it is absolutely foolish to make an idol, call it Aphrodite and think you take vengeance from the goddess.

Leucippides, to whom Dioscuroi got married, were considered by some as priestesses of Athena and Artemis under their property of goddesses of the Moon. Or they themselves were goddesses, too. For this reason, Moon's chariot is sometimes represented in pottery to be combined by Dioscuroi. Leucippides worship was limited to Sparta, where they shared the same sanctuary with god Dionysus, while their priestesses were named also Leucippides. And according to Κακριδής, (*Ελληνική Μυθολογία* Vol. 3, p. 206), their names Ilaeira, *i.e. cheerful*, and Phoebe, *i.e. brilliant, bright*, were used as adjectives of the goddess of the Moon. Similarly, *leucippos* is an adjective for the Sun *with the white horses*, because leucippos comes from the Greek words leucos λευκός=white and hippos ἵππος=horse. Besides, it is referred that an egg was hanged from the roof of the temple dedicated to Leucippides Ilaeira and Phoebe, (Παυσανίας 3.16.1). And he adds that according to tradition this was the egg Leda had born, while according to the poet of the Cyprian epics, Leucippides were daughters of Apollo. The latter explains the meaning of their names and makes

them at least hemi-goddesses, if not local goddesses, and shows that these myths are of religion origin.

On the other hand, Ελένη was the name of the goddess of the Moon, Selene Σελήνη^[7], in Sparta, and Ελένη as goddess of the Moon was protector of the sailors much earlier than the recognition of her brothers Dioscuroi as the Gemini constellation, and sailors protectors, too, (Graves *The Greek Myths* Vol. A, p. 88).

Moreover, according to Graves, Nemesis hunted by Zeus is the original Nymph-Goddess who was usually called *Leda*, (*The Greek Myths* Vol. A, p.132). In the pro-Hellenic myth she hunts the *holly king*, who transforms to be saved, but she finally manages to *kill and eat* him in the summer solstices. In the Hellenic myth, on the other hand, the roles have been changed: the goddess is persecuted and transformed. Besides, *Leda* could be another figure of *Leto* or *Lato-Latona*, who Python^[8] chased (attacked) her and not Zeus. Besides, the swans were dedicated to the goddess, firstly because of their white colour and secondly because when flight they form a V, which was a female symbol. Until the times of Ομηρος *nemesis* was a human feeling that the *payment* and the *duty* had to be done properly.

The myth of Dioscuroi's birth, with Zeus transformation to zwan, inspired many artists; not only in ancient times, but later as for example Gustav Moreau, Michelangelo, or even Rubens. Similar is the situation as regards the Leucippos daughters snatching, and other phases of Dioscuroi's lives, from which only a few pictures were shown here. Dioscuroi was an attractive subject in ancient Greek and Roman coinage, too, where they were presented with stars above their heads or hats, or galloping on their horses. See for example the coins in Fig. 24 (Livaniou-Rovithis & Rovithis 2011), as well as some of the coins in Figs. 4, 5 & 6, (Livaniou-Rovithis & Rovithis 2012) where ancient Greek coins are presented. Similarly, Dioscuroi appeared on the reverse sides of many ancient Roman coins, (e.g. Rovithis-Livaniou & Rovithis 2014). And it seems that the Roman god Janus, with two faces looking at exactly at oposite directions has come from Dioscuroi.

4. APPENDIX

[1] Λαπήθαι, Lapithae: Mythic creatures, represented with human figures. The most famous of their leaders was Perithous, Πειρίθους. When Perithous married with Ippodamea Ιπποδάμεια, during the after wending symposium, there was a fight between Lapithae and Centaurs (Centauromachia), because the latter being drunk attacked the women of Lapithae. In this fight, Lapithae won, and forced Centaurs to be restricted to the area of Pindos Mountain. From this event all symposia ending to fight were called *Symposia of Lapithae*.

[2] Γλαύκος, Glaukos: Odd sea deity connected with many myths. In all

of them, he was a mortal human being, a fisherman, who became immortal either after he had eaten a magic herb, or drunk from a magic fountain. Thus, he became immortal and lived in the sea as sea-deity or sea-demon.

[3] Τάλωσ, Talos: A metal constructed creature connected to the myth of Zeus and Europe, as he was one of the 3 gifts Zeus offered to Europe. Talos protected the island of Crete, turning around it and watching if somebody approaches. According to some this chopper giant was made by Vulcan, while according to others by Daidalus, (probably the **first robot**). According to mythology, Talos had a weak point: either a membrane, or a nail, in his ankle. And as is said, he was deadly injured either by an arrow fell at his weak point, or because Medea managed to cheat him and removed the membrane or the nail from his ankle. Today, it is believed that Talos was an expression of the solar deity, because of its annual movement around Crete.

[4] Μήδεια, Medea: Daughter of Aietes, king of Kolchis, and thus nephew of the queen of Crete Pacifae, because Aietes was Pacifae's brother. She helped Jason to confront Aietes's trials, to steal the golden fleece, and she, finally, followed Jason back to Iolkos, Greece. Medea was supposed to be **big witch**, who knew to prepare a lot of magic juices, filters etc. like her aunt Circe.

[5] Αιγός Ποταμοί, Aigos Potamoi: A historical area in Hellespont, where a sea-fight between Spartans and Athenians took place in September **405 BC**. The Spartans won, and their victory meant the end of the Peloponnesian war, which lasted for **30** years, **6** months later. Although the exact place of Aigos Potamoi is not known, it is believed that the name comes from 2 rivers, the mouths of which formed a corn figure; because in the Greek language *αίγα* - *αιγός*=she-goat and *ποταμός* - *ποταμοί*=river-rivers.

The place had become famous in the ancient world because there in **467 BC**, a meteor had fallen, (e.g. Parion Chronic, Plutarch in *Parallel Lives: Lysandre Sylla*, Pliny the Elder etc).

[6] Λεύκτρα, Leuctra: Name of a small town at Beotia, Βοιωτία, at a distance of about **15 Km** from Thebe, Θήβα. The place became famous because of the battle took place there among Beotians under the general Epameinondas *Επαμεινώνδας*, and Spartans, under the king Kleombrotos *Κλεόμβροτος*, and which resulted with the victory of the first in the spring of **371 BC**.

[7] Σελήνη, Selene: Ancient Greek goddess of the Moon. It is supposed to be daughter of the Titan of light Hyperion *Υπερίων*, and the Titaness of sight Theia *Θεία*. Her brother was Helios *Ηλιος* (Sol in Roman) and her sister Eos *Ηώς*, i.e. the dawn. Selene was named Luna by the Romans.

[8] Πύθων, Python: A chthonic deity with serpent's body who took care of the famous Oracle of Apollo at Delfi. According to the Greek mythology, Gaia born it from the mud remained after the *Flood of Deukalion*.

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