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Caanthus (*Κάανθος*). Son of Ocean and brother of the nymph *Melia who was abducted by Apollo and bore him two sons. When Caanthus was unable to rescue his sister he set fire to the Ismenian sanctuary of Apollo in Boeotia. He was shot by the god's arrow, and subsequently buried at Thebes. [Pausanias 9.10.5-6]

Cabiri (*Κάβειροι*). Obscure deities from northern Greece, who came to be associated with Hephaestus as his sons by Proteus' daughter, the nymph Cabiro, and they in turn were the fathers of the three nymphs known as Cabirids. The number of Cabiri was uncertain, given variously as three, four or seven, and, like Hephaestus, they were associated with metal-working. They were said to have been brought to Samothrace by the Pelasgians, and passed from there to Athens. As well as cults in Samothrace and the nearby island of Lemnos, they were also honoured in Thebes and in Thrace. The mysteries of the Cabiri were the most famous after those at Eleusis; initiates were said to have ranged from the Argonauts to Alexander, but the details are unknown. Herodotus however reports that these mysteries explained the origin of the Hermes statues with the erect phallus common in Athens, and also that Cambyses, the second king of Persia, forced an entrance into the temple at Samothrace and burned the images there of Hephaestus and his sons. Because the Cabiri were supposed to protect sailors against storms and shipwrecks they were associated with the *Dioscuri, but also often confused with the *Corybantes as followers of Rhea and guardians of the infant Zeus. They were also thought to bring good harvests (and in this context Demeter had the epithet 'Cabeiria'), but could be merciless if their anger was aroused. Originally the Cabiri were anonymous, known simply as 'great gods', although, as well as Demeter, the divinities of the realm of the dead – Persephone, Hades and Hermes – were related to them. In Roman times the cult merged with that of the Capitoline triad of Jupiter, Juno and Minerva. [Apollonius 1.915-21; Herodotus 2.51, 3.37; Pausanias 9.22.5, 25.5-10, 10.38.7; Strabo 10.3.19; Aeschylus wrote a play, no longer extant, named after the chorus of Kabeiroi.]

Caca. An early Italian goddess of the hearth, daughter of Vulcan, and associated with her brother *Cacus as a divine pair (similar to the male and female forms of Faunus / Fauna), with a cult on the Palatine. The only myth connected with her reports that she revealed her brother's hiding-place to Hercules, and so was rewarded with divine honours, with a perpetual fire burning on her altar. Her place as patron of the hearth-fire was later taken by *Vesta (the Greek Hestia). [Lactantius 1.20.36; Servius on Vergil *Aen* 8.190]

Cacus (*Κᾰκος*). Originally a native Roman god, son of Vulcan and paired with his sister *Caca. The legend of his association with Hercules (*Heracles) represents him as a fire-breathing giant who lived in a cave on the Aventine, killing passers by and impaling their heads at the cave's entrance. When Hercules travelled through the region driving the cattle of *Geryon to Greece, Cacus stole four bulls and four heifers, and dragged them to the depths of the cave by their tails to reverse their tracks. The lowing of one of the heifers revealed their hiding place, and Hercules went to face Cacus. Vergil narrates the details of the ensuing tussle, when Hercules lifted a huge flint rock to reveal the cave, jumped down into it, and throttled Cacus with his bare hands. In gratitude the people of the Aventine established an altar and annual rites in honour of the hero in the Form Boarium. The myth was introduced as a specifically Roman labour of Hercules to incorporate him into their past history and account for the cult, but the first staircase in Rome, the 'scalae Caci', shows the early honour given to Cacus before he was cast as kakos 'the bad one'. [Diodorus 4.21.2; Livy 1.7.5; Ovid *Fasti* 1.547-78, 5.648; Propertius 4.9.7-16; Vergil *Aen* 8.193-272]

Cadmus (*Κάδμος*). Son of Agenor, king of Tyre, and Telephassa, he was the brother of *Cilix, *Phoenix and *Europa, and honoured as the founder of Thebes. After Europa had been abducted by Zeus, Agenor sent his sons to look for her. Cilix and Phoenix stayed in Asia, Phoenix giving his name to Phoenicia and Cilix to Cilicia, whereas Cadmus went on to Thrace with his mother, leaving settlers at Thera and Thasos on the way. Telephassa died in Thrace, and Cadmus then moved down to Delphi to ask for advice. He was told to give up the search for Europa, but to follow a cow with a moon on each side until it finally settled, and there found a city. Cadmus accordingly followed a cow marked with two white circles, which ambled all the way to southern Boeotia. Cadmus founded further cities where it rested on the way, and where it finally collapsed was the site of the city Cadmeia, later called Thebes. On his arrival Cadmus first sent some of his companions to fetch water to sacrifice to his goddess Onca (the Phoenician Athena), but they were killed by the serpent-dragon guarding it. In standard heroic fashion Cadmus then slew the dragon (as vividly narrated by Ovid), but incurred the wrath of Ares, the patron god of the region. On the advice of Athena Cadmus sowed the dragon's teeth in a ploughed field, and armed men sprang up. Cadmus threw a stone in their midst, and, as they fought over it, he defeated them all except five, who were known as the Spartoi ('sown in the earth'), and subsequently became the founders of the five leading Theban families. After making atonement to Ares for eight years Cadmus finally established his city, built the citadel called the Cadmea (parts of which are still standing), and was given *Harmonia, the daughter of Ares and Aphrodite, as his bride. All the gods came to the wedding in one of their last visits to earth, but the festivities were marred by the beautiful but fateful gift to the bride, known as the *Necklace of Harmonia, and Demeter's infatuation for Cadmus' brother *Iasion. The four daughters of the marriage of Cadmus and Harmonia – *Semele, *Ino, *Agave and *Autonoe – all came to tragic ends. Cadmus himself abdicated in favour of Agave's son *Pentheus, and made his first visit to Illyria. He returned to Thebes when the cult of Dionysus was introduced there, but, after the tragic events connected with the death of Pentheus, he and his wife were sent back to Illyria, where, in their grief-stricken old age, they were transformed into snakes by Zeus and taken to the Elysian fields.

The myths associated with Cadmus were the focus of the explanation of the spread of Phoenician traditions to mainland Greece, and the many cities associated with his name plot the spread of that influence, as well as the rise of new settlements across the islands and eastern mainland of Greece in the second millennium BC. The most important cultural contribution associated with Cadmus was the art of writing. He was said to have used an abbreviated Greek alphabet based on the Phoenician consonants; the addition of the vowels, along with the remainder of the letters, was attributed to *Palamedes. [Apollodorus 3.4.1-2, 5.4; Diodorus 5.58.2; Euripides *Bacchae* (which features Cadmus as father of Agave, attempting to restrain Pentheus' opposition to Dionysus) and *Phoen* 930-52; Herodotus 2.49, 4.147; Hyginus 6; Ovid *Met* 3.1-137, 563-603; Pausanias 9.5.1-3, 12.1-3; Strabo 7.7.8]

Caduceus (Greek *κηρύκειον*). The herald's staff, which gave diplomatic immunity. In myth it is described as a rod or wand entwined by two snakes, sometimes shown with small wings at the top. It was the gift of Apollo to *Hermes in return for the lyre, and became Hermes' badge of office as herald of the gods and patron of commerce. (As such it was adopted for use today as the U.S. dollar sign.) In particular Hermes carried it when he was guiding the dead to Hades, and with its touch he could put humans to sleep, awake them or even raise them from the dead. [Herodotus 9.100; Horace *Odes* 1.10.16-20; Vergil *Aen* 4.242-4]

Caeculus (Caeculus). Son of Vulcan and founder of Praeneste, a strategic city to the east of Rome. The name is derived from the word for 'blindness', but any related mythology is unknown. [Vergil *Aen* 7.678-81, 10.544]

Caelus. See Uranus.

Caeneus (*Καινεύς*). Caeneus was born a girl, Caenis, sister to *Hippodameia and daughter of the Thessalian king Elatus. Her beauty brought her many suitors whom she rejected, but finally she caught the eye of Poseidon, who immediately raped her. As some recompense he offered her whatever she wished, and she asked to be changed into a man to avoid being similarly assaulted again. So she was transformed into the Lapith Caeneus, and in addition Poseidon decreed that no weapon would harm him. Caeneus became a famous hero, joined the *Argonauts, was elected leader of a Lapith tribe, and eventually married and fathered a son, Coronus. But Caeneus became increasingly arrogant – he was said to have set up his spear in the agora and required the people to venerate it – and so incurred the anger of Zeus. At the marriage of Hippodameia to Pirithous, the bridegroom invited his relatives, the *Centaur, to the feast. In the subsequent drunken brawling Caeneus was left facing the Centaur alone. They taunted him with his past as a girl, but their weapons could not harm him; he only finally succumbed when they smothered him with trees and rocks, and even then he was seen to escape in the form of a bird with yellow wings. In Hades he reverted to his female form. [Antoninus 17.4; Apollodorus *Ep* 1.22; Apollonius 1.57-64; Homer *Il* 264 with schol; Ovid *Met* 12.169-209, 459-535; Vergil *Aen* 6.448-9]

Caenis. See Caeneus.

Caieta. The nurse of Aeneas, who accompanied him on his journey from Troy. When she died on the western coast of Italy after his departure from Cumae Aeneas buried her with great honour, put her ashes in a marble urn, and named the harbour after her. It still has her name as the modern Gaeta. [Ovid *Met* 14.441-4; Vergil *Aen* 6.900, 7.1-5]

Calamus (*Κάλαμος*). Son of the river Meander in Phrygia, he became the companion and lover of Carpus, the handsome young son of Zephyr. Once they had a foot race which Calamus deliberately lost, and then a swimming race during which Carpus accidentally drowned in the river. In grief Calamus became thinner and thinner, until Zeus changed him into the reed that grows on river banks, and his beloved into the fruit of the fields (*karpos*) that is renewed each year. [Nonnus 11.370-481; Vergil *Ecl* 5.48 with Servius]

Calais. See Boreads.

Calchas (*Κάλχας*). Son of Thestor of Megara, he was the soothsayer and high priest of the Greek expedition to Troy; he knew 'present, past and future' and was especially skilled at divining the will of the gods from the flight of birds. Long before the expedition set out he predicted that Troy could not be taken without Achilles, so that Achilles' mother Thetis tried to hide him, then nine years old, disguised as a girl in Scyros. When the fleet was becalmed at Aulis, Calchas said that Artemis required the sacrifice of *Iphigenia if the ships were to sail, and interpreted the omens there as meaning that a ten-year war lay ahead. In the tenth year, when Apollo sent a plague on the Greek army, Calchas declared that the god would not be placated until Agamemnon restored *Chryseis to her father Chryses, and so set in train the events of the *Iliad*. After the death of Achilles, Troy would still survive, in another of Calchas' prophecies, unless the Greeks recovered the bow of Heracles from *Philoctetes. Even then

they needed to enter the city, and, according to Vergil, it was Calchas (rather than Odysseus) who devised the strategy of the hollow wooden horse with Greek soldiers hidden inside. When the war was finally over, he avoided the storms that brought disaster to most of the returning Greeks, and made his own way to Colophon in Asia Minor, but there he met his match. Calchas had received a prophecy that he would die when he found someone more skilled than himself in divination. The seer *Mopsus in Colophon predicted more accurately the number of figs on a fig-tree, and the number of piglets a pregnant sow would produce, and so Calchas died of grief at being defeated. [Aeschylus *Ag* 122-38; Apollodorus 3.13.8; *Ep* 3.15, 20-21, 5.8-9, 23, 6.2-4; Euripides *IA* 89-93; Homer *Il* 1.68-100, 2.300-32; Strabo 14.1.27; Vergil *Aen* 2.180-7].

Callidice (*Καλλιδική*). Queen of the Thesprotians, a people of Epirus who knew nothing of the sea, had never seen a ship, and mistook an oar for a winnowing fan. Teiresias prophesied to *Odysseus that after his victory over the suitors in Ithaca he would travel there, where he should dedicate his oar to Poseidon and then return. But in the legend Odysseus stayed with the queen, led her forces against her neighbouring enemies and fathered a son Polypoetes. On Callidice's death Odysseus arranged for the kingdom to pass to Polypoetes and only then went back home. The events were the subject of the poem from the Epic Cycle called *Telegony*. [Apollodorus *Ep* 7.34-5; Epic Cycle *Tel* 1, 531; Homer *Od* 11.119-31]

Calliope (*Καλλιόπη*). Eldest of the nine *Muses, daughter of Zeus and Mnemosyne, and the patron of epic. She was invoked by poets from Homer onwards, at the beginning of their work, and also at difficult or important sections of it. She has more mythology related of her than her sisters, being named as the mother of a series of poets and musicians: *Orpheus, *Linus, the *Corybantes, *Hymen (for the marriage-song) and the *Sirens (although here the mother is given as *Melpomene). Calliope was also asked by Zeus to adjudicate in the dispute between Aphrodite and Persephone over *Adonis. She is represented with a scroll or with stylus and tablet. [Apollodorus 1.3.2; Empedocles fr 131.3; Hesiod *Theog* 77; Ovid *Fasti* 5.80; Pausanias 9.30.3; Vergil *Aen* 9.525, *Ecl* 4.57]

Callirhoe (*Καλλιρόη*). There were numerous heroines in myth of this name (which means 'fair-flowing'), many connected with the personifications of rivers and the sea. **1.** Daughter of Ocean and Tethys, and mother by Chryasor of *Geryon and, in some versions, of *Echidna. As an Oceanid she was said to have joined with the Nile and borne a daughter Chione; her other children were a son Minyas, the ancestor of the Minyans by Poseidon, and Manes, the first king of Lydia. [Apollodorus 2.5.10; Hesiod *Theog* 288, 351, 981; Hyginus 151] **2.** Daughter of the Trojan river Scamander, and by him mother of *Ilus, *Ganymede and *Assaracus. [Apollodorus 3.12.2] **(I.) 3.** Daughter of the river Achelous – she was involved in the tragedy associated with the *Necklace of Harmonia. After she had married *Alcmaeon and had two young sons, she heard of the necklace and asked Alcmaeon to fetch it, refusing intercourse until he agreed. But the expedition cost her husband his life when he was caught as a thief and murdered. Callirhoe prayed to Zeus that her sons might be full-grown immediately to avenge the death. This happened, and eventually they returned home, mourning their lost youth. [Apollodorus 3.7.5-7; Ovid *Met* 9.413-15] **4.** A daughter of Lycus, king of Libya, who fell in love with *Diomedes when he was shipwrecked on the Libyan coast on his way back from Troy. Her father was going to sacrifice the Greek to Ares according to the custom. The princess saved him, but he then abandoned her, and she hanged herself in grief. [Plutarch *Parallel lives* 311b-e] **5.** Daughter of Phocus of Boeotia. She had numerous suitors, but her father refused to decide between them. In anger they killed him and pursued her, but were themselves overcome by a Boeotian army raised in her defence.

[Plutarch *Love stories* 774e-f] **6.** A Caledonian girl who was loved by a priest of Dionysus called Coresus but rejected him. The god consequently sent a madness on her people which the sacrifice of her life would avert. But Coresus died in her place, and then, from pity and shame, Callirhoe committed suicide near the stream named after her. [Pausanias 7.21.1-5] **7.** The name Callirhoe is also connected with *Io and the succession of priestesses at the temple of Hera at Argos.

Callisto (*Καλλιστώ*, also known as *Ἐλίκη*). An Arcadian nymph, daughter of the king Lycaon; she was the favourite of *Artemis, living in the mountains and woods of Arcadia with the goddess, and expected to honour her by staying a virgin. But Zeus once found Callisto resting from her hunting and was immediately attracted to her; he disguised himself as Artemis to lull her suspicions, and then raped her despite her struggles. Callisto tried to conceal the resulting pregnancy, but Artemis saw her bathing, and in anger changed her into a bear and hunted her down; Zeus in compensation transformed the mother into the constellation of the Great Bear and the son into Arkturus, the 'watcher of the bear', the star that turns with the constellation. Alternatively the son was saved from his mother's womb and given to *Maia to rear. In Ovid's version it is Juno (the Roman Hera), from her usual jealousy of her husband's lovers and their children, who turned Callisto into a bear, and let her live that life for fifteen years until her son, now called *Arcas, was grown. It was he who struck Callisto in a bear hunt, without recognising that this was his mother as she stared at him in her changed form. When Zeus, at the moment of her death at her son's hands, sent them both to the sky, Hera's jealousy increased, and, in an angry appeal to *Ocean, asked that the constellation of the Great Bear should be shunned by the other stars, and never bathe in his waters. [Apollodorus 3.8.2; Hyginus 176-7; Manilius 2.29, 3.359; Ovid *Met* 2.409-514; Pausanias 1.25.1, 8.3.6-7] (N.) *See Constellation I.*

Calydon (*Καλυδών*). A twin son, with *Pleuron, of Aetolus who gave his own name to the region of Aetolia, and that of Calydon to its chief town. Calydon married Aeolia, another obvious eponym, and had two daughters, Epicaste and Protogenia, by her. The most famous descendants in the Calydonian dynasty were *Oeneus. and his son *Meleager. [Apollodorus 1.7.7]

Calydonian boar. The hunt for this boar was a legendary test of heroism, and, like Jason's expedition in the Argo, attracted the brightest and bravest. It started when *Oeneus, then king of Calydon, neglected to include Artemis in the list of gods to whom he offered the harvest. In anger the goddess sent a boar of extraordinary size and strength which ravaged the land, destroyed the crops and cattle, and killed many of the people. Oeneus sent out a challenge asking for help, and promising the skin of the boar to the one who killed it. The roll-call of heroes who came from all over Greece included *Admetus, *Amphiarus, *Iphicles, *Jason, *Peleus, *Telemon, *Theseus and *Pirithous, the *Dioscuri, Oeneus' son *Meleager, the sons of Thestius, and *Atalanta. Oeneus entertained them for nine days, and they set out on the tenth, although some were indignant at having Atalanta, a woman, included. But Atalanta was the first to score a shot, followed by Amphiarus; then Meleager dealt the fatal blow, and gave the boar's skin to Atalanta. This decision was disputed by the sons of Thestius, and in the ensuing tussle Meleager killed them, only to lose his life in turn when *Amaltheia, from grief at her brothers' deaths, destroyed the glowing log on which his life depended into the fire. [Apollodorus 1.8.2-3; Homer *Il* 9.533-57; Hyginus 173, Ovid *Met* 8.268-514]

Calypso (*Καλυψώ*). The immortal goddess-nymph, who ruled the legendary island of Ogygia, located vaguely in the western Mediterranean. Her parentage is variously given as daughter of

the sun (*Heliος) and Perse, of Ocean and Tethys, of Atlas and Pleione (in Homer), or of Nereus and Doris. Her main myths connect her with *Odysseus, for Homer relates that he was shipwrecked onto her island, and she kept him there for seven years in a life of pleasant boredom, offering him eternal youth if he would stay with her. But Odysseus tactfully rejected her offer, preferring his mortal wife *Penelope, and finally Zeus dispatched Hermes to Calypso with instructions to release him. So Odysseus was allowed to build a raft, and Calypso, although broken-hearted at his departure, sent him on his way with provisions and advice. She had had two sons by Odysseus – *Nausinous and *Nausithous. In many ways she is a double of *Circe (and the two were sometimes confused), as a magical goddess delaying the hero with a sexual affair, bearing two sons, reluctant to lose him, but finally offering help and prophecy for the journey ahead. [Apollodorus *Ep* 7.24; *Epic Cycle:Telegony* 2.535; Hesiod *Cat* 1017-8, *Theog* 359, 1017-8; Homer *Od* 1.55-7, 4.557-8, 5.55-275, 7.245-66; Propertius 1.15.9-14]

Cambles (*Κάμβλης*). A king of Lydia who was said to have been bewitched by the father of *Omphale. He was made so hungry that he ate his own wife, and then in remorse committed suicide. [Aelian *VH* 1.27; Athenaeus 10.416c]

Camenae. Originally Italian water-nymphs associated with the springs at Rome. They had a shrine in the grotto outside the city gates which was the source of the stream which flowed winter and summer through the wood dedicated by Numa to *Egeria, who was sometimes included in their number; from this stream the Vestals drew the water for their rites. The Camenae (six of whom are named) became the equivalent of the Greek Muses, frequently invoked by Roman poets, beginning with Livius Andronicus in the first line of his Latin adaptation of the *Odyssey*. [Gellius 3.22; Horace *Odes* 2.16.38, 3.4.21; Plutarch *Numa* 13.2; Propertius 3.10.1; Vergil *Ecl* 3.59]

Camilla. Described as 'pride of Italy' she was second in command to *Turnus in his war against Aeneas and the Trojan immigrants. When she as a baby, her father, the Volscian king Metabus, was running from his enemies with her when he came to the river Amasenus. To cross it he tied her to his spear and hurled it to the other side; in gratitude for her safe landing he dedicated her to *Diana. Camilla grew up in the woods in the service of the goddess, becoming a swift hunter, and eventually having her own cohort of warrior riders. In the *Aeneid* she had her own *aristeia*, an account of her courage and achievements in battle, but she was eventually killed by Trojan treachery when the cowardly Arruns, afraid to face her in fair fight, stalked her silently and struck her down from behind. Diana sent her own attendant Opis to avenge Camilla's death and give her an honourable burial. The loss of Camilla marked a turning-point in the fortunes of Turnus, and was one of the incidents which cast doubt on the traditional noble character of the Trojans and so of their Roman descendants. [Vergil *Aen* 7.803-17, 11.432-3, 497-521, 648-867]

Campe (*Κάμπη*). The female jailer of the *Cyclopes and the *Hundred-handers, appointed by *Cronus to watch over them in Tartarus. Zeus, on the advice of Gaia, killed Campe and released her prisoners; they immediately went over to his side in the battle with the Titans, and so ensured his ultimate victory. [Apollodorus 1.2.1]

Canace (*Κανάκη*). Daughter of *Aeolus and Enarate, and connected through her siblings with the main Aeolian royal families. It was said that Poseidon visited her three times, and from these unions she produced three sons – Aloeus, Epopeus and Triopas. Her main love however was for her brother Macareus, by whom she also bore a son. Her nurse attempted to smuggle

the child from the palace, but its cries alerted Aeolus. He threw his grandson to the dogs and sent Canace a sword with which she killed herself; Macareus also committed suicide. [Apollodorus 1.7.3-4; Euripides *Aeolus* (fragments); Hyginus 238, 242; Ovid *Her* 11]

Cancer (*Καρκίνος*). The crab which bit the foot of *Heracles when he was struggling with his second *Labour, that against the Lernaean Hydra. The crab was immediately killed by Heracles, but Hera, ever antagonistic to the hero, immortalised the crab as a constellation in the sky in return for the assistance it had given the hydra. Cancer became the fourth sign of the zodiac, and the one which marks the northern tropic. The disease named after it may have been so called from the spreading movements of the creature as it crawls along, or, since there are no bright stars in the constellation, from its supposed 'blindness'. [Apollodorus 2.5.2; Cicero *ND* 2.114; Eratosthenes 11; Hyginus *Astr* 2.23; Manilius 2.494-6, 4.530-34 Ovid *Met* 2.83] See Constellations **24, 24a**.

Canens. In Roman mythology a nymph of Latium, daughter of Janus and Venilia and wife to *Picus, king of Laurentum; her name means 'singer'. The couple were deeply in love, but *Circe was also attracted to Picus when she saw him hunting. Because Picus stayed true to his wife and rejected her advances Circe changed him into a woodpecker. For six days and nights Canens searched for him until she collapsed on the banks of the Tiber from grief and fatigue. There she sang her last beautiful song as her body melted and her voice disappeared into the air; the *Camenae called the place Canens in memory of her. [Ovid *Met* 14.333-45, 416-34]

Canis (Greek *Κύων*). Canis Major, the constellation of twenty stars, of which the brightest is *Sirius, marks the star-transformation of the hound of *Orion; its rising brings the heat and drought of midsummer. The dog of *Erigone was also transformed into the smaller star group known as Canis Minor. [Eratosthenes 23; Hesiod *WD* 586-8; Hyginus *Astr* 3.34; Manilius 1.396-410; Vergil *Aen* 3.141-2, 10.273-5, *Georg* 4.425-9] See Constellations **20, 36**.

Canopus (*Κάνωβος*). The pilot of the ship which brought *Menelaus to Egypt, where the Spartan king was reunited with his wife *Helen in the version of her story which claims she never went to Troy. Canopus was killed by a snake soon after his arrival in Egypt, perhaps because he rejected the love of Theonoe, the daughter of Egypt's king. Menelaus set up a monument in his honour, the town which grew around it, near to Alexandria, was known as Canopus, and one of the rivers of the Nile delta as Canope. Eventually the inhabitants of the town became notorious for their effete and decadent lifestyle. Canopus is also said to have been the pilot of the Egyptian god Osiris and of the Argonauts, and to have been transformed into a star – the brightest in the constellation Argo. [Hyginus *Astr* 2.32; Manilius 1.216-8; Strabo 17.1.17] See Constellation **38**.

Canthus (*Κάνθος*) One of the *Argonauts, he was from Boeotia. Canthus was killed in Libya during the Argonauts' return by the shepherd *Caphaurus, whose flock he had stolen and was driving off. [Apollonius 4.1467-95]

Capaneus (*Καπανεύς*). Son of Hipponous and Astinome of Argos, husband of *Evadne, and one of the famous *Seven against Thebes. Aeschylus represents him as an arrogant tyrant (with 'I will burn Thebes' emblazoned on his shield), but Euripides is more sympathetic towards him. He is said to have been the first to take a city by assault, but, as he was scaling the walls of Thebes, claiming that he would conquer it even in spite of Zeus, he was struck by lightning at the very top of the ladder. In the funeral honours of the Seven, because of the manner of his death the body of Capaneus was laid on a separate pyre. As it was burning his

wife Evadne jumped on to the flames from the Theban wall in a spectacular suicide. According to Stesichorus, Capaneus was brought back to life by Asclepius, and then his son *Sthenelus went to Thebes as one of the *Epigoni to avenge his father's death. Pausanias reports a statue to Capaneus along with others of the Seven at Delphi. [Aeschylus *Sept* 422-51; Apollodorus 3.6.3,7, 10.3 (citing Stesichorus); Diodorus 4.65.8; Euripides *Phoen* 1129-33, 1172-86, *Suppl* 496-9, 861-71; Homer *Il* 2.564, 4.403-10; Hyginus 68; Ovid *Met* 9.404-5; Pausanias 9.8.7, 10.10.3; Sophocles *Ant* 128-40, *OC* 1318-9]

Caphaurus (*Καφαρεύς*). A Libyan shepherd directly descended from Apollo through his mother, one of the nymphs of Lake Triton. When the Argonaut *Canthus attempted to steal his sheep near the lake Caphaurus killed him, but other Argonauts slew him in turn, buried the body and took away the sheep. [Apollonius 4.1489-1501]

Caphira (*Καφείρα*). A daughter of Ocean, who was entrusted with the infant *Poseidon by his mother Rhea, and brought him up on the island of Rhodes. [Diodorus 5.55.1]

Capitol or **Capitolium**. The temple to Jupiter (with the goddesses Juno and Minerva) at Rome, built by the *Tarquins on the Capitoline hill and dedicated in the first year of the Roman Republic, 509 BC; the name was also given to the whole hill as a religious centre, with the temple and citadel on its two peaks. As the most sacred site in Rome, consuls sacrificed there before taking office, and victorious generals on their return. On a famous occasion, about 390 BC, the Capitol was saved from a night-attack by invading Gauls when the sacred geese gave the alarm. The Capitol symbolised the enduring power of Rome, and as such the temple (if not the hill) was copied in most of the towns in Sicily and the western provinces. [Horace *Odes* 3.30.8-9; Livy 5.47; Vergil *Aen* 8.347-54, 9.448-9]

Capricorn (Greek *αἰγόκερως*, Lat. capricornus). The tenth sign of the zodiac, in the southern hemisphere opposite *Cancer, which the sun enters at the winter solstice on the longest night of the year. Twenty-eight stars give the outline of a goat, and were thought to be the immortalised form of *Aegipan ('goat-Pan'). This is often confused with another constellation Capra ('goat'), with two adjacent stars called 'Kids', which commemorates the goat which suckled the infant Zeus and whose skin he used as his *aegis. [Eratosthenes 27; Horace *Odes* 2.17.20; Hyginus 196, *Astr* 2.28; Manilius 1.375-84, 3.637-43] *See Constellations 19a, 30.*

Capys (*Κάπυς*). A Trojan noble, son of Assaracus and father of Anchises by Themiste. There was another Trojan of the same name contemporary with Aeneas, who went with him to Italy and gave his name to the island of Capua. [Apollodorus 3.12.2; Homer *Il* 20.239; Vergil *Aen* 10.145]

Cardea. *See* Carna.

Carmanor (*Καρμάνωρ*). A Cretan priest who befriended Apollo. He purified the god after the slaying of *Python and then made his house available for Apollo's liaison with *Acacallis. [Pausanias 2.30.3, 10.16.5]

Carme (*Κάρμη*). Grandchild of Carmanor and a companion of Artemis. She was one of the many nymphs raped by Zeus, and bore him a daughter *Britomartis. According to one source she was taken as a slave in old age to Megara, where she was nurse to *Scylla. [Antoninus 40; Diodorus 5.76.3; Pausanias 2.30.3]

Carmenta (Carmenta, also Carmentis). A nymph who was supposed to have come to Rome with her son *Evander from Arcadia, associated with prophecy of future glory for the descendants of Aeneas; her name is derived from 'carmen' meaning both 'song' and 'prophecy'. She is however more likely to have been an early Roman birth goddess, for she had a sanctuary near the Capitol with her own priest or flamen; the Porta Carmentalis was named after her, and her festival, the Carmentalia, was celebrated exclusively by women in January. [Cicero *Brutus* 56; Ovid *Fasti* 1.499-538; Varro *LL* 6,13; Vergil *Aen* 8.337-41]

Carna (also **Cardea**). An obscure early Roman divinity with different functions. She was goddess of the bodily organs (heart, lungs, liver and entrails) and so of general well-being; in particular she was thought to keep vampires from sucking the blood of new-born babies. Her festival was on the June Kalends, and an offering of beans and bacon was made at her sanctuary on the Caelian Hill, founded by Junius Brutus. In Ovid's myth she was a virgin huntress who lured suitors into the woods and then disappeared. The two-faced god *Janus, however, caught her just as she was escaping and raped her. In her honour however he (as god of entrances) gave her power over door-hinges, and also a hawthorn branch to keep evil spirits from a house-door. The first she saved in this way was said to be Procas, the long-reigning king of Alba Longa. [Ovid *Fasti* 6.101-68]

Carnabon (*Χαρναβών*). A king of the Getae, and one of the hosts of *Triptolemus in his travels in a serpent-drawn chariot as he traversed the world, teaching the cultivation of corn. Carnabon was jealous of his guest, killed one of his serpents and threatened the life of Triptolemus. Demeter intervened, saved her protégé and, in one of the many identifications of Ophiuchus ('serpent-slayer'), set Carnabon among the stars with the serpent as his victim. [Hyginus *Astra* 2.14] *See* Constellation 7.

Carnus (*Κάρνος*). Son of Zeus and *Europa, and favoured by Apollo, who gave him the gift of prophecy. He joined the *Heraclids at Naupactus on their journey to the Peloponnese, but one of their number thought that he was a spy and killed him. Apollo consequently destroyed the fleet and inflicted famine on the army. The god was only placated on the banishment of the killer, due burial of Carnus and propitiation at the grave, and the establishment of his own cult as Apollo Karneios. [Apollodorus 2.8.3; Pausanias 3.13.4]

Carya (*Κάρυα*). Daughter of a Dion, king of Laconia, and Iphitea, and sister to Orphe and Lyco. Carya was loved by Dionysus, but her sisters protected her from his advances. In anger the god changed them into rocks on Mount Taygetus, but Carya into a walnut-tree (the meaning of her name), and the town Caryae was called after her. Artemis is said to have reported the metamorphosis to the Laconians, who made a sanctuary to Artemis Caryatis, and at her annual festival girls danced before her statue in the open air. These 'nut-girls' gave their name to the caryatids – stone columns carved in the shape of draped female figures; the most famous of these support the Erechtheum in the Acropolis at Athens. [Pausanias 3.10.7]

Cassandra (*Κασσάνδρα*, also called Alexandra). The beautiful daughter of Priam and Hecuba, she became a proverbial figure as a mad prophet of doom and gloom, never to be believed. The story in a scholiast on Homer makes her the twin of *Helenus, and the two were given the power of prophecy as children when they spent the night in a temple of Apollo and were licked by serpents. According to the more famous version, Apollo loved Cassandra, and attempted to bribe her with the gift of prophecy. But when she was going to reject him he asked for one last kiss, during which he spat in her mouth and so cursed the gift by having no one believe her. The prophecies (as with the Pythia and Sibyl) were given in the state of

frenzied possession by Apollo. She was the first to identify her supposedly dead brother Paris on his entry to Troy, and then she predicted that his voyage to Sparta would bring ruin to the Trojans. Most importantly she knew the true significance of the *Trojan horse, but only the priest Laocoon believed her. Her beauty brought her many suitors among the Trojans, including Coroebus who died trying to save her. During the sack of Troy she took refuge at Athena's altar, where she was attacked by the younger *Ajax (who was subsequently killed by the goddess for his sacrilege), but then was given as part of the booty to *Agamemnon. On Agamemnon's return to Mycenae she was killed with him by *Clytemnestra, after a dramatic prophecy that she and Agamemnon would be murdered, and the house of Atreus destroyed. In some versions she had twin sons by Agamemnon who were killed by *Aegisthus. She was buried near Amyclae with a shrine under her alternative name of Alexandra. The rape of Cassandra, and her useless warnings about the Trojan horse were favourite subjects of art. [Aeschylus *Ag* 1035-1330; Apollodorus 3.12.5; Epic Cycle *Iloupersis* 1.521; Euripides *Andr* 293-300, *Tr* 308-461; Homer *Il* 13.366-9, *Od* 11.421-3; Hyginus 93; Vergil *Aen* 2.246-7, 404-8, 3.183-7, 5.636-8, 10.68]

Cassiopeia (*Κασσιόπεια*) or **Cassiepeia** (*Κασσιέπεια*). Wife of Cepheus, king of Ethiopia, and mother of *Andromeda. She boasted that she (or in some versions her daughter) was more beautiful than the *Nereids, and, to avenge this slight the Nereids' father Poseidon sent a sea-monster to devastate the coast; the monster could only be appeased by the sacrifice of the fair Andromeda. *Perseus offered to save the girl on condition that he could wed her and take her with him. The parents agreed, but reneged on their promise once Andromeda was rescued. Perseus was forced to defend himself by showing the king, queen and whole court the severed head of *Medusa, and so literally petrifying them. Cassiopeia, with her husband, was turned into a constellation by Poseidon; she circles the pole star seated on a stool and so, as an additional punishment, is tilted upside down during half her course. [Apollodorus 2.4.3; Hyginus 64; Manilius 5.504-37; Ovid *Met* 4.670] *See* Constellation **15**.

Castalia (*Κασταλία*). A nymph of Delphi loved by Apollo; to escape his pursuit, she jumped into the spring at the foot of Mount Parnassus which was named after her (and is still to be seen). Its water is exceptionally clear, and so was used in the Delphic purification rites, but, from the connection with Apollo and the Muses, was also thought to bring poets inspiration. [Ovid *Met* 3.14; Pausanias 10.8.9; Vergil *Georg* 3.293]

Castor. *See* Dioscuri.

Catamitus. *See* Ganymede.

Catreus (*Κατρεύς*). Son of Pasiphae and *Minos, and king of Crete after his father's death. His mythology sets him among those who are the victims of unwitting parricide. Catreus was the father of three daughters and a son *Althaemenes, and he was haunted by an oracle that he would be killed by one of his children. His son and a daughter heard of this and went into voluntary exile in Rhodes; Catreus then sent away the two remaining girls – Aerope and Clymene – to be sold into slavery. When an old man he wanted to visit Althaemenes in Rhodes, but on landing was mistaken for a pirate and killed by his son, and so the oracle was fulfilled. Aerope had meanwhile been rescued and married Atreus; she gave birth to Agamemnon and Menelaus, and so it was to attend his grandfather's funeral that Menelaus left Sparta for Crete, and thus gave *Paris the opportunity to abduct Helen. [Apollodorus 3.2.1-2; Diodorus 5.59.1-4; Pausanias 8.53.4] (**G.**)

Caucon (Καύκων). One of the fifty sons of *Lycaon, king of Arcadia, and founder of the tribe of the Caucones in the western Peloponnese. With his brothers and sisters he was struck down by Zeus for his father's impiety. Another of the same name, but son of Celaenus, was said to have been the first to introduce the rites of Demeter to Messenia, and initiated Messene, the wife of its first ruler. [Apollodorus 3.8.1; Pausanias 4.1.5, 2.6]

Caunus (Καῦνος). Son of Miletus and the twin of *Byblis. He was loved by his sister, and to escape the incest he fled east, and eventually founded the town named after him in south-west Caria. [Hyginus 243; Ovid *Met* 9.494-634]

Cebriones (Κεβριόνης) One of the illegitimate sons of *Priam and charioteer to *Hector. He was killed by *Patroclus, and it was in the subsequent fighting over the body of Cebriones that Hector slew Patroclus, and so brought on himself the wrath of Achilles. [Homer *Il* 16.771-85]

Cecrops (Κέκρωψ). Usually named as the first king of Athens, autochthonous (i.e. sprung directly from its native earth), and generally represented as bi-form – human to the waist with the lower half of a serpent. According to Pausanias, however, Actaeus was the first ruler of Attica, and Cecrops gained the succession by marrying Actaeus' daughter *Aglaurus (by whom he had three daughters – another Aglaurus, *Herse and Pandrosus – and a son *Erysichthon). In yet another version (in the Parian Chronicle) Cecrops came from Sais in Egypt and led a colony from there to Attica, but, according to Plato, Sais was a colony of early Athens. There is however general agreement on the civilising effect Cecrops had on the people of Attica during his fifty-year reign. He gathered them in from the countryside into twelve villages, established the rule of law, fostered a settled, agricultural life, instituted monogamy and the unit of the family, initiated the cult of Zeus, and in particular took Athena as the patron of his city (thus named 'Athens') and cultivated the olive as its main crop. The olive had been the gift promised by Athena in a competition between herself and Poseidon for control of the land, which Zeus asked Cecrops to judge, alone or perhaps with *Cranaus or even a panel of gods. Poseidon struck the rock of the acropolis with his trident and a spring of salt water gushed out; Athena planted an olive tree, and was judged superior. During Cecrops' reign Attica was known as 'Cecropia' and Athens itself hailed as 'dear city of Cecrops'. His descendant, son of *Erechtheus and Praxithea and also called Cecrops, is sometimes confused with him. [Apollodorus 3.14.1-2; Diodorus 1.28.1; Euripides *Ion* 589-92, 1163-5; Herodotus 8.44, 55; Hyginus 48, 164, 166; Ovid *Met* 6.72; Pausanias 1.5.3, 3.15.5; Plato *Crit* 110a, *Tim* 21e]

Cedalion (Κηδάλιον). A metal-worker from Naxos who was said to have instructed the young *Hephaestus in his art. This may be the same individual who occurs in the mythology of *Orion. After Orion had been blinded he came to the forge of Hephaestus at Lemnos, seeking help. The god gave him Cedalion to carry on his shoulders and guide him to eastwards. When he then looked towards the rising sun the blindness was cured. [Eratosthenes 32; Hyginus *Astr* 2.34]

Celaeno (Κελαινώ). **1.** Daughter of *Atlas and Pleione from Arcadia, and one of the seven *Pleiades. She was the mother of Lycus by Poseidon and possibly also Eurypylus, and with her sisters was placed in the constellation after her death. [Apollodorus 3.10.1] **2.** One of the daughters of *Danaus, allotted to the Egyptian Hyperbios, and also said to have fathered a son (named Celaunus) by Poseidon [Apollodorus 2.1.5] **3.** Leader of the *Harpies who harassed Aeneas and his companions on the *Clashing Rocks, and foretold their arrival in Italy. [Vergil

Aen 3.211-58] The name Celaeno is also given as one of the *Amazons [Diodorus 4.16.3] and as the mother of *Delphus. [Pausanias 10.6.3]

Celeus (Κελεύς). King of Eleusis, husband to Metanira and father of *Demophon. It was he who offered the hospitality of his home to *Demeter in her wanderings, so that his land became the location for her Mysteries and he was instructed in them. He was also taught by her (or perhaps invented for himself) the use of some early agricultural tools. [Apollodorus 1.5.1; *Hom Hymn* 2.96-7; Pausanias 1.39.1; Vergil *Georg* 1.165]

Celmis (Κέλμης). One of the *Dactyls who cared for the infant Zeus in Crete. He was subsequently turned into 'adamant' (a mythical, unyielding substance, perhaps to be identified with diamond or steel) for declaring that Zeus was not immortal. [Ovid *Met* 4.281-2]

Celtus (Κέλτος). The eponymous ancestor of the Celts. When Heracles was travelling through Gaul, returning home with the cattle of *Geryon, he was stopped by the king Bretanos, who refused to let the cattle through unless there was a marriage with his daughter Celto. Heracles consented to the ceremony, and then went on his way; Celtus was the child of their union. [*EtM s.v. Keltoi*; Parthenius 30]

Centaur (Κένταυροι). Famous bi-forms with the head, arms and torso of a man but the legs and hind-quarters of a horse. They came from the horse-breeding plains of Thessaly, and it has been suggested that they are to be explained as no more than Thessalian bareback riders seen from a distance. They were supposed to have been sired on the mares of Magnesia by Centaurus, the son of *Ixion and the Hera-like cloud sent by Zeus to deceive him. In Homer the Centaurs are a wild mountain tribe from Pelion, and first appear as bi-formed in Pindar. They were mostly rough and aggressive (like *Eurytion), but there were also the good Centaurs *Chiron and *Pholus. The most famous incident involving them was known as the Centauromachy – the great battle between the Centaurs and their cousins the *Lapiths at the wedding of Pirithous and Hippodameia, and a favourite subject for art, most famously in the Parthenon metopes and the mosaics in Hadrian's villa. Hostilities started when Eurytion became drunk (for the Centaurs were unused to wine) and propositioned the bride. He was ejected and his face mutilated, which was the signal for general violence, described at length in Ovid. The Lapiths were victorious, and the Centaurs eventually had to leave Pelion for Arcadia – the incident obviously reflecting tribal conflicts in the region. Their second battle (again caused by drunkenness) was with *Heracles when he was being entertained by Pholus. The other Centaurs gate-crashed the party, and in the ensuing violence Pholus and Chiron accidentally received fatal wounds, and most of the other Centaurs were killed by Heracles. *Nessus however escaped to Aetolia where, in the end, he was to be the cause of Heracles' own death. [Apollodorus 2.5.4, *Ep* 1.20-22; Diodorus 4.70; Homer *Il* 1.267-8, 2.741-3, *Od* 21.303; Hyginus 33; Ovid *Met* 12.210-535; Pindar *Pyth* 4.21-50; *Shield* 178-90] See Constellation **42**.

Centimani. See Hundred-handers.

Cephalion (Κεφαλίων). See Caphaurus.

Cephalus (Κέφαλος). A famous and most handsome Athenian huntsman, son of Hermes and Herse. (A second genealogy makes him a descendant of Deucalion, and Phocis his home town.) He married *Procris, who presented him with two magical gifts from Artemis (or in some versions they came from the Cretan king Minos): a hound which always caught its

quarry, and a spear which always hit its mark. The dawn goddess *Eos also fell in love with him, carried him off to Mount Olympus and bore him a son. Cephalus however stayed true to Procris, but wanted to test her fidelity by returning home in disguise and attempting to seduce her as a stranger. When he finally broke down her resolution and revealed his true identity she fled to Crete in shame. They were later reconciled, and had a son *Laertes, the father of Odysseus, but Procris never completely trusted her husband. So she spied on him while he was hunting, supposing him to be calling on a lover when he was merely addressing the breeze. Cephalus accidentally killed Procris with the spear, mistaking her for an animal in the undergrowth; they were reconciled for the last time as she died in his arms. He was tried for murder on the *Areopagus and exiled; he spent his banishment in Thebes. Later it came about that he went to war as an ally of *Amphitryon, and lent him his hound to hunt an uncatchable fox (both animals were turned to stone by Zeus). Amphitryon was successful in his campaign and rewarded Cephalus with his own island, named Cephallenia after him, but Cephalus was unable to recover from his grief and jumped to his death from Cape Leucas, still calling his wife's name. One further myth tells of him mating with a she-bear in response to a Delphic oracle; the animal (who changed into a beautiful girl) gave birth to *Acrisius, grandfather of Odysseus. [Apollodorus 1.9.4, 2.4.7; 3.14.3, 15.1; Euripides *Hipp* 455; Hesiod *Theog* 986-7; Hyginus 160, 270; Ovid *Met* 7.668-862; Pausanias 1.3.1, 37.6, 10.29.6; Strabo 10.2.9] **(K.)** The historical Cephalus was the father of the Attic orator Lysias, and features as the kindly host to Socrates and his company in Plato's *Republic*.

Cepheus (*Κηφεύς*). **1.** King of Ethiopia, wife of *Cassiopeia and father of *Andromeda. He agreed to sacrifice his daughter to the sea-monster to appease the anger of Poseidon, and then offered *Perseus her hand if he could rescue her. When Perseus was successful Cepheus reneged on the pact at the instigation of his brother Phineus (or Agenor in Hyginus' version); Perseus then turned them into stone by displaying the Gorgon's head. Poseidon placed Cephalus, with his wife and daughter, as a group of constellations in the night sky. [Apollodorus 2.4.3; Eratosthens 15; Hyginus *Astr* 2.9; Ovid *Met* 4.668-5.45] *See Constellation 16.* **2.** King of Tegea, son of Aleus. With his brother Amphidamas he joined the *Argonauts, having previously shown his courage by hunting the *Caledonian boar. He was also invited by *Heracles to join the expedition against Sparta, but was afraid Tegea would be attacked in his absence. Heracles, however, reassured him by giving Cepheus' daughter *Sterope a lock of Medusa's hair as a talisman against enemy attack on the city walls. So Cepheus went to Sparta with his twenty sons, but they were all killed there. [Apollodorus 2.7.3; Apollonius 1.161-2; Pausanias 8.47.4]

Cerambus. The myth is found only in Ovid, but the name may be a version of *Terambus. Cerambus is described as a man belonging to the early history of the human race who was turned into a bird by the nymphs to escape *Deucalion's flood. [Ovid *Met* 7.353-6]

Ceramus (*Κέραμος*). Son of Ariadne and Dionysus, who settled in Attica, and gave his name to the area of Athens called Ceramicus, the potters' quarter north-west of the Acropolis. [Pausanias 1.3.1]

Cerberus (*Κέρβερος*). The guardian dog of Hades, one of the monsters born of *Typhon and Echidna, with three heads (or in Hesiod fifty, in Horace a hundred), the tail of a serpent, and snakes rising from his back; according to Ovid the flecks of foam from his mouth turned into the poisonous plant aconite. He stood at the entrance to Hades, preventing the living from entering, and the dead from leaving. Some did however bypass him: *Orpheus lulled him with his music on his visit to the underworld to fetch Eurydice; *Theseus entered in search of

Persephone but was imprisoned there; and the twelfth and most awesome of the *Labours of Heracles was to fetch the 'hound of hell'. He overcame the dog with his bare hands and took him to *Eurystheus, who was so frightened of him that he instructed Heracles to return it immediately. (It was during this labour that Heracles freed Theseus and fought with Death for *Alcestis.) Lastly *Aeneas visited the underworld; his companion, the *Sibyl, threw the dog a drugged honey-cake which put him to sleep – hence the proverbial 'sop to Cerberus'. [Apollodorus 2.5.12; Aristophanes *Frogs* 111; Euripides *Her* 24-5, 1277-8; Hesiod *Theog* 310-12, 769-774; Homer *Il* 8.367-8, *Od* 11.623-5; Horace *Odes* 2.13.33-4; Hyginus 251; Ovid *Met* 4.450-1, 7.408-19, 10.65-7; Vergil *Aen* 6.417-25]

Cercopes (Κέρκωπες). Two sons of *Theia (though sometimes understood to be a tribe), variously named Acmon and Passalus, Eurybates and Olus, or Sillus and Triballus. They were famous thieves and vagabonds from Ephesus, called by their mother 'White-bottoms' (leukopugoi) and told to beware of 'Black-bottom' (melampugos). This turned out to be *Heracles, whom they attempted to rob while asleep. Heracles awoke, easily defeated them, and strung them upside down on a pole, like young goats carried to market. In this position they understood their mother's warning and burst out laughing; Heracles was also amused, and released them. They did not however reform, and eventually Zeus either turned them to stone (a 'Black-bottom Rock' near Thermopylae is mentioned by Herodotus), or else transformed them into long-haired monkeys and set them on the islands of Ischia and Procida off Naples, known as 'Pithecusae' (i.e. 'Monkey-Islands'). [Apollodorus 2.6.3; Diodorus 4.31.7; Herodotus 7.216; Ovid *Met* 14.91-100; Suda s.v. Kercōpes quotes lines from a lost epic on them, Loeb *Hesiod* 538]

Cercyon (Κερκύων). A son of Poseidon (or, according to Hyginus, of Hephaestus) and one of the brigands overcome by *Theseus on his overland journey from the Isthmus to Attica, here near Eleusis. Cercyon challenged all travellers to wrestle with him, and always defeated and killed them until he met Theseus. Theseus' strategy was to hold his opponent aloft and then dash him to the ground. Cercyon was also involved in the mythology of his daughter *Alope and her son Hippothoon. [Apollodorus *Ep* 1.3-4; Diodorus 4.59.5; Hyginus 38, 187; Ovid *Met* 7.439; Plutarch *Thes* 11; Pausanias 1.39.3]

Cercyra. See Corcyra.

Ceres (Greek Δημήτηρ). An early Roman goddess of corn and agriculture, daughter of *Saturn and *Vesta, and associated with *Tellus, who became identified with *Demeter. From ancient times however she had her own priest called the Flamen Cerealis and a festival in mid-April, the Cerialia. The first temple to her, on the Aventine Hill, was built in 493 BC after a crop failure and famine, on the advice of the *Sibylline books. The cult of Ceres, Liber and Libera was established there on the model of Demeter, Iacchus and Kore, and Ceres took over the mythology of Demeter. Games were added to her festival, which became similar to the *Thesmophoria, except for one strange custom: foxes had lighted brands tied to their tails and were then let loose into the Circus Maximus. Ceres was in particular a patron of the plebeians, their tribunes, laws and rights, and her temple a focus of plebeian activity. [Ovid *Fasti* 1.349-52, 671-96, 4.393-620]

Ceryx (Κήρυξ). Son of *Hermes (or alternatively of Eumolpus of Eleusis), and founder of the Athenian family of priests of Demeter called the Ceryces or 'heralds'. [Pausanias 1.38.3; Thucydides 8.53]

Cerynithian hind. The third and least violent of the *Labours of Heracles was to capture alive the golden-horned Cerynithian hind, sacred to Artemis. Its home is given as Oenoe in the Argolid, and its name comes from the river Cerynites, which rises in Arcadia and flows through Achaëa to the sea. Heracles chased it for a year until it reached the northern lands of the Hyperboreans, and finally its exhaustion made it an easy target for him to disable. Heracles was carrying the hind back to Eurystheus in Argos when he met Apollo and Artemis. The goddess was angry at first, but when the blame was laid on Eurystheus she allowed Heracles to proceed to Tiryns, where he showed the hind to the king and then released it. The northern climate, and the fact that only the female reindeer in the deer family has horns, suggest that the hind may have been a reindeer, otherwise unknown in the ancient world. [Apollodorus 2.5.3; Diodorus 4.13.1; Euripides *Her* 375-9; Pindar *Ol* 3.28-32]

Ceto (*Κητώ*). Daughter of earth and sea (Gaia and Pontus), mother of various strange creatures including the *Gorgons, *Graiae and the serpent Ladon. With her brother/husband *Phorcys she personified the dangers of the sea. [Apollodorus 1.2.6; Hesiod *Theog* 238, 270, 333]

Cetus (*Κήτος*). *See* Constellation 33.

Ceyx (*Κήϋξ*). King of Trachis, son of *Eosphorus ('morning star') and husband of *Alcyone. He was renowned for his hospitality, welcoming *Peleus when he was banished from Aegina, and *Heracles fleeing from *Eurystheus. On Heracles' death Ceyx sent his children to *Theseus in Athens for protection. Ovid tells at length the story of the tragic love of Ceyx and Alcyone (without indicating whether this is the same Ceyx as Heracles' host): she begged her husband to change his mind about crossing the sea to consult the oracle of Claros, Ceyx was shipwrecked on the journey, Alcyone heard of her husband's death when his phantom appeared to her in a dream, found his body washed up on the seashore and drowned herself in grief. A sea-goddess (perhaps *Leucothea) in pity changed them into kingfishers (hence 'Halcyon Days' when the kingfishers nest), or Alcyone into the kingfisher and Ceyx into a gannet or sea-mew – the exact species is uncertain. According to Apollodorus the couple were punished for calling themselves 'Zeus and Hera'. [Apollodorus 1.7.4, 2.7.6, 8.1; Hyginus 65; Ovid *Met* 11.270-795; Pausanias 1.32.6]

Chalciope (*Χαλκίοπη*, also called **Iophossa**). **1.** Daughter of Aeëtes and older sister of *Medea. She was married to *Phrixus, who came to Colchis on the ram with the golden fleece, and bore him several sons. They became friendly with Heracles (and she herself had another son, Thettalus, by Heracles), and were involved with the *Argonauts. Chalciope was the first to welcome Jason to Colchis, and encouraged Medea to help him in order to protect her sons from her father's anger. [Apollodorus 1.9.1; Apollonius 2.1149, 3 *passim*, 4.32] **2.** Daughter of Chalcodon and the second wife of *Aegeus, king of Athens, who was barren. It was because of this that Aegeus went to consult the oracle at Delphi and became involved with Medea when the journey took him through Corinth. [Apollodorus 3.15.6; Euripides *Med* 663-73]

Chalcodon (*Χαλκώδων*). Son of Abas, born in Chalcis and king of Euboea. He led his people, the Abantes, in an attack on Thebes, but was killed by *Amphitryon. He was buried on the road from Thebes to Chalcis. His son *Elephenor was a suitor to Helen and contributed forty ships to the Trojan war. [Apollodorus 3.10.8; Pausanias 8.15.6, 9.19.3]

Chalybes (Χάλυβες). The 'people of steel', known in historical times as a tribe in Pontus, famous for their mining of iron ore and production of steel. [Aeschylus *PV* 715; Xenophon *An* 4.7.15-17, 5.4.1]

Chaon (Χάων). A son of Priam and brother of *Helenus, who went with him to Epirus after the Trojan war. He was accidentally killed by Helenus in a hunting incident, and in atonement Helenus named the area Chaonia, and the people Chaones, in his honour. The adjective Chaonius was applied to the oracular doves of Dodona there, and also to acorns, the food of the earliest inhabitants. [Ovid *Ars* 2.2.150; Vergil *Aen* 3.334-55, *Ecl* 9.13]

Chaos (Χάος – “gap”, “open mouth”). Named in Hesiod as the first entity to come into existence at the beginning of the world, followed by Earth, Tartarus and *Eros. Then from Chaos emerged dark space and time (Erebus and Night), and from Night bright space and time (Aether and Day). In Orphic cosmogony Time (Chronos) generated Aether and Chaos. Later, Chaos was interpreted as space, non-being and the void of the atomists; the primary meaning was 'emptiness' rather than 'confusion'. [Aristophanes *Birds* 192, 693, *Clouds* 627; Hesiod *Theog* 116-23; Ovid *Met* 1.5-7, 2.299, 10.30; Vergil *Aen* 4.510, 6.265]

Chariclo (Χαρικλώ). **1.** Daughter of Apollo and wife of the centaur *Chiron, by whom she had a child Carystus. She also acted as foster-mother to Jason and Achilles. [Apollonius 1.557-8; Ovid *Met* 2.636-7; Pindar *Pyth* 4.103] **2.** A nymph who was a close companion of Athena and mother of *Teiresias by Eueres. It was when Chariclo was bathing that Teiresias inadvertently saw the goddess naked with his mother, and so was blinded. Chariclo begged for his sight back, but, unable to do this, Athena gave him in compensation the power of prophecy. [Apollodorus 3.6.7; Callimachus *Hymns* 5.67-130]

Charila (Χάριλα). Charila appears in a myth told by Plutarch to explain the festival held every nine years at Delphi. It seems that once there was a famine at Delphi and the king distributed the meagre rations available only to the nobles. When a poor girl, Charila, asked for a little corn he beat her with his shoe, and she hanged herself for shame. The famine worsened, the oracle demanded atonement, and so the expiatory festival was established. During the proceedings Charila's death was re-enacted: her statue was brought before the king, hit with a shoe, taken to the countryside and buried by Charila's grave with a halter round its neck. [Plutarch *Qu Gr* 12.293d-f]

Charioteer. See Auriga, Constellation **19**.

Charites (Χάριτες, singular Χάρις). Personifications of grace and beauty. One, called simply Charis, is named in the *Iliad* as wife to *Hephaestus (though elsewhere this is Aphrodite), in an obvious allegorical partnership of delicacy and craftsmanship. Sometimes the Charites were a pair, as at Sparta, but more often a trio: Euphrosyne with Pasithea and Cale (or Aglaia and Thalia). Their parentage varies considerably in different versions, but generally that of Zeus and Eurynome is accepted on Hesiod's authority. The Charites were represented always as young, virginal, modest and fair, patrons of kindness and social courtesies, close companions of the Muses and of Apollo, but were sometimes also connected with Dionysus, Hermes and Aphrodite. Eteocles of Orchomenus in Boeotia inaugurated their cult, and a festival, the Charitesia, was celebrated there. There were also statues of the Charites in various cities throughout Greece – the earliest images were separate and clothed, but later they were nude and embracing as a trio entwined. [Apollodorus 1.3.1; Apollonius 4.425;

Hesiod *Theog* 64, 907; Homer *Il* 5.338, 5.338, *Od* 8.364-6, 18.194;] For their Roman form, *see* Graces.

Charon (*Χάρων*). Son of *Erebus and Night, and ferryman of the dead. He rowed (or punted) over the river Styx the dead who had been buried in return for a small coin, the obol, so that this coin was placed under the tongue of the deceased for his fee. Charon was forbidden to ferry the living without the talisman of the *Golden Bough, and when *Heracles forced his passage through, Charon was punished with a year's imprisonment. He is represented as a grim, elderly, minor god, with unkempt beard, glaring eyes and a ragged cloak. [Aristophanes *Frogs* 138-40, 180-269; Euripides *Alc* 252-9; Pausanias 10.28.2; Vergil *Aen* 6.384-416]

Charops (*Χάρωψ*). A Thracian who warned Dionysus of the danger to the god from *Lycurgus. When Dionysus had removed Lycurgus, Charops was made king of Thrace in his stead, and established the Dionysian rites there. Through his son Oeagrus Charops was the grandfather of *Orpheus. [Diodorus 3.65]

Charybdis (*Χάρυβδις*). A daughter of Poseidon and Gaia, i.e. of sea and earth, and the personification of a dangerous whirlpool off a rock on the coast of Sicily at the entrance to the straits of Messina, directly opposite to *Scylla on the Italian shore. According to the rather contrived mythology relating to her she was said to have stolen some of the cattle of *Geryon which Heracles was driving through Sicily and started to eat them; she was immediately struck by Zeus' thunderbolt, cast into the sea and transformed into a monster. Three times a day Charybdis sucked down into her depths a vast quantity of sea-water with whatever was floating on it, and then belched it out; there was no hope for any ships who were caught in this way; Scylla opposite would snatch six sailors with each of her heads. The proverb 'who tries to avoid Charybdis meets Scylla' indicates the dilemma of an unavoidable choice between two evils. Odysseus chose Scylla (as involving the loss of six rather than all his crew), but on his return, when he was alone, he escaped Charybdis by clutching at the fig-tree that grew on her rock, and then catching his raft again when it was spewed up. Jason was saved through the protection of the sea-goddess *Thetis. [Apollonius 4.789, 825-6, 923; Homer *Od* 12.101-110, 234-44, 426-44; Vergil *Aen* 3.420-3]

Cheiron. *See* Chiron.

Chelidon (*Χελιδών*). Daughter of Harmothoe and the sister of *Aedon, transformed into a swallow when Zeus took pity on her tragic family and turned them all into birds. (The story is similar to that of *Procne and Philomela.) *See* Aedon.

Chelone (*Χελώνη*). A home-loving girl, the only one to refuse an invitation to the wedding of Zeus and Hera, because she did not want to make the journey – 'home's best' she said. In anger Zeus sent Hermes to turn her into a tortoise, so that she would carry her house with her always. [Aesop 125]

Chimaera (*Χίμαιρα* – 'she-goat', Latin 'capra'). A fire-breathing tri-form monster from Lycia, born of *Echidna and Typhon. She is variously described as having a lion's head, a goat's body and a serpent tail, or two heads (of a lion and a goat) or three – the serpent's head was added as a third, and it was this head which breathed fire. After burning and devastating the land, she was eventually killed on the instructions of Iobates by *Bellerophon riding the winged-horse Pegasus. The fatal blow was dealt with Bellerophon's spear, the lead tip of which melted in the Chimaera's flame and choked her; her shade joined the monsters at the

entrance to Hades. The mythology may relate to a volcanic mountain in Lycia, which had lions roaming near its summit, goats pasturing on the slopes, and serpents in the marshes at its foot. In any case the hybrid was so anatomically strange that 'chimaera' became proverbial for a figment of the imagination. [Apollodorus 2.3.1; Hesiod *Theog* 319-24; Homer *Il* 6.180-3, 16.328; Ovid *Met* 9.646-8; Vergil *Aen* 5.118, 6.288]

Chione (*Χιώνη*). **1.** Daughter of *Boreas, god of the north wind, and Oreithyia. She was seduced by Poseidon and returned the resulting child *Eumolpus to his father by throwing him into the sea; Poseidon carried him safely to Ethiopia. [Apollodorus 3.15.4] **2.** The beautiful daughter of *Daedalion who had a thousand suitors when she was fourteen and attracted the attentions of both Hermes and Apollo on the same day and night. She conceived from them both, and the resulting twins were *Autolycus, Hermes' son, and *Philammon from Apollo. Chione boasted about her beauty, and the feat of producing twins by two high gods; as a result she incurred the wrath of Artemis who shot her with an arrow. In his grief her father made a suicide leap from the heights of Parnassus, and was changed to a hawk. [Hyginus 200; Ovid *Met* 11.301-45] **(K.) 3.** A daughter of the Nile and *Callirhoe, who was raised by Hermes to the clouds from where she poured down snowflakes on her country. The connection with snow (the meaning of *χιϛ*) obviously links her with the first Chione as daughter of the north wind. [Servius on *Aen* 4.250]

Chiron (*Χείρων*). The wisest and most famous of the *Centauri, Chiron was son of the Titan *Cronus, who mated with his mother Philyra, a daughter of Ocean, in the form of a stallion, which accounts for his bi-form of a man to the waist, but with the four legs and hindquarters of a horse. Chiron was involved with the other centaurs in their expulsion from Mount Pelion by the *Lapiths and in the battle with Heracles in Arcadia, but as a son of heaven he was different in character from them, being gentle, peace-loving and skilled in many arts. With the help of his mother he brought up many of the heroes, most notably *Jason, *Achilles, *Actaeon and *Asclepius, tutoring them in medicine, music, riding, shooting and general education. He also befriended Achilles' father *Peleus when he was surrounded by hostile centaurs on Pelion by restoring to him the magic sword which had been stolen by *Acastus. He also helped him to overcome the wiles of *Thetis and become her husband; the wedding of Peleus and Thetis outside Chiron's cave was famous as the last occasion when gods and mortals feasted together (marred however by the appearance of *Eris and the fateful apple). Chiron's gift to Peleus was a spear cut from an ash-tree growing on Mount Pelion, which was polished by Athena and the blade forged by Hephaestus; this great spear was eventually inherited by Achilles. Chiron had one daughter *Ocyrrhoe by the nymph Charilco; the girl was born human, but later was transformed into a mare by the gods, who were jealous of her skill in prophecy. When *Heracles was engaged in the battle with the centaurs, Chiron was on his side, but Heracles accidentally shot an arrow into his knee. Chiron could not heal the wound or alleviate his own pain; he wanted to die but as an immortal was unable to until *Prometheus took on his immortality. Zeus then set Chiron among the stars as the centaur-archer Sagittarius. [Apollodorus 1.2.4, 2.5.4, 3.4.4, 13.3-6; Apollonius 1.554-8, 2.1240-1, 4.811-3; Homer *Il* 4.219, 11.832; Manilius 5.348-56; Ovid *Met* 2.630, 649-76; Pindar *Pyth* 102] See Constellation **29**.

Chloris (*Χλωρίς*). **1.** The goddess of flowers, who married Zephyr, the god of the west wind, and identified with the Roman *Flora. [Ovid *Fasti* 5] **2.** The youngest daughter of *Niobe and Amphion of Thebes, who was also known as Meliboea. She, with her brother Amyclas, was said by Pausanias to have survived the ruthless slaughter of Niobe's children by Apollo and Artemis. She later married *Neleus and went with him to Pylos, where she bore him twelve

sons and a daughter Pero (who went to Argos as the wife of *Bias). All the sons except for *Nestor were later killed by Heracles. [Apollodorus 3.5.6; Homer *Od* 11.281-8; Pausanias 2.21.9]

Chrysaor (*Χρυσάωρος*). The 'stout-hearted' son of Poseidon and *Medusa, conceived, with his brother *Pegasus, in the precincts of Athena's temple. He sprang fully grown, brandishing a golden sword, from Medusa's blood after her decapitation by Perseus. Chrysaor married Callirhoe, daughter of Ocean, and fathered the strong Geryon, whose cattle Heracles stole. [Apollodorus 2.4.2; Hesiod *Theog* 287-8, 980-3]

Chryse (*Χρῦση*). An island off the shore of Lemnos, perhaps named after a native nymph; also an epithet of Athena, who had an altar there. Chryse, also named as priestess of Athena, is said to have been attracted to Philoctetes when he landed on her island, but after being rejected by him she sent a snake which bit his foot, and so caused the wound which kept him from Troy. *See* Philoctetes.

Chryseis (*Χρυσήϊς*) Daughter of *Chryses, and war prize of *Agamemnon (after he had defeated her husband Eetion), loved by him more than his own wife Clytemnestra. Agamemnon refused to return her to the priest her father, and so Apollo sent the plague on the Greek army which could only be checked by the return of Chryseis to her father. Agamemnon reluctantly agreed, but then took in turn Achilles' war prize *Briseis, and so started the quarrel which triggered the events of the Iliad. Plato summarises the story in prose to show how much of the emotional appeal is lost in simple narration, without the direct speeches giving the different points of view. According to the mythology reported by Hyginus, Chryses was pregnant by Agamemnon (although she made the claim that Apollo was her lover) and bore him a son she called Chryses after her own father. When *Iphigenia and *Orestes, the children of Agamemnon, were escaping from *Thoas the Taurian king, Chryses was told of his kinship to them by his grandfather, and helped them to destroy Thoas. [Homer *Il* 1.8-216, 364-474; Hyginus 121; Plato *Rep* 392e-394a]

Chryses (*Χρῦσης*). The father of *Chryseis, and also the name given to her son. He was priest of Apollo, and so asked him to avenge the slight to his priest when Agamemnon refused to release his daughter. The prayer was heard, and plague swept through the Greek camp. Agamemnon was forced to capitulate and sent Odysseus with an escort to return Chryses. Chryseis was satisfied, and, happy to have his daughter back, prayed to Apollo to rescind the plague. [Homer *Il* 1.8-216, 364-474]

Chrysippus (*Χρῦσιππος*). An illegitimate son of *Pelops by the nymph Axioche, renowned for his good looks, who incurred the jealousy of Pelops' wife Hippodameia. She ordered her own sons Atreus and Thyestes to kill him and to throw his body into a well. According to Apollodorus, *Laius came to the Peloponnese when he was driven from Thebes by Amphion and Zethus. Laius fell in love with the young Chrysippus while he was teaching him to drive a chariot (the first homosexual affair between mortals recorded in myth) and took him back to Thebes. Pelops cursed Laius – a curse that was to descend to Laius' son *Oedipus. Chrysippus committed suicide from shame. [Apollodorus 3.5 5; Athenaeus 13.79; Hyginus 85, 271]

Chrysothemis (*Χρυσόθεμις*). **1.** Daughter of Agamemnon and Clytemnestra, and sister to Orestes and Electra. She tried to persuade her sister Electra to capitulate to her mother and *Aegisthus and to give up her obsession with revenge for their father's murder. Chrysothemis plays much the same part of the weaker, prudent sister as Ismene does to Antigone.

[Sophocles *El* 328-472] **2.** There was also a male Chrysothemis, a Cretan, who was the first winner of the prize at Delphi for a hymn sung to Apollo. [Pausanias 10.7.2]

Chthon (*Χθών*). See Gaia.

Chthonia (*Χθονία*). **1.** A daughter of Erechtheus and Praxithea, married to her uncle Butes, and with three famous sisters (*Procris, *Creusa and *Oreithyia) who were all involved in the mythology of early Athens. [Apollodorus 3.15.1] **(K.) 2.** The daughter of the Argive Colontas, who refused to welcome Demeter on her wanderings and had his house burned down by the goddess. Chthonia, who had opposed her father's lack of hospitality, was taken to the town of Hermione, where she set up a shrine to Demeter Chthonia (so called after her own name), and established a summer festival there. [Pausanias 2.35.4-5]

Cicones (*Κίκωνες*). A people of the southern coast of Thrace, allies of *Priam, whom *Odysseus encountered on his first port of call on his journey home. Odysseus sacked their town Ismarus for supporting the Trojans, but spared the priest Maron, who rewarded him with a large quantity of potent wine (which later Odysseus used to incapacitate *Polyphemus). Odysseus then wanted to withdraw, but his men persisted; the Cicones collected reinforcements from the interior, defeated Odysseus and killed six men from each ship. It was Ciconian women who became angry with *Orpheus and tore his body to pieces; for this outrage Dionysus turned them into trees and withdrew his cult from Thrace. Xerxes crossed the land which was still known as belonging to the Cicones from ancient times. [Herodotus 7.59; Homer *Il* 2.846, *Od* 9.39-66; Ovid *Met* 11.1-84]

Cilix (*Κίλιξ*). A son of Agenor and Telephassa, sent by his father, with his brothers *Cadmus and *Phoenix, to look for their sister *Europa. He gave up the search when he arrived and settled in the land of Cilicia, named after him. The genealogy of the family is confused, with alternatives for the mother, father and brothers, but a common thread links Phoenicia, Cilicia, Thebes, Crete and some of the Greek islands with trade, the introduction of the alphabet and some blood ties. The mythology has been used as some evidence for a Semitic origin for the Greeks. [Apollodorus 3.1.1; Herodotus 7.91; Hyginus 178]

Cilla (*Κίλλα*). Daughter of *Laomedon and Strymo (although there are variants for the mother), and sister of *Priam. She had a son Munippus by a Trojan lover, Thymoetes. According to Tzetzes, an oracle informed Priam that Troy would be destroyed unless a mother and son were slain; Hecuba and the infant *Paris were meant, but Priam preferred to interpret the couple as Cilla and Munippus. [Apollodorus 3.12.3; Tzetzes *Lyc* 224, 314-5]

Cimmerians (*Κιμμέριοι*). Like the *Cicones, the Cimmerians were an ancient people surviving into history from mythological times. In Homer they lived in the far west, in a land of mist and cloud (which suggests that they were ancestors of the Celts) by *Ocean and the land of the dead. Because of this connection they were also associated with the caves at the supposed entrance to Hades near Cumae in south Italy. Mainly, however, they were said to live in the Russian plains north of the Bosphorus (which was known as 'Cimmerian' territory) and from there to have moved westwards to attack the Assyrians and Phrygians in the seventh century BC. [Herodotus 1.16; Homer *Od* 11.13-17; Diodorus 5.32.4; Ovid *Met* 11.592-615; Strabo 7.2.2]

Cinyras (*Κινύρας*). An early wealthy king of Cyprus, prophet and musician, very handsome, who migrated there from Byblos in Syria. His father is given variously as Apollo, Eurymedon

or Sandacus from the line of Phaethon, and his mother as Cenchreis, Pharmace or Paphos. He married Metharme, daughter of Pygmalion of Cyprus, and had two sons, *Adonis and Oxyporus, and three daughters. The more famous myth in Ovid, however, names Cinyras' wife as Cenchreis, and gives Adonis as the child of the incestuous union of Cinyras with his daughter *Myrrha, who tricked her father into intercourse with her. Myrrha fled to Arabia, and, according to Hyginus, Cinyras committed suicide. Another story of Cinyras concerns the fifty ships that he promised to send to Troy; only one was real, and the other forty-nine were toys made of clay, which sank as soon as they were launched. Cinyras was priest of Aphrodite and is said to have established her famous cult at Paphos. [Apollodorus 3.8.3, *Ep* 3.9; Homer *Il* 11.19-28; Hyginus 242, 270; Ovid *Met* 10.298-469; Pindar *Nem* 8.18, *Pyth* 2.15-16,]

Cipus. The story is told in Ovid of a general Cipus in early Roman history who found horns growing on his head when returning to Rome victorious. The Etruscan seer, after consulting the entrails and viewing the horns declared that the sign meant the kingship of Rome for Cipus. This was unacceptable to the good Republican, so, covering his head with a laurel wreath, he declared to an assembly of senate and people that they should drive out a man with horns on his head, who was aiming to be king. He then identified himself as that person and went into voluntary exile. He was rewarded for his self-inflicted exile from Rome with as much land as he could plough in a day, and a pair of horns were engraved in Bronze on the city-gates as a lasting memorial. [Ovid *Met* 15.565-621]

Circe (*Κίρκη*). The famed witch goddess, daughter of *Helios the sun-god and the Oceanid Perse, and sister to *Pasiphae and *Aeetes. She came in the sun's chariot from Colchis to her mythical island of Aeaea (the 'wailing' island), said to have been either an island off the west coast of Italy and near to Ocean, or the promontory (assumed to have been an island in earlier times) of Latium called Circaeum after her. According to one mythographer (quoted by Diodorus) she had poisoned her husband in Colchis, seized his kingdom and then been expelled. Chronologically her first love was *Picus, the son of Saturn, but he stayed true to the nymph Canens and rejected Circe; in revenge she changed him into a woodpecker. Similarly she was rejected by her second love, the sea-god Glaucus; when he asked her for a potion to make the nymph *Scylla love him Circe produced instead a poison that transformed the nymph into a hideous and destructive sea-monster. Circe was also involved with the Argonauts when (as the aunt of *Medea) she purified them of the murder of Medea's brother, but refused further help or hospitality because of her anger at Medea's criminal action.

Circe's most famous encounter was with Odysseus*. On his return to Ithaca in his last remaining ship Odysseus pulled into Circe's island, and sent his men on ahead to explore. One of them, Eurylochus, reported back on the strange events that occurred – how the men had found a palace in the woods and were approached by tame wolves, lions, and other animals; in the house a beautiful goddess, singing at her loom, invited them in and gave them food and wine, but the food was drugged so that they forgot their own country, and after the wine the hostess touched them with a wand and turned them into swine. Odysseus went to confront her, and on the way was met by Hermes who gave him the magic herb called 'moly', which made Circe's potion innocuous. So Odysseus was able to draw his sword on her, and threatened her until she promised not to harm him. Odysseus' comrades were changed back to human form, those left by the ship rejoined them and for a year they feasted in Circe's house with Odysseus as her lover. At the end of the year she gave Odysseus instructions to reach the house of Hades by Ocean and there speak to the shade of the prophet Teiresias who would tell him how to return to Ithaca. Homer's tale was later embellished by the poets of the Epic Cycle, who invented a son for Circe and Odysseus called Telegonus (the 'far-born'), who as a young man went to Ithaca to find his father and accidentally killed him; Telegonus brought

the body of Odysseus back to Circe's isle and there Odysseus' son Telemachus married the enchantress (Latinus was their son) while Telegonus wed Penelope. Other children attributed to Circe, fathered either by Odysseus or Telemachus, were Agrius (in Hesiod), Cassiphone and, in the Roman tradition, Romus/Romulus, Antius and Ardeas, the eponymous founders of Rome, Antium and Ardea (the home town of *Turnus). Circe was also said to have been the mother of the Latin god *Faunus from a union with Jupiter, and to have changed *Picus into a woodpecker when he preferred the mortal girl Canens to her. [Apollodorus 1.9.24, *Ep* 7.14-18; Apollonius 3.311, 4.586-91, 662-752; Diodorus 4.45.1-5; Dionysius 1.72; Epic Cycle *Tel* 1.531; Hesiod *Theog* 1011-14; Homer *Od* 10.136-574; Hyginus 127, 199; Ovid *Met* 4.205, 14.10-71, 247-415; Plutarch *Rom* 2.1-2; Vergil *Aen* 3.386, 7.20, 187-91, 282-3, *Ecl* 8.68-70]

Cithaeron (*Κιθαίων*). The first king of Plataea, who gave his name to the mountain, or rather the westerly end of the range which divides Boeotia from Attica and which includes Mount Helicon, the home of the Muses. Pausanias tells a story of the king Cithaeron making a wooden image of a bride with which Zeus tricked Hera into thinking he was abandoning her. When she found her rival was only a piece of wood, she laughed and was reconciled to her husband, and this was the origin of the Plataean festival called 'daedala' from the skilled craftsmanship of the statue. The peak of the Citharon range, as often, was sacred to Zeus, there was a famous cave of the nymphs nearby, and the slopes were the territory of Dionysus, where his Maenads roamed. *Pentheus and *Actaeon met their deaths there, and it was where *Oedipus was exposed. [Pausanias 9.1.2, 3.1-2,9]

Clashing Rocks. *See* Symplegades.

Claudia Quinta. A vestal virgin, grand-daughter of Appius Caecus, who was accused of adultery. To prove her innocence she promised to bring to shore a ship carrying a statue of Vesta, which had lodged in the shallows of the Tiber and which no one had been able to move. After a prayer to Vesta she undid her girdle and pulled the ship in with it. She was immediately acquitted, and a statue was erected in her honour in Cybele's temple, which stayed unharmed through two fires. [Ovid *Fasti* 4.315; Propertius 4.11.51-4, Valerius *Max* 1.8, 5.4]

Cleio (*Κλειώ*). *See* Clio.

Cleite (*Κλειτή*). Daughter of *Merops, the prophet of Percossus on the Hellespont and the young wife of Cyzicus. Cyzicus welcomed the *Argonauts when they first anchored on his shore, but when they were shipwrecked and returned unexpectedly he did not recognise them. His people attacked the Argonauts, Cyzicus was killed in the fighting, and Cleite hanged herself in grief. The tears of the nymphs who mourned her became a fountain named after her. [Apollonius 1.974-8, 1062-69]

Cleobis (*Κλέοβις*). The story is told in Herodotus of two brothers from Argos, Cleobis and Biton, who were awarded second place as the happiest of humans by Solon. When the oxen, due to take their mother to the festival of Hera, were late arriving, the young men harnessed themselves to the cart and so brought her to the temple amid great acclamation. The mother asked Hera to give them her greatest blessing, and she found in answer to her prayer that, when the festival was over, her sons had fallen asleep in the temple and never woke again. [Herodotus 1.31]

Cleomedes (*Κλεομήδης*). An athlete from Astypalaea in Elis, who killed his opponent in a boxing-match at the Olympic games. Because he was deprived of his prize on the grounds of foul play, Cleomedes went mad. He was said to have pulled down the pillar supporting a school roof while the children were in the building, and was consequently stoned by the citizens. He fled to Athena's sanctuary, and hid in a chest there; when the chest was forced open he was nowhere to be found, alive or dead. The Delphic oracle proclaimed Cleomedes the last of the heroes, and ordered sacrifices in his honour. [Pausanias 6.9.6-9]

Cleopatra (*Κλεοπάτρα*). A common name in myth as well as Egyptian history. **1.** The daughter of *Boreas and Oreithyia, she married *Phineus and had two sons by him, but Phineus took a second wife, Idaeia, who, in the pattern of the cruel step-mother, blinded the boys and had their mother imprisoned. The family was later rescued by the Argonauts, who included two of Cleopatra's brothers. [Apollodorus 3.15.3; Apollonius 2.239; Sophocles *Antig* 970-87] (**K.**) **2.** Daughter of Idas and Marpessa, and wife of *Meleager; she hanged herself when her husband died as a result of his mother's curse. [Apollodorus 1.8.2; Homer *Il* 9.553-96; Pausanias 4.2.7] **3.** The name of at least one of the *Danaiids. [Apollodorus 2.1.5]

Cleostratus (*Κλεόστρατος*). Cleostratus was from Thespieae in Boeotia, which was devastated by a dragon (or snake) which required the sacrifice of a young man chosen by lot each year. When the lot fell to Cleostratus, his friend Menstratus took his place, dressed in bronze armour with fish-hooks attached. These killed the monster, and a bronze statue to Zeus Saviour was set up in the town in gratitude. [Pausanias 9.26.6-7]

Clesonymus (*Κλησώνυμος*). Son of Amphidamas of Opus, Clesonymus was the young friend of *Patroclus who was accidentally killed by him in a quarrel over a game of dice. As a result Patroclus went into exile with his father to Phthia, where he was welcomed by *Peleus, and brought up with Achilles. The name is also given as Clitonymus, or, in Strabo, Aeanes. [Apollodorus 3.13.8; Homer *Il* 23.85-8, schol *Il* 12.1; Strabo 9.4.2]

Clete (*Κλήτη*). The nurse of *Penthesilea of the Amazons. She attempted to follow her charge to Troy, but was shipwrecked on the coast of Italy where she founded the eponymous town Clete; she died fighting in its defence. [Tzetzes *Lyc* 995]

Clinis (*Κλεινίς*). A Babylonian whose story is told only by the mythographer Antoninus. He was a favourite of Apollo, and often went to the land of the Hyperboreans with him. There he saw donkeys being sacrificed and wanted to do the same in Babylon. Apollo forbade it, but the sons of Clinis disobeyed; the donkey they tried to sacrifice went mad and destroyed the whole family. Apollo took pity on them and changed Clinis into an eagle and the three sons into other birds. [Antoninus 20]

Clio (*Κλειώ*). The oldest of the *Muses, and, like her sisters, a daughter of Zeus and Mnemosyne ('memory'). She was patron of history, and is generally pictured reading a papyrus roll. By her lover Pierus she was the mother of the beautiful *Hyacinthus. [Apollodorus 1.3.1, 3; Hesiod *Theog* 77]

Clitor (*Κλείτωρ*). Son of Azan and grandson of Arcas, the founder of Arcadia. On the death of his father Azan, Clitor became the most powerful king in Arcadia, but he had no heir and the dynasty passed to Aepytus, the son of Elatus. The town Clitor founded and named after himself had temples to Demeter, Asclepius and the Dioscuri; there was also a fountain called

Clitorius, the waters of which were said to cause a lifelong aversion to wine. [Ovid *Met* 15.322-8; Pausanias 8.4.4-5, 21.1-3]

Clitus (*Κλειτός*). Son of Mantius and grandson of Melampus of Argos. Because of his outstanding beauty he was abducted by *Eos to live with the immortals. [Homer *Od* 15.249-51]

Cloelia. A legendary figure from the early history of Rome. She was said to have been sent as hostage with other girls to Porsena, the king of Etruria, but she broke her bonds and swam back with them across the Tibur to Rome. The Romans sent her back as the treaty required, but Porsena, admiring her courage, treated her well. The unprecedented honour for a woman of an equestrian statue was given to her, sited at the top of the Via Sacra. [Livy 2.13; Vergil *Aen* 8.651]

Clotho (*Κλωθώ*). The first of the three *Fates, who spins the thread of life, which is then passed to Lachesis to be measured and to Atropos to be cut. [Hesiod *Theog* 218, 904, *Shield* 258-63; Plato *Rep* 617c, 620e]

Cloudcuckooland (*Νεφελοκοκκυγία*). A fantasy word made up by Aristophanes from 'cloud' (*νεφέλη*) and 'cuckoo' (*κόκκυξ*) for the comic utopia imagined by the birds, located between earth and sky. [Aristophanes *Birds* 819-21]

Clymene (*Κλυμένη*). **1.** The first and most famous of this name was the Oceanid who mated with Iapetus and bore four famous sons: Atlas, Prometheus, Menoetius and Epimetheus. She then married Merops, the king of the Ethiopians, but was unfaithful to him with the sun-god Helios, to whom she bore the Heliads and Phaethon. [Hesiod *Theog* 351; Ovid *Met* 1.747-366; Vergil *Georg* 4.345] **2.** Daughter of Minyas, wife of Phylacus and mother of the light-footed runner *Iphiclus, but, according to Apollodorus, she married Iasus and her child was the swift runner *Atalanta. [Apollodorus 3.9.2; Hesiod *Cat* 84] **3.** A companion of Helen who went to Troy with her, but at its fall was given as a slave to Theseus' son Acamus. [Homer *Il* 3.144] **4.** Wife of Nauplius. The name was a common one, and also given to the wife of Parthenopaeus, the wife of Pheres and mother of Admetus, one of the Nereids, and one of the Amazons.

Clymenus (*Κλύμενος*). **1.** A king of Arcadia, husband of Epicaste and father to *Harpalyce whom he abused as a child. He married her to Alastor, but still could not stay away from her. One further rape produced a son, and in revenge Harpalyce killed the baby and served him as a meal to her father. When this was discovered Clymenus killed his daughter and then hanged himself; in one tradition they were both turned into birds. [Hyginus 206, 238, 253; Parthenius 13]. **2.** King of the Minyans, who was fatally wounded with a stone thrown by a charioteer of Menoeceus, Creon's son. Clymenus was taken home to Orchomenus, and with his dying breath he asked his son *Erginus to avenge him, and Erginus accordingly marched against Thebes. This Clymenus may have been the father of Nestor's wife Eurydice. [Apollodorus 2.4.11; Homer *Od* 3.452] **3.** An early king of Olympia, descended from the Dactyl Heracles from Ida in Crete; he was said to have founded a sanctuary to Athena near Olympia, although no trace remains. It is claimed in addition that Clymenus inaugurated or reinstated the games at Olympia in honour of his ancestor Heracles 'and all the Couretes', but this Heracles was often confused with the famous son of Zeus and Alcmena, also honoured as the founder of the Olympic games. Clymenus was driven from his kingdom by *Endymion, who offered it as a prize to the fastest of his sons in a foot-race at Olympia. [Pausanias 5.8.1, 6.21.6]

Clytemnestra (*Κλυταιμνήστρα*). Daughter of Tyndareus of Sparta and Leda, the mortal twin of Helen, mother of *Iphigenia, *Electra, Chrysothemis and *Orestes, and, most famously, wife and murderer of *Agamemnon. Her first husband was Tantalus, son of *Thyestes and first cousin to Agamemnon, but Agamemnon desired her, and, after killing her husband and child, married her himself and had four children by her. (The first marriage with Tantalus is not, however, mentioned by Homer.) When the goddess Artemis demanded the sacrifice of Iphigenia, the eldest child, to procure a favourable wind for the fleet to sail from Aulis, Agamemnon lured his daughter to Aulis on the pretext of betrothing her to *Achilles, and then made her the sacrificial victim on the altar of Artemis. Clytemnestra never forgave him. During Agamemnon's long absence at Troy, and, perhaps because of the influence of *Nauplius, she took his cousin *Aegisthus as her lover (after he had removed the minstrel left to watch over her), bore him a daughter Erigone and with him ruled over Mycenae and Argos. On Agamemnon's return with his war-prize *Cassandra, she gave him a deceptive welcome, tempted him to enter the palace as a conqueror trampling on rich tapestries, entrapped him in his bath and hacked him to death with an axe. She then despatched Cassandra in like manner, and gloried in the deaths of them both. (This is the version of Agamemnon's murder in tragedy; in Homer it was attributed to Aegisthus alone.) She continued to rule, now married to Aegisthus, fearing retribution from her young son in exile, and bitterly hostile towards Electra (The plays of both Sophocles and Euripides contain scenes of powerful confrontations between mother and daughter.) When Orestes did come of age, he returned to the palace, and, with the help of Electra, murdered his mother despite her pleas, since he was under Apollo's orders to revenge his father's murder. The ghost of Clytemnestra called up the Furies, the *Erinyes, to take vengeance in turn for the matricide. They responded by driving Orestes insane and hounding him over land and sea. However, when the case was eventually brought to trial at the Areopagus, Athena's verdict acquitted Orestes (for, motherless herself she favoured the male), and the Erinyes changed their character to become the Eumenides (i.e. the 'Kindly Ones'). [Aeschylus *Ag, Cho, Eum*; Apollodorus *Ep* 2.16, 6.23-25; Euripides *El, Helen, IA, Or*; Homer *Il* 1.113-15, *Od* 1.35-43, 3. 262-72, 4.519-37, 11.404-39, 24.199-202; Hyginus 77-8, 119; Ovid *Met* 13.193-4; Pausanias 2.18.2; Seneca *Ag*; Sophocles *El*; Vergil *Aen* 4.471-3]

Clytia (*Κλυτία*). One of the Oceanids, the daughters of Oceanus and Tethys, who fell in love with Helius, the sun-god. He rejected her in favour of the Babylonian princess *Leucothoe; in jealousy Clytia reported the affair to Leucothoe's father Orchamus who punished his daughter by burying her alive. The distraught sun-god refused any further contact with Clytia and the nymph pined away in unrequited love, gazing at the sun as it moved across the sky from east to west. She was changed into the violet-red flower heliotrope (which means 'turning to the sun'), and in this form continues to track the sun's path. [Hesiod *Theog* 352; Ovid *Met* 4.206-70]

Cnageus (*Κναγεύς*). The founder of the cult of Artemis Cnagea in Sparta. He escaped from slavery in Crete and took home with him to the Peloponnese the statue of the goddess along with her priestess. [Pausanias 3.18.4]

Cocalus (*Κώκαλος*). King of the town of Camicos (later Acragas) in Sicily, who gave asylum to *Daedalus when he was being pursued from Crete by *Minos. Minos was only able to draw Daedalus from hiding with a challenge to solve the problem of drawing a thread through a spiral shell, which Daedalus met by attaching the thread to an ant which pulled it through to

the other end. Cocalus however continued to protect his guest and persuaded his daughters to give Minos a lethal bath. [Apollodorus *Ep* 1.15]

Cocytus (*Κωκυτός*). The 'River of Lamentation', a tributary flowing between *Styx and the Acheron; these three, along with Pyriphlegethon, formed the main river system of the underworld. (It was also the name of a particularly unwholesome waterway in Epirus.) [Homer *Od* 10.514; Plato *Phaedo* 113c, 114a; Vergil *Aen* 6.297, *Georg* 4.479-80]

Codrus (*Κόδρος*). The son of *Melanthus of Pylos, he was driven from the Peloponnese by the invasion of the *Heraclids. Melanthus emigrated to Athens, where he was rewarded with the throne for his services to Athens against Boeotia. Codrus succeeded his father to become the seventeenth and last king of Athens. When the Heraclids invaded Attica, there was an oracle that victory would go to the side whose leader was killed. The Heraclids therefore gave orders to keep away from the Athenian king, but Codrus was determined to give his life for an Athenian victory. So he disguised himself as a woodman, deliberately started a quarrel with woodcutters from the other side and so got himself killed. A tomb was erected to Codrus on the bank of the Ilissus where he died, and, since it was thought that no one was worthy to succeed him, rule at Athens passed from a king to the officials called *archons*. But in Lycurgus' version Codrus was succeeded by his son Medon; whether or not Codrus was an historical figure, the Medontidae were a leading family in Athens, to which both Solon and Plato belonged. [Aristotle *Ath Pol* 1310b37; Herodotus 5.65; Lycurgus *Leocr* 84-7; Pausanias 1.19.5, 7.25.2]

Coelus. *See* Uranus.

Coeranus (*Κοίρανος*). **1.** Son of Iphitus, slain by Odysseus at Troy. [Ovid *Met* 13.257]. **2.** Charioteer to Meriones, slain by Hector. [Homer *Il* 17.611-9] **3.** The subject of a story on the loyalty of dolphins: Coeranus from Miletus bought a dolphin from a fisherman and returned it to the water; later he was the only survivor in a shipwreck when dolphins saved his life, and at his death a school of dolphins swam up to join the mourners. [Aelian *NA* 8.3; Athenaeus 606e]

Coeus (*Κοῖος*). One of the twelve Titans, born of Gaia and Uranus, and married to his sister Phoebe. He is known only for being the father of *Leto, and so ancestor to Apollo and Artemis. [Apollodorus 1.1.3; Hesiod *Theog* 134, 404-6; Vergil *Georg* 1.279]

Colaenus (*Κόλαινος*). An obscure figure, named by Pausanias as the original king of Athens (earlier even than Cecrops), who was overthrown by his relative *Amphictyon. [Pausanias 1.31.3]

Collatinus. Nephew to Tarquinius Priscus and husband of *Lucretia, deriving his name from his father's town of Collatia. After the assault on his wife Collatinus joined Brutus in expelling the Tarquins from Rome and was made consul with him, and immediately founded the temple of the Capitoline Triad (to Jupiter, Juno and Minerva). Because of his links with the hated Tarquin family, however, he resigned his office and went into voluntary exile. [Livy 1.57]

Comaetho (*Κομαιθώ*). **1.** Comaetho, like Scylla and Dalila, is involved in the folk tale of a man whose hair holds the secret of his strength. *Amphitryon was besieging the islands of the Taphians in the Ionian sea, but was unable to take Taphos itself because Comaetho's father,

king *Pterelaus, had a golden lock of hair given him by Poseidon which rendered him immortal. Comaetho however fell in love with Amphitryon, cut her father's lock while he slept, and presented it to his enemy. Amphitryon accordingly took the city, but executed Comaetho for her treachery. [Apollodorus 2.4.7] **2.** Comaetho was also the name of a priestess of Artemis at Patras near Corinth in Achaea. She was betrothed to *Melanippus, but their parents would not allow them to marry; the young lovers consequently consummated their love illegally in the temple of Artemis. The goddess demanded the lives of them both in atonement for the pollution of her shrine, and also an annual tribute of the fairest youth and maiden each year. The curse was finally lifted by the arrival of *Eurypylos, the 'leader from a foreign land'. [Pausanias 7.19.2-6] **3.** See Cydnus.

Comatas (*Κομάτας*). The story of Comatas, preserved only in Theocritus, tells of a shepherd in Thurii, in southern Italy, who sacrificed sheep from his master's flocks to the Muses. The master punished him by shutting him in a cedar-wood box, but three months later he was found to be still alive, sustained by honey from bees sent by the Muses. [Theocritus 7.78-88]

Combe (*Κόμβη*), also called Calchis, daughter of the god of the river Asopus in Euboea, and proverbial as a prolific mother, her children are said to have included the seven *Curetes. She took her children to Cnossus in Crete and Athens, fleeing from her husband's violence, and then returned to Euboea on his death. There her children turned against her, and, as they were on the point of killing her, she was changed into a dove, the meaning of her name. [Ovid *Met* 7.382-3]

Cometes (*Κομήτης*). **1.** Father of Asterius, and one of the Argonauts. [Apollodorus 1.9.16] **2.** A centaur, killed by a massive rock in the fighting at the marriage of *Pirithous. [Ovid *Met* 12.284] **3.** The lover of Diomedes' wife Aegiale. When the Greek hero returned home from Troy and found Cometes in his place he moved on from Argos to Italy. See Diomedes.

Concordia. A Roman divinity, the gentle personification of peace, unity and 'concord'. The first temple in her honour was erected on the Capitoline hill by Camillus in BC 367, when plebeians and patricians were reconciled, and it was the original meeting-place of the senate. It was later restored by L. Opimius to mark the end of the Gracchan revolt and again re-dedicated by the emperor Tiberius in 10 AD under the title Concordia Augusta in the context of reconciliation within the imperial family. Other temples to Concordia were built throughout Rome and Italy – a famous one, still standing, was at Acragas (Agrigentum) in Sicily. The goddess was represented as a veiled matron, carrying in her hand an olive branch, the symbol of peace, or a *cornucopia for the prosperity that comes with peace. Her connection with Pax (peace personified) was confirmed in their joint ceremony at the end of April. [Cicero *ND* 2.79; Ovid *Fast* 1.639-40, 3.881; Plutarch *Camillus* 42]

Consentes Dii. A company of twelve gods, found among the Sabines and Etruscans, as well as the Greeks. In Rome they corresponded to the Olympians (with Vesta not being replaced by Bacchus), and had their statues in line from the forum to the Capitol; Jupiter was at their head, and the others were thought to 'consent' to his decisions. The list of six male and six female divinities, as given by the early Roman poet Ennius, with their Greek equivalents, is: Juno (Hera), Vesta (Hestia), Ceres (Demeter), Diana (Artemis), Venus (Aphrodite), Mars (Ares), Mercury (Hermes), Jove/Jupiter (Zeus), Neptune (Poseidon), Vulcan (Hephaestus) and Apollo. Of these Venus, Mars, Mercury and Jupiter, rather than the Greek originals, became the accepted names for their respective planets.

Consus. An obscure Roman deity who presided over underground storage, and was linked with Neptune as god of horses. Romulus established (or re-established) the games in honour of Consus, the 'Consuales Ludi', and it was during their first celebration in August that the Sabine women were said to have been abducted. The games involved garlanding horses and mules (who were exempt from work on that day) and leading them through the city streets. [Livy 1.9; Ovid *Fasti* 3.199; Plutarch *Rom* 14.3-4]

Copia. See Cornucopia.

Copreus (*Κοπρεύς*). The son of *Pelops of Elis, and a generally unpleasant character. After killing his brother Iphitus he fled to Mycenae, where he was purified by Eurystheus and served him as go-between to Heracles with instructions on his labours. Eurystheus also sent Copreus to Athens to demand the return of the *Heraclids; he was so obnoxious that the Athenians killed him despite his diplomatic immunity. His much-loved son Periphetes was praised by Homer as faster and braver than his father. [Apollodorus 2.5.1; Homer *Il* 15.638-41; Euripides *Heracl* 55-287]

Corcyra (*Κόρκυρα*). A daughter of the river-god *Asopus and Metope from Arcadia. She was abducted by Poseidon to the island (now called Corfu, but Scheria by Homer). She bore the god a son *Phaeax who gave his name to the Phaeacians, while the island was called after her. [Diodorus 4.72.1-2]

Coresus (*Κόρεσος*). A priest of Dionysus who loved but was rejected by *Callirhoe (6). The god demanded her sacrifice but Coresus died in her place, and she subsequently committed suicide. [Pausanias 7.21.1-5]

Corinthus (*Κόρινθος*). The son of Peleus, he gave his name to the city on the isthmus leading to the Peloponnese, which was said to have been founded originally by Sisyphus. *Sinis, the grandson of Corinthus, controlled the town and the isthmus by his 'pine-bending' (forcing all travellers to be bound to two pine-trees which then sprang apart) until he was defeated by Theseus, and endured the same death. The Homeric name for the town was Ephyra. [Apollodorus 3.16.2; Pausanias 2.3.10]

Coriolanus. Cnaeus Marcius Coriolanus was one of the legendary heroes of early Rome who was said to have gained his *cognomen* after a victory over the neighbouring Volscian town Corioli. He refused to ingratiate himself with the plebeians and tribunes at Rome, and opposed a distribution of corn to them, with the result that, despite his many services to his country, he was denied the consulship and exiled. He immediately went back to the Volsci and led an army from there against his own city. According to the legend (elaborated in Shakespeare's play) he was checked at the gates of the city by his authoritative mother Veturia and his wife Volumnia weeping with their children. In response to their entreaties he returned to the Volsci and their leader, his former enemy Attius Tullus, where he was murdered. The temple to Fortuna Muliebris ('Women's Good Luck') was said to mark the place of the famous meeting with his wife and mother in 491 BC. [Livy 2.34-41]

Cornucopia (Greek *κέρας* of *Amalthea). The 'horn of plenty', and symbol of the abundance of nature, was originally thought to have belonged to the *she-goat Amalthea, who suckled the infant Zeus on Mount Ida in Crete, and was transformed into the constellation Capricorn. In Ovid's version the horn belonged to the river-god *Achelous, and was broken off in his fight with Heracles. Nymphs filled it with flowers and autumn fruits, and also in some

representations with gold, silver and pearls; it had the traditional magical property of being continually replenished. *Ceres, the Roman Demeter, goddess of corn and the fruits of the earth, in her role as Copia ('abundance), would carry this horn on one arm and sheaves of corn on the other. It was also associated with Bacchus and Heracles as a symbol of their services to humanity. [Horace *Carm Saec* 59-60, *Odes* 1.17.16, Ovid *Met* 9.85-92]

Coroebus (*Κόροϊβος*). **1.** Founder of Megara, between Athens and Corinth. He incurred Apollo's anger by slaying Vengeance (*Ποινή*), sent by the god against the people of Argos when *Psamathe and their child Linus were killed by Crotopus. After consulting the oracle at Delphi Coroebus was instructed to take a tripod from the sanctuary and carry it away; when it slipped from his shoulders he was to found a city on the spot. This became Megara, which Coroebus ruled, and eventually he was said to have been buried at its centre and a monument built there in his honour. [Pausanias 1.43.7-8; Statius *Theb* 5.509] **2.** Son of Mygdon, king of Phrygia, he joined Priam in the siege of Troy from love of *Cassandra, and was killed by the Greeks while trying to rescue her. [Pausanias 10.27.1; Vergil *Aen* 2.341-425]

Corona Australis ('Southern Crown'). *See* Constellation **45**.

Corona Borealis ('Northern Crown'). *See* Constellation **5**.

Coronis (*Κορωνίς*). **1.** Daughter of Phlegyas of Larissa, the ruler of Thessaly; she was loved by Apollo and conceived by him the famous healer *Asclepius. But she then took a mortal lover, Ischys, in preference to the god, alleging that the mortal's love was more likely than the god's to outlast her loss of beauty in old age. A crow told Apollo of the affair, who immediately caused her death, either killing her himself or sending his sister Artemis to punish the guilty pair. As Coronis' body was burning on the pyre Apollo snatched his son from her womb and gave him to the centaur Chiron to rear (but Pausanias names Hermes as the rescuer). The crow was changed from white to black for causing the tragedy. [Apollodorus 3.10.3; Hyginus 161, 202; Ovid *Met* 2.542-630; Pausanias 2.26.6; Pindar *Pyth* 3.8-46] **2.** Daughter of Phoroneus, king of Phocis. She was pursued along the seashore once by Poseidon, who first tried to persuade her to yield to him, and, when she resisted, attempted to rape her on the sand. Just in time, Athena saved her by changing her into a crow, and she flew safely away. [Ovid *Met* 2.569-88] **3.** Nurse to infant Dionysus; she was carried off by *Butes, who was driven mad by the god for this violence and eventually committed suicide. [Diodorus 5.50.4-5]

Coronus (*Κόρωνος*) **1.** Son of *Caeneus, and a leader of the Lapiths; he was killed by Heracles in his battle with them over a boundary dispute which the Lapiths had with the Dorians. He, or his father, had earlier been one of the *Argonauts. [Apollodorus 2.7.7; Apollonius 1.57; Homer *Il* 2.746] **2.** A king of Sicyon in the Peloponnese, born of the god Apollo and Chrysorthe, a direct descendant from the ruling family which claimed to be the oldest in Greece. Coronus in turn had two sons, Corax and *Lamedon. [Pausanias 2.5.8] **3.** Son of Thersander and grandson of *Sisyphus. He was adopted with his brother Haliartus by *Athamas, king of Corinth, who believed he was without heirs. But when a claimant did appear, the brothers left Corinth and founded their own cities of Coroneia and Haliartus in Boeotia. [Pausanias 9.34.7-8]

Corvus. *See* Constellation **41**.

Corybantes (*Κορύβαντες*). Descendants of a legendary Corybas, the Corybantes were attendants of the Phrygian goddess *Cybele. They were involved in wild and frenzied dances

which climaxed in mass self-castration. These orgiastic rituals, which were also associated with mysteries and magical cures (like those of 'dervishes'), extended from Asia Minor to Athens and the Greek mainland in the seventh century BC, and in the third century to Rome, where the Corybantes were called Galli. They were sometimes confused with (or thought to be the same as) the *Curetes in Crete. [Catullus 63; Diodorus 5.48.2-3; Euripides *Bacch* 120-34; Hyginus 39; Ovid *Fasti* 4.223; Pausanias 8.37.6; Strabo 10.3.7, 19]

Corythus (*Κόρυθος*, Latin Corytus). **1.** The son of Paris from his time with the nymph *Oenone, living as an unknown shepherd on Mount Ida. When she was abandoned once Paris regained his birthright and brought Helen to Troy, Oenone sent the now grown Corythus to avenge her neglect by guiding the Greeks to Troy. Corythus also went to plead his mother's cause before Priam, and, while in the palace, caught the attention of Helen. He was consequently killed by his father Paris in a fit of jealousy, not knowing that the young man was his son. [Parthenius 34] **2.** An early Etruscan king, who gave his name to the town Cortona, from which *Dardanus came. [Vergil *Aen* 3.164-70]

Cottus (*Κόττος*). One of the 'Hundred-Handers', the three giants, born of Earth and Sky (*Gaia and *Uranus) who each had a hundred arms and hands. They fought on the side of Zeus in the battle with the Titans, and so ensured his victory. [Hesiod *Theog* 149]

Cranaus (*Κραναός*). The second king of Athens, who succeeded *Cecrops. Cranaus, like Cecrops, was one of the *autochthonoi* (i.e. 'born of the earth'); with him he had judged Athena's gift of the olive as superior to that of Poseidon, and as the most powerful man in the city was his obvious successor since Cecrops left no surviving male heir. Cranaus married a Lacedaemonian woman called Pedias, and had three daughters by her. The youngest was *Attis, and the area, which had been known as 'Kraanae' was named Attica after her. Cranaus ruled for nine years until he was expelled by *Amphictyon, husband of Attis or of one of his other two daughters. [Apollodorus 3.14.1, 5; Herodotus 8.44; Pausanias 1.2.6; Strabo 9.1.18]

Crantor (*Κράντωρ*). Squire and armour-bearer to *Peleus, given to him as a pledge of peace by Amyntor, the defeated king of the Dolopians in Thessaly. Crantor was involved in the battle of the Lapiths and Centaurs; he was felled accidentally by a pine tree, hurled by the centaur Demoleon at Theseus, who stepped out of range, and so exposed Crantor to the blow. [Ovid *Met* 12.361-8]

Crater . See Constellation **40**.

Cratus (*Κράτος*). Brother to *Bia (with whom he is closely associated) and son of the Titan Pallas and Styx, who was adopted by Zeus as one of his attendants. He was represented as one of the henchmen of Hephaestus in the binding of Prometheus. [Aeschylus *PV* 1-88; Hesiod *Theog* 384-8]

Creon (*Κρέων*). **1.** King of Corinth, to whom *Alcmaeon entrusted his two young children, Amphilocheus and Tisiphone to rear; Tisiphone grew to be a beauty, and Creon's wife from jealousy sold her into slavery, unwittingly to her true father Alcmaeon. Creon's own daughter Glauce (also called Creusa) was betrothed to *Jason, when he returned to Corinth with *Medea and his two children by her. Jason was ready to abandon Medea for the royal bride, but Medea sent the bride a poisoned crown and robe which consumed her in an agonising fire, along with Creon, who attempted to save her. [Apollodorus 1.9.28, 3.7.7; Euripides *Med* 1204-21; Diodorus 4.54.5-6; Ovid *Her* 12; Seneca *Med*] **2.** Son of Menoeceus of Thebes and

brother of *Jocasta, involved in the story of *Oedipus. Creon was given the rule of Thebes when the king Laius left for Delphi to consult the oracle. During the king's absence the Sphinx took up a position at the entrance to Thebes, and defied anyone to answer her riddle; those who were unsuccessful she devoured. When Laius failed to return, Creon offered the land and its queen Jocasta to the first man to solve the riddle of the Sphinx. Oedipus arrived, apparently as a stranger from Corinth, produced the correct answer, claimed the reward and so unwittingly married his mother. When a plague came on Thebes, Oedipus accused Creon of plotting with the oracle and *Teiresias the prophet to overthrow him, but when the terrible truth of the birth and marriage of Oedipus came to light he was exiled and Creon again was in control of Thebes until Oedipus' sons Eteocles and Polyneices shared the rule under an agreement of alternate years each. Eteocles however refused to resign at the end of his first year, and so Polyneices raised an army from Argos and marched against him as the leader of the *Seven against Thebes. The brothers killed each other simultaneously at the seventh gate, and Creon took up the rule for the third time, now as regent for Eteocles' son Laodamas. He gave Eteocles, as defender of the city, a hero's funeral, but forbade the burial of the traitor Polyneices. In this he was defied by his niece *Antigone, who put her duty to the gods and her brother before Creon's state laws. Creon refused to relent, even on the pleading of his son Haemon who was betrothed to Antigone, and condemned her to be imprisoned alive in an underground cave. Creon's repentance, at the instigation of Teiresias, came too late and troubles overwhelmed him. His elder son Menoecus had already sacrificed his life voluntarily for a Theban victory, Antigone now hanged herself with her girdle rather than starve to death, and on discovering this Haemon stabbed himself and died embracing her body and cursing his father with his last breath; Creon's wife Eurydice subsequently also committed suicide in grief at the death of her sons and anger against Creon. Creon went into exile a broken man. According to Statius Creon was killed in battle by *Theseus, when Theseus supported Adrastus in requesting burial for the Argive dead, or he may have been killed by *Lycus, who claimed the throne through descent from an earlier king of that name. Creon had a daughter *Megara who was given as wife to *Heracles when he saved Thebes from Erginus, but was killed by him in the madness sent by Hera; Heracles had been well-disposed towards Creon because he had given military support to his mother *Alcmena in her campaign to avenge her brothers, and had purified her husband Amphitryon. As well as Menoecus and Haemon, Creon had a third son Lycomedes who fought at Troy; two further daughters are named, but nothing more is known of them, except that one became the wife of Iphicles, Heracles' mortal twin. [Aeschylus *Sept*; Apollodorus 2.4.6, 3.5.8-7.1; Diodorus 4.10.6; Euripides *Phoen* 400-4, and *Oedipus* (fragments); Hyginus 67, 72; Homer *Il* 9.84; Pausanias 1.39.2, 9.5.13, 10.3; Sophocles *Antig*, *OT*, *OC*]

Cres (*Κρής*). Said to have been born of the soil of Crete, Cres was its first ruler, established its laws and gave his name to the island. He sheltered the child Zeus on Mount Ida when the Titan Cronus was searching for him to devour him. He is also said to have been the father of *Talus, the great bronze defender of Crete. [Diodorus 5.64.1; Pausanias 8.53.5]

Cresphontes (*Κρεσφόντης*). Son of Aristomachus, brother to Aristodemus and *Temenus, and with them the leader of the *Heraclids, the descendants of Heracles who invaded and conquered the Peloponnese at the head of a Dorian army. Cresphontes won over the Dorians by fulfilling an oracle that they would be helped to victory by 'one with three eyes' when he took with him a man driving a mule who was blind in one eye. After the victory the Peloponnese was divided into three regions centered on Argos, Sparta and Messenia, and lots cast for them in the form of lumps of clay thrown into a water-jar. Cresphontes wanted Messenia, the richest of the three, and achieved this by cheating his rivals, the sons of

Aristodemus, when he ensured that the clay of his lot was baked hard and so defeated the others. He was a good example of the signs that were subsequently allotted to the regions – the fox for cunning to Messenia, the toad to Argos and the snake to Sparta. Cresphontes had three sons by his wife Merope; he and the two eldest lost their lives in a rebellion against his popular government organised by *Polyphontes ('mass-murderer'), who then forced Merope to marry him; the third son, however, called Cresphontes and later Aepytus (or Telephon in Hyginus), returned from sanctuary in Arcadia, killed Polyphontes and so succeeded his father. The younger Cresphontes was the subject of a lost tragedy by Euripides, and this Merope subsequently the heroine of Matthew Arnold's tragedy named after her. [Apollodorus 2.8.4-5; Cicero *Tusc* 1.48; Hyginus 137; Euripides *Cresphontes* frags 1.121-47; Pausanias 4.3.3-8, 5.3.5-6]

Cressida. The story of *Troilus and Cressida is a medieval Latin legend adapted by Shakespeare in the play of that name. The character Cressida seems to have arisen in part from a confusion of the characters of the priest's daughter Chryseis and Achilles' slave-prize Briseis, who both appear in the first book of the *Iliad*. See Chryseis.

Cretan bull. This was a large and handsome bull sacred to Poseidon, who sent it from the sea to *Minos to confirm his claim to the throne of Crete; in one version it is also said to be the bull which brought *Europa to Crete from Phrygia for Zeus. Minos was reluctant to sacrifice such a splendid animal to the god as he had promised, and substituted an inferior one. Poseidon then punished Minos by having his wife *Pasiphae fall in love with the bull, and she subsequently conceived by it (with the help of *Daedalus) and gave birth to the Minotaur. The bull meanwhile started a swathe of destruction through Crete until brought to the mainland as the target of the seventh *Labour of Heracles. It was then released and wandered from Tiryns through the Peloponnese and Attica until it came to Marathon. There it caused general havoc again (including killing Minos' son Androgeos) until it was tamed by *Theseus and brought back to Athens, where it was finally sacrificed to Apollo. [Apollodorus 2.5.7; Plutarch *Theseus* 14.1]

Crete. See Cres.

Cretheus (*Κρηδεύς*). Son of Aeolus and Aenarete, brother to Salmoneus and founder of Iolcus in Thessaly. He married his brother's daughter *Tyro after her encounter with Poseidon, adopted their twin sons Neleus and Pylos, and then fathered three sons of his own – Aeson, Amythaon and Pheres. He also had two daughters, one called Cretheis (and known also as Astydamia or Hippolyte) who married *Acastus, and a second, Myrina, who became the wife of Thoas, king of Lemnos. [Apollodorus 1.9.8, 11; Apollonius 3.356-60; Homer *Od* 11.235-59] (B.)

Creusa (*Κρέουσα*). The name is the feminine form of 'Creon' meaning simply 'princess', and so was a common one. **1.** Daughter of Ocean and Gaia in the first generation of Naiads, who loved the river-god Peneus in Thessaly; their three children were all involved with Apollo – Hypsaesus through his daughter Cyrene, Stilbe, who was the mother of the Lapiths by the god, and Daphne. [Diodorus 4.69.1; Pindar *Pyth* 9.15-17; Ovid *Amores* 3.6.31] **2.** Daughter of Praxithea and *Erechtheus of Athens. She married Xuthus, son of Hellen, who, through her royal lineage, became king or regent in Athens, but had no children of his own. Creusa, however, shortly after her marriage was raped by Apollo and bore him a child *Ion, whom she abandoned. Ion was saved, and brought up as an orphan in Apollo's temple in Athens. Xuthus adopted Ion on the prompting of the god, but Creusa, in her apparent position of

stepmother, attempted to poison the boy. The crime was discovered when a pigeon drank from the libation and died; Ion then attacked Creusa, but a priestess intervened and told them both the true story of Ion's parentage. The family was reconciled, and Creusa subsequently bore two sons to Xuthus, Dorus and Achaëus, who became the ancestors of their eponymous tribes, as Ion of the Ionians. [Apollodorus 3.15.1; Euripides *Ion*] (A.) **3.** Eldest daughter of Priam and Hecuba, and first wife to Aeneas, by whom she had a son Ascanius (also called Iulus). After the fall of Troy, Aeneas prepared to leave the burning city carrying his father Anchises on his back with Ascanius holding his hand, and Creusa following behind. When they reached the hill of Ceres outside the city, Creusa was not with the others, and Aeneas ran back through the city in search of her. The search ended when Creusa's phantom appeared to him, explaining that Cybele was detaining her in her service, and giving Aeneas the first of many prophecies of a long journey ahead of him and a new kingdom with a new bride awaiting him in the far west. [Apollodorus 3.12.5; Pausanias 10.26.1; Vergil *Aeneid* 2.596-8, 673-84, 721-95] **4.** Daughter of Creon of Corinth. *See* Glauce.

Crisus (*Κριῖσος*). A son of *Phocus and Asteria, who gave his name to the town Crisa by the mountain of Parnassus. After his father's murder, he went with his brother Panopeus to Phocus, where he married Antiphata, and had by her a son Strophius who became the husband of Agamemnon's sister and father of *Pylades. [Pausanias 2.29.4; Stephanus *s.v.* Krisos]

Critheis (*Κριθηΐς*). Critheis is named as the mother of Homer, and his birth connected with the river Meles near Smyrna. The poet's epithet Melesigenes ('born of Meles') was explained either by the river-god being his father by Critheis, or because Critheis gave birth to him in or near the river. Homer was also known as Maeonides ('son of Maeon'), and so Maeon was introduced into the tradition, as husband or guardian of Critheis. [ps.Plutarch *Homer* 329f; Suda *s.v.* *Homeros*]

Crius (*Κρείϊος*). One of the original *Titans, son of Uranus and Gaia; his consort was a sister Titan Eurybia, and their children Astraeus, Pallas and Perses. [Hesiod *Theog* 134, 375-7]

Crocon (*Κρόκων*). Son of Triptolemus from Athens who became an early ruler of Eleusis, and built a palace, mentioned by Pausanias, on the border between the two territories. He married Saesara, his aunt, the sister of Triptolemus, and their descendants, the Croconides, were associated with the cult of Demeter at Eleusis. [Pausanias 1.38.2]

Crocus (*Κρόκος*). A story, mentioned only in passing by Ovid, of Crocus changed into the saffron plant called 'crocus' along with Smilax, the nymph whom he loved. [Ovid *Met* 4.283]

Cronus (*Κρόνος*, Latin 'Saturn'). Son of *Gaia and *Uranus ('sky') and the youngest of the twelve Titans. When Gaia was in great distress because Uranus, fearful of losing his own supremacy, would not let his children see the light but kept them within her, she plotted with Cronus to overthrow him. She made a sickle of flint from the metal in her bowels and gave it to Cronus; at night, when Uranus lay spread out upon her, Cronus came from his ambush and castrated his father with the sickle; the genitals fell into the sea and from them came Aphrodite, while the blood from the wound fertilised the earth and produced the Erinyes and the Giants. The Titans emerged from their mother and mated male with female, including Cronus with Rhea, but Cronus feared in his turn that a son would usurp his power, and so he swallowed each child as it was born. But Rhea conspired with her parents to substitute a stone for the youngest, *Zeus, and to bring him up in hiding in Crete. When adult, Zeus forced

Cronus to vomit up the substitute stone (which became the *omphalos* at *Delphi) and the five other children. The new generation of gods then fought the old in the cosmic battle called the Titanomachy, defeated them with the help of the *Cyclopes, the *Hundred-handers and the children of *Styx, and imprisoned them in Tartarus. In an alternative version Cronus was associated with the *Golden Age on earth, either during his reign or after his defeat, when he came to central Italy and was identified as Saturn. Cronus' violence towards his father is an obvious representation of the primeval separation of earth and sky. Homer does not mention the violent myth, giving Aphrodite a regular parentage (Zeus and Dione), and keeping only the detail of Cronus and the Titans held as prisoners beneath the earth. [Apollodorus 1.1.4-2.1; Hesiod *Theog* 137-8, 154-91, 453-506, 687-735, *Works* 109-20; Homer *Il* 2.205, 14.203-4, 274] *See* Saturn.

Croton (*Κρότων*). Eponymous founder of the Greek city in South Italy, famous as the home of Pythagoras after his departure from Samos, and of rites to Heracles. Croton offered hospitality to Heracles during his tenth labour, when he was bringing back the cattle of Geryon to Greece. Lacinius, from the neighbouring Cape Lacinium, attempted to steal the cattle, and in the subsequent fighting Croton was accidentally killed along with Lacinius. Heracles raised a tomb to his host, and promised that a city would rise from the site; according to Ovid the city was built by Myscelus from Argos in response to instructions from Heracles appearing to him in a dream. [Diodorus 4.24.7; Iamblichus *Pythagoras* 9.50; Ovid *Met* 15.12-59]

Crotopus (*Κρότωπος*). Son of Agenor, king of Argos and father of *Psamathe. Psamathe's son Linus, born of Apollo, was helped by shepherds, but then destroyed by their dogs. In her grief Psamathe disclosed her affair to her father who immediately put her to death. Apollo retaliated by sending a famine on the Argives, which was eventually relieved by the intervention of *Coroebus. Crotopus was forced into exile and travelled to Megaris; after his death, according to Ovid, he joined the great sinners in Tartarus. [Ovid *Ibis* 575; Pausanias 1.43.7; Statius *Thebais* 1.570]

Ctesylla (*Κτήσυλλα*). Daughter of Alcidamas, a citizen of Ceos. Hermochares, a young Athenian who fell in love with her when he saw her dancing at a festival on the island, wrote the words 'I swear by Artemis to marry Hermochares of Athens' on an apple and threw it into the temple of Artemis, where it was picked up by Ctesylla. She read the inscription, and, since she read the words aloud, she found that she had sworn to marry him. Although her father took an oath by Apollo that he would allow the marriage, he later changed his mind and betrothed her to someone else, but Ctesylla eloped with Hermochares and married him. Because her father had broken his oath she was punished with death as she was giving birth to her first child; as her body was being carried out for burial, a white dove (Aphrodite's bird) flew up from her bier and her body vanished. On the instructions of an oracle, Hermochares and the Ceans raised a shrine where sacrifices were offered to her as Aphrodite Ctesylla and Ctesylla Hekaerge. For a similar story from Ovid's *Metamorphoses*, *see* Acontius. [Antoninus 1]

Cupid (Greek *Ἔρως*). Roman name for the Greek god of love, son of Aphrodite/Venus and, in most sources, of Hermes/Mercury (although Jupiter and Mars are also named as his father). Cupid was traditionally represented as a mischievous boy, often winged, and armed with a bow and arrows, which made his victims suffer from the pangs of love. As the conqueror of Mars he sometimes wears helmet, spear and shield, or is shown with Jupiter's thunderbolt, as well as with toys and animals. Numbers of small cupids (sometimes called 'amoretti') feature in Hellenistic and Roman painting, and from there are copied in Renaissance works. In

Roman literature Ovid portrays Cupid striking Apollo in revenge for his contempt of his tiny arrows; Vergil in the *Aeneid* has him furthering his mother's plotting, when he appears to Dido as Aeneas' son Ascanius – the kindlier she is towards him, the deeper his poison penetrates. Cupid's most famous myth concerns *Psyche, the personification of soul, but in the story the beautiful youngest daughter of the king of Miletus. Cupid himself, for the first and only time, falls in love, transports her to a magic castle and visits her every night, asking only that she does not try to identify him. When her curiosity finally tempts her to look on his face the jealous Venus enslaves the girl and gives her impossible tasks to perform. She succeeds with the help of Cupid, and Jupiter eventually allows them to wed, and gives Psyche immortality. [Apuleius 4.28-6.26; Cicero *ND* 3.60; Horace *Odes* 1.2.34, 2.8.14-16; Ovid *Met* 1.452-76; Vergil *Aen* 1.657-719] *See* Eros.

Curetes (*Κουρήτης*, meaning 'young men'). A group of minor divinities (seven or more) associated with nymphs and satyrs, and honoured in Crete as protectors or attendants of the boy Zeus (*Ζεύς Κοῦρος*); they were born from showers of rain, according to Ovid. When the Titan *Rhea hid her child to prevent him being devoured by his father Cronus, the Curetes clashed spears on bronze shields in an armed dance to drown his cries. These dances were imitated by bands of young Cretans performing in honour of Zeus. Yet the Curetes were also said to have been destroyed by Zeus for abducting *Epaphus, his son by Io. They were also connected with prophecy and possibly magic, and were consulted by *Minos for help after his son's death. The Curetes, although firmly based in Crete and connected with Zeus, were sometimes confused with the *Corybantes, the Phrygian followers of Cybele, mainly because of the resemblance of Rhea to Cybele, and their association with Ida, since there was a mountain of that name in both Phrygia and Crete. Curetes was also a title given generally to bands of armed dancers, comparable to the Latin *Salii*. [Apollodorus 1.1.6-7, 2.1.3, 3.3.1; Hesiod fr 6 (p 276 Loeb); Hyginus 139; Ovid *Met* 4.282; Strabo 10.3.19] *See* Dactyls.

Curtius. 1. Mettius Curtius, champion of the Sabines, who fought against Romulus soon after the foundation of Rome. In the fighting Curtius retreated on horseback into the swamps, and when he recovered the Romans were winning. Then the Sabine women intervened 'with loosened hair and rent garments'; they braved the flying spears and persuaded the two sides to make peace. The two states were united under Rome, the citizens were called 'Quirites' after the Sabine town of Cures, and the swamp where Curtius and his horse stumbled was named Curtius' lake in memory of the event. [Livy 1.12-13] **2.** Marcus Curtius, in 360 BC, in answer to an oracle which foretold victory for Rome if its most precious possession were sacrificed, leapt fully armed on his horse into a chasm which suddenly opened up in the lake of his ancestors. The subject was a favourite with Roman artists. [Livy 7.6]

Cyane (*Κυάνη*). **1.** A water nymph of Syracuse in Sicily, who tried to prevent Hades riding away with Persephone/Proserpina. But the god struck the depths of her pool with his sceptre and it opened up to make a path for him to Tartarus; Cyane dissolved into tears and was transformed into the blue waters of her own fountain. [Diodorus 5.4.1; Ovid *Met* 5.409-37] **2.** A daughter of Liparus, and wife to *Aeolus, keeper of the winds, who set up a kingdom in the island of Lipara off the north coast of Sicily. [Diodorus 5.7.6]

Cyaneae. *See* Symplegades.

Cyanippus (*Κυάνιππος*). **1.** Son of Aegialeus and ward of *Diomedes, the last of the descendants of Bias to rule in Argos. Because neither Cyanippus nor Cylarabes his successor

had children *Orestes was able to add Argos to his lands. [Pausanias 2.18.4-5, 30.10] **2.** A Thessalian nobleman who neglected his young wife Leucone for his hunting. She tried to follow him but was mauled by his dogs. Cyanippus built a funeral pyre for her, killed his dogs, and put them and then himself on it. [Parthenius 10]

Cybele (*Κυβέλη*), sometimes **Cybebe**, often identified with Rhea, the Great Mother (Magna Mater), Bercynthia, Dindyme and even Demeter at Eleusis. As Rhea she was the eldest of the Titan children of Earth (Gaia) and Uranus, and was called 'holy mother of the gods', living among the pine-trees of Mount Ida in Phrygia, tower-crowned, and riding a chariot pulled by lions. At one time *Dionysus came to Phrygia, was purified by Rhea, and initiated into her mysteries; Bacchanals then brought Dionysus from Phrygia to Greece. The cults of Cybele and Dionysus were often compared, having in common the wild mountain setting, the association with wild animals, and the train of dancing followers driven into a state of ecstasy and mass hysteria with the music of flutes, tambourines and cymbals. Jason on his voyage propitiated Cybele in a storm, for she was thought to have power over winds and sea as well as earth, and all the gods, even Zeus, yielded to her. She is also able to produce fruit and flowers from the earth, bring streams gushing from mountain tops and tame wild animals. At her ceremonies libations and sacrifices were offered, the participants wore oak-leaves, and on occasion danced in armour to the sound of clashing drums in memory of the time when Cybele protected the infant Zeus. In some contexts her revels became dangerous when her followers (renewing the practice of *Attis) castrated themselves in her honour, changing from Galli to the eunuchs called Gallae. The cult of Cybele was brought to Rome with the arrival of her black wooden statue in 204 BC, according to the instructions of the Sibylline books (when the Romans were near defeat in the second Punic war), and her temple and cult were established on the Palatine. For one day in the year her annual street procession was allowed, with its very un-Roman features of eunuchs dancing through the streets to the music of flutes, drums, cymbals and rattles. Her pine-trees, connected with the transformation of Attis, her young lover or consort, famously provided the timbers for ships, including the Argo and the ships for Aeneas' voyage – in the *Aeneid* these ships are magically changed into nymphs by Cybele and then swam away to avoid being burned by Turnus. [Apollodorus 3.5.1; Apollonius 1.1092-1152; Catullus 63; Diodorus 3.58.1-59.2; Euripides *Bacchae* 55-82; *Hom Hymn* 14; Lucretius 2.600-43; Ovid *Fasti* 4.179-244, *Met* 10.696-704, 14.534-558; Vergil *Aen* 6.783-7, 9.617-20; 10.220-45] See Agdistis, Attis, Dactyls and Rhea.

Cychreus (*Κυχρεύς*). Son of Poseidon and Salamis, patron and first king of the island of Salamis, which he named after his mother. He is usually associated with a snake or serpent (*draco*) either as being given the island as a reward for killing a dangerous snake, or as breeding one which went to nearby Eleusis and taken into the rites of Demeter; he is also said to have appeared in the Greek fleet at Salamis in serpent form. After his death he was honored in a sanctuary on the island; his grandson (or adopted son) *Telamon, the father of Ajax, succeeded him. [Apollodorus 3.12.7; Hesiod *Cat* 77; Pausanias 1.35.2, 36.1]

Cyclops (*Κύκλωψ*, plural *Κύκλωπες*). Originally there were three Cyclopes, the first set of monsters born to Earth and Sky (Gaia and Uranus) after the Titans. They were giants with one eye in the centre of the forehead (hence their name), and were called Arges ('Thunderbolt'), Brontes ('Thunder') and Steropes ('Lightning'). They were imprisoned by Uranus in Tartarus along with their siblings the *Hundred-Handers. They were all released by Zeus to support him in his battle with the Titans, and, in an obvious allegory, once Zeus had thunder, lightning and the thunderbolt on his side victory was assured. The Cyclopes continued as craftsmen in metal-work, having their forge in the Aeolian Islands or under Etna in Sicily, where the

volcanoes were explained as the fires from the workshop of the Cyclopes. Among their artefacts were Hades' helmet of invisibility, Poseidon's trident, the bows and arrows of Apollo and Artemis, and the shield and arms given to Aeneas (where Vergil conflates their skills with those of *Hephaestus by having them work under the god's directions). However, in the version followed by Euripides the Cyclopes are mortal, killed by Apollo for providing Zeus with the thunderbolt which destroyed Apollo's son *Asclepius, and in punishment for their murder Apollo had to serve Admetus for a year. A different skill attributed to Cyclopes was that of stone-masonry, and the huge walls (the 'Cyclopean walls') of Tiryns and Mycenae were attributed to them, as too immense for humans hands to have raised.

The Cyclopes met by Odysseus in his wanderings were a different race, one-eyed giant shepherds living in Sicily, 'insolent and lawless', who lived in isolated caves cut into the hill-sides. These had no knowledge of crafts, agriculture, ship-building or viticulture despite the rich soil and natural harbours in their island. They were ignorant of the political virtues that enable people to live together in societies, and indulged in cannibalistic practices. Their leader *Polyphemus ate Odysseus' men raw, two at a time, until Odysseus was able to outwit him in the famous incident of the blinding of the Cyclops, and the escape of the Greeks from the cave under the bellies of the sheep. [Apollodorus 1.1.2, 2.1; Callimachus *Hymn* 3.46-71; Euripides *Alc* 5-7, *Cyclops*; Hesiod *Theog* 139-46, *Cat* 64; Homer *Od* 9.105-540; Ovid *Met* 3.305-6; Pausanias 2.25.8; Vergil *Aen* 3.639-654, 6.630, 8.416-445; *Georg* 4.170-5. See Polyphemus

Cygnus (*Κύκνος*, Latin Cygnus). **1.** Son of Sthenelus and king of Liguria. He was so distressed by the death of his friend *Phaethon that he mourned incessantly; Apollo in pity changed him into a swan (the meaning of 'cygnus') and set him among the stars. (Some however say that the constellation is in memory of the transformation of Zeus when he visited *Leda.) It was the last plaintive lament of Cygnus that gave rise to the proverbial 'swan-song'. [Ovid *Met* 2.367-80; Vergil *Aen* 10.189-93] **2.** Son of Poseidon and king of Colonae near Troy. In a version of the *Phaedra story his second wife Philonome fell in love with his son *Tenes, and, when he rejected her, she accused him of rape. Cygnus tried to drown Tenes in a chest but he escaped, washed ashore safely on the island that was known as Tenedos. Cygnus later found out the truth about the deceit, buried Philonome alive in punishment, and tried to be reconciled with his son; some say that they were reconciled, others that Tenes refused to meet his father, and cut the cable anchoring his ship. Later father and son both fought on the Trojan side against the Greeks, and were killed by *Achilles. In Ovid's long account of the duel between Achilles and Cygnus, Cygnus was invulnerable to all Achilles' attacks; he was only defeated when he tripped on a stone, and his opponent strangled him with his helmet straps. Then, when Achilles tried to strip the body of Cygnus, it changed into a swan. [Apollodorus *Ep* 3.23-5; Epic Cycle *Cypria*, 495; Ovid *Met* 12.70-145; Pausanias 10.14.2-3] **3.** A son of Apollo and Thyria, he was a handsome hunter, but so bad-tempered that his suitors eventually deserted him; his last friend Phyllius despaired of the impossible demands put upon him, and Cygnus immediately jumped from a cliff but was changed to a swan before he reached the ground. [Ovid *Met* 7.371-9] **4.** A son of Ares, he robbed and killed travellers on the road to Delphi, and attempted to make a shrine to Apollo from their skulls. He was defeated in single combat by *Heracles; either this fight, or a subsequent one between Heracles and Ares, was stopped by a thunderbolt from Zeus. It was for this single combat of Heracles with Cygnus that the great shield described by Hesiod was forged. [Apollodorus 2.5.11; Euripides *HF* 390-2; Hesiod *Shield* 57-76, 349-424; Pindar *Ol* 2.82, 10.16; Plutarch *Theseus* 11] See Constellation **11**.

Cydippe (*Κυδίππη*). See Acontius.

Cydon (Κύδων). A son of *Tegeates (or alternatively, according to the Cretans) of Hermes or Apollo) and Acacallis, a daughter of Minos; he founded the city of Cydonia in Crete. [Pausanias 8.53.4]

Cyllene (Κυλλήνη). An Arcadian nymph, wife of *Pelasgus and mother of Lycaeon, who gave her name to the mountain in Arcadia where Hermes was born, and so 'Cyllenius' became one of his epithets. Cyllene's father Menephron is said to have seduced both her and his mother in a double incest. [Hyginus 253; *Hom Hymn* 4.318; Ovid *Met* 1.713, 7.386]

Cynortes or **Cynortas** (Κυνόρτας). Elder brother of Hyacinthus and son of Amyclas, who eventually succeeded to the throne of Sparta, and in turn was succeeded by his son or grandson *Tyndareus. [Apollodorus 3.10.3; Pausanias 3.1.3]

Cynosura (Κυνοσούρα). A nymph of Mount Ida who, with her sister Helice, nursed the infant *Zeus when he was sent to Crete to escape the anger of Cronus. As a reward the two sisters were immortalised as the constellations Ursa Major and Minor (i.e. Great and Little Bears). [Aratus 35; Manilius 2.31] *See* Constellation *I*.

Cynthia (Κυνθία). Eponym of a mountain in Delos associated with the birth of Apollo and Artemis; consequently Artemis had 'Cynthia' as an epithet. [Ovid *Met* 2.465]

Cyparissus (Κυπάρισσος). The young and handsome son of *Telephus, from the island of Ceos, and one of Apollo's great loves. The boy had a beautiful pet stag, his constant companion, but one day, when it was resting in the summer's heat, he accidentally killed it with his hunting-spear. Cyparissus was completely distraught, and Apollo could not comfort him. Finally the god granted the boy's request to grieve for ever, and transformed him into the cypress tree, to be always associated with mourning. [Ovid *Met* 10.106-42]

Cypris (Κύπρις). A name for Aphrodite, after the island of Cyprus, which was identified by Pindar as her birth-place, and which was one of the main centres of her cult. (Empedocles fr 128.3; Hesiod *Theog* 192; Homer *Il* 5.330, 422, 458, 883; Pindar *Pyth* 4.217)

Cypselus (Κύψελος). Son of AenTion of Corinth, who was declared by an oracle to be a threat to the Bacchiads, the ruling party at Corinth; his mother therefore concealed him from them in a chest made of cedar-wood, from which he derived his name *Kypselos*. When Cypselus was adult he did indeed expel the Bacchiads and ruled as tyrant in their place. Pausanias describes the legendary cedar-chest, which was dedicated at Olympia, in detail. It is of particular interest, not only for the mythological scenes carved on it, but also for the various types of writing described. [Pausanias 2.4.4, 5.17.5]

Cyrene (Κυρήνη). A daughter of Hypseus of the royal family of the Lapiths, a favourite of the gods and the mother of three semi-divine children. Cyrene was a huntress, despising marriage, but Apollo, impressed with her ability to wrestle with a lion, asked Chiron's advice on how to win her. Speed was the reply, and in one day Apollo carried her off to Libya, raped her in the queen's chamber, and persuaded the queen to grant his beloved her own portion of land for a home. So in her eponymous city Cyrene gave birth to Apollo's son *Aristaeus. A second visitation from Apollo resulted in a second son *Idmon, the soothsayer of the Argonauts, and by Ares, the god of war, she bore the hero *Diomedes of Thrace. [Apollonius 2.500-10; Callimachus *Hymns* 2.94-5; Hyginus 161; Pindar *Pyth* 9.5-70]

Cythera (*Κύθηρα*). An island off the south coast of the Peloponnese, where *Aphrodite/Venus was thought to have arrived from the sea. The island was sacred to the goddess, with a cult perhaps initiated by the Phoenicians, and from it she had the title 'Cytherea'. A town in Crete had the same name and was also connected to the goddess. [Hesiod *Theog* 195-8; Homer *Od* 8.288; Ovid *Met* 4.288-91; Vergil *Aen* 1.257]

Cytissorus (*Κυτίσσωρος*). A son of *Phrixus and Chalciope in Colchis; he saved *Athamas and restored him to his throne. [Apollodorus 1.9.1; Apollonius 2.1155]

Cyzicus (*Κύζικος*). King of the Dolions, who gave his name to the city and island of Cyzicus off the coast of Mysia in Asia Minor. He was said to have welcomed the Argonauts with lavish hospitality on their voyage to Colchis, and in return they helped him to defeat the earthborn monsters who were under the protection of Poseidon. The Argonauts then continued on their journey but bad weather drove them back to their earlier stop without their realising it. Cyzicus did not recognise them the second time when they landed in the dark but took them for hostile invaders, and battle ensued. Cyzicus was amongst those accidentally killed by the Argonauts; they attempted to make amends with three days of funeral rites and games, but his young widow *Cleite was inconsolable and hanged herself; the Dolions wilted in their grief and no longer took the trouble to cook their food. [Apollonius 1.948-1077]