

---

---

THE

---

---

DICTIONARY

---

---

OF

---

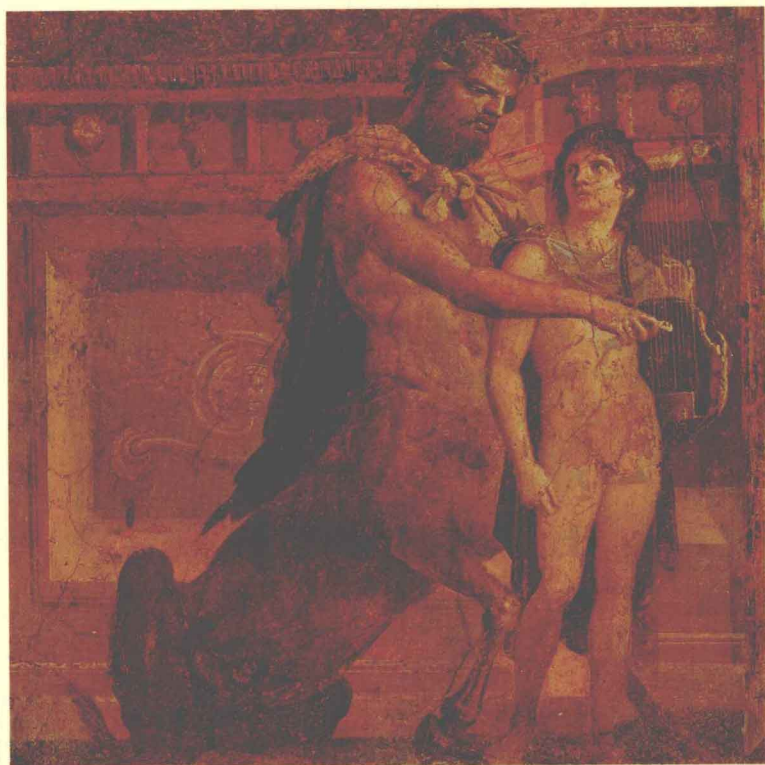
---

*Classical*

---

---

MYTHOLOGY



*Pierre Grimal*

THE  
DICTIONARY  
OF  
*Classical*  
MYTHOLOGY

Pierre Grimal

*Translated by*  
*A. R. Maxwell-Hyslop*

 **BLACKWELL**  
*P u b l i s h e r s*

English translation © Blackwell Publishers Ltd, 1986, 1996

First published in French as *Dictionnaire de la Mythologie  
Grecque et Romaine*

© 1951 Presses Universitaire de France, Paris

English translation first published 1986

Reprinted with corrections 1987

Reprinted 1988, 1989, 1990

First unabridged paperback edition published 1996

Reprinted 1997 (twice)

Blackwell Publishers Ltd

108 Cowley Road

Oxford OX4 1JF, UK

Blackwell Publishers Inc

350 Main Street

Malden, Massachusetts 02148, USA

All rights reserved. Except for the quotation of short passages for the purposes of criticism and review, no part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the publisher.

Except in the United States of America, this book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form of binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

*British Library Cataloguing in Publication Data*

A CIP catalogue record for this book is available from the British Library

*Library of Congress Cataloging in Publication Data*

Grimal, Pierre, 1912–

The dictionary of classical mythology

(Blackwell Reference)

Translation of: *Dictionnaire de la mythologie*

*grecque et romaine*.

Includes index.

1. Mythology, Classical — Dictionaries

I. Title.

BL715.G713 1985 292'.13 85-7387

ISBN 0-631-13209-0 (hbk) — ISBN 0-631-20102-5 (pbk)

Typeset by Katerprint Typesetting Services, Oxford

Printed and bound in Great Britain by T. J. Press Ltd, Padstow, Cornwall

This book is printed on acid-free paper

THE  
DICTIONARY  
OF  
*Classical*  
MYTHOLOGY



# Acknowledgements

The Translator and Publishers would like to thank Francis Boothroyd, Carole Martin-Sperry, Charles Milne and Christopher Robinson for their assistance with the translation; Michael Trapp and Jonathan Powell for their painstaking efforts with the references and genealogical tables; and Peter Clayton for his help and advice with the photographs.

The Translator and Publisher are grateful to the following for permission to reproduce plates on the following pages:

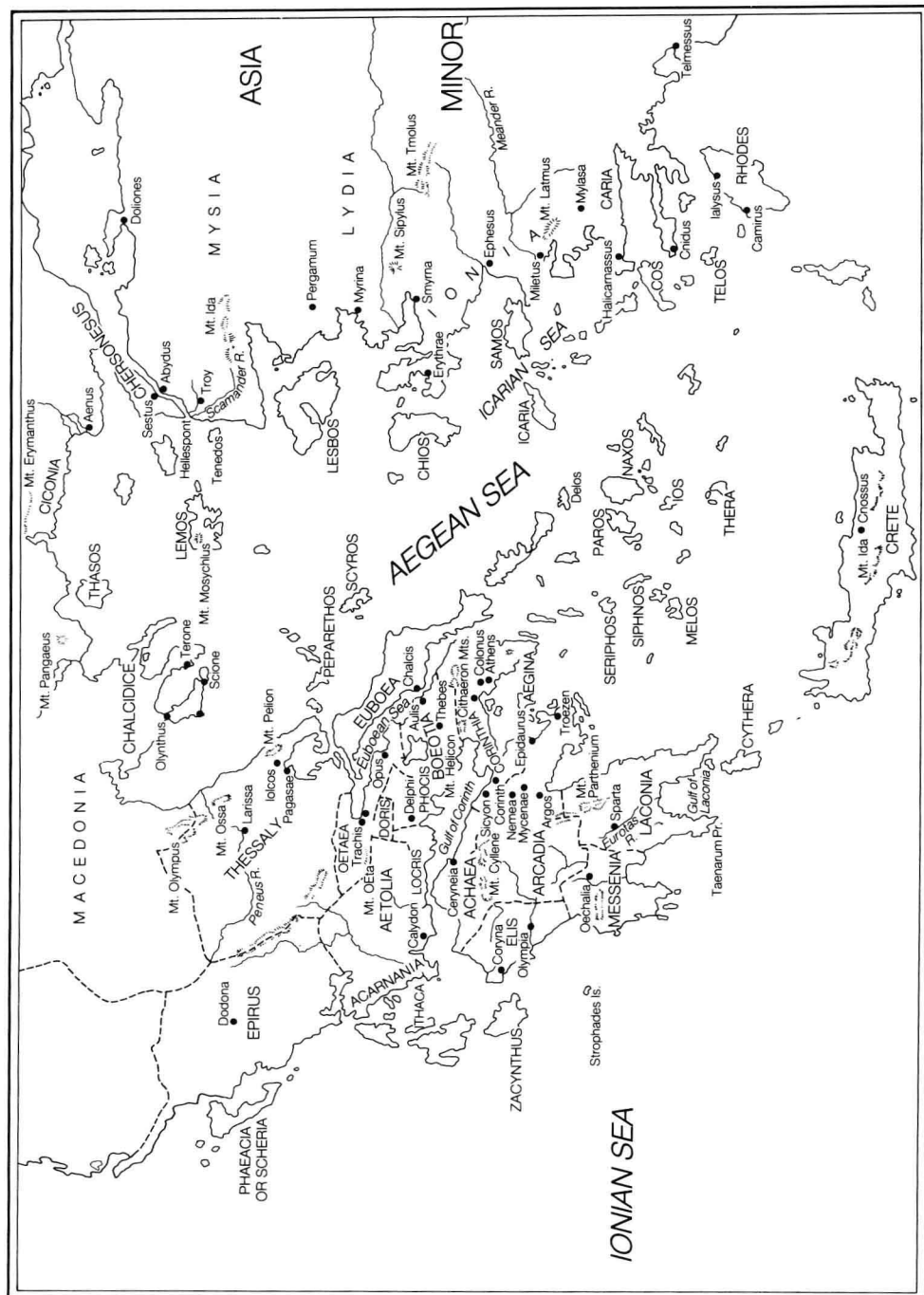
Ashmolean Museum Oxford 64, 343, 345, 419, 422, 465; James Austin 110, 273, 386, 415, 464; Peter Clayton 20, 45, 53, 69, 118, 141, 152, 156, 169, 175, 197, 198, 209, 216, 241, 244, 252 (2), 255, 291, 295 (2), 319, 320, 338, 360, 390, 391, 412, 425, 433; Hirmer Verlag Munich 48, 388; Michael Holford 130, 199, 231, 242, 292, 307, 355, 446, 449; The Mansell Collection 11, 28, 54, 67, 94, 125, 132, 146, 164, 175, 185, 201, 210, 249, 269, 298, 332, 350, 375, 458; Mauro Pucciarelli Rome 49, 74; Werner Forman Archive 9, 90, 406.

# Translator's Preface

A translation as long as this cannot be produced in a reasonable time without the help of many people who have been associated with it in different ways, and I am deeply grateful to all of them, hastening to add that the order in which I have named them bears no relation to my degree of gratitude.

I owe a great deal to my fellow translators who managed, in spite of their many preoccupations, to complete their tasks within the stipulated time; to Michael Trapp and Jonathan Powell; to the Principal and Fellows of Jesus College, Oxford for allowing me to use their Senior Common Room where I could work in beautiful and quiet surroundings; to John Griffith who helped me with classical queries; to Dr Pilkington whom I consulted on questions of French; to Lord Sackville who put the library at Knole at my disposal; to Mr and Mrs Christopher Huntley; to Mrs Burnett of Chipping Norton who typed the first part of the translation; to John Davey, Janet Godden and Gillian Forrester of Basil Blackwell who were always helpful and accessible; and finally to Rachael, my wife, and Hilary, our younger daughter, who more than once rescued me when I was in imminent danger of drowning in a sea of paper.

I could not have hoped for a better band of helpers; any mistakes are mine and mine alone.





*Italy and Sicily – the mythological world*



# Contents

Acknowledgements	vi
Translator's Preface	vii
Maps	viii
THE DICTIONARY OF CLASSICAL MYTHOLOGY	1
References	471
Table of Sources	517
Genealogical Tables	525
Index	561

a dyke to divert the water, which ensured the safety of the oak. In gratitude Chrysopelia married him, and bore him two sons named Elatus and Aphidas who were the founders of the Arcadian race (Table 9).

**Chrysothemis** (Χρυσόθεμις) The daughter of the Cretan CARMANOR; she is said to have introduced musical contests, and is supposed to have won the prize in the first competition. She was also the mother of the musician Philammon.

### **Chthonia** (Χθονία)

1. The daughter of Phoroneus and the sister of Clymenus; with her brother she founded a temple of Demeter at Hermione. An Argive tradition makes Chthonia the daughter of Colontas. In this account Colontas refused to restore a cult in Demeter's honour, and reproached her father for his impiety. The house of Colontas was burned down by the goddess who then removed Chthonia to Hermione. There the girl founded a shrine where Demeter was worshipped under the name of Demeter Chthonia, which means Demeter beneath the earth.

2. One of the daughters of ERECHTHEUS (Table 11). She married Butes, her uncle, though in another version she is said to have been offered as a sacrificial victim at the time of the struggle between Eumolpus and Eleusis. In another account she is said to have killed herself and her sisters after the eldest, Protogenia, had been sacrificed.

**Cichyrus** (Κίχυρος) A girl of noble birth called Anthippe lived in Chaones. She was loved by a young man of the country and returned his love and the two young people used to meet each other, without their parents' knowledge, in a sacred wood. One day the son of the king of the country called Cichyrus was hunting a panther which had taken shelter in the wood where the tomb of Epirus was. The two lovers hid in a copse and, seeing the leaves moving, Cichyrus hurled his spear and fatally wounded Anthippe. When he approached and saw the crime he had just committed, he became mad. He remounted his horse, driving it over some rocks and killing himself. The people of Chaonia built a wall around the site of the accident and named the newly-created town Cichyrus.

**Cicones** (Κίκονες) A Thracian tribe recorded

in the *Iliad* as being allies of Priam. Their chief was named Mentès, but does not seem to have played any important part in the struggle. The Cicones play an important part in the *Odyssey*. Odysseus made his first stop after leaving Troy in their country; he reached one of their towns, Ismarus, and sacked it. He spared only a priest of Apollo called MARON who lavished magnificent gifts on him by way of ransom, including a dozen amphorae of a sweet and potent wine – the very wine which later was to enable Odysseus to make Polyphemus drunk and so extricate himself from a difficult predicament. After the town had been looted, Odysseus advised his men to withdraw and to be satisfied with the spoils they had already captured, but the soldiers refused to listen. As a result, the population of the interior had time to come in strength and attack them. Six men from each ship lost their lives and Odysseus had time to do no more than make his escape.

The name Cicones is derived from Cicon, the son of Apollo and Rhodope. Orpheus is said to have lived in their country and was initiated there into the mysteries of Apollo, and it is said that the Ciconian women tore him into pieces. The Cicones were still in existence after the classical period: Herodotus quotes them as being one of the races whose land was crossed by the army of Xerxes during the Persian Wars.

**Cilix** (Κίλιξ) One of the sons of Agenor, the king of Sidon; he was the brother of Cadmus, Thasos and Europa (Table 3). He accompanied his brothers in their search for Europa after her abduction by Zeus and stopped when he arrived at Cilicia, which took his name. Other authors make him the son of Cassiopia and Phoenix, who in an alternative version was his brother. Cilix joined forces with Sarpedon in an expedition against his neighbours, the Lycians, and after he had gained victory he gave up a part of Lycia to Sarpedon.

**Cilla** (Κίλλα) A Trojan woman who was a sister of Priam and a daughter of Laomedon and Strymon (Table 7). She bore to THYMOETES a son called Munippus at the time when Hecuba was pregnant with Paris. The seer Aesacus explained a dream of Hecuba's as showing that a child would be born who would destroy Troy, meaning Paris, but Paris misinterpreted the prophecy and had his sister and her child, Munippus, put to death. Sometimes Cilla is said to have been Hecuba's sister and Priam is supposed to have fathered her son.

**Cillas** (Κίλλας) Pelops' charioteer who ruled the area in the Troad surrounding the town which had taken his name. He drowned during a voyage he was making with Pelops from Lycia to the Peloponnese, where Pelops was to have a chariot race with Oenomaus (see SPHAERUS).

**Cimmerians** (Κιμμέριοι) A mythical race who lived in a country where the sun was never seen. Odysseus went there to conjure up the dead and to question the prophet Tiresias. Ancient writers hold different views on where this country was located: some say it was in the extreme west and others that it was in the plains which stretch north from the Black Sea. Accordingly, the Cimmerians are regarded sometimes as the ancestors of the Celts and sometimes as the forefathers of the Scythians of southern Russia. Occasionally they are said, rather surprisingly, to live near Cumae; this is no doubt because it was believed that one of the gates of the Underworld was there, and the Cimmerians were supposed to live near the Country of the Dead. They are also said to have lived in underground dwellings, linked with each other by passages, and never to have left their city except at night. This legend may perhaps have derived from a confused recollection of the mining people of central and western Europe, that is Bohemia and Britain, who supplied the merchants from the shores of the Mediterranean with tin and copper at a time when the trade routes were shrouded in mystery.

**Cinyras** (Κινύρας) Traditionally the first king to rule in Cyprus; but he was not a native of the island, as he came from Asia. His country of origin was Byblos, to the north of Syria. His parentage is uncertain: in some accounts he is described as a son of Apollo and Paphos, and in others as a son of Eurymedon and a nymph from the region of Paphos (see PYGMALION). A different source makes him a member of the house of Cecrops as follows: Cephalus, who was abducted by Eos or the Dawn, fathered Phaethon; his son, Astynous, in due course fathered Sandacus, the father of Cinyras. In this version of his descent Cinyras' mother was Phamace, the daughter of the king of the Syrians. The stories about his arrival in Cyprus are equally conflicting: some simply say that he came with a band of followers and founded the town of Paphos after marrying Metharme, the daughter of Pygmalion, king of Cyprus. By this marriage he had two sons, Adonis and Oxyporus, and three daughters, Orsedice, Laogora and

Braesia. These daughters were victims of the wrath of Aphrodite who made them serve as prostitutes to strangers who were passing through Cyprus and they ended their lives in Egypt. Another version claims that Cinyras committed incest with his daughter Smyrna and fathered Adonis; Smyrna was then changed into a myrrh tree.

Cinyras was the first to introduce the Aphrodite cult to Cyprus, and it assumed great importance in the island. He is said to have had the gift of prophecy and to have been an exceptionally good musician; his name is sometimes said to have associations with the instrument called the kinnor in Phoenician. An obscure legend tells how he dared to compete with Apollo and was, like Marsyas, put to death by the god. More commonly he is credited with introducing elements of civilization into Cyprus, such as the working of the copper mines which were the basis of the island's wealth, as well as the invention of bronze. He was loved by Aphrodite who gave him substantial wealth and allowed him to live to a great age; he is said to have lived to be a hundred and sixty.

Cinyras was not a warlike man. He was living at the time of the Trojan War and the Greeks encouraged him to join them; Odysseus and Talthylus, the herald of Agamemnon, came on a special mission to Cyprus. Cinyras promised to send them a contingent of fifty ships but he only fitted out one of them and the other forty-nine were made of earth. They were all launched simultaneously and naturally only one arrived at Aulis, but Cinyras had kept his promise. After the war TEUCER, who had been banished from Salamis in Attica, sought refuge in Cyprus where he was kindly received by Cinyras who gave him a gift of some land on which Teucer founded Salamis of Cyprus. Cinyras also gave him the hand of his daughter Eune. This legendary marriage formed the basis of the good relationship in the post-classical period between the Athenians and the Cypriots (see ELATUS and LAODICE).

**Cipus** A Roman general who at a very early date was returning to Rome at the head of his victorious army when, accidentally casting his eyes on the water of a stream, he saw that his forehead sported horns. Presented with this miracle, he offered up a sacrifice and consulted the entrails of the victim. The soothsayer told him that the omen meant that he would become king, provided that he entered the city at once. Cipus was appalled as

he was a loyal Republican and he immediately gathered the population on the Field of Mars and made himself an exile. To show their gratitude for this act, the Senate offered him as much land as he could plough in a day, and to commemorate this extraordinary event a portrait of Cipus, in the form of a head of a man with horns, was carved on the Raudusculan Gate at the foot of the Aventine.

**Circe** (Κίρκη) The witch who plays a part in the *Odyssey* as well as in the legend of the ARGONAUTS. She was the daughter of the Sun and of Perseis, the daughter of Oceanus or, in some accounts, of Hecate (Table 14). She was the sister of AEETES, the king of Colchis who kept the Golden Fleece, and Pasiphae, the wife of Minos. She lived on the island of Aeaea which ancient writers locate in different places. In the *Odyssey*, this so-called island is said to be in Italy, and is undoubtedly the peninsula of modern Monte Circeo, near Gaeta and Terracina, which dominates the low-lying coast of the Pontine Marsh. After his adventures in the city of Laestrygonas Odysseus travelled northwards along the Italian coastline and arrived at Aeaea. He sent half his force under the leadership of Eurylochus to spy out the land. The expedition made its way into a forest and came to a valley where its members saw a gleaming palace; they all entered except for Eurylochus who decided to stay on guard. He hid himself and saw how his companions were received. The Greeks were welcomed by the mistress of the palace, who was Circe. She invited them to sit down and to share in a banquet and the delighted sailors accepted but they had scarcely tasted the food and wine when Eurylochus saw Circe touch the guests with a wand. They were all instantly changed into every kind of animal – pigs, lions and dogs – each one in accordance with his fundamental character and disposition. Then Circe propelled them towards the stables, which were already full of animals. When Eurylochus saw this, he rushed back to Odysseus and described what had happened. Odysseus decided to go and find the witch himself to save his companions and was wandering about in the wood, racking his brains to find a way of delivering his crew, when he saw the god Hermes appear. Hermes told him the secret of breaking Circe's spells: if he were to throw a magic plant called moly into the drink which Circe gave him he would have nothing to fear; it would be enough for him to draw his sword, and Circe would swear any oaths that he wished and free his friends from the enchantment. Hermes

also gave him some moly. Accordingly, Odysseus sought out Circe who welcomed him as she had his companions and offered some wine. Odysseus drank it, but first took the precaution of mixing the moly with the contents of the cup. Then, when Circe touched him with her wand, he remained unaffected by her spell. He drew his sword and threatened to kill her but she pacified him, swearing by the Styx to do no harm either to himself or to his men. She accordingly changed the sailors back to their original shapes. Odysseus spent a very pleasant month in her company, some sources say a year. During this period he fathered a son called Telegonus and a daughter called Cassiphone (Table 39). In an Italian legend Telegonus is said to have founded the town of Tusculum.

In other traditions Circe is also said to have borne a son called Latinus who gave his name to the Latins (see CALYPSO) or in other versions, three sons, Romus, Antias and Ardeas, and the three cities of Rome, Antium and Ardea were said to be named after them. Circe is also said to have been involved in intrigues with Picus, the king of the Latins (see CANENS) and with Jupiter, who fathered the god Faunus.

Circe plays a part during the return voyage of the Argonauts. The ship landed on the island of Aeaea, where Medea was received by Circe, who was her aunt. Circe purified Jason and Medea of the murder of Apsyrtus but refused to offer hospitality to Jason, and instead merely talked at length to her niece. Circe is said to have been responsible for the metamorphosis of SCYLLA who was her rival for the love of the sea-deity GLAUCUS.

**Cithaeron** (Κίθαίρων) A king of Plataea who gave his name to the nearby mountain of Cithaeron. He preceded Asopus (after whom the river was named) on the throne. One account tells how during his reign there was a quarrel between Zeus and Hera: the latter did not want her husband to touch her and fled to Euboea. Zeus was deeply upset and took refuge at Plataea with Cithaeron who was very clever, and thought of the following trick: he advised Zeus to make a statue of a woman, to swathe it in a big cloak and to put it on a cart drawn by oxen. As soon as Hera saw her husband in this contraption she made enquiries and was told that Zeus (this was the rumour which Cithaeron had circulated) was abducting Plataea, the daughter of Asopus and was to make her his wife. Immediately Hera rushed up to it,

tore off the cloak and saw that there was nothing under it but a wooden statue. She began to laugh and she and Zeus were reconciled. In memory of this episode a festival which had as its theme the marriage of Zeus and Hera was celebrated annually at Plataea (see ALALCOMENEUS).

There are other legends which allude to the name of Cithaeron. According to one, Cithaeron was a very handsome young man who was sought by Tisiphone, one of the Erinyes, but he spurned her love and she then turned one of her locks of hair into a snake, which bit him. He died and gave his name to the mountain which had previously been called Asterion. In another story Cithaeron and Helicon were two brothers; the latter was gentle and kindly but Cithaeron was violent and cruel. He finally killed his father and hurled his brother from the top of a rock, killing himself in the fall. Two neighbouring mountains came to be called Cithaeron and Helicon, the former in memory of the brutal hero because it was the home of the Erinyes, the latter after the kindly hero because it was the home of the Muses.

**Cleomedes** (Κλεομήδης) A hero from Astypalaea who during the Olympic Games killed his opponent, Iccus of Epidaurus, when fighting with the cestus. The referees did not announce him as the winner, saying that he had not fought fairly and he became mad. When he returned to his own country he knocked down the pillar which was holding up the roof of a school and some sixty children were killed. Then, pursued by the inhabitants, he took refuge in the temple of Athena. His pursuers decided to capture him there, after some hesitation, and failed to find him, dead or alive. They questioned the oracle which replied that Cleomedes was the last hero to live and that his cult should be established and this was carried out at the seventy-second Olympic Games.

**Cleopatra** (Κλεοπάτρα) Several heroines of this name are known.

1. The most famous was the daughter of Boreas and Orithyia, the sister of Zetes, Calaïs and Chione (see BOREADES). She was married to Phineus, who fathered two sons, Plexippus and Pandion (Table 11). Cleopatra was imprisoned by her husband and her children were blinded when Phineus married a second wife, Idaea, the daughter of Dardanus, but the Argonauts came to her rescue and (in at least one version of the story) killed Phineus.

2. Another Cleopatra, the daughter of Idas, was

the wife of Meleager. After her husband's death she hanged herself (Table 19).

3. A third Cleopatra was sent to Troy by the Locrians (see PERIBOEIA 3).

**Cleostratus** (Κλεόστρατος) A young man of Thebes who rid his country of a dragon which demanded as tribute the life of a young man every year. Cleostratus had himself been chosen by lot as the prospective victim for the dragon, but his friend Menestratus made for him a metal breastplate studded with iron hooks. Cleostratus put it on and allowed himself to be eaten but the dragon died from the effects and this was the end of a very long sequence of deaths.

**Cleothera** (Κλεοθήρα) A daughter of PANDAREUS and Harmothoe and the sister of Aedon and Merope. After they had lost their parents when they were still small the three sisters were brought up by Aphrodite, Hera and Athena. When they became young women the eldest, Aedon, married Zethus, but Cleothera and Merope were abducted by the Erinyes who made them their servants.

**Clesonymus** (Κλησώνυμος) The son of Amphidamas of Opontus. In his childhood he used to play with Patroclus but he was accidentally killed by his playmate and as a result of this involuntary murder the boy Patroclus had to leave Opontus. His father placed him in the care of Peleus at Phthia, who brought him up with his own son Achilles and this was the beginning of the close friendship between the two heroes.

**Clete** (Κλήτη) The nurse of PENTHESILEA, the queen of the Amazons and an Amazon herself. After Penthesilea died, Clete wanted to return home, but she was cast up by a storm on the south coast of Italy where she founded the town of Clete, which was perhaps the neighbour of the town of Caulonia, named after her son CAULON. Some time later she died fighting against the people of Croton who annexed her town.

**Clinis** (Κλείνις) A rich and pious Babylonian who was loved by Apollo and Artemis; his wife was Harpa and he fathered three sons, Lycius, Ortygius and Harpasus, and one daughter, Artemiche. He often used to visit the land of the Hyperboereans with Apollo and there he saw that asses were sacrificed to the gods. He wished to do the same in Babylon but Apollo forbade him to do so on pain of death, telling him to sacrifice only animals

which were generally used, such as sheep, oxen and goats. Despite this command, two of his sons, Lycius and Harpasus, disobeyed; they came to the altar with a donkey and were on the point of sacrificing it when Apollo made the beast become deranged. It attacked the two young men and began to tear them in pieces and then did the same to their father and the rest of the family who arrived, drawn by the noise. Apollo and the other gods took pity on them, however, and changed them into birds; Harpe and Harpasus (names which suggest the idea of abduction) became falcons, Clinis an eagle, Lycius a crow, Ortygius a tit and Artemiche either a chaffinch or a variety of skylark.

**Clisithera** (Κλεισιθήρα) A daughter of Idomeneus and Meda; Idomeneus betrothed her to his adopted son Leucus, who was the son of Talus, but Leucus killed her and his mother while Idomeneus was away at the Trojan War.

**Clite** (Κλείτη) The young wife of Cyzicus; he was killed by the ARGONAUTS shortly after their marriage and in despair, Clite hung herself. She was the daughter of Merops, the prophet of Percotus, in Mysia.

**Clitor** (Κλείτωρ) One of the sons of Azan, the grandson of Arcas, the first king of Arcadia. After the death of Azan, Clitor founded the town which subsequently bore his name and he was the most powerful prince in the whole of Arcadia. He died childless and his kingdom was inherited by Aepytus, the son of Elatus (Table 9). Another Clitor, who may be identical with the above, is mentioned as one of the fifty sons of Lycaon.

**Clitus** (Κλείτοξ) There are two figures with this name:

1. Clitus, the grandson of Melampus, was abducted by Eos (the Dawn) because of his beauty and set by her among the immortals. He had a son called Coeranus and a grandson, Polyidus.
2. Another Clitus married Pallene, daughter of Sithon, a king of Chersonesus in Thrace.

**Clymene** (Κλυμένη)

1. A daughter of Oceanus and Tethys. She belonged to the first generation of divinities, together with the Titans. By her marriage to Iapetus she gave birth to Atlas, Prometheus and Epimetheus, as well as Menoetius (Table 38). In some versions she is regarded as the mother of

Prometheus and therefore the mother of Hellen, the parent of all Hellenes and of Deucalion. According to other accounts she is said to have married Helios (the Sun) and to have borne him a son, Phaethon, and several daughters, called the HELIADS (Table 14).

2. Another Clymene, also born from the sea, was the daughter of Nereus and Doris.

3. Clymene was also the name of one of the daughters of Minyas, the king of Orchomenus (Table 20). She married Phylacus, the son of Deion, and had two sons, Iphiclus and Alcimedes. In other accounts she is said to have been the wife of Cephalus whom she married after the death of Procris, but is also supposed to have married Iasus, a son of Lycurgus (Table 26), and to have had a daughter, Atalanta.

4. Another Clymene was one of the daughters of Catreus of Crete. She married Nauplius and he fathered three sons, Palamedes, Oeax and Nausimedon.

**Clymenus** (Κλύμενος) There are three figures of this name:

1. The first Clymenus, a native of the town of Cydonia, in Crete, and the son of Cardys, was a descendant of Heracles (Heracles of Ida, the name by which the hero was known in Crete). He came to Olympus about fifty years after Deucalion's flood and founded the Games there; he also built an altar there to the Curetes and to his ancestor Heracles. Clymenus reigned over the country until ENDYMION stripped him of his power. Endymion introduced a running race into the Olympic Games, and offered his sons the right to succeed him on the throne as the prize.

2. A second Clymenus was a Boeotian hero; he was the son of Presbon and ruled the town of Orchomenus after the death of its eponym who had no children (Table 33). He was stoned to death by the Thebans in the wood which was sacred to Poseidon and in revenge for his death his son ERGINUS forced the Thebans to pay tribute; they were freed from this by Heracles. This Clymenus had six children: Erginus, Stratius, Arrhon, Pyleus, and Azeus, and a daughter named Eurydice who married Nestor.

3. Another Clymenus was an Arcadian and the son of Schoeneus, or possibly of Teleus, king of Arcadia; he fell in love with his daughter, Harpalyce, and with the help of her nurse, had an incestuous relationship with her. Later, he married her to Alastor but, overcome with regret, he abducted her from her husband and kept her



openly by him. In revenge for the wrong he had done her, the girl killed either her young brothers or the son Clymenus had fathered, served them up to Clymenus and made him eat them. When he realized what a strange dish his daughter had given him, Clymenus killed first her and then himself. He is also said to have been turned into a bird (see HARPALYCE 2).

**Clytemnestra** (Κλυταιμνήστρα) The daughter of Tyndareus and LEDA and the sister of Timandra and Phylonoe, the 'human' daughters of Leda, and of Helen and the Dioscuri, Leda's 'divine' children fathered by Zeus. Although Clytemnestra was Helen's twin sister, Helen was the daughter of Zeus, who coupled with Leda in the form of a swan, while Clytemnestra was the daughter of Tyndareus.

She was first married to Tantalus, the son of Thyestes, but Agamemnon slew her husband and children. The Dioscuri then pursued Agamemnon and forced him to marry Clytemnestra, but this marriage seemed inauspicious. Clytemnestra had several children by AGAMEMNON. During the absence of Menelaus, who had gone to Troy to attempt to recover Helen, Clytemnestra took care of Helen's daughter Hermione, who was then nine years old. After the Greek army had gathered at Aulis, the seer Calchas declared that one of Clytemnestra's daughters, IPHIGENIA, must be sacrificed. Agamemnon sent for Clytemnestra who had remained at Argos (or Mycenae) with her children, on the pretext of betrothing Iphigenia to Achilles; he prepared for Iphigenia's sacrifice secretly, taking great care to conceal his plans from his wife. After Iphigenia had been sacrificed, Agamemnon sent Clytemnestra back to Argos, where she fostered her plans for revenge. When TELEPHUS, wounded by ACHILLES during the expedition to Mysia, came to Argos to ask Achilles to cure him it was Clytemnestra who advised him to threaten Agamemnon by taking the child Orestes hostage.

During Agamemnon's absence at the siege of Troy Clytemnestra was initially faithful to her husband. Agamemnon had left an aged bard named Demodocus at her side, and had instructed him to act as her adviser should the occasion arise, and report back to him. But AEGISTHUS fell in love with her and persisted until he had separated the bard from Clytemnestra, and then she yielded to him. Clytemnestra was perhaps prompted to do this by the urgings of NAUPLIUS, who incessantly tried to revenge himself against the Greeks, who

had killed his son Palamedes, by corrupting their wives; but perhaps she was motivated also by her own desire to have revenge on her husband who had sacrificed Iphigenia, or by jealousy, because she knew of his liaison with Chryseis. Aegisthus thus became master in Agamemnon's palace, and arranged for him to be assassinated on his return from Troy.

In the oldest versions of the legend, those of the epic poets, Clytemnestra played no part in this murder, which was regarded as entirely the work of Aegisthus, but the tragic poets maintain that she was his accomplice and indeed, that she murdered her husband with her own hands. She fashioned a robe for him, sewing up the neck and sleeves, so that as he rose from his bath and attempted to dress, he was encumbered by the garment and she was able to strike him down without risk. She also killed Cassandra, of whom she was jealous, but not until she had heaped insults on her head. According to the tragedians, Clytemnestra visited her hatred upon Agamemnon's children; she had Electra incarcerated, and would have slain Orestes, had the child not been taken away by his tutor. Seven years later, Clytemnestra was killed by Orestes, to avenge the death of his father.

**Clytia** (Κλυτία) A young girl loved by Helios, the Sun, who then spurned her for love of Leucothoe. Clytia revealed her rival's affair to Leucothoe's father and for this was buried in a deep ditch, where she died. Leucothoe was also punished, for Helios never visited her again. She wasted away with love and turned into a heliotrope, the flower which keeps its face turned always towards the sun, as though she were trying to see her former lover. A son was born from the liaison between Leucothoe and Helios. His name, which appears in some lists of the Argonauts, was Thersanor.

**Cnageus** (Κναγεύς) Pausanias relates that a Laconian named Cnageus who had been taken prisoner by the Athenians at the battle of Aphidna, where he had fought at the side of the Dioscuri, was later sold as a slave in Crete and placed in the service of the goddess Artemis. After some time he managed to escape, taking with him the priestess, a young girl, and the statue of the goddess. After his return to Laconia, he established the cult of Artemis Cnagia.

**Cocalus** (Κώκαλος) The king of the town of Camicos, in Sicily (later to become Agrigentum).

Daedalus took refuge with him after he put on wings and flew through the air from Crete, where Minos was holding him prisoner (see ICARUS). When Minos came looking for Daedalus, Cocalus hid Daedalus, but Minos made use of a trick: wherever he went he showed a snail's shell and a length of thread and promised a reward to anyone who could insert the thread into the spirals of the shell. No one could solve the problem until Cocalus, tempted, described the difficulty to Daedalus – who attached the thread to an ant and introduced the tiny creature into this novel labyrinth. When Cocalus brought the threaded shell to Minos, the latter knew that Daedalus, the man of ingenuity above all others, must be close at hand. He had little difficulty in inducing Cocalus to admit this and Cocalus then had to promise to hand Daedalus over; but to save his guest in spite of everything, Cocalus instructed his daughters to scald Minos to death in his bath. Another version says that Cocalus replaced the bath-water with boiling pitch, perhaps at the instigation of Daedalus, who had installed a special system of piping. Thus Minos met his death.

**Cocytus** (Κωκυτός) The Cocytus or the 'River of Groans' was a tributary of the ACHERON above the ground. According to legend it was one of the rivers of Hell, as was the Acheron. It was an extremely cold watercourse which ran parallel to the Styx, like the Pyriphlegethon or 'River of Flame'. Together, these rivers formed the expanse of water which had to be crossed by the souls of the dead before they could reach the kingdom of Hades (see CHARON).

**Codrus** (Κόδρος) The son of MELANTHUS and a descendant of Neleus, and hence, of the race of Poseidon. After the invasion of the Peloponnese by the Heraclids, Melanthus was driven from his native land, Pylos in Messenia, and emigrated to Athens. There Thymoetes, the last descendant of Theseus, surrendered the kingship to him as a reward for the help Melanthus had given him in his struggle against Xanthus, the king of Boeotia.

Codrus's destiny followed that of his father, and on the latter's death Codrus succeeded him as king of Athens. During his reign the Peloponnesians declared war on the Athenians, and the oracle of Delphi promised them victory if they refrained from killing the king of Athens. This pronouncement became known to the Athenians through Cleomantis, an inhabitant of Delphi. Codrus then resolved to sacrifice his life for his country: he left

Athens dressed as a beggar, ostensibly in search of wood, and wasted no time in seeking out two of the enemy, with whom he picked a quarrel. He killed one of them, and was himself slain by the other. The Athenians then demanded his body from the Peloponnesians in order to bury it. The Peloponnesians realized they had lost all hope of conquering Athens and returned to their own country.

Codrus's tomb was erected at the place where he died, on the right bank of the Ilissus, outside one of the gates of the city; it became one of the show places of Athens. After his death Codrus was succeeded by his elder son, Medon. His younger son, Neleus, went into exile at Miletus (see NELEUS 2).

**Coeranus** (Κοίρανος) Several heroes were named Coeranus:

1. Notably the grandson of Melampus (see CLITUS and POLYIDUS).
2. The charioteer of Merion who was slain by Hector outside Troy.
3. A Milesian, about whom a strange story was told. One day he saw a fisherman with a dolphin he had caught; Coeranus bought the animal and returned it to the water. Some time later, when he was shipwrecked, Coeranus alone of all the passengers aboard was saved by dolphins. After his death, when his funeral cortège passed near the port of Miletus, a school of dolphins appeared and accompanied the mourners.

**Coeus** (Κοῖος) A giant of the race of Titans; he was the son of Uranus (Heaven) and Gaia (Earth). He was the brother of Oceanus, Hyperion, Iapetus, and Cronus, and his sisters were the Titanesses Tethys, Rhea, Themis, Mnemosyne, Phoebe, Dione and Thia. By his own sister, Phoebe, he sired Leto, the mother of Apollo Artemis, and Asteria (Table 38).

**Colaenus** (Κόλαινος) A descendant of Hermes who was reputedly the first king of Attica. He was overthrown by his brother-in-law Amphictyon; driven out of the city, he settled in the district of Myrrhina, where he consecrated a shrine to Artemis Coelanis; he died there. This is a purely local legend (see CRANAUS and CECROPS).

**Comaetho** (Κομαιθώ)

1. The daughter of Pterelaus, king of the Teleboians, with whom AMPHITRYON was at war (Table 31). Pterelaus was invincible as long as his



head bore the golden lock of immortality which Poseidon had planted in his hair. Comaetho, who was in love with Amphitryon (or perhaps his ally Cephalus), cut off the magic golden lock, thus assuring the victory of her father's enemies. But Amphitryon did not yield to the girl's amorous advances and had her put to death.

2. There was another Comaetho who was a priestess of Artemis at Patras. She was loved by a young townsman named Melanippus, and she returned his love, though their parents were opposed to this match. The two young lovers used to meet in the priestess's sanctuary and Artemis, angered by this sacrilege, sent a plague upon the land. The oracle of Delphi was consulted, and revealed the cause of Artemis' anger; the sacrifice of the guilty couple was pronounced to be the only means of appeasing her. This was carried out, and furthermore, each year the handsomest youth and the most beautiful girl in the land were sacrificed to Artemis. This custom continued until the arrival of EURYPYLUS, who freed the city from this loathsome tribute.

**Comatas** (Κομάτας) The legend of Comatas is from southern Italy. He was a shepherd in Thurii, on the gulf of Tarentum, who used to frequently make sacrifices to the Muses. His master (from whose herds Comatas used to select the victims) shut him up in a sarcophagus of cedar-wood, telling him that his favourite goddesses, the Muses, would no doubt find a way to save him. Three months later the sarcophagus was opened, and the young man was found still alive: the goddesses had sent him bees who had nourished him with their honey.

**Combe** (Κόμβη) The daughter of the river-god Asopus, who seems to have been confused later with the Nymph Chalcis, who gave her name to the town in Euboea. She is said to have had many children, but the legends are not in agreement as to their number; some of them even claim that she had a hundred. Usually seven are attributed to her, the seven Corybantes of Euboea, called Prymneus, Mimas, Acmon, Damneus, Ocythous, Idaeus and Melisseus. She was married to the god Socus or Saocus, who was so violent that she fled from him with her children and took refuge at Cnossus, in Crete. From there, she made her way to Phrygia, and then to Athens, in close proximity to Cecrops. After the death of Socus she returned to Euboea with her children and there, in somewhat mysterious circumstances, but perhaps at the

very moment when her sons were about to kill her, she was changed into a dove (see also CURETES).

### Cometes (Κομήτης)

1. The son of Sthenelus. When DIOMEDES left for the Trojan war, he entrusted Cometes with the care of his house, but Cometes betrayed him by seducing his wife AEGIALE. In doing this, Cometes was merely the instrument of the anger of Aphrodite, who had been wounded by the hero. On returning to his fatherland, Diomedes was forced into exile, driven out by the intrigues of Cometes and Aegiale.

2. The son of Tisamenus (see TISAMENUS 1).

**Condyleatis** (Κονδυλεᾶτις) Long ago a statue of Artemis, called Artemis Condyleatis, stood in a sacred wood not far from the town of Caphyes in Arcadia. One day, a group of children playing there found a length of cord which they at once wound round the neck of the image as if they were going to strangle her. Some of the townsfolk happened to pass by and surprised the children at their game. Horror-stricken, and in an excess of piety, they stoned the children to death, but before long the women of Caphyes fell victim to an inexplicable malady: their babies were all still-born. When the oracle of Delphi was approached she replied that the goddess was angered by the slaughter of the children and ordered that they be buried reverently and be paid the honours due to heroes. This was done and thereafter this Artemis was called 'The Strangled Artemis' (Ἀπαγχομένη).

**Consentes** The Etruscans acknowledged the existence of twelve divinities with mysterious names, six gods and six goddesses, who formed Jupiter's privy council and who assisted him when important decisions had to be taken, notably the hurling of certain types of thunderbolt. The Romans adopted this belief, but related it to the twelve major gods of the Hellenic pantheon: Jupiter, Neptune, Mars, Apollo, Vulcan, Mercury, Juno, Minerva, Diana, Venus, Vesta, Ceres, – the Greek Zeus, Poseidon, Ares, Apollo, Hephaestus, Hermes, Hera, Athena, Artemis, Aphrodite, Hestia, Demeter. Their statues stood beneath a portico at the side of the road running from the Forum to the Capitol.

**Consus** Consus was a very ancient and obscure Roman god who had an underground altar in the