

The Cow and the Moon in Crete 469

he followed it till it bent its legs and fell down on the site of Ilion¹. This cow was probably divine; for in Phrygia², as elsewhere in ancient times³, to kill a plough-ox was a capital offence⁴. A third story of like character tells how Kadmos, in obedience to a Delphic oracle, followed a cow belonging to Pelagon, son of Amphidamas, and on the spot where it lay down founded the city of Thebes; but of this I must speak more in detail in a later section⁵.

xii. The Cow and the Moon in Crete.

If the brilliant bull in the herd of king Minos had thus come to symbolise the sun, we can discover a meaning in another story told of the same monarch. Apollodoros⁶ says of Glaukos, son of Minos:

'Glaukos, while still an infant, was pursuing a mouse⁷ when he fell into a jar of honey and was drowned. After his disappearance Minos had search made for him everywhere and consulted the oracles about the right way to find him.

¹ Λήσσης ὁ Λαμψακηνός *ap. schol. vet. and ap. Tzetz. in Lyk. Al. 29* "Ἄρης ἀπ' ἄκρων βουπλανοκτίστων λόφων.

² Ail. *de nat. an.* 12. 34 Φρύγες δὲ ἐὰν παρ' αὐτοῖς τις ἀροτήρα ἀποκτείνῃ βοῦν, ἢ ζῆμια θάνατος αὐτῷ, Nikol. Damask. *frag.* 128 (*Frag. hist. Gr.* iii. 461 Müller) ἐὰν δὲ τις παρ' αὐτοῖς (the Phrygians) γεωργικὸν βοῦν ἀποκτείνῃ ἢ σκεῖος τῶν περὶ γεωργίαν κλέψῃ, θανάτῳ ζημιούσι.

³ Varr. *rer. rust.* 2. 5. 4 ab hoc (*sc. bove*) antiqui manus ita abstineri voluerunt, ut capite sanxerint, siquis occidisset. qua in re testis Attice, testis Peloponnesos. nam ab hoc pecore Athenis Buzuges nobilitatus, Argis Homogyros (*supra* p. 459 n. 4), Colum. *de re rust.* 6 *praef.* cuius (*sc. bovis*) tanta fuit apud antiquos veneratio ut tam capitale esset bovem necasse quam civem.

⁴ Cp. the βουφόνια at Athens (*infra* ch. ii § 9 (h) ii), the sacrifice of a calf dressed in buskins to Dionysos Ἀθηρωπορραίστης in Tenedos (Ail. *de nat. an.* 12. 34), and analogous rites (W. Robertson Smith *Lectures on the Religion of the Semites*² London 1907 p. 304 ff., Frazer *Golden Bough*³; Spirits of Corn and Wild ii. 4 ff., W. Warde Fowler *The Roman Festivals* London 1899 p. 327 ff.). Prometheus was said to have been the first to kill an ox (Plin. *nat. hist.* 7. 209): see Roscher *Lex. Myth.* iii. 3055.

⁵ *Infra* ch. i § 6 (g) xviii.

⁶ Apollod. 3. 3. 1, cp. Tzetz. *in Lyk. Al.* 811, Aristeid. *or.* 46. 307 (ii. 398 Dindorf) with schol. Aristeid. p. 728, 29 ff. Dindorf.

⁷ For μῦν, which is supported by Tzetz. *in Lyk. Al.* 811, A. Westermann, after Commelin, reads μύτιαν, 'a fly,' cp. *Frag. hist. Gr.* i. 152 Müller μύτιαν.

The first part of the story implies the custom of preserving the dead in honey (W. Robert-Tornow *De apium mellisque apud veteres significatione* Berolini 1893 p. 128 ff.) and burying him in a *pithos* (cp. Gruppe *Gr. Myth. Rel.* p. 816 n. 5). Glaukos' pursuit of the 'fly' may be based on the art-type of Hermes evoking the dead from a burial-jar, while a soul in the form of a bee (Gruppe *op. cit.* p. 801 n. 6) hovers above it: the type is best represented by gems (figs. 325, 326 = Müller—Wieseler *Denkm. d. alt. Kunst* ii. 252 f. pl. 30, 333, 332, cp. *ib.* 332^a). See further Harrison *Proleg. Gk. Rel.*² p. 43 f.



Fig. 325.



Fig. 326.