

Classical and Hellenistic periods the larger Arcadian communities tended to absorb the smaller. From the mid-6th cent. the Arcadian communities were dominated by Sparta and, despite occasional disaffection, members of the *Peloponnesian League; routes through Arcadia were of major importance for Sparta's access to the north Peloponnese and beyond. Freed from Spartan control after *Leuctra, the Arcadians formed a federation, briefly powerful, but the particular ambitions of individual communities were generally more important after the 360s. External forces, notably Macedon from *Philip (1) II onwards and later the *Aetolian and *Achaean confederacies, also operated in Arcadia. In the second half of the 3rd cent. the Arcadian communities gradually joined the Achaean Confederacy, of which Megalopolis was a notable member. Later both *Strabo and *Pausanias report that the region was in serious decline; Pausanias' description of Arcadia (bk. 8) is none the less of prime importance for our knowledge of the area in his day and earlier.

RE 2. 1118–37, 'Arkadia' 1; F. Hiller von Gaertringen, *Inscriptiones Graecae* 5. 2 (1913): assembles literary references for Arcadian history; M. Jost, *Sanctuaires et cultes d'Arcadie* (1985): with valuable coverage of archaeological sites; C. Callmer, *Studien zur Geschichte Arkadiens* (1943); L. Dubois, *Recherches sur le dialecte arcadien* (1988); J. A. O. Larsen, *Greek Federal States* (1968). J. R.

'Arcadia' See PASTORAL POETRY, GREEK AND LATIN; VIRGIL (SECTION ON 'Eclogues').

Arcadian cults and myths Apart from *Hephaestus, all the gods common to the Greeks are found in Arcadia. But certain deities are peculiar to the region, such as Alea, who was for a long time an independent goddess, and who even when associated with and finally assimilated to *Athena always retained her importance. The same is true of *Despoina, 'the Mistress', worshipped at *Lycosura, and of Anytus, her foster-father, while the Great Goddesses have their origin around *Megalopolis. Some cult groupings have a distinctive composition (*Poseidon and *Demeter), while others are characteristically Arcadian in the relative importance of the individual deities (thus the daughter, *Despoina or Kore (see PERSEPHONE) is dominant over Demeter). Different deities are preponderant in different areas. In the region of *Megalopolis, *Zeus Lycaeus, who is worshipped on Mt. Lycaeon, becomes the god of the *Arcadian League, while a pair of goddesses (Despoina and Demeter, or the Great Goddesses) are the most important female element. In Azania, Demeter is predominant; in the Pheneus area, *Hermes, worshipped on Mt. Cyllene. In eastern Arcadia, *Artemis, as goddess of marshy areas, is at the forefront in Stymphalus, *Orchomenus (2), and Caphyae; Poseidon Hippius is lord of *Mantineia; and Athena Alea rules over *Tegea and its hinterland. *Pan is worshipped on every mountain.

The most striking cults and aetiological myths are the complex associated with Mt. Lycaeon, where human sacrifice is evoked, and those which suggest an ancient pattern of divinities in animal shape. On the peak of Lycaeon, there was an altar of Zeus Lycaeus consisting of a mound of earth and ashes, and a *temenos into which entry was forbidden (*abaton*); transgressors would lose their shadow and would die within the year or be stoned to death (Plut. *Quaest. Graec.* 39; Paus. 8. 38. 6). Human sacrifice, instituted by *Lycaon (3), was practised at the altar; this is attested by Plato (*Resp.* 8. 565d), in the pseudo-Platonic *Minos*, in *Theophrastus (quoted in Porph. *Abst.* 2. 27. 2), and in Pausanias (8. 38. 7). Anyone who ate human flesh at the sacrificial feast was changed into a wolf (see LYCANTHROPY). This seems to be a genuine vestige,

unique in Greece, of a ritual *cannibalism whose exact meaning escapes us. The second characteristically Arcadian feature is the appearance of theriomorphic gods; thus we find the half-animal form of *Pan, with his goat's head and feet, as well as metamorphosis into animal shape and rites using animal masks. The phenomenon is illustrated in cult by the statue of Demeter Melaina ('Black') near Phigalia, who was shown with a horse's head, her hair adorned by snakes and other wild animals, and again in the same area by that of Eurynome, whose lower half was that of a fish (Paus. 8. 42. 1–13; 8. 41. 4). Part of the sculptured veil of Despoina found in the temple at Lycosura shows figures with animal masks and animal paws, dancing in honour of a goddess who has strong links with the animal world. See ANIMALS IN CULT. In myth, there is the story of Demeter's attempts at Phigalia and at Thelpusa to escape Poseidon by turning herself into a mare; to thwart this ploy, Poseidon turned himself into a stallion, and from their union was born the horse *Arion (1) and a daughter, Despoina (Paus. 8. 25. 4–7; 8. 42. 1–13). At Mantineia, where there was an ancient and important sanctuary of Poseidon Hippius, the god's epithet gave rise to a myth in which at his birth his mother Rhea gave *Cronus a foal to swallow, instead of the rock she used later at the birth of Zeus (Paus. 8. 8. 2). A further type of myth particularly well developed in Arcadia was that of the divine birth (Zeus, Hermes, Pan, Athena). See also BASSAE.

M. Jost, *Sanctuaires et cultes d'Arcadie* (1985), and in S. Alcock and R. Osborne (eds.), *Placing the Gods* (1994), 217 ff. M. J.

Arcadian League Common ethnic identity led to Arcadian federation (see FEDERAL STATES), particularly in the 4th cent. BC. The coin-legend *Arkadikon* suggests federal ambitions in the 5th cent. BC, and the Spartan king *Cleomenes I (1) tried to unite the Arcadians against Sparta, but there is no clear evidence of a functioning Arcadian League in the 5th cent.

After *Leuctra an anti-Spartan democratic movement in Arcadia, led initially by *Mantineia and *Tegea, produced a federal state; most, if not all, Arcadian states joined, willingly or not, by 369 BC. Despite poor information the constitution's main elements are known. There was a large primary assembly (the 'Ten Thousand') and a council. An inscription (*IG* 5. 2. 1) lists 50 *dāmiorgoi* (see DEMIOURGOI), apparently appointed in rough proportion to their home state's size (10 from *Megalopolis, 5 each from seven other states, 3 from Maenalia, and 2 from Lepreum); the date of the inscription (though 4th cent.) is not clear, nor is it easy to see why some Arcadian communities are omitted. The federal magistrates were headed by a *stratēgos*, presented as a powerful leader. The league initially maintained a standing army (*eparitōi* in *Xenophon (1), presumably the *epilektoi* of *Diodorus (3) Siculus), whose troops strongly supported federal democracy. The league's constitution differs significantly from the contemporary Boeotian constitution (e.g. the powerful sole *stratēgos*). In the 360s, as Sparta weakened and Boeotia failed to exercise continuing decisive influence, the league was influential in the Peloponnese, participating vigorously in warfare and diplomacy. Internal disagreement, however, particularly between Mantineia and Tegea, disbanded the original *eparitōi* and split the league by 362, when Arcadians fought on both sides at the battle of *Mantineia. The league then declined, and its later history is obscure. Incidental references show that it continued (or re-emerged) in some form, doubtless with fluctuating membership, into the 3rd cent. BC. If still surviving, it will have disappeared finally when Arcadian states joined the *Achaean Confederacy in the later 3rd cent.