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Abdera (Avdira). A city in Thrace (northern Greece); situated on Cape *Bulustra* (a corruption of the medieval *Polystylon*), eleven miles northeast of the river *Nestos*. According to Greek mythology, the foundation of the city went back to *Heracles*, whose eighth labor was the capture of the man-eating horses of *Diomedes*, king of the neighboring *Bistonians*. However, the first attempt to found *Abdera*, according to *Herodotus*, was made in the seventh century BC by colonists from *Clazomenae* (*Klazumen*) in *Ionia* led by *Tynisias*, but they were driven back by the *Thracians*. In 545 BC the people of another Ionian city, *Teos* (*Şığacık*), finding Persian domination intolerable, placed settlers on the site (including the poet *Anacreon*) and reconstructed the town. It controlled an extensive area—'covered with vineyards and fertile,' according to *Pindar*. An ear of grain is shown on its fine coins. However, the *Abderans* were constantly at pains to protect their territory from *Thracian* incursions. Nevertheless, their city was also a center for trading with the *Thracian* (*Odrysonian*) rulers of the hinterland, and provided a harbor for the commerce of upper *Thrace* in general.

When the *Persians* came to *Thrace* in 513/512 they took control of *Abdera*, and did so once again in 492. In 480 it was one of the halting places selected by *Xerxes* as he marched the *Persian* army along the northern shores of the *Aegean* toward *Greece*. As a member of the first *Athenian Alliance* (*Delian League*) established after the end of the *Persian Wars*, it contributed (from 454 BC) a sum of between ten and fifteen talents, indicating its position as the third-richest city in the *League*. In 431, at the beginning of the *Peloponnesian War* against *Sparta*, it took the lead in an endeavor to enroll *Thrace* (under the *Odrysonian* ruler *Sitalces*) and *Macedonia* in the *Athenian* cause. Although 'Abderite' later became a synonym for stupidity, *Abdera* produced two fifth-century thinkers of outstanding distinction, *Democritus* and *Protagoras*.

In 376 the city was destroyed by the *Thracian* tribe of the *Triballi*, and c 346 its remaining inhabitants were incorporated by *Philip II* in his *Macedonian* kingdom. After the death of *Alexander the Great*, *Abdera* fell successively into the hands of *King Lysimachus* of *Thrace*, the *Seleucids*, the *Ptolemies*, and then, once again, the *Macedonians*, whose possession ended in 196 when the

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Romans declared it a free state. In 170, however, it was besieged and sacked by Roman and Pergamene soldiers, and never really recovered, although in Roman imperial times it remained, officially speaking, a 'free city,' and in the early Middle Ages was a small Byzantine town and the seat of a bishopric.

The recent excavation of a cemetery (half-a-mile from the site) dating back to the second half of the seventh century BC confirms the city's foundation date given by Herodotus. The uncovering of a Hellenistic 'House of the Dolphins' has now been completed. Other finds are on show in the museum at Kavalla.

Abkhazia *see* Colchis

Abonutichus, Abonou Teichos (Wall of Abonos), later Ionopolis (İnebolu). A small port on the Euxine (Black) Sea coast of Paphlagonia (northern Asia Minor), at the mouth of the river İkiçay. Abonutichus started to issue coinage in the first century BC and achieved city status in the time of the Roman Principate (30 BC; or later?), first under that name and then (from Marcus Aurelius onward, for a time) as Ionopolis. It was the birthplace of one of the most outrageous charlatans of the ancient world, Alexander of Abonutichus, whose career in the second century AD is ruthlessly displayed in Lucian's *Alexander, or the False Prophet*. A successful exploiter of women, Alexander claimed to control a new manifestation of the god Asclepius, in the form of a snake called Glycon (depicted on the city's coinage), with whose assistance he uttered oracles and staged mysteries. His circular shrine has been identified.

Abrit(t)us, Abrittos (Razgrad). A stronghold in Lower Moesia (northeastern Bulgaria), on the road from Marcianopolis (Reka Devnia) to the Danube. Originally a Thracian settlement, it became a Roman fortress in the first century AD and attained urban status in the second. Extensive fortifications have survived, probably dating from the Gothic incursions of the mid-third century.

In 251, these attacks made Abrittus the scene of one of the most catastrophic battles in Roman history. After the king of the Goths, Kniva, had invaded Lower Moesia, the emperor Trajanus Decius arrived in the province and tried to cut off the Goths' retreat. In the ensuing battle, however, Decius and his son Herennius Etruscus, following initial successes, were trapped (as the fifth-century historian Zosimus, despite his partiality for Decius, had to admit) in a bog, where they were killed and the bodies never recovered. This was the first time a Roman emperor had been slain in battle by a foreign foe. The greater part of the imperial army was destroyed. The city walls, erected soon afterward, combine towers of three different shapes.

Abu Serai *see* Circesium

Abydus (Nağara Point). A city in Mysia (northwestern Asia Minor); on the Asiatic bank of the Hellespont (Dardanelles), at the narrowest point of the strait. Abydus, which lies away from the main current and possesses the best harbor in the Hellespont, was first mentioned in the *Iliad*'s catalog of the ships in the

Trojan fleet. The mountains to the southeast contained gold mines, which were said to have been the source of King Priam's wealth, and the region was also rich in horses.

After the Trojan War, Abydus was said to have been settled by Thracians, until *c* 675 BC Miletus established a colony there, by agreement with King Gyges of Lydia (*c* 685–657). Darius I of Persia burned the city down in 512, but in 480 it formed the western end of the double bridge (replacing another destroyed by a storm) by which Xerxes I crossed over the Hellespont to Europe. Shortly afterward, it joined the Delian League, which became the Athenian empire. Never friendly to the Athenians, Abydus revolted in 411, providing a naval base to the Spartans—Athens' enemy in the Peloponnesian War (431–404)—who suffered a defeat off the coast. In 386 the city passed into Persian hands, until liberation by Alexander the Great in 334. In 200 the people of Abydus fought determinedly against Philip V of Macedonia, but were compelled to surrender. Three years later it temporarily became an outpost of the Seleucid monarch Antiochus III. The kingdom of Pergamum, and the Romans, officially regarded it as a free state, and under the Roman empire, despite the exhaustion of the local gold mines, it became an important customs station. Abydus is inaccessible today, since it forms part of a Turkish military zone; extensive remains of buildings and walls were reported by earlier travelers, but have not apparently survived.

The place attained literary fame through the story of Hero and Leander, which was told by the Greek poet Musaeus in the fifth or sixth century AD, but goes back to an Alexandrian tale originating many hundreds of years earlier. Hero was priestess of Aphrodite at Sestus, on the other bank of the Hellespont. Leander, who lived at Abydus, fell in love with her and used to swim by night across the strait to visit her. One night, however, a storm put out the light by which she guided him across, and he was drowned; whereupon she threw herself into the sea.

Abydus *see* Ptolemais

Acanthus, Akanthos (Ierissos). A city on the isthmus that links Acte (*qv*), one of the three promontories of the peninsula of Chalcidice, with the Macedonian mainland. Acanthus was founded by colonists from the island of Andros, and derived prosperity from agricultural produce exported from its harbor. It sided with the invaders during the Persian Wars, supporting first their general Mardonius (492) and then King Xerxes I, whom it helped to dig his canal across the isthmus (though his camels were set upon by lions nearby; a lion is seen savaging a bull on the city's extensive coinage). The Acanthians later formed part of the Delian League (controlled by Athens) and Athenian empire, and initially sided with Athens in the Peloponnesian War (431–404), but under pressure from their oligarchic party went over to the Spartan general Brasidas in 424. Under the Peace of Nicias (421) the city was conceded autonomy but compelled to resume the payment of tribute to Athens. Taken over by the kingdom of Macedonia in the fourth century, it was plundered by the Romans in 200; but its port remained of some significance, and the town continued to survive in

imperial times. Although excavations have not been extensive, imposing remains of the acropolis walls are still to be seen. Moreover, the line of Xerxes' canal can be traced, starting at a village a mile and a half to the southeast of Ierissos.

The name of the city is also that of a herbaceous plant, belonging to the perennial family of the Acanthaceae, that was reproduced in stylized form on Corinthian capitals (*spinous*, 'thorny,' preferred by the Greeks; *mollis*, 'soft,' favored by the Romans).

Acarmania. A region of northwestern Greece, bounded by the river Achelous, the Ionian Sea, and the Gulf of Ambracia. The lower reaches of the Achelous were bordered by a fertile plain, but otherwise the territory was ringed by mountains. The inhabitants ranked as Greeks but (unlike those of neighboring Amphilochia) long remained relatively uncivilized. In the fifth century, if not earlier, the Acarnanians formed their own cantonal league, with its capital at Stratus on the right bank of the Achelous, which issued coinage portraying the personified river-god and his daughter the spring-goddess Callirhoe, mother of the mythical Acarnan.

The Acarnanians were originally called Cephallenians, from the island of that name (Cephalonia), and were subject to Odysseus of Ithaca, according to Homer. Corinthian colonies had been settled in the most favorable coastal locations from an early date, and during the mid-fifth century Corinthian and Athenian commercial interests came into conflict in the area. In 432/31 the members of the Acarnanian League invoked the aid of Athens against Ambracia (Arta) and other colonies, and then in 429/26, after the outbreak of the Peloponnesian War, they renewed the appeal. About 400 a federal coinage made its appearance. In 390, however, the Acarnanians were subjugated by King Agesilaus II of Sparta, remaining under Spartan control until fifteen years later, when they became members of Athens' Second League. They backed Thebes in its successful assertion of power against Sparta, but joined Athens in resisting King Philip II of Macedonia (359–336), of which country, however, they subsequently became dependants.

In 314, prompted by one of Alexander the Great's successors, Cassander—the ruler of Macedonia and most of Greece—they superseded their League by a new federation of recently founded cities. Amid continuous frontier disputes, Acarnania was partitioned in 263/255 between Aetolia and Epirus, but after the collapse of the Epirote monarchy a quarter of a century later it regained its independence and acquired the island of Leucas, which became the federation's principal mint. In 200 the Acarnanians took the losing side of Philip V of Macedonia against the Romans, and lost Leucas in 167, but were allowed to retain their confederacy until the time of Augustus (31 BC–AD 14). *See also* Actium, Stratus.

Ace, Acre *see* Ptolemais

Achaea, Akhaia. (1) A name derived from *Akhaioi*, employed in the *Iliad* to mean 'Greeks,' with particular reference to the followers of Achilles and Agamemnon.

(2) The historical Achaea, which was a narrow territory on the north coast of the Peloponnese between Sicyon and Elis (southeastern Thessaly, across the Gulf of Corinth, was known as Achaea Phthiotis). Descended from Late Bronze Age migrants from the Argolid, the Achaeans of the northern Peloponnese sent colonists to south Italy and remained neutral in the Persian and Peloponnesian Wars.

(3) An ancient Achaean confederacy was revived in 280 by the union of four cities, to which the remaining Achaean communities were soon added. They were joined in 251 by Sicyon (the birthplace of the statesman Aratus) and then by Arcadian cities, including Megalopolis (the birthplace of the historian Polybius). Eventually including almost the whole of the Peloponnese and part of central Greece as well, the Achaean confederacy became the principal power in Greece, until conflict with the Romans resulted in its dissolution (146) and the assignment of its territory to the Roman province of Macedonia.

(4) In 27 BC Achaea—extended in significance to comprise the greater part of Greece—became a senatorial province on its own account (apart from the years between AD 15 and 44 when it was temporarily reunited with Macedonia). Nero announced the ‘liberation’ of Greece (67), but this was cancelled a few years later by Vespasian. Epirus and Thessaly were subsequently detached from Achaea, the former to become a province on its own account and the latter to form part of Macedonia. In the later empire Crete and the Cyclades (Insulae) were also taken away from Achaea to become separate provinces.

Acragas, Agrigentum (Agrigento). A city near the southwestern coast of Sicily. After earlier occupation by native Sicans, the Greek city—taking its name from a river on its east side, while the river Hypsas (Santa Anna) bounded it to the west—was founded c 580 BC by colonists of Rhodian and (in smaller numbers) Cretan origin from Gela, led by Aristonoos and Pystilos. The extensive site (praised by Polybius) occupied a large, basin-like plateau two miles from the sea, surrounded on three sides by low cliffs, and dominated from the north by a ridge rising to two peaks, one of which was the acropolis. In its early years Acragas was ruled by an oligarchy, which was superseded c 571 by the autocratic rule of the ‘tyrant’ Phalaris, who vigorously extended his territory, overpowering native towns in the interior. He was said to have roasted his political opponents alive in a hollow brazen bull. From the latter part of the same century Acragas became rich from the production of grain, the export of wine and olives (which were sent to Carthage, according to Timaeus and Diodorus), and the breeding of cattle.

The great period of the city, when its population may have reached a total of 100,000, was the reign of Theron (488–472), who expanded its territory as far as the north coast of Sicily. In so doing, he came into conflict with the Carthaginians, who controlled the western part of the island; but they suffered an historic, decisive defeat by the forces of Acragas and Syracuse at the battle of Himera (480). The years that followed were a period of conspicuous wealth and grandiose building for the Acragantines. Pindar, who lived at their court, declared the place to be the ‘fairest of mortal cities,’ and eulogized its ruler. Simonides of Ceos, too, was a visitor, and repaired relations between Acragas and

Syracuse, which had deteriorated since Himera. After expelling Theron's son Thrasydaeus, Acragas adopted a semi-aristocratic and then a democratic form of government, under the guidance of its most famous citizen, the philosopher, scientist, poet, orator, statesman, mystic and supposed miracleworker Empedocles. The chariots of Acragas were victorious in the major Greek games; in 412 the Olympic sprint winner Exaenetus was escorted into the city by three hundred chariots, and honored by magnificent coins.

Neutral in the struggle between Athens and Syracuse in the Peloponnesian War, Acragas was besieged and sacked by the Carthaginians in 406, a disaster from which it did not fully recover. Refounded by Timoleon (sent by the Corinthians to Sicily) in 338, it regained a certain local importance under the autocrat Phintias (289–279) but soon afterward it fell a victim to the rivalry between the Romans and Carthaginians, who sacked the city in succession (262/1, 255/4); the Romans sold 25,000 of its inhabitants into slavery. Finally, in 211/210, it was once more besieged and occupied by the Romans (who again sold many of its people as slaves) and disappeared from the political scene. However, after repopulation by Roman colonists under the name of Agrigentum (197), it enjoyed a considerable economic recovery. By the time of Cicero's speeches against Verres, the former governor of the island (70), its people had regained much of their wealth. Diodorus emphasizes the riches they derived from vineyards, olives and racehorses; and in the imperial period they developed textile and sulphur industries, and possessed an important commercial harbor.

Traces of a settlement going back to pre-colonial times have come to light. The splendor of the city in the classical Greek epoch is displayed by a series of Doric temples, forming an almost continuous sacred area (now an archaeological zone) lining the ridge at the southern end of the site. No less than nine such shrines were built between 480 and 400, a figure exceeded only by Athens. The best preserved is a temple conventionally, though inaccurately, ascribed to Concord; its correct designation is unknown. It owes its survival to conversion into a church (St. Gregory of the Turnips) in early Christian times; similarly, the fourth century AD church of Santa Maria dei Greci was built over a temple attributed to Athena. Recent excavations have revealed a shrine of the underworld (chthonic) divinities, and a temple of Asclepius was erected near mineral springs outside the walls.

Acre *see* Ptolemais Ace (Judaea)

Acropolis *see* Athens

Acte, Akte (Athos), Mount. The easternmost of the three promontories of the peninsula of Chalcidice, in northern Greece, which extends downward from Macedonia to the Aegean Sea. Acte is thirty miles long and six-and-a-half miles wide at its broadest point, and has a mountainous spine culminating in a pyramid-shaped peak that rises sheer from the sea to a height of 6,667 feet. According to Aeschylus, the mountain was sacred to Zeus. One legend recounts that it was the stone flung at Poseidon by a giant named Athos; another story tells how Poseidon separated it from the peninsula in his struggle with the giant. As

But, above all, it was Athens that resisted the commercial supremacy of the Aeginetans. Already in the early years of the sixth century its statesman Solon passed laws designed to restrict Aeginetan trading, which caused the island to ally itself in turn with Sparta and Thebes in the hope of checking the Athenians' rising power; and in 506 the long struggle against them began. In 490 the Aeginetans took no part in the Greek resistance to Darius I culminating in the battle of Marathon, and two years later they won a naval victory against Athens. (They also constructed a new port at about this time.) Indeed, the great Athenian fleet that defeated Xerxes I at Salamis in 480 had ostensibly been raised to deal with the Aeginetans, because of the sympathy they had shown toward the Persians. In the event, however, the Aeginetans did contribute a squadron to the Greek fleet that confronted Xerxes at Salamis, and their bravery in the battle won them 'the first prize for valor.' In the following year, too, they fought beside their Athenian rivals at Plataea. But Aegina's special glory was its inspiration of at least seven of the finest odes of Pindar, including the eighth *Pythian*.

Nevertheless, the Athenian statesman Pericles called the island the 'eyesore of the Piraeus,' and war broke out between the two states in 459. It ended with the capture of Aegina by the Athenians, followed by its compulsory enrollment in the Athenian confederation (Delian League) to which it was obliged to contribute thirty talents annually. But resentment remained strong, and the Aeginetans played a substantial part in persuading Sparta to enter the Peloponnesian War against Athens (431). As a result, the Athenians deported the island's entire population and apportioned the land among their own people, while Sparta gave a new home to the exiled inhabitants at Thyrea; though in 424 the Athenians captured that town too, and transferred the refugees to Athens. In 405, however, when the Peloponnesian War had finally gone in favor of the Spartans, they were allowed back to their island under a Spartan governor.

From 322 to 229 Aegina was under Macedonian control, and then belonged to the Achaean League until 211, when it was taken over by the Romans and attached to the Aetolian League (which enslaved its inhabitants), only to be sold, in the following year, to Attalus II of Pergamum—a transfer which introduced a new period of prosperity. After the Pergamene kingdom was annexed by Rome (133), Aegina went with it. During the 30s, Mark Antony assigned the island to the Athenians. In AD 267 the city suffered a destructive siege from German (Herulian) invaders.

Traces of Thessalian Bronze Age settlement have come to light on the slopes of Mount Elia. But the principal monument of the island is the temple of Aphaea (a pre-Greek goddess, assimilated to Athena), on the highest point of Cape Colonna, a pine-clad hill above the sea. The building, of which part survives today including a number of columns and fine pediment sculptures in varying styles (now to be seen in the Munich and Athens museums), dates from 520–478 BC (starting a decade after a fragmentary Temple of Apollo). In the late Roman period it was destroyed and replaced by a massive fortress. Remains of two earlier shrines on the site have also been discovered, and portions of all three altars can be seen. The sacred area also contains a theater and stadium. A further sanctuary, in the district of Mesagro, was built over a Mycenaean site in the seventh century.

Adriatic Sea

Adriatic Sea. The term was used interchangeably with 'Ionian Sea' to denote the waters between Italy and the Balkan peninsula. Later, it became convenient to call the northern and southern parts of this gulf the Adriatic and Ionian Seas respectively, with their division at the Straits of Otranto (although the Adriatic coast north of that point was also described as the Ionian Gulf).

Aea *see* Colchis

Aegae, Aigai (Vergina). In the region of Pieria in Macedonia, south of the river Haliacmon. Aegae was said to have been a residence of the god Poseidon, and the surrounding area was known as the Garden of Midas—an historical being proverbial for his wealth, and worshipped at the foot of Mount Bermion—because of its vines, orchards and roses. The city replaced Lebaea, the capital of the kings of Macedonia until Archelaus (413–399 BC) established himself at Pella instead. Aegae has now been convincingly identified with Vergina, where, in addition to a large prehistoric necropolis, an imposing number of rectangular and barrel-vaulted tombs of *c* 340–320 have come to light. Their grandeur and artistic excellence suggest that they were built to house the ashes of the Macedonian royal family, and one grave, the Great Tomb, is believed to have contained the remains of the ruler Philip II (359–336): a conclusion confirmed by examination of the skull, which reveals a grave head-wound corresponding to Philip's known loss of an eye. (The tomb also covers a smaller mound housing additional graves.)

Some of these burial places were adorned by wall paintings—including a Rape of Persephone and a Lion Hunt—that provide a unique contribution to our knowledge of this rarely preserved ancient Greek art. The grave goods include a ceremonial parade-shield, ornamented with ivory (and now restored), in addition to caskets sheathed in gold and silver plate (one containing remnants of cloth), and a superbly executed crown of gold leaves. Ivory heads from the same site represent Alexander the Great and, apparently, his father Philip II and his mother Olympias.

The ruins of an ancient city extend between Vergina and the town of Palatitsa, about a mile and a half to the west. On a small plateau between the acropolis and a cemetery stand the remains of a royal palace of the third century, containing large peristyle courts, double-storeyed colonnades and circular halls. A hundred yards north of the palace, the theater in which Philip II was murdered (336) has now been located; a statue-base is inscribed with the name of his mother Eurydice. A three-aisled early Christian basilica came to light in 1982.

Aegates Islands (Egadi) off the western extremity of Sicily. The principal islands were Aegusa or Bucinna (Favignana)—the easternmost of the islands—and Phorbantia (Levanzo) and Hiera (Marettimo).

In 241 BC, during the twenty-third year of the First Punic War, a newly raised Roman fleet under the consul Gaius Lutatius Catullus defeated a new Carthaginian fleet under Hanno in the waters between Aegusa and Hiera. Hanno's vessels, carrying mercenaries, foodstuffs and money, had set sail from north Africa to western Sicily early in March, before the winter storms ended. Anchoring off

Hierna, he awaited a favorable wind to enable him to cross over to Sicily, where he proposed to land his soldiers (under the command of the experienced Hamilcar) so that they could engage the Romans in battle. Meanwhile Lutatius, learning of Hanno's arrival and correctly conjecturing what he had in mind, anchored his own fleet off Aegusa. On March 10th, the Carthaginian squadron (consisting of two hundred and fifty ships according to Diodorus, four hundred according to Eutropius and Orosius) set sail for the Sicilian shore. Lutatius, despite the unfavorable wind, confronted them, and the Carthaginians, weighed down by their heavy cargo, were overwhelmed. Fifty of their ships were sunk and seventy captured with their crews. This proved the decisive victory that at long last brought the First Punic War to an end. The peace terms that Carthage was compelled to accept included the evacuation of Sicily, which thus became Rome's first overseas province.

Aegean Sea, Aigaion (Turkish Ege). The sea between Greece and Asia Minor (Asiatic Turkey), with Crete as its southernmost point. It includes a remarkable number of islands, including, especially, the Cyclades, Northern and Southern Sporades, and large islands adjoining Greece (Euboea) and western Asia Minor (Lesbos, Chios, to the south; Samos and Rhodes to the southeast; while Crete lies in the Cretan Sea). The name Aegean is variously derived from the city of Aegae in Aeolis (Nemrud Kalesi) or from the Amazonian queen Aegea or Theseus' father Aegeus, both of whom were believed to have drowned themselves in the sea. The term Aegean Civilization is sometimes used for the Bronze Age cultures of the region (Minoan, Cycladic, Helladic [including Mycenaean] and Troadic [Trojan]).

Aegiale, Aegialeia *see* Sicyon

Aegina, Aigina. A mountainous, volcanic Greek island in the Saronic Gulf, midway between Attica and the Peloponnese. This geographical position is the reason for its importance in Mediterranean commerce from the earliest periods. It was believed that the island, formerly known as Oenone, was colonized successively by Argives, Cretans and Thessalians (Myrmidons, after whom it took the name Myrmydonia); the last-named settlement seems to have been established about the thirteenth century BC, then abandoned a century or two later.

The island was supposedly conquered *c* 1100 BC by the Dorian Greeks under Deiphontes, a descendant of Heracles in the fifth generation. But then we are told that, after a period of abandonment, it received further immigrants, perhaps from Epidaurus; their settlement may be attributed to *c* 950-900. Aegina was a member of the Amphictyony of Calauria (Poros), a maritime council representing the principal cities on the Saronic and Argive Gulfs; and under the rule of a stable mercantile oligarchy, it became, in the seventh century, a Greek sea-power of the first order. Its silver coinage (from *c* 550), with the design of a turtle, circulated extremely widely; and the Aeginetans also developed the oldest system of weights and measures known to the classical world, and produced pottery and bronze ware which became well-known throughout the Mediterranean area. There was often rivalry between Aegina and Samos, notably at the trading port of Naucratis (Kom Gieif) in Egypt.

Thucydides reports, Acte was colonized by Chalcis in Euboea (probably in the eighth century BC), though its non-Greek population remained considerable.

In 492 the Persian fleet invading Greece under Mardonius was wrecked off the headland by a storm, with the loss of three hundred ships and twenty thousand men. Before his campaign of 480 to avoid the passage around this dangerous cape, Xerxes dug a canal, from sixty-five to a hundred feet in breadth and six to ten feet deep, through the narrow neck of the promontory, which at this point measured a mile and a half across. Deinocrates of Rhodes subsequently offered to carve the mountain into a gigantic bust of Alexander the Great. During the Middle Ages Christian hermits came to the peninsula, and the theocratic republic of monks, which has given Athos the name of the Holy Mountain (Ayion Oros), began to take shape (the monastery of the Grand Lavra dates from 963).

Acte *see* Attica, Chalcidice

Actium, Aktion (Akra Nikolaos). A flat, sandy promontory on the coast of Acarnania in northwestern Greece, on the southern side of the strait leading from the Ionian Sea into the Ambracian Gulf. Actium belonged originally to the Corinthian colonists of Anactorium, who founded the worship of Apollo Actius and the Games named the Actia before 575 BC. By the early third century the temple was the federal shrine of the Acarnanians. The harbor was used to exploit local pearl fisheries.

When Antony (Marcus Antonius) and Octavian (the future Augustus) disputed the mastery of the Roman world in 31 BC, Actium was the site of Antony's camp, and gave its name to the naval battle (September 2nd) fought just outside the gulf in which Antony and Cleopatra were decisively defeated. After breaking out with only a small portion of their fleet, they escaped to Egypt, where they committed suicide in the following year. Actium was, in consequence, celebrated by Augustus and all who supported him—notably Virgil and Horace—as the decisive landmark inaugurating the empire-wide principate that he now proceeded to establish. He commemorated his victory by founding Nicopolis on the other side of the strait, and establishing Actian Games there, a quadriennial festival that transformed the earlier Actia and ranked equally with the Olympic Games. A new Actian era was also introduced.

Adamklissi *see* Tropaeum Trajani

Adiabene *see* Assyria

Adria *see* Atria

Adrianople *see* Hadrianopolis