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together at least in one remarkable tradition¹. When Artemis came to be regarded as a moon-goddess², the way was open for Diktynna on the one hand³, Britomartis on the other⁴, to be identified with the moon⁵. But it must be observed that this identification was not made till Roman times; and even then no hint is dropped that the consort of Diktynna or Britomartis was solar. It is, therefore, highly precarious to quote the myth of Minos and Britomartis or Diktynna as a case of sun-and-moon marriage.

xix. Zeus and the Bovine Figures of Cretan Mythology.

In the last section we considered the myth of Pasiphae at Knossos and the myth of Europe at Gortyna. Both were found to involve the agency of a great fertilising bull. But here their resemblance ended; for, whereas the story of the bull and Pasiphae pointed to the annual celebration of a sun-and-moon marriage at Knossos, the story of the bull and Europe pointed rather to the annual celebration of a sky-and-earth marriage at Gortyna. It remains to ask what was the relation of Zeus to the bovine figures of both myths.

The Cnossian myth dealt with a solar bull, a lunar cow, and their offspring the semi-bovine Minotaur, whose astral character was indicated by his name *Astérios* or *Asterion*. We have here evidence of a religious complex, forming an independent whole and apparently of great antiquity. Aegean place-names suggest that this cult of sun, moon, and stars was not confined to Crete, but extended to other islands⁶. Its connexion with Zeus, however, is

¹ Neanthes of Kyzikos *frag.* 23 (*Frag. hist. Gr.* iii. 8 Müller) *ap.* Favorin. *lex.* p. 391, 7 ff. and *et. mag.* p. 214, 26 ff. Νεάνθης ἐν τῷ πρώτῳ Περὶ τελετῶν φησι χρησμὸν Διὸς δοθῆναι, ὅτι ὁ ἐκ τῆς μήτρας τῆς Ἑκάτης γεννησόμενος μεταστήσει τῆς βασιλείας αὐτῶν· γεννώσης δὲ τῆς Ἑκάτης, τὰς συμπαρούσας κόρας τῆ λεχοῖ ἀναβοῆσαι βρίτον, τοῦτ' ἔστιν ἀγαθόν· παρὰ τοῦτο δὲ ἐπίφθεγμα ὠνομάσθαι τὴν θεόν. Zeus is here apparently the father of Britomartis by Hekate.

² Farnell *Cults of Gk. States* ii. 457—461, K. Wernicke in Pauly—Wissowa *Real-Enc.* ii. 1354, Gruppe *Gr. Myth. Rel.* p. 1297 n. 2.

³ Cornut. *theol.* 34 p. 71, 5 ff. Lang ἡ δ' Ἄρτεμις φωσφόρος μὲν ἐπωνομάσθη διὰ τὸ καὶ αὐτῇ σέλας βάλλειν καὶ φωτίζειν ποσῶς τὸ περιέχον, ὅπου μάλιστα πανσέληνος ἢ δίκτυννα δ' ἀπὸ τοῦ βάλλειν τὰς ἀκτῖνας—δίκειν γὰρ τὸ βάλλειν—κ.τ.λ., Verg. *Ciris* 305 Dictynnā dixere tuo (*sc.* o Britomarti) de nomine lunam, Paul. ex Fest. p. 72 Müller Dictynna Diana, quam esse lunam putabant, dicta, quod fulgore suo noctu omnia ostendat (*cp.* H. Usener in the *Rhein. Mus.* 1868 xxiii. 342 and in his *Götternamen* Bonn 1896 p. 42).

⁴ Verg. *Ciris* 305 cited *supra* n. 3.

⁵ W. H. Roscher *Über Selene und Verwandtes* Leipzig 1890 p. 116 ff.

⁶ (1) Hesych. Ἄστερη· ἡ Κρήτη καὶ ἡ Δῆλος οὕτως ἐκαλοῦντο. (2) Asteria as a former name of Delos (Pauly—Wissowa *Real-Enc.* ii. 1780 f. : add schol. *Ap. Rhod.* i.