

[19.1] When he reached Crete on his voyage, most historians and poets tell us that he got from Ariadne, who had fallen in love with him, the famous thread, and that having been instructed by her how to make his way through the intricacies of the Labyrinth, he slew the Minotaur and sailed off with Ariadne and the youths. And Pherecydes says that Theseus also staved in the bottoms of the Cretan ships, thus depriving them of the power to pursue.

[2] And Demon says also that Taurus, the general of Minos, was killed in a naval battle in the harbor as Theseus was sailing out. But as Philochorus tells the story, Minos was holding the funeral games, and Taurus was expected to conquer all his competitors in them, as he had done before, and was grudging his success. For his disposition made his power hateful, and he was accused of too great intimacy with Pasiphae. Therefore when Theseus asked the privilege of entering the lists, it was granted him by Minos.

[3] And since it was the custom in Crete for women to view the games, Ariadne was present, and was smitten with the appearance of Theseus, as well as filled with admiration for his athletic prowess, when he conquered all his opponents. Minos also was delighted with him, especially because he conquered Taurus in wrestling and disgraced him, and therefore gave back the youths to Theseus, besides remitting its tribute to the city.

[19.4] Cleidemus, however, gives a rather peculiar and ambitious account of these matters, beginning a great way back. There was, he says, a general Hellenic decree that no trireme should sail from any port with a larger crew than five men, and the only exception was Jason, the commander of the Argo, who sailed about scouring the sea of pirates. Now when Daedalus fled from Crete in a merchant-vessel to Athens, Minos, contrary to the decrees, pursued him with his ships of war, and was driven from his course by a tempest to Sicily, where he ended his life.

[5] And when Deucalion, his son, who was on hostile terms with the Athenians, sent to them a demand that they deliver up Daedalus to him, and threatened, if they refused, to put to death the youth whom Minos had received from them as hostages, Theseus made him a gentle reply, declining to surrender Daedalus, who was his kinsman and cousin, being the son of Merope, the daughter of Erechtheus. But privately he set himself to building a fleet, part of it at home in the township of Thymoetadae, far from the public road, and part of it under the direction of Pittheus in Troezen, wishing his purpose to remain concealed.

[6] When his ships were ready, he set sail, taking Daedalus and exiles from Crete as his guides, and since none of the Cretans knew of his design, but thought the approaching ships to be friendly, Theseus made himself master of the harbor, disembarked his men, and got to Gnosus before his enemies were aware of his approach. Then joining battle with them at the gate of the Labyrinth, he slew Deucalion and his body-guard.

[7] And since Ariadne was now at the head of affairs, he made a truce with her, received back the youthful hostages, and established friendship between the Athenians and the Cretans, who took oath never to begin hostilities.

[20.1] There are many other stories about these matters, and also about Ariadne, but they do not agree at all. Some say that she hung herself because she was abandoned

by Theseus; others that she was conveyed to Naxos by sailors and there lived with Oenarus the priest of Dionysus, and that she was abandoned by Theseus because he loved another woman:—

*Dreadful indeed was his passion for Aigle child of Panopeus.*

[2] This verse Peisistratus expunged from the poems of Hesiod, according to Hereas the Megarian, just as, on the other hand, he inserted into the *Inferno* of Homer the verse:—

*Theseus, Peirithous, illustrious children of Heaven,*

and all to gratify the Athenians. Moreover, some say that Ariadne actually had sons by Theseus, Oenopion and Staphylus, and among these is Ion of Chios, who says of his own native city:—

*This, once, Theseus's son founded, Oenopion.*

Now the most auspicious of these legendary tales are in the mouths of all men, as I may say; but a very peculiar account of these matters is published by Paeon the Amathusian.

[3] He says that Theseus, driven out of his course by a storm to Cyprus, and having with him Ariadne, who was big with child and in sore sickness and distress from the tossing of the sea, set her on shore alone, but that he himself, while trying to succour the ship, was borne out to sea again. The women of the island, accordingly, took Ariadne into their care, and tried to comfort her in the discouragement caused by her loneliness, brought her forged letters purporting to have been written to her by Theseus, ministered to her aid during the pangs of travail, and gave her burial when she died before her child was born.

[4] Paeon says further that Theseus came back, and was greatly afflicted, and left a sum of money with the people of the island, enjoining them to sacrifice to Ariadne, and caused two little statuettes to be set up in her honor, one of silver, and one of bronze. He says also that at the sacrifice in her honor on the second day of the month Gorpiaeus, one of their young men lies down and imitates the cries and gestures of women in travail; and that they call the grove in which they show her tomb, the grove of Ariadne Aphrodite.

[20.5] Some of the Naxians also have a story of their own, that there were two Minoses and two Ariadnes, one of whom, they say, was married to Dionysus in Naxos and bore him Staphylus and his brother, and the other, of a later time, having been carried off by Theseus and then abandoned by him, came to Naxos, accompanied by a nurse named Corcyne, whose tomb they show; and that this Ariadne also died there, and has honors paid her unlike those of the former, for the festival of the first Ariadne is celebrated with mirth and revels, but the sacrifices performed in honor of the second are attended with sorrow and mourning.

[21.1] On his voyage from Crete, Theseus put in at Delos, and having sacrificed to the god and dedicated in his temple the image of Aphrodite which he had received from Ariadne, he danced with his youths a dance which they say is still performed by the Delians, being an imitation of the circling passages in the Labyrinth, and consisting of certain rhythmic involutions and evolutions.

[2] This kind of dance, as Dicaearchus tells us, is called by the Delians *The Crane*, and Theseus danced it round the altar called *Keraton*, which is constructed of horns (‘kerata’) taken entirely from the left side of the head. They say that he also instituted athletic contests in Delos, and that the custom was then begun by him of giving a palm to the victors.

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