

A MANUAL  
OF  
CLASSICAL MYTHOLOGY

OR A  
Companion to the Greek and Latin Poets,

DESIGNED CHIEFLY

TO EXPLAIN WORDS, PHRASES AND EPITHETS,  
FROM THE FABLES AND TRADITIONS  
TO WHICH THEY REFER.

WITH  
A COPIOUS LEXICON-INDEX.

BY  
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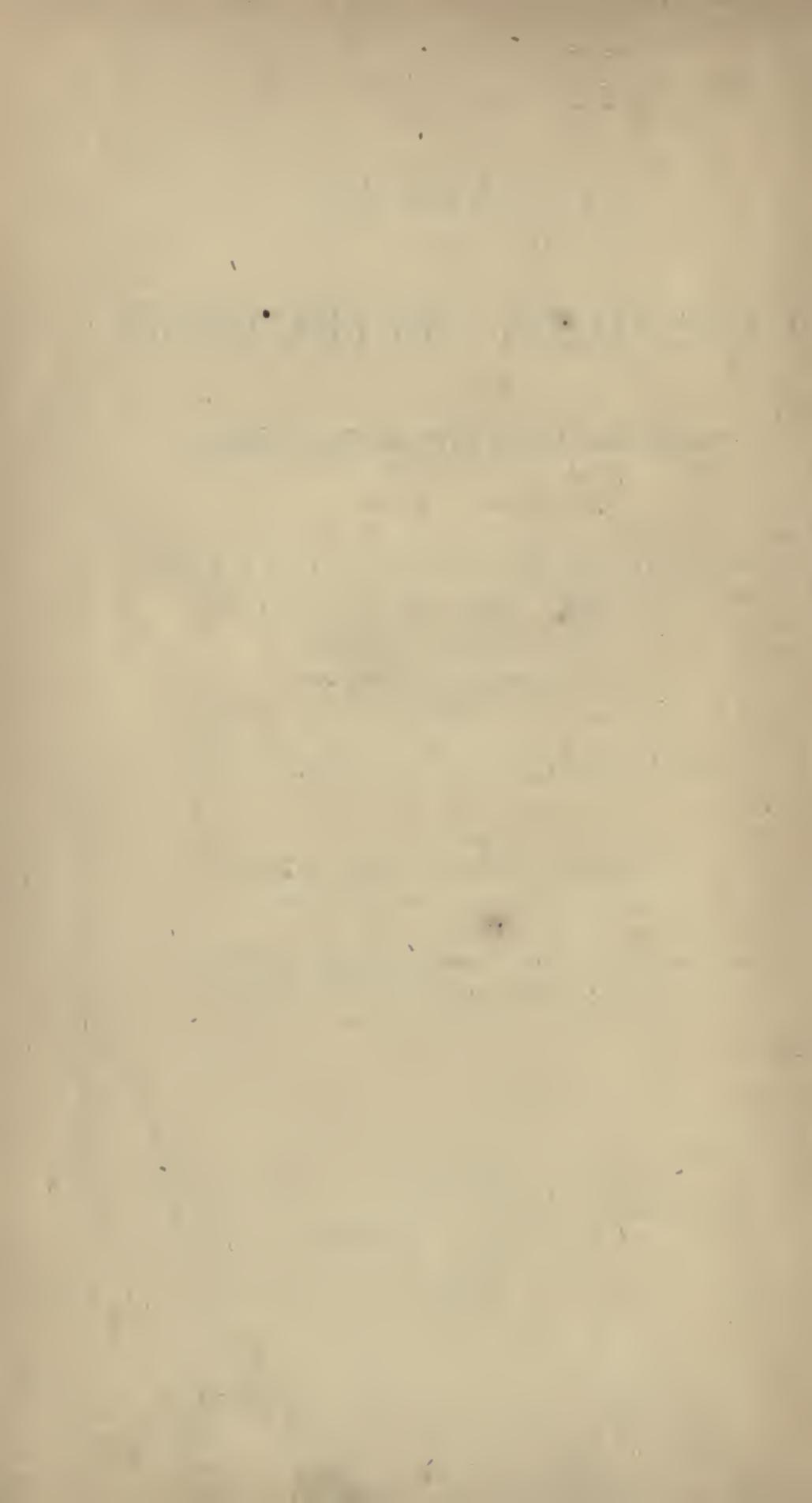
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## PREFACE.

THE present is an attempt to apply the subject of "*Classical Mythology*" to the illustration of the Greek and Latin Poets on the same plan as DR. ADAM has already adopted in applying the subject of "*Roman Antiquities*" to the illustration of the Latin Classics in general. On the efficiency of this plan in attaining its object, i. e. in familiarising the pupil with the manipulation of Classical phraseology, the experience of upwards of half a century in its favor will render further comment unnecessary.

Though the technical art of arrangement and composition is subordinate to the primary object of Classical Illustration, yet it has not been neglected. The classification of the subject under the three divisions of "Superior Deities," "Inferior Deities," and "Heroes" is obvious enough; and, in the division of "Heroes", the Argonautic Expedition, the War of the Seven against Thebes, and the Trojan Expedition, present centres of unity, around which the principal characters who took part in them may be conveniently grouped. The illustrated matter is generally introduced parenthetically, so as to preserve the continuity of the narrative, and to exhibit an intelligible and a readable account of any mythological subject.

Not merely for facility of reference, but in order to include Proper Names of minor importance, the author has spared no pains to construct a complete LEXICON-INDEX, extending to *one hundred and twenty pages*, double columns, and presenting at one view all the Classical Illustrations occurring in the text, as well as the etymologies of the various Names and Epithets. This Index, with the aid of the text, supplies all such information on Mythology (and incidentally on Geography) as is usually supplied in Classical Dictionaries.

To the *morale* of the work the author has paid particular attention by excluding whatever was objectionable, either in sentiment or expression; and if, in this respect, he has con-

formed to a higher standard than is usually set up in Classical Dictionaries, the object appeared to him to be of sufficient importance.

Apart, however, from its subservience to the illustration of the Greek and Latin Classics, the study of Mythology has other claims upon our attention. As the ancient world is connected with the modern by innumerable ties, an acquaintance with the minuter details of mythological lore is almost equally indispensable for perceiving the beauties of our own English poets—for appreciating works of art—and understanding the rapid and felicitous allusions which grace not merely works of fiction, but the best class of historical and rhetorical compositions. Its importance too, as a means of disciplining the unformed fancy of youth, ought not to be overlooked. “The captivating fables of the ancients,” says a modern writer, “are useful as a part of liberal education; for it is a vulgar and pernicious error to believe that the *imagination* may be neglected with impunity. Persons in whom, through a narrow and vicious institution, the cultivation of the invention has been neglected, have rarely reached great eminence; for the most acute logical powers, and the most profound knowledge of the rules of rhetoric and criticism, are unavailing without the higher faculty of invention, which discovers arguments and apposite illustrations, and finds the proper *media* of conviction and persuasion.”

King's College, London,  
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## ERRATA.

Page line

- 20.— 7 from bottom, *for regna read regio.*  
 39.— 3   "       "       "   *assiduās read assiduā.*  
 48.— 7 from top, *for αῦλη read αὐλός.*  
 52.—10   "   "   "   *ΗΕΛΙΟΣ read ἩΛΙΟΣ.*  
 67.— 3   "   "   "   *pectora read pectore.*  
 72.—12 from bottom, *for Quirini read Quirinum.*  
 137.— 9   "       "       "   *mæsta read mœsta.*  
 196.—10   "       "       "   *dilecti read dilectæ.*  
 214.—14 from top, *for Tantalæ read Tantale.*  
 229.— 2 from bottom, *for lacrymosæ read lacrymosa.*  
 301*n.*—read the first line as follows: —  
           *Nectar et Ambrosiam, latices epulasque Deorum.*  
 313*n.*—*for ventis read venis.*  
 314.— 2 from bottom, *for pro read per.*  
 331.—23 from top, *for Θρηῖζα read Θρηῖξ.*  
 347.—last line, *for Praxitilem read Praxitelem.*



## CLASSICAL DEITIES.

DIVISION OF THE GODS.—THEIR NATURE, CHARACTER, AND OPERATIONS, AS REPRESENTED BY HOMER.

THE Greek and Roman writers divide the Gods into certain classes. Amongst the Greeks the Olympic council of *Twelve* (οἱ δώδεκα θεοί, ὁ κύκλος δώδεκα θεῶν) is elevated above the rest, and to them is committed the government of the world. Some writers adopt a more comprehensive division of the Gods, distinguishing them into celestial (ὀλύμπιοι), marine (θαλάσσιοι), and subterranean or infernal (ὑποχθόνιοι). The superior Gods were termed by the Romans *Dii Consentes*, or *Complices*, and the Gods in general were divided into *Dii majorum et minorum gentium*, in allusion to the distinction of families (*gentes*) which prevailed in the Roman senate. The *Dii majorum Gentium* included the *Consentes*—Jupiter, Neptune, Apollo, Minerva, Ceres, Vulcan, Juno, Mars, Mercury, Diana, Venus, Vesta; and the *Selecti*—Saturn, Orcus, Bacchus, Janus, Genius, Sol, Luna, Tellus, Bona Dea.

The *Homeric poems* represent the Gods as carrying on a constant intercourse with men. We find the Phæacians boasting that the Gods appeared unveiled at their sacrificial feasts and banquets—this mark of respect shewing that they were descended from the Gods in no very remote degree. In the *Iliad* we find them taking part in the battle, frequently invisible, and sometimes accompanying their favourite heroes in war-chariots. Their presence is sometimes announced by their voice, sometimes by natural appearances: a superior radiance is an unerring criterion of their presence. They are represented as protecting the just and thwarting the machinations of the wicked: deeds of violence are always displeasing to them.

The corporeal organs of the Gods are of a finer texture than those of mortals, and the blood that flows in their

veins is *ichor*, or the blood of the Gods. They have their banquets and symposiacs like ordinary mortals, though their food is *ambrosia*, and their drink *nectar*: they have their cup-bearers, singers, and dancers; they sleep and require clothing, and they delight in the steam (*κνίσσα*) of sacrifices. When going on an expedition, they bind golden sandals on their feet (*χρύσεια πέδιλα*); their couriers have wings attached to their shoulders, and their coursers bound from one tract of space to another with the rapidity of thought itself. Vulcan has built for them severally their mansions; and the pavement on which they tread is of gold (*χρυσέω ἐν δαπέδω*, II. iv. 2).

The peculiar excellencies and faculties of individuals are considered as the gifts of the Gods. Adversity of every sort proceeds from them, and to them are ascribed the actions of the deluded: hence the popular observation that *reason* is taken from those whose ruin is certain—*Quem Deus vult perdere prius dementat*. Hence Priam, when addressing Helen, does not impute to her the “lamentable war,” but to the Gods. Agamemnon at one time ascribes his conduct towards Achilles to “Jupiter, Fate, and the dark-wandering Furies;” and at another to Jupiter’s depriving him of understanding:

Ἄλλ' ἐπεὶ ἀσάμην καὶ μεν φρένας ἐξέλετο Ζεὺς.—II. xix. 136.

and in the tragedians we find heavy reverses of fortune attributed to the Gods.

The Gods have also their *moral* imperfections. They practise deceit towards each other; and, on the other hand, they frequently secure themselves by exacting pledges. “In the poetical representations, man too frequently appears as the mere sport of these superior powers, who raise him or depress him according to their pleasure—less anxious, in fact, to punish offences between man and man, than to revenge every appearance of encroachment upon the privileges of their order.” “Small is the circle,” says Goethe, “that

bounds the life of man—the wave raises him, the wave swallows him; but the endless chain of their existence is formed by many lasting generations.”\*

## THE SUPERIOR DEITIES.

### I. SATURN. ΚΡΟΝΟΣ.

THE OFFSPRING OF GÆA AND URANUS.—DEFEAT OF THE TITANS.—EXPLOITS OF SATURN.—HOW REPRESENTED AND WORSHIPPED.—EPITHETS.

GÆA (the Earth, Γαῖα, Τῆραία) and Uranus (the Heaven) are represented as the parents of a numerous race: the *Titans*—Oceanus, Cœus, Crius, Hyperion, Japetus, Cronos; and their sisters, the *Titanidæ*—Thia, the wife of Hyperion, Rhea, Themis, Mnemosyne, Phœbe, the wife of Cœus, and Tethys, the wife of Oceanus: the *Cyclopes*—Steropes, Brontes, Arges, as well as the “hundred-handed” (*centum-gemini*) Cottus, Briareus, Gyes. The father confined his children (Ὀὐρανίωτες, Il. v. 898) in the bosom of the earth; the mother excited them to rebellion, and, under Saturn, they obtained possession of the supreme power. As Saturn had been armed for the contest with a scythe (ἄρπη, *falx*), fabricated from the bowels of the earth (*Gæa*); hence he is termed *falcifer Deus*, or the scythe-bearing God.†

\* Thus, when Mars was about to avenge the death of his son Ascalaphus, contrary to the injunction of Jupiter, Minerva stripped him of his armour. “Refrain from thy anger,” cried the Goddess, “for many a one lies slain who was stronger than thy son, and many a one stronger than he yet will fall. Who can save mortals from death?” (*Hom. Il. xv. 115 seq.*) So Apollo declines fighting with Neptune for the sake of miserable mortals (*Il. xxi. 461 seq.*).

† Juvenal (xiii. 39) represents Saturn as taking up his rustic *falx* after he had been stripped of the crown—

“ prius quam  
Sumeret agrestem posito diademate falcem  
Saturnus fugiens,”

his dethronement compelling him to resort to labour.

Saturn obtained his father's kingdom by the consent of his brothers, on the condition that he should rear no more male children, and therefore he is said to have devoured his sons as soon as born. His wife, Rhea, unwilling to see her children perish, artfully deceived her husband (on the birth of Jupiter, Neptune, and Pluto) by giving him, instead of the children, large stones, wrapped in swaddling clothes, which he swallowed without perceiving the deceit. Jupiter, afterwards, having united with his brothers, delivered the Cyclopes, &c. out of prison, and from them he received the thunderbolts.

A war of ten years' duration now commenced betwixt the Titans and the sons of Saturn (*Titanomachia*).\* The sons of Saturn were ultimately victorious: they chained most of the Titans in Tartarus, and committed them to the care of the *hundred-handed*.

Saturn, unmindful of the kindness of his sons, conspired against Jupiter; but he was dethroned and banished from his kingdom. According to the Italian tradition, having wandered over many countries (*orbe pererrato*), he came into Italy,† where King Janus kindly received him, and gave him a share of the kingdom. In commemoration of his having come by sea, the figure of a ship was stamped on Roman coins.

—— posteritas puppim servavit in ære.—*Ovid*, *Fasti*, i. 239.

The district where he settled was called *Saturnia*, from his

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\* The sons of Saturn (*Cronidæ*) assemble on Mount Olympus: the *Titans* on the opposite Othrys. The war had already lasted ten years, when Jupiter called to his assistance the *Centumgemini*. The rapid lightnings were shot thick by Jupiter; the woods blazed, the sea boiled up, the Titans were enveloped in mist and hot steam, while the *Centumgemini* hurled upon them three hundred rocks at every throw.—*Moritz*.

† Cronus, or Saturn, was in Tartarus (Il. viii. 479; xiv. 203), which the ancients sought in the west; as Apollonius (iv. 510) designates the Adriatic sea, *Κρόνιον ἄλα*; and Æschylus speaks of a "gulph of Rhea" (*Κόλπος Ρέας*). *Prometh.* 836; Cf. *Nitsch*, *Wörterb.* s. v.

name, and *Latium*, from the circumstance of his concealment (*latente Deo*). As he civilised the rude inhabitants by instituting laws, teaching them agriculture,\* and the art of stamping coins, hence the period of his reign (*Saturnia regna*) was called the *Golden Age* (*aurea sæcula, aurea ætas*), and has been beautifully described by Hesiod among the Greeks ("Εργ. v. 199), by Ovid (*Met.*i. 89), and by Virgil (*Ecl.* 4, 6) among the Latins. Hence Lucian uses the phrase, ὁ ἐπὶ Κρόνου βίος ("life under Saturn"), for a happy, Utopian existence; and Aristophanes, in reference to the extreme antiquity and simplicity of the age of Saturn, employs Κρονόληρος to designate an "old babbling simpleton" (*Nub.* 397).

When Saturn disappeared from the earth, Janus† instituted an annual festival in his honour (*Saturnalia*), celebrated in December; and on this day slaves were permitted the greatest freedom, in commemoration of that liberty which all men had enjoyed under Saturn. The cord, or fetter, with which the image of Saturn was bound, was then loosed: thus Statius invokes the favour of Saturn loosed

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\* The God appears to have instructed men in this art *after* his expulsion; for during his reign the earth brought forth spontaneously:

Ante Jovem nulli subigebant arva coloni.—*Virg.* G. i. 125.

The same poet beautifully describes the *inventive* genius of man as keeping pace with his multiplying miseries under the new dynasty (125-147).

† JANUS was a deity peculiar to the Romans. He is represented with two heads and faces (*bifrons, biceps*). As he presides over gates, the archways are termed *Jani*: hence also *Januæ*. In his temple at Rome (see *Rom. Antiq.*, p. 8), he holds a key in his left hand; and, as he presides over the month of January, he opens the new year:

Jane biceps, anni tacitè labentis origo.—*Ov.* F. i. 65.

Some consider this deity to have been originally identical with the universe, or to have been, at least, a symbol of nature. He is hence styled in the Salian hymns, *Deus Deorum*; Ovid says—

Nam tibi par nullum Græcia numen habet.—F. i. 90.

*i. e.*, Greece has no deity thy equal.

from his chains, and December, heavy with wine, accompanied with laughter-loving *Jocus* and unrestrained pleasantries :

Saturnus mihi compede ex soluta  
 Et multo gravidus mero December,  
 Et ridens Jocus, et sales protervi  
 Adsint. *Tibull.* i. 6 ; iv. 7.

The happy times are celebrated and lamented as a good that is gone and sought for in vain.

Saturn is generally represented as an old man, holding a scythe in his right hand, with a serpent, which bites its own tail, an emblem of time and the revolution of the year. In his left hand he holds a child, which he raises up as if instantly to devour it. He is frequently leaning on the prow of a ship, as he came into Italy by sea. A part of a wall or edifice appears to rise on the side of it, in allusion, perhaps, to the ancient city of *Saturnia*, which he built on the hills where Rome was subsequently founded.

Human victims were offered to Saturn amongst the Carthaginians, the Gauls, and the first Pelasgic inhabitants of Italy; but here the barbarous custom was abolished by Hercules. His most celebrated Greek temples were at Drepanum and Olympia: his temple at Rome was made use of as the treasury of the state (*Ærarium Saturni*) and a depository for public documents (*Tabularium*). Fetters were generally hung on his statues, in reference probably to the chains he had worn when imprisoned by the Titans: they were removed during the *Saturnalia*. Hence slaves, upon their emancipation, generally dedicated their fetters to him.

Notwithstanding the Golden Age of Saturn, he is sometimes termed *Impius* (Hor.) and *Gravis* (Pers.); but these epithets might be given him, either in reference to swallowing his children, or because it was thought unlucky to be born under his planet. He is also called *Vitisor*, or planter of the vine, and *Sterculius*, because he invented the

art of manuring (*Stercus*). The Greek name of Saturn is *Κρόνος*. Its similarity in sound to *Χρόνος*, "time," probably gave rise to the idea of connecting Saturn with the revolution of the year; and hence several have explained the cruelty of Saturn as symbolical of Time, which devours the days, months, and years—the children of its own creation.

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## II. JUPITER. ZEYΣ.

EDUCATION OF JUPITER.—HIS SUPREME DOMINION.—EPI-  
THETS.—HOW REPRESENTED.

JUPITER, as we have already seen, was saved from destruction by his mother. The place of his birth was the subject of considerable dispute; the Bœotians claiming that honour for Thebes, the Messenians for Messene, the Ætoli-ans for Olenos, the Achæans for Ægæ, and the Arcadians for a cave on Mount Lycæus. Tradition, however, is more uniformly in favour of his being born in Crete (*Κρηταγενής*); and we are told that his education was entrusted to the care of Cretan priests (*Curetes, Corybantes, Dactyli Idæi*), who drowned his cries by the noise of cymbals and drums, lest Saturn should hear them. He was nursed in a cave on Mount Ida or Dicte (*Dictæo sub antro*, hence his epithet, *Dictæus*);\* and here he was fed with the honey of bees,

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\* So Juvenal speaks of the Golden Age as the time when Juno was still a little girl (*Virguncula*) and Jupiter without power in the caves of Ida: no Ganymede (*Iliacus puer*) or Hebe (*formosa—Herculis uxor*) performed the office of cup-bearer (*ad cyathos*); no Vulcan, after he had drained the nectar, wiped his arms, black with the Liparæan smithy, and the Gods had not yet grown into such a rabble as to oppress Atlas with their weight. No division had yet been made of the world—Pluto had not carried away his Sicilian spouse [*Proserpine*]  
—the wheel [of Ixion], the Furies, the stone and the vulture [gnawing the liver of Tityus], were not yet invented, and the ghosts were happy without the dominion of Pluto—

—— infernis hilares sine regibus umbræ.—*Juv.* xiii. 40—52.

attracted by the noise of the cymbals, &c. (*Virg. G. iv. 150.*), and with the milk of a goat by Amalthæa, daughter of the Cretan king.

The horn of this she-goat, being accidentally broken, was converted by Jupiter into the horn of plenty (*cornucopia* ( $\alpha$ ), *fertile cornu*), and the she-goat herself, along with her two kids, were placed among the constellations, where they are still called *Capella* and *Hædi*. Ovid terms them *Olenium pecus* (*Ep. xviii. 188*), from Olēnos, a town of Ætolia, or the Peloponnesus, where they were produced. Jupiter also covered his shield with the skin of the goat ( $\alpha\iota\gamma\iota\sigma$ ,  $\alpha\iota\gamma\acute{o}\varsigma$ ), hence it is called *Ægis* (*ἄγῆς*), and he himself bears the title of *Ἀιγίοχος*, or *Ægis-bearer* (*Hom. Il. i. 201*).

Jupiter, after he had dethroned his father, and precipitated into Tartarus the giants whom the earth had produced in order to revenge the fall of the Titans, became supreme ruler of the Gods and the universe ( $\acute{\upsilon}\pi\alpha\tau\omicron\varsigma$   $\kappa\rho\epsilon\iota\omicron\upsilon\tau\omega\upsilon$ ,  $\acute{\upsilon}\pi\alpha\tau\omicron\varsigma$   $\mu\acute{\eta}\sigma\tau\omega\rho$ ,  $\acute{\upsilon}\psi\iota\sigma\tau\omicron\varsigma$ , *Divum pater atque hominum rex*, *Æn. i. 65*). He divided, however, his empire with his brothers. He reserved for himself the kingdom of heaven, gave the dominion of the sea to Neptune, and that of the infernal regions to Pluto;\* and the world, in allusion to this triple division, established by nature, is termed, *mundi regna triformis* (*Ovid, Met. xv. 858*).

As the heavens and the region of the heavens are particularly the sphere of his dominion,† Jupiter is represented as the author of rain, snow, hail, dew, which are “gendered” there; and thunder and lightning in particular are the instruments of his dominion and vengeance. On this account

\* ——— posita est mihi regna cælo;

Possidet alter aquas, alter inane Chaos.—*Ovid, F. iv. 599.*

The infernal regions are here called *Chaos inane*, in reference, probably, to the world of shadows. Compare *exilis domus Plutonia*, *Hor.*

† Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι.—*Il. xv. 192.*

“Ruled the middle air, their highest heaven.”—*Milton, P. L. i. 516.*

he bears the epithets of Cloud-Compeller (*νεφεληγέρετης, κελαινέφης*); the Thunderer (*ὑψιβρεμέτης, κεραύνιος, τερπικέραυνος, Tonans, fulminans*), the Lord of storms and rain (*καταβάτης, ὑέτιος, fluvialis*). From his connexion with the "atmosphere" he is termed *Ζεὺς αἴθριος, αἰθήριος*; navigators address him as *Ζεὺς οὔριος*, because he gives them a "favourable breeze;" on the island of Cos he was worshipped as the author of "humidity" (*ικμαῖος*); and at Eubœa he was worshipped under the epithet of *επικάρπιος*, because he brings the "fruits" of the earth to due perfection. As the atmosphere is subject to variations, hence *malus Jupiter*, an unpropitious sky, *puro numine Jupiter*, a clear sky, as in keen frost (*Hor. Od. iii. 10, 8*), and the poets speak about Jupiter descending copiously in joyous showers—

Jupiter et læto descendit plurimus imbri.—*Virg. Ec. vii. 60.*

So again, *sub Jove, sub dio*, under the open sky. "Thou beholdest (says Hesiod) the high unmeasured æther, that with tender embrace clasps the earth to his bosom: him thou must regard as God supreme, him regard as Jupiter."

As Jupiter exercises supreme dominion over the Gods, his power is irresistible, and his will must be accomplished—

———— Διὸς δ' ἐτελείετο βουλή.—*Hom. Il. i. 5.*

Ab Jove principium Musæ; Jovis omnia plena.—*Virg. Ecl. iii.*

As the "God of their fathers," the protector of union in "clans" and "brotherhoods," Jupiter bears the epithets of *πατρῶος* and *φρατρῖος*, whilst he was worshipped by those in whom the degree of "affinity" was more remote as *Ζεὺς ὁμόγνιος, συγγένειος, Jupiter affinis*. As the protector of tribes and families which have formed themselves into states, he is designated *πολιεύς, πολιούχος*—also *κοσμητῆς*, he who "presides over states," *Imperator*, &c. He was also worshipped at the family altar as Jupiter *Herceus* (*Ζεὺς ἑρκείος*), from the fore-court or "enclosure" in which his statue was

placed. He is also the protector of all suppliants (*Ζεὺς ἰκέσιος, ἰκετήσιος*), whether fleeing from the avenger of blood or the anger of the Gods, and “purifies” them from their crimes (*Ζεὺς καθάρσιος*). As the protector of “strangers” he is termed *Xenius* (*ξένιος*), *Salutaris et Hospitalis*, for in strangers and guests the celestials themselves were revered, who often came down from Olympus in human shape, to walk among men. The “freedom” of the citizen is committed to his preservation (*Ζεὺς ἐλευθέρσιος, σωτήρ, Servator*); and he delivers the soul also from the prison of the body and the troubles of life. As the protector of “oaths,” he is termed *Ζεὺς ὄρκσιος*; hence treaties, established under the sanction of an oath, are termed *ὄρκια Διὸς*, the “covenants of Jupiter” (*Il. iii. 107*). When he appears in the character of an “avenger” he is designated *Ἀλάστωρ, Vindex*; and the epithet of *παλαμναῖος* marks him as the “avenger of blood.”

As the supreme administrator of government and laws, Jupiter gives to kings their sceptre (*σκῆπτρον*) and dignity (*κῦδος*); hence they are termed the descendants of Jove (*διογενεῖς, διοτρεφεῖς*); their heralds are his messengers (*κήρυκες, Διὸς ἄγγελοι*); and hence may be explained the fable respecting the sceptre which Pelops received from Mercury, and Mercury from Jupiter. As the Fates are subordinate to him, being represented, in fact, by Hesiod, as his daughters by Themis, hence he is termed *μοιραγέτης*, or the “leader of the Fates,” and, in this sense, he bears the epithets of *Ταμίας, Νεμέστωρ*, because he is the “steward” and “distributor,” allotting to each his proper portion of good and evil. As he is the father of the *Horæ*, or Seasons, the year belongs to him (*Διὸς μεγάλου ἐνιαυτοὶ. Il. ii. 134*).

Homer further represents Jupiter as weighing the issue of things in golden scales (*χρύσεια τάλαντα*), and giving the victory to his favourites, who reverence him as *Ζεὺς φύσιος*, because he puts their enemies to “flight.” His mansion is

also represented as containing two vessels, from which their respective portions of good and evil are distributed to mankind (Il. xxiv. 527). As he is the original source of all oracles and omens, hence his epithet, *πανομφαῖος*—

*Ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοὶ.*—Il. viii. 250.

and, under this title, an altar was erected to him on the Asiatic coast, between the promontories of Sigeum and Rhætium. As he unites consummate prudence with unlimited power, hence he is termed *μητιέτης Ζεὺς*, as “abounding in counsel;” and a man endowed with remarkable penetration is said to be equal to Jupiter in wisdom (*Διὶ μῆτιν ἀτάλαντος*).

As *Jupiter Capitolinus* (from his temple on the Capitol\*), he was the national God of the Romans. He also bears the epithets of *Optimus Maximus*, from his beneficence and his power; *Feretrius*, from Romulus carrying on a frame (*feretro*, *φέρετρον*) the spoils of a king whom he had slain in single combat (*spolia opima*, Rom. Ant. p. 263); *Elicius*, because he was drawn down from heaven (*eliciebatur*) to explain prodigies; *Sator*, because, on the prayer of Romulus, he stayed the flight of the Romans (*Liv. i. 12*); *Latiaris* and *Olympius*, because worshipped in Latium, and at Olympia in Greece.

To these epithets may be added, *Dodonæus*, from Dodona, in Thessaly; *Acrius* (*ἄκριος*), or the “mountain Jupiter,” as worshipped on the mountains of Arcadia; *Idæus* and *Dictæus*, from Ída and Dicte, in Crete; *Nemeus*, from the city of Nemea, in Argolis, and *Apesantius*, from Mount Apesas (-antis), in the same district; *Ithomates*, from Ithome, in Messenia; *Æthiops*, because the Chians worshipped him under a black complexion; *Chrysaoreus*, be-

\* Jupiter, arce suâ totum quum spectet in orbem

Nil nisi Romanum quod tueatur, habet—*Ov. Fasti*, i. 85,

the Roman empire (*orbis Romanus*) being co-extensive with the world.

cause the Carians equipped him with a "golden sword" (Ζεὺς Χρυσουρεὺς, *Strabo*, xiv. 2, 660); *Labradeus*, because the same people equipped him with a "battle-axe;" *Conius* (κόνιος), because, in his roofless temple at Megara, he was exposed to the "dust;" *Carius* (Κάριος Ζεὺς, *Herod.*), the original Carian tribes having brought his worship along with them into Crete. He bore the name of *Anxur* among the Volsci, *Maius* among the Tuscans, and *Ammon* in Egypt.

To this list we may subjoin a few more epithets of casual occurrence; as Jupiter, surnamed *Pistor*, the "baker," among the Romans, and *Aliterius*, the "miller," among the Greeks, because he assisted them in a season of famine. So also, as the "deliverer from flies," he was termed *Muscarius* (ἀπόμυιος); as a judge, *Arbitrator*; as a helper in battle, *Arīus* (ἄρειος); as the "father of day," *Diespiter*, *Lucetius*; as the "giver" of all good things, *Epidōtes* (ἐπιδότης); *Gameilius* (γαμήλιος), as presiding over marriage; *Jupiter Vernus*, as the author of "spring," for his head sometimes appears crowned with vernal flowers. In like manner the Romans conferred upon him the epithets of *Opitulator*, *Opitulus*, as the "help-bringer;" *Fidius* (πίστιος), as the protector of treaties and alliances; *Pluvius* (ὄμβριος), as the bringer of rain; *Prædator*, as the giver of booty; *Adultus*, *Telēus* (τέλειος), as presiding over the age of manhood.

Hercules built to him an altar under the name of *Inventor*, because he assisted him in finding the oxen that had been stolen by Cacus; and Domitian dedicated to him a temple under the title of *Custos*, or "guardian," because he had delivered him during the troubles of Vitellius. Romulus built a temple to him as Jupiter *Stator*, because he "stopped" the Romans when flying from the Sabines. By the Greeks he was termed *Panhellenius* (πανελλήνιος), as the Jupiter of "all the Greeks;" also *Homagyrius* (ὁμαγύριος), the "assembler," because he assisted Agamemnon in assembling the confederate Greeks against Troy.

Theseus built Jupiter an altar under the title of *Sthenius* (Σθένιος), because he gave him "strength" to uplift a stone under which were concealed certain things by which he might be recognised as the son of Ægeus. The Arcadians named him *Clarius* (κλαριός), because he had "allotted" their land among the sons of Lycaon; and the Argives *Milichius* (μειλιχίος), the "appeaser," from the pacific termination given to certain troubles in their state (*Paus.* ii. 20). The Bœotians also worshipped him as the "establisher of peace and concord" (Ζεύς ὁμολώϊος), and celebrated a festival in his honour (*Homoloïa*). Under the epithet *Agoræus* (ἀγοραῖος, *forensis*), Jupiter was worshipped in various places; partly because he was the protector of such "public assemblies" as met in the *forum*, or "market-place," and partly because he was the protector of truth and honesty in mercantile transactions.

As Jupiter was the supreme God, his worship surpassed that of the other Gods in solemnity. The most celebrated temples of Jupiter were to be found at Olympia, Athens, and Elis; the Capitoline Temple at Rome has been already spoken of. The temple of the Olympian Jupiter was adorned with a colossal statue of that God, which, being the master-work of Phidias, excited admiration, as well by the majesty of its expression, as the richness and variety of its sculpture. Jupiter is usually represented as sitting on a golden or ivory throne, holding a sceptre in his right hand and a thunderbolt in his left; and the eagle stands with expanded wings at his feet—hence termed *Ales Jovis*, *Jovis Armiger*, and *Minister fulminis* (*Hor.* Od. iv. 4, 1). The artists of antiquity have communicated a largeness to the eye, and a dignity to his aspect, as if about to shake his ambrosial locks and make Olympus tremble at his nod. At Olympia he wears a mantle variegated with different flowers. The eagle is perched on the top of the sceptre; and sometimes a goddess of victory is represented as hovering on the right of the God and offering him an olive crown. The olive

chaplet distinguishes the Olympian Jupiter from the Dodonæan, who wears an oaken chaplet; for the oak (*quercus*) was sacred to Jupiter, because he first taught mankind to live on acorns.

The *Ægis-bearing* Jupiter wears his *Ægis* on his left shoulder, and is crowned with oaken leaves; the *Capitoline* holds the sceptre and a sacrificial bowl; the crown on his knee is the offering of a triumphing general. Hebe, the Goddess of Youth, or the boy Ganymede, carried off from Mount Ida by an eagle (*Iliacus puer*, *Juv.* xiii. 43), are sometimes represented attending upon him. The most celebrated oracles of Jupiter were that of Dodona, in Epirus (*Ζεὺ ἄνα, Δωδωναῖε, Πελασγικέ*, *Il.* xvi. 233), and of Ammon in Libya. At the latter place he was represented with the horns and visage of a ram (Jupiter Ammon);\* he appeared under that form to Bacchus, and showed him a fountain when he and his army were suffering from thirst in the deserts of Africa. Olympus, a mountain of Thessaly, has been fixed upon by the poets as the fittest residence of Jupiter and the superior Gods on account of the perpetual serenity of its summits—"the snowy top of cold Olympus" (*Οὐλύμπου νιφόεντος*, *Il.* xviii. 615). In Homer, Jupiter challenges the confederate Gods to dispute his pre-eminence:

——— "If I but stretch this hand  
I heave the Gods, the ocean, and the land;  
I fix the chain to great Olympus' height,  
And the vast world hangs trembling in my sight."

*Il.* viii. 5.

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\* *Ammon* was the Egyptian name of Jupiter. As he was particularly worshipped at Thebes, called in the sacred books *Hammon-No*, "the possession of Ammon," and in the *Sept. Vers. Ez.* 20, "the city of Hammo;" by the Greeks *Diospolis* (*Διὸς πόλις*), Alexander consulted the oracle of Jupiter Ammon in his Eastern expedition. As he was declared his son, and is sometimes represented with *horns* on his medals, the Arabians have given him the name of *Bicornis*, "two-horned."

## III. JUNO. "HPH.

CHARACTER OF JUNO.—HER HATRED OF THE TROJANS.—  
HER WORSHIP.—HER OFFICES.—HOW REPRESENTED.—  
EPITHETS.

JUNO was the daughter of Saturn (*Saturnia*), and the wife and sister of Jupiter; consequently the queen of the Gods (*Divum Regina*, *Vir. Æn.* i. 46). Argos, the island of Samos, &c., have contended for the honour of her birth; though her history, as well as her worship, are rather of Phœnician origin. The poets have represented her as imperious and jealous; and this feeling of jealousy gave birth to the transformation of Callisto into a bear (afterwards a constellation), and Galanthis into a weasel—Io\* into a heifer, watched by the hundred-eyed Argus, and afterwards goaded over the earth by a malicious insect (*æstrus*). Alcmena, the mother of Hercules, also suffered from this cause; and Semele, the mother of Bacchus, fell a sacrifice to the vengeance of Juno, by foolishly requesting Jupiter to appear in all his majesty.

Her resentment against Paris, for bestowing the golden apple as the prize of beauty upon Venus (*spretæ injuria formæ*), and against the Trojan Ganymede, advanced to the office of cup-bearer (*rapti Ganymedis honores*), were the causes of the Trojan war, and all the miseries that happened to the unfortunate house of Priam.† Her conduct frequently excited the indignation of Jupiter, who once suspended her

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\* Io was the daughter of Inachus, who founded the ancient kingdom of Argos; hence Horace: "Though thou canst derive thy origin from old Inachus (*prisco natus ab Inacho*), thou still remainest a victim of unpitied Orcus" (*Od.* ii. 3, 21).

† Her wounded pride exhibits a spirit of revenge worthy of Medea. "Hector must fall, Hecuba pull out her grey hairs, and Troy become a prey to the flames," and in the *Æneid* we still find her persecuting those who had escaped the merciless Achilles.

by a golden chain in the atmosphere with an anvil fastened to each of her feet: all the celestials mourned at the sight. Juno afterwards engaged some of the gods to conspire against Jupiter and imprison him; but Thetis delivered Jupiter by bringing to his assistance the hundred-handed Briareus.

The worship of Juno was widely extended, and the number of her temples was proportionately great. She was particularly worshipped in Arcadia and at *Argos*,\* Sparta, Mycenæ, *Samos*, Elis, *Carthage*, and Croton. Hence Virgil, speaks of her having carried on the Trojan war for her "dear Argos" (*Æn.* i. 24), and of her honouring Carthage above all lands, even in preference to Samos (*Posthabitâ—Samo*, i. 16). At Elis, the *Heræan* games were celebrated every fifth year in her honour. Her greatest festival was called *Heræa*, or *Junonia*, and sometimes *Hecatombæa* (ἐκατόν, βοῶς), on account of the number of victims usually sacrificed. On her great festivals the virgins were dressed in white, and her victims were of the same colour.

The marriage of Jupiter and Juno, which took place, according to one tradition, on the island of Samos, or rather the "marriage feast," which, according to another tradition, was celebrated in Crete, was well known in antiquity under the title of *ἱερὸς γάμος*,† or the "sacred nuptials." To this festival all the gods were invited; and, as every guest brought presents, the Earth presented Juno with the tree which grew golden apples, and was subsequently planted in

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\* "There are three cities," says Juno, when urging Jupiter to the destruction of Troy, "which are dearest of all to me, *Argos*, *Sparta* and *Mycenæ*; nevertheless, I abandon them entirely to thy will, if thou wilt consent to the downfall of Troy" (*Hom.* II. iv. 50).

† Scilicet semina in antiquissimâ de *ἱερῶ γάμῳ* a Jove et Junone consummato historiâ sparsa propullulâsse etiam in Eleusineorum, agriculturæ initia cum sacro ἀρότῳ ἐπὶ παίδων γνησίῳ conjungentium mysteriis, persuasissimum habeo. Hinc derivanda prima τοῦ τέλοῦς in rebus sacris significatio (*Böttiger*, *Opuscula*, p. 443.)

the garden of the Hesperides. Hence Juno was worshipped under the title of Τελεία, or *Adulta*, either in reference to the “mature” years and marriageable state of the affianced bride [Τελεία, νυμφευομένη]; or, according to others, because marriage itself was termed τέλος, from its “sacredness” or as being the “perfection” of life.

As the founder of marriage, Juno bears the epithets of γαμήλιος, *Pronuba*; and because she united mankind under the “yoke” of that institution—hence her epithets, ζυγία, ζευξίδια, *Juga*, *Jugalis*, *Jugatina*; for marriage itself is termed *conjugium*, or a “yoking” (σύζυξ, ὁμόζυξ). At Sparta she was worshipped under the title of Juno-Venus (Ἥρη Ἀφροδίτη), to whom the Spartan matrons performed their vows for the marriage of their daughters. To these we may add the epithet of *Domiduca*, in reference to the Roman custom of “leading” the bride “home;” *Unxia*, because she was required to “anoint” the door-posts of her new residence with lard on her first entrance; and *Cinxia*, because the bride’s “girdle” was dedicated to Juno.

As the protectress of women in child-birth, Juno bore the title of *Lucetia* and *Lucina*; and, among the Greeks, she had female assistants, called Εἰλείθναι (Hom. Il. xi. 270). As the chastity of matrons was particularly under her care she bore the epithet of *Matrona*. The Roman ladies called their tutelar genii *Junones*; and they swore by this goddess as the men did by Jupiter. *Hebe*, the goddess of youth, and the *Ilithyæ*, who assisted at child-birth, were her daughters; and *Iris*, the goddess of the rainbow, was her messenger, as Mercury was the messenger of Jupiter.

Though the poets of antiquity have imparted to Juno a certain degree of haughtiness in reference to her chastity as a wife (κουριδίη ἄλοχος), yet the artists have communicated to her rather an air of dignity (Πότνια Ἥρη) as the wife of Jupiter. The Queen of Heaven (*Incedo regina*, Virg.) inspires us with veneration rather than love; for, in addition to the largeness of her eye, Homer has only celebrated the white-

ness of her arm, and we find her borrowing the girdle of Venus (*cestus*) in order to inspire Jupiter with passion. The characteristic "largeness of her eye" (*βοώπις*) was fully exhibited by the ancient artists; and the Doric tunic, which was only joined together on one side, and on the other was left partly open or slit up (*σχιστὸς χίτων*) allowed them to display to advantage the "whiteness of her arm" (*λευκώλενος*).

As the veil was characteristic of Juno (*Velata*), the Roman matrons imitated her by veiling themselves from head to foot. She is sometimes represented as riding through the air in a chariot drawn by peacocks (*Volucres Junoniæ, Junonis aves*), attended by the *Auræ*, or air-nymphs, and *Iris*, the daughter of Thaumās, who displayed the thousand colours of her beautiful rainbow. The celebrated statue of the Argive Juno, by Polycletus, which stood in her temple between Argos and Mycenæ, and consisted of "gold and ivory" (*chryselephantine*), represented the goddess sitting upon a throne with a sceptre in her hand, upon which was perched the cuckoo, and a crown upon her head, on which danced the Hours and Graces. She also bore in her hand a pomegranate, a symbol of fruitfulness among the ancients.

In the cities of central and lower Italy, where ancient Grecian customs were sometimes preserved with greater fidelity than in Greece itself, the Argive Juno is frequently represented equipped with a shield (*ὀπλόσµια, Lycoph. Cass. 614, 858*); for the round shield or buckler (*ἀσπίς, Argolicus clypeus*), was the peculiar invention of the Argives, and the principal feature in the Heræan games, celebrated near Argos, was the attempt to pull down a brazen shield, fixed in a place above the theatre, which was scarcely accessible to any one—hence denominated by Pindar the "brazen contest" (*ἀγὼν χάλκεος, Nem. x. 41*). Equipped in this fashion, Juno was properly considered as the protectress of the city (*πολιοῦχος, Palæph. 51*); and hence, at Lanu-

vium, in Italy, she was worshipped as Juno *Sospita*, which is equivalent to the Greek *Σώτρεπα*, "a preserver."

The following epithets of Juno bear reference either to local or accidental circumstances : as *Samia*, from the island of Samos, and *Imbrasia*, from Imbrasmus, a river of that island ; *Argiva*, from Argos, in the Peloponnesus ; and *Parthenia*, either from Mount Parthenion, in Arcadia (*Pind.* Ol. vi. 88), or because Parthenia was the ancient name of Samos (*Strab.* xiv. l. 637). At Corinth she bore the epithet of *Bunceæ*, from a temple built to her by one Bunus ; at Sparta she was termed *Aegophaga*, because Hercules first sacrificed a "goat" in her temple ; and, at Sicyon, Adrastus built a temple to her as Juno *Alea*, because she assisted him in his flight from Thebes. In Elis she was worshipped under the name of *Ammonia* (as the consort of Jupiter Ammon ?) ; in Arcadia, Temenus built her a temple, under the title of *Χήρα*, *Vidua*, or "widow," when she once separated from Jupiter ; and, in Laconia, another temple was erected to her under the title of *Hyperchīria*, because she was besought to stretch "her hands over" the river Eurotas during an inundation, and reduce it within its proper limits (*Paus.* iii. 13).

Her principal Roman temples were at Lacinium, near Croton, in Lower Italy, whence her epithet *Lacinia* ; at *Lanuvium*, a town of Latium, whence her epithet *Lanuvina* ; and at Rome, on the Aventine Mount, where she was worshipped as Juno *Regina*, the "Queen" of the Gods. She had also a temple at Rome, under the title of *Moneta*,\* in reference to the various useful "warnings or admonitions" with which she had favoured the Romans ; to which may be

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\* As money was coined in the temple of Juno *Moneta*, hence the name, *moneta* coinage, Anglicè *mint* (*Rom. Antiq.*, p. 284). The Goddess is represented on medals with the instruments of coinage, the anvil, hammer, pincers, and die, with the Latin word, *Moneta* ; and, in the time of the emperors, the empresses were represented in the same form. The month of June (*Junius*) was sacred to Juno.

added her epithet *Caprotina*, in allusion to a circumstance, in their history, connected with a "wild fig-tree" (*Macrob.* Saturn. i. 12). She was also termed *Juno Novella*, in reference to the "new" moon; for the first day of every month was sacred to her (*Juno Calendaris*).

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#### IV. NEPTUNE. ΠΟΣΕΙΔΩΝ.

DOMINIONS OF NEPTUNE.—HIS POWER.—OFFSPRING.—WORSHIP.—HIS EPITHETS AND EXPLOITS.—HOW REPRESENTED.—OCEANUS AND THE SEA-DEITIES.—SCYLLA AND CHARYBDIS.—THE SIRENS.

ON the division of the world among the sons of Saturn, the dominion of the sea (*πέλαγος, πόντος*)\* fell to Neptune, who, being dissatisfied with his share, entered into a conspiracy, particularly with Apollo, to bind Jupiter in fetters. As a punishment for the attempt, he was compelled to serve Laomedon, and assist him in building the walls of Troy, whence the walls are called *Mænia Neptunia*, and the city *Neptunia Troja*. As the power of Neptune extends over the whole of the watery element, hence he shakes the mountains and the earth (*σεισίχθων*),† he can raise up islands from the bottom of the sea with a blow of his trident; but the stormy billows subside at his presence.

Homer represents Neptune issuing from the sea, and in three steps crossing the whole horizon. The mountains and the forests, says the poet, trembled as he walked; the whales and all the fishes of the sea appeared round him when he

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\* The dominions of the ancient Deity *Oceanus* had extended over the remotest floods of Ocean, encircling the earth with its wide circumference; but such an idea is too vast and illimitable for the purposes of an elegant mythology. *Oceanus*, therefore, disappears, like other Titanic Deities; Neptune takes his place, and his dominion is confined to the sea as far as it is navigated.—*Moritz*.

† *Æschylus* terms the earthquake subterranean thunder (*χθόνιον βρόντημα*, *Prometh.* 1028).

mounted his chariot; such was his rapidity that the brazen axle remained untouched by the water; and even the sea herself seemed to feel the presence of her God. In the shipwreck of Æneas, Virgil represents him as engaged with Cymothœe and Triton in raising the ships from the rocks with his trident, and gliding over the surface of the deep in his light chariot (i. 142—156). As his power extends particularly to the inhabitants of the coast, he punishes Laomedon by inundating his territories, because he refused to give him the promised reward for his assistance in building the walls of Troy; he destroys, in after times, the rampart built by the Greeks (*Hom. Il. vii. 546*), and he takes vengeance on Ulysses for putting out the eyes of Polyphemus.

Amphitrite, the wife of Neptune, was daughter of Nerëus and Doris, and therefore one of the Nereids, or water-nymphs, who amounted to fifty in number. The most celebrated sons of Neptune were Triton, Phorcus, Proteus, and Glaucus:—1. *Triton*, who resembled a man in the upper parts of his body, and a fish in his lower (*gemino corpore Triton*) blew a shell (*concha*) as trumpeter to his father; 2. Proteus possessed the power of foretelling future events; hence Menelaus consults him about his return (*Hom. Od. iv. 351*). His versatility is extraordinary, for he can turn himself into any shape—*formas se vertet in omnes* (*Vir. G. iv. 411*). As Proteus kept the herds of Neptune, Horace represents him visiting the mountains with his sea-calves (*phocæ*) during the flood of Deucalion (*grave sæculum Pyrrhæ*, *Od. i. 2, 8*); 3. *Phorcus* was the father of the Gorgons, Medusa, Euryäle, and Stheno—monstrous females (*Phorcýdes*) who had snakes instead of hair, only one tooth, which they used alternately, and who turned all who looked at them into stone. 4. *Glaucus*, originally a fisherman of Anthedon, in Bœotia,\* was the favourite of Circe. *Palæmon* was a constant attendant of

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\* “Nuper in Euböicâ versis Anthedone membris  
Glaucus adest.”—*Ovid, Met. xiii. 940.*

Neptune. *Leucothea* was the deified Ino, and was styled by the Romans *Matuta* (*Ov. F. vi. 439*).

As Neptune's power extended in particular over the inhabitants of the sea-coast, the islands, and all who navigated the deep—hence he was particularly worshipped on the promontories of Tænarum (*C. Matapan*), and Sunium, in Attica, at Helice, Calauria, Velia, and the isthmus of Corinth; the Isthmian games being celebrated in his honour. Neptune also entered into a controversy with Minerva, with respect to Attica, but was worsted; the olive, which the Goddess suddenly raised from the earth, being deemed more serviceable than the horse, which Neptune had produced by striking the ground with his trident. Hence the horse was sacred to Neptune; he was said to be the inventor of the bridle; he bore the epithet of *Equestris*, *Hippius* (*ἵππος*), and his assistance was invoked in chariot-races. He is also the father of the winged Pegasus, and of Arion, the noblest horse that ever bore kings or heroes. The Circensian games (*Ludi Circenses*) were celebrated at Rome in his honour; and hence the dolphin, which was sacred to him, was engraved on the pillars (*delphinorum columnæ*) in the Circus Maximus. Many consider him as identical with the Roman Deity *Consus*, or the god of secret "counsel," during the celebration of whose festival (*Consualia*) the Romans carried away the Sabine women.

The most important exploits of Neptune have been already mentioned, viz., the war against the Titans (*c. i.*); the building of the walls of Troy; the production and subjugation of the first horse; to which we may add the raising of the island of Delos out of the sea, and the destruction of Hippolytus for an alleged insult to his step-mother, *Phædra*—the sea-calves frightening his horses, which hurried him amongst the rocks and dashed him to pieces.\*

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\* The productions of Neptune are, for the greater part, monstrous. Witness his Pegasus and Arion; and to these we may add the giants Aloïdæ and the Cyclops Polyphemus.—*Moritz*.

The various epithets of Neptune are frequently connected with the places where he was worshipped, as *Isthmius*, from the isthmus of Corinth; *Tænarius*, from the promontory of Tænarum, in the Peloponnesus; *Onchestius*, from Onchestus, a city of Bœotia; *Ægæus*, from the city of Ægæ, in Eubœa; *Heliconius*, from the city of Helice, in Achaia; *Genesisius*, from Genesium, a maritime place in Argolis; and *Nisyraeus*, from Nisyra, an island which he is reported to have separated from Cos by a stroke of his trident. "Encircling" the earth with the ocean-stream, Neptune is said to be the "possessor of the earth" (γαιήχος, γαιοῦχος, *Telluricinx*, Hermann, p. 17), and to "hold its foundations" together (θεμελιοῦχος).

From his connexion with earthquakes, Neptune bears the epithet of *Ennosigæus*, "shaker of the earth" (ἐνοσίχθων, ἐννοσίγαιος, γαίης κινητήρ), and hence he was worshipped under the title of Ἀσφάλιος, Ἀσφαλιαῖος, partly because solicited to "secure" them against earthquakes, and partly because he threw up new islands and rendered them "secure" for the habitation of men. From the symbol of his power he derives the epithets of εὐτριάινης, ἀγλαοτριάινης, "celebrated for his trident," and ὀρσοτριάινης, the "wielder of the trident." As his dominion extended not only to the inland sea (πόντος); but also to the deep sea, or the sea at large (πέλαγος), hence we read of a Jupiter Πελαγεῖος. Since Neptune is frequently represented as sitting among "rocks," hence his epithet πετραῖος; whilst his epithet φυτάλμιος, the "fertiliser," is supposed to refer to the fact of the retiring sea leaving the soil more favourable for the growth of plants.

Neptune is generally represented sitting in a chariot made of a shell, drawn by sea-horses or dolphins. His aspect is majestic, though expressive of impetuous fury rather than of quiet power. Thus, in Virgil, his indignation, on account of his domain being invaded by Æolus, is too strong for his power of utterance, and he is unable to finish the

sentence (*Æn.* i. 135). Sometimes he is drawn by winged horses, with a Triton on each side: he holds his trident in his right hand and stands up as his chariot flies over the surface of the deep. With the trident he raises storms and earthquakes. Tradition represents him as dwelling in the sea near *Ægæ* (*Il.* xiii. 20; *Æn.* iii. 74); but his favourite residence is in Ethiopia (*Hom.* *Il.* xiii. 17): and we are told that the Libyans venerated him above all other nations. We may observe that anciently the trident was employed in harpooning the tunny and other large fishes, and that the earliest sea-farers and pirates of the Mediterranean (*θαλασσοκρατοῦντες*) employed it as a symbol of maritime dominion on taking possession of a strange coast.\*

*NEREUS* was the son of *Oceanus*, who is represented by Homer as the father of all the Gods, Oceanides, Nymphs, Naiads, &c., and dwelling at the western extremity of the earth (*Il.* xiv. 200). Like all other sea-deities, Nereus possesses the gift of prophecy: hence his epithet *εὐβουλος*, the "good counsellor." Euripides terms him bull-headed (*ταυρόκρανος*, *Orest.* 1377); and we may observe that the epithet *tauriformis* is generally given to rivers when personified. In works of art *Oceanus* is represented with two horns sprouting from his forehead, reclining upon a sea-monster, and holding a sceptre in his right hand, emblematic of his dominion. The material *Ὠκεανός*, in Homer, is the ocean, or mighty stream which encompasses the earth and seas—ebbs and flows twice in the course of a single day. The heavenly bodies descend into it at their setting, and emerge from it at their rising.

The sea deities are generally represented with long greenish hair, their bodies terminating in the form of a fish. The Tritons have sometimes the forefeet of a horse: the Gods of rivers rest upon urns, from which the water is

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\* *Visconti*, Mus. Pio-Clem. t. iv. p. 63; *Æsch.* Suppl. 226; *Aristoph.* Eq. 858.

flowing. The monster *Scylla*, who dwells in a rocky cavern near the straits of Sicily, is represented with twelve feet and six heads of dragons (*Hom. Od. xii. 85*); and Ovid tells us that this transformation of *Scylla* into a monster was effected by the jealousy of *Circe* (*Met. xiv. 1*). The gulf *Charybdis* is opposite that of *Scylla*: hence the difficulty which navigators experienced of steering clear of one or the other. Hence the proverb of flying *Charybdis* and falling into *Scylla*, shewing that, in avoiding one evil or extreme, we frequently run into another.

Incidit in Scyllam, qui vult vitare Charybdim.

The SIRENS were, according to Homer, two maiden Goddesses, *Aglapheme* and *Thelxiepia*, resident on an island near Sicily: hence Juvenal calls the bewitching strains by which they detained travellers, *Siculi cantus* (*ix. 150*). Ovid transforms them into half-birds, in order that they might seek *Proserpine* with greater celerity (*Met. v. 552*). *Ulysses*, when navigating the coast where they resided, tied himself to the mast, and stopped the ears of his companions with wax, at the suggestion of *Circe*, in order to escape detention from their melody. The Sirens threw themselves from the rocks in despair. *Virgil* places the *Sirenum scopuli* (*Σειρηνοῦσαι*) on the coast of Italy, near the island of *Caprea* (*Æn. v. 864*).

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## V. PLUTO, ἍΙΔΗΣ. PROSERPINE, ΠΕΡΣΕΦΟΝΗ.

DESCRIPTION OF TARTARUS AND ELYSIUM.—HISTORY OF PROSERPINE.—DOMINION OF PLUTO.—DEPARTED SPIRITS.—PLUTO, HOW REPRESENTED.—VARIOUS EPITHETS.—SITE OF THE INFERNAL REGIONS.

PLUTO, being the brother of *Jupiter* and *Neptune*, became the God of the infernal regions when the division of the world was made; hence he is called the *Stygian Jupiter*

(Ζεὺς ὑποχθόνιος), and his wife *Juno Inferna*. The entrance to the infernal regions was placed in remote or desolate countries: and hence the rivers *Acheron*, *Styx*, *Cocytus*,\* and *Phlegethon* (respectively expressive of *grief*, *horror*, *lamentation*, and *burning*), were considered as rivers in hell.

At the first entrance of the infernal regions, Virgil places the Furies, Centaurs, Briareus, the monster of Lerna, Chimæra, Gorgons, Harpies, and the three-bodied Geryon. Charon, the ferryman, carries departed ghosts over the Stygian lake for a trifling fare; but those who have not received funeral obsequies are obliged to wander one hundred years on the banks before they can be transported. The entrance on the farther side of Styx is guarded by the three-headed Cerberus† (*Janitor Aulæ*): at no great distance are the *mournful plains*, possessed by hapless lovers; and, beyond, the residence of brave warriors who had fallen in battle (vi. 417—485).

The residence of departed spirits was fixed in the infernal regions: TARTARUS was the place of punishment, and *Elysium* the abode of bliss. Virgil surrounds Tartarus with three impenetrable walls and the impetuous and burning streams of Phlegethon: its gates can be opened neither by

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\* *Palus inamabilis* (*Virg. Æn.* vi. 438). The Cocytus, according to Homer, branches out of the Styx—

————— Στυγὸς ὕδατος ἐστὶν ἀπορρώξ.—*Od.* x. 513.

“STYX married Pallas, a son of the Titan Crius, and bore him the powerful children, Zelos, Niké, Kratos, and Bia. In the *Titanomachia* she went over to Jupiter; hence we find her sons, *Kratos* (power) and *Bia* (strength), leading Prometheus to the Caucasian rock. By the dark Styx the Gods swear that inviolable oath whose obligation cannot be dissolved by any power, either in heaven or in earth—’*Αάατον Στυγὸς ὕδωρ* (*Il.* ξ. 271).

† Hesiod styles Cerberus the fifty-headed dog—*κυνὰ πεντηκοντακάρηνον* (*Theog.* 312); Horace, *Bellua Centiceps* (*Od.* ii. 13, 34).

gods nor men. Here Ixion was tied to the revolving wheel—

Volvitur Ixion, et se sequiturque fugitque.—*Ovid*, *Met.* iv. 461.

and the ponderous rock ever hangs over the head of Phlegyas; here Tityus covered nine acres of ground, and his entrails were devoured by vultures; here the daughters of Danäus (*Danaïdes*), who had killed their husbands, were compelled to fill with water vessels full of holes;\* Tantalus is punished with insatiable thirst in the midst of water; and Sisyphus rolls the stone up a hill, which rebounds when it touches the summit.

On the other hand, the happiness of ELYSIUM is complete—“bowers ever green—delightful meadows with pleasant streams—the air temperate and serene†—and the inhabitants blessed with another sun and other stars.” Lethe, or the *river of oblivion*, runs through Elysium; and those souls destined to animate new bodies, forget the events of their past lives when they have once tasted its waters:

Securos latices et longa oblivia potant.—*Virg.* *Æn.* vi. 714.

Again, some are represented in an intermediate state of purgatory, exposed to the action of air, water, or fire, “until the crimes done in their days of nature are burned and purged away.” It may be observed, that in all the poetical regions of the dead, chariots and various species of armour are honoured with their separate representations; so that these

\* Inane lymphæ Dolium fundo pereuntis imo.—*Hor.* *Od.* iii. 11, 22—23. As one of the Danaïdes deceived her father in letting her husband escape, Horace terms her—

Perjurum in parentem splendidè mendax.—*Ibid.*

As Danäus was the son of Belus, his daughters are also termed *Belides*—

Assiduas repetunt, quas perdant, Belides undas.—*Ovid*, *Met.* iv. 463.

† Largior hic campos æther et lumine vestit

Purpureo —————

*Virg.* *Æn.* vi. 540.

regions, as appears from the *Odyssey*, *Æneid*, and *Edda*, are just the *simulacra* (or representations) of the manners, opinions, customs, and fashions that characterised the times and countries in which their poetical historians flourished.\*

The most remarkable event in the life of Pluto was the rape of PROSERPINE, or Persephone, who thereupon became his wife and shared with him the government of the infernal regions. As all the Goddesses had refused to marry Pluto on account of the gloominess of his residence, he became enamoured of the daughter of Ceres and Jupiter, whom he saw gathering flowers† in the plains of Enna, in Sicily, and carried her off in a chariot drawn by four horses, opening himself a passage through the earth by striking it with his trident. Ceres, on her application to Jupiter for the recovery of her daughter, was promised the restoration of Proserpine provided she had tasted nothing in the infernal regions; but, it being ascertained upon inquiry that she had tasted a pomegranate (*Punicum malum*), it was determined that she should reside six months with Pluto, and six months in heaven with Ceres, alternately.‡

“Thus Pluto married the daughter of Olympian Jupiter; and, as the opposite ideas of life and death are united in the person of Proserpine, she connects, with a tender and mysterious band, the high and the deep, Olympus and Orcus.”

— Dea regnorum numen commune duorum — *Ovid*, *Met.* v. 366.

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\* See *Encyc. Brit.*, art. Apparitions. The descent to Avernus is sufficiently easy, but it has only been the privilege of a few heroes to return—

— Revocare gradum superasque evadere ad auras.—*Virg. Æn.* vi. 127.

† Hence the Sicilians celebrated a festival in her honour, called *Anthesphoria*—ἀπὸ τοῦ φέρειν ἄνθεα, i. e., “from carrying flowers.”

‡ The circumstances of the rape of Proserpine (*raptus Proserpinæ*) have been poetically described by Claudian and Ovid; and the artists of antiquity have frequently adopted it as a subject for their representations.

As it was supposed that no person could die if the Goddess or one of her ministers, Atropos, did not cut off a lock of the hair, hence the remark of Virgil, that Dido could only be released by the aid of Proserpine—

Nondum illi flavum Proserpina vertice crinem  
Abstulerat, Stygisque caput damnaverat Orco.

Æn. iv. 698.

As the dominion of Pluto extends over the cheerless realms of death, he is represented as *stern* and *gloomy* (*Ater Dis*, ἀγέλαστος); he is *inexorable*, because no entreaties can avert the common doom; *rapacious*, because nothing can escape his grasp; he is hated by Gods and men, yet dreaded by the latter, because all generations are gathered into his kingdom—*omnes eodem cogimur* (*Hor. Od. ii. 3, 25*). The poets represent us all as the victims of un pitying Pluto (*nil miserantis Orco*, 24);\* no one can escape the tender mercies of Proserpine—*nullum Sæva caput Proserpina fugit* (*Od. i. 28, 20*); and we shall all, sooner or later, be embarked in the boat of Charon for everlasting exile (*Od. ii. 3, 28*). Hence those whose lives were protracted too long, were said—*Orcum morari*—to keep Pluto waiting, and those who exposed themselves to the danger of death—*cum Orco rationem habere*—to have a reckoning with Pluto.

Homer represents all the departed spirits, whether good or bad, as deprived of all their intellectual and bodily powers (*Od. ii. 219*). “The empty shades (*domus exilis Plutonia*, *Hor.*) appear and disappear in a moment. Yet they are sensible of what they had formerly been, and of what they had possessed, and still strive to accomplish those pursuits in which they had been engaged when living in the higher regions, like a man who works and fatigues himself during

\* Buttman remarks that the epithet ἐπαινή (the meaning of which is somewhat obscure), is only given to Proserpine in conjunction with Pluto—

Ζεύς τε καταχθόνιος καὶ ἐπαινή Περσεφόνηια.—*Il. ix. 457*, etc.

a dream, without attaining his object. Thus, when Ulysses had descended into the lower world, the shade of his mother recedes when he attempts to embrace; Agamemnon stretches forth his arms, but all strength had vanished. Achilles, in answer to the congratulations of Ulysses, replies that, were it possible, he would return to life, and serve as a poor day-labourer for scanty wages, rather than reign, in his present abode, over all the departed. "Homer," says Gillies, "speaks of the Elysian fields but once (Od. iv. 563), where Proteus tells Menelaus that he is not destined to die at Argos, and that the Gods would send him εἰς Ἠλύσιον πεδῖον καὶ περᾶτα γαίης—situated, according to Strabo's conjecture, on the southern coasts of Spain" (l. iii).\*

Pluto is generally represented as holding a two-pronged instrument: he has keys in his hands, intimating that his kingdom is the "bourne from whence no traveller e'er returns." Near him are the three Furies, *Alecto*, *Tisiphone*, and *Megæra*; the three Fates, *Clotho*, *Lachesis*, *Atropos* (the inflexible), who spin the thread of life. *Æacus*, *Minos* (*Arbiter Gortynius*),† and *Rhadamanthus* are the judges of the infernal regions, being promoted to that office for their integrity in life. Pluto was particularly worshipped at *Coronea*, in *Bœotia*: at *Pylos*, in *Messenia*, he had also a

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\* "Ulysses sees the image of Hercules in Tartarus, but the hero himself, as the poet informs us, was feasting with the immortal Gods. I have never met with any intelligible explanation of this passage."—*Gillies*, *History of Greece*, c. ii., note. We do not know whether the following explanation comes up to the point:—"In Homer's time the soul was divided into two parts, the φρήν and the θυμός: and, after dissolution, the φρήν was entirely separated from the θυμός. Hence we learn from Homer that the φρήν of Hercules was actually feasting with the Gods and making love to Hebe, at the very time that Ulysses was conversing with his θυμός in Hades. The ghost of Hercules was, according to Homer, his ψυχὴ and εἶδωλον, or his corporeal likeness animated with his θυμός."—*Encyc. Brit.*, art. Apparitions.

† *Stat. Theb.* iv. 530; from *Gortyna*, in *Crete*.

celebrated temple. The Roman gladiators also dedicated themselves to him. His victims were generally of a black colour: the blood was not received in vessels, but permitted to run down into a hole made for the purpose, as if to penetrate the realms of night (*Hades*). Among plants, the Narcissus, maiden-hair, and the funereal cypress are sacred to him. The head-covering with which he is represented is borrowed by some from the Egyptian deity, Serapis: by others it is interpreted in reference to Ceres, whose daughter he married.

As Pluto, from his dominion extending over the infernal regions, was sometimes termed the "Stygian Jupiter," his Latin name, *Dis*, seems to be related etymologically to the Greek Ζεύς (*Δις*), *Δίος*, Jupiter. Others, however, conceive it to be merely a contraction of the Latin word *dives* (rich), either because all wealth is ultimately garnered into his kingdom, or because he is the lord of that subterranean region, from which all mineral wealth is extracted. And hence, perhaps, he has been sometimes confounded with *Plutus*, the God of "riches" (*πλοῦτος*); and this may account for his having been represented with a *cornu-copia* in his hand.\* His Latin name, *Orcus*, would seem to be derived from the Greek ὄρκος, an "oath," and probably refers to that oath, "by Pluto and the Stygian lake," which the Gods, says Festus, always considered to be of the most binding obligation.†

The Greek name of Pluto, *Hades* (*Ἅιδης*, *Ἅιδωνεύς*), merely designates him as the ruler of the "invisible" world; and the etymology of this name seems to have suggested the fiction that, during the war with the Titans, the Cyclopes presented him with a helmet which rendered him *invisible*. By the Latins he was also termed *Summanus*, as being the "ruler of the Manes;" and, as it was customary, during

\* Cf. *Zoega*, *Bassi Ril. Ant. i. 1.*

† "Per Plutonem et Stygiam paludem jurare etiam Diis mos erat et magna religio."—*Festus*.

the month of February, to “purify” the city by expiatory sacrifices to the *manes* of the departed; hence his Latin name, *Februus*, which is considered to be synonymous with *Soranus*, the name he bore among the Sabines.\* By the names *Vedius* and *Vejovis* some understand the little or infant Jove (*Ov. F. iii. 445*), because *ve* diminishes; but Aulus Gellius (v. 12) connects with this particle the idea of “inflicting injury.” His name *Axiocerses*, as well as that of his wife (*Axiocersa*), are words of unintelligible import, and borrowed from the mysteries of the Cabiri.

*Tartarus*, or *Erebus*, was, properly speaking, the abode of night, where the sun sank into the sea, and there the early poets naturally fixed the mansion of Pluto. The Atlantic Ocean was conceived to be the boundary of the earth; and we observe that Homer places Ulysses’ descent into the shades beyond the land of Cimmerian gloom, near the “streams of ocean.” Here fiction placed also the happy islands,† where everlasting spring is reigning—the gardens of the Hesperides, with their golden fruits; and there, in the same dusky horizon of the West, the sky rested upon the shoulders of Atlas. At a later period the Greeks imagined the entrance of Pluto’s dominions to be near the promontory of Tænarum; and farther westward in Thesprotia, two streams took their rise, which we find

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\* Cf. *Serv.* on Virg. *Æn.* xi. 785.

† The Phœnician colonies sent to Greece brought some information respecting that mountain (*Atlas*) which towered above the region of the clouds, and the happy islands over which it presides, embellished with *oranges*, called in their phraseology *golden apples*. The Atlas of Homer had its foundation in the depths of ocean, and lofty pillars, reaching from earth to heaven (*Od. i. 52*). The Elysian fields are described as an enchanting country somewhere in the west (*Il. iv. 561*). So Hesiod describes Atlas as a near neighbour to the Hesperian nymphs (*Th. v. 517*): he places the happy islands or Elysian fields at the western extremity of the earth (*“Epy. 167*), and later poets describe them as the abode of the righteous after death.—*Ideler*.

again in Orcus—the rivers Acheron and Cocytus. By this entrance Theseus and Pirithöus descended. Still farther to the west, on the coasts of Italy, a dark spacious cavern led to a gloomy grove, contiguous to the lake of Avernus, celebrated for its poisonous exhalations, and the poets, therefore, fixed also upon this as a suitable entrance to the infernal regions.

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## VI. APOLLO. ΦΟΙΒΟΣ 'ΑΠΟΛΛΩΝ.

BIRTH, CHARACTER, AND EXPLOITS OF APOLLO.—HIS RESIDENCE WITH ADMETUS.—WORSHIP OF APOLLO.—HOW REPRESENTED.—VARIOUS EPITHETS.

APOLLO and Diana were twin children of Latona (*Gemellipara Diva*), by Jupiter; hence Ovid calls them *Stirps Latōia* (Trist. iii. 2, 3). Previous to their birth, Juno expelled Latona from heaven, and raised the serpent Pytho to persecute her; and she was not permitted to give birth to her children on the earth till Neptune, moved at the severity of her fate, raised up Delos from the bottom of the sea. Hence this island was sacred to Apollo and Diana, and its virgins sang hymns, in which all nations supposed that they heard their own words and their own sounds (Hymn. in Apol.); and since, upon its first formation, it was a floating island (*erratica Delos*), Virgil tells us that Apollo rendered it immovable by binding to it two other adjoining islands, Gyäros and Myconus.\*

As soon as Apollo was born, Thetis gave him ambrosia and nectar, and forthwith the divine boy stood on his feet—"The golden lyre," cried he, "shall be my joy, the carved bow my pleasure, and in oracles I will reveal the events of

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\* Quam pius Arcitenens oras et litora circum  
Errantem Mycono celsâ Gyaroque revinxit.—Æn. iii. 75.  
*Arcitenens*, the God of the bow (*arcus, teneo*).

futurity" (Hymn. in Ap. 120). Apollo then proceeded to destroy with arrows the serpent Pytho; hence he himself was called *Pythius*; his priestess at Delphi, *Pythia*; and the Pythian games were instituted in commemoration of the victory.

"The twins of Latona (says Moritz) are the twin deities of death. Dividing the human race between them, Apollo takes man for his aim; Diana, woman: and thus, in the language of poetry, they kill with soothing weapons (*ἀγανοὺς βελέεσσι*) whomsoever old age or infirmity has stolen upon. This is evident from the following passages:—'The small happy island,' relates Eumæus to Ulysses, 'where I was born, is situated beneath a healthy and benevolent sky; there men are not swept away by odious sicknesses, but, when old age comes over them, Diana or Apollo appears with silver bow, and *kills them with arrows that give no pain.*' (Od. xv. 402, seq.) And when Ulysses, in the lower world, asks the shade of his mother in what manner she had died, he receives the answer, 'Not *Diana's soft arrow has killed me*, nor has sickness taken me away; but the longing after thee, my son, and my grief for thy fate, deprived me of sweet life' " (Od. xi. 196).

As Apollo is also the God of health and order, his character and worship exhibit a moral and political tendency. He humbles the proud, protects the good, purifies by means of expiation, composes the mind by music and by the gift of prophecy (*Augur Apollo*, Hor.), and leads on the world to a better and higher order of things. Hence Homer represents him exciting the plague (Il. i. 43), destroying the contemners of the Gods, slaying the dragon Pytho (Hymn. in Ap.) and the children of Niobe with his arrows (Il. xxiv. 602); and, therefore, in the Homeric poems he bears the epithets of the "far-darting God," and the "God of the silver bow," *κλυτότοξος, ἀργυροτόξος, ἕκατος, ἑκαεργός, ἑκατηβόλος*. When describing the plague inflicted upon the Greeks, Homer represents him "walking forth like a black cloud, or the

dark night itself; and the quiver rattles on his shoulders as he moves along. He sends his arrows into the camp of the Greeks—his victims fall on every side, and the funeral piles are never extinguished.”

Whatever may be the true etymology of the word Ἀπόλλων, the Greeks derived it from ἀπόλλυμι, “to destroy”; hence Hermann renders it by *Necinus*; and, in the *Agamemnon* of Æschylus, Cassandra exclaims, Ἀπόλλων, ἀπόλλων ἐμός—“Apollo, my destroyer!” And the co-existence of two opposite functions, those of *preservation* and *destruction*, in the same deity, is by no means incompatible. For, as Ceres is worshipped as the author of sterility as well as fruitfulness—as Mercury is considered to be the diminisher as well as increaser of the flocks, so Apollo is considered to be the author of “slaughter and pestilence” (δυσφόνιος, λοίμιος); and, as he is implored to “bring assistance” (ἐπικούριος) in the removal of these inflictions, his compliance entitles him to be worshipped as an “averter of evil” (ἀλεξίκακος, ἀποτρόπαιος, *averruncus*).

It was in this character, that statues were erected to Apollo in the “streets” under the epithet of Ἀγυιεύς; and it may be observed that, in ancient times, the *Pæan* was only sung to Apollo and Diana in reference to the removal of plague and sicknesses. Hence his connexion with the healing art leads Æschylus to speak of him as the “physician-prophet” (ιατρόμαντις, *Eumen.* 62); for he is also the father and teacher of Æsculapius, who is acquainted with the means of soothing every pain, and knows a medicine for every sickness. Horace avails himself of this contrast in the functions of the God:

———— quondam citharâ tacentem  
 Suscitât Musam, neque semper arcum  
 Tendit Apollo.—*Od.* ii. 10, 18.

“The God does not always bend his bow: soon will he awaken the silent muse to play and song.”

Apollo assisted Neptune in building the walls of Troy (*Apollineæ structa canore Lyræ, Ov.*); and when Laomedon refused to give him the promised reward, he destroyed the inhabitants by a pestilence. His musical contests with the Arcadian Pan and the Phrygian Marsyas\* are well known. Ovid considers the latter as the contest between the flute (*αὐλή*) and the harp (*cithara*), *Met. vi. 382*. Apollo appears also as the god of agriculture and the pastoral life; for music is characteristic of the pastoral life, and Apollo, being the giver of these gifts, is considered as leader of the Muses (*μουσαγέτης*). The oracles of Apollo were in general repute all over the world; hence his epithet *Loxias* (*Λοξίας*), in reference to the "obliqueness or ambiguity" of his responses, though some understood it in reference to the "obliquity" of the ecliptic—Apollo being sometimes confounded with the sun.

One of the most remarkable events in the history of Apollo was his temporary exile from heaven, because, being irritated by the death of his son Æsculapius (whom Jupiter had killed for restoring the dead to life), he destroyed the Cyclopes who had fabricated the thunderbolts. He took up his abode with Admetus, king of Thessaly, and became one of his "shepherds;" hence he is called *Nomius* (*νόμιος*,

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\* Marsyas, being vanquished, was flayed alive (*Ovid, Met. vi. 697*). As Marsyas is supposed to have invented the flute, Statius calls it *Celænea buxos* (*Theb. ii. 666*), from his native city, *Celæna*. In the contest between Pan and Apollo, MIDAS, king of Phrygia, awarded the victory to Pan. Apollo punished him for his stupidity by changing his ears into those of an ass—

*Induiturque aures lentè gradientis aselli.—Ovid, Met. xi. 179.*

This defect was discovered by his barber, who, being afraid to divulge it, yet unable to keep it secret, dug a hole in the ground, in which he whispered it. On that place grew a number of weeds, which, when agitated by the wind, uttered the same words which the slave had repeated—"Midas has the ears of an ass" (*Ovid, Met. xi. 193*). To this fable Persius beautifully alludes, *i. 119*.

νομεύς); *Agreus*, as “presiding over the chase” (ἀγρεύς); the Amphrysian shepherd (*Pastor ab Amphryso*, Virg. G. iii. 2), from the river Amphrysus; and the sibyl, his prophetess, *Amphrysia Vates* (Virg. Æn. vi. 398). One day Mercury carried off some of the cows of Apollo by stealth. Apollo threatened him with punishment; but, perceiving himself artfully deprived of his quiver (*vacuus pharetrá*, Hor. Od. i. 10, 9), he smiled and a mutual reconciliation was effected—Mercury presenting Apollo with his lyre, and Apollo presenting Mercury with a golden rod, which he had carried as a shepherd, and which Mercury now used as his *caduceus*. Apollo exhibited his gratitude towards Admetus, by obtaining for him in marriage Alcestis, the daughter of Pelias, who saved his life by dying in his stead—the fates having granted, on the request of Apollo, that Admetus might be redeemed from death if another was substituted.

The worship of Apollo was widely extended. As the god of inspiration and prophecy, he had oracles at Didyme near Miletus, Patara in Lycia (hence surnamed *Patāreus*), Claros in Ionia (*Clarius*), Grynium (-æum) in Æolis (*Grynæus*), at Delos (*Delius*), but especially at Delphi, which last he founded after the destruction of Pytho. Here, too, was his most celebrated temple,\* though we must not pass over his temple at Argos, or his temple at Rome, built upon the Palatine Mount, enriched with a library, and the appendage of a splendid portico. Homer mentions the protection of Apollo as particularly extending to Chryse, the divine Cilla (Κιλλάν τε ζαθέην), and Tenedos.

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\* Whilst founding his abode at Delphi (supposed to be the centre of the earth, ὀμφαλὸς τῆς γῆς, *umbilicus terræ*), he descried a merchant ship from Crete, bound for the coast of Pylos; but he compelled them to enter the harbour of Crissa, and announced to them that they must serve as priests in his temple. The strangers repined at the barrenness of the country, but Apollo consoled them by observing that “victims should never be wanting, for from all parts and countries of the earth they shall be here gathered together.”—Hymn. in Ap.

Apollo was worshipped also at Rhodes, where the celebrated Colossus was erected in his honour; and the Dorians in Asia Minor celebrated games to him on the promontory of Triopium. During the Secular games (*ludi Apollinares, sæculares*) at Rome, hymns were sung in the temple of the Palatine Apollo; the *Carmen sæculare* of Horace is an example. His statue on Mount Actium (*Actius*), which served as a mark to mariners to avoid the dangerous coasts, was visible at a great distance; Augustus addressed himself to it for victory, previous to the battle of Actium. He afterwards built the Palatine temple alluded to, and celebrated quinquennial games (*ludi Actiaci*) in the neighbourhood of *Nicopolis* to commemorate it. "The animals consecrated to Apollo were the wolf and hawk, as symbols of his piercing eyes; the crow and raven (*ales Phœbeius*, Ov.) from their supposed faculty of predicting the future; the cock from his announcing the dawn, and rising of the sun; the grasshopper and swan from their tuneful powers; and, in his sacrifices, wolves and hawks were offered, as they were the natural enemies of the flocks over which he presided."

As Apollo was the *beau idéal* of youth, strength, and beauty,\* he is always represented as a beardless young man with a handsome shape, and long hair (*ἄκερσεκόμης, intonsus et crinitus*); if clothed at all, clothed in a light garment, holding in his hand a bow, with a quiver suspended on his back, and sometimes a lyre. He was crowned with laurel, because the laurel was sacred to him (*laurus Apollinea, Phœbea*); hence those who pretended to prophesy ate of it—poets and triumphing generals were crowned with it (*laurigeros ignes haurire*, to receive the inspiration of Apollo, † *Stat. Ach. i. 508*). As ancient writers have fre-

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\* The *Apollo Belvidere*, discovered 1503, has been considered to realise all these perfections.

† Hence the Bœotian festival in honour of Apollo, termed *Daphnephoria*. *Δαφνηφόρος*, Laurel-bearer.

quently confounded him with the sun, his head is generally surrounded with rays of light.

The metamorphoses effected by this god were numerous; we need only mention his attachment for Daphne, whom he transformed into a laurel (δάφνη); for Hyacinthus, whom he changed into a flower of the same name (*Tyrio nitentior ostro*, Ov.); Clytie's attachment was unrequited, and she was changed into the *sun-flower*, or Heliotrope (ἥλιος and τρέπω), which still "turns" its head "towards the sun" in his course, as in pledge of her love. Amongst other remarkable events in his life, we should mention the metamorphosis of Cyparissus (who had killed a favourite stag of the god) into a cypress-tree, and the unhappy request of his son Phaeton to drive the solar chariot, which produced a universal conflagration.

In addition to others already mentioned, Apollo bore the epithets of *Cynthius*, from Mount Cynthus in Delos; *Thymbraeus*, from Thymbra, a place near Troy; *Smintheus*, from his destroying the "mice" which infested Smintha, a town of Troas; *Lyceus*, from the twilight (λυκή); *Phœbus*, as indicating the "purity" of youth, or the "brilliance" of the sun; *Pæan*, from his arrows (παίω, *percutio*), or curing diseases (παύω, to assuage; *Pæoniæ herbæ*, medicinal herbs); hence *Pæan* is put for a joyful song, and *Io Pæan* was an exclamation of victory, and according to some, bears reference to the victory over Pytho. He is also called *Leucadius Deus*, from the promontory of Leucate [-as or -ates] in Leucadia, where he had a temple; and *Agyieus*, because the Greeks erected altars\* to him in the streets (ἀγνίαι); hence *levis Agyieus*, O beardless Apollo (*Hor. Od. iv. 6, 28*).

As the plain and harbour of Cirrha were in the neighbourhood of Delphi, Juvenal terms Apollo *Cirrhæus Vates* (xiii. 79).

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\* Altars were frequently erected in the streets in the front of private houses; hence κνισσᾶν ἀγνίας, as in a public rejoicing, when every altar was smoking.—Vide Kuster ad Aristoph. Ἰππ. 1320.

To these may be added *Ægletes*, Αἰγλητής, the “shining one,” under which name he was worshipped on the island of Anaphe; and his epithets, κτίστης, οἰκιστής, δωματίτης, point him out as the “builder” of cities. His epithet, ἀφίτωρ, marks him as the “discharger” of arrows (ἀφίημι), though some interpret it the “prophesier” (φήμι). Apollo was born on the “seventh day” (ἐβδομαγένης), fitted the lyre with seven strings, and is the leader of the seven planets.

## VII. SOL. ἩΛΙΟΣ. PHŒBUS.

CHARACTER OF SOL.—HIS RESIDENCE.—WHERE WORSHIP-  
PED.—THE ADVENTURE OF PHAETON.—REPRESENTATIONS  
OF SOL.

THIS Titanic god, known to the Greeks under the name of *Helios* (ἥλιος), was the son of Hyperion, according to Hesiod (Theog. 370), though Homer considers them to be identical (Od. xii. 132); hence Hyperion\* is used poetically for the sun—*ictusque Hyperione multo Sirius*, the dog-star heated on account of its proximity to the sun (*Stat. Sylv.* iii. 1. 53). Aurora (*Eos*) and Luna are the sisters of Sol; and the whole of the heavenly bodies are subject to his dominion. At a later period, his nature was confounded with that of Apollo; and it is on account of this intimate connection that we here insert an account of Helios, though he is not one of the Superior Deities, or sons of Saturn (*Kronidae*).†

\* Hence Ovid calls the sun “Titan.”

Nullus adhuc mundo præbebat lumina Titan.—Met. i. 10.

And Virgil the stars *Titania astra* (Æn. 6). “Θεὸς is frequently said of the *Sun*, and generally without the article (in the Tragedians).—*Major’s Guide*, &c. p. 176.

† *Hirt*, Bilderb. i. p. 35.—“The imagination of the poets seems to have blended together the two persons of Helios and Apollo, for the sake of unity, while, in fact, they recognised two different beings, the one from time immemorial driving the

Sol is supposed to have two mansions—the one in the East and the other in the West; hence *Solis utraque domus* (*Ov. Ep. ix. 16*); *Primæque occiduaque domus* (*Stat. Theb. i. 200*), both East and West. As Spain lay to the extreme West of Europe, the poets represent its inhabitants as hearing the hissing of the sun's chariot (*stridentem solem*), when it sets in the ocean near the straits of Gibraltar (*Herculeo gurgite*, *Juv. xiv. 280*); and Gades (Cadiz) is called his couch—*Solisque cubilia Gades* (*Stat. Sylv. iii. 1, 185*).

The name *Æthiops* is synonymous with *Niger*, and applied to men of a *dark complexion* wherever situated. Homer has two divisions of *Æthiopians*—the Eastern and Western. By the Eastern *Ethiopians* he is supposed to mean the dark-coloured natives of Southern Arabia, while the *Libyans* correspond with the Western. Homer makes the *Ethiopians* especial favourites of Olympus—the gods, at stated seasons, honouring their banquets with their presence. “The Greeks supposed that a race of men which could endure such intense heat, must be a nobler order of beings, and that those who dwelt so near the rising and setting of the orb of day, must be in closer union than others with the inhabitants of the skies.” The flocks and herds of the sun are placed by Homer (*Od. xii, 127*)\* in Sicily, probably on account of its westerly situation; for Sicily, at that early period, was fairly in the land of fable. They were tended by his two daughters, *Lampetia* and *Phaëthusa*.

The “God of day” was worshipped at Athens, Corinth, Sicyon, Megalopolis; in Elis, on the promontory of Tænarum,

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solar chariot, the other wandering on earth a new-born immortal youth, with golden locks, charming the hearts of gods and mortals with play and song.”—*Moritz*, p. 39.

\* In the poetical language of the ancients, herds which grazed without herdsmen were said to be sacred to the sun, as under his immediate superintendence. When the companions of Ulysses had killed several of these sacred oxen, the god of the sun threatened Jupiter that he would descend into Orcus and bring light to the dead, unless he avenged the injury.

and Mount Taygetus, as well as at Trœzen, Hermione and Argos. But at Rhodes, the worship of the sun was matured into a regular system. Here, in addition to a temple (*Ἁλίου*) the celebrated *Colossus*, one of the seven wonders of the world, was erected to his honour at the entrance of the smaller harbour. Its height was 105 Grecian feet, and from the top of it the spectator might discover Syria and the ships that went to Egypt. It was erected 300 B. C. and thrown down about sixty-six years afterwards by an earthquake. During the games (*ἡ ἑορτὴ τοῦ Ἁλίου*, *Ἁλεια*, *Ἁλια*, *Ἁλεῖα*) there was a solemn procession, and a team of four horses was precipitated into the sea, as a sacrifice to the god, in allusion, probably, to the poetical idea of the sun setting in the ocean.

But as the worship of the heavenly bodies (*Sabaism*\*), so natural to the human mind when uninstructed by revelation, prevailed at a very early period, and in the most distant countries, it would hardly be worth while to inquire whether the worship of the most glorious object in nature, in any given place, was indigenous or foreign in its origin.†

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\* Hence the similarity between the term *Sabaism* [from the *Zabii* who worshipped the heavenly bodies] and the Greek verb *σέβομαι*, to *worship*. Again, *Uranus* from the Greek *οὐρανός*; and the Titans [his offspring] were nothing more than the constellations, as appears from their names. Thus, *Hyperion* (*ὑπερῖων*, "he that moves on high"); *Kœos* (*καίω*, "he that burns"), father of *Asteria* (*ἀστήρ*, "a star"), and husband of *Phœbe*, the moon or "the bright shining" (*Anthon*, s. *Cœus*). *Crios* means the *ram*, i. e. *Aries*, one of the constellations of the zodiac; his sons are *Pallas*, "he that moves to and fro" (*πάλλειν*); and *Perses*, "he who destroys" (*πέρθειν*), in allusion, perhaps, to *Sirius*. The Greek *ἀστήρ*, "a star," appears only an abbreviation of *Astarte*, the Syrian goddess, and "Queen of Heaven," as she is styled by Milton (*Id.* s. *Jupiter*).

Lucentemque globum lunæ, *Titaniaque* astra  
Spiritus intus alit——— *Æn.* vi. 725.

† At Emesa, in Syria, this deity was worshipped, according to some, under the title of *Heliogabalus*, and the image of a large black stone of a conical shape.—*Herod.* v. 5.

In Persia the sun was worshipped under the title of Mithras; and his worship was introduced into Rome by Heliogabalus, who had been initiated into the priesthood of the god during his sojourn in Syria. The magnificent temples of *Bel-Helios* at Baalbec in Syria, and of *Helios* at Palmyra, are well known; to which we may add, the beautiful temple of *Bel-Helios* erected at Rome by Aurelian. In the Egyptian Heliopolis, or the "City of the Sun" (*ἡλιος* and *πόλις*), not far from the modern Cairo, there was a temple in which a mirror was so disposed, that it reflected the rays of the sun all day long, and illuminated the whole temple with great splendour.

The daily occupation of Sol consists in driving his chariot across the vault of Heaven, from east to west, as far as the garden of the Hesperides, which is placed by Hesiod beyond the ocean, but is more universally believed to be near Mount Atlas, in Africa.

————— The sun

Declined, was hastening down with prone career  
To the *ocean isles*; and in the ascending scale  
Of heaven, the stars that usher evening rose.

*Milton, Paradise Lost, iv. 353—355.*

Minnermus and others mention the golden boat or cup (*δέπας, κοίλη, scyphus solis*) fabricated by Vulcan, in which the god sails over the ocean to the sacred abode of night, to his mother, and wife and children, with whom he wanders through the laurel-groves.\* And this is the golden boat which Hercules borrowed for his expeditions to Erithya, the gardens of the Hesperides, and Sicily.

We have already mentioned the unhappy request of PHAETON to drive his father's chariot, and the universal conflagration that followed. According to the poets, it was owing to this unskilful driving of Phaeton that the colour of the Ethiopians became black, that the territories of Libya were parched up, and that Africa now exhibits a sandy

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\* *Weber's Elegiac Poets of the Greeks, p. 35, 37, 479.*

country, and uncultivated waste. Phaeton was struck with a thunder-bolt by Jupiter, and precipitated into the *Eridānus*, or Po (*Phaëthontius amnis*); though some apply the name to the *Rodaun*, a small stream in the north of Europe, near Dantzic. His sisters (*Phaetontiādes*, v. *īdes*, *Heliades*, daughters of the Sun) lamented his death until they were turned into alder or poplar-trees (*Ov. Met. ii. 1—366*), and their tears into amber; hence *capaces Heliadum crustæ*, large cups of amber\* (*Juv. iv, 37*). As no amber was found near the Po, this is considered by some a strong argument why we should place the scene of Phaeton's fall in the north—the Phœnicians drawing their main supply of amber from the Baltic, and the immediate vicinity of the true Eridanus. Amber (*electrum*) being obtained afterwards in large quantities among the Veneti on the Adriatic, induced the Greeks to remove the Eridanus to this quarter, and identify it with the Po, off the mouth of which stream they placed their imaginary “amber islands,” the *Electrides*.

Sol is represented in a juvenile form, driving a chariot drawn by four horses, attended by the *Horæ*, or four seasons; whilst the chariot of the Moon is only drawn by two horses. In the representations of artists, he is distinguished by the Chlamys, under which he wears a short girt tunic—by the crown of rays—by the *cornucopia*, as a symbol of the fertility which he occasions—by the globe which he holds in his hand as the symbol of the world which he illuminates, and by his two horses, *Æthon* and *Pyröis*; a cock, the emblem of vigilance, frequently rests upon his hand. When his worship was introduced into Rome, under his Persian name *Mithras*, altars were erected to him with the inscription, *Deo Soli Mithræ*, or *Soli Deo invicto Mithræ*, “to the invincible God, Mithras.”

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\* The transparency of amber was proverbial—

Purior *electro* campum petit amnis.—*Virg. G. iii. 522.*  
Rolls o'er Elysian flowers her *amber stream*.

*Milton's Paradise Lost, iii. 359.*

## VII. DIANA. ἌΡΤΕΜΙΣ.

CHARACTER AND OFFICES OF DIANA.—EXAMPLES OF HER VENGEANCE.—FABLE OF ENDYMION.—WORSHIP OF DIANA.

DIANA was the daughter of Jupiter and Latona (Λητωγένεια, *Æsch.* Sept. 148); she was born at Delos at the same birth with Apollo. The sufferings of her mother inspired her with an aversion to marriage. Jupiter granted her the sempiternal state of a virgin; and hence she bears the epithets of *Integra*, *Intacta*, and Παρθένος, in reference to her virginity. In order to shun the society of men, she devoted herself to the pleasures of hunting; and in this character she is represented as a tall, beautiful virgin, somewhat masculine in her appearance, wearing buskins, with a quiver on her shoulder, and her clothes girt (*succincta*), and accompanied by a number of chosen virgins, above all of whom she “stands conspicuous, though all of them be beautiful”—

Ρεῖα δ' ἀριγνώτη πέλεται, καλαὶ δὲ τε πᾶσαι.—*Hom.* Od. vi. 110.

Bending her golden bow, she sends forth the fatal shafts on every side; the tops of the mountains tremble, and the forest resounds with the panting of the stricken deer (Hymn. in Dian.). And hence Diana is designated *ιοχέαιρα* “rejoicing in arrows;” *θηροφόνη*, the “killer of wild beasts;” *έλαφηβόλος*, the “stag-slayer;” *nemorensis*, as presiding over forests; *κελαδεινή*, as the lover of the “tumult” connected with hunting; and, in general, *ἀγρότερα*, *θηρευτική*, *κυνηγετική*, *Venatrix puella*, as the Goddess of the “chase.”

As Apollo was confounded with the sun, so Diana was confounded with the moon. Again, as Goddess of the lower world, she is sometimes confounded with Hecate;\*

\* HECATE was the daughter of Perses, the son of the Titan Crius, and of Asteria, the daughter of the Titan Cœus and Phœbe. As her dominion extends more particularly over the infernal regions (hence her epithet *χθονία*), all the magic powers stand at her command—

Nocturnisque Hecate triviis ululata per urbes.  
And Hecate by night adored with shrieks.—*Virg.* *Æn.*

and, from this triple existence, Ovid calls her *Triplex Diana* (Ep. xii. 79), and Virgil, *Tergemina Hecate, Diva triformis*, and speaks of the *tria virginis ora Dianæ*, as some of her statues represented her with three heads (*Æn.* iv. 511). The epithet *Trivia* refers to her statue being placed where three ways met. Her Greek name, *Artemis*, probably refers to her virginity, or the assistance which she afforded in childbirth (*Ειλείθυια, λυσιζώνη, Lucina*).

Diana, as the sister of Apollo, bears the epithet of 'Εκάτη, the "far darting," or destroyer, as Apollo does of "Εκατος. Hence she is represented as leading the choruses of the Muses and Graces who chaunt forth the praises of the heavenly Latona; and, in unison with him, she directs her "soothing weapons" against the families of men in their successive generations. As a virgin, she punishes any impropriety in the conduct of her own and the other sex; thus Actæon was changed into a stag, and devoured by his own dogs (*Ov. Met.* iii. 155). The insolence of NIOBE towards Latona provoked the indignation of her offspring; and, accordingly, all the sons of Niobe expired by the darts of Apollo, and all the daughters, except Chloris, were destroyed by Diana; whilst Niobe\* herself, struck at the suddenness of her misfortunes, was changed into a stone, or rock of marble on Mount Sipylus, hence called *Genitrix Sipyleia* (Stat.)

——— Orba resedit,  
Exanimis inter natos, natasque virumque  
Diriguitque malis.—*Ov. Met.* iv. 148.

Her resentment against Chione, who boasted of her

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\* The Niobe group, consisting of fifteen figures [ascribed generally to Praxiteles], has attracted the notice of archæologists. "The *Niobe*," says Hazlitt, "more than any other antique head, combines truth and beauty with deep passion. But here the passion is fixed, intense, habitual; it is not a sudden or violent gesticulation, but a settled mould of features: the grief it expresses is such as might almost turn the human countenance itself into marble!"—*Encyc. Brit.* (*Winckelmann*, vi. 1, p. 52).

beauty, and the attachment of the Gods, caused the destruction of the latter (*Ov. Met.* xi. 321). Callisto, too, was banished from the number of her nymphs; and the jealous Juno changed her into a bear, which afterwards became a constellation called *Ursa* (*Ov. Met.* ii. 464), or *Helice*, in allusion to its "going round" and round the pole.

Yet, at the same time, Diana, like Apollo, could avert the evils it was her special province to inflict; and hence, in that light, she was looked upon as a "preserving Goddess" (Θεὰ σώτειρα, *sospita*); that is, she cured and alleviated the sufferings of mortals, or delivered them from imminent danger. The man whom she looked graciously upon was prosperous in his fields and flocks, his household was thriving, and he died in old age (*Callim. Hymn. in Dian.* 129). She was more especially the "protectress of the young," whence the epithets παιδοτρόφος, κουροτρόφος, φιλομεῖραξ; and Æschylus (*Agam.* 142) calls her the protectress of young sucking animals, and of the game ranging through the forests of the mountains. The laurel was sacred to both Apollo and Diana, and both were regarded as the protectors of towns and streets.\*

Under the same aspect, Diana is regarded as the "superintendent of harbours" (λιμενίτις, λιμενοσκόπος), an epithet which Creuzer supposes to have been transferred from the Ephesian Diana, seated near the harbour, to the Diana of the Greeks in general.† Her temples and sanctuaries in Arcadia were usually near "lakes" or rivers, whence she was called λιμνηίτις or λιμναία (*Paus.* ii. 7, § 6.; iii. 23, § 6). But these epithets and functions of Diana are supposed by others to have arisen from her being confounded with the Cretan Britomartes, who, flying from the addresses of Minos, flung herself into the "nets" (δίκτυα) which had been set by fishermen [whence her epithet *Dictynna*], but was saved

\* *Dr. Smith's Classical Dictionary*, s. Artemis.

† *Symbol.* ii. p. 182.—2nd edit.

by Diana, and became the goddess of fishermen and sailors, as well as the protectress of harbours and navigation generally.\* Hence Diana is also termed ἐκβατηρία, as superintending the “landing” of passengers.

In her character of *Luna*, or the Moon, Diana is said to have become enamoured of the shepherd ENDYMION, to whom Jupiter had granted perpetual youth and sleep *ad libitum*; hence Juvenal uses Endymion for a favourite youth in general (x. 318), and the proverb, *Endymionis somnum dormire*, “to sleep the sleep of Endymion” was used to express a long sleep. The fable of Endymion and Diana, or the Moon, is supposed to have originated from his knowledge of astronomy, and his fondness for passing the night on a high mountain (*Latmos* in Caria, hence *Latmius*), to observe the heavenly bodies. Pliny says that he first explained the phases of the moon (ii. 9). “A tender feeling,” says Moritz, “led the ancients to represent death under the symbol of the sleeping Endymion; and upon their marble coffins, which enclosed the ashes of youths who had early fallen into the tomb, Diana is to be seen descending from on high to the lips of the happy slumberer.”

The worship of Diana was widely extended. At Rhodes she was worshipped as the giver of the best council (“*Ἀρτεμις ἀριστόβουλος*”), an attribute which is intimately connected with her representation as the goddess of witchcraft and divination (*Hecate*). In her temple in the *Taurica Chersonesus*, human victims, chiefly strangers wrecked on the coast, were offered on her altars—(*Nefandi Taurica sacri Inventrix*, *Juv.* xv. 116); the inhabitants (*Tauri*) were a savage and uncivilised nation. This custom of sacrificing strangers rendered the enterprise of Orestes peculiarly arduous, who was informed by the oracle that nothing could deliver him from the persecution of the Furies until he had brought away the statue of Diana from the Tauric Cherso-

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\* *Höck*, *Creta*, ii. p. 158, &c.

nese. “Diana, surnamed *ταυροπόλος*, seems to be a kindred divinity with the Tauric Diana; for her worship was connected with bloody sacrifices, and the chorus, in the Ajax of Sophocles, describes the madness of Ajax as the work of this divinity”.\*

The worship of Diana at Aricia, a town of Latium on the Appian road, resembled that paid to her in the Tauric Chersonese. As Aricia was in the neighbourhood of Rome, Ovid speaks of the *suburbanæ templum Dianæ*; the priest was called *Rex*—he defended himself by force of arms against all who aspired to the dignity; for whoever could slay him succeeded to the office—

Partaque per gladios regna nocente manu.—*Ov. A. A. i. 259.*

The temple of Diana on the Aventine Mount was built by Servius Tullius, and here she was worshipped during the secular games by chosen virgins, who addressed her in her character of *Ilithyia* or *Lucina*, i.e., the Goddess who presided over childbirth. The *Carmen Sæculare* of Horace entreats her to lend a gracious ear to the prayers of the *quindecimviri*, who had the charge of the Sibylline books, the care of the *ludi sæculares*, etc. At Sparta, human sacrifices were offered to her till the age of Lyncurgus, who substituted flagellation (*διαμαστίγωσις*), which was inflicted on youth†, just as gladiatorial games were introduced among the Romans, as a substitute for human sacrifices at funeral games, (*ludi funebres Val. Max. ii. 4—7*). The flagellation, therefore, was a mitigated punishment rather than an invention of Spartan discipline or hardihood.

But the most splendid temple of Diana was built at Ephesus, a celebrated city of Ionia,‡ in Asia Minor. The extreme sanctity of the temple inspired universal awe and reverence. It was for many ages a repository of foreign and domestic

\* *Dr. Smith's Class. Dict.*, s. Artemis.

† *Paus. iii. 16*; 6, v. 13. 2; *Plut. Lyc. xviii.*

‡ *Alterum lumen Asiæ.—Plin. v. 29.*

treasure. The statue of the Goddess was supposed to have fallen from Jupiter (*διοπετὲς*), like the sacred shields (*ancilia*) borne by the Salian priests at Rome, or the Palladium deposited in the Trojan Acropolis. This statue was gorgeously apparelled, but did not exhibit the Goddess in her Grecian form, as the elegant huntress, but in the Asiatic form, with many breasts (*πολυμαστός*), as the Goddess of nature. "The whole figure of the Goddess resembled a mummy; her head was surmounted with a mural crown (*corona muralis*), and the lower part of her body, which ended in a point, like a pyramid turned upside down, was covered with figures of mystical animals."\*

We have already described Diana as the huntress girt with the Doric *χιτών*, or tunic; and we need only observe that her hair is frequently arranged after the Doric fashion, that her buskins are Cretan, and that she is accompanied by a dog, and appears to be drawing a hind towards her. In her character of *Luna* she is habited in a long robe, wears a starry veil, frequently carries a "torch in either hand" (*ἀμφίπυρος*), as the deity who clears up the shades of night; and, in this character, the crown of her head frequently appears on coins, surmounted by the half-moon, with the inscription "Diana, the light-bringer" (*Ἄρτεμις φωσφόρος*). In reference to these lunar horns, or the horns of the ox, with which she was anciently represented, she bears the epithet of *ταυρωπός*, or "bull-faced." Her epithet, *ταυροπόλος*, has also been interpreted in a similar manner; though some explain it in reference to her being sometimes represented as riding on oxen or presiding over the herds, etc., while others connect it with the Scythian *Tauris*.

From what has been stated, the remaining epithets of Diana may be easily understood—*Phæbe*, as being the sister of Phœbus; *Delia*, from her birth at Delos; *Cynthia*, from

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\* *Dr. Smith's Class. Dict. s. Artemis.*—*Strab.* xiv. p. 641; *Paus.* vi. 31, § 6; vii. 5, § 2.

Mount Cynthus in that island; *Hecate*, probably the same as 'Εκάτη, the "far-darting"; *Dictynna*, from the nets used in hunting (δικτυα); *Triformis* and *Triceps*, from her triple existence; *Ephesia*, from Ephesus in Asia Minor; *Ortygia*, from Ortygia, an ancient name of Delos, and also of a small island in the bay of Syracuse, etc.; *Orthosia* and *Orthia*, from a mountain in Arcadia (*Pind.* Ol. iii. 52), and at whose altar, in Sparta, boys were annually whipped; *Coryphæa*, from her temple on a mountain of that name, near Epidaurus; *Cordace*, from the name of a Grecian dance (κόρδαξ); *Leucophryne*, from Leucophrys, a city near Magnesia on the Mæander; *Trivia*, because she presided over all places where "three ways" met; and hence her epithet *ἑνοδία*, as the "roads" were dedicated to her. In Thrace she was worshipped under the title of *Bendis*; and her festival was termed *Bendidia*.

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## IX. MINERVA. PALLAS. 'ΑΘΗΝΗ.

BIRTH OF MINERVA.—HER WORSHIP AND FESTIVALS.—HER CHARACTER AND OFFICES.—HOW REPRESENTED.

UPON the death of his wife Metis, Jupiter, in order to relieve the pains in his head, ordered Vulcan to cleave it open (*Pind.* Ol. vii. 35, etc.); and Minerva leaped forth from her father's brain—full-grown and armed with her ægis. Hence some have explained her epithet, *τριτογένεια*, from a Cretan word, *τριτώ*, the "head," so that it would mean the "Goddess born from the head." "When the blue-eyed Goddess (*γλαυκῶπις Ἀθήνη*, *Cæsia Minerva*) sprang in shining armour from Jove's immortal head, Olympus shook, earth and sea trembled, and the charioteer of the sun stopped his snorting steeds until she took off the divine weapons from her shoulder" (*Hymn.* in Pall. 10.).

Hence Minerva was always the favourite of Jupiter; she

could hurl his thunders,\* and she defeated Mars when she met him in the conflict before Troy. She is the Goddess of wisdom—she can bestow the gift of prophecy; and her clearness of understanding is rivalled only by her firmness of resolution and her vigour in action. Some mythologists suppose Minerva to be identical with the Egyptian Goddess Neith—that she was born in Libya near the Lake Tritonis,† and that her worship was introduced into Attica by Cecrops,‡ from Sais in lower Egypt.

The worship of Minerva is diversified, like that of the other deities, according as she is viewed under different aspects. As the Goddess of high places ('Αθηνα ἀκρία), she was worshipped on the promontory of Sunium in Attica; and hence Euripides, in his *Cyclops*, styles it the “rich rock of Sunium,” in allusion to the wealth of her temple. As the protecting Goddess of the city and the Acropolis (*citadel*), she was worshipped in the Thessalian Larissa, Sicyon, Epidaurus, Thebes, Argos, Trœzen. Hence she bears the epithets of *πολιὰς*, *πολιοῦχος*, *ῥυσίπολις*, the “preserver and deliverer of cities,” *πυλαῖτις*, the keeper of “gates,” and *κληδοῦχος*, the “holder of the keys.” As the patron-divinity of the state, she also maintained the authority of law, justice, and order in the courts and the assembly of the people; hence her epithets, *ἀξιόποινος*, the “avenger” (*Paus.* iii. 15), *βουλαῖα* and *ἀγοραῖα*, as presiding over the senate and the forum. She is believed to have instituted the ancient court of the

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\* In dignity she ranks next to Jupiter—

Proximos illi tamen occupavit,  
Pallas honores.—*Hor.* Od. i. 12, 19.

So in the Capitol at Rome we find the chapel (*ædes, cella*) containing her statue next to the right of Jupiter, while Juno's occupies the left.—*Rom. Antiq.* p. 8. *note*.

† Vultus vidit aquâ, posuitque in margine plantas,  
Et se dilectâ Tritonida dixit ab undâ.—*Lucan.* ix. 352.

‡ But see *Τριτογένεια* in index.

Areopagus;\* and, in cases where the votes of the judges were equal, she gave the "casting vote" in favour of the accused (*calculus Minervæ*).

We have already narrated the contest of Minerva with Neptune, about the right of giving a name to the capital of Cecropia or Attica. Accordingly, Athens derived its name ('Αθῆναι) from the Goddess ('Αθήνη), under whose protection the city was placed; and the poets give her the epithets of Cecropian girl (*Cecropia puella*) or Attic virgin (*Actæa virgo*). Here she was regarded as a "healing and preserving Goddess" (Θεὰ σώτειρα, ὑγίεια, παιώνια, *medica*); and the serpent, the symbol of perpetual renovation, was sacred to her. The Acropolis was adorned with the most splendid temple of the virgin goddess † (παρθένος, *innupta*)—the *Parthenon*, erected in the age of Pericles. The Phidian statue of Minerva, of gold and ivory, which consecrated the Parthenon, was inferior in dimensions to the *Minerva Poliades* of bronze, the spear and crest of which were seen from the promontory of Sunium, at twenty-five miles distance (*Pausan. Attic.*). A smaller one, by the same artist, was particularly admired for the "beauty of its form" (καλλίμορφος) and proportions (*Plin. H. N. xxxvi. 19, 1*).

The *Panathenæa*—festivals in honour of Minerva—existed till the time of Theseus under the title of *Athenæa*; but Theseus enlarged the title, in order to commemorate the union of tribes which he effected, and who now celebrated the festival in common. The sacred garment of Minerva (πέπλος), which was carried in the procession, was woven by select virgins. As the achievements of Minerva, Jupiter, and other deities were represented on this robe—hence

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\* Cf. *Dr. Smith's Classical Dictionary*, s. Athena.

† From the name 'Αθήνη we have also the *Athenæum* at Athens—a building sacred to Minerva, and frequented by poets, philosophers, and rhetoricians, who recited their compositions there. On the *Athenæum*, founded at Rome by Hadrian, see *Bom. Ant.* p. 306, *note*.

men of courage are said to be ἄξιοι πέπλου, worthy to be portrayed on the sacred garment of Minerva. On the evening of the first day of the *Panathenæa* there was a race of torch-bearers (δαδοῦχοι) who successively transmitted the torches to each other. Plato has happily applied this allusion to the successive generations of men (*Leg. lib. vi.*); and Lucretius has not forgotten it—

Et quasi cursores vitæ lampada tradunt.—(ii. 77).

The *Quinquatria*, at Rome, was also a festival in her honour, and derived its name, according to Ovid (*Fasti*, iii. 809), from the circumstance of being celebrated for “five days,” though Varro says that the festival was so called because it was the “fifth day after the Ides” (*L. L. vi. 14*). The sacrifices offered to her consisted of cows, rams, and also “bulls,” whence she probably derived the name of τανρόβολος (*Suid. s. v.*).

The idea of the perpetual virginity of Minerva is naturally connected with her wisdom; for wisdom must have purity for its source. Hence she is the protectress of all great heroes who unite a love of virtue with rational conduct, as Hercules, Bellerophon, and Perseus, and the leaders of the Argonautic expedition. She is the faithful friend of the enduring and persevering Ulysses; and by her assistance, Diomed is rendered a match for the Gods (*par superis*, *Hor.*) When Achilles is drawing his sword against Agamemnon, she seizes him by his yellow hair, and assuages his wrath by prudent advice (*Hom. Il. i. 197*).

Thus she appears as a bold warrior, for no tenderness of feeling or passion diverts her from her object; hence her epithets ἀλκιμάχη, “strenuous in battle;” ἀλαλκομενήτις, the “powerful defender;” λαόσσοος, the “preserver of the people;” νίκη, as giving the “victory;” ἀγελεία, ληϊτις, and λαφρία, because she bestows the “plunder” and “spoils” on the victor. She mingles in the fray, protected by her ægis, which Jupiter had given her, and which she rendered still more ter-

rible by the head of the Gorgon, Medusa\* (τὸ γοργόνειον), which turned into stone all who fixed their eyes upon it—

—— ipsamque in pectora divæ,  
Gorgona, desecto vertentem lumina collo.—*Virg. Æn.* viii. 445.

Yet she is not a mere Goddess of “battle,” neither is she to be confounded with Bellona, in whose wild aspect no quiet look discloses the divine spark of inward wisdom or inventive genius.† As Minerva presided over sense, taste, and reason, she was invoked by every artist; hence *invita Minervá*, “against the bent of natural genius,” *pingui Minervá*, *crassá Minervá*, stupidity and grossness of intellect—or rough common sense, but devoid of art. We have already mentioned how the olive, for which Attica was so famous, sprung out of the earth in her contest with Neptune; hence Statius terms Athens *Tritonide*, i. e. *oleâ*, *fertiles* (*Silv.* ii. 7, 28), “fruitful in the olive;” Virgil mentions a Palladian wood (*Palladia silva*, ii. 181) of long-lived olive; and Ovid speaks about Leander anointing his limbs, *Pallade pingui*, with fat oil (*Ep.* xix. 44).

Minerva, we are told, wove a peplos for Juno and herself (*Hom.* II. v. 735; xiv. 178), and she instructed women in the art of weaving; hence *tenuis Minerva*, spinning and weaving, which bring but small profit (*Virg. Æn.* viii. 409). Arachne was defeated by the Goddess in a contest of embroidery: she hung herself in despair, and was changed by the Goddess into a spider. The mythological subjects,

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\* The death of Medusa was caused by her having violated the sanctity of Minerva's temple.

† *Moritz*, p. 76. “Yet still Minerva has some foibles common to the sex. When she had invented the lute, but discovered, through the mirror presented by a lucid rivulet, that her charms would suffer by playing upon the instrument, she threw it away, to the great misfortune of Marsyas, who found it. Like Juno, she was embittered against the Trojans, because the prize of beauty had been awarded to the softer charms of Venus.”—*Ibid.* 78.

selected by the two competitors for the exercise of their skill, are amply described by *Ovid*, *Met.* vi. 1.

As the protectress of agriculture, Minerva not only created the olive-tree, but taught the people to “yoke oxen” to the plough (whence her epithets *βούδεια*, *βοαρμία*), but also took care of the breeding of “horses” (*ἵππία*), and instructed men in the art of turning them by the “bridle,” as in the case of the celebrated Pegasus, from which invention she receives the epithet of *χαλινώτις*. All inventions, requiring thought and meditation, are ascribed to her. We may notice the invention of numbers, the trumpet, the chariot, and also the art of navigation; for the epithet *αἶθυια*, under which she was worshipped in Megaris, signifies a “diver,” so that the name must have reference to the goddess teaching the art of ship-building or navigation (*Tzetz.* ad *Lycoph.* l. c.) As she is believed to have made men acquainted with all the means necessary for practising the useful arts, and to have invented every kind of work in which women were employed—hence she is called *ἐργάνη* the “work-woman or artificer” (*Paus.* i. 24. § 3). As the goddess who made so many inventions necessary and useful in civilised life, she is characterised by various epithets and surnames, expressing the keenness of her sight (*ὀφθαλμῖτις*, *ὄξυδερκῆς*), her fertility in counsel and devices (*πολύβουλος*, *πολύμητις*, *μηχανῖτις*, *memor*), \* her prudence and “forethought” (*πρόνοια*).

The remaining epithets of Minerva are chiefly derived from local or accidental circumstances; as *Alalcomenëis*, according to some, from *Alalcomenæ*, a city of Bœotia; *Chalciæcus*, “dwelling in brass,” in allusion to her brazen temple at Sparta; and *Medusæa*, from her bearing on her ægis the head of the Gorgon Medusa. At Argos she was worshipped under the epithet of *Salpinx*, as the inventor of the “trumpet;” in Bœotia, under the

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\* Cf. *Smith's Classical Dict.* s. *Athene*.

epithet of *Zosteria*, as “girt” and equipped for the battle; and from the earliest inhabitants of Rhodes she derived the names of *Lindia* and *Telchinia*.

Minerva is most frequently represented in a military attitude. Her helmet is richly decorated; a large plume nods on its summit. In the one hand she holds a spear; hence she is called *Pallas* from *πάλλειν* to brandish. In the other she holds her ægis with the dying head of Medusa (*horrifera ægis*)—emblematic of her power to inspire terror into the enemy; hence Juvenal (xii. 4.) speaks of offering a white lamb to the goddess who fights with the Moorish Gorgon—*pugnanti Gorgone Maurá*. The ægis and the spear frequently rest on the ground, and the Gorgon’s head is sometimes engraved on her breastplate with writhing snakes. As the patroness of art and “female industry” (*Ergane*), she is represented with an embroidered peplos over her tunic;—when holding the distaff instead of the spear, she is generally in a sitting position. It was this combination of masculine and feminine traits in the character and representations of Minerva, which induced the writer of an Orphic hymn (xxx. 10.) to designate her *ἄρσην καὶ θῆλυς*—her character holding a middle rank between male and female.

The olive-tree was sacred to Minerva; the owl, as the bird of wisdom, was her symbol on Athenian coins;\* the cock, as the bird of courage, was sometimes perched upon her helmet; the dragon among reptiles was sacred to her, in reference probably to the head of Medusa. In some medals a chariot drawn by four horses appears at the top of her helmet. It is well known that Troy could not be taken whilst she was in possession of the statue of this goddess, the *Palladium*: it was carried off by Diomed and Ulysses. Some, however, supposed that a statue merely of similar

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\* See the representation of an Athenian coin, Rom. Antiq. p. 392.

size and shape was carried off; that the real *Palladium* was brought by Æneas into Italy, and is identical with that which was preserved at Rome in the temple of Vesta as the sacred pledge of the empire (*fatale pignus imperii*).

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## X. MARS. \*APHΣ.

CHARACTER OF MARS.—HIS WORSHIP.—HOW REPRESENTED.  
—VARIOUS EPITHETS.

MARS was the son of Jupiter and Juno, and the god of war. His worship appears to have originated in Thrace (*Terra Mavortia*, *Virg. Æn.* iii. 14); and his character corresponds with the impetuosity, wildness, and cruelty of its inhabitants.\* The giants Aloidæ, Othus, and Ephialtes, took him prisoner (*Hom. Il.* v. 385); but, after a captivity of thirteen months, he was released by Mercury. Mars was also defeated in a contest with Hercules; and in the "War of the Giants," he fled, like the rest of the divinities, into Egypt, from the presence of Typhon (*Anton.* lib. 28). Having killed Halirrhottus, the son of Neptune, he was tried before the Olympian Gods on the charge of homicide. Hence the place at Athens where he was tried was called *Areopāgos* or Mars' hill (*Ἄρειος πάγος*), and the judges of the court *Areopāgitæ*.

Mars is the god of wild and desolating war. Jupiter terms him a waverer (*ἀλλοπρόσαλλος*), because he assists "either side;" and he addresses him as the "most odious of all the gods that dwell on Mount Olympus, and as knowing no other pleasure, but war, strife and contest" (*Il.* v.

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\* Here lived Diomedes who fed his horses with human flesh.—Tereus who cut out the tongue of the unfortunate Philomela. Thrace was also the abode of stormy Boreas, and Bacchus had no greater devotees than the Bistonides of Thrace.

850). Hence Homer describes him as “polluted with blood-shed and the destroyer of cities,”

<sup>^</sup> *Ἄρες, Ἄρες, βροτόλοιγε, μαιίφονε, τειχεσίπλητα,*

and Horace describes him as delighting in the “din of battle, the gleam of the polished helmet, and the ferocious aspect of the Moorish infantry”—

Quem juvat clamor, galeæque leves,  
Acer et Mauri peditis cruentum  
Vultus in hostem.—(Od. i. 2, 39).

In this respect, Mars stands in direct contrast with Minerva, who unites wisdom with courage, and only assists such heroes as are distinguished by genius and perseverance, as well as by physical strength and personal bravery.

The worship of Mars was not widely extended among the ancients. He had, indeed, priests and temples in several Greek cities; but no Hellenic state adopted him as their principal or protecting Deity. But at Rome the case was different. The warlike Romans paid the most unbounded honours to the God whom they considered as the founder of their race and dominion; for Romulus and Remus were the sons of Ilia by Mars.\* Here he had a distinct college of priests—the *Salii* who carried the *ancilia* or sacred shields in their festival processions, during which they sang certain hymns or songs (*axamenta*) composed in the old Latin language.† Here Augustus built him a celebrated temple under the title of Mars the avenger (*Mars Ultor*) when Phraates, the Parthian king, restored the prisoners and standards taken during the unfortunate expedition of Crassus.‡ The popular assemblies, and the levies for the army,

\* So Horace (Od. i. 2, 35, 36) speaks of Mars being the founder (*auctor*) of the Roman race (*genus et nepotes*).

† As the festival fell on the first of March—hence the observation *ancilia moventur, Mars movetur* (Cf. *Dion.* ii. 70).

‡ *Neu sinas Medos equitare inultos* (*Hor.* Od. i. 2, 51), speak-

were frequently held in the field of Mars (*Campus Martius*, "Ἀρειὸν πεδίον").

The rude and simple character of Mars did not afford much scope for the imagination of artists or poets. He is frequently represented naked—if not so, covered only with a *chlamys*. His aspect is fierce, his frame is muscular; he is clad in an adamantine tunic (*Hor. Od. i. 6, 13*): he is armed with a helmet and a spear (*framea*); his helmet is adorned with a sphinx and a griffin; he rides in a chariot drawn by furious horses. Homer represents him as accompanied in the fight by his sister *Contention* or *Discord* ("Ἐρις), and his children *Fright* (Φόβος) and *Terror* (Δειμὸς), *Il. iv. 440*; *xv. 119*. *Bellona*, the Goddess of war, prepares his chariot, and directs his horses, *regit atra jugales* (*Stat. Theb. vii. 73*).

The epithets of Mars are not numerous—*Odrysius*, from the *Odryæ*, an ancient people of Thrace; *Strymonius*, from the river *Strymon*, which separates Thrace from Macedonia; *Gradivus*, from the military pace (*a gradiendo*), or from brandishing his spear (*κραδαίνειν*); *Mamers*, his ancient name among the Sabines (*Varr. L. L. iv. 10*); *Marspiter*, i. e. "Father Mars," as the founder of the Roman race; *Quirinus*, a surname also given to *Romulus*, † when deified;

ing of Augustus. *Horace* (*Od. iv. 15*) refers to the restoration of the standards—

————— *Tua, Cæsar, ætas. . . .*  
*Signa nostro restituit Jovi,*  
*Derepta Parthorum superbis*  
*Postibus; et vacuum duellis*  
*Janum Quirini clausit.*

On the shutting of the temple of *Janus*, see *Rom. Ant. p. 9*.

\* In reference to the town of *Quirium*, united to the more ancient town *Populus Romanus et Quirites*. See *Rom. Antiq. p. 2. note b*. The following lines of *Juvenal* may be easily remembered. The poet introduces a person swearing—

*Per Martis frameam et Cirrhæi spicula vatis*  
*Per calamos Venatricis pharetramque Puellæ*  
*Perque tuum pater Ægæi Neptune tridentem,*  
*Addit et Herculeos arcus hastamque Minervæ.*

*Cirrhæus vates*, i. e. *Apollo*. *Ægæus*, applied to *Neptune* in reference to *Ægæ*.—*Sat. xiii. 79—82*.

*Ullor*, which has been explained above; *Enyalius* (Ἐννάλιος), the "warlike" (*Heyne* in *Il.* xviii. 221), though at a later period they were considered as two distinct deities; *Stratius* (στράτιος), the leader of "armies," who used to sing a hymn in his honour, and offer sacrifices to him, before going into battle (*Xen. Anab.* i. 8. 12; *Cyrop.* vii. 1. 3). He is also designated Διμίτριος, Δίζωνος, because "girt with a double girdle;" Τειχεσιπλήτης, the "destroyer of walls;" Ἀνδρειφόντης, the "slayer of men;" Βριήπυος, "vigorous in the battle-shout;" Μνώπιος, the "impetuous, or the frantic;" and Θηρείτας, among the Lacedæmonians, which Pausanias derives from θῆρ, a wild beast (*iii.* 19. 8).

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## XI. VENUS. ἈΦΡΟΔΙΤΗ.

ORIGIN OF VENUS.—HER VARIOUS EPITHETS AND OFFICES.—  
 STORY OF ADONIS.—JUDGMENT OF PARIS.—HER WORSHIP.  
 —HOW REPRESENTED.

VENUS, the goddess of love and beauty, was the daughter of Jupiter and the nymph Dione, according to Homer (*Il.* v. 370. xiv. 194); hence Virgil styles her *Dionæa Mater* (*Æn.* iii. 19). But another tradition\* supposes her to have been born from the foam of the sea (ἀφρός); hence her Greek name *Aphrodite*, and her epithets, ἀφρογένεια, ποντογένεια, ἀλιγενής, θαλάσσια, *Marina*, all indicating her origin from the "foam," or the "sea." Hence, as "born from the sea," she landed first on the island of Cythēra (*Venus Cytherēa*), and afterwards came to Cyprus (*Cypria*), where she was decorated by the *Horæ*, or Seasons, with golden ornaments, and introduced into the circle of the gods. Such was the influence of her mysterious girdle (ζώνη, *cestus*), that Juno is reported by Homer to have borrowed it on one occasion in order to inspire Jupiter with affection.

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\* *Hom. Hymn.* in Aphrod. 3. *Hesiod, Theog.* 188. sq.

We may remark, that Venus is generally considered as identical with the Syrian goddess *Astarte*, “precisely the same as Cybele, or universal mother of the Phrygians;” the humid element, which is the proper sphere of the goddess of nature, does not entirely disappear in the representations of the classical Venus. As, therefore, she is somewhat connected with the dominion of the sea, Horace prays to her (*Diva potens Cypri*) as well as to the “brothers of Helen,” to conduct Virgil safe to the shores of Attica (Od. i. 3. 1). And this connection of Venus with the sea might not only be traced to the very ancient tradition of the goddess having sprung from the foam of the sea, but would derive additional confirmation from the circumstance of the Phœnicians having erected beautiful temples to her along the whole Asiatic coast. Here she was probably worshipped, not merely as a deity in general, but also as the queen of the sea, whose protection the mariner would supplicate, and to whom he would offer vows and return thanks for a prosperous voyage.

By means of her beauty, Venus exercises supreme dominion over gods and men; her shaft is not to be avoided, (*ἀφυκτὸς ὄιστὸς*, *Eur. Med.* 632); hence she is called *Basileia*, or the “Queen;” *Mechanitis* and *Apaturia*, because stratagem and deceit (*μηχανή, ἀπάτη*) are practised in love; whilst, on the other hand, the Romans built her a temple under the epithet of *Verticordia*, because they prayed her to *turn* the *minds* of the Roman matrons to virtue.\* As the patroness of chaste love, she was worshipped under the title of *Venus Urania*, or the “Celestial Venus,” and *Telessigama* because she presided over marriage: the birth and education of children are also under her protection. Her title as

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\* They consulted the Cumæan Sibyl, who directed them to build a temple; chastity was accordingly restored.

Inde Venus verso nomina corde tenet.—*Ovid*, F. iv. 160.  
Hence Venus received her epithet, *Verticordia*.

*Venus πάνδημος, popularis, Etaira, amica*, recommended her to the worship of the vulgar and the sensual.

As Æneas was the son of Anchises and Venus, the Romans styled her *Venus Genitrix*, as mother of the Julian family, who were traced up to Æneas. She also bears the epithet of *Victrix*; and under this idea she was represented as the "conqueror" before Paris, or as disarming and caressing Mars (Cf. Anthol. iv. 12), or with the Roman eagles near her as the emblem of a particular victory (*Dio*, xliii. 43). Her epithet, *Felix*, or the "fortunate," is not of infrequent occurrence.

During a hunting excursion, her favourite ADONIS received a fatal bite from a boar.\* The Syrian and Argive women annually mourned his death, and celebrated his renovation; and the mysteries of Venus and Adonis at Byblus, in Syria, were held in similar estimation with those of Ceres and Bacchus at Eleusis, and Isis and Osiris in Egypt. On the first day of the festival, vessels were filled with fruits and flowers, and borne in the procession; they were termed the *gardens of Adonis* (Ἀδώνιδος κήποι). Without doubt these gardens alluded to the early death of Adonis; for the flowers soon withered away, or were thrown into the river after the ceremony. As this festival was celebrated in the spring, Böttiger (Sabina) conceives, from the difficulty of obtaining fruits in full maturity at that period (ῥῖα), that they were of *wax*; and Anthon thinks that this gives a still more satisfactory explanation of the phrase Ἀδώνιδος κήποι, as intended to express what is showy but unsubstantial.

One of the most remarkable events in the history of

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\* He was changed by Venus into a flower, called *Anemone*, or the wind-flower, from ἀνεμὸς, *ventus*. The Syrian name of the god was Thammuz. When the river Adonis, descending Mount Lebanon, began to be of a reddish hue, it was the signal for celebrating the Adonia—

————— flumenque Toleni

Purpureum mixtis sanguine fluxit aquis.—*Ovid*, F. vi. 565.

"While smooth Adonis from his native rock

Ran purple to the sea."—*Milton's Par. Lost*, i. 450.

Venus, was her contest with Juno and Pallas. The Goddess of discord, being chagrined at not having received an invitation to the marriage of Peleus and Thetis, threw a golden apple into the assembly of the gods—bearing the inscription, *Detur pulchriori*, “Let it be given to the fairest.” All the goddesses naturally claimed it; and the gods, being unwilling to interfere in so delicate a matter, referred it to Paris, the son of Priam. Paris was besieged with entreaties and promises; Juno promised him a kingdom, Minerva military glory, and Venus that he should become the husband of the fairest woman in the world. *The prize was awarded to Venus.\** The consequences of this decision were important—the unquenchable hatred of Juno against Paris and the Trojans—the abduction of Helen, the wife of Menelaus, the fairest woman of the age—the expedition to Troy and the ruin of the Trojan state.

The worship of Venus, as might be supposed, was almost universal. At Cnidus in Caria, she had a celebrated statue (*Cnidia Venus*) made by Praxiteles, which the Cnidians esteemed so much, that when Nicomedes, king of Bithynia, offered to pay a large debt under which they laboured, on condition of receiving the statue in return, they rejected the offer. The Cnidians raised temples to her under the titles of *Venus Acræa* (*ἄκρον*, a summit), and *Euplœa*, in reference, probably, to her influence over “navigation.” The Venus belonging to the inhabitants of Cos was a painting of the celebrated Apelles. As Venus was the mother of the Julian family (*Venus Genitrix*), the picture was transferred to Rome during the empire, and the inhabitants of Cos indemnified by a reduction of tribute to the amount of one hundred talents (*Ov. ex Ponto*, iv. l. 29).

Venus was also worshipped at Miletus, as well as in

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\* When Paris was near being killed by Menelaus in single combat, she suddenly covered him with darkness, and carried him off to his perfumed chamber.

Sparta and Crete; and the fact of *Milesiæ fabulæ* being used for "wanton and ludicrous plays," and *Milesia crimina* indicating the lax morality of its wealthy inhabitants, may have some connection with the worship of this goddess. The poets tell us that Venus first landed at Cythëra; and this may have arisen from the circumstance that the most ancient temple of Venus stood on this island. At Athens she was called *Exapolis*, on account of her statue being "outside the city." At Corinth Venus was worshipped as the goddess of the city; and as courtesans were her priestesses, her worship was such as might be expected in a city where civilisation, luxury and depravity were equally conspicuous.

Cyprus was also celebrated as the residence of this goddess (*Cypria Venus*); and hence her epithets of *Paphia* and *Amathusia*, from Paphos\* and Amathus, towns of that island, as well as *Idalœa*, from a mountain of the same. To Cnidus and Paphos may be added, the "shining Cyclades," as under her more immediate sway (*Quæ Cnidon fulgentesque tenet Cycladas*, *Hor.* iii. Od. 28). A temple was built to her on the summit of Mount Eryx, in Sicily (*Erycina Venus*). Virgil makes Æneas the founder of this temple; but as the Phenician Astarte appears to have been identical with Venus, her worship might have been introduced by the Phenicians. At all events, we find that the Carthaginians revered the Erycinian Venus as much as the natives themselves (*Diod. Sic.* iv. 83). The Greeks and Asiatics celebrated in her honour the festival of Adonis; her festival in Sicily was termed *Ἀναγώγια*; and the Roman matrons celebrated a festival to her in *spring*. Hence she is said to be, as usual, *Marti continuata suo*,—April being the month sacred to Venus, and its immediate connexion with March, affording the poet an opportunity to glance at her attach-

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\* Cyprus has two cities called *Paphos*. It was the more ancient city (*Palæ-Paphos*), which received Venus emerging from the sea. The inhabitants were very effeminate and lascivious.

ment to Mars, who presided over it.\* The rose, myrtle, and apple, were sacred to Venus; among birds, the dove, swan, and sparrow were her favourites.

Venus was represented among the ancients in different forms. The dolphin, tortoise, and sea-serpent, etc. are usually associated with her as the sea Goddess. The celebrated painting of Apelles represented her as "emerging" from the bosom of the sea (*Venus Anadyomene*, ἀναδυομένη), and wringing her "golden tresses†" on her shoulder; and Phidias represented her in the same manner in the temple of Jupiter at Olympia—

Nuda Venus madidas exprimit imbre comas.

The Cnidian and Coan statues of Venus, by Praxiteles, ranked as the most celebrated statues of this Goddess. Generally the Goddess is represented smiling (*Erycina ridens*, φιλομμειδής), attended by her son Cupid, the God of love, or rather by Cupids, winged and adorned with quivers (*pharetrati fratres*, Stat. Silv. i. 64), and by Jocus, the God of mirth, all flying round her.

Quam Jocus circumvolat, et Cupido.—*Hor. Od. i. 2, 34.*

Venus is sometimes described as dancing with the three Graces, Aglaia or Pasithea, Thalia and Euphrosyne, joined with the nymphs, and accompanied by the Goddess of "persuasion" (Πειθῶ, *Suada*). Sometimes she rides in a chariot drawn by swans (*olorina biga*); but pigeons were her favourite birds—hence called *Cythereides* in reference to Cythera and *Dioneæ* from her mother Dione. The representation of Venus as a male (*Venus barbata*, Serv. in

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\* In Rome she was worshipped as *Cluacina*, *Myrtea*, or *Murcia*, *Calva* (bald), *Capitolina*, *Verticordia*, *Victrix*, *Genitrix*.

† Χρυσῆ Ἀφροδίτῃ (*Hom.*). *Venus Aurea* (*Virg.*). The *Medicean Venus* was intended to represent Venus, either as she had come out of the bath, and in the act of arraying herself, or as standing in judgment before Paris. It must be distinguished from the *Cnidian Venus* of Praxiteles, for of the latter we have only copies.

Virg. *Æn.* ii. 610, *Deus Venus, Aphroditos, ἀρσενόθηλυς, duplex Amathusia*), was borrowed from the Phenicians—the Orientals intending by a combination of the sexes to express to us a nature all-sufficient in itself.

The remaining epithets of Venus—*Coliada, Colotis, or Colias*, refer to *Colias* a promontory of Attica; *Acidalia* to a fountain of Orchomenos in which the Graces bathed. *Apostrophia* is similar to *Verticordia* and opposed to *Pandemos, Vulgaris*; the Thebans invoked her under that title to “turn away” their hearts from unlawful desires. Her epithet *Urania* the “Celestial” has already been explained in its ordinary acceptation. But it is probable that the epithet was originally applied to her considered *as the Moon*; for the writer of the Orphic hymns designates her “the nocturnal, the visible and the invisible;” she is identical with the Syrian Astarte or Ashtaroth, to whom Jeremiah probably alludes under the title of the “Queen of Heaven;” and Astarte is identical with the Egyptian Isis, the symbol of the fructifying power of nature, who sometimes exhibits upon her head the varying phases of the moon.

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## XII. VULCAN. ἩΦΑΙΣΤΟΣ.

VULCAN PRECIPITATED FROM HEAVEN.—THE CYCLOPES.—  
VULCAN'S SKILL AND WORKS.—WIFE OF VULCAN.—HOW  
REPRESENTED.

VULCAN, according to Homer (*Od.* viii. 312) was the son of Jupiter and Juno; but according to Hesiod (*Theog.* 927) he was the son of Juno alone—hence Ovid calls him *Juno-nigēna* (*Met.* iv. 173) \* According to one tradition, Jupiter, disgusted at his deformity, threw him headlong from Olym-

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\* The intention of the poets being probably to represent the birth of Vulcan, in this respect, as a counterpart to that of Minerva, who sprung from the head of Jupiter.

pus into the ocean, where he was received and educated by Thetis and Eurynome (*Hom. Il. xviii. 394*). Another tradition, recorded by the same poet, represents him as precipitated from Olympus by Jupiter, because he brought assistance to his mother when suspended from heaven by a chain (p. 27). He fell in the island of Lemnus (*Lemnius Pater, Vulcan*).

Πάν δ' ἦμαρ φερόμην, ἄμα δ' ἤελιω καταδύντι  
Κάππεσον ἐν Λήμνω.—*Hom. Il. i. 590.*

————— from morn  
To noon he fell, from noon to dewy eve  
A summer's day; and with the setting sun  
Dropt from the zenith like a fallen star  
On Lemnos, the Ægean isle.

*Milton, Par. Lost. i. 743—746.*

According to Valerius Flaccus (*Argon. ii. 87*) he was rendered lame by the fall; hence the Homeric epithets *κυλλοποδίων, ἀμφιγυήεις*, “lame on both feet;” though some critics understand the latter phrase to denote “strong in his members” (on both feet and hands), and, therefore, better adapted to prosecute the heavy labours of the forge.

Hence the poets have fixed the residence and forges of Vulcan (*graves officinæ*) in the island of Lemnos, because, being troubled with volcanoes, it might be considered sacred to the fire of God. For the same reason, others transfer his residence and forges to the Lipari islands (*insulæ Vulcaniæ, Æoliæ\**) or to a cave under Mount Ætna in Sicily; hence Statius speaks of him as being red with the Sicilian anvil—*Fessus Siculâque incude rubens* (*Silv. i. 5, 7*). True to the nature of his occupation—his entire strength is concentrated in his mighty arm; but he is lame on his feet, and the rest of his body enfeebled, though massy.

As Vulcan was the God of fire—he presided over all the arts connected with the working of metals. In this capacity he was assisted by the CYCLÔPES who derived their

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\* As the dominion of Æolus, God of the winds,  
————— Æoliis vicinum rupibus antrum  
Vulcani. *Juv. i. 8.*

name from the circumstance of their having but one eye in the middle of their forehead. The Cyclopes were three in number; *Steropes*, i. e. lightning; *Arges*, i. e. quick-flashing; *Brontes*, i. e. thunder; but Virgil (*Æn.* viii. 425) substitutes *Pyracmon* for *Arges*—

Brontesque Steropesque et nudus membra Pyracmon.

The Cyclopes were the sons of Gæa and Uranus; they were imprisoned in Tartarus by their father, and subsequently by his son, Saturn. Upon the advice of Gæa, they were afterwards released from this imprisonment by Jupiter, in order to assist him and his brothers in their war against Saturn and the Titans; and, out of gratitude for this deliverance, they presented Jupiter with his thunderbolts; Neptune, with his trident; and Pluto, with a helmet which rendered him invisible (*Apollod.* i. 1; *Hesiod.* Theog. 503). But we must carefully distinguish them from the Cyclopes of Homer, a barbarous race of cannibals, ruled over by Polyphemus, who are supposed to have inhabited the western part of Sicily.\*

As Vulcan had been cast down from Olympus, all the efforts of Jupiter to procure his return were unsuccessful; but Bacchus, having intoxicated him, brought him back upon an ass. The emergency was great. Vulcan had presented, out of revenge, a throne of gold to Juno with secret springs; the Goddess was no sooner seated upon it than she was unable to move, and Vulcan alone could set her at liberty.†

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\* But Mannert places the *Cyclopes* of Homer on the coast of Africa, a little to the north of the Syrtis Minor, and adduces the following reasons in support of it. 1. The Cyclopes inhabit caves on the summits of lofty mountains. 2. It would be inconsistent to place the Cyclopes, who are contemners of the Gods, in an island sacred to, and in which were pastured, the herds of the sun. 3. The distance between the land of the Loto-phagi or (lotus-eaters) on the coast of Africa, is apparently inconsiderable, for Homer does not estimate the distance by days and nights, as is his custom when the distance is a great one.—*Geogr.* iv. 9.

† *Pausanias*, i. 20; iii. 17

Homer represents him as occupying a brazen mansion in Olympus, and pursuing his laborious profession, unacquainted with the refinements of life (Il. xviii. 309 ; i. 571). “ The blessed Gods raise peals of inextinguishable laughter (ἄσβεστος γέλως) when they behold limping Vulcan, in the place of Ganymede, making the round in the assembly of the Immortals, reaching them the nectar-cup, and jesting himself at his bodily defects and deformity.”

All works, exhibiting wonderful skill or strength, particularly when they are formed of gold, silver or brass, were styled by the ancient poets—the *masterpieces* of Vulcan, (“*Ἡφαιστόπονος*, *Eur.* *Iphig.* v. 1072.) He builds the palaces of the Gods, and adorns them with the most costly furniture ; he makes every article of ornament for the Goddesses. He forges tripods rolling upon wheels, which, at his command, “instinct with life” and motion, enter the assembly of the Gods and return to him. He has formed for himself female servants of gold, which support him when he is walking.

Vulcan fabricated armour for the most celebrated heroes, as Æneas the son of Venus, and Achilles the son of Thetis. By him were fabricated the golden dogs which watched the house of Alcinoüs (*Hom.* *Od.* vii. 89) ; the golden collar given to Hermione, which proved fatal to all who wore it ; the sceptre which was in possession of Agamemnon, king of Argos and Mycenæ ; the crown of seven stars which Bacchus gave to Ariadne, and was, after her death, converted into a constellation ; the sword of Peleus, and the urn which subsequently received the ashes of Achilles. Hence Homer terms him the famous workman (κλυτότεχνης, κλυτόεργος) —and has described for us the shield of Achilles with surpassing beauty. In the contest between Ajax and Ulysses for the armour of this hero—Ulysses, when reproaching Ajax for his stupidity, tells him that he will never be able to understand the sculpture of a shield which represented the “Ocean, earth and stars—the Pleiades, Hyades, the

Bear that never dips in ocean, and the glittering sword of Orion."\* The shield of Æneas exhibits the most prominent events in Roman History—*famam et fata nepotum*, "the glory and destinies of his posterity (*Vir. Æn.* 8, 652—728).

Traditions vary relative to the wife of Vulcan. The earliest tradition marries him to Charis;† another to Aglaia, her youngest sister; a third, and the most generally received tradition, makes him the husband of Venus,‡ by whom he had Harmonia; and the Roman poets term his wife *Maia* or *Majesta*. The tradition about Minerva starting from the head of Jupiter by the stroke of Vulcan's axe is first mentioned by Pindar;§ the God was afterwards an unsuccessful candidate for the hand of Minerva. His attachment to his Goddess was probably intended to represent the connexion of artistical skill with *wisdom*; and his marriage with Venus, which on other grounds seems irrational, shows us that the artist naturally seeks for *beauty*.

Vulcan is usually represented as employed in his profession; with one hand he poises his hammer in the air, and with the other he turns a thunderbolt on the anvil. Sometimes he stands partially naked, holding in his hands the hammer and pincers, emblematic of his profession, and wearing a cap on his head. Sometimes he reposes on his hammer, which rests on the anvil; the helmet, shield, and breast-plate show that he has been engaged in the fabrication of armour. As the God of blacksmiths, he bears the epithets of *Mulciber*, *Pandamator*; *Chalainpoda* and

\* *Ovid*, *Met* xiii, 291—294.

† *Hom.* *Il.* xviii. 382.

‡ Hence *donare Veneris marito*, to commit to the flames (*Juv.* vii. 25). Vulcan was the father of the monster *Cacus* by Medusa, who was slain by Hercules, and of *Cæculus*, who founded Præneste (*Vir. Æn.* vii. 678; x. 544).

§ *Fragm.* Boeckh., ii. 5, p. 563.

*Cylopedes* from his lameness; *Pamphanes*, “all-shining.”\* At Athens he had a special festival (*Ἡφαίστεια*), and a torch-race (*λαμπαδηφορία*) was celebrated in his honour. At Rome, the *Vulcanalia* were introduced at an early period. It may be remarked that, in his sacrifices, the whole victim was usually burned; no portion being reserved, as was customary in the immolations to the other Gods.

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### XIII. MERCURY. ἙΡΜΗΣ.

BIRTH AND CHARACTER OF MERCURY.—HIS VARIOUS OFFICES AS MESSENGER OF THE GODS, THE GOD OF ELOQUENCE, MERCHANDISE, ETC.—HOW REPRESENTED.—VARIOUS EPI-THETS.—HIS CADUCEUS.

MERCURY was the son of Jupiter and Maia, who was the daughter of Atlas and Pleione; hence Ovid terms him *Atlantiades* and *Atlantis Pleionesque Nepos* † “grandson of Atlas and Pleione.” He was born in Arcadia, on Mount Cyllene; hence he is styled *Cyllenia proles*, and his planet *Cyllenius ignis*. On the day of his birth he exhibited his intelligence by inventing the lyre. Observing the tortoise (*χέλυς*, *testudo*) accidentally on the grass, he cried out, “Now thou art dumb, but after thy death thy song will be heard.” Having killed it, he fitted the shell with seven

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\* “The fiction of Vulcan shows us the high estimation in which the art of working in metals was held by the ancients; it is of all arts the peculiar business of a God. The *Curetes* or *Corybantes* in Crete, and the *Cabiri* in Samothrace, have been considered his descendants; and we may observe that Gæa had formed the first sickle, and the Cyclopes the thunderbolts of Jupiter before he had commenced his reign, or Vulcan was in existence. It is pleasing to see the divine artists assisting each other. Thus Prometheus is assisted in the formation of men by Vulcan and Minerva; and it is with great reluctance that Vulcan, at the command of the Thunderer, binds him to the rock.”—*Moritz*.

† Met. ii. 743, 627.

strings, tuned it with skilful ear, and striking the instrument with the *plectrum*, he sang of the love of Jupiter and Maia, his own birth, the Nymphs, and the grotto of his mother on Mount Cyllene (*Schol. Hom. Il. xv. 256.—Arat. v. 269*). The lyre, we are told, he subsequently gave to Apollo, and received the *caduceus* in exchange.

Mercury, on the same day, exhibited his craftiness by carrying off the herds of Admetus—

Se memor Ortygias surripuisse boves.—*Ov. Fasti, v. 692*.

and depriving their keeper, Apollo, of his quiver and arrows. Though detected by Apollo, he denied the theft before Jupiter: but Jupiter commanded him to make restitution of the cattle.\* Yet Mercury was not reformed in his thievish propensities; for we find him robbing Jupiter of his sceptre, Neptune of his trident, Venus of her girdle, Mars of his sword, and Vulcan of many of his mechanical instruments.. Hence, whenever craft was to be employed, Mercury was commissioned to lend his assistance, as in stealing the corpse of Hector from Achilles (*Il. xxiv. 23*); in accompanying Hercules into the lower world in order to carry off Cerberus (*Od. xi. 625*), and giving Ulysses such advice as might fortify him against the enchantments of Circe (*x. 278*). Hence he furnished Perseus with his *harpe* or scymetar, and his winged sandals, for his expedition against the Gorgon Medusa; and he gave to Nephele the golden ram by which her children, Phryxus and Helle, were enabled to escape from the oppressions of their step-mother Ino.

The address of Mercury recommended him to the notice of Jupiter and the other Gods; and he became their herald and messenger (*κηρὺξ, interpres divorum*). In this capacity he delivered Mars from the confinement of the *Alöidæ*;

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\* *Hom. Hymn. in Merc.* According to another tradition he committed this theft when he was grown up (*Ov. Met. ii. 685*). Apollo threatened Mercury; but he laughed when he saw himself deprived of his quiver (*viduus pharetrâ*).—*Hor. Od. i. 10, 11*

purified the Danaides who had murdered their husbands ; tied Ixion to his wheel in the infernal regions ; assisted Vulcan in fastening Prometheus to the rock ; conducted Priam to the tent of Achilles to redeem the body of Hector ; and killed the hundred-eyed Argus who watched Io.\* Again, he is recognised as supreme judge in war and peace, to Gods whether celestial or infernal :

Pacis et armorum superis imisque Deorum  
Arbiter. Ov. Fasti, v. 665.

As the minister of the Gods, he does not disdain even menial offices ; and Lucian (Dial. Deor. ii.) represents him as sweeping the banqueting hall of the Gods, preparing the seats for the guests, and serving up the viands for their repast ; for it was necessary that all such offices should be performed with a certain dignity and grace.

As the messenger of the Gods, and the “eloquent grandson of Atlas” (*facundus nepos Atlantis*,—*Hor.*), Mercury naturally presided over *rhetoric*, an important department in the education of the ancients. And as at Athens the sophists were the first rhetoricians and grammarians—hence Mercury was considered as the God to whom we were indebted for the origin of language, of grammatical interpretation (ἑρμηνευτική), and of alphabetical writing. Hence we find *Hermathenæ*, i.e. “tetragonal blocks surmounted with a bust of Minerva,” placed in the schools of philosophy and eloquence. As Mercury is the God of “persuasion,” the poets represent a golden chain hanging down from his mouth, and reaching from Olympus to the listening ears of the dwellers upon earth.

The idea of a “messenger or conductor” (πέμπειν, πομπὸς)

\* Constiterat quocunque loco, spectabat ad Io,  
Ante oculos Io, quainvis aversus, habebat.—*Ov. Met. i. 628.*

When Argus was slain, his eyes decorated the tail of the peacock, the bird of Juno—

——— Gemmis caudam stellantibus implet.—*Met. i. 723.*

naturally connected the functions of Mercury with the administration of the lower world. Hence he not only superinduces and dispels sleep, but he is also the “dispenser of dreams” (ἡγητῶρ ὀνείρων); and he is the “conductor” of departed “souls” (ψυχαγωγὸς, ψυχοπομπὸς) into the regions of Pluto. Hence Æschylus designates him χθόνιος or the “subterranean.”

That Mercury was the God of merchandise may be easily reconciled with his propensity for thieving; for commerce, at an early period, was nothing more than piracy, and the ancient poets everywhere represent the mariners, when at sea, inquiring of each other whether they were pirates—the inquiry exciting neither shame on the one hand nor reproach on the other. Hence the statues of Mercury were frequently erected in the market-place; and at Athens, Thebes, Patræ, &c., he received the name of Agoræus (ἀγοραῖος), as the protector of the ἀγορὰ or “market.”

The circumstance of Mercury’s being born in Arcadia would naturally recommend him to a pastoral people as the protector of shepherds (νόμιος). As considerable vigilance is necessary to preserve the flocks from wolves and robbers, Mercury was well adapted for the office; and it was probably, in this respect, that the poet designates him εὔσκοπος Ἀργειφόντης, “the far-seeing or clear-sighted Argicide.” Hence he is represented as marrying the nymph *Polymela* “rich in flocks”; his son by her is named *Eudorus*, i. e. the “liberal or much-giving;” and at Tanagra, in Bœotia, he was represented as Ἑρμῆς κριοφόρος or “Mercury, the ram-bearer,” because he carried a ram round the city in order to purify the inhabitants from a pestilence (*Paus.* ix. 13).

Characterised by his skill and agility, Mercury soon became the patron of gymnastic contests, and also of the “grace-bestowing palæstra” (*decora palæstra*,—*Hor.*), in which athletes performed the preliminary exercises necessary for such contests. Hence Mercury bears the epithets of *Pro-machus* (πρόμαχος), “the champion or defender;” *Agonius*

and *Panocrates* (ἐναγώνιος, παγκράτης), as presiding over “athletic games;” and the *petasus* of the God is in imitation of the broad hat worn by athletes.

Mercury is usually represented with a *petäsus* or winged cap; *talaria*, or winged sandals (τάλαρα) for his feet, and a *caduceus* (ῥάβδος), or wand, having two serpents twisted round it.\* He has also a short sword or scymetar (*harpe*), which he lent to Perseus in his expedition against the Gorgons.

As the God of merchants he carries a well-filled purse or bag; and, as the conductor of souls, he is associated with Psyche. The cock, as the emblem of vigilance, and the tortoise, as emblem of the lyre, are sometimes given as his attributes.

The *Hermæ* or ordinary “statues of Mercury,” were nothing more than square or tetragonal blocks (ἐργασίαι τετράγωνοι, σχήματα τετράγωνα,—*Thuc.* vi. 27), surmounted by the head of Mercury. As they were placed not only in gymnasia and libraries, etc., but also before temples, the doors of houses, at the corners of streets and high roads; hence Mercury was termed *σῶκος*, or the “preserver”; *προπυλαῖος* and *πρόναος*, because his statues were placed before “gates and temples;” *πυληδόκος*, the “guardian of gates;” *ἐνόδιος* (*Trivius*), because his statues were placed in the “public roads,” and *στροφαῖος*, from their being erected at the “turnings” of streets. The mysterious mutilation of the whole of these statues in a single night, previous to the sailing of the Sicilian expedition (*Thuc.* vi. 27), excited an uncommon indignation at Athens, which terminated in the prosecution of the *Hermocopidæ*, or “mutilators of the *Hermæ*.” Amongst the Romans these statues

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\* The *Caduceus* of the Phœnicians was nothing more than a rod adorned with green leaves, and with a skilfully tied knot as the symbol of traffic. These decorations were changed by the poets to wings and serpents.—*Schaaf*.

were used as boundary land-marks; whence they were styled *termini* and *lapides terminales* (*Amm. Marc.* xviii. 2, 15).

In addition to the terms already mentioned, Mercury is termed *Ales*, “winged;” *Alipes*, “wing-footed;” *Caducifer* and *Ῥαβδοῦχος*, from his *caduceus*, or “wand;” *Χρυσόρραπις*, from that “wand being of gold;” and *Ἀργειφόντης*, the “Argicide,” or slayer of Argus. His Greek name, *Ἑρμῆς*, was given him, because he was the messenger or “interpreter of the Gods” (*interpres Deorum*). His Latin name *Mercurius* is derived *a mercibus*, as he was the God of “merchandise;” and at Rome the festival *Mercurialia* was celebrated in his honour by persons engaged in trade. According to some writers, Mercury is identical with *Cadmilus* or *Casmilus*, one of the four Samothracian *Cabiri* whom Strabo designates the “ministers of the great Gods.” In Egypt he was the same as *Thot*, who bears the epithet of *Trismegistus*, “thrice-greatest,” as the inventor of letters and arts (*Hermes Trismegistus*).

The magic wand is every where associated with Mercury, as necessary for his important functions. Having seen two serpents engaged in furious strife, he struck his wand between them, and the reptiles twisted themselves round it in gentle concord. No emblem could have been found more expressive of his power to conciliate enemies, and arrange differences. With this wand he superinduces or dissipates sleep (*dat somnos adimitque*), raises the pale ghosts from the mansions of the dead (*evocat Orco*), conducts others to Tartarus, and seals the eyes of mortals with death (*lumina morte resignat*). Hence Horace terms him equally “acceptable to the Gods celestial and infernal”—

Superis Deorum Gratus et inis.—*Od.* i. 10, 20.

Tum virgam capit; hæc animas ille evocat Orco  
Pallentes, alias sub tristia Tartara mittit,

Dat somnos adimitque, et lumina morte resignat.

*Vir. Æn.* iv. 242—4.

## XIV. BACCHUS. ΔΙΟΝΥΣΟΣ, ΔΙΩΝΥΣΟΣ.

BIRTH AND EDUCATION OF BACCHUS.—HIS EXPLOITS.—HIS WORSHIP AND FESTIVALS —HOW REPRESENTED.—HIS VARIOUS EPITHETS.—SILENUS.

BACCHUS was the son of Jupiter and Semele, the daughter of Cadmus of Thebes (*Thebanæ Semeles puer*). At the instigation of Juno, Semele requested Jupiter to visit her in all his majesty. The request was fatal; for Semele was consumed by his appearing in thunder and lightning. Bacchus, we are told, was afterwards inserted in Jupiter's thigh;\* for mortality must be destroyed before immortality could commence. From these circumstances, Bacchus is termed *πυριγενής*, *igniigena*, as "born in the fire;" *μηροῦράφης* and *μηροστραφής*, as being "sewed up" and "nourished in the thigh" of Jupiter; and *bimater* (*διμήτωρ*), as, in a figurative sense, having "two mothers;" *διφυής*, as having "two natures," the mortal and immortal; or because, under the idea of uniting the "two sexes," he was considered as the symbol of fecundity.

The education of Bacchus was committed to his aunt Ino, and afterwards to the nymphs and satyrs of Nysa—a city which the ancients have fixed in different countries—Bœotia, Caria, Lydia, Thrace, Arabia, Egypt, and India. Every island and every mainland contends for the honour of having nurtured the God who was believed to have been the "discoverer" and "planter of the vine" (*εὐρετής ἀμπέλου*, *Vitisator*), and to have taught its cultivation. The great extension of his worship will account for those multifarious traditions: "a God," says Buttman, "who came to the rest of the Greeks out of Thebes, was for them a Deity

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\* Those who contend for the Indian origin of Bacchus, trace a resemblance between the Greek word *μηρός*, a thigh, and the Indian *Merou*, "the mountain of the Gods."

born in Thebes.”\* It was probably this extension of his worship which gave rise to the tradition about his expedition into the East, in which he was followed by women as well as men.† We are told that his victories were easy and without bloodshed; and this indicates the progress of a religious system, rather than of military conquest.

The exploits of Bacchus are numerous. At Argos he descended through the Halcyonian sea into the infernal regions, in order to conduct his mother Semele to Olympus, who was there deified under the name of Thyone. He married Ariadne after she had been forsaken by Theseus in the island of Naxos; and he transformed the Tyrrhenian mariners, who had carried him off while asleep, into dolphins. All who exhibited any disrespect towards his rites or worship were severely punished. The Thracian Lycurgus, who expelled him from his kingdom, and abolished his worship, was precipitated into the Strymon by his raging horses. Pentheus, who had manifested similar irreverence towards his orgies, was torn to pieces on Mount Cithæron by the Bacchanals with sanguinary joy—Agave, his mother, assisting in his dismemberment.

For the same reason the daughters of Minyas, Alcithoë, Aristippe, and Leucippe, were inspired with an unconquerable desire of eating human flesh, and were afterwards metamorphosed into bats. Icarius, an Athenian, had given wine to some peasants, who, being ignorant of its intoxicating qualities, drank it with avidity. He perished by their hands, and his daughter Erigone hung herself in despair. Icarius was changed into *Boötes*; Mæra, his faithful dog, into *Sirius*; and Erigone into the constellation

\* — Vel Baccho Thebas, vel Apolline Delphos  
Insignes. *Hor. Od. i. 7, 3.*

† Silenus, Satyrs, Bacchi, Bacchæ, Mænades, Thyades, Bassaræ.

called *Virgo*. In the battle of the Giants, Bacchus assumed the form of a lion and killed Rhœcus—

Rhœcum retorsisti leonis  
Unguibus horribilique malâ.—*Hor. Carm. ii. 19, 23.*

On the other hand, Midas, king of Phrygia, was rewarded for his hospitality to Silenus, the preceptor of Bacchus, by the faculty of converting whatever he touched into gold.

In his expeditions, which in fact are triumphal marches, Bacchus is armed with a *thyrsus* or spear, entwined with vine-leaves,\* and he rides in a golden chariot drawn by tigers, panthers, or lynxes. He is accompanied by a vast multitude crowned with ivy. Being inspired with divine fury (*afflatus*), they flourish their thyrsi in the air, and sing the achievements of their commander to the sound of flutes and cymbals—frequently exclaiming, *Io Bacche! Evöe Bacche!* etc. Thus an ancient poet describes a Bacchante as on the top of a mountain, which she had unconsciously ascended. When the *furor* has passed away, she suddenly awakes from her mental slumber, and beholds beneath her the river Hebrus, and all Thrace covered with snow. “The danger is sweet thus to follow the God whose temples are encircled with verdant leaves.” Hence Bacchus is termed *θηλύμορφος*, because “women” took part in his processions and orgies in the “disguise” of Bacchæ, Thyades, etc.

People willingly submitted to the dominion of Bacchus; for their gratitude was necessarily excited by the presence of the God who taught them the use of the vine, the cultivation of the earth, and the manner of making honey—

Liba deo fiunt, succis quia dulcibus ille  
Gaudet, et a Baccho *mella reperta* ferunt.—*Ov. Fasti.*

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\* Some writers conceive that the *thyrsus* of Bacchus was borrowed from the tradition of Aaron's rod, which “brought forth buds, and bloomed blossoms, and yielded almonds.”—*Numb. xvii. 8.*

The worship of this God was celebrated with the most extravagant joy like that of Cybele. As his festivals (*Dionysiaca*) at Athens were "annual," hence his epithet ἀμφιετής; while the Thebans designated him τριετής, τριετηρικός, because his festival (*trieterica*)—

(——— audito stimulant *trieterica* Baccho  
Orgia, *nocturnusque* vocat clamore Cithæron.  
· *Virg. Æn. iv. 302*)—

was celebrated "every third year." Bacchus is also termed *Agrius* (ἄγριος), because his followers wandered through the "fields" during the celebration of his festival; *Nyctelius* (νυκτέλιος), because his orgies were frequently celebrated during the "night;" *Lyæus* and *Lysius*, because his followers were "freed" from all care; *Bromius*, from the "furious noise" of the Bacchanals; and *Evius*, from the particular exclamations (*Evöe Bacche!*) which they employed.

The festival of Bacchus originally consisted of a masked "procession" (θίασος), with music, dancing, and the sacrifice of a goat, as being destructive to the vine; and this was the origin of the Greek Drama.\* The procession by night was conducted under the light of torches: hence Bacchus has the power of removing a pestilence; for the burning torches clear the impurity of the atmosphere, which is so intimately connected with the origin of pestilence (*Soph. Œd.*). Mysteries (τελεταί) were connected with these festivals; hence Bacchus is termed τελετάρχης "leader of the mysteries;" λικνίτης, because a broad basket (λίκνον, *mystica vannus*), was borne in the processions; and ἔρνεσίπελος, because its contents were "covered by leaves," in order to shroud them from vulgar eyes. The hymns sung in praise of the God were termed *Dithyrambi*. Hence he is styled πολύμνος,

\* *Τραγωδία* from *τράγος* "a goat," and *ᾠδή* "a song." The goat was the prize of Tragedy; as a vessel of wine and a basket of figs were the premium for Comedy: hence—

Carmine qui tragico vitem certavit ob hircum.—*Hor.*

as being so “often sung” in these compositions; *πολυώνυμος*, as being invoked by so “many names;” and *ὀρσόχορος*, as “exciting the dance.” The Muses, in general, are represented as his inseparable companions, and “uniting with him in the chorus” (*συγχορευταὶ*, *Julian*, Or. iv).

It may be necessary to remark that the festivals of Bacchus (*Dionysiaca*) were celebrated by the Greeks with much licentiousness; and, among the Romans, the disorder and pollution which was practised at the nocturnal *Bacchanalia* by no less than seven thousand votaries of either sex, caused the senate to interfere and suppress the *Bacchanalia* by a formal decree (568 A. U. 186 B. C.)—*Senatus Consultum de Bacchanalibus* (*Liv.* xxxix. 8—18). While the *Bacchanalia* were thus suppressed, another more simple and innocent festival of Bacchus—the *Liberalia* (from *Liber* or *Liber Pater*, a name of Bacchus) continued to be celebrated at Rome every year on the 16th of March (*Ov. Fast.* iii. 713).

Bacchus may be considered as the productive overflowing and intoxicating power of nature; and, as wine is the most appropriate symbol of that power, it is called the “fruit of Bacchus” (*Διονύσου καρπός*,—*Pind.* Fragm. 89). As the God of wine he is not only an inspired but an inspiring God, i. e., he can reveal the future to man by oracles. Now, as prophetic power is always combined with the healing art, he is designated, like Apollo, the “physician” or “healer” (*ιατρός, ὑγιατήης*,—*Eustath.* ad Hom., p. 1624); and he is invoked as a “preserving deity” (*θεὸς σωτήρ*) against raging diseases (*Soph.* Œd. Tyr. 210).

As the Greek drama had risen out of the dithyrambic choruses in use at his festivals, Bacchus was also regarded as the God of tragic art, and the protector of theatres. In later times he was also worshipped as a *θεὸς χθόνιος* or “subterranean deity;”\* and the Orphics, in their mysteries, styled him the son or disciple of Proserpine, with whom he is said to have remained during the three years which the

\* *Smith's Classical Dictionary*, s. Dionysus.

vine requires to arrive at perfection. Since agriculture and the cultivation of the vine may be considered as the first precursors of civilised society, Bacchus, like Ceres, is termed *θεσμοφόρος*, or “legislator;” and his festival or mysteries (*τελεταί*) were, perhaps, originally symbolical of the transition from the savage to the civilised state.

Bacchus is usually represented as a youth (*ἔφηβος*), or one bordering on youth (*μελλέφηβος*); his whole appearance is somewhat voluptuous. His form is fuller and less masculine than that of Mercury or Apollo; his muscles are not brought out; and his “beautiful hair” [whence his epithet *καλλιέθειρος*] loosely flowing down his shoulders—the *mitra* on his forehead—the crown of ivy or vine-leaves—the Dionysian buskins—the fawn’s skin (*νεβρίς*, whence *νεβριδόστολος* “robed in the fawn’s skin”) which partially covers him, add to the effeminacy of his appearance.

In Etruria, Sicily, and Magna Græcia, Bacchus was frequently represented under the image of a bull, with a human head, and wearing a beard; hence he is termed *πωγωνίτης*, *barbatus*, the “bearded;” *δίμορφος*, having a “double form;” and *ταυρογενής* or “bull-descended.” And as he is frequently represented on coins, though never on statues, with the horns of a bull or ram: hence his epithets, *δικερωτής*, “two-horned;” *ταυροκέρως*, having the “horns of a bull;” *ταυρόκρανος* or *ταυροκέφαλος*, *ταυρόμορφος*, *ταυρομέτωπος*, having the “head,” “form,” or “countenance of a bull.”

Bacchus is also represented under other forms: for instance, naked, leaning on a faun; and the group is usually accompanied with the musical instruments of his votaries—the mystical van or basket. The Centaurs, also, frequently appear in the train of Bacchus, among the satyrs, fauns, etc., no longer as savage monsters, but tamed by the power of the God, and playing the horn or lyre; whence Bacchus himself is termed *φηρομανής* or “passionately fond of beasts” (*φῆρες*, the name applied by Homer\* to the Centaurs).

\* Il. i. 268; ii. 743—the same as *θήρες* (Od. xxi. 295, etc. *Hesiod*, Scut. Herc. 104, &c.). See CENTAURS.

The ever verdant ivy, the snake which renews its existence, as it were, by stripping off its skin, are pleasing emblems of the *unfading youth* in which Bacchus is represented; and, for this reason, Bacchus, like Apollo, wears his hair long and flowing—

Solis æterna est Phæbo Bacchoque juvenas,  
Nam decet *intonsus* crinis utrumque Deum.

*Tibull.* i. 4, 38.

As to his names and epithets, which are numerous, Bacchus is called *Dionysus* by the Greeks, *Liber Pater* by the Latins, and *Osiris* by the Egyptians; *Lenæus*, from the wine press (ληνός), whence his festival *Lenæa*; *Bromius*, from the frantic noise of his votaries; *Thyoneus*, from his mother Thyone; *Iacchus*, from the shouting; *Eleleus*, from the cry ἐλελεῦ, whence the *Bacchæ* are called *Eleteides* (*Ov. Ep.*); *Bassareus*, from the Lydian robes (βασσάρα), in which he is sometimes represented; *Nyŷeus* or *Nysæus*, from the mountain Nysa, where he was educated by the nymphs (*nymphæ Nyseides*); hence Bacchus and Apollo are denominated by Juvenal (vii. 64) the “Lords of Cirrha and Nysa,” *Domini Cirrhæ, Nysæque*; *Thyrsiger* he derives from his bearing the thyrsus, and *Dithyrambus*, from the hymn sung in his honour.

Bacchus is also designated ὠμάδιος and ὠμηστής, from the circumstance that, at Chios, the Bacchæ were obliged to eat the “raw” pieces of flesh of the victim, which were distributed among them—this “eating” being termed ὠμοφαγία; λιμναῖος or λιμναγένης, from the circumstance of the district, where the ancient temple of Dionysus *Limnæus* was situated at Athens, being originally a “swamp;” *Brisæus*, from Brisa, a promontory of Lesbos; *Thyonæus*, from Thyone, the name which Semele received when admitted among the Gods; *Cadmeus*, from his Theban origin; *Edonus*, the “Thracian,” from Edones, a people of that country; Ζαγρεύς, the mysterious name of Bacchus, considered as the son of Jupiter and Proserpine.

SILENUS, whose birth-place was either the promontory of Malea or the mountain of Nysa (*Nysigena*—*Cat.* lxiii. 252), is generally represented as the preceptor and inseparable companion of Bacchus, instructing him in all sciences and accompanying him in every expedition (*Diod.* iv. 4). As the attendant of Bacchus he is naturally addicted to intoxication; but this intoxication only serves to inspire him and raise his mind to the contemplation of nobler themes. Hence Virgil introduces him as bound by two boys, with the assistance of the nymph *Ægle*, and singing to them verses in which he describes the origin of all things according to the doctrine of Epicurus, and subjoins various fables (*Ecl.* vi. 14). Silenus is considered by some as the representative of old age intoxicated with the juice of the grape; but others conceive that his giddiness arises from profound meditation on sublime subjects. He is generally represented riding on an ass crowned with flowers. The ancient satyrs were frequently termed *Sileni*.

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## XV. VESTA. ἙΣΤΙΑ.

OFFICES OF VESTA.—THE SACRED FIRE.—DUTIES OF THE VESTAL VIRGINS.—VESTA, HOW REPRESENTED.

VESTA was the daughter of Saturn and Rhea. As she obtained from Jupiter the privilege of perpetual virginity, she rejected the addresses of Apollo and Neptune; and, on that account, the ruler of the Gods honoured her with a sacred seat on the domestic hearth. As Vesta, therefore, was the Goddess of domestic life, she became the patroness of domestic happiness. The sacredness of the “hearth” secured protection even to the enemy who “approached” it (*ἐφείστιος*); and hence the expression, *pro aris et focis*, “in defence of our altars and hearths,” became proverbial.

But, as the ancients regarded the city with the same affection as their own homes, Vesta became the patroness of

civil concord; hence, in the *Prytaneum* of every state or city, which was the common home of its members or inhabitants, and was consequently called *ἑστία πολέως*, the “hearth of the city,” a perpetual fire (*πῦρ ἄσβεστον*) was kept continually burning on the public altar of the city, just as in private houses a fire was kept up on the domestic altar.\* Hence the reciprocal duties of colonies and parent states were symbolically set forth by taking fire from the *Prytaneum* of the parent city; and, if it ever happened to be extinguished, the flame was rekindled from the same source.

The care of the sacred fire was committed by the Greeks to widows; by the Romans, to virgins. As *Vesta* taught man to protect himself against the influence of the elements by building himself a house before he could pile the fire on the domestic hearth—hence the entrance and vestibule of every dwelling was sacred to her. Temples were seldom erected to this Goddess, though we meet with one at *Trœzene*. The offerings made to her were either drink-offerings or offerings of incense. The first libation of sweet wine is made to her at the beginning of every repast; and, at the close, she receives the last.

Virgil tells us that *Æneas* was the first who introduced the worship of *Vesta* into Italy.† The mother of *Romulus* belonged to the order of *Vestal Virgins*; yet *Numa* is considered as the institutor of the religious usages which were practised in her honour. He built a temple to her of a round figure in imitation of that of the earth—

*Terra pilæ similis nullo fulcimine nixa.*

for the earth is warmed and penetrated by subterranean fires,

————— *subest vigil ignis utrique.*—*Ov. F.* 267—9.

\* Compare *Smith's Dict. of Antiq.* s. *Prytaneum*.

† ————— *Vestamque potentem*  
*Æternumque adytis effert penetralibus ignem,*  
 During the conflagration of *Troy* (*Vir. Æn.* ii. 296, 297).

The duties of the Vestal Virgins (*Virgines Sanctæ*,—*Hor.*) consisted—first, in preserving their chastity during the term of their office (30 years)—second, in preventing the sacred fire from being extinguished in the temple of Vesta; and third, in taking charge of the *Palladium*, or sacred pledge of the empire. As long as the *Palladium* remained, Rome could not be taken; a violation of her vow of chastity, on the part of a Vestal, was considered ominous to the empire; and, if the sacred fire was extinguished, it was kindled again with glasses by the rays of the sun. If a Vestal virgin allowed the sacred fire to go out she was scourged; if she violated her vow of chastity she was buried alive.

Vesta is usually represented in the long flowing robe which characterised the Roman matron—her veil thrown over her head—holding in her right hand a flambeau—symbolical of the sacred fire, or the *Palladium* which Æneas brought from Troy. The ass's head, which is sometimes associated with her representations, refers to the fable of her having been forewarned by the ass of Silenus respecting the intentions of Priäpus.

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## XVI. CERES. ΔΗΜΪΤΗΡ.

WANDERINGS OF CERES. — TRIPTOLEMUS. — EXPLOITS OF CERES.—ELEUSINIAN MYSTERIES.—REPRESENTATIONS OF CERES.

CERES was the daughter of Saturn and Rhea, and consequently the sister of Juno, Vesta, Jupiter, Neptune and Pluto. She had a daughter by Jupiter, named Proserpine; and we have already narrated the manner in which Proserpine was carried off by Pluto (p. 40). Ceres having lighted a torch at Mount Ætna, wandered over the whole

earth in search of her for the space of nine days and nine nights; hence Ovid terms her the “ torch-bearing Goddess” (*taedifera Dea*), and directs unctuous torches to be lighted, if there be no frankincense.

Et si tura aberunt, unctas accendite tædas.—Fasti, iv. 411.

Among other places, Ceres came to Eleusis in Attica; hence her epithet *Actæa* in Statius,\* and in Ovid Eleusis is termed *Cerealis Eleusin* (F. iv. 507). In subsequent times a stone called ἀγέλαστος πέτρα the “ mournful stone” (*triste saxum*) was shewn near the well Callichoros at Eleusis, on which the Goddess, overwhelmed with grief and fatigue, is believed to have rested herself on her arrival in Attica (*Ov. F. iv. 502. Apollod. Biblioth. i. 5*). Around this well the Eleusinian women were said to have first performed their “ chorus,” and to have sung hymns to the Goddess (*Paus. i. 38. § 6*); and hence, perhaps its name καλλιχορος. Being hospitably entertained by Celeus, Ceres restored his son, Triptolemus, to health, and taught him husbandry. She also gave him her own chariot, drawn by two dragons; and in this celestial vehicle he travelled in order to communicate the art to all nations, hence he is termed *unci puer monstrator aratri* (*Virg. G. i. 19*). On his return, he established the festivals and mysteries [the *Eleusinian*] in her honour; and after death he received divine honours.

When Ceres is considered as performing the duties of a

\* Tuque, Actæa Ceres, cursu cui semper anhelō,  
Votivam taciti quassamus lampada mystæ.—*Stat. Silv. iv. 8, 50.*

in reference to the “ torch-race” of the initiated who never revealed the mysteries (*taciti mystæ*) as described below. So Horace says that he would not be under the same roof, or venture out in a boat (*solvere phaselum*) with a person who had revealed the mysteries of Ceres—*qui Cereris sacrum Vulgarit arcana*, for Jupiter has frequently confounded the innocent with the guilty.—*Od. iii. 2. 26.*

legislator (Θεσμóφορος, *Legifera*)—it is probably intended to show us that laws and order are introduced when men abandon the chase or pastoral life, and apply themselves to agriculture; for “agriculture is the basis of a well-regulated social condition.” Sicily, owing perhaps to its great fertility, was considered as the favourite residence of this Goddess. The idea of Ceres being the author of the earth’s fertility, was extended to fertility in general; and hence she was looked upon as the Goddess of marriage (*Serv. ad Æn. iv. 58*). Since Ceres is represented as the mother who nourishes us—the loss and final recovery of her daughter is beautifully adapted to elicit the maternal feelings. Her daughter is termed κόρη, or the “girl;” but as the wife of Pluto, and queen of the lower world, she is designated δέσποινα, or the “mistress.”

The following are the principal fabulous circumstances belonging to the history of Ceres. When travelling in quest of her daughter, she assumed the equine form in order to avoid the importunities of Neptune. Lyncus [*Lynceus*, etc.], when about to inflict the fatal blow upon Triptolemus, whom he had received with feigned hospitality, was suddenly changed by Ceres into a lynx—an animal which is the “emblem of perfidy and ingratitude” Erisichthon, a Thessalian, had cut down the groves of the Goddess. In return for his impiety, she afflicted him with perpetual hunger, which goaded him at last—after he had squandered all his possessions to gratify it—to devour his own limbs for want of food.

On the other hand, Iasion, who reigned over part of Arcadia, and applied himself diligently to agriculture, was rewarded with the affection of the Goddess. All the Gods were present at their nuptials. She bore him two sons, Philomelus and Plutus.—Ascalaphus, who had seen her daughter Proserpine eat the grains of a pomegranate [*Malum Punicum*], which she had gathered in the Elysian

fields, was changed by Ceres into an owl; for this circumstance prevented the return of Proserpine (p. 40).

One of the most celebrated festivals in honour of this Goddess was the *Thesmophoria*, which was observed in most of the Grecian cities, but particularly at Athens; the place of high priest was hereditary in the family of Eumolpus (*Eumolpidæ*). But the *Eleusinian* Mysteries, celebrated at Eleusis in Attica, and called "the Mysteries" *par excellence*, hold a still higher rank; and it was death for any person initiated to reveal them.\* They were divided into "greater" and "lesser;" the former being probably celebrated every five years, the latter annually, and being in reality only a preparatory purification (*προκάθαρσις, προάγνευσις*) for the real mysteries.

The fifth day of the festival was called the "day of Torches" (*ἡ τῶν λαμπάδων ἡμέρα*), because at night the *μύσται*, or those who had been "initiated" into the Lesser Mysteries, being led by the *δαδοῦχος*, or "torch-bearer," went in the evening with torches to the temple of Ceres at Eleusis: the ceremony itself being probably intended to commemorate the wanderings of Ceres in quest of her daughter, Proserpine. During the night from the sixth to the seventh day the *mystæ* remained at Eleusis, and were initiated into the last mysteries (*ἐποπτεία*). They now repeated the oath of secrecy which had been administered to them at the lesser Eleusinia;† and, after a second purification, they were led during the darkness of the night into the lighted interior of a sanctuary, where they beheld sudden and awful apparitions. This was termed *αὐτοψία*,

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\* Warburton (*Div. Leg.*) conceives that the descent of Æneas into the infernal regions is a figurative description of an initiation into the Eleusinian mysteries. Augustus, we must observe, was initiated into the mysteries during a residence at Athens (*Suet. Aug.*); and the reverence in which the mysteries were held rendered allegory necessary.

† Compare *Smith's Dict. of Antiq.* s. Eleusinia.

or "intuition;" and the initiated spectators were termed *ἐπόπται*.

In addition to the epithets already mentioned, Ceres is designated *χθονία*, or the "subterranean," probably in reference to the seed-corn being buried in the earth; *άλωας* from the "threshing-floor;" *άλιτηρία* the "miller," and *χλόη* as she presided over "green herbs." And hence, as she supplied food and "nourishment" to all, she was designated by the Greeks *ὀμπνία*, and by the Latins *alma*; *κουροτρόφος*, the "nourisher of youths," though some apply it more especially to the cure which she effected in the boy Triptolemus (*τεκνοτρόφος, παιδοφίλη*).

From the places where she was worshipped, Ceres was denominated *Actæa*, the Attic; *Amphictyonis*, because the Amphictyonic council met in her temple; *Catanensis* from Catana in Sicily; *Eleusinia* from Eleusis in Attica; *Mycallessia*, from Mycallessus, a city of Bœotia; *Panachæa*, from a temple at Ægæ in Achaia; *Patrensis*, from Patræ in the same district; *Pelasgia*, from a temple at Argos; *Prosymne*, from a grove in the forest of Lerna; *Stiritis*, from a city of that name in Phocis; *Thermesia*, from her temple at Trœzene; and *Cabiria*, because worshipped in the Samothracian mysteries of the Cabiri\* (*Καβειρία Δημήτηρ*). The way leading from Athens to Eleusis was called the sacred way (*ἡ ἱερά ὁδός*); and the procession from Attica entered Eleusis by the "mystical entrance" (*μυστικὴ εἴσοδος*.)†

Ceres, in her representations, approximates to the figure

\* Compare *Nitsch*, *Mythol. Wörterb.* s. Ceres.

† The worship of Ceres was probably introduced amongst the Italian tribes from Magna Græcia. In Etruria she belonged to the *Penates*; and among the Sabines, Ceres signified bread (*Müller*, *Etrusker*, ii. 61). At Rome she was publicly worshipped in the *Cerealia*, *Fordicalia* (*Fordicidia*), *Ambarvalia*, *Feræ Sementivæ*, and a festival of gratitude in harvest. The festival *Aloa* at Athens (from *άλως* a *threshing-floor*) was celebrated in honour of Bacchus and Ceres.

of Juno; but her form is rounder, and the expression of her countenance has more of softness and mildness. Her tunic falls to her feet in straight lines; she is girt with a short upper garment, whilst a mantle falls from it, with which she veils the back part of her head when she offers the ears of corn to Triptolemus. Her hair is confined with a band, or she is crowned with ears of corn. Her distinguishing characteristics are the poppy and ears of corn in her hands—the torch and corn-basket (*cista*)—and frequently a sceptre in her left hand. A *cornucopia* is generally placed near her to indicate the plenty which agriculture produces. Her strong sandals (*πέδιλα*) indicate the wandering Goddess. Triptolemus generally appears in the chariot, drawn by flying serpents, presented to him by Ceres.

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## INFERIOR DEITIES.

## I. AURORA. ἭΩΣ.

AURORA.—STORY OF TITHONUS.—STATUE OF MEMNON.—  
THE CONSTELLATION OF ORION.—REPRESENTATIONS OF  
AURORA.

AURORA, the Goddess of the morning, was the daughter of Hyperion and Thia; and consequently the sister of *Helios* (the sun) and *Selene* (the moon). Another tradition makes her the daughter of the Giant Pallas; hence, her epithet *Pallantis-ias*, and *sexto Pallantidos ortu* “on the sixth day,” and *Pallantide eádem*, “on the same day.”\* She is represented as the wife of Astræus, the son of the Titan Crius, to whom she bore the winds, Zephyrus, Notus and Boreas, as well as Hesperus and the Stars (*Hes. Theog.* 378—382).

Aurora became enamoured of TITHONUS, and, at his request, conferred upon him immortality; but the gift was of little value, as he had forgotten to ask for perpetual youth, vigour and beauty. When he became old and decrepit, he prayed for death, and was converted into a *cicada* or grasshopper. “No happiness,” exclaims the poet, “no happiness is complete! Young Achilles was called away by an early death; and Tithonus, consumed by a slow old age: his immortality became his burden!”

Aurora had two sons by Tithonus, viz. Emathion and MEMNON. The statue of the latter, near the Egyptian Thebes, was said to utter musical sounds when first struck by the beams of the rising sun. As this statue was mutilated by Cambyses or destroyed, in part, by an earthquake, Juvenal calls it *Dimidius Memnon*. It is said that, when the body of Memnon was burnt upon the funeral pile, a

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\* *Ovid, Fasti*, vi. 567. *Met.* xv. 700.

flock of birds (*Aves Memnoniæ* or *Memnonides*) sprung up from his ashes, and separating into two parties began a fight in the air, which they repeated every year in the neighbourhood of Troy.

Aurora became enamoured also of ORION, whom she carried away to Delos; but Diana, who had felt a previous attachment for him, destroyed him with her arrows. Some, however, ascribe his death to his insulting conduct towards that Goddess, or one of her attendants; but Ovid ascribes it to the bite of a serpent, because he boasted that there was no animal on earth which he could not conquer. He is represented in the infernal regions as still pleased with his favourite pursuit of hunting. After his death he was ranked among the constellations with his girdle and sword; hence he is called *Ensifer* and *Armatus auro*, because his constellation contains several bright stars. As the rising of this constellation is generally accompanied with great rains and storms, hence Virgil has given it the epithet of the “watery Orion” (*Aquosus Orio*), and Horace speaks of his hostility to sailors—*Infestus Nautis* (Epod. xv. 7).\*

Aurora is generally represented by the poets as wearing a saffron-coloured robe (*κροκόπεπλος*,—*Hom.* Il. viii. 1), riding in a rosy chariot, drawn by two or four horses (*in rcseis bigis*,—*Vir.* *Æn.* vii. 26: *in roseis quadrīgis*,—*ib.* vi. 535); the horses are of a saffron colour (*crocei equi*). Homer gives her only two horses—*Lamos* and *Phaethon*. With her rosy fingers (*Ῥοδοδάκτυλος Ἥως*,—Il. i. 477) she opens the gates of the East,—pouring the dew upon the earth (hence called *Roscida*), and making the roses grow. Nox and Somnus fly before her—the constellations of heaven dis-

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\* The story of Cephalus, who was carried away by Aurora, is told by Ovid (*Met.* vii. 26). Cephalus would not listen to the addresses of Aurora; but the jealousy of the Goddess deprived him of his wife Procris; he shot her accidentally whilst hunting. In poetical language the death of a youth is generally called the “Rape of Aurora.”

appear, and Diana precedes her chariot with burning torches (*Diana Lucifera*).

Aurora is supposed always to rise from the couch of her favourite, Tithonus—

Tithoni croceum linquens Aurora cubile.—*Vir. Æn.* iv. 585.  
 bringing light to mortals and immortals;\* and as Tithonus was the son of the Trojan king, Laomedon, Statius calls it the Phrygian couch (*Mygdonia cubilia*,—*Theb.* ii. 134); and Aurora herself is sometimes termed *Tithonis*. In the Homeric poems, Aurora not only announces the approach of Helios or the sun, but accompanies him throughout the day. Hence she is sometimes interchanged with *Helios* (*Od.* v. 390; x. 144), and the tragic writers completely identify her with *Hemera*, or the “Day;”† for the term ἡώς itself denotes “light,” “brilliance.” And hence the “region of Aurora” does not merely denote the East (as in *Eurip.* *Or.* 1006), but is sometimes extended to the whole illuminated surface of the earth (ὕπ’ ἡῶ τ’ἠελιόν τε,—*Hom.* *Il.* v. 267), and specially the southern portion inhabited by the Greeks (*Od.* ix. 25).

LUNA was the sister of Aurora and the Sun. As she is frequently confounded with Diana, we refer to our account of that Goddess, p. 60.

## II. IRIS.

OFFICES OF IRIS.—THE RAINBOW.—IRIS, HOW REPRESENTED.

IRIS, the Goddess of the rainbow, was the daughter of Thaumas and Electra, one of the daughters of Oceanus; and hence she is frequently termed *Thaumantias*. In the earlier mythology she appears as the messenger of the Gods and

\* Ἡὼς δ’ ἐκ λεχέων παρ’ ἀγαυοῦ Τιθωνοῖο  
 ὤρνυθ’, ἵν’ ἀθανάτοισι φέως φέροι ἠδὲ βροτοῖσι.—  
*Hom.* *Il.* xi. 1—2.

† Compare *Dr. Smith’s Class. Dict.* s. Eos.

Goddesses in general. Homer fixes her habitation in Olympus: he designates her the "swift-footed;" and she is the minister of Jupiter as well as Juno. Thus she carries off the wounded Venus in the chariot of Mars to Olympus (*Hom. Il. v. 365*); and, on the prayer of Achilles, she hastens to the dwelling of the winds and implores their assistance in exciting the flames at the funeral pile of Patroclus (*Il. xxiii. 198*).

But, when Mercury was subsequently advanced to the office of herald and messenger of the Gods, the duties of Iris became more restricted; and she generally appears as the inseparable companion and ministering attendant of Juno, whom she frequently accompanies in her chariot. The same office is sometimes committed to her as to Proserpine: on the approaching death of women, she cuts off the hair, and thus effects the liberation of the soul from the body. Juno commissions her to cut off the hair of Dido when in the pangs of death; for Proserpine had not yet performed the office, because she was perishing prematurely (*ante diem*,—*Vir. Æn. iv. 696*).

Iris is represented as descending from Olympus upon the rainbow and reflecting a thousand colours from the opposite sun—

Mille trahens varios adverso sole colores.—*Vir. Æn. iv. 701*.

And she returns upon the same bow—

Effugit, et remeat per quos modo venerat arcus.—*Ov. Met. ii.*

She is represented either standing or floating in the air, with wings attached to her shoulders and feet. Her tunic is short and girt; she holds the herald's wand in her left hand as the emblem of her office, and a vessel in her right.

Ovid represents Iris as sprinkling or purifying Juno with "dewy water," when returning from the infernal regions—

————— Quam cœlum intrare parantem,  
Roratis lustravit aquis Thaumantias Iris.—

*Met. iv. 479, 480.*

As the rainbow indicates rain, Iris is said to supply nourishment to the clouds—

Concipit Iris aquas, alimenta que nubibus adfert.—Met. i. 271.

And her appearance is gratifying to the husbandman, as betokening the fructifying shower.

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### III. LATONA. ΛΗΤΩ.

VENGEANCE OF LATONA.—REPRESENTATIONS OF LATONA.—  
ORTYGINA.

LATONA was the daughter of Cœus, the Titan, and Phœbe, the daughter of Uranus. She was the favourite of Jupiter and the persecuted of Juno; and the circumstances of her giving birth to Apollo and Diana on the island of Delos have been already narrated. Though represented by Hesiod as characterised by a benevolent feeling towards Gods and men (Theog. 404), yet she could not be slighted or insulted with impunity. We have already shewn how Niobe, the wife of the Theban king, Amphion, was punished for her insolence towards this Goddess (p. 58). The giant Tityus, who insulted her, was killed by the arrows of her children, and was punished with the perpetual gnawing of his entrails by vultures in the infernal regions, where he covers an extent of nine acres of ground. In the war between the Greeks and the Trojans, Latona sided with the latter.

The worship of Latona was established wherever her children received adoration—in Lycia, Crete,\* at Athens, Delos, etc. She is represented in a long tunic, girt with a short upper garment, holding Apollo and Diana in either arm, and persecuted by the serpent Pytho. Delos was anciently called *Ortygia* from ὄρνις, a quail; either because Latona

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\* Her festival here was termed *Ecdysia*.

fled thither from the wrath of Juno in the form of a quail, or because the island abounded with quails. On this account, Strabo tells us that no dogs were allowed to be kept at Delos, because they destroyed the quails and hares (Geog. x. 485). The name *Λητώ* has been derived from *λήθειν* or *λάθειν*, to "lie hid;" and hence some have considered her as symbolical of *Night*, from which the sun and moon (i.e. Apollo and Diana) subsequently proceeded.

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#### IV. CUPID. ἜΡΩΣ.—ANTEROS.—PSYCHE.

REPRESENTATIONS OF EROS.—CHARACTER OF ANTEROS.—  
FABLE OF PSYCHE.—HYMENÆUS.

IN order to understand the ancients properly, we must distinguish three *Erotēs*:—1. The cosmogonic Eros—one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted.—2. The Eros of later poets, who gave rise to the notion of that God who is most familiar among us, is one of the youngest of all the Gods; and his parentage is very differently described. Eros, in this stage, is always conceived and was always represented as a handsome youth; and it is not till subsequent to the time of Alexander the Great that—3. Eros is represented by the epigrammatists and amatory poets as a wanton boy (*Cupid*), of whom a thousand tricks and cruel sports are related, and from whom neither Gods nor men were safe.\*

This last Eros or Cupid was the son of Venus, and distinguished for his beauty. He is represented as a winged infant, armed with a bow and golden quiver full of arrows; and furnished with torches which no one can touch with impunity (*Mosch. Idyl. vi.*). His arrows are of different

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\* Cf. *Dr. Smith's Class. Dict. s. Eros.*

power; some are golden and kindle love in the heart they wound, others are blunt and heavy with lead, and produce aversion to a lover (*Ov. Met. i. 468*). Hence his dominion extends over the hearts of Gods and men.

And it was the *disarming* power, rather than the playfulness of Cupid, which induced the ancient poets to represent him as robbing Jupiter of his thunderbolts, Apollo of his arrows, Luna of her torch, Hercules of his club, Mars of his helmet, Neptune of his trident, Bacchus of his thyrsus, and Mercury of his *talaria*, or winged shoes. And hence too he is introduced as the principal actor in all the love-affairs of poetical story; as in those of Hero and Leander, Pyramus and Thisbe, Acontius and Cydippe, Hermochares and Ctesylla, Ægyptius and Timandra, Nycteus and Nyctimene, Piasus and Larissa, Astræus and Alcippe, Æneas and Dido, etc.

There is an unsuspected harmlessness in the countenance of Cupid which ill agrees with his real character; and he always appears amusing himself with some childish diversion, such as driving a hoop, catching a butterfly, blowing a horn before his mother, or embracing her favourite bird, the swan. He sometimes appears armed like a conqueror, stepping on the helmet of Mars, or breaking the thunderbolts of Jupiter; or riding on a lion which he is taming by the strains of his lyre—a beautiful emblem of the combined power of love and music. Like the other Gods, he can assume different shapes; and thus, in the *Æneid*, we find him assuming the form of young Ascanius, in order to inspire Dido with love. Ovid records his victory over Apollo.

On the other hand, ANTEROS\* is the Deity who avenges slighted love (*Deus ultor*); hence, in the palæstra at Elis, he is represented as contending with *Eros* or Cupid. This conflict, however, was also considered as a rivalry existing

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\* The signification of *mutual love*, which is given to *Anteros* by later writers, may have originated, in part, from the ambiguity of its etymology, which see.

between two lovers ; and thus Anteros may in some respect be considered as forwarding the schemes of Cupid. And hence we may explain the fable that, on the birth of Anteros, Cupid felt his strength increase and his wings enlarge, and that, whenever his brother is at a distance, he finds himself reduced to his ancient shape.

The connection of Eros or Cupid with PSYCHE,\* who is represented as a butterfly, or with the wings of a butterfly, is somewhat mysterious. The personification of Psyche was posterior to the Augustan age ; and the later fable can scarcely be explained, except from an idea in the Orphic mysteries that the body is the prison of the soul ( $\psi\upsilon\chi\eta$ ), and that Psyche, recollecting the bliss which she had enjoyed with Eros in preceding ages, is now passing her life in a state of mournful separation until death again re-unites them.

In the train of Cupid we find HYMENÆUS, who is represented as leading Psyche and Amor, whom he has united by a sacred band (*vitta*). He is winged, and carries nuptial torches in his hand ; another God of love holds a basket of fruit over the couple ; before them is Comus and the genial couch. The doves are emblematic of conjugal fidelity. Cupid is also frequently represented as accompanied by such allegorical beings as *Pothos* and *Himeros* (desire), *Tyche* (fortune), *Peitho* (persuasion), the *Charites* (Graces), or Muses, etc.

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\* "Psyche," says Dr. Nares, "means in Greek the human 'soul,' and also a 'butterfly' [ $\psi\upsilon\chi\eta$ , *papilio*], because it was a very ancient symbol of the soul. From the prevalence of this symbol, and the consequent coincidence of the names, the ancient sculptors frequently represented Psyche as subject to Cupid in the shape of a butterfly ; and even, under the human form, decorated her with the light and filmy wings of that gay insect."—*Essays*, i. 101.

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## V. BELLONA. 'ENYΩ.

THE ENYO of the Greeks was a Goddess of war; and the Romans paid great adoration to Bellona—erecting to her a temple and instituting an order of priests (*Bellonarii*) who consecrated themselves by making incisions in their body. She is the sister of Mars, whose chariot she drives in battle; her hair is dishevelled, and her aspect wild and ferocious—she is armed with a bloody whip—

— Sanguineo sequitur Bellona flagello.—*Vir. Æn.* viii. 703.

And traverses the armies, waving a torch. In the heat of battle it was customary to call upon her; and no war was commenced at Rome without throwing a spear over the pillar which stood before the temple of Bellona.

## VI. HEBE. "HBH.

HEBE, the daughter of Jupiter and Juno, was cup-bearer to the Olympic Gods, and particularly to Jupiter, whose eagle she fed with ambrosia. She derives her name from the circumstance that she was always fair, and in the bloom of "youth" (*ἡβη*). Hence the Romans styled her *Juventas*; and hence she is appropriately employed in ministering to the Gods the ambrosia and nectar which serve to maintain them in perpetual youth; the practice itself being perfectly accordant with the ideas of the ancients, who always employed beautiful youths in the discharge of these offices at their banquets. If Hebe is sometimes employed in other offices, as in preparing the chariot for Juno (*Hom. Il.* v. 722), it is the daughter waiting upon the mother; or if she pours balm into the wounds of Mars (*Il.* v. 905) when returning from battle, it is the affectionate sister ministering to the wounded brother.

When Ganymede, the beautiful son of Laomedon, was

carried up to Olympus by the eagle of Jupiter, Hebe was superseded in her office; and later writers have ascribed her dismissal to the circumstance of her accidentally falling while pouring out nectar for the Gods at a grand festival (*Serv. in Vir. Æn. i. 28*). When Hercules was deified and reconciled with Juno, Hebe became his wife, and bore him two sons—*Alexiades*, the “avertter of imprecations,” and *Anicetus*, the “invincible” (Cf. *Hom. Od. xi. 600*). At the request of her husband, she restored to vigour and youth his friend Iolas, who had assisted him in destroying the hydra.

Hebe is represented with wings, clad in a long tunic, girt with a short upper garment, and either fondling the eagle of Jupiter or moving lightly with a vessel of nectar. Homer particularly praises the beauty of her hands and feet; and designates her *καλλίσφυρος*, as “having beautiful ankles” (*Od. xi. 642*).

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## VII. ÆSCULAPIUS. 'ΑΣΚΛΗΠΙΟΣ.

ÆSCULAPIUS.—HYGIEIA.—THE SERPENT-SYMBOL.—WORSHIP  
OF ÆSCULAPIUS.

ÆSCULAPIUS was the son of Apollo (*Phœbigena*) and Coronis (*Coronides*). Though Homer makes no allusion to the descent of Æsculapius; yet, as in his opinion, all physicians were descended from Pæeon (*Παιήων*), the healing God, and Pæeon was, in later times, identified with Apollo, this, at all events, may be considered as according with the universal tradition, that Æsculapius was the son of Apollo.\* Homer merely mentions Æsculapius as the illustrious or

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\* In Homer (*Od. iv. 232*), *Παιήων* evidently occurs as the name of Æsculapius; for the scholia correctly assert that the name Pæeon was not applied to Apollo till a later period, and even Hesiod expressly distinguishes between Apollo and Pæeon. *Nitsch*, *Mythol. Wörterb. s. v.*

meritorious physician (*ἰητὴρ ἀμυμῶν*); and the adjective *ἀμυμῶν*, which is never given to a God, shows that Homer considered him to be only a human being.

The education of Æsculapius was committed to the Centaur Chiron\* who instructed him in the healing art. He accompanied Jason in the Argonautic expedition; and his two sons, Machaon and Podalirius, were heroes and leaders in the Trojan war, as well as renowned for their medical skill. *Hygieia*, or the Goddess of health, was his daughter. She is represented holding a serpent in one hand (the emblem of perpetual youth, because it renews its skin periodically), which is drinking out of a cup or *patera* in the other. Æsculapius is frequently associated with her on monuments, and with his son, *Telesphorus*, who “brings termination” to pain.

Æsculapius, by his knowledge of medicinal herbs (*pæoniæ herbæ*), restored Hippolytus and so many others to life, that Jupiter (either fearing that men might contrive to escape death altogether, or because Pluto had complained to him respecting the diminution of his subjects), drove him by a thunderbolt to the infernal regions. Jupiter, however, released him afterwards from the shades; and, at the request of Apollo, placed him among the stars (*Hygin. Poet. Astr. ii. 14*), where his constellation is still termed the “serpent-holder” (*ὄφιοῦχος*). Creuzer traces a resemblance between Æsculapius and the Egyptian deity Serapis; for both, in the scenes figured on monuments, bear serpents as the emblems of health.

The most celebrated temple of Æsculapius was at Epidaurus on the Saronic Gulf. His temple was surrounded with an extensive grove, within which neither death nor

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\* Chiron was wounded in the knee by Hercules, and begged Jupiter to deprive him of his immortality. Jupiter placed him among the constellations, under the title of the Archer (*Sagittarius*).

parturition was allowed to take place. The sanctuary contained a statue of ivory and gold, in which Æsculapius was represented as a handsome and manly figure, seated on a throne, holding in one hand a staff, and resting the other upon the head of a serpent, whilst a dog is lying by his side (*Paus. ii. 27. § 2*).\* The sick persons who visited the temples of Æsculapius usually “slept” one or more nights in his sanctuary (*ἐγκοίμησις, incubatio*), observing certain rules prescribed by the priests, in order that the God might indicate in a dream the means by which their health could be restored.† The festival celebrated in his honour was termed *Epidauria* or *Asclepeia*; and it was accompanied by a musical contest (*ἱερός ἀγών*). In his festival at Cos, the principal religious act consisted in the “elevation of the staff” (*ἀνάληψις ῥάβδου*).

In the year of the city 471, the Romans, in order to be delivered from a pestilence, sent a solemn embassy, at the command of the Delphic, or the Sibylline Books, to obtain a sacred serpent nourished in the temple at Epidaurus. Such was the introduction of his worship into Rome.

As, among the ancients, several professions, arts, and offices, were peculiar to certain families (witness the *Homeridæ* in Chios, the *Dædalidæ* at Athens, etc.) so the science of medicine was regarded as peculiar to the *Asclepiadæ*, or descendants of Æsculapius, who were also regarded as an order or caste of priests. The knowledge of medicine was regarded as a sacred secret, which was transmitted from father to son in this family; and we still possess the oath (*Jusjurandum Hippocratis*), which every one was obliged to take when put in possession of the medical secrets (*Gal. Anat. ii. p. 128*).‡ The celebrated Hippo-

\* Cf. *Dr. Smith's Classical Dictionary*, s. v.

† *Sprengel, Geschichte der Med.* i. 107.

‡ Cf. *Classical Dictionary*, *ut suprâ*.

crates of Cos was one of the most distinguished members of the Asclepiadæ.

Most of the epithets of Æsculapius refer to the effects produced by his medicinal powers; as *Aglaopes*, "he of the shining countenance;" *Apalexicacus*, the "avertter of evil;" ἠπιოდῶτης and ἠπιόδωρος the "giver of soothing" medicines; *Philolaos*, the "lover of the people;" Σωτήρ *Servator*, the "preserver;" *Auxiliator*, *Opifer*, *Salutifer*, the "help and health-bringer;" *Sanctus* and *Augustus* from his sacred and venerable character. To these may be added *Epidaurius*, from his worship at Epidaurus; *Gortynius* and *Causius*, from Gortys and Caus, in Arcadia; *Triccæus*, from Triccæ, in Thessaly; and *Hagnitus*, from his statue at Sparta being made of the tree named *agnus castus* (Paus. iii. 14).

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### VIII. THEMIS. ΔΙΚΗ. ASTRÆA. NEMESIS.

#### DAUGHTERS AND OFFICES OF THEMIS.—ASTRÆA.—VEN- GEANCE OF NEMESIS.

THEMIS, according to the Theogony of Hesiod, was the daughter of Uranus and Gæa, and the Goddess of Justice. To her is ascribed the introduction of sacrifices and oracles into Greece; for she was prior in origin to Apollo, and consequently to the oracle at Delphi. The poets represent her as bearing to Jupiter, three daughters, *Dikè* (justice), *Eunomia* (good legislation), and *Irene* (unanimity), who received in common the name of *Horæ*, inasmuch as they regulated not only the affairs of communities, but the division of time.

After the flood, Deucalion consulted the oracle of Themis in Attica, and was instructed how to repair the loss of mankind

Fatidicamque Themis, quæ tunc oracla tenebat.—

*Ov. Met. i. 321.*

Thus Prometheus was taught by Themis to anticipate the future; and as Themis reveals to Jupiter the future or the

decision of fate—hence the *Parcæ* are termed the daughters of Jupiter, and execute his decrees. It was in reference to this double capacity of Themis, as the fountain of law and order, and as possessing the power of revealing the future, that the verb *θεμιστεύειν* denotes the right of giving laws no less than the right of giving oracles.

DIKÈ, as we have seen, was the daughter of Jupiter and Themis, and one of the *Horæ*. As she superintended the administration of justice, and punished every infraction of its laws—hence she is frequently termed the “assessor,” or attendant-counsellor of Jupiter (*πάρεδρος, ξύνεδρος. Soph. Œd. Col. 1377. Orph. Hymn. 61, 2.*); for Hesiod describes her as approaching his throne with lamentations whenever a judge had violated the dictates of Justice (*Op. 239, etc.*). As an avenging Goddess, she is sometimes termed Themis *Ἰχναίη*, because she “tracks” out injustice and the evil-doer. Under the same view she is sometimes represented as furnished with wings. Æschylus equips her with a sword made by *Αἴσα* or Fate, with which she pierces the hearts of the unjust (*Chœph. 639*); and on the chest of Cypselus she is represented as a beautiful female, dragging Injustice (*Ἄδικία*) with the left-hand, and beating her with a staff, which she holds in the right (*Paus. v. 18*). *Hesychia*, or tranquillity of mind, is very appropriately represented as her daughter (*Pind. Pyth. viii. 1*).

According to Aratus, Dikè dwelt, during the golden age, among the pious men of that generation: during the silver age she retired to the mountains, and her visits became infrequent; but when the men of the iron age fabricated arms and killed the ploughing oxen, then (as Hesiod says of Nemesis, *Op. 198*), she ascended to heaven, leaving nothing to mortals but corroding cares and irreparable misery. Of course, therefore, Dikè is the same as *Astræa*, whom Ovid represents as the last of the Deities that abandoned the earth on account of the impiety of the iron age.

Ultima cœlestum, terras Astræa reliquit.—*Ov. Met. i. 150.*

She was placed among the Constellations of the Zodiac, under the name of *Virgo*; and is represented as holding a pair of scales in the one hand, and a sword in the other.

Generally speaking, NEMESIS is the being who evinces displeasure at the violation of those relations or laws which are founded upon nature and the principles of social order. Homer, it must be observed, knows nothing of Nemesis as a Deity; though his expression οὐ νέμεσις (“there is no blame! nothing which can excite indignation,” Il. iii. 156, xiv. 18), and the corresponding verbs, νημεσάω and νημεσίζομαι, (“to fear,” “respect,” “reverence,” Od iv. 158, i. 263), mark out the leading idea associated with her character. Hesiod represents her as ascending to heaven along with Αἰδώς, or Modesty, at the first commencement of the iron age (Op. 198.)

In later poets, however, Nemesis appears more distinctly as a Deity, and is invested with special functions. The Orphic hymn (lx.) represents her as an all-seeing Goddess, who surveys the whole life of mortals, and beneath whose yoke all men bow—for she visits with condign punishment the blind passions of the haughty; and chequers the prosperity of mortals with strange vicissitudes. Hence Pindar describes her as the “evil-counselling Nemesis” (Ol. viii. 114); Euripides ranks her among the avenging instruments of the Thunderer (Phœniss. 189); in an epigram she is termed the “bitterest of the immortals” (μακάρων πικροτάτη), and Catullus characterises her as a vehement or earnest Goddess (*vehemens Dea*, 50. 21). And hence the propriety of her various representations by ancient artists: with a *rudder*, as indicating her control over the destiny of men; a *bridle*, as taming their presumptuous pride; a *wheel* as speedily overtaking the evil-doer; a *balance*, as carefully weighing his actions; and a *scourge*, as punishing him for the indulgence of his licentious passions, etc.

These representations, however, are not confined merely to the poets. Even in Herodotus, the Father of History,

the Goddess who avenges the insolence of inordinate prosperity, is every where mixed up with the fall of kings;\* and may be said to usurp the same province as Jupiter and the other Gods in the *Iliad*, Neptune in the *Odyssey*, or the inexpiable anger of Juno in the *Æneid*. It was in striking conformity with this idea, that the Athenians erected to Nemesis a statue from the marble which the Persians had presumptuously designed for a memorial of their anticipated victory (*Paus.* i. 33). And with the same feeling, an ancient poet has represented Helen, who was the cause of the destruction of the haughty Trojans, as the child of Nemesis; an idea subsequently expanded by various additions about the egg given by Nemesis to Leda, etc.

Her name *Nemesis* is supposed to be derived from her awarding to every man his deserts; her epithet *Adrastea* from Adrastus, who built her a temple; and she was called the *Rhamnusian* Goddess, because she was worshipped at Rhamnus in Attica.

Sed Dea quæ nimiis obstat Rhamnusia votis,  
Ingemuit flexitque rotam.—*Claudian*.

This Goddess was supposed to defend the relics and memory of the dead from insult.

## IX. ÆOLUS.

RESIDENCE OF ÆOLUS.—THE HARPIES.—THE NATURE OF  
TYPHON.—DIVISIONS OF THE WINDS.

*ÆOLUS* was the God of the winds and storms. Some make him the son of Jupiter, others of Neptune, and others of Hippotas. He dwelt with his six sons and six daughters in the “floating island” of *Æolia*, where, according to Homer, Jupiter had made him the ruler or “dispenser of

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\* Ἐλαβεν ἐκ θεοῦ Νέμεσις μεγάλη Κροῖσον.—*Herod.* i. 43.

the winds" (*ταμίης ἀνέμων*, Od. x. 21), to assuage or excite them according to his pleasure. Yet he was not elevated to the rank of a Deity, till about the Alexandrine period, through the favour of Juno; for in Homer he does not possess exclusive direction of the winds: and we find Minerva, Circe and Calypso, without his assistance, sending the breeze favourable for navigation.

The term *Æolia* is applied by Virgil to the seven islands between Italy and Sicily, called by the ancients, *Æolides*, *Insulæ Æoliæ*, *Vulcaniæ*, *Hephæstiades*, and known to the moderns under the general appellation of the *Lipari* Islands. Neither Homer nor Virgil has specified, however, the particular island which was the seat of his residence. Hesiod, it may be remarked, has fixed his abode in a cave near Thrace; and in this he has been followed by Horace, who designates the winds *Animæ Thraciæ*.

Lipara and Strongyle (now Stromboli) are the most celebrated of these islands; and the ancients are supposed to have fixed the residence of Æolus more particularly in the latter, on account of its containing a subterranean cavern, from which winds sometimes broke forth (*Plin.* iii. 9, 14). Ulysses, on his return to Ithaca, landed at Æolia; and the God gave to him, confined in a leathern bag, all the winds that could blow against his vessel. In the first book of the *Æneid*, Æolus excites a storm, and wrecks the fleet of Æneas, on the coast of Lybia, at the instigation of Juno.

In the earlier mythology of Greece, the HARPIES, or "dogs of Jupiter" [*Canes Jovis*], appear as female dæmons, revelling in the storm; and this is indicated by the names given to them, viz. *Ocypëta* (rapid), *Celæno* (obscurity), and *Aello* (the storm). The mixed form, which assigns them the face of a woman, the body of a vulture, etc., was given them by the authors of the *Argonautics* as symbolical of the ravages which they committed; and Damm makes the word *Harpysia* itself (from *ἄρπυια*) signify a "furious whirlwind." Homer fixes the residence of the Harpies on the western

ocean, near Erythia; and, it is in accordance with this idea, that he represents the horses of Achilles, as sprung from the harpy, Podarge, beloved by Zephyrus (Il. xvi. 149).

Virgil represents them as shut up in the islands called *Strophades*, after they had been commissioned to plunder, and spoil the banquets of Phineus for his cruelty towards his children. They plundered Æneas during his stay here, and foretold many of the calamities that awaited him.

TYPHON, or TYPHÆUS (Τυφών, Τυφωεύς), who dwelt in the mountains of Arima (which have been placed in various countries), was the father of the destructive winds, and the terror of navigators.\* Hesiod speaks of Typhon as a violent and terrible wind, to whom Echidna bore the three-headed dog, Orthrus, Cerberus, the Lernæan Hydra, and the triple-shaped Chimæra (Theog. 306, etc.); whilst others make him also the father of the dragon of the Hesperides, the Nemæan lion and the Sphinx. By later poets he was invested with the human form and represented in gigantic proportions; and after his defeat by Jupiter, he was placed, according to some, under Mount Ætna, in Sicily, and, according to others, under the island of *Inarime*, near Campania, in Italy, where volcanic mountains are situated (Cf. HEROES, c. i.).

In Homer we meet with only four principal WINDS: *Boreas* (north wind), *Eurus* (east), *Notus* (south), and *Zephyrus* (west wind). Hesiod only gives three winds, the *Argestes Zephyros*, *Boreas* and *Notos*; yet he mentions the powerful winds, begotten by Typhon, which render the atmosphere humid. At a later period we sometimes hear of only two principal winds—so that all the western winds are included under the north wind, and all the eastern winds under the south. Afterwards the winds were divided into eight, and were thus indicated on the tower of the winds at

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\* Typhon is described by Pliny (ii. 48), as “præcipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.”

Athens. 1. Βορέας, Ἀπαρκτίας, northwind—called *Aparctias*, from the Polar Bear, and *Septentrio*, from the seven stars, which form that constellation. 2. Καυκίας, or Βορέας, Βορρᾶς, *Aquilo*, *Boreas*, north-east wind. 3. Ἀπηλιώτης, *Solanus*, east wind. 4. Εὐρος, *Eurus*, *Vulturnus*, south-east wind. 5. Νότος, *Notus*, *Auster*, south wind. Δίψ, *Libs*, *Africus*, south-west wind, blowing from the continent of Africa (Λιβύη), and, therefore, south-west in reference to Greece, and, more particularly, her Asiatic colonies. 7. Ζεφύρος, *Zephyrus*, *Favonius*, west wind. 8. Σκίρων, or Καῦρος, Ἀργέστης, or Ὀλυμπίας, *Corus*, *Caurus*, *Argestes*, north-west wind.

The names of the winds are frequently interchanged; or the winds receive different names in different countries from the tracts which they blow over. Thus Horace terms the north-west wind blowing over Iapygia—a division of Italy, forming what is termed the heel—*Iapyx-ŷgis*. The Etesian winds are the “annual” or trade winds, which commence with the rise of the dog star (*Sirius*), and continue till about the end of August (45-55 days). The Monsoons, as we now call them, are preceded by broken gales called *Prodromi*, or “forerunners.”

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## X. RUSTIC DEITIES.

BIRTH-PLACE OF PAN.—HIS INVENTIONS AND CHARACTER.—

SILENUS AND THE SATYRS.—SYLVANI.—THE CENTAURS;  
AND EXPLANATION OF THE FABLE.

PAN was the god of shepherds, huntsmen, and all the inhabitants of the country. Homer makes him the son of Mercury and Dryope; others of Mercury and Penelope; others again of Jupiter and Thymbris, or Callisto. As Arcadia was his favourite residence, he is called the “Arcadian God;” *Tegeæus*, from Tegea, a town of Arcadia; and *Lycæus*, from a mountain of that country, where his festivals (*Lycæa*) were celebrated. Again, he is called

*Mænalius*, from Mænalus, a mountain of Arcadia; and *Mænalii versus* is used for pastoral poetry.

Pan travels mountain and vale, sometimes as a "shepherd" (hence termed *Nomius*), sometimes as a huntsman (*Agreus*); and he is generally blowing, at his ease, the shepherd's pipe consisting of seven reeds. The invention of this pipe was suggested to him by the sound of the reeds into which *Syrinx*, a nymph whom he loved, was transformed in order to escape his importunities; hence the name of the pipe *σύριγξ*. As the inventor of a war-trumpet which emitted a fearful sound, he inspired great terror among the Titans when fighting against Jupiter (*Eratosth.* 27); hence we find him assisting the Athenians at Marathon (*Herod.* vi. 105); putting the Gauls to flight before Delphi (*Paus.* x. 23); and hence we have the origin of the term *panic*, as expressive of sudden, universal, and, in many cases, unaccountable *fear*. At Trœzen, in Argolis, he was worshipped under the epithet *Lyterius*, the "deliverer," as having once delivered the inhabitants from a famine.

Pan, though a terrible deity to the shepherds, appears merely as a comical buffoon in the retinue of Bacchus. Though he is represented as goat-footed and horned, with other deformities—yet this did not prevent him from captivating Luna. His attachment to the nymph Echo may be accounted for by his making the mountains resound with his pipe; and, as Echo cannot be grasped, his suit was of course unsuccessful. He became enamoured of Omphale, queen of Lydia, whilst travelling over Mount Tmolus with Hercules; but Hercules treated the intruder in a becoming manner.

The worship of Pan was introduced into Italy by Evander; and his festival was termed *Lupercalia* from *Lupus*, because Pan protected the sheep from the rapacity of the wolves—

—— Pan curat oves, oviumque magistros.—*Vir. Ecl.* ii. 34.

During the games, youths ran about nearly naked, and armed with a whip; Cicero, in his *Philippics*, re-

proaches Antony with having thus disgraced the dignity of the consulship.\*

The SATYRS (Σάτυροι; Τίτυροι) are also connected with Pan; and, like him, are skilled in music. They are represented with short horns and the legs of goats; whence, perhaps, their Doric name Τίτυρος (for τίτυρος signifies a goat, *Schol. Theocr. iii. 2*), as well as their general appellation of θῆρες, or "beasts" (*Eur. Cycl. 620*). Their introduction may be ascribed to the festivities of Bacchus. The Satyrs and Sileni formed the chorus in the ancient Satyric drama; and the fable was, no doubt, considerably extended by the wit of the dithyrambic poets (*Heyne, Aufs. ii. 53*). They were the same with the Roman *Fauni* and *Sylvani*: the Satyrs inhabiting the woody plains; the *Fauni* presiding over the fields, and the *Sylvani* over the woods and mountains.

*Sylvanus*, being a rural deity, is termed *horridus* from his roughness (*Hor. Od. iii. 29, 22*). In Italy he was the ancient God of agriculture in its rude state—the planter of wild trees, the God of shepherds (*Vir. Æn. viii. 601*), of boundaries† and fields (*Hor. Epod. ii. 22*), and also of coasts, if we may judge from the inscription *littoralis* (*Montfauc. t. i. pl. 178*). Plutarch considers him to be identical with the *Ægipan* of the Greeks (*Parall. Min. 22*); but his goat-like figure was common to every deity of the woods and fields.—The worship of the God *Terminus*, who protected the boundaries of individual property as well as the state, was introduced by Numa, under the idea, probably, of rendering the rights of property inviolable in the eyes of the multitude (*Rom. Antiq. 145 n.*) His festival was called *Terminalia*.

*Vertumnus* was the God of gardens; and his wife, *Po-*

\* *SILENUS*, another rustic Deity, has been already mentioned in the chapter on *BACCHUS* (p. 97).

† Hence we may probably explain the obscure regulation of the *Agrimensores* or "Land Measurers," that every possession should have three *Sylvans*.—*Müller, Etrusker, ii. p. 63.*

*mona*, was the Goddess of fruit. *Flora* was the Goddess of flowers. *Pales* presided over pastures and sheep-folds : her festival (*Palilia*) coincided with the foundation of Rome (Rom. Ant. 362 n.). *Priāpus* was the God of fecundity, and presided over gardens, orchards, vine-yards, herds, etc. *Aristæus*, for his improvements in agriculture, the rearing of cattle, and the management of bees, was first worshipped in the island of Ceos as Jupiter *Aristæus* and Apollo *Nomius*.\*

It may be proper here to speak about the **CENTAURS**—because they are frequently represented in connection with Bacchus, drawing his chariot or carrying torches in his processions. They are of Thessalian origin ; hence the education of Achilles, who was born in Thessaly, was committed in part to the Centaur Chiron. Mitford contends against the Centaurs being originally a savage race, and represented as half man and half horse. Homer and Hesiod never speak of them as such ; the Centaur Chiron educates Achilles ; the Centaur Eurytion is mentioned in the *Odyssey* (xxi. 295) with the epithet of “celebrated” (*ἀγακλυτός*) ; Pindar does, indeed, call Chiron a “god-like wild-beast” (*φῆρ θεῖος*) ; but, even in Xenophon’s time, that author, when willing to particularise such animals as we now call Centaurs, never calls them simply Centaurs, but always *Hippocentaurs*—Horse-Centaurs.†

The Centaurs might be represented in the equine form because the Thessalians first introduced *cavalry* ; for war-

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\* The remaining female Deities of the Romans were *Juturna*, a sister of Turnus, converted into a fountain whose waters were used in sacrifices, and had the property of healing diseases (*Vir. Æn.* xii. 138) ; *Carmenta*, an Arcadian prophetess, mother of Evander, deriving her name from her *oracles in verse* (*carmina*) ; *Robigo*, who preserved the corn from mildew (*a rubigine*) ; *Fornax*, who presided over the baking of bread (*fornax*, the oven) ; *Porrina* or *Postvorta* who presided over the painful travails of women ; *Feronia*, who was the patroness of enfranchised slaves.

† *Hist. of Greece*, i. 38.

chariots were alone used in the time of Homer. Chiron might instruct Achilles in the art of healing; for Thessaly abounded with medicinal plants, and a knowledge of their various properties (*Thessala venena*) made the Thessalians pass for a nation of sorcerers. The battle of the Centaurs and the Lapithæ (in which Hercules and Theseus took part) is famous in history. The Centaurs, intoxicated over their cups at the marriage of Hippodamia and Pirithöus,\* behaved with rudeness to the women. This is perfectly consistent with the character of the Thessalians.

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## XI. NYMPHS.

NYMPHS, HOW DISTRIBUTED.—THEIR VARIOUS EPITHETS AND OFFICES.—THEIR REPRESENTATION, AND ATTENDANCE ON THE DEITIES.

THE nymphs were considered by the ancients as holding a middle rank between Gods and men (*Semideæ*), and possessing something of the nature and attributes common to both. So Homer, in speaking of the mountain nymphs (Hymn. in Ven. l. 256, etc.) says that they live on ambrosia—that they take part in the dances of the Gods, that they are wooed by Mercury and the Sileni; and that, though they are not immortal, yet their existence only ceases with the decay of the trees to which they are attached: whence the ancients termed them *ισόδενδροι*, i.e. “equal to the trees.” According to the Orphic Hymns they can render themselves visible and invisible at pleasure; they dance with Pan on the mountains and rocks; they further the increase of cattle, and scatter the blessings of Bacchus and Ceres over the earth (Hymn. lx). The education of the offspring of the Gods was frequently committed

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\* Οἶνος καὶ κένταυρον ἀγάκλυτον Εὐρυτίωνα ἄασεν (Hom. Od. xxi. 295). ἄασεν with the same meaning as ἄασεν φρένας; hence ἀεσίφρονι θυμῷ (xxi. 300).

to their charge, as in the case of Jupiter, Bacchus, and Æneas; whence they are termed *κουροτρόφοι* or “nourishers of youths.”

*Oceanus* was generally reputed the father of the nymphs; for we find the greater number of them associated with the sea, rivers, fountains, streams, and lakes. The ancient mythology considered the whole universe as animated with the presence of supernatural beings; and in this manner all nature, both inanimate and living, becomes at last sacred. In the midst of all stands man, hearing—

——— “from the steep  
Of echoing hill or thicket . . . . .  
Celestial voices through the midnight air.  
*Milton's Par. Lost. iv. 680.*

Each class of nymphs is rigorously confined to its particular sphere, and hence arise the denominations which mark the different classes. Thus we have the *Oreades*, nymphs of the “mountain,” who generally accompanied Diana in hunting; *Naiades* or *Naiides*, who presided over springs and fountains;\* *Potamides* and *Fluviales*, who presided over “rivers”; *Nereides* and *Oceanides*, the daughters of Nereus and Oceanus, whom sailors generally implored for a favourable voyage, as did the Argonauts when commencing their expedition. Again we have the *Limnades* who preside over “lakes”; the *Napææ* who presided over hills and groves; *Dryādes*, who presided over woods in general, and *Hamadryades*, who were attached to some particular tree, with which they were born and with which they died. Again, the nymphs of Sicily are styled *Sicelides*; the nymphs who educated Bacchus at Nysa, *Nysiades*; those who inhabited the Corycian cave on Mount Parnassus, *Corycides*; those who frequented the river Anigrus in Elis, Cithæron on the confines of Bœotia, or Dodona in Thessaly,

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\* Virgil mentions Ægle as the fairest of the Naiads (Ecl. vi.). Theocritus has pathetically described the passion of Polyphemus for the Nereid *Galatea*.

were respectively designated *Anigriades*, *Cithæroniades*, and *Dodonides*.

The nymphs, whether belonging to the sea or land, fixed their residence in grottoes adorned with shells and beautified with evergreens and fountains. These grottoes were termed *Nymphæa*; and the *Nymphæum* at Rome, where the nymphs were worshipped, was in like manner adorned with fountains and waterfalls, in order to give it a refreshing coolness. "In the lonely hour of noon the Naiads sat with their water-pitcher at the spring—sending forth from it the warbling brook. They embraced handsome Hylas, the favourite of Hercules, when he was getting water, and drew him down into the fountain."

The nymphs are generally represented as young and beautiful virgins, with attributes varying according to their character and functions. To intrude upon the nymphs at improper seasons was extremely perilous; the fate of Actæon, who was converted into a stag and torn in pieces by his own dogs, is a warning example. The unfortunate spectator was generally seized with delirium, or *nympholepsy*.

The nymphs are considered as attached and subordinate to certain of the superior Deities. Thus the Nereids are subservient to the will of Neptune; hence Pindar calls him *Nymphagētes*, or captain of the nymphs. The *Oreades*, or mountain-nymphs attend upon Diana. Like her, they close their heart to every tender affection; and Juno boasts a retinue of fourteen distinguished for their faultless form—

Sunt mihi bis septem præstanti corpore Nymphæ.\*—  
Vir. Æn. i. 71.

The offerings to the nymphs were simple—milk, honey, oil, and sometimes the sacrifice of a goat.

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\* So Jupiter in Ovid—

Sunt mihi Semidei, sunt rustica numina Fauni  
Et nymphæ Satyriq̄ue, et monticolæ Sylvani.—Met. i. 192.

## XII. FURIES. ἘΠΙΝΝΥΕΣ. ΕΥΜΕΝΙΑΔΕΣ.

OFFICE OF THE FURIES.—THEIR NUMBER AND EPITHETS.—  
HOW REPRESENTED.

ACCORDING to Hesiod, the Furies sprang from the blood of Urānus, which fell upon the earth, when the first violence was committed (p. 15), though others make them the daughters of Night and Acheron, and others of Pluto and Proserpine. In Homer they appear as avenging Goddesses, inflicting punishment on those who are guilty of perjury or the murder of relatives, of the violation of the laws of hospitality or improper conduct towards suppliants. As they avenge the rights of parents when violated by children, they are represented as accompanying and protecting those who are advanced in years—

Πρεσβυτέροισιν Ἐρίννες αἶεν ἔπονται—*Hom. Il. xv. 204.*

Thus, when Iris came to Neptune with a threatening message from Jupiter—she soothed the indignant God of the sea by reminding him that “the elder brother is protected by the power of the Furies.” “Thou hast wisely spoken, O Goddess (answered Neptune); it is well if a messenger knows also what is useful” (*Hom. Il. xv. 185*).

Though Homer and Hesiod neither give any particular names, nor specify any definite number of the Furies, representing them merely as the ministers of Pluto and Proserpine—yet, in later writers, they were three in number—Alecto, Megæra and Tisiphone. Their names sufficiently express their character and occupation: *Alecto*, the one who never ceases to persecute; *Megæra*, inspired with envy or hatred; and *Tisiphone*, the avenger of murder.

As the wicked dread their supernatural power, they are the Σεμναὶ Θεαὶ, or venerable Goddesses; like dogs or hunters (κυνὲς *Ruhnck. Ep. Cr. p. 94*; κακῆ κυνηγέτις, *Æsch. Eumen. 225*), they are ever in pursuit of their victims; they can neither be deceived nor reconciled. When the curse has once been pronounced, their mission commences;

hence Æschylus terms them *Ἄραι*; and, among the Romans, they were styled *Divæ ultrices*, or avenging Goddesses. They dwell at the entrance of the infernal regions, immured in iron chambers (*ferrei Eumenidum thalami*, *Virg. Æn.* vi. 280), and dreaded by Gods and men.

The ancients appear to have manifested great aversion to names of ill omen; hence, by way of euphemism or antiphrasis,\* the Furies are termed *Eumenides*, or the “kindly disposed” goddesses. Some, however, consider the name to have taken its rise when the Athenians, in an early stage of civilisation, superseded, to some extent, the office of “avenger of blood” by the institution of the court of Areopagus, which should take cognisance of homicide and murder. The efforts of “wild justice” were confined within reasonable limits—the *Erinnyes* or “indignant” Goddesses now became the *Eumenides*, the “propitiated and well-disposed”; and Orestes, who was tried before this court, became the symbol of its institution.

The Furies are also represented as directing the thoughts of men. Later fables consider them as the sources of war, madness, and murderous intentions; and hence they were worshipped at Megalopolis under the name of *μῆραι* (*Paus.* viii. 34, § 1).† They not only visit this upper world, but in the infernal regions they punish the guilty by continual flagellation and torments. As they are the avengers of blood, they are sometimes called *Ποῖναι*, *Pœnæ* (*ποινῆτις Ἐριννύς*), in contra-distinction from *Erinnyes*, which indicates their office in general.‡ The Furies were extensively

\* *Euphemism*, where “names of good import” (εὖ, well, φημί, to speak) are imposed by *antiphrasis*, i.e., the “language being in opposition” to the real nature of the objects (*ἄντι*, against, φράζω, to speak).

† Tu potes unanimos armare in proelia fratres,  
Atque odiis versare dominos, tu verbera tectis,  
Funereasque inferre faces.—*Vir. Æn.* vii. 335—7.

‡ *Markland*, *Ep. Crit.* p. 125; *Böttiger*, *die Furienmaske*, p. 105.

worshipped; but particularly at Athens, where they had a sanctuary and a grotto, and their names were associated with those of Zeus Soter ("Jupiter, the Preserver") and Apollo.

The Furies were generally represented as females with a frightful and Gorgonic aspect, of a black colour, with serpents twined in their hair, and blood dripping from their eyes. But, at a later period, the terror of their appearance was much mitigated; for they were represented as maidens of a grave and solemn mien, in the richly adorned attire of huntresses, with a band of serpents around their heads, and serpents or torches in their hands.\* In the *Eumenides* of Æschylus the chorus originally consisted of fifty Furies; but the terror occasioned by the representation is said to have been so great that the number of the chorus was limited for the future.†

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### XIII. THE FATES, PARCÆ. MOIPAI. KHPEΣ.

THE POWER OF DESTINY.—EXAMPLES.—THE THREE FATES.  
—THEIR RESPECTIVE OFFICES.—THE KERES.

MOIRA or *Αἷσα*‡ is used by Homer to express that unchangeable series of events which cannot be disturbed by any power, whether human or divine. The ancients did not *know* this power, but they believed in its existence; for, as they saw its manifold traces in the miseries of human life, they suffered their imagination to stray into the world of shadows and to body forth that mysterious being, Destiny, before which all other powers vanished. Even Jupiter himself is unable to stem or divert the tide of fate or destiny, upon whose dark bosom, according to the Grecian creed, Gods as well as men

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\* *Dr. Smith's Class. Dict.*, s. v.

† Compare, however, *Blomfield*, *Persæ*, Præfat. p. xxi.

‡ Only used in the singular.—*Od.* vii. 196; *Il.* xx. 127; xxiv. 210, etc.

are embarked, and both sweeping downwards to some distant yet inevitable termination of the present system of the universe.

Thus, in Homer, we see that the Father of the Gods, willing to save Patroclus, was yet obliged by the superior power of Fate to abandon him to his destiny; and, in Æschylus, we see Prometheus exulting in anticipation of the destruction that awaited his oppressor, Jupiter. So again Jupiter wishes to preserve his beloved son, Sarpedon, against the will of Fate: "Woe unto me, that my Sarpedon must fall under the hand of Patroclus, according to the doom of Fate!" Nothing is left to his own will but to deliver the body to Death and sweet Sleep, his messengers, who carry him into his native land in order that friends and relations may weep over him.\*

Thus the word *Sors* is naturally connected with Fate; for Fate allots to each individual (*sortitur*) his *μοῖρα* or "portion" of this unchangeable series; and hence *κατ' αἴσαν* is used to express propriety or suitableness, because whatever is ordained by Fate is right.† As all human actions depended immediately upon the Gods, Agamemnon ascribes his conduct towards Achilles to the united influence of "Jupiter, Fate, and the dark-wandering Fury"—

————— Ἐγὼ δ' οὐκ αἴτιος εἶμι,  
Ἄλλὰ Ζεὺς, καὶ Μοῖρα, καὶ ἠερόφοιτις Ἐριννύς.  
*Hom. Il xix. 87.*

At a later period, the Fates were personified to the imagination as the representatives of that mysterious agency, against which Gods and men vainly struggle. They were three in number, Clotho, Lachesis, and Atropos. They are the daughters of Jupiter and Themis—the arbiters of life and death, and of whatever good or evil befalls us in this

\* *Hom. Il. xvi. 433; Moritz, p. 34; Encyc. Brit. art. Drama.*

† In the same manner as the adverb *αἴσιμα*. So in Homer: "Wine injures all who do not take it in moderation"—

Βλάπτει, ὅς ἂν μιν χανδὸν ἔλθῃ, μηδ' αἴσιμα πίνῃ.—*Od. xxi. 293.*  
*Χανδὸν* from *χαίνω*, to gape.

world. This is indicated to us by the operation of spinning, performed by beautiful females; for to the highest and almost unlimited power all things are easy, and nothing but the slightest touch of the fingers is requisite to prescribe to the revolution of things their paths, and to the mightiest beings their bounds.\* *Clotho* attaches the thread of life to the distaff; *Lachesis* allots to each individual his portion; *Atropos* cuts the thread with a pair of scissors, and derives her name from her 'inflexibility.'

The Fates were called *Parcæ* by the Romans.† This name was probably given to them by way of euphemism or antiphrasis, because they *spare nobody*. The Fates are generally represented in a standing position; *Clotho* spins, *Lachesis* is writing or holding a scroll,‡ and *Atropos* is holding a pair of scales. They were worshipped nearly in the same manner as the Furies. According to Hesiod, *Atropos* is the least of the Fates; but she takes precedence of her sisters in age and dignity.

The *Kῆρες* of Homer can hardly be distinguished from the Fates; but they appear more intimately connected with violent death or the death of the battle-field. *Kῆρ* was in fact the Goddess of death; and, as the idea of death was gradually converted into the idea of a death decreed by Fate, the Goddess of death became also the Goddess of

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\* "On an antique gem, *Lachesis* is represented sitting and spinning, having one distaff before and another behind her, and at her feet lie a comic and a tragic mask. These masks are among the happiest allusions to human life, if we behold it with all its serious and its comical scenes. Another gem shows *Lachesis* leaning against a pillar, in a quiet posture, and carelessly holding the distaff in her left hand. While Gods and men are still labouring to accomplish things in their own way, the sublime Goddess is playing with the thread of destiny, and looks down smiling upon efforts which are unavailing and projects which are never to be accomplished"—See *Moritz*, p. 35.

† Also *Carmentes*, *Porrina*, or *Postvorta*.

‡ Hence the Fates are said to be the "Secretaries of Heaven and keepers of the archives of Eternity."

death decreed by Fate. In this respect, Κῆρ became connected with μοῖρα or the "portion of life allotted" to each individual; and with this αἶσα is synonymous. This "allotted portion" was also termed εἰμαρμένη; and when considered as fore-ordained by Fate, it was also termed πεπρωμένη. And as not only the term, but the circumstances and events of life were predetermined, the Fates were represented not only as "spinning" the thread of life (κατακλώθεις), but dealing out to every man whatever portions of good or evil were destined for him at his birth—

——— ὄσσα οἱ αἶσα κατακλώθεις τε βαρεῖαι  
Γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.  
Hom. Od. vii. 197.

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## XVI. MUSES.

OFFICE OF THE MUSES.—THEIR VARIOUS DEPARTMENTS.—  
THEIR VICTORIES.—THEIR RESIDENCES AND EPITHETS.

THE Greeks were not satisfied with assigning particular Gods to particular sciences, or a particular Goddess to wisdom; but they extended their liberality to the fine arts—to poetry and the kindred branches of literature. The Muses were the daughters of Jupiter and Mnemosyne, the "contemplative, recollecting virgin;" and they divided among themselves that treasury of wisdom which had been the dowry of their venerable mother, each appropriating some particular department in the wide circle of literature and art.

Poets invoke the Muses when commencing their undertakings, because they are the sources of inspiration, and they alone can instruct men respecting the great achievements of preceding ages. "One of the most ancient bards thus sings their praises: 'They pour on the life of their favourite the dew of soft persuasion; they bestow wisdom upon him that he may be a judge and an umpire among his people, and give him renown among the nations. And the poet who wanders on mountain-tops, and in lonely dales, is

inspired by them with divine strains, which dispel sorrow and grief from the breast of every mortal.' ”

The palace of the Muses, according to Hesiod, is situated on the summit of Olympus ; and Mount Helicon, in Bœotia, is one of their favourite places of resort, where they dance round the sacred fountain (Hippocrene) and the altar of Jupiter. At the banquets of the Gods, they celebrate their praises, their origin, their genealogies, and various achievements ; they sing the past, the present, and the future ; the prescriptions of laws and manners ; and kings, who are their special favourites, receive from them the gifts of song and eloquence (Cf. Theog. 1—103). According to the Orphic Hymns, they awaken noble sentiments, they stir the soul, regulate the understanding, sway the heart, and teach holy mysteries to mortals (Orph. Hymn. 75). As Apollo was in possession of all the various faculties claimed by the Muses, he is said to be *Musagētes* or “ leader of the Muses ; ” and, in this capacity, he is represented clothed in a long flowing garment, which, in olden times, was the festive attire of the bards.

The number of the Muses appears at first to have been indefinite. The singer in the *Odyssey* names nine ; but we are told that the Aloïdæ (Otus and Ephialtes), who introduced their worship into Bœotia, were only acquainted with three, *Melete* “ meditation,” *Mneme* “ memory,” and *Acæde* “ singing.” And we may remark that the limitation of particular Muses to particular functions was the invention of later times ; for a series of wall-pictures, among the antiquities of Herculaneum, is the only monument which exhibits the nine sisters accurately distinguished from each other. But that the artist himself did not consider the external character of his Muses sufficient to designate them,\* even according to the ideas of his own times, may be conjectured from his giving the name and offices of each under her figure ; as Ἐρατὼ ψάλτριαν ; Τερψιχόρη λύραν ; Πολυμνία μύθους ; etc.

\* Cf *Nitsch*, *Mythol. Wörterb.* s. v.—*Moritz*, p. 193.

In these paintings\* the nine Muses are enumerated and represented as follows:—*Calliope*, the Muse of Epic Poetry, is represented with a tablet and stylus, or pointed instrument for writing; *Clio*, the Muse of History, holds in her hand a half-opened scroll; *Erato*, the Muse of Amatory Poetry, holds a nine-stringed instrument; *Melpomene* (Tragedy) is veiled and leans on a pillar, holding in her left hand a tragic mask; *Thalia* (Comedy) holds in one hand a comic mask, in the other a shepherd's staff; *Terpsichore* (the Dance) is represented in a dancing attitude, and plays on a seven-stringed lyre; *Euterpe* (Music), with a double flute. *Urania* (Astronomy) holds in her left hand a globe and in her right a rod, with which she appears to point out some object to the beholder; *Polyhymnia*, *Polymnia* (Eloquence), wrapped up in her mantle, appears to be reflecting.

The superiority of the Muses was evinced in several contests; and we must remark that presumption in the use of artistical talents was always severely punished in the fictions of the ancients. The daughters of Pierus, who challenged them to a trial in music, in which they were conquered, were transformed into magpies for their presumption.† *Thamyris*, the Thracian singer, was severely punished for a similar challenge; when defeated, the Muses deprived him of his eye-sight and his melodious voice, and broke his lyre. When the Muses had proved victorious over the Sirens in a similar contest (for the song of the Muses

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\* Ausonius has given a similar account of the Muses—

*Clio* gesta canens transactis tempora reddit.  
*Melpomene* tragico proclamât mæsta boatu.  
 Comica lascivo gaudet sermone *Thalia*.  
 Dulciloquos calamos *Euterpe* flatibus urget.  
*Terpsichore* affectus citharis movet, imperat, auget.  
 Plectra gerens *Erato* saltat pede, carmine, vultu.  
 Carmina *Calliope* libris Heröica mandat.  
*Uranie* cæli motus scrutatur et astra.  
 Signat cuncta manu, loquitur *Polyhymnia* gestu.

Idyl. xx.

† *Or. Met.* v. 300.

was faithful and true), they plucked the feathers from the wings of their adversaries. In the contest between Apollo and Marsyas they were appointed umpires.

The favourite residences of the Muses appear to have been in *Pieria*, a district of Thessaly where they were born; *Parnassus*, a mountain of Phocis, with its fountain of *Castalia*; *Helicon*, a mountain of Bœotia, with its fountains, *Aganippe* and *Hippocrene*, as well as the fountain-grotto, *Libethron*; *Pindus*, a mountain of Thessaly, and *Cithæron*, a mountain of Bœotia. Hence we have various epithets of the Muses, derived from their places of residence: the *Pierides*, *Parnassides*, *Castalides*, *Libethrides*, *Citherides*, *Heliconiades*, *Aganippides*,\* *Hippocrenides*; *Pimpleides*, from *Pimpla*, a mountain of Macedonia, near *Olympus*; *Aonides*, because Mount *Helicon* was situated in Bœotia, anciently *Aonia*; *Corycides*, from the *Corycian* cave or grotto situated at the foot of Mount *Parnassus*.†

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## XVII. THE GRACES. ΧΑΡΙΤΕΣ.—HORÆ. ὨΡΑΙ.

THE OFFICES OF THE GRACES.—HOW REPRESENTED.—NUMBER AND OFFICES OF THE HORÆ.

THE parentage of the Graces is uncertain, some making them the daughters of Jupiter and *Eurynome* or *Harmonia*, others of *Apollo* and *Ægle*, and others of *Bacchus* and *Venus*, etc. *Homer* expressly names *Charis* as the wife of *Vulcan* (Il. xviii. 382), to whom *Hesiod* gives the name of *Aglaia*, styling her the youngest of the Graces (*Theog.* 945).

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\* *Ovid* couples this epithet along with *Hippocrene*, *fontes Aganippidos Hippocrenes* (*Fast.* v. 7), i.e. the fountains of *Hippocrene* sacred to the Muses.—*Theocr.* Id. i. 143.

† The worship of the Muses prevailed generally throughout Greece; temples and altars were erected in their honour. Incense and the first of milk were offered to them. Among the ancient Romans the Muse was termed *Casmæna*, *Camæna*.

The number of the Graces in Homer appears to be indefinite; but Hesiod limits it to three, *Aglaia*, *Thalia*, and *Euphrosyne*. This may be considered as the established number in poetry; though the worship of *two* was only known to certain districts in remote antiquity—as of *Cleta* and *Phäenna* at Sparta, *Auxo* and *Hegemone* at Athens, until Hermesianax added *Peitho* (*Suada*) or “Persuasion” as a third (*Paus.* ix. 35).

The Graces are particularly described as being in the service of the most beautiful of the Goddesses, whom they attend upon at the bath, divert with the dance, and adorn with every species of beauty (*Hom. Od.* viii. 364; xviii. 192). They were conceived as the Goddesses of festive joy, who enhanced the enjoyments of social intercourse by refinement, gentleness, and moderation (Cf. *Hor. Carm.* iii. 19, 15; 21, 22). They lend their grace and beauty to every thing that elevates Gods and men; and hence Pindar designates them πάντων ταμίαι ἔργων ἐν οὐρανῷ, “the superintendents of every work in heaven” (*Ol.* xiv. 13, 14).

The most perfect works of art are therefore called the works of the Graces. The greatest artists are their favourites; and it is probably in reference to this idea, that *Charis* is called the wife of *Vulcan*, the divine artist. They assist *Mercury* and *Peitho* in giving grace to eloquence and persuasion (*Hes. Op.* 63); and, as they live together with the *Muses* in *Olympus* (*Theog.* 64), they direct the inspired poet in the application of his songs to the embellishment of life and the festivals of the Gods. Hence they are termed ἐρασίμολποι or φιλησίμολποι, i. e. “lovers of song.”\* The Graces are also described by later writers as presiding over all good offices and acts of kindness, directing the exercise of benevolence and gratitude.†

The Graces are represented as young and beautiful virgins; they hold each other’s hands and dance in a circle, indicating

\* Cf. *Dr. Smith’s Class. Dict.*, s. v.; *Nitsch*, Wörterb. s. v.

† *Seneca*, *De Ben.* i. 3.

the most perfect union and a perpetual renovation of pleasure. "In their dancing attitude, we recognise the charms of personal dignity and elegant movement, without which even beauty itself is but a dead picture. The influence which the veneration of these lovely and significant beings exercised on the ideas and feelings of the ancients, may be traced in the whole life of the Greeks, as well as in their works of art and science." Their festival was termed *χαρίσια* or *χαριτήσια*, and was celebrated with dances which continued during the whole night.

The HORÆ are represented by Homer as Goddesses who guard the gates of Olympus, and who have dominion over the vast expanse of Heaven—veiling its face with clouds or removing them at their pleasure (Il. v. 750). In another passage they are described as unyoking the horses from the chariot of Juno (Il. viii. 433); and in the Homeric hymns they are represented as the "benevolent Horæ," dancing with the "fair-haired Graces"—

————— *εὐπλόκαμοι Χάριτες καὶ εὐφρονες Ὠραι*  
Hymn. in Apol. 194.

when Apollo first awoke the sounds of the lyre.\*

Hesiod speaks of the Horæ as bringing the fruits of the earth to perfection (Theog. 901), and crowning Pandora with flowers at the command of Jupiter (Op. 75). He also considers them, under a moral aspect, as the protectors of law and concord; and limiting their number, hitherto indefinite, to three, he assigns to them the corresponding names of *Eunomia*, *Dike*, and *Irene*, as presiding over the establishment of "good laws," the administration of "justice" and the maintenance of "peace." In this sense, they are the daughters of Jupiter and Themis, the genii of distributive justice, bearing an evident resemblance to the seasons, "which, by a just partition as it were of their benefits, preserve in continual change the equipoise of nature."

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\* Later writers, consistently enough, describe them as yoking the steeds to the chariot of the Sun.

Homer, as we have observed, leaves the number of the seasons indefinite; but the Athenians, we are told, had originally only two, *Θαλλώ* and *Καρπώ*, “blossom” and “fruit” (*Paus.* ix. 35), or spring and autumn. Perhaps we might refer for their origin to the climate of Asia Minor, and particularly to Ionia, where there are only two perceptible variations of season, the *moist* and the *dry*; and this would coincide very well with the Homeric description of the office of the *Horæ*, “either to remove the thick cloud or to superinduce it”—

Ἡμὲν ἀνακλίνει πικινὸν νέφος, ἧδ' ἐπιθείνει.—*Il.* v. 751.

The festival of the *Horæ* at Athens was termed *Horæa*.

Winckelmann's monuments contain a representation of three *Horæ* taken from an antique work in marble. One of them, crowned with palm-leaves, and standing before an altar, bearing fruits in her hands, signifies autumn; another, before whose feet a flower has sprung up, is an emblem of spring; and the third, near whom, on a pile of stones like an altar, a little fire is seen, intimates winter. Under the serene and mild sky of Greece, summer and autumn vary but little in temperature, as well as in products; and, therefore, one emblem was sufficient for both.\* The Romans first represented the four Seasons in the form of male *Genii*.

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## XVIII. DISCORD, FORTUNE, VICTORY, FAME, NIGHT, SLEEP, DREAMS.

ERIS (ἘΡΙΣ) or DISCORDIA, the Goddess of Discord, is, according to Hesiod (*Theog.* 225) the daughter of Night, but according to Homer, “the sister and companion of the homicide Mars.”

Ἄρεος ἀνδροφόνου κασιγνήτη, ἐτάρητε.—*Il.* iv. 441.

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\* *Moritz*, *Mythol.* p. 195—196.

Like him, she delights in the tumult of the battle and the groans of the wounded. Her expulsion from heaven was caused by the propensity which she always manifested for sowing dissension among the gods. We have already mentioned her indignation at not being invited to the nuptials of Peleus and Thetis—and how she disturbed the harmony of the assembly by throwing amongst them the apple of discord (p. 76).

This Goddess is represented clothed in a flowing garment, holding burning torches in her hand; her head is entwined with serpents; and she is attended by Bellona, the goddess of war. To her the poets ascribe the infliction of all calamities, whether public or private; and hence Hesiod (Theog. 225) represents her as the mother of a numerous progeny—labour (πόνος), forgetfulness (λίθη), controversies (ἀμφιλόγια), battle (ὑσμίνη), and murder (φόνος), etc.

ATE ('ATH), who is of a somewhat similar character, is said to be a daughter of Jupiter (*Hom. Il. xix. 91*), or of Discord (*Hes. Theog. 230*). She is represented as endowed with strength and celerity—she moves rapidly over the earth; and, at the command of Jupiter and Fate, she hurries men irresistibly along to the commission of whatever is foolish and inconsiderate. She was banished from Olympus when Jupiter had discovered that, under her suggestion, he had been influenced, at the birth of Hercules, to take an oath by which Juno was afterwards enabled to transfer to Eurystheus the power which had been destined for Hercules (*Hom. Il. xix. 126, &c.*).

Thus *Ate* was, therefore, personified as the representative of all those evils and follies which the gods send upon mortals. So Agamemnon, in reference to himself and Achilles, tells us that in the beginning of that quarrel Jupiter and Fate, and the dark-wandering Fury, had inspired him with a fatal delusion (ἄγριον ἄτην); and then, personifying *Ate*, as the “venerable daughter of Jupiter” (πρέσβα Διὸς θυγάτηρ), represents her as working mischief to Jupiter

himself (Il. xix. 87—99). In the tragic writers, the character of Ate approximates more closely to that of Nemesis, or the Furies; and she is represented as avenging evil deeds and inflicting merited punishment, not only upon the offenders themselves, but also upon their posterity (*Æsch.* Chœph. 381). Homer represents Ate as followed by *Διταὶ*, i. e. "Supplications," who are the daughters of Jupiter, and remedy the evils which Ate has created (Il. ix. 498—510).

ΤΥΧΗ, or FORTUNE, is said by Hesiod to be the daughter of Oceanus (Theog. 360), but by Pindar to be a sister of the Fates (Ol. vii. 65), and a goddess to whom he ascribes the protection of cities. As she is the source of wealth and honour — the Bœotians represented her as holding in her arms Plutus, the god of riches. Temples were dedicated to her at Elis and Corinth, in Greece; and at Smyrna, in Asia Minor. Her worship was introduced into Italy before the foundation of Rome; and at Antium,\* as well as Præneste, temples were erected to her honour.

Fortune bears the epithet of *Acræa*, from her temple at Corinth, on an eminence, and *Prænestina* from Præneste. Among the Romans she was worshipped under the titles of *Patricia*, *Plebeia*, *Equestris*, *Virilis*, *Muliebris*, etc. according to the different aspects under which she was considered, as affecting the Patricians, Plebeians, the equestrian order, men or women, etc.

The sculptor Bupalus represented Fortune with the horn of plenty in her hand, and a celestial sphere on her head (*Paus.* ix. 35, 2). But her usual attribute was a double rudder, with one of which she steered the boat of good fortune in a favourable wind, and with the other, when the wind was adverse. Some have represented her as *blind-folded*, to show that she confers her favours without discrimination; *winged* or holding a *wheel* in her hand as an emblem of her inconstancy. She confers happiness on one

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\* In her temple at Antium there were two statues of the goddess, which were consulted as oracles.

individual, and deprives another of its enjoyment ; hence her fickleness renders her an object of unceasing solicitude to her votaries.

NIKE (NIKH) or "Victory," was the daughter of Pallas and Styx, and was greatly honoured by the Greeks, particularly at Athens. She is represented with wings, holding a crown in her right hand, and the branch of a palm-tree in her left. She stands upon a globe ; and her dress is somewhat similar to that of Hebe. Sometimes she is represented as borne in the hand of Minerva, who is hence termed Νικηφόρος "bearer of Victory;" and sometimes she is crowning a hero or floating over him (Pittur. d'Ercol. t. ii. 40).

FAME (ΦΗΜΗ) is a Goddess of allegorical origin, or, in other words, a mere poetical personification like Fortune. Sophocles represents her as the child of hope (Æd. Tyr. 162), but Virgil considers her as the youngest daughter of the Earth, and ascribes her birth to the indignation of her mother at the defeat of her sons, the giants. Hence her office, in the first instance, consisted in propagating scandalous reports concerning the Gods. She is the author of good as well as evil reports. The poets represent her as winged, to denote her rapidity ; as sitting on the highest citadels, to proclaim her message, containing a strange mixture of truth and falsehood, and as alarming mighty cities by the suddenness and universality of her proclamation.

"ΟΣΣΑ, in Homer, is the immortal Goddess of Fame, commissioned by Jupiter.

It may here be convenient to mention, that most of the virtues, passions, etc., were personified in a similar manner by the poets. Thus we have MOMUS, the representative of satirical pleasantry, who was expelled from heaven because he turned the imperfections of the gods into ridicule. Lucian relates how he found fault with the man, the ox, and the house, produced by Vulcan, Neptune, and Minerva, the respective competitors : with the *man*, because there was no

window in his breast, in order to inspect his thoughts ; with the *ox*, because the horns did not grow from his chest ; and with the *house*, because it was not moveable, in case of the neighbourhood being objectionable (Deor. Conc. ii. p. 709 ; Hermot. i. p. 518, Amstel. 1687-8).

Other personifications of moral subjects or sentiments may also be mentioned, as *Deimos*, "terror," with dishevelled hair ; *Phobos*, "fear," with bristling hair ; and among the Romans, *Honor*, *Virtus*, *Concordia*, *Spes*, *Salus*, *Libertas*, *Fides*, *Securitas*, *Felicitas*. As human passions and virtues, though exercised on different objects, are the same in all ages, we need hardly enter into a particular description.

Sable-vested NIGHT (μελάμπεπλος νύξ, *Eur.* Ion. 1150), as the ancestor of nature, is something of which even the gods stand in awe. Homer represents her as a most powerful Goddess (δημίτειρα θεῶν). Jupiter was angry at the God of sleep, night covered him with her veil, and the thunderer refrained from his wrath, fearing to offend swift Night (Il. xiv. 256). As night covers, conceals—she is the mother of *Fate* and the inexorable *Destinies*—of the avenging *Nemesis*—of the twin-brothers *Sleep* and *Death*—of the *Hesperides* who guard the golden fruits on the remotest shores of the western ocean, where the sun resigns the universe to her empire ; of *war* and of every destructive passion. Sometimes Night is represented sitting beneath a shady tree, and distributing poppies to Morpheus and his brothers—Morpheus standing before her in youthful beauty, and his brothers stooping to pick up the fallen grains. It appears from these representations, poetical as well as plastic, how carefully the ancients endeavoured to transform gloom and terror into soothing images. Thus we find even their tombs furnished with vases, lamps, paintings in fresco, etc.— all showing us that they sought as much as possible to alleviate the heavy burthen of death, by calling up ideas of cheerfulness, grace, and beauty.\*

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\* *Encyc. Brit.* art. Antiquities ; *Moritz*, p. 32.

SLEEP ("ΥΠΝΟΣ, *Somnus*) and DEATH (ΘΑΝΑΤΟΣ, *Mors*) are represented as twin-brothers—the offspring of Night; and they are associated together by artists as well as poets. On the chest of Cypselus,\* Night was represented as a female of youthful strength and beauty; Sleep was represented of a white, and Death of a black colour; and both with arms crossed, and one leg laid upon the other. As Sleep was a particular friend of the Muses, sacrifices were sometimes offered to them in common.

As a *genius*, Sleep is represented in a juvenile form, winged, and resting upon an inverted but burning torch, with his arms folded; but *material* Sleep is represented as an old man, winged, with hair and beard in disorder—and supporting himself upon a staff. Sleep exercises dominion over gods and men; he resides in Lemnus,† at the entrance of which are a number of poppies and somniferous herbs, or in a mountain-cavern of Cimmeria.‡

*Somnus* is described as inducing sleep sometimes by the gentle flapping of his wings (*Orph. Argon.* 1009), and sometimes by shaking over the temples a “branch moist with the dew of Lethe” (oblivion).

—— ramum Lethæo rore madentem.—*Vir. Æn.* v. 854.

Ovid assigns to him several children, as *Morpheus*, who can imitate every variety of the human “form,” as well as the tone and gestures of the individual; *Icelos*, who can convert himself into the “resemblance” of every bird and beast (termed also *Phobetor*, the “terrifier”); and *Phantasos*, who possesses a similar power of “representation” with respect to all inanimate objects (*Met.* xi. 634—43).

DREAMS ("ΟΝΕΙΠΟΙ, *Somnia*) are, in like manner, the children of the night, or of *Morpheus*. They issue from the

\* From κύψελος, a *coffer*, because when the Bacchiadæ (who had usurped the sovereign power at Corinth) attempted to kill him—his mother saved his life by concealing him in a coffer.—*Pausan.* v. 17, 18.

† *Hom.* II. xiv. 230.

‡ *Ov. Met.* xi. 592.

subterranean world, through two different gates—the one made of horn (κέρας), and the other of ivory (ἐλέφας). True dreams (κράινω, I perform) issue through the former; and false dreams (ἐλεφαίρειν, to deceive) through the latter; \*—

Sunt geminæ Somni portæ; quarum altera fertur  
Cornea, quâ veris facilis datur exitus umbris;  
Alterâ, candenti perfecta nitens elephanto;  
Sed falsa ad cælum mittunt insomnia Manes.—

*Vir. Æn.* vi. 893—896.

As Anchises dismisses Æneas through the ivory gate, when he quits the infernal regions, this is supposed to indicate the unreality of his vision.

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### III. HEROES.

GRECIAN DIVISION OF HISTORY.—ORIGIN OF HEROES.—  
SUPERIORITY OF THE EARLIER PERIODS.

THE Greeks divide the history of the world into three periods:—the unknown (ἄδηλον), which is antecedent to historical record or oral tradition; the *fabulous* (μυθικόν), in which historical events and personages are presented to us with a considerable admixture of fable; and the historical (ἱστορικόν), which is the province of authentic history. The first period extends from the creation of the world to the flood of Deucalion; the second, to the introduction of the Olympiads (776 B. C.); and the third, from the commencement of that æra through the whole of the succeeding history. The heroes, of course, belong to the second period; and this period, in consequence, is termed the *heroic*, as well as the *fabulous* period.

Great men, who have distinguished themselves as the benefactors of their species, naturally acquire the reverence of their own and succeeding generations. The imagination

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\* Cf. Heyne on *Virg. Æn.* vi.; Exc. xv.

easily converts those who possess superior capacities into beings of a superior order ; whilst the dim light of tradition, combining with the spirit of poetry, is highly favourable to exaggeration. Such, then, was the origin of *heroes*. They are represented as immediately descended from the gods, as ripening into immortality by bold and beneficent actions, and as interested in the affairs of mankind after death. They have priests, temples, and altars ; and they are frequently honoured by a funeral solemnity, in which their great achievements are enumerated.

We must observe, that the higher we ascend, greater physical strength and courage are ascribed to the heroes. Thus Nestor (Il. i.), when endeavouring to allay the contention between Agamemnon and Achilles, reminds them that he had been living and communing with Cæneus, Dryas, Pirithöus, and Theseus, with whom no man of the present generation would enter into combat ; yet they had listened to his advice. Again, Homer everywhere represents the heroes of the Trojan war as far surpassing in strength the men of his age. Thus Hector flings with ease a stone which two of the strongest men of our time could hardly lift from the ground (*Οἴοι νῦν βροτοὶ εἶσι—Hom.*). Thus gods and heroes approximated nearer to each other ; and no epithets are applied to the latter more frequently than “god-like,” or “god-resembling” (*Θεοειδής, Θεοείκελος*).

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## I. TITANS.—GIANTS.—PROMETHEUS.

THE TITANS. — BATTLE OF THE GIANTS. — SITUATION OF PHLEGRA.—STORY OF PROMETHEUS. — PANDORA. — PROMETHEUS VINCTUS.

IN some respects, the TITANS and GIANTS may be considered as heroes ; and, if so, they are certainly the most ancient. They were the sons of Uranus and the Earth ; hence

the appellation *γηγενεῖς*, or "earth-born," is applied to them; and Virgil speaks of them as "Earth's eldest born" (*genus antiquum terræ* — *Æn.* vi. 580). We have also stated that they were imprisoned by Uranus in the infernal regions—that their mother excited them to rebellion; and, though liberated by Saturn, they disputed his right to the supreme power (p. 15). The *Cyclopes* may also be reckoned among the Titans; but we have already treated concerning them in our history of Vulcan.

Upon the defeat of the Titans, Gæa or the Earth produced another brood of monsters, the GIANTS, in order to revenge their fate and carry on the contest. They are represented as beings of an extraordinary size and stature; many of them, as Cottus, Briareus, and Gyges, had fifty heads and a hundred hands (*ἑκατόγχιρες*, *centumani*), whilst serpents supplied the place of legs. Jupiter called all the gods to his assistance; and, by the advice of Pallas, he armed his son Hercules, whose services were indispensable in this emergency.

The chief of these giants were Otus and Ephialtes, sons of Alöeus (*Alöidæ*), or rather Neptune, who measured nine cubits in breadth and twenty-seven in height, and were only nine years old when they undertook the war. "Their might is as gigantic as their stature. They contend with the very Gods; they heap Pelion on Ossa, and Ossa on Olympus; they lay claim to the hands of Goddesses—Otus to that of Diana, and Ephialtes to that of Juno; they bind in fetters the God of war. On the other hand, they founded cities, as Ascra at the foot of Mount Helicon, and established in Bœotia the worship of the Muses. They were killed by the 'far-darting' Apollo, before they had attained the stature of youth, or the soft down had covered their cheeks" (*Hom. Od.* xi. 303—19).

Among the other giants were *Ægeon*, or *Briareus*,\*

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\* "Ὀν Βριάρεων καλέουσι θεοί, ἄνδρες δὲ τε πάντες Αἰγαίων".—— *Hom. Il.* i. 403.

who, though he took part in the war against the gods, yet at one time delivered Jupiter from the conspiracy of Juno, Neptune, and Minerva to dethrone him; *Typhöēus*, or *Typho*, who vomited flames, and so far frightened the Gods, that they were glad to escape his fury by transforming themselves into various animals. Jupiter hurled lightnings upon the monster without intermission, until earth and heaven stood in flames, and the universe was shaken, so that Pluto, the king of the Shades, and the Titans in Tartarus began to tremble. Ovid duly portions out the island of Sicily, with its *three promontories* [*Trinacria*], in order to secure this monster when defeated. His right hand is weighed down with *Pelorus* [*Ausonio Peloro*, as being near the coast of Italy], his left hand with *Pachynus*, and his legs with *Lilybæum*, while Mount *Ætna* [*Typhöis*] oppresses his head, and the whole island feels the motion as often as he turns his weary side. Homer, however, places his abode in *Inarime*.\*

*Tityus* was another giant, who insulted Latona (hence called *incontinens*); and for this he was killed by the arrows of her children, Apollo and Diana. In the infernal regions the body of *Tityus* covers nine acres; and his liver,† or

\* *Εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι ἐύνας.*—*Hom. Il. ii. 783.*

The words *εἰν Ἀρίμοις* are combined to give us *Inarime*, an island of Campania:

————— durumque cubile †

*Inarime Jovis imperiis imposta Typhæo.*—*Virg. Æn. ix. 713.*

There is a volcanic mountain in this island. Others again conceive the *Montes Arimi* to be meant, whose locality is fixed differently by ancient authorities in Phrygia, Lydia, Mysia, Syria, *Cilicia*. Pindar places the den of *Typhæus* in *Cilicia* (*Pyth. i. 30*); and the scholiast quotes the passage from Homer in support. So Milton speaks of—

————— Typhon, whom the den

By ancient Tarsus held ———. *Paradise Lost, i. 199, 200.*

The ancient physicians, it may be remarked, always considered the liver as the seat of lust or concupiscence; hence the propriety of punishing his *immortale jecur*, or never-dying lust

entrails are perpetually gnawed by vultures, but grow again as soon as devoured.

——— Nec fibris requies datur ulla renatis.

*Virg. Æn. vi. 600.*

To these we must add, *Rhætus*, killed by Bacchus, who assumed the form of a lion; and *Enceladus*, supposed, however, by some to be the same with *Typhöëus*.

The place where the giants fought was called *Phlegra* (*Campi Phlegræi*); hence they are termed *Phlegræi hostes*, and the battle or insurrection, *Phlegræa prælia, tumultus Phlegræi*. Some place *Phlegra* in Thessaly; others, with greater propriety, in the peninsula of *Pallene*, in Macedonia; hence *Triumphus Pallenæi*, "the victory over the giants." Some tell us, that the combat was renewed at *Phlegra*, in the district of Campania in Italy, "which appears to have experienced, in a great degree, the destructive effects of subterraneous fires. Here we find Mount *Vesuvius*; the *Solfaterra* still smoking, as the poets have pretended, from Jupiter's thunder; the *Monte Nuovo*, thrown up from the bowels of the earth 1538 A.D.; the *Monte Barbara*, formerly *Mons Gaurus*; the *Grotto of the Sibyl*; the noxious and gloomy lakes of *Avernus* and *Acheron*. It is not improbable that these objects terrified the Greeks in their first voyages to the coast, and that they were afterwards embellished and exaggerated by the fancy and fiction of the poets."\* And in whatever regions the battles of the Giants have been placed, these regions have always been characterized by volcanic irruptions.

The story of *PROMETHEUS*, which partakes of the nature of allegory, and is of much more recent date than the origin of heroes, may be briefly narrated here. Prometheus was no where worshipped in Greece, if we except an altar (somewhat dubious) erected to him in the sanctuary of

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in the manner described by the poet.—Cf. *Servius* in *Virg. Æn. vi. 595*.

\* Cf. *Anthon's Lempriere*, s. *Phlegra*.

Minerva and Vulcan, by the ancient company of potters (*οἱ κεραμεῖς*).\* Neither can we consider him as a hero: he stands separate from all heroic genealogies; and Hesiod gives no countenance to the later tradition, that he was the progenitor of the Hellenic race through Deucalion.

According to the fable, Prometheus was the son of the Titan Japetus (*audax Japēti genus*†), and brother to Epimetheus, Atlas, and Menœtius; hence Juvenal gives him the epithet of *Titan* (xiv. 35). The very name of Prometheus would seem to indicate intelligence and “forethought” (*προμήθεια*); and, accordingly, Æschylus represents him as endowed with all the wisdom of the age in which he lived—acquainted with the science of medicine, and the art of working in metals, as well as the art of divining future events (Prom. 475). Prometheus is said to have taken a portion of clay still impregnated with divine particles, and formed man after the image of the gods. Having ascended to heaven, by the assistance of Minerva, he brought down fire from the chariot of the sun in a ferula (*νάρθηξ*), and animated with it his man of clay.

On account of this provocation, Jupiter ordered Vulcan to make a woman of clay. As all the gods vied in making her presents, she was termed *PANDORA*, to intimate that she was furnished with “every gift” that could captivate the mind of man. Venus endowed her with beauty; Minerva with persuasion, and a knowledge of all artistic labours; Mercury with the art of pleasing, whilst the Horæ and Graces supplied her with every ornament in her attire. Jupiter then presented her with a beautiful box, which she was ordered to present to the man who married her. Pandora was first sent to Prometheus; but Prometheus [*forethought*], aware of the fraud, sent her away. His brother Epimetheus [*after-thought*, the “unwiser son of Japhet”],

\* See *T. Hemsterhuis* ad Lucian. t. i. p. 196. *Welcher*, Prometheus, p. 69, 120.

† *Hor.* Od. i. 3, 27.

however, was not so cautious. He was smitten with the charms of Pandora, and opened the pernicious box, out of which flew all those diseases and miseries that have since infected the earth. *Hope* alone remained in the bottom, affording some consolation to suffering mortals.

Prometheus, for his daring impiety, was chained to a rock on Mount Caucasus, where an eagle or vulture continually preyed upon his liver, which grew again during the night (*Hes. Theog.* 521—79).

Caucaseasque refert volucres, furtumque Promethei.

*Virg. Ecl.* vi. 42.

He is said to have been ultimately liberated by Hercules, who, when on his way to the garden of the Hesperides, shot the eagle or vulture, and released the victim from his bonds. At Athens an annual festival (*Προμήθεια*) was celebrated in his honour, with a “torch race” in the Ceramicus (*λαμπαδηφορία, λαμπαδηδρομία, λαμπαδοῦχος ἀγών*).

Prometheus may be considered as the emblem of never-ceasing disquietude—the restless, never satisfied desire of mortals; for the liver which the vulture ate never dies, and the liver was thought by the ancients to be the seat of desire.\*

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\* “I looked towards the stage, and behold there lay before me, but afar off, bound upon a rock, a more majestic form, and bearing a countenance more heroic—I should rather say, more divine—than ever my imagination had conceived. He had resisted, in silence and disdain, in the cruellest fortunes that almighty power could inflict: and now arose the nymphs of ocean, which heaved its vast waves before us; and now they descended with open arms and sweet benign countenances, and spake with pity; and the insurgent heart was mollified and quelled.” “The scenery of the *Prometheus Vincetus* is awfully terrific. The lonely rock frowning over the waves, the stern and imperious sons of Pallas and Styx holding up Prometheus to its rifted side, while Vulcan fixes his chains; Oceanus on his hippogriff, the fury of the whirlwind, the pealing thunder, and Prometheus himself, undismayed amid the war of elements, and bidding defiance even to the monarch of the skies, present a picture pregnant with fearful interest, and worthy the genius of Æschylus.” — *W. S. Landor*.

## II. PERSEUS.

HIS BIRTH AND PRESERVATION.—DESTRUCTION OF THE GORGONS.—RELEASE OF ANDROMEDA.

PERSEUS\* was the son of Jupiter and Danae, the daughter of the Argive king, Acrisius. Danae had been previously confined in a brazen tower, to prevent the hopes of a posterity ; for Acrisius had been informed by an oracle, that he should perish by the hands of her son. No sooner, therefore, was Perseus born, than he was enclosed in a chest with his mother, and thrown into the sea. The benevolent Goddesses of the deep carried the chest to the coasts of the island of Seriphus, one of the Cyclades, where it was found by a fisherman called Dictys, and carried to Polydectes, the king of the island.

Danae and her son were kindly treated by Polydectes, who conceived, in fact, a violent passion for Danae, but was afraid of rousing the indignation of her son. He, therefore, had recourse to stratagem. He, invited his friends to a magnificent banquet, each of whom was expected to present him with a beautiful horse. As Perseus, however, could not give the king a horse, yet still did not wish to be surpassed by others in generosity, he promised to bring to him the head of *Medusa*, the only one of the Gorgons gifted with immortality. We might observe that *Minerva* (*casta Minerva*) was the chief instigator to this bloody deed, because *Medusa* had profaned her sanctuary.

It was necessary in the first place to compel the Graiæ, or Phorcides (daughters of Phorcys and Ceto), who had only a single eye and tooth in common, to inform him of the dwelling of the nymphs, who kept the armour for the undertaking. Accordingly, he obtained possession of the

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\* *Aurigena frater Pallados*, applied by Ovid (*Met.* v. 250) to Perseus, in reference to the fable of Jupiter visiting Danae in the form of a shower of gold.

helmet of Pluto, which rendered him invisible; the winged shoes of Mercury (*talaria*); the brazen shield or Ægis of Minerva, which reflected every object; and a faulchion or crooked sword from Mercury (*harpe Cyllenis*), the same in fact with which the God had slain the hundred-eyed Argus. Armed in this manner, Perseus proceeded to the residence of the GORGONS, which, according to some, was situated in Libya, according to others in the deserts of Asiatic Scythia; but Hesiod, an earlier authority, places it in an island beyond the Western Ocean.

Perseus found the monsters asleep. The countenances of the Gorgons had the peculiar property of petrifying or turning into stone all who looked upon them, and hence their epithet *Torvinæ*, to express their terrible aspect.\* But as the Ægis of Minerva reflected every object like a mirror, Perseus was enabled to cut off with Mercury's *harpe* the head of Medusa, without fixing his eyes upon it. The two sisters did not awake before the achievement was performed; and they found it impossible to avenge the death of Medusa, for the helmet of Pluto rendered Perseus invisible. From the drops of blood which flowed from the head of Medusa, sprang the innumerable serpents of Libya—the winged *Pegasus* [*Medusæus equus*, † *Gorgoneus caballus*‡], which flew to Mount Helicon,§ where he became the favourite of the Muses; as well as *Chrysaor*, with his “golden sword”—the father of Geryon, Echidna, and the Chimæra. The

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\* It is very probable, says Nitsch, that this fable of the Gorgons rested upon the reports of some Greek adventurer from the West, relative to the custom of some barbarous nations in scalping (*Herod.* iv. 63), or cutting off the heads of their slain enemies, and affixing them as trophies (iv. 26) to their shields or breastplates, in order to inspire terror. Afterwards representations of this kind were carved in metal.—*Mythol. Wörterb.* s. Gorgon.

† *Ov. Fasti*, v. 8.

‡ *Juv.* iii. 118.

§ On Mount Helicon, Pegasus raised a fountain (by striking the earth), called *Hippocrene*, or *Fons Caballinus* (*Pers. Prol.* i.) Bellerophonteï humor equi (*Prop.* iii. 3, 2). Hence the Muses are called *Pegasides*.

head of Medusa [*Γοργεΐη κεφαλὴ, τὸ Γοργόνειον*] was afterwards placed on the *Ægis* of Minerva (*Hom. Il. v. 741*); but it still retained its petrifying property.

Perseus now prosecuted his journey across the deserts of Libya; but, being benighted, he was obliged to demand hospitality of Atlas, king of Mauritania. Atlas, however, did not accord it; for he had been previously informed by an oracle of Themis, that he should be dethroned by a descendant of Jupiter. Atlas offered violence even to Perseus; but Perseus, finding himself inferior in strength, showed him the head of Medusa, which immediately converted him into a mountain—the same that was fabled to support the heavens upon its shoulders. Perseus now made his way to Ethiopia, and found *ANDROMEDA*, daughter of Cepheus and Cassiope, tied to a rock, and exposed to a sea-monster, as an atonement\* for the vanity of her mother in boasting that she was fairer than Juno and the Nereids.

Perseus, captivated with the beauty of Andromeda, and, at the same time, commiserating her fate, promised to destroy the monster, if Cepheus would give him his daughter in marriage. Cepheus consented, and Perseus transformed the monster into a rock by showing him the head of Medusa. The nuptials of Perseus and Andromeda were now celebrated with the greatest festivity; but Phineus, the brother of Cepheus, to whom Andromeda had been previously betrothed, interrupted the ceremony with a band of armed followers. A bloody battle ensued; Perseus at last shewed the head of Medusa to his adversaries, who were petrified on the spot—each in his particular attitude.

Perseus, upon his return to Serīphus, finding that Polydectes still molested his mother, turned him into a stone as well as many of his associates. He then placed Dictys on the throne, to whose humanity he had been indebted for his

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\* Neptune had inundated the kingdom; and the oracle of Jupiter Ammon had declared that nothing could deliver it from the inundation, save the exposure of Andromeda.

life. After these celebrated exploits, he restored to Mercury his *talaria* and *harpe*, to Pluto his helmet, to Minerva her ægis, rendered still more fatal and terrific by the head of Medusa. He restored his grandfather Acrisius to the throne of Argos, from which he had been expelled by Prætus, his twin-brother. Unfortunately, however, Perseus attended the games celebrated by Teutamias, king of Larissa, where he accidentally killed Acrisius with the stroke of a quoit, of which he is said to have been the inventor.

Being depressed by this event, Perseus refused to return to Argos as heir to the kingdom, but exchanged it with Megapenthes, the son of Prætus, for that of Tirynthus and the maritime coast of Argolis. Here he built Mycenæ as the seat of his government, and reigned several years; though he never recovered from the melancholy sadness caused by the slaying of Acrisius. After his death he was translated into a constellation along with Andromeda,\* Cepheus, and Cassiopeia.

A temple was erected to Perseus at Athens, statues at Mycenæ and Serīphos, and a monument between Argos and Mycenæ. His descendants were called *Persidæ*; and he was the grandfather of Hercules, both by the father's and mother's side. "Though the most illustrious glory was reserved for Hercules, yet the heroic part assigned to Perseus is beautiful and charming, and bears much resemblance to the chivalry of the middle ages." Perseus is very frequently represented by artists, as naked, and with the head of Medusa; and sometimes he appears in complete armour, as he was equipped in the expedition against the Gorgons.

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\* Andromeda is placed just over *Aries* or the Ram; hence *Aries* is said to bear Andromeda. When *Libra* rises in the east *Aries* sets full west in "far off Atlantic seas." So Milton speaks of Satan, on his first visit, as surveying the world

————— from Eastern point

Of *Libra* to the fleecy star that bears

Andromeda far off Atlantic seas

Beyond the horizon.

Par. Lost, iii. 557—60.

## III. BELLEROPHON.

EXILE OF BELLEROPHON.—HIS EXPEDITION AGAINST THE CHIMÆRA AND AMAZONS.—HIS FLIGHT ON PEGASUS.

BELLEROPHON was the son of Glaucus and Eurymede, and grandson of Sisyphus, the king of Ephyre, or Corinth. His original name was Hipponous; but the murder of Bellerus, a Corinthian, procured him the name of Bellerophon, *i. e.* Βέλλερον φονεὺς, “murderer of Bellerus.” After the commission of that murder, he exiled himself, according to the custom of that period, and took refuge at the court of Prætus, king of Tirynthus. Sthenebœa, or Antæa, the wife of Prætus, conceived an attachment for Bellerophon; but, being unable to excite a corresponding passion in the breast of Bellerophon, she accused him to Prætus of attempts upon her chastity.

Prætus, unwilling to violate the laws of hospitality, which were ever regarded by the ancients with the most scrupulous integrity, sent Bellerophon to his father-in-law, Jobates, king of Lycia, bearing a “mournful letter” (λυγρὰ σήματα), in which he desired Bellerophon to be put to death; hence letters, unfavourable to the bearer, are called *letters of Bellerophon*. The ancients considered it a breach of politeness, or of the laws of hospitality, to inquire into the object of a stranger’s mission until a considerable time had elapsed. Jobates therefore did not read the letter until he had hospitably entertained Bellerophon. Consequently, he did not wish to imbrue his own hands in the blood of his guest; but he sent him on various expeditions, in which he conceived that he must necessarily perish.

Bellerophon was first sent against the *Chimæra*, which, at that time, was devastating Lycia. For this purpose, PEGASUS, which had been previously tamed by Neptune, or Minerva, was given to Bellerophon. By the aid of this winged horse he conquered the monster (*tetricus domitor*

*Chimæra*\*—Ov. *Trist.* ii. 397), for he carried on the fight in the air—the monster belching forth whole masses of fire, and coiling her dragon-tail in formidable windings. He was next sent against the Solymi, in Lycia; and afterwards against the Amazons, a nation of warlike women, who deprived themselves of their right breast in order that they might use the bow and the javelin with greater force and dexterity. He was successful in both these expeditions; and, on his return from the latter, he was waylaid by a party sent from Jobates, but he destroyed the assassins.

Jobates, reflecting that no man could escape such unparalleled dangers without the assistance or protection of the Gods, was convinced of Bellerophon's innocence, and gave him his own daughter in marriage and made him his successor, as he had no male issue. Bellerophon, being elated with his success, attempted to fly to heaven on Pegasus; but Jupiter, indignant at his temerity, sent a gadfly (*æstrum*) to sting the horse. Bellerophon was thrown from the horse; but the horse, which disdained a mortal rider, continued his flight towards heaven, and was placed among the constellations.

Towards the close of life, Homer tells us, that Bellerophon fell into great calamities, or, as the poet expresses it, became hated by all the Gods, and wandered through the Aleïan plain, “consumed with grief and melancholy, and avoiding the ways of men.”

Ὁν θυμὸν κατέδωκ, πάτον ἀνθρώπων ἀλείνων.—II. vi. 202.

In works of art he is commonly represented as taming the horse Pegasus, riding on it in the air armed with helmet and spear, and on the point of attacking the Chimæra.

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\* We must observe, that the winged Pegasus was introduced at a later period into this fable.

## IV. HERCULES. ἩΡΑΚΛΗΣ.

JUNO'S ENMITY TO HERCULES.—HIS EDUCATION.—THE TWELVE LABOURS OF HERCULES ENUMERATED.—HIS CONTESTS WITH ANTEÛS, BUSIRIS, CACUS.—THE BUILDING OF TROY.—OMPHALE.—HIS CONTEST WITH THE ACHE-LÖUS, AND THE CENTAUR NESSUS.—THE POISONED TUNIC.—HIS DEATH.—THE MORAL TO BE DEDUCED.—HIS VARIOUS EPITHETS AND OFFICES.

HERCULES was the son of Jupiter and Alcmena. The wife of Sthenelus, king of Mycenæ, was pregnant at the same time as Alcmena; and Jupiter ordained that, whichever of the two children should be born first, he should rule over the other. Jupiter had boasted in the assembly of the Gods, that, on that day, a hero would be born who was destined to reign over his neighbours (Hom. *Il.* xix. 101); whereupon Juno artfully instigated him to confirm what he had spoken by an irrevocable oath. Juno, who entertained no kindly feeling towards Alcmena, retarded the birth of Hercules; Eurystheus was born before him, and exercised his dominion over him by imposing labours of unparalleled difficulty and danger.

Jupiter, indignant at being outwitted by the wily Juno, immediately hurled *Ate*, the mother of mischief, from Olympus to the earth; since which period *Ate* has hovered over the heads of men, sowing every where dissension, broils, and ruin.

Juno's hatred of Alcmena extended to her son (*Noverca Herculis*, Ov. Her. Ep. ix. 8); and, before he had completed his eighth month, she sent two serpents to destroy him in his cradle (a hollow buckler). Hercules boldly seized the serpents, one in each hand, and squeezed them to death, whilst his twin brother, Iphicles, alarmed the family with his shrieks. Thus Hercules' future fate was already woven by the inexorable Fates before his existence had commenced.

At an early age Hercules was instructed in all the liberal arts and manly exercises. Linus communicated to him a knowledge of letters; Eurytus the art of shooting with the bow; Eumolpus the art of singing and playing upon the lyre; whilst Autolycus taught him how to drive a chariot; Harpalycus how to box and wrestle; and Castor the use of the sword and spear, as well as the art of drawing up troops in battle. He finished his education under the Centaur, Chiron, who was celebrated for his knowledge of music, medicine, etc., and had instructed, in all the liberal arts, the greatest heroes of his age—Achilles, Æsculapius, etc.

When Hercules had reached the years of puberty, and was meditating on his future destiny, Virtue and Luxury appeared before him, under the form of females, and endeavoured each to win him to her interest. After a short pause of thoughtful silence on the part of Hercules, Virtue was victorious. “Thee will I follow,” exclaimed the youth, “and to thee devote my life.” It has been justly observed, that the heroic achievements of Hercules (who obeyed an inferior, according to the decrees of fate), acquire a double value, because he first obtains the victory over himself, and then subdues the monsters.

When in his eighteenth year, Hercules slew, on Mount Cithæron, with a club made of the olive tree, a powerful lion which devastated the flocks of his reputed father, Amphitryon. He afterwards delivered his countrymen, the Thebans, from a tribute of one hundred oxen to the Minyans, who inhabited Orchomenus, in Bœotia; for which services he received in marriage Megara, daughter of Creon, king of Thebes.

Hercules was now summoned to Mycenæ, by Eurystheus, to perform the greatest labours (*ἄθλοι*, *labores*) which malice or ingenuity could invent. Hercules refused compliance, and, according to some, was rendered delirious by Juno. During the paroxysm, he slew his own children by Megara, imagining them to be the offspring of Eurystheus.

When he had recovered the use of his reason, he consulted the oracle of Apollo, and was told that he must submit to the will of Eurystheus for twelve years. Hitherto the hero had been named *Alcides*, or *Alcæus*; but the oracle, we are told, changed his name to Ἡρακλῆς, or Hercules, thereby indicating that he should derive "glory from Juno" (κλέος ἐξ Ἥρας). Perceiving that it was the will of the Gods, he proceeded to Mycenæ, determined to bear with fortitude whatever his natural enemy (*Stheneleius hostis*) might impose upon him.

The labours imposed upon Hercules by Eurystheus were twelve in number:—

I. He slew the NEMÆAN LION, born of the hundred-headed Typhon, and clothed himself with the skin. When he found that the skin of the lion was proof against his arrows and club, he seized him in his arms and squeezed him to death. The *Nemæan games*, originally instituted by the Argives in honour of Archemorus, who died by the bite of a serpent, were renewed by Hercules to commemorate this victory.

II. As Perseus had defeated the Gorgon, and Bellerophon the Chimæra, so Hercules killed the Lernæan HYDRA, a celebrated water-snake, having fifty or a hundred heads, one of which was no sooner cut off than two others immediately sprang up in its place. With the assistance of Iolaus, Hercules was enabled to prevent this by applying a burning iron to the wounds: he afterwards dipped his arrows in the gall of the hydra, which rendered the wounds they inflicted incurable.

III. Hercules was ordered to bring, unhurt, into the presence of Eurystheus, the brazen-footed *stag* with golden horns, which frequented Mount Mænalus. This he effected, and appeased the anger of Minerva, to whom the animal was sacred, by pleading necessity and the will of the Gods.

IV. Hercules was next commanded to bring alive to Eurystheus the huge *boar* of *Erymanthus*, in Arcadia. This he performed; and Eurystheus, frightened at the sight

of the animal, hid himself for several days in his brazen cell. During this expedition, he was kindly entertained with wine by the Centaur Pholus; but the rest of the Centaurs, indignant at this liberty (though the wine had been given them on the express condition of treating Hercules whenever he passed), attacked him with uncommon fury. In this fray, Chiron, his preceptor, was unfortunately wounded in the knee, and exchanged immortality for death. Hercules was the more irritated; and few of the Centaurs escaped destruction.\*

V. Hercules was now commanded to cleanse the stables of Augeas, king of Elis, in which three thousand oxen had stood, and which had never been cleansed for many years; hence the proverb of *Augean stable* is used in reference to any very laborious attempt at purification. Hercules performed this achievement by directing through the stables the course of the river Alpheus, or Peneus; and, when Augeas refused him the promised recompense, he conquered Elis, but spared the life of Augeas for the sake of his son, Phyleus, who had supported his claims. *Paus. v. 2, 3.*

VI. Hercules was ordered to kill the birds which infested the lake of Stymphalus, in Arcadia (hence called *STYMPHALIDES*), and fed on human flesh. These he destroyed with the assistance of Minerva.

VII. Hercules brought alive to Mycenæ a wild bull which laid waste the island of Crete.

————— tu Cressia mactas  
Prodigia.† *Virg. Æn. viii. 294.*

This bull infested the territory of Attica, and was subsequently killed by Theseus.

VIII. Hercules was next sent to fetch the mares of Diomedes, a king of Thrace, which were fed on human

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\* *Centaurea monet cum Lapithis rixa super mero  
Debellata*————— *Hor. Od. i. 18. 8.*

† According to this Hercules killed the bull.

flesh; for it was the peculiar task of heroes to extirpate monsters from the earth. The inhuman tyrant was devoured by his own horses; and the horses themselves were either consecrated to Jupiter by Eurystheus, or sent to Mount Olympus to be destroyed by wild beasts.

IX. Hercules was commanded to take away the girdle of *Hippolyte*, the queen of the Amazons,\* whom he must, of necessity, previously conquer. He afterwards gave Hippolyte in marriage to Theseus.

X. Hercules slew the monster GERYON, or GERYONES, who sprung from the union of Chrysaor with Callirrhoe, a daughter of Oceanus and Tethys, and is represented by the poets as having three heads and three bodies (*ter amplius Geryones*—Hor.). He lived in Gades (Cadiz), and Hercules carried away his flocks to Tiryntus. Hercules, who bears the surname of *Gaditanus*, had a celebrated temple there, in which all his labours were engraved with excellent workmanship; and some suppose that the fable about Geryon having three bodies, was meant merely to express that Geryon reigned over three places; namely, Tartessus, Gades, and Erythia or Juno's Island, in its immediate neighbourhood.

XI. Hercules was commanded to bring away apples from the garden of the *Hesperides*, which was situated near Mount Atlas, in Africa;† hence the three Hesperides, who were daughters of Hesperus, are termed *Sorores Afræ* (*Juv. v. 152*). These apples were the fruit of that tree

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\* The AMAZONS were a nation of female warriors, deriving their name from the circumstance of their right breast being destroyed, in order that they might use the bow and javelin with greater force. Hippocrates states, that the right breast of Sarmatian women was destroyed in their infancy, to qualify them for war, in which they served on horseback (*περὶ ἀερ. κ.τ.λ. 42*); and this might have been the foundation of some of the fables respecting a nation of female warriors—*Anthon.*

† Some suppose them to correspond with the *Cape Verd* islands, others with the *Canaries*.

which the Earth gave to Juno on the day of her nuptials; and they were guarded by a wakeful dragon (*Hesperidum serpens*).\* During his western expedition, the sun one day emitted too violent a heat. Hercules shot at the driver of the solar chariot, who endeavoured to reconcile him, by presenting him with a golden drinking cup (δέπας). It was during this expedition, that Hercules is reported to have relieved Atlas, and borne upon his own shoulders the burden of the heavens.†

XII. As his last and most difficult labour, Hercules was commanded to bring away Cerberus from the infernal regions; and, at the same time, he brought away Theseus and Pirithöus, with consent, however, of the infernal deities. After a struggle with Pluto, Cerberus was dragged from Hell through a cavern in a small peninsular promontory, called *Acherusia Chersonesus*, in the district of the Mariandyni, a people of Bithynia. Thus,

Perrupit Acheronta Herculeus labor: (*Hor. Od. i. 3. 36*).

“the energy of Hercules burst the barrier of Acheron.”

Such were the labours imposed by Eurystheus; but Hercules, in addition to these, performed several other exploits of his own accord (πάρεργα), and equally celebrated. He assisted Jupiter in his war against the Giants; and Horace ascribes the victory over them to Hercules alone (*Od. ii. 12, 6*). The giant, ΑΝΤΑΪΟΣ, received new strength from

\* *Juv. xiv. 114*—

Abstulit arboribus pretium, nemorique laborem  
Alcides. *Lucan, ix. 364.*

† We may remark that *Abila* [Cape Serra] and *Calpe* [Gibraltar]—the one on the southern extremity of Spain and the other on the opposite coast of Africa, were reckoned the boundaries of the labours of Hercules—*Herculis Columnæ*—as conquerors usually erected pillars at the limits of their conquests. As these hills are in the immediate neighbourhood of the Straits of Gibraltar, and Hercules, in fact, is supposed to have opened that communication between the Mediterranean and the Atlantic, the Straits are termed *Herculeum Fretum*, as well as *Fretum Gaditanum*.

his mother as often as he touched the earth; but Hercules lifted him up in the air, and squeezed him to death in his arms. When Hercules was travelling in Egypt, Busiris, the tyrant (*illaudatus*—*Vir. G. iii. 5*), was about to immolate him on the altar; but the hero, having disentangled himself, offered the tyrant, and the ministers of his cruelty, on the same.\*

The destruction of the famous robber, CACUS, who vomited flames, has been graphically described by Virgil (*Æn. viii. 194*). When Hercules returned from the conquest of Geryon, Cacus carried away some of his cows; and, in order to prevent discovery, he dragged them backwards into his cave. The lowing of the oxen, however, betrayed the robbery; and Hercules, having entered the cave, squeezed and strangled Cacus in his arms. It was here that Carmenta, the mother of Evander, predicted the future deification of the hero. Hercules conquered Eryx, son of Butes and Venus, in a combat of the *çæstus*. Eryx was buried on the mountain in Sicily where he had built a temple to Venus (*Venus Erycina*). We have elsewhere mentioned his deliverance of Alcestis, the wife of Admetus, from Orcus (p. 49).

We have already remarked that Laomedon built the walls of Troy with the assistance of Neptune and Apollo, and that his territories were laid waste by Neptune with an inundation. According to an oracle, nothing could appease the Gods but the annual exposure of a Trojan virgin to a sea-monster. The lot fell upon HESIONE, Laomedon's daughter; but Her-

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\* As *Bou*, in the Egyptian language, signifies tomb, *Busiris* is supposed to mean the "tomb of Osiris;" and the barbarity of Busiris is supposed to be grounded on an Egyptian custom of sacrificing all the red-haired people they met with [chiefly strangers, the hair of the natives being seldom of that colour] to the manes of Osiris. Anthon considers this as a traditionary allusion, no doubt, to the shepherd-race, *Hycsos*, who had greatly oppressed Egypt during their occupation, and are represented as having blue eyes and red or flame-coloured hair.

cules, having agreed with Laomedon to deliver the Trojans from this curse for a reward of six horses, killed the monster with his club as he was about to devour Hesione. Laomedon, however, refused to fulfil the agreement, and Hercules laid siege to Troy, slew Laomedon and all his children except Podares, who was subsequently named *Priam* (from *πρίαμαι*, to purchase), because purchased out of slavery by the veil of Hesione. The jealousy of Hercules, we are told, was somewhat excited by the circumstance of Telamon, king of Salamis, being the first to mount the wall. But his jealousy was soon appeased when he found Telamon piling up a trophy in honour of Hercules the "victorious" (Callinīcus, *καλλίνικος*); and he gave to him the beautiful Hesione in marriage (Cf. *Apollo*d. ii. 6. 4).

Priam, who did not forget that his sister had been forcibly given in marriage to a foreigner, afterwards sent his son Paris to Greece to reclaim the possession of Hesione; and this unfortunate expedition terminated with the abduction of Helen. Lycophron states that Hercules continued in the belly of the sea-monster for three days.\* Hercules also took part in the Argonautic expedition, and his deliverance of Hesione took place as he was on his way to Colchis. With the consent of Jupiter, he delivered Prometheus from the Caucasian rock, by killing the vulture with his arrows.

Hercules had several wives. His first, as we have already remarked, was MEGARA, daughter of Creon. Some say that Hercules was afflicted with the insanity, already mentioned, for his murder of Lycus, who had offered

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\* This is considered by some as an adumbration of the Scripture account respecting Jonah. We may observe that the great fish (*κῆτος*) is called by Lycophron, the "rough-toothed dog," and that most commentators and lexicographers supposed it to have been the *Canis Maximus*, called *Carcharias* (from its teeth), and *Lamia* or *Lemna* from its capacious swallow—*ἀπὸ τοῦ ἔχειν μέγαν λαιμόν*. See Parkhurst, Schleusner, etc.; *sub κῆτος*.

violence to Megara during his absence.\* He subsequently became enamoured of IOLE, daughter of Eurytus, king of Œchalia, whom her father had promised in marriage to any person who could overcome him or his sons in drawing the bow. Hercules accepted the challenge and came off victorious; but Eurytus, recollecting that Megara had been killed in a fit of insanity, refused to fulfil the agreement. Hercules became a prey to a second fit of insanity; and when *Iphitus*, the only son of Eurytus who had favoured his addresses, was engaged in quest of some stolen oxen, he threw him down from the walls of Tirynthus.

Though purified afterwards of the murder, Hercules was visited by a disorder which obliged him to apply to the oracle at Delphi for relief. As the Pythia answered with great coldness, Hercules carried away the tripod; a contest ensued between him and Apollo, but it was terminated by the interference of Jupiter and the other Gods. He was on this account adjudged to serve OMPHALE, queen of Lydia, for three years. Hercules is represented by the poets as in the most abject state of slavery, and spinning among her handmaids, while she puts on the lion's skin, takes up his club, and frequently strikes him with her sandals for the awkward manner in which he held the distaff (*Ov. Her. Ep. ix. 57, 73*). Whilst in her service, he destroyed a large serpent near the river Sangarius in Bithynia; and, on this account, Jupiter introduced his figure among the constellations under the title of *Ophiuchus* (ὄφιοῦχος) or "serpent-holder" (*Hygin. Astr. ii. 14*). He cleared, moreover, all the country of robbers; and Omphale, astonished at his exploits, restored him to liberty and married him; hence she is called *Lydia conjux Amphitryonidæ* (*Stat. Theb. x. 646*).

When he had completed his term of servitude, Hercules returned to the Peloponnesus, and restored to the throne of Sparta Tyndarus, the husband of the celebrated Leda.

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\* *Senec. Herc. Fur.*

Hercules became a suitor of DEJANIRA, the daughter of CENEUS, king of Calydon in Ætolia; for, on his descent into the infernal regions after Cerberus, Meleager, the son of CENEUS, and one of the Argonauts, entreated him to marry his sister. Her beauty had procured her many admirers, and her father had promised to give her in marriage to the strongest of the competitors.

Hercules therefore engaged in a contest with ACHELÖUS, who first assumed the form of a serpent, then that of a bull. Hercules conquered him and tore off one of his horns,\* and some state that the Naiads, having filled it with the various productions of the seasons, gave it to the Goddess of plenty, whence the origin of the *cornu copiæ*.† Strabo explains this fable very naturally, by observing that Hercules, to gratify his father-in-law, confined the river Achelous (which had frequently inundated the plains of Calydon) by mounds.‡ In conformity with this explanation, the form of the serpent indicates the windings of the river—the tearing off the horn refers to diverting part of the waters by means of a canal, and the *cornu copiæ* expresses the increased fertility of the plains in consequence of the draining. From this victory, Hercules is designated by Ovid *Calydonius Heros*, or Calydonian hero (Met. ix. 112).

Hercules, being once on a journey with Dejanira, was stopped by the swelling of the river Evénus; but the Centaur NESSUS offered to convey her safe to the opposite bank. No sooner, however, had Nessus reached the bank than he endeavoured to make off with Dejanira; but Hercules, having shot a poisoned arrow at the Centaur, mortally wounded him. In the pangs of death Nessus still felt desirous to revenge himself on the murderer; and he therefore gave *Dejanira* his tunic besmeared with blood and in-

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\* Hence Achelöus is said to be *Herculeâ turpatus gymnade*, “disfigured in the contest with Hercules.”—*Stat. Theb.* iv. 106.

† But see p. 20.

‡ Lib. x.

fectured with poison, telling her that it had the power of reclaiming her husband from unlawful love.\*

Ceyx, king of Trachinia, received the hero with great kindness, and purified him from an inadvertent homicide which had been previously committed. Hercules was still mindful that IOLE, the daughter of Eurytus, had been unlawfully refused him; he therefore took Œchalia by storm, killed Eurytus and his sons, and carried off Iole. She willingly accompanied him to Mount Œta, where he intended to offer a solemn sacrifice to Jupiter. Having failed to provide a proper dress for the occasion, he despatched a messenger to Dejanira who, being jealous of Iole and recollecting the observation of the Centaur Nessus, sent him the poisoned tunic which had been given her by the latter.

The poison of the Lernæan Hydra [for the Centaur had been shot by a poisoned arrow] immediately penetrated the bones of Hercules. He endeavoured to pull off the fatal dress; and, being unable to endure the racking pain of the incurable distemper, he caused a funeral pile to be erected. Spreading over it the skin of the Nemæan lion, he lay upon it as a couch, leaning his head on his club, and then ordered the pile to be set on fire. Philoctetes, the son of Pœan (*Pœantides*), is said to have lighted the pile: and for this service Hercules presented him with his bow and arrows, which, as we find in subsequent history, were indispensably necessary for the destruction of Troy.†

Jupiter, who beheld the sufferings and the fortitude of his son, declared to the synod of Olympus his intention of raising him to the rank of a God. The resolution was ap-

\* We may observe that Hercules, in this journey, was leaving Calydon, the residence of his father-in-law, on account of an inadvertent homicide. Consequently he was excluded from the hunting of the Calydonian boar, in which Meleager, the son of Œneus, and all the neighbouring princes participated. Few circumstances, in mythological history, are more celebrated.

† The "Philoctetes" of Sophocles details to us the stratagem by which Ulysses obtained these arrows from the hero.

proved of—the face of Hercules became resplendent amidst the surrounding flames—a dark smoke surrounded the burning pile; and his immortal parts, conducted by Mercury and Iris, ascended to heaven in a chariot drawn by four horses—

—————flammis ad sidera missus.—*Juv.* xi. 63.\*

Juno laid aside her inveterate fury and gave him her daughter Hebe in marriage. Dejanira, being inconsolable for the death of her husband, of which she was the unintentional cause, slew herself.

We have now enumerated the most striking labours in the life of Hercules. He has ever been considered as the model of virtue and piety; and his judicious choice of virtue in preference to pleasure, as described by Xenophon, is well known. There is no wonder, then, that Hercules was extensively worshipped. In his divine functions, he was considered as the “preserver” and the “averted of evil” [*Σωτήρ*, *Ἀλεξίκακος*]; the inhabitants of Cæta, extending the idea, worshipped him as the destroyer of locusts [*Κορνοπίων*], those of Erythræ as the destroyer of worms that infect vines [*Ἰποκτόνος*], whilst under the title of *Ἀπόμνιος* or “averted of flies,” he reminds us of the oriental Baal. Thus, in Phœnicia, the sick and infirm were sent to sleep in his temples, that they might receive in their dreams the presages of their approaching recovery.

Warm springs, as well as the contiguous baths, were

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\* The Tyrian Hercules was termed *Melcarth*, “king of the city,” being the tutelary deity of Tyre, and worshipped immediately after Baal and Astarte. He is considered identical with the sun. Hence some perceive a resemblance between the twelve months of the solar year and the twelve labours of Hercules. A large pyre was erected annually at Tyre and in all the colonies, in honour of Melcarth; whence an eagle was let loose—symbolical of the sun and of time, like the Egyptian phoenix, renewing itself from its own ashes. The apotheosis of Hercules may be compared with this; and his western expedition with the progress of Phœnician commerce in that direction.

consecrated to Hercules; for, being the first of athletes (*πρῶτος ἀγωνιστής*), he is the patron of all who practise the athletic arts, and it was customary for those who did practise them, to resort to the bath in order to strengthen the body and cleanse it from the oil which they had used and the dust which they had contracted in the previous exercise. Hence, too, Hercules is represented as endowed with a voracious appetite (*ἀδηφάγος, πολυφάγος*) devouring one or two oxen at a meal [*βουφάγος*]; for the ancients naturally transferred the habits of the muscular and overgrown athlete to the Deity that presided over the art (*Athenæus, x*).

With respect to Hercules' fondness for wine [which by the way did not form, according to Horace, a part of the regimen of athletes], we must observe, that he was a companion of Bacchus—accompanied him in his Indian expedition—and, as Bacchus terminated his expedition in the extremities of the East, so did Hercules terminate his in the extremities of the west [*Herculis Columnæ*]. Hercules is also represented as the leader of the Muses (*Musagètes*); for the Greeks connected intellectual with bodily exercise, and their *Gymnasia* were used equally for both purposes; and, at a later period, we find libraries and *gymnasia* connected with baths at Rome.\*

But, after all, a moral and religious purpose appears to predominate in the mythological character of Hercules. The moral purpose is exhibited in the unconquerable energy which distinguishes the hero—the piety with which he resigns himself to the will of the Gods, and the fortitude with which he bears his sufferings. The religious purpose is exhibited in the unconquerable power of fate; for meditation upon the strange course of human life led the poets,

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\* *Rom. Antiq.* p. 330. "Philosophy there was none in the days of Hercules; but, in his person, music could be combined with strength, as both were found united in the person of Achilles."—*Moritz*.

at an early period, to imagine an all-powerful destiny as allotting irreversibly to each individual his actions and his sufferings. The enmity of Juno, the tyranny of Eurystheus—a course of suffering, as well as glorious achievement, which could neither be stemmed nor averted, all conspire to prove this. His struggle with the centaur Nessus in crossing the river—the dying centaur presenting his poisoned tunic to Dejanira—Dejanira transmitting it to him, and the awful death which he suffered in consequence—what chain of circumstances, in the closing struggle of a hero, can give us a more vivid conception of the irresistible power of fate—the sheet-anchor of ancient tragedy!\*

The following epithets of Hercules may now be appended : *Buraicus*, from his temple and oracle at Buræ, a city of Achaia (*Paus.* vii. 25) ; *Melius*, because he was once compelled by the inundation of the river Asopus to offer apples (μῆλα) instead of a sacrifice (*Jul. Poll. Onom.* i. 30) ; *Charops*, or the “ joyful one,” from a statue erected to him at a place in Bœotia, where he was supposed to have emerged with Cerberus from the lower regions (*Paus.* ix. 34) ; *Cynosarges*, from Cynosarges, a place in the suburbs of Athens, where Diomus, an Athenian, was commanded by an oracle to erect an altar to Hercules, because part of the victim had been snatched away by a “ white dog ” (κύων ἀργός) during the sacrifice (i. 89) ; *Hippodetus*, in Bœotia, from his “ binding together the horses,” during the night, in the war against Erginus, and thereby producing confusion in his army (ix. 26) ; *Rhinocolustes*, because he “ cut off the noses ” of the ambassadors of Erginus (ix. 25).

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\* The *Farnese Hercules* [now at Naples] has been much admired for its exhibition of muscular power. It is a colossal statue of white Parian marble : the feet were supplied by Della Porta. The *torso* [mutilated] has been thought to belong to the same hero ; it is frequently termed the torso of Michael Angelo, as it was an object of his unceasing admiration and study.

From Cicero we learn that Hercules received the epithet of *Index*, because he “discovered” in a dream, to the poet Sophocles, the person who had carried away a golden bowl from his temple (de Divin. i. 25). A temple was erected to him at Rome by Fulvius Nobilior, under the title of *Musagetes*, or “Leader of the Muses;” and, under this aspect, Hercules was represented with the lyre.

Annuit Alcides, increpuitque lyram.—*Ov. Fasti*, vi. 810.

In the eleventh region or district of Rome, a temple, or at least a statue, was erected to him under the title of *Olivarius*; either because the money was furnished by the dealers in olives, or from the circumstance of Hercules wearing an olive wreath—Hercules being supposed to have introduced the cultivation of that tree from the Hyperboreans into Greece.

The remaining epithets of Hercules admit of an easy explanation; as *Tirynthius*, from Tirynthus, his usual place of residence; *Nemeus* or *Nemæus*, from his killing the Nemæan lion; *Ætæus*, from sacrificing himself on mount *Æta*; *Victor* (καλλίνικος) *Triumphalis*, from his unparalleled career of “victory” and “triumph;” *Canopus*, as being the Egyptian Hercules; *Tyrius* and *Gaditanus*, as being worshipped at Tyre, and Gades in Spain. We learn from Lucian that the Gauls worshipped him under the title of *Ogmion* or *Ogmios* (Op. t. ii. p. 365, Græv.) His representation under this title varies from the ordinary representations; for, though accompanied by his usual attributes—the lion’s skin, club, and bow—yet he is represented as an old man, full of wrinkles, with a number of chains, extending from his mouth to the ears of those who surround him, in order to indicate the power of eloquence.

## V. THESEUS.

LEGEND OF THESEUS.—EXTIRPATION OF ROBBERS.—HIS EXPEDITION TO CRETE.—BATTLE WITH THE CENTAURS.—HIPPOLYTUS AND PHÆDRA.—DESCENT OF THESEUS INTO TARTARUS.—HIS UNTIMELY DEATH.—HOW REPRESENTED.

THESEUS was the son of Ægeus and Æthra, daughter of Piltheus, king of Trœzen. He was born at Trœzen; and Ægeus, who wished to conceal his birth from the Pallantides, his nephews, who expected the crown, ordered that, when of a sufficient age, he should be sent to Athens with a particular sword by which Ægeus would recognise him. As Ægeus, therefore, was not reputed to be the father of Theseus, the paternity was ascribed to Neptune; hence Theseus is called Neptunius Heros. (*Ov. Ep. xvii. 21*). Müller connects the legend of Theseus with the introduction of the worship of Neptune into Attica; and he thinks that Ægeus was nothing more originally than a personification of the deity (*Αἰγαῖος*, the “god of the waves”)—the fabled parent of Theseus.\*

Theseus pursued his journey from Trœzen to Athens by land, being determined to clear the road of the robbers and wild beasts by which it was infested. In the prosecution of this laudable purpose he destroyed *Periphetes*—the same,

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\* *Dorians*. This view the same writer confirms by observing that sacrifices were offered on the same day of the month to Ægeus and Neptune—that the Athenians, even in the Doric period, took presidency in it—and that the Isthmus was well adapted for the national festival of the Ionians whose residence was fixed in Attica, at Epidaurus and Trœzen, near the north coast of the Peloponnesus, and at Thespiæ in Bœotia. And to what other purpose did Theseus devote his energies more perseveringly than the securing of this central point of reunion by the destruction of *Periphêtes*, *Sciron*, *Cercyon*, *Sinnis*, *Pityokampter*, *Procrustes*, so that the Bull [for Neptune’s sacrifice] might be led over in safety to the Isthmian festival from Trœzen as well as Athens?

perhaps, as *Corynetes*, who derived his name probably from his club (*κορῦνη*), or weapon of offence, which Theseus carried ever afterwards in commemoration of his victory. Sciron, who plundered the inhabitants of Attica, and threw down his victims from the highest rocks (*Scironia saxa, infames scopulos*), shared the same fate.

Theseus killed also PROCRUSTES, i. e. the "stretcher," who was in the habit of tying travellers on a bed, and "changing the very place of repose into a rack." If their length exceeded that of the bed it was cut off; if it was not equal to it, their limbs were stretched until they coincided with the length of the bed; hence the "bed of Procrustes" is frequently applied in reference to those who wish to reduce all within the exact limits of their own opinions. To these we must add *Cercyon*, who obliged all strangers to wrestle with him, and put to death those who were defeated; *Sinis*, called "the render of pines," because it was his delight to bind strangers between two pines, and then tear them to pieces; and *Phæa*, whom some suppose a sow which infested the neighbourhood of Crommyon; and others, a courtesan who murdered and afterwards plundered her victims.

The reception of Theseus at Athens was not cordial. Medea, who had been divorced by Jason the Argonaut, was living at that time with king Ægeus; and, being jealous of his fame and power, she attempted to poison him at a feast provided for his entertainment. The sight of the sword, however, which Theseus wore on his side, convinced Ægeus that he was his son; and Medea, being disappointed in her expectations, mounted her fiery chariot and fled through the air to Colchis. The Athenians were rejoiced to find that it was the son of their monarch Ægeus who had extirpated the robbers and the wild beasts; while the Pallantides, who failed in an attempt upon the life of Theseus, were all put to death by the young prince in return. The attention of Theseus was next drawn to the bull of Mara-

thon, which is supposed to have been the same with that which Hercules had brought from Crete to Mycenæ. He caught the animal alive and sacrificed it to Minerva, or the god of Delphi. He slew Creon, king of Thebes, because he refused burial to the Argives who had fallen in the war.

The next important undertaking of Theseus was the delivery of his country from the disgraceful tribute to the MINOTAUR. Androgeos, the son of Minos, king of Crete, was famous for his skill in wrestling; and, at an Athenian festival, he defeated every antagonist. His popularity excited the jealousy of Ægeus, who caused him to be waylaid and assassinated on his road to Thebes. Minos declared war against Athens, and, fortune turning in his favour, peace was re-established only on the condition that seven young men and seven virgins should be annually sent to Crete to be devoured by the Minotaur, the unnatural offspring\* of Pasiphae, wife of Minos, and described by the poets as half man and half bull.

Semibovemque virum, semivirumque bovem.—*Ov.* Am. ii. 24.

The fable itself has been explained in reference to some idol, probably set up by Minos in the labyrinth, and representing either a bull with a human head or the human form with a bull's head; for, even now, we find the figure of a bull, with a bearded man's head, on the coins of Sicily and Magna Græcia.

When the tribute had been established some time, Theseus, who was desirous of slaying the Minotaur, went to Crete among the seven chosen youths. The Minotaur was confined in the celebrated labyrinth built by Dædalus in imitation of the Egyptian labyrinth described by Herodotus—

Labor ille domus et inextricabilis error.—*Virg.* *Æn.* vi. 27.†

\* *Veneris monumenta nefandæ.*—*Virg.* *Æn.* vi. 26.

† DÆDALUS was a celebrated artist. He was the first who separated the legs of statues, which formerly, as may be observed on Egyptian monuments, were united together; hence,

Here ARIADNE, the daughter of Minos, fell in love with Theseus, and explained to him the windings of the labyrinth. At the suggestion of Dædalus she gave him a clue of thread by which he was enabled to extricate himself from the mazes of his confinement. He slew the Minotaur and carried off Ariadne. A picture, found at Herculaneum, represents the hero surrounded by tender boys who had been saved from death by his exertions, and who, in gratitude, are kissing his hands and embracing his knees.

Before returning home, Theseus visited Delos in order to pay his vow to Apollo; and the same vow was ever afterwards scrupulously fulfilled by the Athenians.\* On his return, however, he, Theseus, forgot to hoist the white sails which he promised his father that he would in case of success; and the old man, when he descried from the promontory of Sunium the vessel returning with black sails, concluded that his son had perished, and threw himself into the sea, which was called from him the *Ægean Sea*. From Homer, in his *Odyssey*, we are led to infer that Ariadne was brought to Athens, where she died suddenly, or, in the language of the poets, was "killed by Diana."

But some say that Theseus abandoned Ariadne in the island of Naxos, where she became the wife of Bacchus, and is frequently associated with him in the monuments of art. Bacchus gave her a beautiful crown upon her marriage, which after her death was changed into a constellation, called *Cressa Corona*, the "Cretan Crown," or *Gnossia Corona*,

in the language of poetry, his statues might be said to walk. Again, "he raised the arms in varied positions from the flanks, and spread the eyes, which were before narrow and blinking." Dædalus is said to have accompanied Theseus into Attica, 1234 B. C., and introduced a new style of sculpture into Greece.

\* The vessel, which was never changed but constantly repaired whenever any part was injured by time, was called *Theōris*, as carrying the sacred deputation of the God; and during its absence, as we see in the case of Socrates, no criminal could be put to death.

from Gnosus in Crete. Since Ariadne is represented in ancient sculpture, now sunk in mournful slumber, and again, awakened, joyous, and raised to the skies, Creuzer considers her to be *Proserpina-Venus*—presiding over the birth and death of our species—in fact, an emblem of *Immortality*, guiding the soul through the winding labyrinths of life, and leading it forth again to freedom and a new existence.\*

Theseus now ascended the throne of Athens with the universal favour of the people, B. C. 1235. The improvements which he effected in the government and condition of Attica belong to the department of authentic history. **PIRITHÖUS**, the son of Ixion and king of the Lapithæ, was extremely desirous of becoming acquainted with Theseus; and, for this purpose, he took the somewhat unusual step of invading the territories of Attica. The hostile armies met; but, as there existed neither malice nor ambition of conquest on the part of the leaders, Pirithöus gave his hand to Theseus as the pledge of sincerity; and their friendship, from that period, became proverbial [*Thesæa fides, Cecropia fides*], like that of Pylades and Orestes. Some time after Pirithöus married Hippodamïa. The centaurs, as well as the gods, were invited to the nuptials; but Mars, being indignant at his name being omitted in the invitation, resolved to disturb the harmony of the meeting. Eurythio, one of the centaurs, grossly insulted Hippodamia; but Theseus, Pirithöus, Hercules, Nestor, and the rest of the Lapithæ,

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\* *Symbolik*. iv. 116. *Anthon*, sub voce. The expedition of Theseus to Crete bears reference, says Müller, to the worship of Apollo; and in the same light we must consider the landing effected at Delos and Naxos. The Athenian youth and virgins were so many servants consecrated to the service of Apollo at his principal temple at Gnosus. The landing at Naxos has an especial reference to the transplanting of the worship of Bacchus and Ariadne which prevailed there; and the landing at Delos was a type of the *theoriæ* or embassies which were sent hither from the earliest periods, by the Athenians and all the islands inhabited by the Ionians.

triumphed over the centaurs. The battle of the centaurs and Lapithæ has been described by Hesiod and Ovid, and has ever been a favourite subject with sculptors.

On the death of Hippodamia, Pirithöus became inconsolable for her loss. Theseus was visited with a domestic calamity of a still severer kind. He had married Phædra, daughter of Minos and sister of Ariadne [who accompanied him from Crete]; but Venus inspired her with an unconquerable passion for Hippolytus, a son of Theseus by the Amazon Hippolyte, over whom Hercules had triumphed. Hippolytus, however, rejected the addresses of Phædra with horror and disgust; and she, out of revenge, accused him, before Theseus, of attempts upon her virtue. The credulous Theseus listened to the accusation, banished him from his kingdom, and implored Neptune [who had once promised the choice of any one of three things] to inflict an exemplary punishment upon his son.

As Hippolytus was pursuing his way to Trœzen, Neptune sent a sea-monster to frighten his horses, which immediately dragged him over rocks and precipices, and dashed him to pieces. [Æsculapius, at the request of Diana, is said to have restored Hippolytus to life, after which he retired to Italy under the name of Virbius, in allusion to his second existence (*Vir bis*), and built the city of Aricia.] Phædra, when she learnt the tragical fate of Hippolytus, confessed her crime and hung herself in despair. “The death of Hippolytus and the infamous passion of Phædra, are the subject of one of the tragedies of Euripides and Seneca.”

Theseus and Pirithöus, who had now both lost their wives, took a joint resolution never to marry again, except to a goddess or one of the daughters of the gods. The beauty of Helen, the daughter of Leda and Tyndarus, attracted their attention; and they carried her away before she had attained her tenth year. The lot was drawn, and she fell as a prize to Theseus, who concealed her at Aphidnæ, under the care of his mother Æthra, until she had attained nubile

years—though another tradition is recorded, stating that she was marriageable when carried off by Theseus. Her brothers, Castor and Pollux, however, soon recovered her by force of arms.

When Theseus had obtained his prize, Pirithöus undertook, in conjunction with him, to carry off Proserpina, the wife of Pluto. For this purpose, they descended into the infernal regions, “to the seat of desolation void of light;” but Pluto had received intelligence of their object. According to some, Pirithöus was torn to pieces by the dog Cerberus; but according to others, he was tied to the revolving wheel of his father Ixion—

*Volvitur Ixion, et se sequiturque fugitique.*

*Ov. Met. iv. 461.\**

Theseus was tied to a huge stone, on which Virgil represents him sitting in eternal punishment, and admonishing the shades in Tartarus, to learn justice and reverence for the Gods.—

*Discite justitiam moniti, et non temnere divos.—Æn. vi. 620.*

When Hercules came to carry away the dog Cerberus, he is stated by many mythologists to have torn away Theseus from the stone, and to have obtained from Proserpina the pardon of Pirithöus. Accordingly both returned.†

During the captivity of Theseus in the infernal regions, Mnestheus, a descendant of Erectheus, had so far gained the popular favour that he usurped the throne; and Theseus, on his return, was unable to dispossess him. He retired, therefore, in disgust to the court of Lycomedes, king of the

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\* Horace represents him as bound in Tartarus with three hundred chains.

† We must not forget to remark that some make this Proserpina, the daughter of Aidoneus, king of the Molossi—that, in the attempt to carry her off, Pirithöus was torn in pieces by a dog, called Cerberus, which kept the gates of the palace (for the dogs of Molossia were famous); and that Theseus was thrown into prison until released by Hercules.

island of Scyros, where Thetis disguised her son Achilles in female attire to prevent his participating in the Trojan expedition. Lycomedes, either influenced by jealousy, or bribed by the emissaries of Mnestheus, led him to an elevated rock on pretence of shewing him the extent of his dominions, and perfidiously threw him down a precipice.

Cimon, when he took the isle of Scyros, brought the bones of Theseus to Athens, where they were solemnly interred. Festivals and games were instituted to commemorate his actions; and his temple (*Theseum*) served as an asylum for slaves flying from the ill-treatment of their masters. Theseus is generally represented with a lion's skin and club, like Hercules; sometimes with the petasus and chlamys, like an Attic youth; and he is not unfrequently associated with the vanquished Minotaur, whilst the young men and virgins whom he has liberated, are returning him their grateful thanks.\*

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## VI. ARGONAUTIC EXPEDITION.

PRELIMINARY NOTICES, — PHRIXUS AND HELLE. — JASON AND THE GOLDEN FLEECE. — THE SHIP ARGO. — VARIOUS ADVENTURES AT LEMNOS, CYZICUS, AND THE STROPHADES. — THE BLUE SYMPLEGADES. — JASON AND MEDEA. — MURDER OF ABSYRTUS, — RETURN OF THE ARGONAUTS. — REMARKS OF UKERT.

THE Argonautic expedition, which was undertaken under the conduct of Jason, king of Iolcus, is the most celebrated

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\* "The admirable fragment of the *Theseus* at Lord Elgin's, shows the possibility of uniting the grand and natural style in the highest degree. The form of the limbs, as affected by the pressure or action, and the general sway of the body, are preserved with the most consummate mastery. We should prefer this statue as a model for forming the style of the student to the Apollo [Belvidere], which strikes us as having something of a theatrical appearance; or the [Farnese] Hercules, in which there is an ostentatious and over-laboured display of anatomy. This last figure is so overloaded with sinews, that it has been suggested as a doubt, whether, if life could be put into it, it would be able to move."—*Hazlitt*.

of all recorded in fabulous history. A few of the preliminary circumstances necessary for the understanding of this expedition, may be briefly stated.

Athamas, king of Thebes, had married Nephele [Themisto or Demotice] by whom he had Phrixus and Helle. He afterwards divorced Nephele on pretence that she was subject to fits of madness, and married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. Ino became jealous of the children of Nephele, because they would ascend the throne in preference to her own. Phrixus was apprised by his mother of Ino's intentions to kill him : he therefore secured part of his father's treasures,\* and privately left Bœotia with his sister Helle to go to their friend and relation Æetes, king of Colchis.

Phrixus and Helle embarked on board a ship, bearing perhaps the sign of a ram on its prow, or the name as its *parasemon* ; but, according to the poets, they were mounted on the back of a ram [given to Nephele by Neptune] whose fleece was of gold. They proceeded through the air ; but Helle, turning giddy, fell and was drowned in the straits which were afterwards called after her the *Hellespont*, or sea of Helle (*Helles pontus*). Hence Statius terms these straits *Phruxi semita*. (Achill. i. 409), and Ovid, *virginis æquor* (Ep. xviii. 117) as well as

— angustus pontus Nepheleidos Helles.—Met. xi. 195.

Phrixus arrived safe in the kingdom of Æetes, where he sacrificed the ram on the altar of *Jupiter Phruxius*, and gave the fleece to Æetes, who suspended it in the grove of Mars, where it was guarded by bulls that breathed fire, and a dragon that never slept.

Though Mimnermus, the earliest extant authority, merely calls it “ a large fleece in the town of Æetes, where the rays of Helios rest in a golden chamber ; ” yet, in later traditions,

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\* Which, according to some, gave rise to the tradition of the *golden fleece*.

it is universally called the 'GOLDEN FLEECE,' and the ram, which bore it, *Chrysomallus* (Χρυσόμαλλος). It was to the distant East what the golden fruits of the Hesperides were to the West—an object which equally attracted cupidity and admiration.\*

The ram itself was translated into the constellation of *Aries*; hence it is called *delapsæ portitor Helles* (*Lucan* iv. 57) the "bearer of the fallen Helle," and *Pecus Nephelæum* (*Valer.* *Argonaut.* i. 56) from *Nephele* her mother; its fleece, the *Nephelean fleece*. *Æetes* received *Phrixus* with great kindness, and gave him his daughter *Chalciope* in marriage, by whom he had several children. Some time after, *Phrixus* was murdered by his father-in-law, who envied him the possession of the golden fleece; and *Chalciope*, in consequence, sent her children to *Bœotia*—but they were wrecked on the island of *Dia* or *Arecia*.

This introduces us to *Jason*, the leader of the Argonautic expedition. He was the son of *Æson*† (*Jason Æsonides*); and, on the death of his father, the throne was usurped by *Pelias*, the uncle of *Jason*. On account of an oracle, which declared that a descendant of *Æolus*† should dethrone him, *Jason* was removed from the presence of the usurper, and his education was committed to the Centaur *Chiron*. When his education was completed, *Jason* was ordered by the oracle to go to *Iolcus*, covered with the spoils of a leopard, and dressed in the garments of a *Magnesian*. He lost one of his shoes in crossing the river *Enipeus* or *Evenus*. His singular appearance drew a crowd round him in the market-place; and *Pelias*, who came to see him with the rest, when he recollected the oracle; which warned him to beware of a

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\* *Strabo* (*Geog.* xi. p. 499) endeavours to explain the story, from the *Colchians* collecting, by means of skins, the gold sand washed by the rivers from the mountains.

† *Æson*, *Jason's* father, was the son of *Cretheus*; *Cretheus* was the son of *Æolus*.

descendant of Æolus, who should appear with one foot bare, took the alarm.

Jason boldly demanded the throne from the usurper Pelias:—"The revenues of the kingdom," said Jason to Pelias, "thou mayest keep and enjoy, but of the supreme authority thou must divest thyself." Pelias conceived it to be the most politic to act with dissimulation; and he wrought upon the generous nature of Jason, by representing that the death of their common relation Phrixus was still unrevenged, and that he would resign the crown of Iolcus, provided he would fetch the *golden fleece* from Colchis.

Such was the cause of the celebrated Argonautic expedition, in which the most celebrated heroes of ancient Greece (*semidei reges*, Stat. Ach. ii. 363) were summoned by Jason to participate; and the period of which has been generally assigned to the generation that preceded the Trojan war. The number of heroes who joined the expedition amounted to fifty.\* Sophocles and Æschylus have each given lists of the Argonauts varying from each other,† and though Burmann has taken the trouble to prefix to his edition of Valerius Flaccus a revised list (*Catalogus Argonautarum*); yet the labour is somewhat superfluous, for the mythographers naturally connected with this expedition every remarkable hero of that period, as they did in the case of the Calydonian hunt or the Trojan war. We need only state, therefore, that *Jason* was the commander; *Tiphys*, and after his death, *Ancæus*, the pilots; *Lynceus*, on account of his penetrating vision, was appointed to look ahead of the vessel; *Zetes* and *Calais* had command of the rowers; *Hercules* took his station on the fore-deck, and *Peleus* and

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\* *Apollon. Rhod.* Argon. i. 1, sqq.

† The Scholiast on Lycophron (175) is the only writer who estimates the number at one hundred.

‡ Cf. *Schol. Pind.* Pyth. iv. 303.

‡ *Dr. Smith's Class. Dict.*

*Telamon* on the after (*Orph. Arg.* 355; *Apollon. Rhod.* i. 551). When all were assembled, the halcyon (ἄλκυονίς) sent by Juno flew loud-screaming over the head of Jason, and was interpreted by Mopsus as an omen of a favourable voyage.

The first trace of the common tradition that Jason was sent to fetch the golden fleece from Ææa, the city of Æetes, in the eastern boundaries of the earth, occurs in Mimnermus (ap. *Strab.* i. p. 46, etc.), a contemporary of Solon; but the most ancient detailed account of the expedition of the Argonauts which is extant, is that of Pindar (*Pyth.* iv). It may be necessary to premise that the details of this expedition, and more particularly the geographical details are given by different writers with every possible discrepancy; and we shall therefore select such as appear to be the most poetical.

The vessel in which the Argonauts sailed was denominated *Argo*. It was built of timber from Mount Pelion [hence called *Pelias Arbor*], and of a size hitherto unknown in the Grecian seas; and it was impelled by fifty oars (πεντηκόντερος). According to many authors, it had a beam in the prow cut in the forest of Dodona by Minerva, which had the power of giving oracles to the Argonauts (*Argo fatidica*). As Aphetæ was situated near the town, or on the gulf of Pagasæ, hence the *Argo* is termed *Pagasæa puppis*; Jason *Pagasæus*; and as Pagasæ is situated in the country of Magnesia, hence *Argo Magnetis* or *Puppis Hæmonia*, i. e., the Thessalian *Argo*, for Magnesia was a portion of Thessaly. As the ship was built by the assistance of Minerva, it is also called *Palladia ratis* and *Tritonia pinus*; while the heroes who sailed in it bore the general title of Argonauts [*Argo Nautæ*]. After the expedition was finished, she was drawn aground at the Isthmus, and consecrated to Neptune; while the poets made her a constellation in heaven.

With favourable winds the *Argo* sailed from the port of Aphetæ, at the entrance of the Pagasæan gulf. Orpheus

with his lyre animated his companions in threatening dangers; Lynceus with his piercing eye penetrated the most distant regions; and Tiphys, the pilot, managed the helm with experienced hand.

The first place at which the Argonauts landed was the isle of Lemnos, the women of which (*Lemniades*) had slain all the men in the island, with the exception of Thoas, who had been preserved by his daughter Hypsipyle. Here the Argonauts remained two years.\* Leaving Lemnos, they visited Samothrace [*Samos Thracia*], where they offered sacrifices to the Gods, and were initiated into the mysteries of the *Cabiri*; for, according to some writers, the Cabiri presided over the winds: hence they became Gods favourable to navigators and terrible to pirates.

From Samothrace the Argonauts passed to Troas and Cyzicus, where they were favourably received by Cyzicus, king of the island or peninsula. After their departure from Cyzicus, they were driven back in the night by a storm on the coast. The inhabitants, supposing them to be their enemies the Pelasgi, attacked them with fury; and in this nocturnal engagement, Cyzicus perished by the hand of Jason himself. He was honoured with a splendid funeral, and Orpheus offered sacrifices to Cybele, the mother of the Gods, on Mount Dindymus,† in order to expiate the mur-

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\* Pindar says that the Argonauts celebrated games at Lemnos, "Ἐνθα καὶ γνίων ἀέθλοισ ἐπιδειξάντο κρίσιν εσθᾶτος ἀμφίς (Pyth. iv. 450). Some have made εσθᾶτος ἀμφίς, in this passage, equivalent to περὶ ἐσθήτος, understanding a *garment* to have been one of the prizes; but Buttman translates ἀμφίς by *sine*, and makes the expression ἐσθήτος ἀμφίς equivalent to *nudi*, naked. We know that in the early Grecian games the combatants were not quite naked; and might not the poet have alluded to, or invented the example of, the Argonauts as a *traditional sanction* of the prevalent custom?

† In Galatia, or Gallo-Græcia, *Mannert* considers the true name to have been *Didymus*, from δίδυμος (twin), in allusion to

der, and deliver them from a storm which had raged for twelve successive days (*Orph.* 566, *Apoll. Rhod.* i. 1078). From Cyzicus they proceeded to Bebrycia, the ancient name of Bithynia, where Amycus, king of the Bebryces, who was famous for his skill in the management of the cæstus, challenged the Argonauts to a trial of strength. Pollux accepted the challenge, and killed him when he attempted to obtain the victory by fraud.\*

From Bebrycia the Argonauts were driven by a storm to Salmydessus, a city of Thrace, on the coast of the Euxine, where they delivered *Phineus*, the son of Agēnor or Neptune, from the persecution of the Harpies, and from blindness,† with which he had been judicially afflicted for the cruel treatment of his children.‡ Zetes and Calais, the winged sons of Boreas, drove them as far as the *Strophades*, where Æneas afterwards found them—the name *Strophades* being derived from the circumstance of Zetes and Calais turning back here from their pursuit. But some say that they were killed by Hercules and changed into those winds

its double summit. From Pessinus, in the neighbourhood of this mountain, Cybele was brought to Rome, by the advice of the Sibylline books and the Delphic oracle; hence her epithet, *Dindymene*:

\* Somewhere on the Asiatic coast they accidentally lost *HYLAS*, a favourite youth of Hercules, who was inconsolable for his loss. So the old man, in Virgil [*Silenus*], introduces in his mythological history of the world—

————— Hylan nautæ quo fonte relictum  
Clamassent; ut litus, HYLA, HYLA omne sonaret.

Ecl. vi. 43.

Here the Argonauts were abandoned by Hercules and Polyphemus, who went in quest of Hylas.

† Blind *Thamyris*, and blind *Mæonides*.

And *Tiresias*, and *Phineus*, prophets old.—Par. I. iii.35.

*Mæonides*, i.e. Homer. Eustathius ranks *Thamyris* with *Orpheus* and *Musæus*.

‡ Others attribute it to the anger of Neptune, because he had directed the sons of *Phrixus* how to escape from *Colchis* to Greece.

which precede the appearance of the dog-star, and are called *Prodromi* or “forerunners” by the Greeks.

Phineus now instructed the Argonauts how to navigate their vessel between the two rugged islands at the entrance of the Euxine, by marking and imitating the *rapid* flight of a dove which lost only the end of its tail in the passage. These islands or rocks are distant about twenty stadia from each other, and were termed the *Planctæ* (πλαγκταί) or “wanderers,” from their floating about. The fable arose, probably, from their appearing more or less contiguous, according to the motion of the vessel; whence the subsequent fiction, that Neptune rendered the rocks immoveable, when the Argo had effected its passage, is therefore quite natural. Hence, in language drawn merely from appearances, it was said that they sometimes united to crush the vessels “mediis concurrere in undis”—*Ov. Met.* vii. 62). Juvenal calls them *concurrentia saxa* (*Sat.* xv. 19), which is a literal translation of their Greek name Συμπληγάδες,\* the “dashers” (*compressi Symplegades*).

The Symplegades are also called *Cyaneæ*, *Insulæ Cyaneæ*, or *Cyanei Montes*; for Homer represents an “azure cloud,” (κυανέη νεφέλη) resting upon one of the rocks, and the epithet is preserved by one of our own poets, who speaks about the “dark Euxine rolling upon the *blue Symplegades*.” Previous to the passage of the Argo, which lost merely the extremity of her stern, no vessel had ever escaped; “for

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\* Κυανέας Συμπληγάδας, *Eur. Med.* 2.—“Tournefort observes that each of them consists of a craggy island, but that when the sea is disturbed, the water covers the lower parts so as to make the different points of either resemble insular rocks.”—*Voyage au Lev. Lett.* 15. Milton speaks of the journey of Satan through the abyss of “chaos and ancient night,” as—

“More endangered than when Argo pass’d  
Through Bosphorus, betwixt the justling rocks:  
Or when Ulysses on the larboard shunn’d  
Charybdis, and by the other whirlpool steer’d.”—

Par. L. ii. 1017—1020.

the waves of the sea and the storms of pernicious fire\* take away planks of ships and bodies of men together." When they had passed these rocks, which we are told stood firm and listened to the lyre of Orpheus (*Orph.* 692), they visited the country of the *Mariandyni*, in Bithynia, where Lycus received them with hospitality, and they lost Tiphys their pilot. They were afterwards driven on the island of Dia, where they were annoyed by the *Stymphalides*, who shot their feathers instead of arrows; but the monsters were ultimately dispersed by the noise of the Argonauts striking their arms (*Apollon.* ii. 1035). Here they found the children of Phrixus, who had been wrecked there on their way to Greece.

At last the Argonauts arrived safe at *Æea*, the capital of Colchis, and situated, according to the poets, on the river Phasis. Jason now explained to *Æetes* the object of his expedition: and *Æetes*, on the other hand, explained to Jason the conditions he must submit to before he could obtain the golden fleece. These conditions were to tame two bulls who had brazen feet and horns, and whose nostrils breathed flames, and to plough with them a field sacred to Mars, which had never been cultivated before;—to sow the ground with the teeth of a dragon, from which an armed multitude would spring up to be destroyed by his hands;—

————— insomni dente creati  
Terrigenæ. *Lucan*, iv. 552.

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\* *Hom.* Od. xii. 61—*πυρός ὀλοοῖο θύελλα*. This must not be considered a mere poetical ornament. The ancient bard is extremely accurate in description. The Cyanean isles were originally volcanic; and the description of the poet is confirmed by modern travellers. "The structure of the rock whereof the island consists [says Dr. Clarke, speaking of the Cyanean isle upon the European side of the strait,] corresponds with the *strata* already described; and the substances composing it appear to have been more or less modified by fire, and to have been cemented during the boiling of a volcano. In the same mass may be observed fragments of various coloured *lava*." —*Travels*, ii. 430.

to kill the sleepless dragon (*Ponticus Serpens*) which guarded the fleece.

All these labours, which were to be performed in one day, in the field of Mars, it would have been impossible for Jason to perform, had not Medea, the daughter of Æetes, become enamoured of him and lent him her powerful aid. They had an interview in the temple of Hecate; (for Colchis was devoted to magic—hence *Colchica venena*); and here they mutually promised eternal fidelity. By the magic herbs of Medea (*cantatis herbis*, *Ov. Met. vii. 98*),\* or a particular unguent applied to the body (Cf. *Pind. Pyth. iv. 392*), Jason was rendered invulnerable against the breath of the bulls. By throwing a stone amongst the armed men, they turned against each other and fell by mutual slaughter; while the dragon was lulled asleep by a certain potion, to the astonishment of Æetes and the inhabitants of Colchis.

Having fairly won the golden fleece, Jason immediately set sail with Medea. According to the Orphic Argonautica (v. 1027, sqq.), which differs from the narrative of Apollonius Rhodius (iv. 207), Absyrtus, the son of Æetes, pursued them with a large force, but was deceived by a stratagem of his sister and slain. But, according to the more received account, Medea took her brother along with her and tore him in pieces—scattering his limbs along the road, in order to impede the pursuit of her father by collecting the limbs of the child. This murder took place in the vicinity of *Tomî*, on the Euxine, which is said to have derived its name from this circumstance (*τομή*, cutting, section). Others say that Absyrtus was torn in pieces on one of the *Absyrtides*, islands at the head of the Adriatic; but it is evident that etymology in the former case, and a similarity of sound in the latter, induced the poets to connect them with the death of Medea's brother.

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\* Hence the same writer terms magic herbs, "*Medeides Herbae*" and "*Perseides Herbae*," from Perse or Perseis, Medea's grandmother.

The Argonauts now entered the Palus Mæotis, and, by pursuing their course to the left, they came to the island of Circe (Ææa, on the coast of Italy); for the ancients long imagined that there was a connexion \* between the *Palus Mæōtis* and the "Ocean Stream." Circe, who was aunt to Jason, informed him that all his troubles originated from the murder of Absyrtus, but refused to purify them from the guilt. Soon afterwards they entered the Mediterranean through the Pillars of Hercules, and passed the straits of Scylla and Charybdis through the assistance of Tethys, the wife of Peleus, an Argonaut. The Sirens inhabited a small island near Cape Pelorus, in Sicily; but the music of Orpheus who played upon the lyre with such exquisite skill that he tamed the savage beasts, fortified the Argonauts against the melodious but fatal voices of the charmers.

The Argonauts now arrived at Phæacia (Corcyra, *Corfu*), near the coast of Epirus, where they met the enemy's fleet, which had pursued them by a different course.† Alcinoüs was then king of the island, and his wife, being appointed umpire between the Argonauts and the Colchians (for it had been resolved that Medea should be given up if not actually married), effected the consummation of the marriage, and declared that the claims of Æetes to Medea were now void. The Argonauts now came to the bay of Ambracia, a city of Epirus; but they were driven from hence by a storm on the coast of Africa. The *Argo* would have

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\* This communication the old poets make to be a narrow strait, but later writers, the river Tanais, or *Don*. The writer of the Orphic Argonautics makes the Argonauts pass up the *Phasis* [Faos, from the banks of which they brought *pheasants*], into the Palus Mæotis: thence into the main ocean, and thence, directing their course to the west, to come to the British isles and Atlantic, and to reach at last the columns of Hercules.  
--*Anthon*.

† Can this have any connection with the colony of Colchians which is said to have settled on this island 1349 B.C.? Corcyra was always famous for its navy.

been lost on the Libyan Syrtis, had not a Triton appeared, and, for the stipulated reward of a tripod, shown them the only course by which they could escape. After many disasters, they came at last within sight of the promontory of Malea, in the Peloponnesus, where the Argonauts were purified from the murder of Absyrtus by Orpheus, and soon after arrived at Iolcus in Thessaly.\*

Ukert, without deviating into any far-fetched hypotheses on this far-famed expedition, sums up the matter historically in a rational and satisfactory manner. "If we investigate the origin of the Argonautic expedition, we have no reason to doubt that the myth originated from a very ancient voyage to Colchis, connected with a sacred tradition about the service and worship of several deities. [In a rude state of society, when international law had no existence and consequently afforded no protection] commerce could only flourish under the protection of sacred places; and it was at festivals and under the immediate guardianship of the Gods, that men held intercourse with each other and effected a mutual interchange of wares and ideas. The tradition of the Argonautic expedition was enlarged in its details, in proportion as the commerce and the geographical knowledge of the Greeks became more extensive in the Propontis, the Euxine, and the Mediterranean. Greek colonies and other cities sought to connect their individual history with so celebrated a voyage by means of etymology; and thus was manufactured the mythological *web* of the Argonautic expe-

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\* We do not pretend to vouch for the accuracy of the poets and mythographers who have narrated this voyage; for, even in this age of discovery and mechanical ingenuity, it would be difficult to sail through the Palus Mæotis into the ocean, in order to return into the Mediterranean by the straits of Gibraltar. But poets and mythologists have laid as little claim to geographical as to historical accuracy: and, if we grant that Phrixus actually flew to Colchis on a ram, why should we not grant that a ship which gave oracles (*Argo fatidica*), might sail in a manner to us perfectly incomprehensible?

dition, which, as is evident from special works and from scattered notices, has been detailed, with striking variations by the writers of prose as well as of poetry.”\*

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## VII. THE ARGONAUTS.

THE SORCERIES AND VENGEANCE OF MEDEA.—TELAMON.—PELEUS AND THETIS.—CASTOR AND POLLUX.—ORPHEUS AND EURYDICE.—ADMETUS, LAERTES, MELEAGER, AMPHION, ETC.

I. THE tradition of the Argonautic expedition affords us an opportunity of connecting together the mythical history of the several heroes who participated in it. The return of the Argonauts was celebrated with the greatest festivity; the ship *Argo* was changed into a constellation,† and the golden fleece was suspended in the temple of the Gods (*ad patrios deos*), in the city of Iolcus.‡ Jason found his father *Æson* enfeebled with age; but *MEDEA*, having drawn the blood from the old man's veins, and refilled them with the juice of certain herbs, restored him to the vigour and bloom of youth.

The daughters of *Pelias* (*Peliades*) now requested *Medea* to perform the same office for their father, the usurper. *Medea*, wishing to avenge the injuries which her husband had received from *Pelias*, raised the desires of the *Peliades* by cutting an old ram to pieces, boiling it in a cauldron, and afterwards turning it into a young lamb. This successful experiment induced the *Peliades* to treat their father in a similar manner; but *Medea* now refused to lend them the assistance of her powerful incantations, and his flesh was totally consumed.

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\* Allgem. Encyclop. der Wissench. Bd. iv. p. 224.

† *Stat. Ach.* ii. 363.

‡ *Ov. Met.* vii. 158. *Ep.* xii. 128.

This inhuman action obliged Medea and Jason to abandon Iolcus, and they retired to Corinth where they lived in great harmony for ten successive years. Here JASON was captivated at length with the beauty of *Creusa* or *Glauce* (*Creusa Ephyræa*),\* daughter of Creon; and he divorced Medea in order to marry her. But Medea had her revenge. *Creusa*, in attiring herself for the marriage, put on a poisoned garment which she had received as a gift from the perfidious Medea, who was apparently reconciled to her fate. The garment† immediately set her on fire, and she expired in the most excruciating torments. Medea now killed two of her children in their father's presence; and, in order to escape his revenge, she flew to Athens in a chariot drawn by winged dragons. Here she lived with king *Ægeus*; and we have already narrated how she attempted to poison Theseus at an entertainment. The father and son were reconciled; and Medea, after this disappointment, mounted her fiery chariot and flew to Colchis, where she died.

Jason, after his separation from Medea, lived an unsettled and melancholy life; and he is said to have been accidentally killed by a beam of the ship *Argo* which fell upon him. This tragical event, according to some, had been predicted by Medea. Some say that the Corinthians, and not Medea, murdered the children of Jason, and that the poet Euripides was induced, by a bribe of five talents, to represent Medea, in his tragedy, as the assassin of her own children. And in order to wipe off the stigma more effectually, a solemn day of mourning in commemoration of Medea's children, buried in the temple of Juno (*Here*, hence the festival was called *Heræa*), was established, in which the mother was repre-

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\* From *Ephyre*, the ancient name of Corinth.

† Ovid (in *Ibin*, 605) says that it was a crown (*Phasiaca corona*, from *Phasis*, a river of Colchis). Pliny says that the crown caught fire by means of naphtha (ii. 205, s. 109.)

sented murdering her children with all the barbarity and diabolical pleasure of a fury.

II. *Æacus* had two sons by the nymph *Endëis*, the daughter of the Centaur *Chiron*, *PELEUS*, the father of *Achilles*, and *TELAMON*, the father of *Ajax* (*Telamonius heros*); hence they are both termed *Æacidæ*. From the Nereid *Psamathe* was born to him *Phocus*, whom he preferred to his other sons, and who became more conspicuous in gymnastic and naval exercises than either *Telamon* or *Peleus*. *Phocus* was slain in consequence by his brothers, who forthwith left their country; *Telamon* taking refuge at the court of *Cychreus*, king of *Salamis*, and *Peleus* retiring to the court of *Eurytus*, king of *Phthia* in *Thessaly*.\*

Here *Peleus* was purified of the murder by *Eurytus*, and received his daughter *Antigone* in marriage; but having accidentally killed his father-in-law at the chase of the *Calydonian boar*, he fled to *Iolcus*, where he was purified by *Acastus*, king of the country. His wife, *Hippolyte* or *Astydamia*, became enamoured of *Peleus*; but, finding him deaf to her solicitations, she accused him to *Acastus* of attempts upon her virtue.† *Acastus* dissembled his indigna-

\* According to *Ovid* (*Met.* xi. 268, sqq.), *Peleus* fled to *Ceyx*, king of *Trachinia*. *Ceyx* was shipwrecked in a voyage to consult the oracle of *Claros* in *Ionia*. *Halcyone*, his wife, when she found his body washed on the shore, threw herself into the sea, and was changed, along with her husband, into birds of the same. These birds, while they build and sit on their nests, keep the waters calm and serene; hence *Halcyonii dies*, "halcyon, or peaceful days," and the birds are said to be beloved by *Thetis*—

—dilecti Thetidi Halcyones.—*Virg.* *Georg.* i. 309.

† Narrat pene datum Pelea Tartaro

Magnessam Hippolytem dum fugit abstinens.—*Hor.* *iii.* *Od.* 7, 17.

*Iolcus* was situate in the district of *Magnesia*. *Abstinens* is equivalent to *nimis castus*, spoken of *Bellerophon* (l. 15). In this ode the *nuncius*, or go-between, is represented as having endeavoured to work upon *Gyges*, by enumerating various examples of individuals suffering on account of too rigid a virtue.

Et peccare docentes Fallax historias movet.—(l. 19, 20).

tion, for he was unwilling to violate the laws of hospitality. At last they went in a hunting party to Mount Pelion, where, when Peleus fell asleep, Acastus deprived him of his sword, and left him alone and exposed, so that he was nearly destroyed by the Centaurs. Peleus soon after collected an army, took Iolcus, expelled the king, and put to death the wicked Astydamia. He then reigned as king of the Myrmidons in Phthia; and Homer extols him both for his counsel and eloquence:—

Ἐσθλὸς Μυρμιδόνων βουλευφόρος ἠδ' ἀγορητής.—Il. viii. 126.

On the death of Antigone, Peleus paid his addresses to Thetis, daughter of Nereus, who was courted by Neptune and Jupiter; but the Gods, when they learnt that she should bring forth a son greater than his father, resigned her to Peleus. The Goddess was averse to her suitor, eluding his pursuit by assuming various forms, until Proteus instructed him that he must surprise her when asleep in her grotto near the shores of Thessaly. She now consented to marry him, though much against her inclination; for she was the only Goddess that had ever married a mortal: *Conjux Dea contigit uni*. Their nuptials were celebrated with great pomp on Mount Pelion, all the Gods attended; and we have already related how the festivities were interrupted by the Goddess of Discord.

Peleus gloried in having a son (Achilles) superior to all the Greeks in valour; and the filial affection of Achilles may be estimated from the effect which the touching appeal of Priam to his “aged father” had upon him when he pleaded for the body of Hector. The death of Achilles was a source of great grief to Peleus; but Thetis consoled him by promising him immortality, and that he should see and converse with the *manes* of his son, by retiring to the island of Leuce. *Telamon*, after the death of Cychreus [whose daughter Glauce he had married], became king of Salamis. Besides accompanying Jason, he was armour-bearer to Hercules when he took Troy; and he was rewarded with

the hand of Hesione. He had Ajax by his third wife Peribœa.

III. CASTOR and POLLUX (Πολυδεύκης) were twin brothers, and “the sons of Jupiter” (*Dioscuri*, Διὸς κοῦροι)\* by Leda, the wife of Tyndarus. Hence they are called *Tyndaridæ*, as well as *Pueri Ledæ*; sometimes *Castores* in the plural, or even *Geminus Pollux*, as in *Horace* (Od. iii. 29, 64).†

They accompanied Jason in the Argonautic expedition; Pollux slew Amycus in the combat of the cæstus. During a violent storm, when Orpheus had prayed to the Samothracian Gods, the Cabiri, two flames of fire (*ignes fatui* ‡), were seen to play around the heads of the sons of Leda, and a calm immediately ensued. Hence their power to protect sailors was much credited; and the two bright stars in Gemini (*fratres Helenæ, lucida sidera*) § were much attended to by mariners; for as soon as they shone forth, the winds ceased and the billows subsided. || At Samothrace they were initiated into the mysteries of the *Cabiri*, or “the mighty gods” (Θεοὶ μέγαλοι, δυνατοὶ); and, according to some writers, they were identical with them. ¶

\* The singular form Διόσκουρος or Διόσκορος only occurs in the writings of grammarians.—*Smith*.

† As Homer and Hesiod make no mention of the metamorphosis of Jupiter into a swan, we may conclude that the eggs, from which Castor and Pollux are supposed to have been produced, must also be of later invention.

‡ They frequently appear at sea in warm countries; if double, they were esteemed an omen of good weather.

§ *Hor.* i. Od. 3, 2, Horace prays for their guidance in behalf of Virgil.

|| ———quorum simul alba nautis  
Stella refulsit,  
Defluit saxis agitatus humor  
Concidunt venti, fugiuntque nubes.

*Hor.* Od. i. 12. 27—30.

¶ The following points of resemblance have been remarked: the Cabiri presided also over the winds; their statues were placed in the port of Samothrace; and they appeared on the tops of masts under the form of brilliant flames, to announce the end of

Castor and Pollux made war against the Athenians in order to recover their sister Helen, who had been carried off by Theseus. On account of their clemency, the Athenians conferred upon them the name of *Anāces* or *Anactes*, "benefactors," which was applied in a general sense to all the deities who were believed to watch over their interests. It was probably owing to the beneficent character that pervades the achievements of these heroes, that mortals looked up to them as friendly and assisting genii. Their principal characteristic was that of *Θεοὶ σωτηῆρες*, or "preserving deities." As Neptune had rewarded their brotherly love by giving them power over winds and waves that they might assist the shipwrecked (*Eurip.* *Hel.* 1511; *Hor.* *Od.* i. 3, 2), hence they were worshipped as the protectors of travellers by sea, and, by extension, of travellers in general; and it was their office to vindicate the laws of hospitality if violated (*Böckh*, *Pind.* p. 135).

At the marriage of Lynceus and Idas with the daughters of Leucippus, the *Dioscuri* became enamoured with the two brides, and carried them off. A contest ensued, in which Lynceus was killed by Castor, and Castor by Idas.

Pollux obtained leave from Jupiter to share his immortality with his brother Castor, and to live and die for a day alternately;\* hence he is said—"to have redeemed his brother by alternate death."

———fratrem Pollux alternâ morte redemit.

*Virg. Æn.* vi. 121

and, from their mutual affection, Martial calls them *Pii*

tempests (*Diod. Sic.* iv. 43). The Cabiri proceeded from the cosmogonical egg; and thus they were converted into the beautiful *Tyndaridæ*, the tutelary deities of Sparta.

\* This is supposed by some to have originated from the circumstance that the two bright stars in the *Gemini* [into which constellation the *Tyndaridæ* were converted], never rise or set together; but when one of them sinks below the horizon, the other is above it, and *vice versâ*.

*Lacones* (ix. 4, 11). They received divine honours after death at Sparta, etc. A special festival (*Διοσκούρια*) was instituted in their honour; and the ancients were fond of swearing by their divinity, with the expressions of *Ædepol* and *Æcastor*. As the one had excelled in "horsemanship" and the other in "boxing"—

(*Κάστορά θ' ἰππόδαμον, καὶ πύξι ἀγαθὸν Πολυδέυκα.*—  
*Hom. Il. iii. 237.*)

Hunc equis, illum superare pugnis  
Nobilem. *Hor. i. Od. 12, 25.*)

they presided over the Olympic games, and in honour of them as presidents of games (*præsides agonum*) we find *Ova* or eggs placed upon the pillars in the Roman circus (Rom. Ant. p. 54); and, at Sparta, their statues stood at the entrance of the race-course (*Paus. iii. 14. § 7*).

The Dioscuri are farther believed to have invented the war-dance and warlike music. Owing to their warlike character, it was customary for the two kings of Sparta, whenever they went out to war, to be accompanied by symbolic representations of the Dioscuri (*δόκαρα*). Winged coursers were given to them by the Gods; and they are said to have frequently made their appearance to Roman armies mounted on white steeds, and furiously attacking the enemy. As imagination frequently presented these deities to mortals when in imminent danger, they were believed to have assisted the Romans against the Latins in the battle of lake Regillus; and, therefore, a temple was erected to them in the Forum. Subsequently two other temples were erected to their honour in the Circus Maximus and the Circus Flaminius; and from the year 305 B.C. the *Equites*, or equestrian order celebrated the anniversary of the battle of Regillus (July 15) by a solemn procession through the city, and a sacrifice to the Dioscuri, whom they regarded as their patrons. They are represented armed with spears, and their heads covered with egg-shaped hats or helmets, on each of whose tops glittered a star.

IV. ORPHEUS was the son of Apollo and the "sweet-voiced" Calliope, one of the Muses, hence he is said to effect his wonders by his mother's art (*arte Materná*, Hor. Od. i. 12, 9). To the seven-stringed lyre, which he received from Apollo, he supplied two additional strings (*Eratosth.* 24); and his skill in playing upon it was so great that he could stay the course of the most rapid rivers, tame the beasts of the forest, while trees and mountains moved to listen to his song (*Hor.* Od. i. 12, 9, 12). In the Argonautic expedition we find him delivering the Argonauts from the fatal strains of the Sirens. He married Eurydice; but his conjugal happiness was of short duration. Aristæus, a son of Apollo, born in Lybia and passionately addicted to the chase (hence his surnames *Agreus* and *Nomius*),\* became enamoured of her, but could not excite a corresponding passion. As she fled from her pursuer, a serpent stung her in the grass, and she died of the poisoned wound.

Orpheus was so disconsolate for the loss of Eurydice that he ventured to descend into the infernal regions. "The king of Hell was charmed with the melody of his strains; and, according to the beautiful expression of the poets, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the Furies relented." He obtained from Pluto the restoration of his wife to life, provided he did not look behind upon her before he came upon earth. His anxiety to see his wife rendered him forgetful; he violated the conditions, and Eurydice vanished for ever from his sight. He now separated himself entirely from the world: and the Thracian women, irritated at his indifference, tore him to pieces while they celebrated the orgies of Bacchus.

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\* He appears to have been identical, originally, with Ζεὺς Ἄριστος, and subsequently with Ἀπόλλων νόμιος, and to have been the God who presided over flocks and herds, the propagation of bees, and the rearing of the olive, etc. *Müller*, *Hellen. Stäm.* i. 348.

They threw his head into the Hebrus, which still articulated the source of his grief—*Eurydice! Eurydice!*—

——— Eurydicen vox ipsa et frigida lingua,  
Ah! miseram Eurydicen, animâ fugiente, vocabat,  
*Eurydicen* toto referebant flumine ripæ.

*Vir. Georg. iv. 525.*

Being carried into the Ægean, it floated, along with his lyre, to the shores of Lesbos; and on these grounds the musical talent of the Lesbians was accounted for.

Orpheus abolished human sacrifices, introduced expiation in order to extinguish those domestic and hereditary feuds by which ancient Greece, like other rude countries, was distracted. As was customary in that early age, he united in himself the character of *theologian* as well as that of philosopher and poet;\* and in that character he unfolded to his countrymen the doctrine of a future state—the punishments of Tartarus, and the blissful enjoyments of Elysium—the emanation of all things from God, and the destruction of the world by fire. His murder by the Bacchanals would seem to indicate that his contempt for their *Orgies*, when contrasted with the *Mysteries* (which he either instituted or reformed), exposed him to the vengeance of that infuriated sect, who assumed the privilege of sacrificing their opponents while under the inspiration of the God. While some consider the descent of Orpheus into the infernal regions as intended to shadow forth the doctrine of a future state, others think that he went to Aornos in Thesprotia, where an ancient oracle delivered responses by calling up the dead, and where he was again blessed with the sight of his beloved Eurydice.†

V. The remaining Argonauts will not require any extended notice. ADMETUS, king of Pheræ, has acquired

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\* —— Threïcius longâ cum veste sacerdos.—*Vir. Æn. vi. 645.*

† The *Argonautica*, which go under the name of Orpheus, were composed in the fourth or fifth century after the Christian era.

celebrity from two circumstances: Apollo, when exiled from heaven, fed his flock; and his wife, Alcestis, laid down her life for him, when informed by the oracle that he would recover from a disease if one of his friends died in his stead. According to Euripides, in his *Alcestis*, Hercules brought her back from the infernal regions; but, according to others, Proserpine released her on account of her magnanimity (*Apollod.* i. 9, 15; *Hygin.* lxi).

LAERTES was the son of Acrisius and Chalcomedusa, and the father of the celebrated Ulysses; though, in the contest for the armour of Achilles, Ajax reproaches Ulysses with being the son of Sisyphus, who "rolls the huge stone." And in point of character Ulysses bears a stronger resemblance to Sisyphus, who marked his bulls under the feet, in order to confound the thief Antolycus, being thus enabled to select them from his numerous flocks—than to Laertes, who ceded the crown to his reputed son, and retired into the country, where he spent his time in gardening, in which employment Ulysses found him after an absence of twenty years. "For, as the princely authority required not only counsel but strength in action, this is the reason why Achilles, during the life-time of Peleus, is considered as the prince of the Myrmidons; while Hector is a more prominent figure than Priam, and Nestor, who is still capable of bearing arms, is held up to admiration as an extraordinary aged prince; whereas Laertes lives despised in the country."\*

MELEAGER, son of Œneus and Althæa, is famous in mythological history for the hunting of the Calydonian boar, in which he was joined by numerous princes from various cities—

Πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας.

*Hom.* II. ix. 540.

This celebrated hunt, like the Argonautic expedition, the

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\* *Hom.* Od. i. 190; *Wachsmuth's* Historical Antiq. i. 124.

War of the Seven against Thebes, or the Trojan War, was one of the four leading events upon which the mythical history of the heroic age turns, and with which the most distinguished heroes of that period were inseparably connected.\*

The conqueror gave the skin and head of the boar to Atalanta, † his favourite, who had first wounded the animal. This preference irritated Toxeus and Flexippus, brothers to Althæa, who endeavoured to rob her of her present. In a fray Meleager killed his uncles. Their death so irritated Althæa, that she uttered the most horrible imprecations on her son; and, according to a later account, she threw into the fire the fatal firebrand on which his life, as was predicted by the Fates, had hitherto depended. His two sisters were so disconsolate respecting his death that Diana changed them into birds of the same name (*Meleagrides*).

To these we may add AUTOLYCUS, the son of Mercury, and inheriting the propensity of his father to theft; and TIPHYS, the pilot, who died on the voyage. Æsculapius, Hercules, Theseus, Pirithöus, have been already treated of.

\* Compare *Heyne* in *Hom.* II. ix. 529—45.

† ATALANTA had resolved to live a life of celibacy; and, as she was invincible in running, in order to free herself from the importunity of her suitors, she agreed to become the wife of whoever arrived at the goal before her. Many perished in the attempt. Hippomenes, however, was successful; for Venus had given him three golden apples from the garden of the Hesperides. These he threw down in the race at convenient distances. Atalanta stopped to gather the apples—

Declinat cursus aurumque volubile tollit.—*Ov. Met.* x. 667.

and Hippomenes arrived first at the goal. Virgil introduces her in one of his *Eclogues*—

Tum canit Hesperidum miratam mala puellam.—vi. 61.

Having subsequently profaned the temple of Cybele, both were metamorphosed into lions, and yoked to the chariot of that Goddess.

## VIII. THEBAN AFFAIRS.

FOUNDING OF THEBES BY CADMUS.—LAIUS AND ŒDIPUS.  
 —THE SPHINX.—ETEOCLES AND POLYNICES.—THE WAR  
 OF THE SEVEN AGAINST THEBES.—THE WAR OF THE  
 EPIGONI, OR “DESCENDANTS.”

WHEN Europa, the daughter of Agenor, king of Phœnicia, had been carried off by Jupiter, who had assumed the shape of a bull,\* CADMUS, her brother, was sent in quest of her, and ordered not to return without her. He came into Greece, where he consulted the oracle of Apollo at Delphi, and was directed to build a city where he should see a young heifer stop in the grass, whence the district received the name of Bœotia [*βοῦς bos*]. This city was *Thebes*, which was frequently termed the “seven-gated” [*heptapŷlos*], and the “Bœotian” Thebes, in order to distinguish it from the Egyptian Thebes, with the “hundred gates” [*hecatompŷlos*], which was sacred to Jupiter [*Diospolis*].

Having found the heifer, according to the oracle, Cadmus sent his companions to fetch water from a well sacred to Mars, preparatory to a sacrifice; but they were destroyed by a dragon which guarded the fountain. With the assistance of Minerva, Cadmus overpowered the dragon; by her advice he sowed the teeth in a plain, and a crop of armed men suddenly rose from the ground. They turned their destructive fury upon each other, and all perished except five. These (particularly *Echion*) assisted Cadmus in the

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\* Herodotus (i. 2) ascribes the abduction of Europa to Cretan merchants. Their ship, as some explain it, bore the image of a bull, and Europa was brought to the king of the island, who had assumed the name of Jupiter. She became the mother of Minos, Sarpedon, and Rhadamanthus.

building of the city; hence it is called *Draconigena urbs*,\* and *Echioniæ Thebæ*.† Echion was afterwards rewarded for his services with the hand of *Agave*, daughter of *Cadmus*; the miserable death of her son *Pentheus* has been already mentioned, p. 91. *Thebes*, from its connection with *Cadmus* and his ill-fated posterity, was the principal theatre of tragic events.

*Cadmus* married *HERMIONE* [or *Harmonia*], daughter of *Venus* and *Mars*; and all the Gods are said to have honoured this marriage with their presence. *Vulcan*, in order to avenge the misconduct of *Venus*, presented *Hermione* with a splendid necklace, which was afterwards so fatal to the house of *Amphiaraus*, and a vestment [*πέπλος*] dyed in every species of crime. By *Hermione* *Cadmus* had one son, *Polydorus*, and four daughters, *Ino*, *Agave*, *Autonoe*, and *Semele*. *Polydorus* was the grandfather of *Laius*; *Ino* married *Athamas*, king of *Bœotia*;‡ *Autonoe* married *Aristæus* and became the mother of *Actæon*, whom *Diana* changed into a stag; and *Semele* became the mother of *Bacchus* by *Jupiter*.

*Juno*, ever hostile to the race of *Cadmus*,\* on account of the abduction of *Europa*, sent the fury *Tisiphone* to the house of *Athamas*. In a fit of madness, *Athamas* killed *Learchus*; upon which *Ino* fled with his brother *Melicerta* in her arms, threw herself into the sea, and was changed, along with her son, into sea-deities [*Leucothoe* and *Palæmon*], who assist sailors in the perils of their element. The adventures of *Phrixus* and *Helle*, who had previously fled from the jealousy of their step-mother *Ino*, have been already related.

*Cadmus*, affected by the misfortunes of his family, retired

\* *Ov. Fasti*, iii. 865.

† *Hor. iv. Od.* 4, 64. *Pausanias* explained the history of the dragon in reference to the subjugation of the wild *Aones* and *Hyantes*, the original inhabitants of the country, ix. 5.

‡ Hence called *Gener draconum*.

with his wife to Illyria, where they were removed from the evils of life, and changed into serpents, emblematic perhaps of their immortality (*Eur. Bacch.* 1320. *Ov. Met.* iv. 563); though Pindar informs us that he and his wife were carried to Elysium on a chariot drawn by dragons, and that Cadmus became a judge in the lower regions (*Pyth.* iii. 153). According to those who believe that Thebes was built at the sound of Amphion's lyre, Cadmus only built the citadel (*Cadmea*), as Cecrops did the Acropolis at Attica. Hence Thebes is called by Statius *Amphionice arces*.

———— Tyrione hæc mœnia plectro  
An Geticâ venere lyrâ?

“Have these walls been built by the lyre of the Tyrian [*Amphion*], or of Orpheus from Thrace?” Cadmus is said to have established colonies in Rhodes, Thasus, and Thrace, before he settled in Bœotia, and to have introduced into Greece the Phœnician alphabet (*γράμματα Φοινικήια*), the art of mining, and the worship of Bacchus.

LAIUS, the son of Labdacus, and great-grandson of Cadmus, married Jocasta (*Epicaste* in *Homer*, *Od.* xi. 270), the daughter of Creon. He was informed by an oracle that he should be slain by his son; and his first child, being a male, was given to a servant to be exposed on a mountain. The servant bored the feet of the child, and suspended him to a tree on Mount Cithæron. Here he was found by a shepherd of Polybus, king of Corinth, and the wife of Polybus educated him as her own, naming him *Œdipus*, on account of the “swelling of his feet” from the circumstance just mentioned.

ŒDIPUS, finding some doubts raised about his legitimacy, went to consult the Delphic oracle, where he was told not to return home; or, if he did, that the murder of his father would be the consequence. Considering that Corinth was his home, he made a diversion towards Phocis, and in his journey he met Laius, who to him was a perfect

stranger. The road was in a hollow, and narrow (*σχιιστή ὁδός*); Laius was in a chariot—he ordered Œdipus to make way, and, upon his refusal, a contest ensued, in which Œdipus killed Laius and his armour-bearer. Laius was in consequence succeeded by Creon, as it was not known that he had left any male issue.

This introduces us to the SPHINX, a fabulous monster resembling a virgin in the upper parts of the body, and a winged lion in the lower. She had been sent from the remotest parts of Æthiopia, by the revengeful Juno, to infest the neighbourhood of Thebes. Having taken her station on the Phicean mountain and learnt many enigmas from the Muses, she began to propound them to the inhabitants of the district and destroy those who could not explain them. As the oracle had foretold that she would destroy herself as soon as one of her enigmas was explained, Creon promised his crown and his sister Jocasta [the widow of Laius] in marriage to him who should give a successful explanation. As to the enigma in question, the Sphinx wished to know what animal walked on four legs in the morning, two at noon, and three in the evening? Œdipus, who had been attracted to Thebes by the fame of the Sphinx, solved it by answering, “It is *Man* who, in infancy, goes on all four, then walks erect, and in the evening of life supports himself with a staff.” The Sphinx threw herself from a precipice and perished. Œdipus obtained the crown and Jocasta in marriage; by her he had two sons, Eteocles and Poly- nices; and two daughters, Ismene and Antigone.

Bœotia was afterwards visited by a plague which, according to the oracle, would only cease when the murderer of Laius had been discovered. Œdipus, as the king and friend of his people, did all in his power to forward the investigation; and at last he discovered, to his own conviction, that he himself had murdered Laius, his father. This melancholy discovery, combined with his marriage to Jocasta, drove him into exile, after he had put out his own eyes as unworthy of the light.

Retiring towards Attica, Œdipus came to Colonus, where was a grove sacred to the Furies, and he remembered that he was doomed by the oracle to become the source of prosperity to the country where his bones should be deposited. Having sent for Theseus, the king of Athens, he told him that the Gods had called him to die in that place; he walked to the spot without a guide—the earth opened, and Œdipus disappeared. Jocasta had previously hung herself in despair. As the fable flattered the pride of the Athenians, it became a favourite subject of the Tragic Muse. On this subject Æschylus wrote his “Sphinx, Œdipus, and Laius;” Euripides an “Œdipus;” Sophocles two tragedies with this title, “Œdipus Tyrannus and Œdipus at Colonus;” and the fable was often introduced incidentally into other tragedies and poems touching on Theban history, as in the “Phœnissæ” of Euripides, and the “Septem contra Thebas” of Æschylus, etc.\*

Upon the death of Œdipus, it was agreed between his two sons, ETEOCLES and POLYNICES, that they should share the vacant throne and reign each a year alternately. But the sufferings of the ill-fated house of Cadmus were not yet terminated. Eteocles, upon the expiration of the first year of his reign, refused to give up the crown to his younger brother according to agreement. Polynices, on this, fled to Argos, where he married Argia, daughter of Adrastus, and levied a large army, at the head of which he marched against Thebes. The command of this army was divided among seven chiefs who were to attack the seven gates of the city. We must observe that Tydeus, the son of Œneus, and brother of Meleager, who had married another daughter of Adrastus, had been previously sent to negotiate with Eteocles, but narrowly escaped with his life.†

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\* The *denouement* and issue of these tragical occurrences are variously related by different writers. Compare *Schutz*, Exc. i. De Varietate Fabulæ Œdipodiæ (ad Æsch. Sept. c. Theb.)

† He slew fifty Thebans who had waylaid him; and only one escaped to carry the tidings to Thebes.

All further negotiations were broken off, and the war of the "Seven against Thebes" now commenced.\*

The names of the Argive leaders are as follows: ADRASTUS, king of Argos; POLYNICES, son of Œdipus; TYDEUS, brother of Meleager and father of Diomed; AMPHIARAUS, who endeavoured to avoid joining the expedition,† for his knowledge of futurity (which he derived by his descent from Melampus or Apollo) had revealed to him his inevitable death; PARTHENOPÆUS, a son of Atalanta; CAPANEUS, whose impiety provoked the anger of Jupiter; and HIPPOMEDON, a son of Nisimachus. On their way to Thebes they met with an unfavourable omen. They were passing through the dominions of Lycurgus, king of Nemea, when they met with Hipsipyle, who has been previously mentioned in connexion with the Argonauts (p.187), and was now acting as nurse to Opheltes, the king's son. The Argives were exhausted with thirst; Hipsipyle hastened to show them a fountain; she left the little Opheltes on the grass, but, on her return, found him

\* 'Ἑπτὰ ἐπὶ Θήβας, *Septem contra Thebas*, the title of Æschylus' tragedy on the subject. "This drama has the additional merit of having given birth to the 'Antigone' of Sophocles, the 'Phœnissæ' of Euripides, and the 'Thebaid' of Statius." —*Anthon*.

† With that intention Amphiaraus concealed himself; but his wife, Eriphyle, was prevailed on to betray him by Polynices, who presented her with the golden collar and robe mentioned p.206. Amphiaraus went to the war, but charged his son Alcmaeon to murder his mother as soon as he heard of his death. Eriphyle was accordingly murdered, and Alcmaeon was pursued, in consequence, by the Furies, the avengers of parricide. He subsequently married Arsinoe, daughter of Phegeus, to whom he gave, as a bridal present, the fatal collar and robe (τόν τε ὄρμον, καὶ τόν πέπλον). He afterwards married Callirrhoe, daughter of Achelous, the river god, in whose neighbourhood [the *Echinades*] he had been directed to reside. At the request of his wife, he recovered the collar and robe from his father-in-law by an imposition; but Phegeus, having detected it, ordered his sons to waylay and destroy him.

killed by a snake. The Greeks, confounded at this event, instituted games\* in honour of the child, under the name of Archemorus. King Adrastus enlisted among the combatants and was victorious.

ETEOCLES chose seven chiefs to oppose the seven Argive leaders, and stationed them at the seven gates of the city—the points of attack. He placed himself against his brother Polynices; Tydeus was opposed by MELANIPPUS; Capaneus by POLYPHONTES; Hippomedon by HYPERBIUS; Amphiaras by LASTHENES; Parthenopæus by ACTOR; and Eteoclus† by MEGAREUS. The besiegers were animated by the justness of their cause, while the besieged were no less stimulated by the dread of hunger.

The battle was equally fatal to both parties. Capaneus, who is said to have first invented scaling-ladders, and declared that he would take Thebes in spite of Jupiter, was struck dead with a thunderbolt; but Æsculapius is reported to have restored him afterwards to life. Amphiaras was swallowed up in his chariot by the earth, which was split for that purpose with a thunderbolt by Jupiter, in order to save him from a dishonourable death. His oracle at Oropus, in Attica, was celebrated. Tydeus killed Melanippus, but was wounded by him in return. Minerva was coming to his relief; but his savage barbarity towards his antagonist after his death induced the Goddess to leave him to his fate. Hippomedon and Parthenopæus fell under the swords of the enemy; but Adrastus was saved by the fleetness of his horse Arion, which had been given him by Hercules, and won the prize for him at the first celebration of the Nemæan games (p. 34). Eteocles and Polynices, the two

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\* The *Nemæan Games*, renewed some time after by Hercules; they served as an era to the Argives. An orator always pronounced a funeral oration in memory of Archemorus; and those who distributed the prizes were dressed in mourning.

† Who appears to have occupied the place of Adrastus; Adrastus acting as commander-in-chief.

unnatural brothers, resolved upon deciding the contest by single combat, and both of them perished in the encounter.

The sovereignty of Thebes now devolved on Creon, the brother of Jocasta. The corpse of Eteocles was buried with the usual honours; but the rites of sepulture were refused to Polynices and the other Argive leaders. ANTIGONE, however, who had previously exhibited her filial affection by accompanying her father Œdipus into exile, was equally sensible to the promptings of sisterly affection. In defiance, therefore, of the barbarous decree of Creon, she buried Polynices by night; whereupon Creon ordered her to be buried alive. This she anticipated by strangling herself.\* Hæmon, Creon's son, who tenderly loved her, plunged his sword into his breast, and Hæmon's mother did not survive the loss of her son. In the meantime Adrastus fled to Athens to solicit the assistance of Theseus. This assistance was accorded; and, in conjunction with the humanity of Theseus, it forms the groundwork of the "Suppliants" [*Supplices*] of Euripides. Thebes was conquered; and the inhabitants were compelled to surrender all the dead bodies in order to their interment.

The quarrel, however, did not terminate, but was converted into an hereditary feud. The sons of the Argive leaders were induced by Adrastus to unite ten years afterwards, under Thersander, the son of Polynices, to avenge the death of their fathers; hence it was termed the war of the *Epigōni* or "descendants." Thebes was taken and razed to the ground, the greater part of the inhabitants having already left the city on the advice of Tiresias. Laodamas, who had succeeded Creon, fled to Illyria, which had been previously the asylum of Cadmus.

The seven leaders of the *Epigōni* were ALCMÆON and AMPHILOCHUS,† the sons of Amphiaraus; ÆGIA-

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\* The death of Antigone is the subject of one of the tragedies of Sophocles.

† On his return from the Trojan war he founded Argos [*Amphilochium*] in Acarnania.

LEUS, the son of Adrastus; DIOMEDES, the son of Tydeus (*Tydidēs*); PROMACHUS, the son of Parthenopæus; STHENELUS, the son of Capaneus, and THERSANDER, the son of Polynices. In the first Theban war, Adrastus was the only one of the leaders who escaped; in the second, his son Ægialeus was the only one who fell. Many of these leaders took part in the Trojan expedition.

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## IX. TANTALUS, PELOPS, AND THE PELOPIDÆ.

CRIME AND PUNISHMENT OF TANTALUS.—CONTEST OF PELOPS AND CENOMAUS.—UNNATURAL CONDUCT OF ATREUS AND THYESTES.—MARRIAGE OF HELEN.

TANTALUS was the son of Jupiter and the nymph Plota, and father of Niobe, Pelops, etc., by the nymph Dione, one of the Atlantides. He reigned over Phrygia; and from the rich mines in that country, he derived, according to Strabo (xiv. 680), that wealth which ultimately became proverbial (Τάνταλον τάλαντα, *Suid.*; τὰ Τάνταλον χρήματα, *Plat. Euthyphr.* 11, c.) Tantalus became proud (*superbus*, *Hor. Od.* ii. 18, 37), either on account of his wealth or because he was admitted to the banquets of the Gods (*conviva Deorum*, *Hor.*)—

“For a slave too great, and for companion  
Of the mighty thunderer but a man!”

But the greatness of his fall was proportioned to his elevation. Some say that he revealed the secrets of the Gods; hence the poets have termed him *Fallax*, *Infidus*, *Garrulus*, from his faithlessness and garrulity; but others assert that he stole ambrosia and nectar from the tables of the Gods and gave them to mortals. Others relate that he killed his son Pelops and served up his flesh at a banquet to which he had invited the Gods, in order to ascertain their divinity. The Gods turned away in disgust from the horrid repast,

with the exception of Ceres, who ate one of the shoulders for the loss of her daughter Proserpine had rendered her melancholy and inattentive. Pelops was restored to life by Jupiter, and a shoulder of ivory, (hence called *Tantalides eburnus*, *Ov. Trist.* ii. 385) was substituted in the place of that which had been devoured.

For this crime, Tantalus was flung into Tartarus, where the poets represent him as tormented with everlasting thirst and hunger. Yet, at the same time, the clear flood rises to his lips but flows away as soon as he attempts to swallow it; and a branch, loaded with inviting fruits, hangs above his head, but recedes whenever he stretches forth his hand to touch them. Thus is Tantalus tantalized—

“—— tibi, Tantalæ, nullæ  
Deprenduntur aquæ; quæ imminet, effugit, arbos.”\*

Such a punishment appears admirably adapted to exhibit to us the fatal consequences of that insatiable curiosity to pry into the secrets of the Gods which actuated Tantalus during life, inducing him to sacrifice his own son—to steal ambrosia and nectar as Prometheus had stolen fire, and to carry off the dog which guarded the sanctuary of Jupiter in Crete.

Troy, it is said, originally belonged to Tantalus, who would appear to have received it from his ancestors. He was driven out by the family of the Dardanidæ, the last of which line was Priam. PELOPS, the son of Tantalus, came from Phrygia (*ὁ Φρὺξ*, *Pind.*) to Œnomaus, king of Pisa in Elis, by whom he was hospitably received. Here he became enamoured of his daughter, the beautiful Hippodamia; but unfortunately it had been predicted by an oracle that Œnomaus should perish by the hands of his son-in-law. He had therefore hit upon an expedient to rid himself from

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\* *Ov. Met.* iv. 458. Some also represent a stone as threatening every moment to fall upon him. *Cic. Tusc. Q.* iv. 16; *Lucret.* iii. 993.

troublesome suitors. Being well skilled in the art of chariot-driving, he refused to marry his daughter except to him who could overcome him in a chariot-race; and death attended a defeat. Hence the poet terms him—

—“Pisæus socer metuendus habenis.”

in reference to his skill and the punishment which awaited defeat.

Thirteen had already lost their lives when Pelops arrived in Greece and entered the lists as a competitor in the chariot-race (Πέλοψ πλῆξιππος, *Hom. Il. ii.* 104). Pelops bribed Myrtilus, the charioteer, by alluring promises, to give his skilful antagonist such a chariot as would break down in the course. Accordingly Œnomaus was thrown out and lost his life. Pelops married Hippodamia and succeeded her father; but, unwilling to keep his promises to Myrtilus, he precipitated him unawares into the sea, called after him, *Mare Myrtoum*. The power of Pelops now increased to such a degree, by means of conquest, that he gave his name to the whole peninsula of Greece *Peloponnesus*.\* After death he received divine honours; and the institution or the renewal of the Olympic games has been ascribed to him as well as to Hercules and others.

Pelops had two sons by Hippodamia, Atreus and Thyestes, and a son named Chrysippus by Astyoche. As Chrysippus was an illegitimate son, but a favourite of his father, Hippodamia instigated, or is supposed to have instigated, Thyestes and Atreus to murder him.† Upon this Atreus and Thyestes retired to the court of Eurystheus, king of Argos, who gave Atreus his daughter, Aërope, in marriage. We

\* *Pindar*, in his first Olympic, rejects “the ivory shoulder” of Pelops, to which so many miraculous properties had been ascribed. He says that Pelops was made cup-bearer to the gods, but was expelled from the office on account of the impiety of his father Tantalus.

† Some say that they refused, and Hippodamia perpetrated the murder herself.

shall not pursue the sequel of their disgusting history in detail, but simply state that in revenge for their infamous conduct, Atreus, we are told, slew the offspring of Thyestes and Aërope, and caused them to be served up to Thyestes at an entertainment; whence *Thyesteæ dapes* became proverbial. Hereupon the sun turned back his chariot at the sight of such execrable wickedness, and Mycenæ was darkened by his absence—*caligantes abrupto sole* (*Stat. Theb. i. 325*). Atreus was assassinated by Ægisthus, the unnatural offspring of Thyestes and Pelopeia; and Thyestes, though he was placed on the throne, was soon expelled by Agamemnon and Menelaus, the sons of Atreus (*Atridæ*), and banished to the island of Cythera, where he died.

During their exile, after the murder of Atreus, Agamemnon and Menelaus found a reception at the court of Tyndarus, king of Lacedæmon. He, Tyndarus, had two daughters, *Helena* and *Clytæmnestra*, sisters to Castor and Pollux, whose heroic achievements have already come under our notice. The transcendant beauty of HELEN, even before she was of nubile years, had already been the cause of her abduction by Theseus and Pirithöus, who, unfortunately, had beheld her dancing in the temple of Diana (*Orthia*) at Sparta; but she was speedily reclaimed by her brothers, the Dioscuri, who invaded Attica with an army. Her hand was solicited by most of the young princes of Greece, who flocked to the court of Tyndarus, and afterwards became conspicuous in the Trojan expedition. But Tyndarus was rather alarmed than flattered by these attentions to his daughter, for he saw that the preference of any one suitor would procure him the enmity of the rest.

Ulysses, king of Ithaca, who perceived that he himself stood very little chance, among so many competitors, proposed therefore to extricate Tyndarus from his dilemma on condition of receiving his niece, Penelope, in marriage. Tyndarus consented, and Ulysses advised him to assemble all the suitors of Helen and bind them by a solemn oath,

that they would acquiesce in the choice which Helen herself should make, and that they would unite to defend the favoured lover against any attempts that might hereafter be made to deprive him of his treasure. The assembled princes submitted to the proposal, and Helen fixed her choice on Menelaus, the brother of Agamemnon. Hermione was the early fruit of this union, which continued with mutual happiness for three years. — Agamemnon married Clytæmnestra.

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## X. THE TROJAN WAR.

SIEGE OF TROY.—EDUCATION OF PARIS.—ABDUCTION OF HELEN.—THE GRECIAN FLEET.—BATTLES BEFORE TROY.—QUARREL OF AGAMEMNON AND ACHILLES.—DEATH OF PATROCLUS AND HECTOR.—THE TROJAN HORSE.—DESTRUCTION OF THE CITY.

TROY was the capital of Troas, in Asia Minor, and the residence of king Priam, built on a small eminence, a short distance above the confluence of the rivers Simoïs and Scamander. The city has been celebrated by the poems of Homer and Virgil; and the ten years' siege which it sustained against the confederate armies of Greece, is by far the most remarkable event that has been described by the poetical historians of the heroic age. In the destruction of Troy, the poets everywhere recognise the operation of an all-powerful destiny, whose decree was irreversible either by gods or men;—"A day was to come in which Ilium should fall, and Priam's royal race be extinguished."

PARIS, the son of Priam, was the primary cause of this great calamity. Previous to his birth, his mother Hecuba dreamed that she should bring forth a torch, which would set fire to the palace. Accordingly he was exposed on Mount Ida, where the shepherds found him and educated him as their son. We have already narrated the contest in which he awarded the golden apple, as the prize of beauty, to Venus (p. 76); but the decision drew upon his

family the resentment of her competitors, Juno and Minerva. Venus, it must be observed, promised him the most beautiful woman in the world as his wife.\* Paris distinguished himself on many occasions by his dexterity and address; and, at length his sister, Cassandra (who was gifted with the spirit of prophecy, though no one believed her predictions), recognised him as her brother by his features. He was introduced at the court of Priam, who duly acknowledged him as his son.

Paris, secretly led by the influence of Venus, was sent into Greece† under the plea of recovering Hesione, ‡ his father's sister, who had been carried away by Hercules and given to Telamon (p.197). But Paris, instead of executing his commission, appears to have been bent upon making reprisals. He was hospitably entertained at the court of Menelaus; but the charms of his person, as well as his accomplishments, appear to have exerted no small influence upon the susceptible breast of Helen, the wife of his host. In fact, while Menelaus was absent on an expedition to Crete, Paris persuaded Helen to elope with him.

On his return from the Peloponnesus, Paris first landed with his prize at Cranae (Il. iii. 445), an island placed by Pausanias (v. 22, 1), in the Laconian gulf, though others consider it one of the Sporades; and from thence we find him threading his way through the islands of the Ægean to the

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\* The resentment of Juno was not a little increased by Jupiter making the boy Ganymede (son of Tros), his cup-bearer, in the place of Hebe, her own daughter.

“In this charming fiction, which represents Ganymede as borne away from Ida by the eagle of Jupiter, consoling fancy has wrapped up the untimely loss of the youth, who in his beauty and the prime of life, could scarcely be thought mortal; and whose vanishing from the earth, therefore, was explained as a removal to the seat of the Celestials.” *Moritz*, p. 207.

† So Homer speaks of the fleet of Paris as the cause of the woes that happened to the Trojans.

“Ὅς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας εἴσας  
Ἄρχεκάκους, αἰ πάσι κακὸν Τρώεσσι γέροντο.—Il. v. 63.

‡ Others consider the voyage merely one of adventure.

coast of Phœnicia, and bringing from Sidon “beautifully embroidered garments, the labours of Sidonian women;”—

——— πέπλοι παμποίκιοι, ἔργα γυναικῶν  
Σιδονίων. *Hom. Il. vi. 289.*

During their voyage, the sea-god, Nereus, rising in a calm to the top of the waves, foretold to them the misery that awaited them.

The abduction of Helen, therefore, was by no means forcible; and we find that, wherever Helen is introduced in the *Iliad*, her language in reference to herself bears no small degree of self-reproach—though such self-reproach is no exculpation for the conduct of her guest (*Lacœnæ adulteræ famosus hospes.—Hor.*). Priam received her into his palace, treating her with marked respect and commiseration; and we must recollect that his own sister was still captive in Greece.

Menelaus now solicited all the princes of Greece to avenge his cause, agreeably to their oath (p. 216). Every soul was exasperated—a citizen had been carried off by a foreigner, and the sacred rights of hospitality had been violated. Ambassadors were sent to reclaim the Grecian beauty; but their petition was refused. Every prince now fitted out as many ships as he could; and the whole fleet assembled in the harbour of *Aulis*, in Bœotia, for the opposite coast of Troy. Here the Grecian fleet was detained for a considerable time by unfavourable winds; for Agamemnon, the leader of the expedition, had provoked the anger of Diana by killing her favourite stag. The soothsayer, Calchas, informed the Greeks that the anger of the goddess could not be appeased except by the sacrifice of Iphigenia, Agamemnon’s daughter. At last Agamemnon assented, though he frequently wavered afterwards in his resolution; the touching story has been dramatised by Euripides under the title of *Iphigenia in Aulis*.

Ulysses was, therefore, sent to Mycenæ to bring away the virgin under pretext of giving her in marriage to

Achilles. When Calchas was about to strike the fatal blow, Iphigenia disappeared and was carried away by Diana to Taurica, where she entrusted her with the care of her temple. A goat of uncommon size and beauty was found in her place for sacrifice. The Greeks now sailed to the coast of Troas. The number of ships, according to the catalogue of Homer, amounted to 1,186; and, as the largest contained about 120 men each, and the smallest 50, the sum total of warriors [for every man who worked at the oar was a warrior] amounted, probably, to 100,000 men.

The Grecian army was opposed by a numerous force. The king of Troy received assistance from all his tributaries or allies in Asia Minor, Thrace, etc. Among the most active of his generals were Rhesus, king of Thrace, with his celebrated horses; the "dusky Memnon," who commanded 20,000 Assyrians and Ethiopians [*Eoæ Acies*]; Sarpedon the chief of the Lycians; and Penthesilea, who led the Amazons to battle. But Hector, the son of Priam, was a host in himself. When he flew to the ramparts of Troy, even cowards were encouraged; when he attacked the ships of the Greeks, even the brave were disheartened. All the celestials, too, espoused one side or the other. "In favour of the Greeks we find the majestic Juno, the severe Pallas, Neptune, Vulcan, and Mercury; while Venus, Apollo, Diana, and Latona stand on the side of the Trojans. To the latter we may probably add Mars, though, as the God of war itself, he is called a waverer (*ἀλλοπρόσαλλος*), and delighteth only in the turmoil. Imperial Jove sits on the top of Mount Ida, holding the balance in his mighty hand, and directing the fate of the combatants."\*

As the Greeks met with such a warm reception on their first landing, they were obliged to cultivate the peninsula, and to engage in marauding expeditions, in order to obtain

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\* *Moritz, Mythology, p. 235.*

subsistence. In these expeditions, several of the adjacent cities were reduced, amongst which we would particularize Lyrnessus. When the spoils of this city, including the captives, were divided among the conquerors, *Chryseis*, the daughter of Chryses, priest of Apollo, fell to the share of Agamemnon. On this, Chryses came to the Grecian camp, offering the Greeks an "infinite ransom" (*ἀπερείσι' ἄποινα*) for his daughter; but his prayers were fruitless, and Agamemnon dismissed him with severe menaces.

The aged priest now addressed himself to Apollo; the God shot his arrows into the camp of the Greeks, and a pestilence arose which swept away multitudes of the people. In a council convened on the occasion, Calchas, the soothsayer [*μάντις κακῶν*, "prophet of ill" as Agamemnon terms him], declared, after he had provided for his own safety by securing the protection of Achilles, that Apollo had sent the pestilence on account of the insult offered to his priest. The debate became stormy, and the quarrel grew personal between Agamemnon and Achilles. Agamemnon threatened to indemnify himself for the loss of Chryseis, by taking away the maid of Achilles: Achilles was on the point of drawing his sword,\* but was restrained by the goddess of Wisdom, who stood behind him and grasped him by his yellow locks.

Chryseis, however, was restored to her father, and the pestilence ceased. But Agamemnon carried his threat into execution; and *Briseis* was taken by force from the tent of Achilles. Hence arose "the anger of the son of Peleus," which Homer has made the subject of his *Iliad*. Achilles retired to the lonely shore of the sea, and, stretching out his hands to his mother Thetis, implored her to avenge his cause, by inducing the Gods to give "glory" to the Trojans, in order that the Greeks might feel the loss of him

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\* Impiger, iracundus. inexorabilis, acer  
Jura neget sibi nata, nihil non arroget armis.

*Hor. Ars Poet.* 121, 122.

whom their ruler had offended. Thetis hastened to the throne of Jupiter, supplicating his interference, and reminding him of the assistance which he had once received from her when his dominion was endangered by a conspiracy of the other Gods. Jupiter complied with her request, and prohibited the Gods from according any assistance to the besiegers of Troy. Achilles, on his part, withdrew the "Myrmidons" under his command from the contest, and gave himself up to inactivity.

In the mean time Jupiter conferred immortal glory upon Hector, who had been appointed captain of all the Trojan forces. Too late did Agamemnon repent of the rashness of his conduct; neither prayers, nor direct offers of reconciliation, could induce Achilles to return to the field. Among other things, the monarch promised him that, in case he would renounce his anger, he would give him one of his daughters in marriage, and the sovereignty of seven cities in the Peloponnesus;\* but the resolution of Achilles was not to be shaken. At last, however, when the Trojans, who had defeated the Greeks in a bloody battle, assailed their camp, and were even casting fire into the ships, Achilles permitted Patroclus [who yielded to the solicitations of Nestor†], to array himself in his own armour, and to lead on the Myrmidons against the enemy.

The Trojans, supposing that Achilles had again taken the field, fled at the approach of Patroclus. Sarpedon, the son of Jupiter, and many valiant heroes, were sent by the arm of Patroclus to the dominions of Pluto. The engagement was obstinate, but, at last, Patroclus was overpowered by the interposition of Apollo, and the valour of Hector. "Apollo stood behind him covered with night, and struck him with his broad hand on his neck and shoulders, so that his eyes

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\* *Iliad* ix. 142, 149.

† Patroclus, who was the constant companion of Achilles, had withdrawn with him from the contest.

grew dim." He then pulled from his head the helmet—broke his heavy spear mounted with brass, and stripped him of his breast-plate. Hector now gave Patroclus the deadly stroke, and his soul went down to Orcus, "lamenting her fate—leaving behind her manhood and the vigour of youth :"—

\* Ον πότμον γούωσα, λίπων ἀνδρότητα καὶ ἦβην.

Hom. II. xvi. 857.

The death of Patroclus effected what neither the offers of Agamemnon nor the intercession of Nestor could effect. The wrath of Achilles against the leader of the Greeks gave place to nobler feelings ; and he determined to avenge the death of his friend, though forewarned by Thetis that Hector's death would not long precede his own. He was reconciled to Agamemnon, and Briseis was restored. As his armour had been stripped from the body of Patroclus, Vulcan, at the request of Thetis, fabricated for her son a suit of impenetrable armour.\* On the shield † Vulcan displayed all the wonders of his art : for there he had sculptured the earth, sea, heavens—the sun, moon, and stars (*Clypeus vasti cœlatus imagine mundi*), as well as cities and men, and their various occupations.‡

Equipped with this shield, Achilles took the field, and after a great slaughter of the Trojans, and a contest with the God of the Scamander, directed his fury against Hector.

\* II. xviii. 468.

† Homer compares its splendour to that of the moon :—

τοῦ δ' ἀπάνευθε σέλας γένετ', ἥύτε μήνησ.—II. xix. 373.

Milton improves upon the idea, by making the shield of Satan as large as the moon, viewed through the telescope by "Tuscan artist" [*Galileo*].

——— The broad circumference

Hung on his shoulders like the moon, whose orb  
Through optic glass the Tuscan artist views.

—Par. L. i. 286—288.

‡ Though the shield may be considered a mere poetical image in Homer, yet Caylus and Boivin have both shewn that the execution of the design was not impossible to ancient art. *Mém. de l'Acad. des Inscript.* t. 27.

Hector, too great to fly, waited his approach near the Scæan gates; but when he saw the divine armour in which Achilles was clad, consternation seized him, and he fled. He was chased three times round the walls of Troy by the son of Thetis, for "so long had Apollo strengthened his knees." Jupiter now took up the balance: the scale of Hector sunk down to Orcus, and Apollo resigned him to his fate. His wretched parents beheld the melancholy spectacle. Hecuba filled the air with her lamentations, and Priam stretched forth his trembling hands as if entreating forbearance. According to Homer,\* Achilles dragged the corpse of Hector at his chariot wheels thrice round the tomb of Patroclus; but Virgil says "round the walls of Troy."

Ter circum Iliacos raptaverat Hectora muros.

*Virg. Æn. i. 483.*

The corpse was at last yielded up to the tears and supplications of Priam,† whose distress reminded Achilles of his own aged father, who would soon be obliged, agreeably to the inevitable decrees of fate, to lament his departed son. The Iliad of Homer ends with the funeral of Hector.

Though the death of Achilles [the "short lived Achilles," *ὠκυμωρότατος ἄλλων, Il. i. 505*], occurred soon after, yet Troy was approaching its doom, and stratagem effected what could not be effected by force of arms. By the advice

\* Il. xxiv. 14.

† Priam came secretly by night to the tent of Achilles, under the conduct of Mercury, escaping the notice of the watches, and the camp hostile to Troy:—

Thessalosque ignes et iniqua Trojæ

Castra fefellit. *Hor. Od. i. 10, 15.*

Virgil disparages the ransom, says Dr. Adam, by calling it a sale:—

Exanimumque auro corpus VENDEBAT Achilles.—*Æn. i. 484.*

The melancholy fate of Hector was worked up by several of the tragedians, as Æschylus, Timesitheus, etc., under the title of "Ἐκτορος λύτρα, or "the Ransom of Hector."

of Ulysses, a wooden horse of colossal size was built and filled with armed warriors. The rest of the Greeks went on board their ships and sailed to the island of Tenedos, as if they had left the coasts of Troas for ever. Sinon, the perjured Greek, was alone left behind, in the guise of a captive; and, when discovered by the Trojans, he represented himself as persecuted by Ulysses and the Atridæ, who thirsted after his blood:—

Hoc Ithacus velit, hoc magno mercentur Atridæ.

*Vir. Æn. ii. 104.*

Having gained the confidence as well as the commiseration of Priam, by means of a well-studied tale, he informed him, on his earnest solicitation, that the wooden horse had been built by the Greeks with the intention of propitiating Minerva, who was incensed because Diomed and Ulysses had carried off the Palladium\* from Troy.

Previous to this explanation, many Trojans were desirous that the horse should be introduced into the city, though Laocoon, a priest of Apollo, raised his warning voice against it, and hurled a javelin against its hollow womb. This desire was still further increased when they learnt from Sinon that the horse had been constructed so colossal in size in order that the Trojans might not be able to introduce it through the gates of the city. But every doubt vanished when the Trojans saw the fate which befel the unhappy Laocoon. Whilst sacrificing a bullock to Neptune, two enormous serpents, which came from the isle of Tenedos, made their appearance; and, ere the father could warn his two sons, who stood next to the altar, they coiled their

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\* Sinon tells them that, as soon as the Palladium was placed in the Trojan camp, it seemed to shew the resentment of the Goddess by the flashes which started from its eyes, and its sudden springs from the earth:—

————— terque ipsa solo, mirabile dictu  
Emicuit parmamque ferens hastamque trementem.

*Æn. ii. 175.*

immense folds around the tender bodies of the youths. Laocoon rushed desperately on the monsters, but was entangled himself within their complicated wreaths; and father and sons, beholding each other's agonies, without the power of assistance or escape, died a death doubly painful. This catastrophe was ascribed by the people to his impiety in hurling the javelin against the sacred horse—particularly as the dragons afterwards escaped to the temple of Minerva

Sub pedibusque deæ clypeique sub orbe teguntur.\*

The infatuated people now hastened with exultation to convey the horse into the city; a breach was made in the walls for its admittance, and it stood in the midst of Troy. The inhabitants, rejoicing at their deliverance from the enemy, abandoned themselves to riotous dissipation.† During the darkness of the night, however, the Greek fleet, which had concealed itself behind the isle of Tenedos, approached the shores of Troas; the signal flame was hoisted, and Sinon, by opening a secret door, released the warriors confined in the belly of the horse. They immediately slew the guards, and opened the gates for the admission of the Greek army.

The city was set fire to in every direction; every where the battle raged; the Greeks fought furiously through revenge, and the Trojans through despair. Hecuba and her daughters took refuge near the domestic altar; but the aged Priam, when he saw his son Polites fall before his feet, hurled a javelin, with his feeble arm, at his murderer Pyrrhus, the son of Achilles. Pyrrhus, in his fury, revered no God, no asylum; he seized the grey hair of Priam, and

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\* *Virg. Æn.* ii. 200—231. The group of the Laocöon [a piece of statuary representing the death of Laocöon and his children], has always been admired for its expression of physical suffering and mental anguish. It was discovered among the ruins of the baths of Titus, 1506, A. U.

† ——— Malè feriatos Troas.—*Hor. Od.* iv. 6. 14.

plunged his dagger into his breast. Hecuba and her daughters, and Andromache, the noble wife of Hector, were carried away into captivity. Venus appeared to her son Æneàs, and warned him to fly; for nothing could avert the cruel determination of the Gods (*divùm, inclementia divùm*). If the mist were removed from mortal vision, then might it be seen that “Neptune was shaking the city from its foundations, Juno had taken possession of the Scæan gates, Minerva had occupied the citadel,—

— nimbo effulgens et Gorgone sævâ,

and Jupiter himself was inspiring the Greeks with courage.”\* Thus sank the glory of Ilium, and Priam’s royal race was extinguished.

With respect to the subsequent fate of Helen, accounts are somewhat various. According to Homer, she returned with Menelaus to Greece, eight years after the capture of Troy, for she had been driven by storms to the coasts of Phœnicia and Egypt. At Sparta, we find her recognising Telemachus; and cheering the drooping spirits of Menelaus and his friends with a “soothing opiate, which imparted a sweet oblivion of every care:”—

Νηπενθὲς τ’ ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.—Od. iv. 221.

With respect to Paris, the most common tradition is, that he was mortally wounded by one of the arrows of Philoctetes, once in the possession of Hercules.

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\* *Vir. Æn.* ii. 609—619.

## XI. HEROES OF THE TROJAN WAR.

EDUCATION OF ACHILLES—HIS JOINING THE EXPEDITION  
—TELEPHUS — DEATH OF ACHILLES — REMARKS ON HIS  
CHARACTER — CHARACTER AND CONDUCT OF AJAX — EX-  
PLOITS OF ULYSSES.

ACHILLES was the son of Peleus, king of the Myrmidons in Phthiotis, a district of Thessaly (Πηλείδης, Πηληϊάδης, Πηλείων, *Pelīdes*), and of Thetis, one of the sea deities. As Peleus was the son of Æacus, Achilles bears the epithet *Æacides*; and as his dominions comprised Phthia and Hellas, in Thessaly, the poets speak of him as the “Phthian,” or “Larissæan,” Achilles.\* Though Homer says nothing on the subject,† yet we find it universally asserted at a later period (*Stat. Achil. i. 269*) that Thetis plunged her son, while an infant, into the river Styx, whereby he was rendered invulnerable in every part of his body, except the heel by which she held him. Another tradition reports that his mother anointed him by day with ambrosia, and concealed him by night in the fire, in order to purge away the mortal parts which he had inherited from his father (*Apollod. iii. 13, 6*).

Phœnix, the son of Amyntor, is mentioned by Homer as the first instructor of Achilles in eloquence and the arts of war; the centaur, Chiron, instructed him in the principles of the healing art, and, if we believe Statius, fed him with the hearts of lions and the marrow of wild beasts, in

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\* *Phthius Achilles*—*Hor. Od. iv. 6. 4. Larissæus Achilles*—*Virg. Æn. ii. 197; xi. 404. Larissæus*, says Heyne, is here equivalent to *Thessalius*—it would be improper to apply it strictly—Larissa, in the time of Achilles, being possessed by the Pelasgi.

† Compare *Il. xxi. 166*, where Achilles is actually wounded by Asteropæus.

order to make him strong. Thetis, being aware that her son would perish in the Trojan expedition if he joined it, concealed him in female attire,\* at the court of king Lycomedes, in the island of Scyros. Here he received the name of *Pyrrha* (Πυρρὰ *rufa*), from his golden locks, and had a son called Pyrrhus, or *Neoptolemus*, i. e. "New warrior," because he came to Troy in the latter years of the war.

As Calchas, the soothsayer, had declared that Troy could not be taken without the aid of Achilles, Ulysses, under the guise of a pedlar, visited the isle of Scyros with various articles of female attire for sale, and pieces of armour mingled amongst them. While the princesses were examining the female ornaments, Achilles was attracted only by the arms; and, on a sudden blast being given by the trumpeter of Ulysses, he discovered himself by grasping a shield and spear, and was forced to take part in the expedition. Homer, indeed, says nothing on this subject, but represents him as proceeding direct to the war from the court of his father. Nothing can be more touching than the words which the poet puts into the mouth of his preceptor, Chiron, when he bids farewell to Achilles, dismissing him for his expedition to Troy:—"Son of Thetis, the land of Asaracus, which is watered by the cold Scamander and the muddy Simois, awaits thee; thy return thence is cut off by the Fates; thence thy mother does not carry thee back on the blue waves of the sea. Forget, therefore, all cares in wine and the harmonious strains of the lyre, and drive away all grief by sweet conversation."

When the Greek army landed on the coasts of Mysia, TELEPHUS, the son of Hercules and a son-in-law of Priam, opposed their passage through his country. He was wounded by Achilles, and, being informed by the oracle that he alone could heal the wound who had inflicted it,

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\* Sub lachrymosæ Trojæ Funera. *Hor.* Od. i. 8. 14. On the eve of the downfall of Troy.

he came to the Grecian camp applying for relief. At first his prayers were ineffectual; but he succeeded when Ulysses reminded Achilles that Troy could not be taken without one of the sons of Hercules:—

Movit Nepotem Telephus Nercium.\*

When the Greeks had compelled the Trojans to take refuge within their walls, Achilles was employed in reducing the tributary cities (Hypoplacian Thebes, Lyrnessus, etc.) and laying waste the isle of Lesbos. We have already narrated his quarrel with Agamemnon, and his achievements till the death of Hector (p. 224). After this, he became enamoured of Polyxena, a daughter of Priam; and, while the nuptials were being celebrated in the temple of the Thymbraean Apollo, the treacherous Paris wounded him mortally in the heel with an arrow. The ashes of the hero were mingled with those of Patroclus in a golden urn which Bacchus had given as a present to Thetis. He was buried somewhere on the coast of the Hellespont; and the promontory of Sigæum is supposed to mark the place where both repose. Polyxena was afterwards sacrificed at his tomb to pacify his *manes*; and his son Pyrrhus officiated as priest.

Achilles was distinguished for his personal strength and prowess. His spear [*Pelias hasta*], fabricated from an ash which grew on Mount Pelion, was so heavy that no person could wield it except himself; consequently Patroclus did not take it when he assumed his armour for the fight. The circumstance by which Homer chiefly distinguishes this hero, is his swiftness of foot (πόδας ὠκὺς Ἀχιλλεύς); and he is generally represented as violent, irascible, inexorable, yet magnanimous withal, and susceptible of every noble passion. His friendship and his revenge are equally exhi-

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\* *Hor.* Epod. xvii. 8. Nereius Nepos, for Thetis was the daughter of Nereus.

bited in reference to the death of Patroclus, his friend, who was honoured with a magnificent funeral; but twelve Trojan youths were sacrificed near his burning pile.

The lines of destiny are strongly marked in the history of Achilles; his mother, Thetis, had foretold that an illustrious career would be closed by an early grave (Il. ix. 410). He was to reap glory at Troy, yet perish before its walls;\* the bravest of the Myrmidons [*i. e.* Patroclus] was to fall during his life; † and his own death was to follow shortly that of Hector. ‡ After his death a contest took place between Ajax and Ulysses, in reference to the possession of that impenetrable suit of armour which had been fabricated by Vulcan. The cause was pleaded before a council of the Grecian chiefs, each hero resting his claims upon his achievements; the decision was given in favour of Ulysses.

There was an island in the Euxine, near the mouth of the Borysthenes, called *Leuce*, from its *white* sandy shores, where the souls of the ancient heroes are represented as enjoying perpetual felicity. In this "island of the blessed," [identical with the *Dromos Achillis*] Achilles is said to have celebrated his nuptials with Medea or Iphigenia, according to some; but, according to others, with the beautiful Helen, for whom he had toiled during life. At Sparta, Brasiaë, and Elis, Achilles was worshipped as a demigod; and on the island of the Borysthenes a cenotaph and a temple were erected, and games were instituted in his honour. Alexander is represented as weeping at the tomb of Achilles, because he had found a Homer to celebrate his praise (*Cic. pro Arch. x*).

AJAX was the son of Telamon, and grandson of Æacus (*Æacides*); and he frequently bears the epithet *Telamoniades* or *Telamonius*, in order to distinguish him from another Ajax, the son of Oileus [*Oilides*, termed also *Μείων*,

\* Il. xviii. 120.

† Ibid. 10.

‡ Ibid. 96.

the "less"] ;\* hence we read of the *Ajaces*, δύο Αἴαντε. According to Homer, he joined the expedition to Troy with his Salaminians in twelve ships (Il. ii. 557), and is described by the same poet as tall of stature ; his head and broad shoulders rising above all those of the Greeks (iii. 226). To Ajax fell the lot of opposing Hector, when that hero challenged the bravest of the Greeks to single combat ; for Ajax was second in bravery, as well as in beauty, only to Achilles (*Heros ab Achille secundus*),† and therefore was said to excel his father, as Achilles did Peleus : —

——— Ajax  
Preterit Telamonem, ut Pelea vicit Achilles.

*Juv.* xiv. 214.

The shield of Ajax was covered with seven folds of bull's hide (σάκος ἑπταβόειον). From this circumstance Ovid styles him *clypei dominus septemplexis*, the 'lord of the seven-fold shield' (Met. xiii. 2), and hence he is distinguished from the lesser Ajax, who, besides being of small stature, is described as wearing a 'linen cuirass' (λινοθώραξ). Having invaded Phrygia, he slew the king Teuthrantes in single combat ; and having plundered his residence, he carried off his daughter Tecmessa, with whose beauty he had become captivated.

Movit Ajacem Telamone natum  
Forma captivæ dominum Tecmessæ.

*Hor.* Od. ii. 4, 5.

\* This Ajax was the leader of the Opuntian legions, who followed him in forty ships (Il. ii. 227). Having offered violence to Cassandra, who had taken refuge in the temple of Minerva when Troy was taken, he was destroyed in a storm on his return home. Minerva seized him in a whirlwind, and having struck him with the thunderbolt of Jove, dashed him against a rock—

Turbine corripuit, scopuloque infixit acuto.—*Virg.* *Æn.* i. 45.

It is this Ajax whom Horace probably signalizes as "rapid in the pursuit" (*celerem Ajacem sequi.* Od. i. 15, 18). He was the most swift-footed of the Greeks, next to Achilles. *Hom.* xiv. 520.

† *Hor.* Sat. ii. 3. 193. Cf. *Hom.* Od. xi. 550, xxiv. 17.

The decision of the Grecian council, who awarded the armour of Achilles to Ulysses, so far deprived Ajax of reason, that he slaughtered a whole flock of sheep, supposing them to be the sons of Atreus, Ulysses, etc.\* He afterwards stabbed himself; and, according to Ovid, who repeats a tradition mentioned by Pausanias (i. 35, § 3), the blood which flowed from his wound produced a hyacinth, on which flower were inscribed the two first letters (Αι) of his name [*Αίας Ajax*]. These two letters expressed the complaint of Phœbus [Αἶ Αἶ alas! alas!] on the death of his favourite boy Hyacinthus, who was first changed into that flower. Thus Ovid speaks of the two letters as equally common to the "boy" and the "hero": in the former case indicating the *complaint*, and in the latter the *name*.

—— hæc nominis, illa querelæ—Met. xiii. 397.†

When Ulysses visited the infernal regions, he endeavoured to appease the anger of Ajax; but the offended hero vouchsafed no reply to his soothing words:—

\*Ως ἐφάμην· ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δέ μετ' ἄλλας  
Ψυχὰς εἰς Ἐρεβος νεκύων κατατεθνηώτων.—Hom. Od. xi. 562.

At Salamis, Ajax was worshipped as the tutelary hero of the island, and honoured with a special festival (*Αἶαντεῖα*); and at Athens, one of the Attic tribes was called after his name (*Æantis*).

ULYSSES was the reputed son of Laertes (*Laertiades*) by Anticlea, but, according to some, he was the son of the

\* Upon this circumstance is founded the play of Sophocles entitled *Αἶας μαστιγοφόρος*, or "Ajax bearing a goad."

† When Ajax and Hector parted after an undecided combat, they exchanged arms; and it may be remarked as a singular coincidence, that it was with the baldric (or belt) of Ajax that Hector was attached to the car of Achilles, as it was with the sword of Hector that Ajax committed suicide—the present, in each case, contributing to mutual destruction.

crafty Sisyphus; son of Æolus, hence, by way of reproach, he is called *Æolides*. As his dominions comprised the islands of Ithaca and Dulichium, the poets frequently style him *Ithacus*, and his vessels *Dulichia rates*. For his services in bringing the lovers of Helen to an amicable arrangement (p. 216), Tyndarus gave him his niece Penelope in marriage; and after that event Laertes resigned to him the crown, and retired to rural solitude.

Having been sent on an embassy to Messenia, he formed an acquaintance with Iphitus, who presented him with the celebrated *bow*; and at Taphos as well as Corinth, we subsequently find him "seeking mortal poison into which he might dip his brazen arrows."

Φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη  
Ἴους χρίσθαι χαλκῆρας.—*Hom. Od. i. 261.*

Ulysses was so much attached to Penelope, that, in order to avoid taking part in the Trojan expedition, he counterfeited madness: yoking a horse and bull together, and ploughing the sea-shore, where he sowed salt instead of corn. Palamedes, the son of Nauplius (*Naupliades*), detected the dissimulation by placing before the plough of Ulysses his infant son Telemachus; whereupon Ulysses turned away the plough from the furrow, in order not to hurt the child.\* Thus he was compelled to join the expedition; but he afterward revenged himself upon the detector. He bribed the servant of Palamedes to conceal a large sum of money in his tent, and he then forged a letter in Phrygian characters, addressed to Palamedes by Priam, in which he was requested to betray the Grecian army for the stipulated sum that had been given him. This forged letter was carried by Ulysses (as if it had been intercepted) before the Grecian princes. In vain did Palamedes make the most solemn protestations of innocence; the money was

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\* Homer does not mention this circumstance. — *Cic. Off. iii. 26.*

discovered in his tent agreeably to the letter, and he was stoned to death.\*

During the Trojan war Ulysses was of great service to the Greeks. He brought Achilles to the field, who had been concealed in the isle Scyros. He was not so much distinguished by his valour as by his inventive genius, which stands in direct contrast with the *vis sine consilio* of Ajax. Hence we generally find him designated in Homer *πολύμητις, πολύτροπος*, "as abounding in counsel and resources," and placed under the special protection of Minerva (Il. iii. 200). Thus we find him in the second book of the Iliad employed in diverting that strong desire of returning home [before the war was finished] which seized the Greeks when Agamemnon had related the "pernicious dream" sent by Jupiter. In the tenth book we find him, in company with Diomed, penetrating into the camp of Rhesus, in order to carry off his horses (*ardentes equi*), before they had fed on the grass of the Trojan plains or drank the waters of the Xanthus:—

———priusquam  
 Fabula gustâssent Trojæ Xanthumque bibissent.†  
*Virg. Æn. i. 473.*

in which case Troy could never have been taken.

In company with the same hero, Ulysses carried off the

\* When the Greek fleet was returning from Troy, overtaken by a storm, Nauplius, in order to revenge his son's death, lighted fires on the promontory of *Caphareus*, surrounded with dangerous rocks. The Greeks, supposing these to be the signal of a contiguous harbour, made towards it, and a number of their ships were wrecked; hence the poets term *Caphareus ultor* and *importunus*. He threw himself into the sea when he saw Ulysses and Diomed escape.

† The swift *Dolon* had been sent by Hector, on the same night, to spy the Grecian camp. He was seized by Diomed and Ulysses, and put to death, after he had revealed the condition of his countrymen, with the hope of escaping with his life.

*Palladium* or statue of Minerva from the Trojan citadel, upon the preservation of which (*fatale pignus imperii*) depended the safety of Troy.\* When the Grecian fleet was wind-bound at Aulis, we find him commissioned to bring Iphigenia from her mother, in order to be immolated, and he was afterwards entrusted with a similar commission to bring away Philoctetes from the isle of Lemnos. To this island PHILOCTETES had been removed from the Grecian camp at the instigation of Ulysses, on account of the offensive smell from a wound in his foot. But in the tenth year of the war, the Greeks recollected that Troy could not be taken without the arrows of Hercules, then in possession of the Lemnian exile:—

— debita Trojanis spicula fatis.

*Ov. Met. xiii. 54.*

Ulysses, who went in the guise of a merchant, gained the confidence of Philoctetes by representing himself as the sworn enemy of Ulysses and the Atridæ, and prevailed on him to come to the Grecian camp. The *Philoctetes* of Sophocles is founded on these circumstances. For these eminent services, Ulysses was rewarded with the arms of Achilles.

## XII. HEROES OF THE TROJAN WAR.

WANDERINGS OF ULYSSES.—THE LOTOPHAGI.—POLYPHEMUS.

—CIRCE.—TRINACRIA.—SCHERIA.—THE SUITORS OF PE-  
NELOPE.—TELEGONUS.—AGAMEMNON.—ORESTES.—NES-  
TOR.—TEUCER.—DIOMEDES.—ÆNEAS.

AFTER the destruction of Troy, ULYSSES, in addition to the ten years spent before the city, was doomed to wander another ten years over the sea before he reached his native

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\* The tale fabricated respecting it by Sinon, when it got into the hands of the Greeks, is mentioned, p. 225, note.

Ithaca ; hence the poet speaks of him as having *served* four *lustra* in war or by sea—

Quatuor emeritis per bella, per æquora lustris.

*Stat. Sylv. iii. 5—7.*

Having sailed to the country of the Cicones, in Thrace, he took Ismarus, a town situated near a mountain of the same name, celebrated for its good wines ; and we observe that Ulysses speaks in commendation of the wine given him here by the priest of Apollo. From thence he endeavoured to sail with the north wind to Ithaca ; but a storm having surprised him, as he was about to double the promontory of Malea, he was driven about for nine days, and on the tenth he was thrown on the coasts of Africa.

Here Ulysses visited the country of the *Lotophagi* or lotus-eaters, near the Syrtes (*Lotophagitis Syrtis*). The ancients, from the want of a more extended knowledge of the countries bordering on the desert, placed the *Lotophagi* merely on the coast of Africa ; but we must observe, with Rennell, that the tree which bears the lotus-fruit is disseminated over the Great Desert from the coast of Cyrene, round by Tripolis and Africa Proper, to the borders of the Atlantic, Senegal, and Niger. The fruit of the lotus was so delicious that, in the poetical language of Homer, whoever ate of it lost all desire of returning to their native country, and wished to remain for ever in the country of the lotus.

During a starless night Ulysses set sail from this country ; but we cannot ascertain either the duration or direction of his voyage. He was driven by the waves into the harbour of Ægusa, a fruitful but uninhabited island, from whence he descried in the morning the country of the *Cyclopes* (*γαῖαν Κυκλώπων*). Mannert places the Cyclopes on the coast of Africa, a little to the north of the Syrtis Minor ; and that some have placed them in the island of Sicily has arisen probably from confounding the Cyclopes who assisted Vulcan with the cannibal Cyclopes of Homer (p. 81).

POLYPHEMUS,\* king of the Cyclopes, having seized Ulysses and his companions, devoured a portion of them; and Ulysses himself would have shared the same fate had he not intoxicated the Cyclops, put out his eye with a fire-brand, and then made his escape.

Ulysses next sailed to the island of Æolus, and received from the God all the winds confined in leathern bags (*utribus*) which could blow against his vessel when he returned towards Ithaca. He came within sight of the island on the tenth; but his companions, out of curiosity, untied the bags; the winds rushed out with impetuosity, and drove him back to the island of Æolus, who would not now receive them.

The direction of their voyage is not given by Homer; but on the seventh day they landed on the coast of the *Læstrygones*, a gigantic race of cannibals, whose king, Antiphates, sank all the ships of Ulysses except one. They next arrived at Ææa, the island of CIRCE, which, according to Manert (iv. 19), lay off the western coast of Sicily, though some consider it an island of Colchis. Circe, who was sister of Æetes, king of Colchis, and aunt to Medea, was duly acquainted with all the arts of magical incantation (*potentibus herbis et carminibus*) for which the Colchians

\* Homer makes his club as big as the mast of a ship—

——— "Ὅσσον θ' ἰστόν νῆος.—Od. ix. 322.

Virgil makes it a pine (iii. 659); but Milton, speaking of the spear of Satan, tells us that in comparison with it—

——— The tallest pine  
Hewn on Norwegian hills, to be the mast  
Of some great ammiral, were but a wand.

P. L. i. 292—294.

Milton compares the shield of Satan to the moon viewed through the "optic glass" by "Tuscan artist" [Galileo]; but Virgil compares the eye of Polyphemus to the disk of the sun or to the Grecian shield—

Argolici clypei aut Phœbeæ lampadis instar.

Vir. Æn. iii. 637.

were so celebrated; hence her enchantments are termed *Ææa carmina*.\* She changed the companions of Ulysses, who gave way to voluptuous indulgence, into swine; but Ulysses, being fortified by an herb called *Moly* against her enchantments, compelled her to restore them to their former shape. For one whole year Ulysses resigned himself to the arms of Circe,† by whom he had a son called Telegonus. On his departure, the nymph advised him to descend into the infernal regions and consult the manes of Tiresias, the Theban prophet (*Apollineâ clarus in arte senex*, Ov.), respecting the fates that awaited him.

Ulysses, after a voyage of eight days with the north wind, arrived in the country of the Cimmerians—a land of perpetual gloom beyond the ocean.‡ This land is never enlightened by the sun, and behind it Homer places the descent into the empire of the shades, *παρὰ ῥόον Ὀκεανοῖο*. Having consulted Tiresias how to regain his country in safety he returned to the island of Circe. Circe duly instructed him how to fortify himself in his onward course to *Trinacria* against the melodious voices of the SIRENS, and how to escape the whirlpools of Scylla and Charybdis. This *Trinacria* is generally supposed to be Sicily; and here Homer places the herds and flocks of the Sun.

The companions of Ulysses, contrary to his directions,

\* *Ov. Am. i. 8—5.*

† *Dices laborantes in uno  
Penelopen vitreamque Circen.*

*Hor. Od. i. 17—19.*

Penelope and Circe struggling for one and the same person [or object].

‡ Respecting the Cimmerian walls, still found in the time of Herodotus, Baron Tott saw, in the mountainous part of the Crimea, ancient castles and other buildings—a part of which were *excavated* from the live rock, together with *subterraneous passages* from one to the other. These were always on mountains difficult of access (*Rennell*, "Geography of Herodotus," 74). Might not these rayless abodes have originated the fable about the land of Cimmerian gloom?

killed some of the oxen; and, on this account, the God destroyed their ships when they had again reached the open sea. The whole crew perished with the exception of Ulysses, who kept hold of the mast, and, after being tossed about for nine days, was driven on *Ogygia*, the island of Calypso, situated "in the navel of the sea." Some place Ogygia in the Ionian sea off the Lacinian promontory; others contend for *Æa*, and others place it opposite Puteoli; but Mannert (iv. 23) conceives it to be a creation of the poet's fancy. CALYPSO received Ulysses with great hospitality, and offered him immortality if he would remain with her and become her husband. After seven years' delay, the Gods interfered; Mercury was despatched with a message, and Calypso was obliged, much against her inclination, to let Ulysses depart. Once more he surrendered his life to the mercy of the waves, on a raft which he had constructed with his own hands,—Calypso furnishing him with every requisite for the voyage.

The bold navigator was now approaching the shores of Ithaca, when Neptune, still mindful that his son Polyphemus had been bereft of his only eye, raised a storm and sank his ship. Ulysses clung to a rock until the storm had passed over; he then swam to the neighbouring island of the Phœacians, *Scheria*, afterwards *Corcyra*, the modern Corfu. Nausicaa, the daughter of Alcinöus, first met with Ulysses shipwrecked on the coast, and to her humanity he was indebted for the kind reception which he experienced from her father who was king of the Phæacians. The gardens of Alcinöus have been beautifully described by Homer. Ulysses entertained the king with the recital of his adventures; hence the "stories of Alcinöus"\* were used as

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\* Thus Juvenal represents some Phæacian [yet sober] as ready to throw Ulysses into the sea when he had related his stories about the cannibal Læstrygons and Cyclopes, Scylla, the Cyanean rocks, bags filled with wind, and his companion, El-

a proverb to denote improbability. Alcinoüs gave him a ship which carried him to Ithaca, where the crew landed him while asleep; and, when he awoke, he found himself safely restored to his country after an absence of twenty years.

Thus Ulysses was doomed by Fate to wander ten years in foreign seas and countries. In the history of his wanderings we find the greatest danger always lurking where every thing promised the greatest pleasure and security: for example, in the quiet harbour of the Læstrygons, on occasion of the Siren's song and Circe's magic cup. It is the history of human life in general. However near at hand Ulysses beholds the accomplishment of his wishes, all recedes; his tears and fervent prayers are in vain, until it is the will of destiny that he shall find his home again, and he reaches his native land—sleeping!\* The wanderings of Ulysses (Ὀδυσσεύς) form the subject of the *Odyssey* of Homer; and his hardships have earned for him a just claim to the title of *patiens*, or the “enduring” (*Hor. Ep. i. 7. 40*).

The long absence of Ulysses was the occasion of his virtuous wife Penelope being assailed by a number of importunate suitors, who wished her to believe that her husband was shipwrecked. She received their addresses with coldness; but being well aware that she was in reality a prisoner in their hands, she declared that she would fix her choice upon one of them as soon as she had finished a

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penor, grunting in concert with the rest of the crew; which were nothing when compared with this cannibalism—

Nam citius Scyllam vel concurrentia saxa  
 Cyaneis, plenos et tempestatibus utres  
 Crediderim, aut tenui percussum verbere Circes  
 Et cum remigibus grunnisse Elpenora porcis.

Sat. xv. 19—22.

The poet introducés this allusion in order to lash the monstrous religion of the Egyptians, which commanded them to abstain from wool-bearing animals [“bleating Gods”—Milton], but allowed them to feed on human flesh.

\* *Moritz*, Mythology, p. 34.

piece of tapestry upon which she was employed. She baffled their expectations, however, by undoing in the night what she had done in the day; hence *quasi Penelope telam retexere*, to labour in vain, to undo what one has done.

In the meantime the suitors were living luxuriously in the house of Ulysses and wasting his substance; hence Horace uses *Sponsi Penelopes* for dissolute fellows.\* When the war was ended, Telemachus had gone in quest of his father; and, on this occasion, he was treated by Nestor at Pylos, and by Menelaus at Sparta with great respect. He refused a present of fine horses from Menelaus because the rocky and mountainous island of Ithaca† was not suitable for breeding these animals. The suitors of Penelope formed plots to assassinate him; but he was preserved by the assistance of Minerva.

By the advice of Minerva, Ulysses assumed the dress of a beggar, discovering himself first to his son and then to his faithful herdsman Eumæus. Under this disguise, he went to the palace; but *Irus*, a sturdy beggar‡ of Ithaca, who executed the commissions of Penelope's suitors, prohibited his entrance. Ulysses brought him to the ground with a blow; and by the assistance of Telemachus and Eumæus,

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\* Ep. i. 28. So Eumæus, when speaking of their riotous deeds, says—

Τῶν ὑβριστῆ βίητε σιδήρεον οὐρανὸν ἵκει.—Od. xv. 328.

So Milton speaks of—

———— luxurious cities, where the noise  
Of riot ascends above their loftiest towers,  
And injury and outrage.—P. L. i. 498—500.

† This celebrated island in the Ionian sea still retains its name of *Ithaca* among the upper ranks and that of *Theaci* among the lower. The unrivalled excellency of its port has in modern times created a fleet of fifty vessels of all denominations, and from which four might be selected capable of transporting the whole army of Ulysses to the shores of Asia.—*Sir W. Gell*.

‡ Hence *Irus*, like *Cræsus*, is used proverbially—

Cræso divitiar: Iro pauperior.—*Mart.* v. 40.

he killed the suitors in the midst of their revelry. He lived about sixteen years after his restoration to Penelope; and, in the circumstances of his death, he fulfilled a prophecy delivered by Tiresias, who assured him that he should die by the violence of something which was to issue from the bosom of the sea.

TELEGONUS, his son, when arrived at years of manhood, came to Ithaca in order to make himself known to his father Ulysses; but, being shipwrecked on the coast, and destitute of provisions, he commenced plundering the inhabitants. Ulysses, who came out to repel the invaders, was killed by Telegonus, who knew not who he was. He afterwards married Penelope by order of Minerva. He founded Tusculum in Italy; hence Horace terms it *Tusculi Circæa Mœnia* (Ep. ii. 22), because Telegonus was the son of Circe; and the hills are termed *Telegoni Juga parricidæ*, because he killed his father (Od. iii. 29, 8).

We shall now revert to the fate of AGAMEMNON, the leader of the expedition. In the division of the captives, *Cassandra*, a daughter of Priam, fell to the lot of Agamemnon, who was enamoured of her and took her as his wife. We have already mentioned that she had received the gift of prophecy through Apollo, who had ordained, however, that her predictions should never be believed; and we have seen the awful death of *Ajax Oilei* who had offered violence to her in the temple of Minerva (p. 232). She warned Agamemnon not to return to Mycenæ, and repeatedly foretold the sudden calamities which awaited his return.

During the absence of Agamemnon, his wife, Clytæmnestra, had formed an adulterous connection with Ægisthus (son of Thyestes and cousin of Agamemnon), who had been left as her guardian as well as that of the kingdom in general. They naturally dreaded the indignation of Agamemnon; but they contrived to murder him, on his arrival, as he came out of the bath; or, according to others, as he sat down at the feast prepared to celebrate his return. The two accounts

may be somewhat reconciled, by observing that it was customary to use the bath *after* a journey and *previous* to an entertainment. After the violent death of her husband, Clytæmnestra married Ægisthus, and placed the crown of Mycenæ on his execrable head.

“ Agamemnon, though the chief commander of the Greeks, is not the hero of the Iliad, and in chivalrous spirit, bravery, and character altogether inferior to Achilles. But he nevertheless rises above all the Greeks by his dignity, power, and majesty (Il. iii. 165), and his eyes and head are likened to those of Jupiter, his girdle to that of Mars, and his breast to that of Neptune (Il. ii. 477). Agamemnon is among the Greek heroes what Jupiter is among the Olympic Gods; for in several representations of Agamemnon, still extant, there is a remarkable resemblance to the representations of Jupiter. The emblem of his power and majesty is a sceptre, the work of Vulcan, which Jupiter had once given to Mercury, and Mercury to Pelops, from whom it descended to Agamemnon (Il. ii. 100). His armour is described in the Iliad (xi. 19).\* His contingent to the Grecian fleet consisted of one hundred ships, in which he led the inhabitants of Corinth, Sicyon, Mycenæ, Ægium, Pellene, and the maritime districts of those regions (ii. 569). After his death Greece worshipped him as one of her heroes; and Pausanias enumerates several statues erected to his honour (iii. 19, § 5; v. 25, § 5). Two tragedies, the one by Æschylus and the other by Seneca, treat a portion of his history.

ORESTES, the son of Agamemnon (*Agamemnonides*), was saved by his sister Electra, who conveyed him to Strophius, king of Phocis, who had married a sister of Agamemnon. Strophius educated him with his son Pylades; and this was the origin of the most inviolate attachment (*Pyladæa Amicitia*) between the two young princes. Orestes,

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\* *Dr. Smith's Classical Dict. s. v.*

when he was arrived at years of manhood, came to Mycenæ, circulated a rumour about his own death, and, having thus disarmed suspicion, he slew the adulterous couple [Ægisthus and Clytæmnestra] who had murdered his father.\*

Orestes was now tormented by the Furies—the avengers of blood and particularly of parricide; hence he became distracted (*insanus*), and in this condition he appeals to our sympathies in the tragic representations—

——— Agamemnonius scenis agitatus Orestes.

*Vir. Æn.* iv. 471.

Accounts vary with respect to the purification of Orestes from the murder; † but, according to Euripides, he consulted the oracle at Delphi, and was informed that nothing could deliver him from the persecution of the Furies unless he brought into Greece Diana's statue from the Taurica Chersonesus. Orestes undertook the expedition in company with PYLADES.

We have already narrated that it was customary, in the Taurica Chersonesus, to immolate strangers to the Goddess (p. 60); and we have seen that Iphigenia had been carried away from Aulis and made priestess in Diana's temple at the Chersonesus. Iphigenia, having learnt that the two strangers were Grecians, offered to spare the life of one of them, provided the other would convey a letter to Greece. Orestes urged Pylades, and Pylades urged Orestes, to accept the offer—

——— inque vicem pugnat uterque mori.—*Ov.*

At last Pylades consented to carry the letter; but the circumstance of its being addressed to Orestes produced a

\* This revenge on the part of Orestes forms the subject of the *Choëphoræ* (Χοηφόροι) of Æschylus.

† Æschylus, in his *Eumenides*, connects the purification of Orestes with the institution of the Areopagus—a court that took cognizance of all affairs connected with blood. Orestes pleaded his cause before it, and was acquitted by the *casting vote* of Minerva (*Calculo Minervæ*, Rom. Antiq. p. 196.)

discovery, and led to a mutual recognition of Iphigenia and Orestes. Iphigenia not only assisted in the rescue of the prisoners, but in the bringing away of the statue of the Goddess into Greece. The Furies now ceased to torment Orestes; he reigned quietly at Mycenæ, married Hermione, the daughter of Menelaus, and gave his sister to Pylades. He died in his ninetieth year, and was buried at Tegea in Arcadia. Here his bones were discovered, many years after, in a coffin seven cubits in length; and this circumstance is adduced by Pliny as a proof that men were taller in former ages than in his. Pindar speaks of Orestes as the founder of the Æolian colonies in Asia Minor (*Nem. xi. 43*); though others ascribe that honour to his son Penthilus, and his grandson Graus (*Paus. iii. 2*).

The remaining heroes of the Trojan war will only require a brief notice. Previous to the Trojan war, NESTOR had distinguished himself in the battle between the Lapithæ and the Centaurs; and during the war his wisdom and eloquence were so conspicuous, that Agamemnon declared, if he had ten such generals, the walls of Troy would soon be reduced to ashes. Homer represents his discourse as sweeter than honey:—

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῆ.—*Il. i. 249.*

Thus he is present at every assembly. He seeks to reconcile Agamemnon and Achilles; he counsels the continuance of the war, and that the troops should be led forth against Troy; he encourages the heroes to accept the challenge of Hector to single combat; he proposes a day of rest, and to surround the ships by an entrenchment (*Il. ii. 9, 53, 74, 405; vii. 123, 170, 325*). At the funeral games, in honour of Patroclus, we find him taking occasion to relate how, on a similar occasion, at the death of king Amarynceus, at Buprasium, he evinced his superiority to all competitors, defeating Clytomedes in boxing, Ancæus in wrestling, Iphiclus in running, Phyleus and Polydorus in throwing the

spear, and yielding the palm only to the twin sons of Actor in the chariot-race (Il. xxiii. 630—40). From the same authority we learn, that Nestor was “living in the third generation;” and, allowing thirty years to a generation, his age, during the period of the war, will fall somewhere in the intermediate space between 60 and 90.

TEUCER was the son of Telamon by Hesione, Priam’s sister, and consequently, half brother to Ajax; and as Hesione was taken in war, we find Agamemnon, in Sophocles (Aj. 1250), addressing Teucer as “sprung from a slave, the captive of the spear.” Hence in Homer, Agamemnon terms him *νόθος*, or ‘illegitimate;’ yet he excites him to valorous deeds by reminding him of the care which had been bestowed upon his education by Telamon, notwithstanding his illegitimacy (Il. viii. 281). Telamon is said to have refused to receive him on his return to his kingdom [*Salamis*], because he had not avenged the death of Ajax; whereupon Teucer sailed away, and founded the city of Salamis in Cyprus,—

Ambiguum\* tellure nova Salamina.—*Hor.* Od. i. 7, 29.

Teucer was a distinguished archer.

DIOMEDES, the son of Tydeus (*Tydidēs*) was one of the bravest of the Greeks; but his principal achievements have been already recorded in connection with Ulysses (p. 235). As he was the favourite of Minerva, Horace designates him a “match for the Gods by the assistance of Pallas,”—

————— ——— ope Palladis  
Tydiden superis parem.—*Od.* i. 6, 16.

and, accordingly, we find him not only driving away Venus from the field of battle, but wounding even the God of war

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\* *Ambiguum*, equivocal.—The two cities bearing the *same* name, it would be difficult to know which was alluded to in any particular case.

himself (Il. v. 335, 837). At the funeral games of Patroclus he was not only victor in the chariot-race, but defeated the Telamonian Ajax in single combat, bearing away the sword which Achilles had offered as a prize (xxiii. 373, 811). "He is described in the Iliad in general as brave in war and wise in council, in battle furious like a mountain torrent, and the terror of the Trojans, whom he chases before him, as a lion chases goats" (ix. 53 ; v. 87 ; xi. 382).

Upon his return from the war, Diomed discovered that his wife Ægiale had been guilty of misconduct, a circumstance attributed to the resentment of Venus. This, coupled with some attempts upon his life, induced him to emigrate to that part of Italy, afterwards called Magna Græcia. Here he died in extreme old age, and his companions, through grief at his loss, were changed into a species of sea-fowl (*ardeæ*, herons), which took their flight into certain small islands not far from the coast of Apulia ; hence they were known by the name of *Diomedis Insulæ* or *Insulæ Diomedææ*. It is said that Diomed was placed among the Gods together with the Dioscuri, and that Minerva conferred upon him the immortality which had been intended for his father Tydeus.

To these heroes we may add *Podalirius* and *Machaon*, sons of Æsculapius, and physicians to the Greek army ; *Philoctetes*, the last companion of Hercules (p. 170) ; *Sthenelus*, the son of Capaneus, and, according to Virgil, one of those shut up in the wooden horse ; *Thersander*, the son of Polynices ; and *Idomeneus* of Crete, hence called by Virgil *Lyctius*, from Lyctus a town of that island. Horace\* styles him *ingens* ; Strabo speaks of him as an excellent man.† Homer says that he lost none of his men on his return home ; ‡ and Virgil informs us, that he sailed into Italy, and settled in Calabria.

\* Od. iv. 9, 19.

† Lib. xiii. 589.

‡ Od. v. 191.

Et Salentinos obsedit milite campos  
Lyctius. —————

Æn. iii. 400.

ÆNEAS was the son of Anchises and Venus, and born on Mount Ida. He and Hector are represented by Homer as the great bulwark of the Trojans against the Greeks. Like Achilles, he is the son of an immortal mother; like him too, he possesses horses of divine origin; and he is at variance with Priam, as Achilles was with Agamemnon (Il. v. 265). When wounded, Apollo carried him from the field of battle to his temple, where he was healed by Latona and Diana (v. 345). In his fight with Achilles he was rescued by Neptune, in order that the decrees of destiny might be fulfilled, and Æneas and his offspring might one day rule over Troy (xx. 178, 305).

The description of the wanderings of Æneas by Dionysius (i. 50) is, on the whole, the same as that followed by Virgil in his Æneid; although the latter makes various additions and embellishments, some of which, as his landing at Carthage, and meeting with Dido, are irreconcilable with chronology. From Pallene in Thrace, where he founded the town of Ænea on the Thermaic gulf (Liv. xl. 4), Æneas sailed with his companions to Delos, Cythera (where he founded a temple to Venus), Boiæ in Laconia, Zacynthus, Leucas, Actium, Ambracia, and to Dodona, where he met with the Trojan Helenus. From Epirus he sailed across the Ionian Sea to Italy, where he landed at the Iapygian promontory. Hence he crossed over to Sicily, where he met the Trojans, Elymus and Ægestus (Acestes), and built the towns of Elyme and Ægesta.

From Sicily Æneas sailed back to Italy, landed in the port of Palinurus, came to the island of Leucasia, and at last to the coast of Latium. Latinus, king of the aborigines, when informed of the arrival of the strangers, at first prepared for war, but subsequently concluded an alliance with them, and gave to Æneas his daughter Lavinia in marriage.

As Latinus fell afterwards in a war with Turnus, Æneas became the sole ruler of the aborigines and the Trojans. Soon after this, however, he himself fell in a battle with the Rutulians; and, as his body could not be found after the battle, it was believed that he was carried up to heaven, and the Latins erected a monument to him with the inscription *to the father and native god (Jovi Indigeti, Liv. i. 2).*\*

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\* Cf. *Dr. Smith's Class. Dict. s. Æneas.*

LEXICON-INDEX.



## LEXICON-INDEX.

\*. The figures indicate the pages of the Manual: n. signifies note.

ABE'US, a surname of Apollo, from *Abæ*, a town of Phocis.

ABANTI'ADES, a 'descendant of *Abas*' (Abantis); and specially applied to Acrisius, his son, and Perseus, his grandson.

ABAN'TIAS, a 'female descendant of *Abas*;' particularly applied to Danae and Atlanta.

ABARBA'REA, the name of a Naiad. *Hom. Il. vi. 22.*

ABAS (Abantis). 1. A son of Metaneira, changed by Ceres into a lizard. 2. The twelfth king of Argos, and grandson of Danaus.

ABDE'RUS, a son of Mercury, torn to pieces by the mares of Diomedes.

ABEL'LIO, the name of a divinity considered to be the same as Apollo. *Αβέλιος, ἥλιος* 'Abelius, the sun' says Hesychius, among the Crétans and Pamphylians.

ABSYR'TUS, a son of Æetes, brother of Medea. *Absyrtides*, islands at the head of the Adriatic, near or about which Medea is supposed to have torn Absyrtus in pieces, 191.

ACACE'TUS, one who 'does no harm,' a benefactor; an epithet applied both to Mercury and Prometheus, *ἀκάκητος* (a not; *κακός* evil)=*ἀκακήσιος*.

ACAS'TUS, a son of Pelias, and one of the Argonauts.

ACERSEC'OMES [*Ἀκερσεκόμης*], 'unshorn;' an epithet of Apollo: a not; *κείρω* (*κέρσω*) to cut; *κόμη* the hair. *Intonsus Cynthius* (Hor.) the 'unshorn Apollo,' 50.

ACES'TES, a son of the Sicilian river-god Crimisis and the Trojan Egesta or Segesta, *Vir. Æn. i. 195.*

ACES'TOR, the 'healer;' an epithet of Apollo; *ἀκέστωρ* from *ἀκείμαι* to heal=*ἀκείσιος*.

ACHLÉ'A, a surname of Ceres and Minerva. *Ἀχαιά*. In the case of Ceres, the epithet has been derived from *ἄχος* 'grief,' in reference to the loss of her daughter Proserpine.

ACHELÖ'US, the god of the river Achelous, celebrated for losing his horns in his contest with Hercules,\* 160. Eustathius observes (in *Il. ii.*) that as every mountain is called *Ida*, so all water is called *Ἀχελῷος*.

ACH'ERON, a river in the lower world. From *ἄχος* 'grief;' hence *mæstus Acheron, tristis Acheron*, the 'sad and melancholy Acheron,' 38. The *Acheruntici libri*, among the Etruscans, were 'books treating on the worship of Acheron,' and the various sacrifices (*Acheruntia sacra*) by which the

\* Cornua flens legit rapidis Achelöus in undis  
Truncaque limosâ tempora mergit aquâ, *Ov. Ep. ix.*

deification of souls was to be effected—Müller. *Acherusia Chersonesus*, a small peninsular promontory, through a cavern of which Hercules dragged Cerberus: hence *Perrupit Acheronta Hercules labor*, the 'energy of Hercules burst through Acheron,' 165.

ACHIL'LES, the son of Peleus and Thetis, educated by the Centaur Chiron (*Chironis alumnus*—Stat.). In order to escape joining the Trojan expedition, his mother sent him to the court of king Lycomedes, where he abandoned his 'male attire' [*virilis cultus*]; but the 'disguise of his assumed dress' [*sumptæ fallacia vestis*] was discovered by Ulysses, 228.

ACHILLÍ'DES, the 'son of Achilles', i. e. Pyrrhus. Δρόμος Ἀχιλλεῖος, *Cursus Achillis*, the 'race-course of Achilles', i. e. the 'island of the blessed' in the Euxine. δρόμος from δρέμω to run, 231.

ACIDÁLIA, a surname of Venus, from the fountain Acidalius near Orchomenus, or from ἀκιδεῖς 'cares or troubles,' 79.

ACMON'IDES, a Cyclops so named; from ἄκμων an anvil.

ACÆTES, the pilot of that Tyrrhenian vessel which carried away the god Bacchus. His poverty is described by Ovid (*Met.* iii.); and his name has been derived from ἀκοίτος as being 'without a bed' [*a not; κοίτη a bed*].

ACRÆ'US, s. ACRÆA, an epithet applied to various deities whose temples were built on 'eminences;' ἀκραῖος, from ἀκρον, a height, 143.

ACRATOPH'ORUS, an epithet of Bacchus, as the 'giver of unmixed wine.' ἀκράτος unmixed; φέρω to bear. *Acratopotes*, s. *Acratus*, a 'drinker of unmixed wine,' ἀκρατος; ποτέω to drink.

ACRISIONE'IS 'daughter of Acrisius,' i. e. Danae, *Virg.* Ἀκρισιώνη, *Hom.* *Acrisioniades*, 'grandson of Acrisius', i. e. Perseus.

ACRIS'ÍUS, a son of Abas, and father of Danae.

ACRORÍTES, a surname of Bacchus.

ACTÆA VIRGO, the 'Attic Virgin,' i. e. Minerva, from *Acte* [ἀκτῆ the coast?], the ancient name of Attica, 65. *Actæa*, an epithet of Ceres, from coming to Eleusis in Attica, 100.

ACTÆON, torn in pieces by his own dogs. He is termed by Ovid, *Nepos Cadmi*, the 'grandson of Cadmus,' as he was the son of Aristæus and Autonoe, daughter of Cadmus; also *Hyantius*, from *Hyantes*, an ancient name of the Bœotians, 206.

ACTIACUS, s. ACTIUS, an epithet of Apollo [*Actius Phæbus*, Prop.], from the city and promontory of Actium, near the Ambracian gulf. *Ludi Actiaci*, games instituted by Augustus to commemorate his victory at Actium, 50.

ACTOR'IDES, s. ACTORION, a 'descendant of Actor'; as Patroclus, Erithus, Eurytus, and Cteatus. *Actorides sub imagine tutus Achillis* (Ov.) 'Patroclus safe under the resemblance of Achilles,' i. e. when wearing his armour.

Ἄδηλον the 'uncertain' period of the world, antecedent to historical record or oral tradition. *a not; δῆλος evident*, 147.

AD CYATHOS, appointed 'to the office of cup-bearer,' 19 n.

Ἀδηφάγος 'eating voraciously,' i. e. Hercules. ἄδην abundantly; φάγω to eat, 172.

Ἄδικία 'Injustice' personified, 118. *a not; δίκη justice*.

ADMETE, a daughter of Eurystheus, for whom Hercules was

obliged to fetch the girdle of Mars, worn by Hippolyte, queen of the Amazons.

ADME'TUS, a son of Pheres [*Pheretiades*\*], and king of Phæræ in Thessaly. Hence Seneca terms his wife Alcestis *Pheræa conjux*, 202. He was redeemed from death by his 'Pagasæan spouse' [*Pagasæa conjux*], i. e. Alcestis.

ΑΔΩΝΙΣ, a beautiful youth, † the favourite of Venus. His festival was termed 'Αδωνία. He is termed by Theocritus *ώραῖος* beautiful; *τριφίλτατος* thrice-beloved; *ρόδοπαχυς* having rosy arms. The name probably signifies Lord and Master. "Αδωνις, says Hesychius, signifies *δεσπότης* among the Phenicians.—'Αδωνιδος κῆποι 'gardens of Adonis,' i. e. vessels filled with fruits and flowers, borne in procession at his festival. As these fruits and flowers soon withered, or perhaps were made of wax—hence the expression was used proverbially to denote what was 'showy but unsubstantial,' 75.

ΑΔΡΑΣΤΕ΄Α, a surname of Nemesis, either from Adrastus who first built her a temple, or, as Pausanias says from *a* not, and *διδράσκω* (*δράω*) to escape, i. e. the 'Goddess whom none can escape': *ineffugibilis necessitas ultionis* (Mart. cap. i.), 120.

ΑΔΡΑΣ΄ΤΥΣ, king of Argos; son of Talaon and Eurynome. Hence his surname *Talaonides*; also *Inachus* and *Perseus*, from Inachus and Perseus, kings of the Argives; and *longævus* from his great age, 210. Adj. *Adrasteus*.

ADULTUS. See Τέλειος.

ÆΑC΄ΙΔΕΣ, a 'descendant of Æacus'; as Peleus, Telamon,

Ajax, Achilles his grandson, (Sævus ubi *Æcidæ* telo jacet Hector, *Vir.*), and Pyrrhus his great grandson.

ÆΑCΥΣ, son of Jupiter and Ægina, who, after death, became one of the judges in the infernal regions, † and is generally represented bearing a sceptre and the keys of Hades.—*quas torqueat umbras Æacus*, Juv. Hence the expression *πρὸς αὐτῷ ἤδη τῷ Αἰακῷ γένεσθαι*, i. e. 'to be near unto death,' *Luc. Merc. cond. i. Αἰακεῖον*, a temple of Æaeus at Ægina. *Αἰάκεια* his festival there.

ÆÆ΄Α, a surname of Medea, Circe, and Calypso. Homer tells us, that in the island Ææa were the 'abodes, the choirs, and the risings of the sun.' Hence the enchantments of Circe are termed *Ææa carmina*, 239.

ÆΕ΄ΤΕΣ, a son of Helios, and king of Colchis. *Æetis*, *Æetias*, and *Æetine*, the 'daughter of Æetes,' i. e. Medea. *Concipit interea validas Æetias ignes*. Ov. Adj. *Æetæus*, 190.

ÆΕΓΑ, a daughter of Olenus who nursed the infant Jupiter in Crete. In the war against the Titans, Jupiter was commanded to cover himself with her skin (*ægis*); and she herself was changed into a constellation. *Capella*, the she-goat. *αἴξ, αἶγός* a goat, 20.

ÆΕΓΕ΄ΟΝ, one of the giants, having a 'hundred hands' (*ἐκατόγχιμος*) according to Homer, or a 'hundred heads' (*ἐκατονκάρηνος, εκατογκέφαλος centiceps*) according to others, 149. When defeated, he was bound by Neptune to a rock in the Ægean. § He was called *Briareus* by the gods (*Hom. Il. i.*).

\* *Fata Pheretiadæ conjux Pagasæa redemit.*—Ov.

† *Testis qui niveum quondam percussit Adonim.*—Prop.

‡ *Et JUDICANTEM vidimus Æacum.*—Hor.

§ *Audierat duros lavantem Ægæona vectes.*—Stat.

ÆGÆ'US, i. e. Neptune, from Ægæ in Eubœa, 35. Αἰγαῖος, the 'god of the waves,' 175. Τὸν Αἰγαῖον πλεῖν, to 'navigate the Ægean'; applied to those who are in great difficulties.

ÆGEUS, a king of Athens. He flung himself into the sea, hence called the *Ægean* (178); and was worshipped by the Athenians as a son of Neptune and a marine deity.

ÆGI'ALE, the unfaithful wife of Diomedes, 248.

ÆGIDU'CHUS s. ÆGI'ochus 'bearing the Ægis'—an epithet of Jupiter. Αἰγιδούχος s. Αἰγιοχος [αἰγίς ægis; ἔχω to have]. This was the celebrated Ægis which Jupiter gave to Pallas;\* and derived its name from the 'skin of the goat' Amalthea [αἶξ, αἰγός] with which it was covered, 20. *Ægiduchus* has also been interpreted allegorically as the 'sender of storms' [αἰγίδεις]. Compare Καταιβάτης.

ÆGIPAN, a surname of Pan from his goat's feet. † Αἶξ, αἰγός a goat; Πάν *Pan*.

ÆGIS'THUS, the paramour of Clytæmnestra, 243.

ÆGLE, the most beautiful of the Naiads [*pulcherrima Naiadum*]: the name of several nymphs.

ÆGLE'TES, the 'shining one,' an epithet of Apollo. αἶγλη splendour, 52. †

ÆGOB'OLUS, the 'goat-killer,' a surname of Bacchus. αἶξ, αἰγός a goat; βάλλω to strike.

ÆGOC'ERUS, 1. Having the 'horns of a goat,' i. e. Pan. αἶξ, αἰγός; κέρασ a horn. 2. The constellation of *Capricorn*, an animal into which the poets say

that Pan transformed himself when he fled into Egypt from Typhon [*humidus Ægoceros* as indicating 'rain,' Luc. ix.].

ÆGOPH'AGUS the 'goat-eater,' a surname of Juno, 31. αἶξ, αἰγός; φάγω to eat.

ÆGYF'TUS, a son of Belus and twin-brother of Danaus.

ÆEL'LO, one of the Harpies. ἄελλα a storm, 121.

ÆEL'LOPUS, 'swiftfooted as the storm'; a surname of Iris, messenger of the Gods. ἄελλα a storm; ποῦς a foot.

ÆEMON'IA. See *Hæmonia*.

ÆNE'ADES, a 'descendant of Æneas'; applied to Ascanius, Augustus, and the Romans in general.

ÆNE'AS, a son of Anchises and Venus, 249. *Aeneada*, the Trojans; also the Romans, who were descended from Æneas.

ÆOLIA PUELLA, the 'Æolian girl,' i. e. Sappho of Lesbos. Αἰολίδες χορδαὶ 'Æolian strains'.

ÆOL'IDES, the 'descendant of Æolus,' i. e. Ulysses, who, according to some, was the son of Sisyphus, the son of Æolus, 234.

ÆOLUS, 1. a son of Hellen. 2. the God of the Winds, 120—123. *Æolides*, a 'descendant of Æolus'; as Athamas, Misenus, Sisyphus, and his grandsons, Cephalus, Ulysses, and Phrixus. *Æolis*, a 'female descendant of Æolus'; as his daughters Canace and Alcyone. *Æolia insulæ*, the Lipari islands, between Sicily and Italy, which were subject to Æolus, 80. The name is perhaps derived from αἰολος *varius*, as the winds are ever shifting their positions. Αἰολος, again,

\* Ægidaque horrifera, turbatæ Palladis arma.—*Virg.*

† *Capripedes calamo Panes hiantes canent.*—*Prop.*

‡ —Αἰγλήτην μὲν ἔϋσκόπον εἵνεκεν αἶγλης  
Φοῖβον κεκλόμενοι.

*Apollon.* Argon. lib. iv.

has been connected with ἄελλα a storm; and both derived by Buttmann from αἰω to 'blow'; whence αἰολος means 'blowing, flapping, moving'. Thus αἰολος means, 1. *flexible, moveable* (πόδας αἰολος—αἰολοθώρηξ—σφῆκες μέσον αἰόλοι); 2. *varicoloured*, of colours which 'shift quickly' from shade to shade. *Buttmann*, Lexil. p. 73. *Passow*. s. v.

AER' OPE, the grand-daughter of Minos, and wife of Atreus.

ÆSCULA' PIUS, the god of the healing art: ἰητῆρ ἀμύμων *Hom.* a 'distinguished physician'. His Greek name is Ἀσκληπιός, and his descendants were termed Ἀσκληπιάδαι, 114—117.

Æ'SON, the father of Jason, who is termed *Æsonides*, 184.

ÆTERNUS IGNIS, the 'perpetual fire' [πῦρ ἄσβεστον] in the temple of Vesta, 98 n.

ÆTHAL' IDES, a son of Mercury, and herald of the Argonauts.

Æ'THIOPS the 'black or glowing', 1. a surname of Jupiter at Chios, 23. 2. a son of Vulcan. 3. Synonymous with *niger*, and applied to men of a 'dark' complexion wherever situated. Homer has two divisions of Æthiopians—the Eastern and Western, 53. Ovid says that they 'derived their black complexion' [*nigrum traxisse colorem*] from the conflagration caused by Phaëton, *Met.* ii. αἰθιοψ [αἶθω to burn; ὤψ the countenance].

Æ'THON 'burning' [αἶθων], the name of several horses.

ÆTH' RA, the mother of Theseus, and daughter of Pittheus. Hence Theseus is termed *Pittheidos Æthra filius*. αἶθρη the serene atmosphere. *Hesych.*

ÆTHY' IA, a 'diver', and figuratively, a ship; a surname of Minerva, αἶθυια, 68.

ÆTNA, a volcanic mountain of Sicily, in whose furnaces [*Ætnæi camini*] Vulcan and the Cyclopes made the thunderbolts for Jupiter. *Ætnæus*, an epithet given to Vulcan and Jupiter. Αἰτναία πῶλος a 'Sicilian horse', i. e. a swift one. *Soph.* O. C. 313.

ÆFLA'TUS, 'inspiration', or divine *furor*, 92.

'Αγακλυτός 'celebrated,' applied to the Centaur Eurytio, 126.

AGAME'DES, a son of Erginus and brother of Trophonius; distinguished as an architect.

AGAMEM'NON, 1. a son of Atreus and brother of Menelaus. 2. a surname under which Jupiter was worshipped at Sparta. Some derive it from ἀγαν 'very' (*valdè*) and μένων 'continuing', and translate it the 'Eternal'. *Agamemnonides*, s. *Agamemnonius*, the 'son of Agamemnon', i. e. Orestes, 244. 'Αγαμεμνόνεια φρέατα 'wells of Agamemnon' [which he dug everywhere in Greece]; applied proverbially to 'great labours', *Zenob.* i. 6. *Agamemnoniæ Mycenæ*, Mycenæ, as being ruled over by Agamemnon, 243.

'Αγανα βέλεα the 'soothing darts' or arrows of Apollo and Diana, 46.

AGANIP'PE, 1. a nymph of that name; 2. a well sacred to the Muses. *Aganippides*, the Muses. *Aganippis Hippocrene*, 'Hippocrene, sacred to the Muses', 138.

AGATHODÆ'MON, the 'good god' or dæmon; a divinity in whose honour the Greeks drank a cup of unmixed wine at the end of every repast. Pausanias considers it a mere epithet of Jupiter, viii. 36. § 3. ἀγαθός good; δαίμων a dæmon or Intelligence.

AGA'VE, a daughter of Cad-

mus, and mother of Pentheus. Hence she is termed *Cadmea mater*, the 'Cadmean mother'; *Pentheia mater*, 'mother of Pentheus'; also *Thebana mater*.

'Αγέλαστος 'sad, gloomy'; applied to Pluto. *a* not; γελᾶω to laugh, 41. 'Αγέλαστος πέτρα *Triste saxum*, the 'mournful rock' on which Ceres sat near Eleusis, when in quest of her daughter, 100.

ΑΓΕΛΕΪΑ, s. ΑΓΕΛΕΪΣ [Ἀγελεΐα, Ἀγεληΐς], a 'leader of the people' or of 'booty'; an epithet of Minerva. ἄγω to lead; λαὸς the people or λεία booty.

ΑΓΕΝΟΡ, the father of Cadmus and king of Phœnicia; *Agenorides*, a 'descendant of Agenor', as Cadmus, Phineus, and Perseus.

ΑΓΕΣΑΝΔΕΡ, s. ΑΓΕΣΙΛΑΪΟΥΣ, 'he who carries away men or people'; a surname of Hades or Pluto. ἄγω to carry off; ἀνὴρ a man; λαὸς the people.

ΑΓΕΤΟΡ, the 'leader or conductor'; an epithet applied to Jupiter, Apollo, and Mercury. ἀγήτωρ from ἄγω to lead.

ΑΓΛΑΪΑ, one of the Graces. ἀγλαὸς illustrious, 139.

ΑΓΛΑΟΠΗΜΕ, one of the Sirens. ἀγλαὸς illustrious; φήμη reputation, fame.

ΑΓΛΑΟΨΕΣ [Ἀγλαῶπις], he of the 'cheerful countenance', i. e. Æsculapius ἀγλαὸς; ὤψ the countenance, 117.

'Αγλαοτριαινης 'illustrious with the trident', i. e. Neptune. ἀγλαὸς illustrious; τρίαῖνα the trident, 35.

'Αγῶν χάλκεος the 'brazen contest' in the Heræan games, 30. πρῶτος ἀγωνιστῆς the 'first of Athletes', i. e. Hercules, 172 n. *Agonalia*, a Roman festival in honour of Janus.

ΑΓΟΝΙΟΥΣ, 1. he 'who helps in struggles', as Jupiter and Apol-

lo; 2. he 'who presides over contests', as Mercury, 87. ἀγώνιος from ἀγών a contest.

ΑΓΟΡΑΪΟΥΣ, s. ΑΓΟΡΑΪΑ [Ἀγοραῖος, Ἀγοραῖα], he who protects or presides over the 'assemblies of the people' or the 'markets'; an epithet of Jupiter, Minerva, Diana, and Mercury, 25, 64, 87. ἀγοραῖος from ἀγορά an assembly, market.

ΑΓΡΑΪΟΥΣ, the 'hunter'; a surname of Apollo. ἀγραῖος from ἄγρα body.

ΑΓΡΑΥΛΟΣ, the name of the wife and daughter of Cecrops.

ΑΓΡΕΥΣ, the 'hunter'; a surname of Pan, Aristæus, Apollo, etc.; ἀγρεῖς from ἄγρα booty; hunting, 49.

ΑΓΡΙΜΕΝΣΟΡΕΣ, 'land-measurers'. *ager*, a field; *metior*, *mensus* to measure, 125 n.

ΑΓΡΙΟΝΙΟΥΣ, a surname of Bacchus; *Agriónia*, his festival. Ἀγριώνιος signifies 'fierce, cruel'; and in this sense Plutarch contrasts it with his other epithets, χαριδότης the 'giver of joy'; and μελιχίος the 'mild, benignant', (in Anton.).

\*Αγριος, applied to Bacchus, because his votaries wandered through the 'fields' [ἀγροί], 93. Ἀγριοι θεοί the 'fierce gods', i. e. the Titans, says Hesychius.

ΑΓΡΟΤΕΡΑ, the 'huntress'; a surname of Diana. ἄγρα hunting.

ΑΓΥΪΕΥΣ, 'protector of streets'; a surname of Apollo. ἀγυιεύς from ἀγυιά a street, 47. *Levis Agyieus*, beardless Apollo. κνισσᾶν ἀγυιάς the 'savour of the street', when every altar was smoking with a sacrifice, 51.

ΑΪΑΧ [Αἴας], 1. the son of Telamon, surnamed the 'Telamonian' or 'Greater Ajax'; 2. the son of Oileus [Oïlides], surnamed also the 'Locrian' or the 'Lesser Ajax'. *Ajacem celerem*

*sequi* (Hor.), 'Ajax swift in pursuit', i. e. the Lesser Ajax (232 n.) whom Homer designates the 'swift son of Oileus' [Οἰλῆος ταχὺς υἱός].

Αἰαντεῖος γέλως the 'laughter of Ajax', i. e. 'foolish and witless laughter'. *Zenob.* i. 43. τὸ Αἰαντεῖον, a sepulchral monument or temple of Ajax on the promontory of Rhœteum in Troas. *Strab.* xiii. 1. 595. Δύο Αἰαντεῖ the 'two Ajaces', i. e. Ajax the Telamonian, and Ajax the son of Oileus. *Æantis*, an Attic tribe so called from this hero, 233. Sophocles and Ovid both play upon Αἴας as derived from the exclamation Αἶ, Αἶ, Alas! Alas! whence the verb αἰάζω to lament.

Αἴγλητής the 'shining one', i. e. Apollo. αἴγλη splendour, 52.

Αἴγίς, Αἰγίοχος, see *Ægiduchus*.

ΑΪΔΕΣ, the 'invisible'; a surname of Pluto, Αἰδης [a not; εἶδω to see], because Pluto is the ruler of the invisible world, 43.

ΑΙΔΟΨΕΥΣ, a lengthened form of Αἰδης, which see.

Αἰδώς modesty, 119.

Αἶθριος, s. Αἰθήριος, applied to Jupiter as connected with the 'atmosphere' [αἰθήρ, ἔρος], 21.

Αἶσα Fate, 132; hence κατ' αἶσαν is used to express suitability or propriety, because whatever is ordained by Fate is right, 133.

Ἄκριος, worshipped on the 'mountains' [of Arcadia], i. e. Jupiter. ἄκρα the heights, 23. The term ἀκρία is also applied to Minerva [Ἀθῆνα ἀκρία] as the goddess of 'high places', 64.

Ἄκτῆ, 1. The ancient name of Attica; whence, *Actæus*; 2. Καλή Ἄκτῆ, a district of Sicily; 3. Λευκὴ Ἄκτῆ, an island in the Pontus Euxinus.

ΑΛ'ΑΛΑ, an appellation given to Bellona; hence ἀλαλάζω, ἀλαλαγμός the 'war-shout', equivalent to βοή in Homer [βοήν ἀγαθός], from βοάω to 'cry out'.

ΑΛΑΛΟΜΕΝΕΪΣ [Ἀλαλομένης], a surname of Minerva; either from ἀλάλκω to 'defend vigorously', or from Alalomenæ, a town of Bœotia, which, though small and built on a flat, still continued intact, says Strabo, because, through reverence for the goddess to whom it was sacred, all abstained from violence.

ΑΛΑΣΤΟΡ, the 'Avenger'; a surname of Jupiter or any avenging demon. Ἀλάστωρ, usually derived from a not; λανθάνομαι to forget, 22.

ΑΛΚÆΨ, the father of Amphitryon, and grandfather of Hercules.

ΑΛΚΑΘΟΥΣ, a son of Pelops and Hippodamia.

ΑΛΚΙΔΕΣ, 1. a name of Hercules; either from his grandfather *Alcæus*, or from ἀλκή, vigour, strength; 2. also an epithet of Minerva among the Macedonians, 'Minerva, quam vocant Alciden', *Liv.* lib. ii. Ἀλκείδης. Ἀλκείδαι θεοί, certain protecting deities in Sparta. *Hesych.*

ΑΛΚΕΣΤΙΣ, the wife of Admetus, designated *Pheræa conjux* and *Pagasæa conjux*, from Pheræ and Pagasæ in Thessaly—her husband being king of Thessaly. See *Admetus*.

ΑΛΚΙΜΕΔΕ, the wife of Æson and mother of Jason.

Ἀλκιμάχη 'strenuous in battle', i. e. Minerva. ἀλκή strength; μάχη battle, 66.

ΑΛΚΙΝΟΥΣ, the husband of Arete and ruler of the Phæacians in the island of Scheria. *Hom. Od.* vi. 12. Ἀλκίνοου ἀπόλογος, a 'long tale of Alcinous', i. e. a fabulous narrative. *Plat.*

Rep. x. 614. in reference to Ulysses narrating his wonderful stories respecting the Lotophagi, Læstrygones, Circe, Cyclopes, etc. at the banquet of Alcinoüs. See *Phæax*. 'Bifera Alcinoi pomaria', 'Gardens of Alcinoüs, which yield twice a year,' 240.

AL'CIS, the 'strong'; a surname of Minerva. ἀλκή strength.

ALCME'NA, the wife of Amphitryo and mother of Hercules.

ALCY'ONE, s. HALCY'ONE, 1. a Pleiad, a daughter of Atlas and Pleione; 2. the wife of Ceyx: both were metamorphosed into birds, ἀλκυών and κήϋξ. For seven days before and after the winter solstice, while the bird *halcyon* was breeding, it was fabled that calms always prevailed at sea; hence 'halcyon days': and the birds are said to be 'beloved by Thetis' [*dilecti Thetidi halcyones*], 186, 196. 'Αλκυονίς, θάλαττα, the eastern portion of the Corinthian gulf. *Strab.* viii. 336.

A'LEA, a surname of Juno, at Sicyon. ἀλάομαι to wander (?) 31.

A'LEA, a surname of Minerva.

ALEC'TO, the 'unceasing' persecutor; one of the Furies. α not; λήγω to cease, 130.

'Αλειον, a temple of the 'Sun' [ἥλιος Dor. ἕλιος]. His festival wastermed 'Αλεια, 'Αλια, 'Αλεῖα, 54.

A'LES, 'winged'. *Alipes*, 'wing-footed' [*ala* and *pes*], epithets of Mercury, 89.

A'LES JOVIS, the 'bird of Jove', i. e. the eagle, 25.

ALEU'ADÆ, a noble and powerful family of Thessaly.

'Αλεξάνδρος the Greek name of Paris.

'Αλεξιάροης the 'avertter of im-

precations', a son of Hercules and Hebe. ἀλέξω to avert; ἀρά a curse, 114.

ALEXIC'ACUS, 'Averter of evil'; a surname of Jupiter, Apollo, and Hercules. ἀλεξίκακος from ἀλέξω to drive away; κακόν evil. It is synonymous, says Pollux, with ἀποτρόπαιος, ἀποπομπαῖος, λύσιος, φύξιος (lib. v.), all of which signify to 'avert, chase away, or deliver us from, evil'.

'Αλιγένης 'born from the sea', i. e. Venus. ἄλς, ἀλός the sea; γείνομαι to be born, 73.

ALITE'RIOUS, s. ALITE'RIA, the 'miller', an epithet of Jupiter and Ceres among the Greeks, 24, 103.

'Αληῖον πεδῖον *Aleüs campus*, the 'Aleian plain'—a plain of Lycia in which Bellerophon wandered, when thrown from his horse Pegasus. Some derive it from ἀλάομαι to wander; and conceive that Homer alludes to this etymon,\* 159.

'Αλλοπρόσαλλος a 'waverer', i. e. Mars, as taking his support from 'one to another' [ἄλλος πρὸς ἄλλον], 70.

ALMA, 'nourishing'; an epithet of Ceres; *alo*, to nourish, 103.

ALO'A [Ἀλῶα], an Athenian festival to Ceres and Bacchus; for ἄλως signifies not only a 'threshing floor', but 'a district planted with vines and yielding corn' [ἀμπελόφυτος χώρα, καὶ σιτοφόρος].

ALÖI'DÆ, the 'sons of Aloëus', [*gemini Aloïdæ*], i. e. Otus and Ephialtes, giants. 'Αλωεῖδαι, 149.

ALTERUM LUMEN ASIÆ, 'another glory of Asia,' i. e. Ephesus, 61 n.

ALTHE'A, the wife of CENEUS,

\* 'Ἦτοι ὁ καππέδιον τὸ 'Αληῖον οἶος ἀλᾶτο. *Hom.* II. vi.

king of Calydon, and mother of Meleager; designated by Seneca *Althæa ultrix*, 'Althæa, the Avenger', because she threw into the fire the fatal log upon the preservation of which the life of Meleager depended, 204.

AL'YBE, s. AB'ILA, a mountain of Africa, opposite *Calpe*, or Gibraltar. It is one of the 'Pillars of Hercules,' 20.

AMALTHE'A, a nymph, the nurse of Jupiter; or, according to others, the goat which suckled Jupiter, when an infant. Hesychius derives it from ἀμαλθεύειν to 'enrich', 'nourish'; but the common derivation is from ἀμέλγειν to milk. Ἀμαλθείας κέρασ the 'horn of Amalthea', i. e. the horn of plenty; and used proverbially to denote great abundance, 20.

AMARYNCIDES, 'the son of Amarynceus', chief of the Eleans, i. e. Diore. *Hom. Il. ii. 622*.

AMARYN'THUS, a city in Eubœa, with a temple to Diana; hence Diana bears the epithet of Ἀμαρυνθία, s. Ἀμαρυσία; and she had a festival at Athens, termed τὰ Ἀμαρυσία. *Hesych.*

AMATHUSIA, s. AMATHUNTIA, a surname of Venus, from the town of Amathus (*Amathuntis*) in Cyprus, 77. *Duplex Amathusia*, applied to Venus represented as combining both sexes, 79.

AMAZONES, s. AMAZONIDES, 'breastless', a nation of female warriors, who are said to have cut off the right breast of their female offspring, in order that they might use the javelin or draw the bow with greater force; and to this Virgil is supposed to allude when speaking of *Penthesilea*.\* *Peltata Amazon*, the 'Amazon armed with the pelta',

or small buckler; *Amazonia securis*, the 'Amazonian hatchet'. Herodotus says that, in the Scythian language, their name, was Oiorpata, i. e. ἀνδροκτόνοι 'man-killers' (iv. 110); for they destroyed all their male offspring, 164 n. Ἀμαζόνων πεδίων the 'plain of the Amazons', i. e. Themiscyra near the *Thermodon* (*Strab. i. 52*), a river in which the Amazons are supposed to bathe [*Amazonius Thermodôn*, *Ov.*]. Ἀμαζών is also a surname of the Ephesian Diana. Cf. *Paus. iv. 31. 8.* a not; μαζός the breast? 164.

AMBOLOGE'RA, 'delaying old age'; a surname of Venus, *Paus. iii. 18. § 1.* ἀναβάλλω to defer; γῆρας old age.

AMBROSIA, the food of the immortals, 14. As Ἀμβροτος means 'immortal', so Ἀμβρόσιος means of an 'immortal nature'. Ἀμβροσία was, therefore, originally a substantive from ἄμβροτος, like ἀθανασία from ἀθανατος; and as the deities wash themselves with beauty (*Od. vi. 192*), so they eat and drink immortality. *Buttmann, Lexil. s. v.*

AM'MON, an Ethiopian or Libyan divinity; whom the Greeks and Romans subsequently worshipped under the title of Jupiter Ammon. At first he was worshipped in Meroë; afterwards in the Egyptian Thebes (or *Diospolis*, 'city of Jupiter'); and more particularly in the oasis of Ammonium (*Siwah*) in the Libyan Desert. Originally he appears to have been worshipped as a 'protector of flocks'; for Tertullian terms him *Dives ovium*; Eustathius deduces the name from *Amoni*, a 'shepherd'; and the general representation

\* Aurea subnectens exertæ cingula mammæ. *Vir. Æn. i.*

of the god is either in the form of a ram, or as a human being with the head of a ram. Hesychius says, Ἀμμοῦς ὁ Ζεὺς; and Herodotus, that the Egyptians call Jupiter, Ammous'—Ἀμμοῦν γὰρ Αἰγύπτιοι καλεοῦσι τὸν Δία. [Ἀμμοῦν, which we, says Plutarch, lengthen into Ἀμμουνα.] 26.

AMNÍ'SIADES, s. AMNÍ'SIDES, the nymphs of the river Amnisus in Crete.

AMPHIARÁ'US, a descendant of Melampus, the seer, 210. He had intended not to have gone to the Theban war; but his wife Eriphyle, being corrupted by the present of a golden necklace from Adrastus, betrayed his place of concealment. He was swallowed up by the earth opening on the first day of the arrival at Thebes; and his wife, agreeably to his orders, was put to death by his son Alcmaeon. Hence Homer says, that Amphiarus perished 'on account of female presents' [γυναιῶν εἴνεκα δῶρων, *Odyss.* xv.]; and Horace represents the house of the 'Argive prophet' [*auguris Argivi*] as utterly ruined on account of gain [*ob lucrum Demersa excidio*, *Od.* iii. 16]. His son Alcmaeon is termed *Amphiaraides*. *Op.* Fast. ii. 43. Τὸ Ἀμφιάρειον the temple or oracle of Amphiarus near Oropus. *Strab.* ix. 404.

AMPHIC'TYONIS, a surname of Ceres, derived from Anthela (where she was worshipped), being the place of meeting for the Amphictyons of Thermopylae, 103. ἀμφικτίονες 'dwellers around' [περιοικοὶ Δελφῶν κ.τ.λ. *Hesychius*], neighbours (ἀμφί; κτίζω).

Ἀμφιγυήεις 'lame on both feet'; an epithet of Vulcan. ἀμφί on both sides; γυιὸς lame, 80.

Ἀμφιετής 'annual'; an epithet of Bacchus—his festival being celebrated every year at Athens (but at Thebes every third year, *τριετής*); ἀμφί around; ἔτος a year, 93.

AMPHILÓCHUS, one of the Epigoni, who founded 'Amphilochian Argos' [*Argos Amphilochium*] in Acarnania, 212 n.

AMPHINÓME, the wife of Æson and mother of Jason.

AMPHÍ'ON, a son of Jupiter and Antiope, so skilful in music that he is said to have built the walls of Thebes by the sound of his lyre [*Amphioniaelyra*, Prop.], hence Virgil terms him *Dircæus Amphion*, the 'Theban Amphion' [see *Dirce*]; Horace the 'builder of the Theban citadel' [*Thebanæ conditor arcis*]; and the citadel itself is designated *Amphionia arces*. Ἀμφειὸν, the sanctuary of Amphion at Thebes.

Ἀμφίπυρος waving a 'torch in either hand', i. e. Diana. ἀμφί on both sides; πῦρ fire, 63.

AMPHITRÍ'TE, the wife of Neptune and goddess of the sea. She was a daughter of Nereus [*Nereia Amphitrite*]; hence used poetically for the sea; and the name itself derived from ἀμφι-τρῖβω to 'rub around', i. e. 'encompass' the earth.

AMPHÍ'TRYON, a son of Alcæus, king of Træzen; and the husband of Alcmena.

AMPHITRYÓ'NIADES, the (reputed) 'son of Amphitryon', i. e. Hercules.

AMPHRY'SUS, a river of Thessaly; as Apollo fed his flocks near this stream, he is termed *Pastor ab Amphryso*, 'the shepherd from Amphrysus,' and the Sibyl, *Amphrysia vates*, the 'Amphrysonian prophetess', 49.

AMPYÓ'IDES, the 'son of Ampyx', i. e. Mopsus.

AMYCLÉ'US, a surname of

Apollo, from his celebrated temple at 'Amyclæ' in Laconia [*Apollineæ Amyclæ*]. There was also another Amyclæ in Italy, which was suddenly surprised and captured, because the inhabitants, having been frequently alarmed by reports of the approach of the enemy, had passed a law prohibiting such reports for the future; hence Virgil terms it *tacitæ Amyclæ*, 'silent Amyclæ'; and hence the phrase *vivere Amyclas*, to 'keep silence after the manner of Amyclæ'—and the proverb "I wish to speak, for I know that Amyclæ perished through silence" [*Amyclas tacendo periisse*].

AMYCLIDES, the 'son of Amyclas' king of Laconia, i. e. Hyacinthus. *Ov. Met. x.* 162.

AMYCUS, 1. a son of Neptune, and ruler of the country of the Bebryces, 188. *Ἀμυκοφόνος* 'killer of Amycus', i. e. Pollux, who killed him in a pugilistic contest; 2. a Centaur; 3. a companion of Æneas, 'destroyer of wild beasts' [*ferarum vastator*].

AMYMONÉ, a fountain near Lerna; from Amymone, one of the daughters of Danaus.

AMYNTOR, king of the Dolopes. He took part in the Calydonian hunt. *Ov.*

AMYNTHAONIUS, the 'son of Amythaon', i. e. Melampus, the seer [*Amythaonius Melampus*]. His descendants in general are termed by the Greeks *Amytharonidæ*.

ANACES, 'rulers' or 'benefactors'; applied to the Dioscuri. *Ἀνακες, Ἀνακτες*. Some critics compare them with the *Enakim* of the Hebrews, 198. Τὸ *Ἀνάκειον*, a temple of the Dioscuri. Τὰ *Ἀνάκεια*, a festival in their honour. Plutarch [*in Thes.*] thinks (among other etyma which he cites) that the

name might be given them by the Athenians on account of the 'care and diligence' which they used, that no man should be injured, though there was so large an army in the city [brought to recover their sister Helen]; and Eustathius approves this etymon, by rendering *ἀνακῶς—φροντιστικῶς, ἐπιμελῶς*, 'providently', 'carefully' [ad *Odyss. i.*].

*Ἀναγῶγια*, a festival at Eryx, in Sicily, to Venus, deriving its name from the belief that, during this festival, the goddess went over into Africa, and that all the pigeons of the town likewise 'departed' [*ἀνάγεσθαι*], and accompanied her. Their 'return' was termed *καταγῶγια*.

ANADYOMÉNE, an epithet of Venus, as rising out of the sea. *ἀναδυομένη* from *ἀναδύω* to emerge, 78.

*Ἀνάληψις ῥάβδου* the 'elevation of the staff' [*ἀναλαμβάνω* to take up], 116.

ANAXARÉTE, a maiden of Cyprus; changed into a stone by Venus for rejecting the suit of her lover Iphis, who hung himself in despair.

ANCÆUS, a son of the Arcadian Lycurgus, and one of the Argonauts. He succeeded Tiphys as pilot, 185.

ANCHISES, king of Dardanus, and beloved by Venus. *Anchisiades*, the 'son of Anchises,' i. e. Venus.

ANCIËLE, a small oval shield, q. *amcisile*, from *am*—[*ἀμφι*] about, and *cæsus* cut. Others refer it to *ἀγκῶς*, allied to *ἀγκύλος* bent, 71.

*Ἀνδρεφόνητος*, the 'man-slayer,' i. e. Mars. *ἀνήρ, ἀνδρὸς* a man; *φένω* to kill, 73.

ANDRÆMON, a king of Calydon, and father of Thoas (*Andraemonides*).

ANDRÓGEUS, s. ANDRÓGEOS, 1. A son of Minos and Pasiphaë. In Attica he was worshipped under the name of *Ἐδρυγύης*, i. e. he who possesses 'extensive fields'; and the games celebrated in his honour were termed *Ἀνδρογεώνια*. On account of his murder [*Androgeoneæ cædis*], the Athenians, being defeated by Minos, were compelled to send chosen youths and maidens as an 'Attic banquet' [*Cecropia dapes*], to be devoured by the Minotaur (*Catull.*) 2. A Grecian leader, *Vir. Æn.* 11.

ANDROMACHE, the wife of Hector. Juvenal probably plays upon its etymology, when he uses it for *virago*\* [*ἀνδρὸς μάχη*, conflict of man].

ANDROMEDA, a daughter of Cepheus [*Cepheia Andromeda*] and Cassiopea, delivered by Perseus from exposure to a sea-monster [*monstris devota marinis*], and afterwards converted into a constellation, 157 n. Hence Propertius speaks of the 'chains of Andromeda' [*Andromedæ catena*]; and, as her father was king of the Æthiopians, Ovid speaks of her as 'tawny, after the complexion of her country' [*patriæ fusca colore suæ*].

ANEMONE, the 'wind-flower' into which Adonis was changed by Venus. *ἀνεμὸς* the wind, 75 n. *Ἀνεμῶτις*, a subduer of the 'winds' [*ἀνεμοὶ*]; a surname under which Minerva was worshipped at Mothone in Messenia.

*Ἀνησιδώρα*, the 'spender of gifts'; a surname of Ceres and Tellus. *ἀνίημι* to squander; *δῶρον* a gift.

ANICE'TUS [*ἀνίκητος*], 'invincible', a son of Hercules; a

not; *νίκητος* conquered, from *νικάω*, 114.

ANIG'RIDES, s. ANIG'RIADES, the nymphs of the river Anigrus in Elis, 129.

ANNA PERENNA, a daughter of Belus and sister of Dido; worshipped by the Romans as a divinity; and deriving her name from drowning herself in the 'ever-flowing stream' of the Numicius [*amne perenne*†]. *per* through; *annus* a year.

ANTÆ'US, a giant, the son of Neptune and Tellus, who received fresh strength as often as he touched the earth, ‡ 165. Statius terms him *Terrigena Libys*, 'the earth-born Libyan,' as he was the son of Tellus, and is said to have built Tingis in Africa.

ANTE'A, the wife of Præetus of Argos; but the Greek tragedians call his wife *Sthenebæa*, 158.

ANTE DIEM, 'prematurely,' 108.

ANTE'NOR, a Trojan, the husband of Theano. He entertained Menelaus and Ulysses when on an embassy to Troy. His descendants were termed *Antenoridæ*. He was the 'adviser of peace' [*suasor pacis*, *Ov.*] and of the restoration of Helen; and Horace represents him as desirous to 'cut off all pretext for the war' [*belli præcidere causam*]. He founded a city in Venetia, *Antenorea*, afterwards *Patavium*.

AN'TEROS [*Ἀντέρως*], the God who 'avenges slighted love.' [*Deus ultor*]; or according to others the God of 'mutual love.' *ἀντι* against, corresponding with; *ἔρω* love, 112.

ANTEVOR'TA, together with her sister *Postvorta*, described as the companions of the Roman

\* ——— Andromachen, a fronte videbis  
Post minor est ——— Sat. vi.

† *Amne perenne* latens, *Anna perenna* vocor.—*Ov.*

‡ *Jam defecta vigent renovato robore membra.*—*Lucan.*

goddess Carmenta. Also called *Porrima* or *Prorsa*.

\**Ἀνθεια*, the 'blooming' one, or friend of 'flowers'; a surname of Juno at Argos. *Ἀνθεὺς* the 'blooming'; a surname of Bacchus. *ἄνθος* a flower.

ANTHE'LE, a village of Phocis (containing a temple of Ceres) where the Amphictyons assembled.

ANTHE'LII (*Ἀνθήλιοι δαίμονες*), divinities whose images, being placed before the doors of houses, were 'exposed to the sun'. *ἀντὶ* against; *ἥλιος* the sun.

ANTHESPHOR'IA, a festival in honour of Proserpine, who was carried away by Pluto while gathering flowers. *ἄνθος* a flower; *φέρω* to carry, 40 n. Lat. *Floriferium*, Fest.

*Ἀνθεστήρια*, a general name, according to Apollodorus, for the festivals of Bacchus. They were celebrated with great freedom and hilarity; whence the proverb *Θύραζε Κἄρες, οὐκ ἔτ' Ἀνθεστήρια* 'Begone, ye Carians [i. e. slaves]; the Anthesteria are over!'

ANTIANY'RA, 1. the mother of Idmon, the Argonaut, by Apollo; 2. a daughter of Menelaus, and mother of the Argonauts, Eurytus and Echionos.

ANTICLE'A, the daughter of Autolycus, wife of Laertes and mother of Ulysses.

ANTIG'ONE, a daughter of Œdipus and Jocasta, condemned to be buried alive for performing the funeral obsequies of her brother Polynices [*peremptum fratrum*], contrary to the orders of Creon, the king [*rege vetante*]. *Ov. Tr. iv.*], 212.

ANTIL'ŌCHUS, a son of Nestor, celebrated for his beauty and bravery. He was killed in battle by Memnon, son of Aurora (*Hom.*

*Od. iv.*), or by Hector (*Ov. in Ep. Penel.*); but Horace represents the grief of his aged father [*ter ævo functus*] as not perpetual. *Od. ii. 9.*

AN'TINOUS, 1. an Ithacan, and one of Penelope's suitors; 2. a Bithynian youth, and favourite of the Emperor Adrian. *Τὰ Ἀντινόεια*, games in honour of him.

ANTI'ŌPE, 1. a daughter of Nycteus [*Nycteis Antiopæ*, Prop.], the mother of the twins Amphion and Zethus [*geminus fœtus*, *Ov.*]; 2. an Amazon, a sister of Hippolyte, who married Theseus.

ANTIPI'HATES, the king of the Læstrygons [*Antiphates Læstrygon*, *Ov.*], a savage race of Cannibals [*inculti Læstrygones*]. He sank all the vessels of Ulysses excepting one, 238.

AN'TIUM, a city of Italy, containing a temple to Fortune. Hence Horace addresses her as the 'Goddess who rules the pleasant Antium' [*Diva gratum quæ regis Antium*], 143.

AN'UBIS LATRA'TOR, s. LA'TRANS the 'barking Anubis'; an Egyptian deity of that name, represented with a dog's head.

ANX'UR, a name of Jupiter among the Volsci. It is generally derived from *ἄξυρος* 'beardless'. *a* not; *ξυρὸς* a razor, 24.

AE'DE, 'singing' [*ᾄδῆ*]; one of the three early Muses, 136.

AON'IDES, the 'Muses' from Aonia, the ancient or poetical name of Bœotia, 138. *Aonius Deus*, i. e. Bacchus as born at Thebes. *Aonius Vertex*, i. e. Mount Helicon in Bœotia. *Aonia Lyra*, etc.

AOR'NOS, a lake in Italy (Lat. *Avernus*), and so called, says Virgil, because no birds could fly over it on account of its

sulphureous exhalations.\* *a not*; ὄρνις a bird.

Ἄπαλεξικακος ‘averted of evil’, i. e. Æsculapius. ἀπό from; ἀλέξω to avert; κάκον evil, 117.

Ἄπαρκτίας the north wind. ἀπό from; ἄρκτος the [northern] ‘bear’, 123.

ΑΡΑΤΥΡΙΑ, practising ‘deceit’ [ἀπάτη], i. e. Venus, 74.

ΑΡΕΣΑΝΤΙΟΣ, i. e. Jupiter, from Αρesas [Apesantis] a mountain in Argolis, 23.

Ἀπὴλιώτης *Solanus*, the east wind, as proceeding ‘from’ the region of the ‘sun’ [ἀπὸ and ἥλιος, *Sol*], 123.

ΑΡΙΛΕΪΑ [Ἀφαΐα], a name given by the Æginetæ to *Britomartis*, who is the same as *Diclynnna* in Crete. *Paus.*

ΑΡΗΑΡΕΥΣ, a son of the Mes-senian king Perieres and Gorgo-  
phone, daughter of Perseus.

ΑΡΙΗΤΕΪΑ, a town and harbour of Magnesia, from which the Ar-gonauts set sail, 186.

Ἀφήτωρ, an epithet of Apollo, as the ‘discharger’ of arrows [from ἀφήμι to discharge]; though some interpret it the ‘pro-  
phesier’ [from φῆμι to speak], 52.

ΑΡΡΙΑΔΕΣ ΔΕΪΑ, a name given to Venus, Pallas, Vesta, Con-cord, and Peace, because a tem-  
ple was erected to them near the *Arriæ Aquæ*, by the Forum of Cæsar, *Ov.*

ΑΡΗΙΔΝΕΪΑ, s. ΑΡΗΙΔΝΑ, a borough of Attica, where Theseus secreted Helen. \*

Ἀφνειός the giver of food and ‘wealth’ [ἄφενος], a surname of Mars at Tegea.

ΑΡΗΡΟΔΙΤΕ [Ἀφροδίτη], the Greek name of Venus [*Venus orta mari*, *Ov.*] as sprung from the ‘foam’ of the sea [ἀφρός]; hence her epithet ἀφρογένεια, from ἀφρός and γείνομαι, to be

born, 73—79. Χρυσῆ Ἀφροδίτη *Aurea Venus*, in reference to her ‘golden’ tresses, 79. Ἀφροδίσια her festival. Ἀφροδίσιος ὄρκος proverb. ‘a lover’s oath.’

ΑΡΗΡΟΔΙΤΟΣ, ‘Venus repre-sented in the male form’. It is the masculine of Ἀφροδίτη, 79.

Ἀφυκτός ὄϊστός the ‘inevita-  
ble arrow’ of Venus [*a not*; φεύγω to avoid], 74.

ΑΪΣ, a god of the Egyptians, worshipped under the form of an ox [*corniger Apis*], which must be distinguished by various spots and colours [*variousque coloribus Apis. Vir.*].

ΑΡΟΛΛΙΝΕΪΑ ΑΜΥΚΛΕΪΑ, i. e. Amyclæ, in Laconia, sacred to Apollo.

ΑΡΟΛΛΙΝΕΪΑ ΣΤΡΥΓΤΑ ΚΑ-  
ΝΟΡΕ ΛΥΡΕΪΑ (*Ov.*) (the walls of Troy) ‘built by the music of Apollo’s lyre’, 48. *Apollinares s. Seculares Ludi*, the ‘Secular games in honour of Apollo’, 50. *Apollinea laurus*, the laurel sac-  
red to Apollo, 50. *Apollinea ars*, i. e. divination, 239. *Apollinea Amyclæ*, see *Amyclæ*.

ΑΡΟΛΛΟ, the son of Latona. The Greeks derived Ἀπόλλων from ἀπόλλυμι to ‘destroy’; hence Hermann translates it by *Necinus*, 47. He is designated the ‘unshorn’ [*intonsus, ἀκερσε-  
κόμης*]; celebrated for his ‘golden locks’ [*flavus Apollo*]; his skill in divination [*vates Apollo*] and music; his knowledge of the me-  
dicinal properties of herbs [*potentia herbarum, Ov.*].

Ἀπόμνιος the ‘averted of flies’, i. e. Jupiter. ἀπό from; μύια a fly, 24.

ΑΡΟΣΤΡΟΦΙΑ [Ἀποστροφία], i. e. Venus, as ‘turning away’ the heart from impure desire. ἀπό from; στρέφω to turn, 79. See *Verticordia*.

\* Unde locum Græci dixerunt nomine *Avernum*.—Virg.

Ἀποτρόπαιος the 'Averter' of evil, i. e. Apollo. ἀπό from; τρέπω to turn, 47.

ἄπτερος, the 'wingless'; a surname of Niké, or the goddess of Victory, at Athens, and indicating, by the absence of her wings, that she could never fly away from Athens. α not; πτερόν a wing, 144.

AQUARIUS, the 'Waterman'; [Gr. ὑδροχόος], the eleventh sign of the Zodiac, into which Ganymede is said to have been changed. He is said to 'give a melancholy aspect to the declining year' [*inversum contristare annum*. Hor.].

ARACHNE, a Colophonian girl, who being defeated by Minerva in a trial of skill in needle-work, hanged herself, and was changed into a 'spider' [ἀράχνη *aranea*].

Ἄραι the Furies. ἄρα an imprecation, 131.

ARBITER PACIS ET ARMORUM, 'Arbiter of war and peace', i. e. Mercury, 86.

ARCA'DIA, a district of the Peloponnesus, sacred to Pan and Mercury.

ARCHEGETES [Ἀρχηγέτης], a surname of Apollo, as the 'leader' of colonies, or founder of towns in general.

ARCHEMORUS, a son of the Nemæan king, Lycurgus, who died by the bite of a serpent. His original name was Opheltes, but subsequently changed to *Archemorus*, or the 'fore-runner of death' [ἀρχή and μόρος]; for this prefigured, says Amphiarus, the fate of the Argive chiefs at the siege of Thebes, 210.

ARCITENENS, 'holding the bow'; an epithet of Apollo. *arcus*; a bow; *teneo*, to hold, 45.

Ἀρειον πεδιον the 'field of Mars', i. e. the *Campus Martius*, 72.

Ἄρειος 'warlike', a helper in

battle, i. e. Jupiter. Ἄρης Mars, 24. Ἄρεια the 'warlike', a surname of Venus, when in full armour; also of Minerva.

AREOPAGUS [Ἄρειος πάγος], the 'hill of Mars' at Athens, where he was tried for homicide. The judges of the court were termed *Areopagita*, 70.

AR'ES [Ἄρης], the Greek name of Mars, 70—73. *Areum Judicium* (Tac.), the Court of Mars [*Curia Martis*], Mars being first tried there for homicide. Ἄρειος ἄλσος the 'grove of Mars' in Colchis, where the golden fleece was suspended.

ARESTORIDES, the 'son of Arestor', i. e. the hundred-eyed Argus.

ARETHUSA, one of the Nereids, and the nymph of the celebrated fountain of that name in Sicily.

Ἀργειφόντης εὐσκοπος 'the clear-sighted or far-seeing Argicide', i. e. Mercury, who slew the hundred-eyed Argus. Ἄργος Argus; φένω to kill, 87.

AR'GES, one of the Cyclopes. ἀργής white, swift, 81.

Ἀργέστης 'white' 'swift'; the north-west wind, 123.

ARGILETUM, a place at Rome so called, because it 'marks out the death of the stranger Argus' [*letum docet hospitis Argi*. Vir.], who, being suspected of aiming at the sovereignty, was killed by the Arcadians of Evander.

ARGIVUS AUGUR, see *Amphiaraus*.

AR'GO, the vessel in which the Argonauts sailed. *Argo fatidica*, the 'prophetic Argo'; as a beam in its prow had the power of giving oracles, 186. *Argo Magnetis*, the 'Thessalian Argo', for the ship set sail from the Thessalian Iolcus, and Magnesia was a portion of Thessaly, 186. Some derive the name *Argo* from ἀργός

swift;\* others from its carrying Greeks, commonly called Argives. Ἀργῶος λιμὴν a harbour of the island Æthalia. *Ap. Rh.* iv. 658.

AR'GOLIS, a district of the Peloponnesus. *Argolicus Clypeus*, the round buckler or shield [ἀσπίς] which was the peculiar invention of the Argives, 30.

ARGONAUTÆ, the crew of the ship Argo [*Argo; nautæ*, sailors], consisting of fifty choice heroes [*dilecti herōes*], the 'flower of sailors' [ναυτῶν ἄωτος] and the 'princes of Greece' [ἀριστῆες *Theoc. primi telluris Achivæ, Ov.*], 194—204. *Argonautic Expedition*, 182—194. Martial merely puns upon the term Argo, when he calls the sailors in a certain slow vessel *Argonautæ*, i. e. 'lazy sailors' [ἀργός lazy].

AR'GOS, a city of Greece, sacred to Juno, and celebrated for its breed of 'horses' [*Argos hippium; Ἴππῶβατον, aptum equis*]. Ἥρα Ἀργεῖα Juno *Argiva*, the 'Argive Juno'; and hence Virgil terms Argos *cari Argi*, her 'dear Argos', 28.

Ἀργυροτόξος the god of the 'silver bow' [ἀργυρέον τόξον], 46.

AR'GUS, 1. surnamed *Panoptes* or the 'all-seer' [πανόπτης], from his hundred eyes. 2. a son of Phrixus, and builder of the ship Argo.

ARGYNNIS, a name of Venus, from Argynnus, a favourite youth of Agamemnon.

ARIAD'NE, the daughter of Minos, king of Crete, who explained to Theseus the windings of the Cretan Labyrinth (178), and was presented by Bacchus with a crown of seven stars† [*Ariad-*

*næum sidus, Ov.*]. *Cressa Ariadne*, the 'Cretan Ariadne'.

AR'IES, the 'ram', the first sign of the Zodiac; supposed to be the same which carried Phrixus and Helle, 184.

AR'ION, 1. a celebrated poet and musician, born at Methymna in Lesbos [*Methymnæus Arion, Mart.*]; once carried to Tænarium (Prom.) on the back of a dolphin [—*inter Delphinus Arion, Vir.*] charmed by his lyre [*Arionia lyra*]; 2. a fabulous horse, the offspring of Neptune and Ceres. Arion was the horse of Adrastus, § and came off victor at the funeral games of Archemorus, 211.

ARISTÆUS, a son of Apollo, who presides over flocks and herds, bees, etc.; and originally identical with Ζεύς Ἀρίστος and Ἀπόλλων νόμιος, 201 n.

Ἀριστόβουλος, giver of the 'best counsel' [ἀρίστη βουλή], i. e. Diana, 60.

ARMA'TA VE'NUS, 'Venus represented in armour' at Lacedæmon.

ARMA'TUS AU'RO, see *Orion*.

AR'MIGER JO'VIS, the 'armour-bearer' of Jupiter, i. e. the eagle [*armā and gero*], 25.

Ἄρπη *harpe*, the scythe or scy-metar with which Saturn was armed, 15.

Ἄρσην καὶ θῆλυς 'male and female', applied to Minerva in an Orphic hymn, 69. Also to Venus, when represented as combining the sexes [ἀρσενόθελυς], 79.

AR'TEMIS, the Greek name of Diana; Ἄρτεμις, 57—63. Some derive it from the Gr. ἀρτεμής *incolumis*. Comp. *Intacta Minerva*. Ἀρτεμίσιον, a temple of Artemis.

Ἄσβεστος γέλως 'inextin-

\* Ausi sunt vada salsa cita decurrere puppi.—*Catul.*

† Gnossiæque ardentis decedat stella coronæ.—*Vir.*

§ Hunc et *Adrasteus* visum extimuisset Arion.—*Stat.*

guishable laughter' [*a* not; *σβέν-  
νυμι* to quench], 82.

ASCAL'APIUS, 1. a son of Mars and Astyoche; 2. a son of Ache-ron, who declared that Proser-pine had eaten part of a pome-granate in the lower regions, and prevented her return. He was changed into an owl, 40.

ASCA'NIUS, a son of Æneas by Creusa (*Vir. Æn.* vi. 760.) or La-vinia.

AS'CRA, a city of Bœotia, the birth-place of Hesiod, the 'As-cræan old man' [*Ascræus senex*]; hence *Ascræum carmen*, a pas-toral poem, in reference to his 'Works and Days'.

A'SIA, 1. a surname of Minerva in Colchis; 2. a daughter of Oceanus and Thetis.

'*Ἀσκώλια*, certain amusements at the festivals of Bacchus, con-sisting in trying to dance upon 'leathern bags' [*ἄσκοι*] besmeared with oil.

ASKLE'PIOS [*Ἀσκληπίος*] the Greek name of Æsculapius, 114—117. *Asklepieia*, his festival, 116. *Asklepiada*, a celebrated family of physicians who had schools in Rhodes, Cnidus, and Cos. *Plat.* Phæd. 186.

ASOPUS, a god of the river Asopus [in Achaia and Bœotia].

'*Ἀσφάλιος*, s. *Ἀσφαλιαῖος*, i. e. Neptune, because invoked to 'se-cure' the inhabitants of islands and the coast against earth-quake. *ἀσφάλης* safe, 35. Or, according to others, because he gave 'safety' to ports and navi-gation in general.

ASSAR'ACUS, a son of Tros, and grandfather of Anchises.

ASTAR'TE, the 'queen of hea-ven'; a Syrian goddess, 54, 74. Those who consider *Astarte*, in an astronomical light, in con-nection with the planet Venus,

refer to the Persian *Astara*, and the Greek *ἄστρον*. "Astarte, i. e. Venus among the Greeks." *Suid.*

ASTER'IA, a daughter of Cœus, one of the Titans, by Phœbe. *ἀστήρ* a star, 54, n.

ASTRÆ'A, the goddess of jus-tice, 118. She is said to have been the last of the celestials who left the earth during the iron age.\* Hesiod mentions her two sisters *Αἰδῶ* and *Νέμεσις*.

ASTRÆUS, a son of Crius, and husband of Aurora. He was the father of the winds; hence termed by Ovid *Astræi fratres*, 'Astræan brothers', 105.

ASTRAT'IA [*Ἀστρατεία*], a surname of Minerva, from her staying the progress of the Ama-zons near Pyrrhichus in Laconia. *ἀστρατεία* cessation from military service [*a* and *στρατεία*].

ASTUR'INE, s. ASTURE'NE, an epithet of Diana, from her temple at Astura, in Mysia, "*Ἀρτεμις Ἀστυρηνή*."

ASTY'ANAX, the only son of Hector and Andromache, thrown headlong from a tower by Ulysses.

ASTY'OCHE, 1. the daughter of Actor, and mother of Ascala-phus and Ialmenus; 2. the wife of Telephus.

ATABY'R'US [*Ἀταβύριος*], an epithet of Jupiter from his temple on Atabyris, s. Atabyrium, the highest mountain of Rhodes.

ATALAN'TA, an Arcadian vir-gin, celebrated for her swiftness, whom Hippomenes overcame in the race by dropping golden ap-ples which she stooped to gather. Hence Virgil speaks of her as the 'girl who admired the apples of the Hesperides' [*Hesperidûm mi-ratam mala puellam*], 204, n. She bears the epithets of *Nonacrina* from Nonacris, a mountain of Arcadia, and *Calydoniaca puella*

\* *Ultima cœlestium terras Astræa reliquit.—Ov.*

the 'Calydonian girl', because she took part with Meleager in the slaughter of the Calydonian boar; and *Iasis*, from her father Iasius.

ATE, the daughter of Jupiter, or Discord, and personified as the representative of all those evils and follies which the gods send upon mortals, 142. ἄρη 'mischief'.

ATHAMAS, a king of Bœotia (206), driven to madness by Juno, during which state he dashed his son Learchus against a rock.

ATHE'NE, the Greek name of Minerva. Ἀθήνη whence *Athenæ* or Athens, a city under her protection, 65; and *Athenæum* at Athens, a building sacred to Minerva and frequented by poets, philosophers, and rhetoricians, 66, n.

Ἄθλοι, labores, the 'labours' of Hercules, 161.

ATHÖ'US [Ἀθῶος], an epithet of Jupiter from his statue on Mount Athos. *Hesych.*

ATLAN'TIDES, the 'daughters of Atlas' and Pleione, converted into a constellation. "The Atlantides, which we call *Vergiliæ*, but the Greeks *πλειάδες*." *Vitruv.* lib. vi. c. 10. They are also termed *Hesperides*, and were seven in number.

ATLANTIS, an island opposite Mount Atlas, which appears to have sunk into the Atlantic ocean. *Plat. Tim.* 24.

AT'LAS, a king of Mauritania, converted into a mountain by Perseus shewing him the head of Medusa, 156. He was the brother of Prometheus; hence Lucan terms him the 'Titan standing under the pillars of Hercules'.\* *Astrifer Atlas* the

'star-bearing Atlas.' *Atlantiades*, s. *Atlantis Pleionesque nepos* (Hor.), the 'grandson of Atlas and Pleione,' i. e. Mercury. *Facundus nepos Atlantis*, the 'eloquent Mercury', 86.

A'TREUS, a son of Pelops, and father of Agamemnon and Menelaus [hence termed *Atridæ*, or the 'sons of Atreus'], 215. As he served up the sons of Thyestes at a banquet; hence he is termed *nefarius Atreus*, and *crudus Atreus*; and the horses of the Sun are represented as 'turning away' with horror at the sight [*aversi Solis equi*. Ov.].

AT'ROPUS, the 'inflexible'; one of the Fates whose office it is to cut the thread of life, † a not; *τρέπω* to turn, 134.

AT'TICA, a country of Hellas, or Greece Proper, quasi ἡ Ἀκτικῆ the land on the 'coast' [ἄκτῆ]. As there were several towns named *Athenæ* in Greece; hence the *Atticæ Athenæ* of Roman writers.

A'TYS, 1. A son of Hercules and Omphale. 2. An Indian killed by Perseus at the marriage of Andromeda.

AΥ'GIAS, a king of Elis, whose stable [Augean stable] was cleansed by Hercules. Hence *καθαίρειν τὴν κόπρον τοῦ Αὐγείου*, applied proverbially to very difficult labours. *Luc.* (Fug. 23.) 163.

AUGUR (APOLLO), an epithet applied to Apollo, as possessing the gift of prophecy, 46.

AUGUSTUS, 'sacred', i. e. Æsculapius, 117. From *augur*, as being consecrated. So *Robur, robustus*.

AΥ'LIS, a harbour of Bœotia, where the Grecian fleet was wind-

\* — sub Hesperis stantem Titana columnis.—*Luc.*

† Gaudia tu differs; at non et stamina differt

*Atropos, atque omnis scribitur hora tibi.*—*Mart.*

bound, and Agamemnon was directed to sacrifice his daughter (*Iphigenia in Aulis*). Hence *iniqua classibus Aulis*, 'Aulis unfavourable to the fleet', 219.

AURÆ, 'Air-nymphs', 80.

AURIGENA FRATER PALLADOS, the 'gold-sprung brother of Pallas' (*Ov.*), i. e. Perseus, in reference to Jupiter visiting Danae, his mother, in the form of a shower of gold, 154, n.

AURO'RA, the goddess of the morning, 105—107.

AUSONES, an ancient people of Italy, the same as the *Aurunci*. Hence *Ausonia* is used poetically for Italy; and *Ausonès* for the inhabitants.

AUTOLYCEUS, the son of Mercury, celebrated for his craft [*furtum ingeniosus ad omne. Ov.*].

AUTON'OE, the daughter of Cadmus and mother of Actæon, who is hence termed *Autonoëus heros*.

Αὐτοψία, 'intuition' in the mysteries. *αὐτὸς* one's self; ὄπτωμα *to see*, 103.

AUXILIATOR, he who brings 'assistance' [*auxilium*], i. e. *Æsculapius*, 117.

AUX'O [*αὐξω, augeo?*], one of the two early graces at Athens, 139.

AVENTINA, a surname of Diana, from her temple on Mount Aventine.

AVERNUS, a lake in Campania; and, from its offensive exhalations, the name has been transferred to a river in hell. See *Aornos*.

AVERRUNCUS, an 'avertor of evil'. It corresponds to the Greek ἀλεξικάκος, ἀποπομπάιος, ἀποτρόπαιος. From *verrunco* [ἐρύκω] to turn or drive away. Others derive it from ἀπερύκω, ἀπερύκω, 47.

AXAMEN'TA, certain hymns or

songs in the old Latin language. Bahr derives it *ab axibus* [i. e. tablets], 71.

AX'ENUS PONTUS, the 'inhospitable' sea [*ἄξενος*]. The name was subsequently changed into the *Euxinus pontus*, or 'hospitable' sea [*εὐξείνιος*], when the original barbarism of those who dwelt on its coasts was softened by Grecian colonies and civilization. *a* not; ξένος a stranger.

AXIOCER'SES, a name of Pluto; as *Axiocersa* was of Proserpine, 44.

Ἀξιόποινος, one who inflicts 'merited punishment', the 'Avenger', i. e. Minerva. ἄξιος worthy; πῶνῃ punishment, 64.

## B.

BACCHA, a female votary of Bacchus. From her excited state [*concita Baccha*], during the orgies of that God, she is also termed *Thyas* and *Mænas*; she is said to be 'struck with the horns of the Bœotian God' [*Αἰωνί cornibus icta Dei, Ov.*], and to be 'full of his inspiration' [*plena Lyæo*], 92.

BACCHANALIA, the festival of Bacchus. *Senatus Consultum de Bacchanalibus*, a formal decree of the Roman senate for their suppression, 94.

BACCHAN'TES, the 'Bacchanals', or those who take part in the orgies of Bacchus, 92.

BACCHIDÆ, the descendants of Bacchus, who ruled for a long period in Corinth.

BAC'CHUS, the god of wine, 90—97. *Baccho Thebæ insignes*, 'Thebes, illustrious by Bacchus', as it was his birth-place, 91, n. *Io Bacche, Evöe Bacche*, exclamations of the Bacchanals, 92. *Bacchata jugis Naxos*, 'Naxos whose mountains are frequented by the Bacchanals'.

BARBA'TUS, having a 'beard' [*barba*], i. e. Bacchus, 95. Venus, 78.

BASILE'A, 1. the 'Queen' [*βασίλεια*], i. e. Venus, as exercising supreme dominion, 74. 2. Also the name of an Asiatic divinity, the daughter of Uranus and Gæa. *Diod.* iii. 59.

BAS'SAREUS, i. e. Bacchus, from *βασσάραι*, which, according to Hesychius, were 'tunics worn by the Thracian Bacchæ', descending to the ancles. Others make *βάσσαρος* mean 'a fox'; and Hesychius has *βασσάρεια τὰ ἀλωπέκια*—for the Bacchæ used foxes' skins, as well as those of kids [*νεβρίδες*], 96.

BEL-HELIOS, in Syria, 55.

BEL'DES, the 'grandson of Belus', i. e. Palamedes [*Belides Palamedes*, Ov.]. *Belides*, see *Belus*.

BELLER'OPHON, the son of Glaucus and Eurymede. His original name Hipponous was changed into Bellerophon on account of his killing Bellerus, a Corinthian — *Βέλλερου φονεὺς* 'murderer of Bellerus', 158. *Bellerophonteï humor equi*, the 'water of Bellerophon's horse', i. e. Hippocrene, the fountain which sprang up under the stroke of Pegasus, 155; *n.* As he refused to listen to the solicitations of the wife of Proetus, Horace terms him *nimis castus*. *Βελλεροφόντου τὰ γράμματα*, the 'letters of Bellerophon', i. e. fatal to the bearer.

BELLO'NA, the goddess of war; her priests were termed *Bellonarii*, 113. Anciently *Duelliona*, the ancients writing *duellum* instead of *bellum*. We see the old form in *perduellio*, 'treason against the state.'

BE'LUS, a king of Egypt and father of Danaus. Hence the daughters of Danaus [*Danaiides*] are sometimes termed *Belides*, and

*proles Danaï*, the 'offspring of Danaus'. Having all killed their husbands, with the exception of Hypermnestra, they were condemned in the infernal regions to fill vessels full of holes with water [*dolia Danaïdum, ὑδρεῖαι ἀτελεῖς*] — a hopeless task, 39, *n.*

BEN'DIS, the name of Diana in Thrace. *Bendidia*, her festival, 63.

BERECYN'THIA MATER, the 'Berecynthian mother', i. e. Cybele, the mother of the gods, so called from Berecynthus, a mountain of Phrygia.

BER'OE, an old woman of Epidaurus, and nurse of Semele [*Semeles Epidauria nutrix*, Ov.].

BI'A, a son of Styx and Pallas. *Bia* strength, 38.

BICEPS, 'two-headed' [*bis* and *caput*]. *Bifrons*, 'two-faced' [*bis* and *frons*]. Both are epithets of Janus, 17, *n.* *Bicornis*, 'two-horned' [*bis* and *cornu*], i. e. Jupiter, 26, *n.* *Bicorniger* [*Δίκερως*], a similar epithet applied to Bacchus, 95.

BIFOR'MIS [*Δίμορφος*], having a 'double form'; applied to Bacchus, who is sometimes represented as a youth, and sometimes as a bearded man; or because he is sometimes represented as an ox with a human head; *bis*, twice; *forma* form, 95.

BIMA'TER, having 'two mothers' [*bis* and *mater*], *bis genitus*, being 'twice-born', i. e. Bacchus, 90.

BISTON'IDES, Thracian women; *Bistonis*, a lake of Thrace: and both from *Biston*, a son of Mars and Callirrhoe, who founded *Bistonis*, a city of Thrace. *Bistonius Sonipes*, a Thracian courser. *Bistonius tyrannus*, i. e. Diomedes, tyrant of Thrace. *Bistonius turbo*, a wind blowing from Thrace. *Furentes Bistones*, the 'raging Bistones' — Thrace

being not only the native country of Mars and Bellona, but celebrated for its Bacchanalian orgies.

*Βοαρμία*, an epithet of Diana, as having first taught the 'yoking of oxen'. *βοῦς* an ox; *ἄρω* to fit, 68.

*ΒΕΟΎΤΙΑ*, a district of Greece of which Thebes was the capital. It was so named from *βοῦς* an 'ox'—in allusion to that which Cadmus was directed to follow, when choosing the site of the city, 205. *Βοιωπία ὕς*, a 'Bœotian sow', in reference to the stupidity\* of its inhabitants.

*ΒΟΝΑ ΔΕΑ*, the 'Good Goddess', a name given by the Latins to *Fauna* or *Fatua*, whose festival was celebrated by Roman matrons during the night, males being carefully excluded. †

*ΒΟΟΎΤΕΣ*, a star near to *Ursa Major* [Latin *Bubulcus*, 'ox-driver'], from *βοῦς* an ox. Hence he is called *Arctophylax*, i. e. 'guardian of the bear' [*ἄρκτου φύλαξ*], which he seems to follow, as the ox-driver follows his wain.

*ΒΟΡΕΑΣ*, the north wind, generally with the epithet 'Thracian' [*Θρητήκιος Βορέας*, *Thracius ventus*]; and so called from the violence and loudness of its blast [*βοάω* and *ρέω?*], 123.

*ΒΩΨΙΣ*, 'ox-eyed', having large eyes, i. e. Juno. *βοῦς* an ox; *ὦψ* the eye, 30.

*ΒΟΣΨΟΡΟΣ*, s. *ΒΟΣΨΟΡΟΣ*, 1. the *Thracian*, now the Straits of Constantinople. 2. The *Cimmerian*, or the Straits of Caffa. *Bosporus* is generally interpreted the 'ox's passage' [*βοῦς πόρος* ‡], in reference to Io, when transformed into a cow [*βοῦς*], swimming across the Thracian *Bosporus*.

*Βούδεια*, 'yoker of oxen,' i. e. Minerva. *βοῦς* an ox; *δέω* to bind, 68.

*Βούκερωσ*, the 'horned', an epithet of Bacchus. *βοῦς* and *κέρας* a horn, 95.

*Βουλαῖα*, presiding over the 'senate' [*βουλή*], i. e. Minerva, 64.

*Βουφάγος*, 'ox-eating', or 'eating voraciously', i. e. Hercules. *βοῦς* an ox, s. *βοῦ* *valdè*; *φάγω* to eat, 172.

*ΒΡΙΑΡΕΥΣ*, one of the 'hundred-handed' giants [*centumgeminus Briareus*], from *βριαρῶς* strong, robust, 149.

*Βρήπνοσ* 'loudly roaring', i. e. Mars. *βρῖ* vehemently; *ἤπνω* to cry out, 73.

*ΒΡΙΜΟ*, 'terror', a name given to Proserpine and Hecate. *βριμῶ* from *βριμάω*, to roar, terrify; compare also *βρέμω* to roar.

*ΒΡΙΣÆΥΣ*, i. e. Bacchus, from *Brisa*, a promontory of Lesbos, 96.

*ΒΡΙΣΕΪΣ*, a maid of Lyngesus, allotted to Achilles in the division of the spoil; hence termed *serva Briseis*, the 'captive Briseis': *καλλιπάρησ* from her 'beautiful cheeks', 221.

*ΒΡΙΤΟΜΑΡΤΙΣ*, a Cretan nymph, termed *Dictynna*, from her invention of nets, or throwing herself into one when pursued by Minos; and frequently confounded with Minerva. Solinus interprets it 'sweet virgin'; and Scaliger cites from Greek glossaries *Βριτό, τὸ γλυκὺ, ὡς Κρήτες*. 'Βριτό, *sweet*, among the Cretans', 59.

*Βρομίοσ*, the 'roarer', i. e. Bacchus, from the furious noise of the bacchanals. *βρέμω* to roar, 93.

\* *Bœotum* in crasso Jurares æere natum.—*Hor.*

† *Sacra Bonæ maribus non adeunda Deæ.*—*Tibull.*

‡ *Κεκλίμενοι ναίουσι Βοῦς πόρον Ἴναχιώνησ.*—*Callim.*

Βρονταῖος, the 'thunderer'.  
Lat. *Tonans*, i. e. Jupiter, 21.

BRON'TES, one of the Cyclopes.  
βροντή thunder, 81.

BUBAS'TIS, a city of Egypt, celebrated for its worship of Isis [*sancta Bubastis; Bubastia sacra*].

ΒΥ'ΝΕΑ, i. e. Juno, 31.

BURÁ'ICUS, i. e. Hercules, from Buræ, a city of Achaia, 173.

BUSÍ'RIS, an infamous tyrant of Egypt [*illaudatus Busiris*], who immolated strangers on his 'cruel altars' [*immites Busiridos aræ*]. As *Bou* in the Egyptian language signifies 'tomb', *Busiris* has been explained the 'tomb of Osiris', 166, *n*.

BUTES, a son of Amycus, king of the Bebryces, who, being banished, fled into Sicily.

ΒΥ'ΖΥΓΕΣ, an Attic hero, who first 'yoked oxen'. Βουζύγησ from βούσ an ox; ζύγον a yoke.

### C.

CABALLÍ'NUS FON'S, the 'horse's fountain,' i. e. Hippocrene, which Pegasus raised on Mount Helicon, by striking the earth, 155, *n*.

CABÍ'RI, certain deities worshipped at Samothrace, Lemnos, &c. Their name is generally supposed to signify the 'mighty gods' [*Divi potes*, Varr. θεοὶ μεγάλοι, δυνατοί], 198.

CÁ'CUS, a celebrated robber destroyed by Hercules [*ictus ab Hercule Cacus*, Juv.]. Ovid terms him 'no slight nuisance' [*non leve MALUM*], in allusion to *κακός* 'evil', 166.

CADME'LUS, a surname of Mercury. Κάδμηλος.

CÁDMÍ'LUS, s. CASMILUS, one of the Cabiri, and identical, according to some, with Mercury, 89.

CAD'MUS, son of Agenor, king

of Phœnicia, 206. *Cadméus*, i. e. Bacchus, from his Theban origin, 96. *Cadmea*, the citadel of Thebes, 207. Καδμεία γράμματα the alphabet or 'letters invented by Cadmus'. *Cadmeæ Thebæ*, i. e. Thebes built by Cadmus. Καδμεία νίκη, a 'Cadmean victory', i. e. says Suidas, an unprofitable or unfortunate victory. Καδμείη Σεμέλη, i. e. Semele, who was the daughter of Cadmus by Hermione. *Hes. Th.* 940.

CADÚ'CEUS, s. CADUCEUM, the rod of Mercury. For *caruceum*, καρύκειον, the Syracusan form of κηρύκειον the 'herald's' wand, 88. *Caducifer*, the 'bearer of the caduceus' [*fero*, to bear], an epithet of Mercury, 89.

CÆ'NEUS, one of the Lapithæ, who was invulnerable.

CÆSIA MINERVA, 'Blue-eyed Minerva'. Γλαυκώπις Ἀθήνη, 63.

CAL'ÁIS, a son of Boreas and Orithyia, and brother of Zethes, 188.

CALAU'RIA, s. CALAU'REA, an island of the Argolic gulph, sacred to 'Diana' [*Calurea Latōis*]; see *Latōis*. It contained also a celebrated temple of Neptune, where Demosthenes poisoned himself, when he fled from the vengeance of Antipater. Gr. Καλαύρεια, Καλαυρία.

CAL'CHAS a Grecian soothsayer, who took part in the Trojan expedition. He was the son of Thestor [*Thestorides*], 221.

CAL'CUSLUS MINERVÆ, the 'casting vote' in favour of the accused; so called from Minerva having given it in favour of Orestes, when the judges were equally divided, 65.

CALIGANTES ABRUPTO SOLE [*Mycenæ*], 'darkened by the sudden disappearance of the sun' at the banquet of Thyestes, 216.

CALLICH'OROS [*Καλλιχορος*],

a well near Eleusis, around which the Eleusinian women first performed their 'chorus' to the goddess Ceres. *καλὸς* beautiful; *χορὸς* a dance, 100.

CALLINI'OUS [*καλλίνικος*], 'Illustrious victor', i. e. Hercules. *καλὸς* beautiful; *νίκη* a victory, 167.

CALLI'OPÉ, one of the Muses, so named from her 'beautiful voice' [*καλῆς ὀπῶς*], 137.

CALLIR'HOE, 1. A daughter of Phocus, the Bœotian, celebrated for her beauty. 2. A fountain of Attica, termed *ἐννεάκρουνος* from its 'nine springs' [*ἐννεία* and *κρουνὸς*], *novies errantibus undis*. Stat.

CALLIS'TO, a daughter of Lycaon, king of Arcadia [*Lycaonia nymp̄ha*], changed by Juno into a bear, and afterwards into the constellation of that name [*Ursa*]. Hesychius derives *Καλλιστώ* from *κάλλος* beauty, 27.

CAL'PE, Gibraltar, one of the pillars of Hercules. *Tartessia Calpe*, because Tartessus [Tarsishish] was built at its base. The Greeks derive the name from the mountain being 'wonderfully concave' [*Mela* ii. 6], like the vessel termed by the Greeks *κάλπη*. See *Hesych*.

CAL'YDON, a city of Ætolia, celebrated for the hunt of the 'Calydonian boar' [*Monstrifera Calydon*]. As Hercules defeated Achelous, which inundated the plains of Calydon; hence he is termed *Calydonius heros* the 'Calydonian hero', 169. Tydeus, who joined in the Calydonian hunt, bears the same epithet.

CALYP'SO, a daughter of Oceanus and Thetis, or of Atlas [*Atlantis Calypso*, Prop.], who dwelt

in the island of Ogygia, or Æa [*Ææa puella*], and kindly entertained Ulysses when shipwrecked, 240.

CAMARÍ'NA, a lake of Sicily, which was drained or 'removed' contrary to the injunction of Apollo [*fatis nunquam concessa moveri*], and so opened a way for the enemy to come and plunder the city [*Camarina*]; whence the proverb, *ne moveas Camarinam*,\* take care lest by removing one evil you bring on a greater.

CAMC'NA, s. CASMENA, the name of the muse among the ancient Romans, 138, n.

CAMPUS MARTIUS, the 'Field of Mars', where the Romans held their levies, etc. 72.

CANES JOVIS. See *Harpyiæ*.

CANÓ'PIUS, the 'Egyptian' [Hercules], from Canopus, a city of Egypt, near the Canopian mouth of the Nile, 174. *Pellæus Canopus* (Vir.), in reference to the conquest of Egypt and the founding of Alexandria, by Alexander the 'Macedonian youth' [*Pellæus Juvenis*]. Gr. *Κάνωπος*, s. *Κάνωπος*.

CANTA'TÆ HERBÆ, 'magic herbs', or herbs used in incantations, 191.

CAP'ANEUS, one of the 'Seven against Thebes', destroyed by a thunderbolt, as a contemner of the Gods, † 211.

CAPH'AREUS, a lofty promontory of Eubœa, designated *Ullor* the 'avenger', and *importunus*, the 'fatal'; because Nauplius lighted fires § upon it, which drawing the Grecian ships towards it, caused the shipwreck of many, 235, n.

CAPITOLÍ'NUS, an epithet of Jupiter from his temple on the

\* *Τὴν Καμαρίναν ἀκίνητον ἔαν*.—*Luc. Pseudol.* 32.

† *Cum cecidit Capaneus subito temerarius ictu*.—*Or.*

§ *Nauplius ultores sub noctem porrigit ignes*.—*Prop.*

Capitol, 23. Bargains and agreements were sometimes made here, under oath, as in the presence of the God.\*

CÁ'RIA, a country of Asia Minor. *Carius*, an epithet of Jupiter as worshipped in Caria, 24.

CARMEN'TA, an Arcadian prophetess, mother of Evander, so called from delivering her oracles in 'verse' [*carmen* †]; as Dionysius Hal. interprets it Θεσπιφδός. She gave her name to the *porta Carmentalis* at Rome, afterwards termed *Scelerata*, or the 'accursed', because the 306 Fabii passed through it in going on their fatal expedition, 126, n.

CARYA'TIS, an epithet of Diana, from *Caryæ*, a village of Laconia. Her festival was termed *Caryatea*. Καρυάτιδες, a Laconian dance in honour of Diana; whence is formed the verb *καρυαρίζω* [*Luc. Salt.* 10]. In architecture the *Caryatides* are female figures employed, as columns, for support.

CÁ'SIUS, a mountain on the coast of Africa, on which Jupiter, surnamed *Casius*, had a temple. Here reposed the remains of Pompey.

CASSAN'DRA, a daughter of Priam [*Priaméia virgo*], who, though possessing the gift of prophecy, was never believed [*non unquam credita Teucris. Vir.*], 218.

CASS'IOPE, s. CASSIOPE'A, the wife of Cepheus, and mother of Andromeda; who boasted herself fairer than the nymphs, and was punished by her daughter being exposed to a sea-monster, 156.

CASSITER'IDES, the 'tin-islands', or islands from which

tin' [κασσίτερος, *cassiterum*] was exported. Camden supposed these to 'have been the Scilly islands.

CASTAL'IDES, the 'Muses', from Castalia, a fountain of Parnassus. This fountain was also supposed to be of a 'prophetic' character [*πηγή μαντική*], 138.

CÁ'STOR and POLLUX, twin-brothers, and the 'sons of Jupiter' [Διός κούροι] and Leda, the wife of Tyndarus [*progenies Ledæa*]. They are sometimes termed *Castores* in the plural, or even *geminus Pollux*, 198. Κάστωρ ἰππόδαμος 'Castor skilled in horsemanship' [*equis superare nobilis*, Hor. *ταχύπωλος, Theoc.*]. As the ancients swore by their divinities, hence *Æcastor* and *Ædepol*.

CATANEN'SIS, i. e. Ceres, from Catana in Sicily, 103.

CAUCA'SEÆ VO'LUCRES, the 'Caucasean birds' which gnawed the liver of Prometheus. *Caucasus* was a lofty mountain, separating India from Scythia, and forming the 'cruel bed of Prometheus' [*sævum cubile Promethei*], 153.

CASIUS, i. e. *Æsculapius*, from Caus in Arcadia, 117.

CE'CROPS, a native of Sais in Lower Egypt who colonized Athens; hence *Cecropia puella*, i. e. Minerva, *Cecropia* being the ancient name of Athens, which was sacred to Minerva, 65. *Cecropia fides*, 'Attic faith'. See *Thesea fides*. *Cecropia dapes*, the 'Attic banquet' [*Catull.*] offered to the Minotaur. See *Androgeos*. The Athenians themselves were termed *Cecropidæ*.

CELÉ'NÆ, a city of Phrygia, the birth-place of Marsyas. *Ce-*

\* Hence the complaint of Pliny, *atque in ipso capitolio fallunt, ac fulminantem prejerant Jovem*, lib. i. cap. 6.

† Ipsa mone, quæ nomen habes a carmine ductum. — Ov.

*lænea buros*, i. e. the flute invented by Marsyas, 48 n.

CELÆNO, one of the Harpies. κελαινός 'black', 121.

CELÆUS, the father of Triptolemus, to whom Ceres explained the art of agriculture.

CENÆUM, a promontory of Eubœa, where Jupiter *Cenæus* had an altar raised by Hercules.

CENTAURI, the offspring of Ixion [*Ixionidæ Centauri*], a people of Thessaly, generally represented as half man and half horse\* [*semihomines, semiferi*], 126. *Centaurea rixa cum Lapithis* [Hor.], 'the quarrel of the Centaurs with the Lapithæ', 163 n.

CENTICEPS BEL' LUA, the 'hundred-headed beast', i. e. Cerberus. See *Cerberus*.

CENTIMANI, certain giants as having a 'hundred hands' [*centum manus*], 149.

CENTUMGEMINI, the 'hundred handed', as Cottus, Briareus, Gyes, 15.

CEPHALUS, a son of Deioneus and husband of Procris. He was a celebrated hunter, beloved and carried off by Aurora † [*rosea Dea*], 106 n.

CEPHEUS, the father of Andromeda [*Andromedæ pater*] and one of the Argonauts. Hence Andromeda is termed *Cepheia Andromeda* and *Cepheia Virgō*; and Æthiopia, over which Cepheus ruled, *Cepheæ arva*, 156.

CEPHIS'SUS, a river of Bœotia, whose water Lucan terms 'prophetic' [*fatidica aqua*], on account of the ancient oracle of Themis being situated near it.

CERBERUS, a watchful dog, stationed at the entrance of the infernal regions, as its 'fierce keeper' [*asper Janitor*]. He is

generally represented as a 'three-headed dog' [*triplex Cerberus, τρίκρανος σκύλαξ*]; but; according to Hesiod, he had 'fifty heads' [*κνῶν πεντηκοντακάρηνος*], whilst Horace designates him the 'hundred-headed beast' [*centiceps bellua*]. Hesychius has Κερβέριοι, ἀσθενεῖς the 'sick', 38, 165.

CER'CYON, a monster killed by Hercules, 176.

CERES, the goddess of corn, termed *Orba Ceres* because 'bereft' of her daughter Proserpine, 99—104. *Cereris sacrum vulgare arcanæ*, to 'reveal the Mysteries of Ceres', i. e. the Eleusinian Mysteries, 100 n. Her festival at Rome was termed *Cerealia*, 103 n.

CESTUS [κεστός ἱμᾶς], the 'embroidered girdle' of Venus, 73.

CE'YX, the husband of Halcyone, and changed with her into birds of that name.

CHALÆPODA, 'lame on the feet', i. e. Vulcan. χαλάω to let down; ποῦς, ποδός a foot, 83.

CHALCICE'CUS [Χαλκίοικος], an epithet of Minerva at Sparta, from her 'brazen temple' [*Χάλκεος οἶκος*], 68.

CHALCIOPE, the sister of Medea and wife of Phrixus.

Χαλινῆτις, governing horses with the 'bridle' [*χαλινός*], 68.

CHAON'IA, the ancient or poetical name of Epirus. *Chaonius Jupiter* in reference to the oracle of Dodona. *Chaoniæ Columbæ*, pigeons of Dodona: *Frondes Chaoniæ*, the oaks of Dodona; *Chaonius Victus*, 'Chaonian food', i. e. acorns from the oaks [*Chaoniæ glandes*].

CHA'OS, the confused mass of original elements, previous to

\* ——— duplici *Centaurus* imagine fulget  
Pars hominis tergo pectus commissus equino.—*Manil.*  
† Nec *Cephalus* roseæ præda pudenda Deæ.—*Ov.*

creation. Some make it equivalent to 'fusion,' from χέω to 'pour out'; others derive it from χάω [χαίνω] to 'gape'; and others render it 'darkness'. *Chaos inane*, 'empty Chaos', or the world of shadows, 20, n.

CHARITES [χάριτες], the Greek name of the Graces. Their festival was termed Χαρίσια, s. Χαριτήσια, 138—140.

CHA'RON, a son of Erebus and Night, who acted as 'ferryman' [πορθμεύς *portitor*] in 'conducting' the souls of the 'departed' [πορθμεύς *καρόντων*, *Theoc.*] over the Stygian lake in his 'rusty boat' [*ferruginea cymba*]. From the roughness of his aspect and the obduracy of his disposition, the poets term him *trux navita*, *crudus navita*, 'the cruel sailor'; and the term *Charon* is employed by Apuleius to denote filthy and depraved characters. Χώρει εἰς τὴν ναῦν 'go to the ship!' a form of imprecation referring to Charon's boat, 38.

CHA'ROPS, he of the 'joyful countenance', i. e. Hercules. χαίρω to rejoice; ὦψ the countenance, 173.

CHARYB'DIS, a dangerous whirlpool [*implacata Charybdis*] on the coast of Sicily, and noted for its shipwrecks [*submersis ratiibus saturata Charybdis*]. Lucan terms it *Tauromenitana*, from Tauromenia, a town between Messana and Catana, 37.

Χήρα, the 'widow', Lat. *Vidua*, i. e. Juno, 31.

CHIMÆ'RA, the offspring of Echidna and Typho, with the foreparts those of a lion, the middle those of a goat, and the hinder parts of a dragon. Hence Horace terms it the "triple Chimæra" [*triformis Chimæra*], and as it breathed flames, Virgil calls it *flammis armata Chimæra*, 158.

CHI'RON, a Centaur [*semifer senex*] skilled in medicine, music, shooting; and the educator of Hercules, Æsculapius, Achilles, etc.; hence his epithets σῶφρων 'prudent', βαθυμήτις 'profound in counsel'. He is also termed *Philyrides* and *Philyreius heros*, from Philyra his mother, 228.

Χιτών, a 'tunic', or undergarment, 62. Σχιστός χιτών; see χιτών.

CHLO'RIS [Χλωρίς], the goddess of flowers; the same as the Latin *Flora*. χλωρός *virens*, 'verdant'.

CHŒ'PHORÆ, 'offerers of libations' [Χοηφόροι], the title of a play by Æschylus. χοή a libation; φέρω to carry, 245, n.

Χρυσαιορέης, *Chrysaoreus*, i. e. Jupiter, as equipped by the Carians with a 'golden sword'. χρύσεος golden; ἄορ a sword, 24.

Χρύσεια πέδιλα, 'golden sandals'. χρυσεῖψ ἐν δαπέδῳ 'on the golden pavement', 14. χρύσεια τάλαντα 'golden scales', 22.

Χρυσόμαλλος, the ram with the 'golden fleece' [χρύσειος μάλλος], 184.

Χρυσόβρασις, bearing a 'golden wand' [χρυσέα βρασις], i. e. Mercury, 89.

CHRY'SAOR, a son of Medusa by Neptune, though some say that he sprung from the blood of Medusa, armed with a 'golden sword' [χρύσειον ἄορ], 155.

CHRYSE'IS, a daughter of *Chryses*, priest of Apollo, allotted to Agamemnon at the reduction of Lyrnessus, 221.

CHRYSELEPHAN'TINUS, consisting of 'gold and ivory'. χρυσός gold; ἔλεφας, *αντος*, ivory, 30.

Χθονία, 'subterranean', 'infernal'; applied to Hecate. χθών, χθονός the earth, 57, n. χθονίος applied to Mercury as the con-

ductor of departed souls, 87; to Bacchus, 94; to Ceres, 103.

*Χθονίον βρόντημα*, 'subterranean thunder', i. e. an earthquake, *Æsch.* 32, n.

**CIMMÉRII**, a people placed by Homer beyond the Ocean, in a land of continual gloom, 'deprived of the splendour of the sun' [*αἴγλης ἄμμοροι ἠελίου*, *Orph. Arg.*].

**CINXIA**, an epithet of Juno, because the bride's girdle was dedicated to her; *cingo*, to gird, 29.

**CINYRAS**, a king of Cyprus, and the father of Myrrha.

**CIRCE**, the sister of Æetes, king of Colchis, well acquainted [*docta Circe*] with the arts of magical incantation [*potentibus herbis et carminibus*], 238. . . . *Tusculi Circeæ Mænia*, the 'walls of Tusculum, built by Telegonus, son of Circe', 243. *Circæum*, a promontory of Latium, below Antium, and the fabled residence of Circe [*Circeæ terra*, *Virg.*].

**CIRCENSES LUDI**, the 'Circensian games' at Rome, celebrated in honour of Neptune, 34.

**CIRIS**, the name of Scylla, daughter of Nisus, when changed into a bird.

**CIRRHÆUS VATES**, the 'prophet of Cirrhæ', a plain and harbour near Delphi, i. e. Apollo, 51. *Dominus Cirrhæ*, i. e. Apollo. *Cirrhæa Virgo*, the Pythia, or priestess.

**CISSEUS**, the father of Hecuba; hence termed by *Virgil Cisseis*.

**CIS'TA**, the 'corn-basket' of Ceres, 104.

**CITHÆRON**, a mountain of Bœotia. *Cithæroniades*, nymphs on that mountain, 129. *Κιθαιρώνιος* is also an epithet of Jupiter (*Paus.* ix. 2, 4), and Juno (*Plut. Aristid.* 2).

**CITHÆRONIDES**, the Muses, 138. *Nocturnus Cithæron*, the 'nightly Cithæron,' i. e. Cithæron frequented by the noisy Bacchanals during their nocturnal orgies [*Κιθαιρώνιος ἡχώ*].

**CLARIUS** [*Κλαριός*], 1. an epithet of Jupiter, as 'allotting' the lands to the sons of Lycaon, *κλᾶρος* Dor. for *κλῆρος* a lot, 25. 2. An epithet of Apollo, from Claros, a city of Ionia, 49.

**CLAVIGER**, 1. the bearer of the 'club' [*clava*], i. e. Hercules, 161. 2. The bearer of the 'key' [*clavis*], i. e. Janus, 17 n.

**CLÉOBIS** and *Bito* the sons of Cydippe, an Argive priestess, rewarded for their piety by death as the best of gifts to mortals.

**CLEONÆ**, a place of Argolis, north-east of Nemea, where dwelt *Cleonæus Leo*, the celebrated lion killed by Hercules. As it was converted into the constellation of *Leo*, hence *Statius* speaks of the 'fierce mane of the Cleonæan constellation' [*torva Cleonæi Juba sideris*]. Hence in *Pindar* ἀγών Κλεωναῖος is equivalent to *Νεμεαῖος* the 'Nemean Games', 162.

**CLETA**, one of the two early graces at Sparta. *κλητή* from *καλέω*, 139.

**CLÍO**, the muse of history. *Κλειώ* from *κλέος*, s. *κλείος* glory, 137.

**CLOTHO**, one of the Fates [*ferrea Clotho*] who attaches the thread of life to the distaff; designated by *Pindar* ὑψίθρονος having a 'lofty throne'. *κλώθω* to spin, 134.

*Κλυτότεχνης*, *Κλυτόεργος*, the 'famous artist or workman', i. e. Vulcan. *κλυτός* famous; *τέχνη* art; *ἔργον* work, 82.

**CLYMENE**, the wife of Japetus, and mother of Atlas, Prometheus, etc. *Clymenëia proles*, i. e. Phæton whom she bore to

Apollo; and his sisters, the He-  
liades, are termed *Clymenæides*.

CLYM'ENUS [Κλύμενος], 'an  
epithet of Heroes,' from κλύω  
[δοξάζω to 'glorify'], and also  
of Pluto, either because he calls  
all things unto him, or because  
he is 'heard' by all. *Etymol.*

CLYPEUS VASTI CÆLATUS IMA-  
GINE MUNDI, 'the shield of A-  
chilles engraved with a repre-  
sentation of the vast world', 223.

CLYTÆMNES'TRA, the daughter  
of Leda and Tyndarus [*Tyndar-  
is*], and wife of Agamemnon,  
whom she murdered in conjunc-  
tion with her paramour Ægisti-  
thus,\* 243.

CLYT'IE, a daughter of Ocea-  
nus and Tethys; beloved by A-  
pollo, and subsequently changed  
into the Heliotrope, or 'sun-  
flower', 51.

CNID'IA VENUS, 'the Cnidian  
Venus', the celebrated statue at  
Cnidus in Caria made by Praxi-  
teles, 76.

COB'ALI [Κόβαλοι], Dæmons  
in the attendance of Bacchus.

COC'ALUS, a king of Sicily who  
hospitably received Dædalus  
when he fled from Minos.

COCYTUS, a river of Epirus  
and the lower world. "Its mo-  
dern appellation *Vava* (βαβὰ)  
is an expression of grief or aver-  
sion," *Hughes*. Pausanias terms  
it ὕδωρ ἀτερπέστατον, a 'most  
unpleasant stream'; and hence  
the name was easily transferred  
to the *inamænus Cocytus* of the  
lower regions. Κωκυτὸς from  
κωκίω to lament, 38.

CÆ'LUS, s. *Uranus*, the father  
of Saturn, Oceanus, Hyperion,  
etc.; *cælum*, heaven, 15.

CÆ'US, one of the Titans.  
Κόιος from καίω to burn, 54, n.

COL'CHIS, a country to the east  
of the Euxine, famous for the  
expedition of the Argonauts, and  
the birthplace of Medea. *Col-  
chica Venena*, 'Colchian Incan-  
tations'—Colchis being devoted  
to magic, 191.

COL'IADA s. COLIAS s. COLOTIS,  
an epithet of Venus, from *Colias*,  
a promontory of Attica, where  
she had a temple, 79. Κωλιάς.

COLOS'SUS, a celebrated statue  
at Rhodes erected to the sun, 54.

COM'ETES, the father of Aste-  
rion, and one of the Argonauts.  
Valerius Flaccus terms him *cris-  
tatus Cometes*, the 'crested Co-  
metes'—*crisatus* being a play  
upon the word *Cometes* [κόμη  
the hair], for 'what the Greeks',  
says Pliny, 'call *Cometæ*, the  
Latins term *crinitæ*'.

CO'MUS, the god of merriment  
and revelry. κῶμος.

COM'PLICES, same as *Consentes*.

CON'CHA, the 'shell' blown by  
Triton, 33.

CON'NIDAS, the preceptor of  
Theseus, in whose honour the  
Athenians instituted a festival  
termed *Connidia*.

CONSENTES, applied by the  
Romans to the Superior Deities;†  
either *a consensu*, because ad-  
mitted to the council of Jove—or  
perhaps from *con* and *ens* 'being'  
—the obsolete particle of *sum*  
implying that those deities were  
'colleagues', or co-ordinate in  
authority (Rom. Antiq. pp. 18,  
131), 13.

CONSUS, the god of secret  
'counsel'; *Consualia*, his festival,  
34.

COR'DACE, i. e. Diana, from  
κόρδαξ a Grecian dance, 63.

CORIN'THUS, a celebrated city  
of Greece on the Isthmus, and

\* Mane *Clytæmnestram* nullus non vicus habebit.—*Juv.*

† Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,  
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.—*Ennius*.

'situated between two seas' [*bimaris Corinthus*]. It was celebrated for its wealth [*δολβίας Κόρινθος*, *Pind.*]; and, as it was devoted to the worship of Venus, hence *Κορινθιάζω* to act lasciviously.

COR'NIGER, the 'bearer of horns' [*cornu* and *gero*], i. e. Bacchus, with which he is frequently represented. Hence he is said, by means of wine, to give 'strength and horns to the poor' [*vires et cornua pauperi*], 95.

CORNUC'PIA, the 'horn of plenty'. *Cornu*, the horn; *copia*, plenty, 20.

CORÆ'BUS, the son of Mygdon [*Mygdonides*], and a lover of Cassandra.

CORONA GNOS'SIA. See *Gnos-sia*.

CORONIDES, the 'son of Coronis', i. e. Æsculapius, 114.

CORYBAN'TES, priests of Cybele. *Κορύβαντες*, 19. *Corybantia æra*, the cymbals which they struck in their religious ceremonies. From their frantic conduct on these occasions, *κορυβαντιάω* signifies to 'be insane', to act as inspired by religious frenzy.

CORYCIDES, 1. 'Corycian nymphs', so called from the Corycian grotto [*Corycium antrum*] on Mount Parnassus, 128. 2. The Muses, 138.

CORYNE'TES, the bearer of the 'club' [*κορύνη*],\* a robber killed by Hercules, 176.

CORYPHÆA, i. e. Diana, from a mountain [*κορυφή* a summit] near Epidaurus, 63.

COT'US, a hundred-handed giant, and son of Uranus and Gæa.

COTY'TO, the goddess of impurity, whose festival was termed *Cotyttia*, and her priests *Baptaæ*.

CRE'ON, 1. a king of Corinth, whose daughter Creusa married Jason the Argonaut. 2. Another king, the brother of Jocasta, who succeeded Laius when killed by his son Œdipus, 208.

CRESSA CORONA, the 'Cretan Crown', i. e. the constellation into which the beautiful crown, given by Bacchus to the Cretan Ariadne, was changed after her death, 178.

CRETÆA CAPRA, the 'Cretan she-goat', i. e. Amalthea, the nurse of Jupiter, for Crete was his birthplace [*Creta, Jovis magni insula*, *Virg.*]. It was celebrated for its 'hundred cities' [*ἐκατόμπολις, centum nobilis urbibus*]; its inhabitants were distinguished 'archers' [*τοξοφόροι*], but were charged with a want of veracity: hence *Κρητίζω*, in Hesychius, to 'lie and deceive'. Chalk [*creta*] derived its name from this island, 19.

CRÉTHEUS, a son of Æolus and husband of Tyro. *Κρηθείς*, the 'daughter of Cretheus' [*Pind.*], i. e. Hippolyte, beloved by Peleus. *Cretheia Virgo* (*Val. Fl.*), i. e. Helle, daughter of Athamas, and granddaughter of Cretheus.

CREUSA, 1. A daughter of Priam and Hecuba, wife of Æneas. 2. A daughter of Creon, king of Corinth, who married Jason the Argonaut. 3. A daughter of Erechtheus, king of Athens, and mother of Janus by Apollo.

CRINI'TUS, 'long-haired', i. e. Apollo; see 'Ακερσεκόμης. *Crinis*, the hair, 50.

CRÍ'US, a Titan, evidently one of the constellations, *κριός* a ram, *aries*, 54 n.

CROM'YON, s. CROM'MYON, a small place on the Saronic gulf,

\* ——— σιδηρείη κορύνη ῥήγνυσκε φάλαγγας. — *Hom.*

celebrated as the haunt of a wild boar destroyed by The-seus, 176.

CRON'OS, the Greek name of Saturn [Κρόνος]. His festival, the Roman *Saturnalia*, was termed *Cronia* [Κρόνια]. *Cronium mare*, sometimes denoting the Adriatic sea, and, at other times, the Northern sea, sluggish and frozen, 15.\* See Κρόνος.

CUMÆ, a city of Lower Italy, colonised from Eubœa; hence the *Cumæa Sybilla* of Virgil is equivalent to the *Euboica Sibylla* of Statius; and her verses are termed *Chalcidicum carmen* from Chalcis in Eubœa. *Cumæos in annos vivere*, to live to the age of a sybil. *Fatorum conscia Cumæ*, 'Cumæ conscious of the Fates.'

CUPÍDO, a son of Venus, and the God of love, 110—112. Seneca (in Hippol.) terms him *geminus Cupido*, and Ovid terms Venus the 'mother of the twin Cupids' [*geminorum mater Amorum*]. See *Eros* and *Anteros*.

CURE'TES, certain Cretan priests. *Κουρήτες*, 19. *Dictæi Curetes*, 'Dictæan Curetes', because they frequented Mount Dicte in Crete. Strabo (lib. x.) tells us that they were so called from *κουρά tonsura*, because they shaved the anterior portion of the head, in order to prevent their enemies seizing them by the hair. Their striking of cymbals [*crepitan-tia æra*] and 'dancing in ar-mour' [*ἐνόπλιος ὄρχησις*] are often celebrated.

CUS'TOS, the 'guardian', i. e. Jupiter, 24.

CY'ANE, a Sicilian nymph, changed into a fountain because she endeavoured to assist Proser-

pine, when carried away by Pluto.

CYAN'ÆA, *Insula Cyaneæ, Cyanei Montes*, the 'Cyanean islands, or mountains', i. e. the 'blue Symplegades' [Κυάνεαι Συμπληγάδες, *Eur. Med.* 2], so called from the 'azure cloud' [κυανέη νεφέλη] which rested, according to Homer, upon one of these 'floating rocks' [*errantes Cyaneas*, *Ov.*], 189.

CYB'ELES. CYBÉ'BE, a daughter of Cœlus and Terra, wife of Saturn, and known under the various names of *Ops, Rhea, Vesta, Magna mater, Dindymene, Berecynthia. Turrigera Cybele*, 'turret-bearing Cybele'; as she is generally represented with turrets on her head. Her priests were termed *Corybantes, Galli*. The box-tree was sacred to her; drums and cymbals were used in her religious solemnities; and her chariot was drawn by tame lions [*blandi leones*]†. Gr. Κυβέλη; also Κυβήβη, 187.

CYC'LADES, a group of islands in the Ægean [*Cyclades Ægææ*], lying in a 'circle' round Delos. § Horace alludes to the 'shining Cyclades' [*fulgentes Cycladas*], as being under the immediate sway of Venus. *Κυκλάδες* from κύκλος a circle, 77.

CYCLO'PES, 1. the assistants of Vulcan, so called from only having one 'eye' situated in the 'circle' of the forehead. κύκλος a circle; ὤψ the eye, 81. Some suppose that the fable originated from their protecting their faces with small bucklers of steel, with a small aperture corresponding to the eye; others from a caste of miners who carried a lamp at-

\* Πόντιόν μιν καλέουσι πεπηγότά τε Κρόνιόν τε.—*Dion. Per.*

† Non buxus, non æra sonant, blandique leones.

Submisere jubas ———— *Lucret.*

§ Δήλον ἐκυκλώσαντο, καὶ οὔνομα Κυκλάδες εἶσι.—*Dion. Per.*

tached to their foreheads. 2. Γαῖα Κυκλώπων, the 'land of the Cyclopes', placed by Mannert on the coast of Africa, 237. Κυκλώπειος βίος 'the life of the Cyclopes', i. e. a wandering shepherd's life. Σπήλαια Κυκλώπεια 'Cyclopic Caverns', with labyrinthic passages near Nauplia, which, as well as the walls [Κυκλώπων θυμέλαι, *Eur.* I. A. 151] of Tyrins, were considered specimens of Cyclopic architecture. The ninth book of the *Odyssey* is also termed by Ælian (V. H. 134), ἡ Κυκλωπία, from its subject. These Cyclopes, who appear to have been a Thracian tribe from Lycia [*Strab.* viii. 373], and obtained their daily subsistence [γαστερόχειρες] by the exercise of their skill as builders, must not be confounded with the *Cyclopes* who assisted Vulcan.

CYCNUM, 1. a son of Mars, killed by Hercules. 2. A son of Neptune, smothered by Achilles because he was invulnerable. Changed into a 'swan' [*cycnus*].

CYDONIA, the ancient name of Crete. As the Cretans were famous archers; hence *Cydonium cornu*, a 'Cretan bow'—*Cydonia spicula*, 'Cretan arrows', &c. *Cydonium malum*, the 'Cretan apple', or fruit of the quince tree.

CYL'LARUS, a horse belonging to Pollux or Castor [*Spartanus Cyllarus*]. *Ledæus Cyllarus*, from Leda, the mother of these heroes.

CYLLE'NE, a mountain of Arcadia, the birth-place of Mercury; hence *Cyllenia proles*, i. e. Mercury. *Cyllenius ignis*, the planet of Mercury, 84. *Cyllenia testudo*, the lyre of Mercury.

CYMOΘΗ'ΟΕ, a sea-nymph, daughter of Nereus and Doris. Κυμοθήη, from κύμα a wave; θοός swift.

CYNOCEPH'ALUS, 'dog's head' [κυνός κεφαλή], another name for the 'barking Anubis' [*Anubis latrator*].

CYNOSAR'GES, 1. a place at Athens, so named from part of the victim having been snatched away during the sacrifice by a 'white dog' [κυνών άργός]. 2. An epithet of Hercules, 173.

CYNOSSE'MA ['dog's tomb'] a promontory of the Thracian Chersonese, so named because Hecuba was there changed into a dog and buried. κυών, κυνός a dog; σήμα a sign, monument. Diodorus Siculus terms it τὸ Ἐκάβης μνημεῖον the 'monument of Hecuba'.

CYNOSU'RA, a nymph of Ida, one of the nurses of Jupiter, converted into a constellation of seven stars—the same as the *Ursa Minor*, or 'lesser bear.' The word signifies 'dog's tail' [κυνός οὐρά], and was used by the Phœnicians—whilst the Greeks applied to it the term Helice;\* which see.

CYN'THIUS, a mountain of Delos. *Cynthius*, an epithet of Apollo. *Cynthia*, an epithet of Diana, 51. Apollo is also termed *Κυνθογενής* 'born on Cynthus'.

CYPARIS'SUS, a youth metamorphosed by Apollo into the cypress [*cypressus*], because he had killed a favourite stag, 51.

CY'PRUS, a large island in the Mediterranean, sacred to Venus; hence her epithets *Cypria*, and *Diva potens Cypri* (Hor.), the 'ruling goddess of Cyprus', 74. This island is also termed

\* Esse duas Arctos, quarum Cynosura petatur Sidoniis, Helicen Graia carina notat. — *Hygin.*

*Macaria*, the 'happy' island [*μακαρία*]; *Collinia* and *Kerastia*, from its many 'hills' [*colles*], and 'promontories' [*κέρατα* from *κέρας*]; and *Ærosa* from its copper mines [*æs, æris*], the Latin name of 'copper' [*cuprum*] being derived from this island. Homer, in his hymns, has termed this island the 'fragrant Cyprus' [*εὐώδεια Κύπρον*]; and Malte Brun informs us that the country, at present, has the appearance of an immense flower-garden, ii. 88. *ed. Amst.*

CYP'SELUS, a man of Corinth, so called because his mother saved his life by concealing him in a 'chest', or 'coffer' [*κνψέλος*], 146. His descendants are termed *Cypselidæ* [*Κνψελίδαι*].

CYRE'NE, a daughter of the river Peneus, 'carried by Apollo to that part of Africa termed *Cyrenaica*.

CY'TA, a town of Colchis, the birth-place of Medea; hence *Cytæa terra*, the land of Colchis; *Cytæis* [*ἴδης*], an epithet of Medea; and *Cyteina carmina* the 'magical incantations' for which Colchis was so celebrated.

CYTHE'RA, an island near Laconia, sacred to Venus; hence *Venus Cytherea*, 73. *Cytheriæcæ columbæ*, 'pigeons'. *Cytheræius mensis*, Apul.; and *Cytheriaca myrtus*, the myrtle, as being respectively sacred to Venus.

## D

DAC'TYLI IDÆI, priests on Mount Ida in Crete, 19.

*Δαδοῦχος*, the 'torch-bearer', an epithet of Diana, Ceres, Proserpine, etc. *δαῦς*, *δαδὸς* a torch; *ἔχω* to have, 102.

DÆDALUS, 1. a celebrated artist and statuary, 177, *n.* When confined in the Cretan labyrinth by

Minos, he made himself 'wings with feathers and wax' [*ceratas ope Dædalæâ pennas*, Hor.], and flew to Cumæ; but Icarus his son [*Dædalæus Icarus*] was drowned in the Icarian sea [*Icarium mare*]. 2. The name *Dædala* is also given to Circe from her being cunning and 'ingeniously skilful' [*εὐαίδαλος*], like Dædalus; and hence *Dædala tecta*, in Virgil, 'houses constructed with exquisite art', and *Dædala tellus*, in Lucretius, the 'earth variegated with flowers'. 3. Two festivals observed by the Bœotians in honour of Dædalus.

DÆMON, a kind of spirits or genii which presided over the actions of mankind, being the 'guides of life' [*μυσταγωγοὶ τοῦ βίου*, Menand. *Domini vitæ*]. Dæmons could convert themselves into any form, or assume any complexion. Evil genii were termed *ἀλάστορες* 'Avengers.' *Δαίμων*, i. e. *δαίμων* 'knowing'; hence *Dæmones* simply signifies 'Intelligences'.

DA'IDES, a feast of 'torches' [*δαΐδες*] celebrated in honour of Latona, Apollo, &c.

*Δαΐρα*, contracted from *δαίρα* the 'knowing'—the name of a goddess in the Eleusinian mysteries, whom Pausanias (i. 38, 7) considers to be Persephone, and Apollonius Rh. (iii. 847), a daughter of Oceanus, and mother of the hero Eleusis or Eleusinus.

DAN'ÆE, a daughter of Acrisius, king of Argos, whom Jupiter visited in a 'golden shower' [*pluvio auro*, Vir.], though shut up by her father in a brazen tower [*abditâ virgo*], 154.

DAN'AUS, a son of Belus and brother of Ægyptus. He reigned in Argos, and his fifty daughters [*Danaides*], with the exception of Hypermnestra, killed

their husbands on the night of their nuptials, at the instigation of their father, who had been informed by an oracle that he should be killed by one of his sons-in-law. For this crime they were condemned, in the infernal regions, to fill with water vessels full of holes [*Danaidum dolia*]. Hence the proverb ἐς τὸν τῶν Δαναίδων πίθον ὑδροφορεῖν, to 'labour in vain'. *Luc. Tim.* 18; see *Belides*, 39.

DAPHNĒ, a nymph changed by Apollo into a 'laurel' [δάφνη], 51. *Daphnæa* [Δαφναία], the 'laurel-bearer'—an epithet of Diana at Sparta. Δαφναῖος a surname of Apollo, at Antioch in Asia.

Δαφνηφόρος, a 'laurel-bearer', i. e. Apollo. His festival was termed Δαφνηφόρια: δάφνη a laurel; φέρω to bear, 50, n.

DARDANUS, a son of Jupiter and Electra, a daughter of Atlas [*Electrâ... Atlantide, natus, Ov.*]. As he built a city, from whence the whole district was termed *Dardania*, and was reckoned the founder of the kingdom of Troy [*Iliacæ primus pater urbis et auctor, Virg.*].

DAULIS, a city of Phocis, celebrated as the scene of the tragic story of Procne and Philomela, the 'Daulian bird' [*Daulias ales*].

DEJANĪRA, daughter of Œneus, king of Calydon, and wife of Hercules, 169.

Δειμὸς 'terror', a companion of Mars, 72.

DE'LIA, an Athenian festival to Apollo, celebrated at Delos, during which it was unlawful to put any person to death. Δηλιάς [sc. ναῦς] the ship which annually carried the Athenian *Theoria*, or 'deputation' to the festival at Delos. Δηλία Χοιράς the 'Delian rock', i. e. Mount Cynthus in Delos. *Æsch. Eum.* 9.

DE'LOS, an island in the Ægean, on which Latona gave birth to Apollo and Diana [*Latonia Delos*]. *Erratica Delos*, the 'wandering Delos'—Delos being originally a floating island, 45. *Delius*, an epithet of his sister *Diana*, for the same reason, 62. *Delius ornatus foliis*, 'adorned with Delian leaves', i. e. laurel, as sacred to Apollo. Delos was a 'floating' island [πλαγκτή, *Callim. errans, Virg.*]; and hence its name, says Pliny, from δῆλος 'manifest', as if it had suddenly emerged from the sea.

DEL'PHI, a city of Phocis, 'celebrated for the oracle of Apollo' [*Apolline Delphos insignes, Hor.*], hence *Delphicus*, his epithet, 91. Delphi was considered by the ancients the centre or 'navel of the earth' [τῆς γῆς ὀμφαλος, *Strab. ix. Umbilicus orbis terrarum, Liv. 38.*].

DEL'PHINORUM COLUM'NÆ, 'columns' in the Circus with the figures 'of dolphins' engraved on them, 34.

DELTO'TON, the constellation of Andromeda, so called from its triangular shape, like the Greek delta [Δ].

DEME'TER [Δημήτηρ], the Greek name of Ceres (99—104), the Δᾶ being Doric, as well as Γᾶ for Γῆ the Earth. Hence ΔΗ-μήτηρ signifies 'Mother Earth'; and her epithet Δηὼ the 'Inventor', is probably a play upon the first syllable of her name. Δηωῖνη 'daughter of Deo', i. e. Proserpine. *Callim.*

Δέπας the golden 'cup' or boat of the sun, 55, 165.

Δέσποινα the 'mistress', i. e. Proserpine, the wife of Pluto, 101.

DER'CETO, a goddess of Syria [*Babylonia Dercetis, Ov.*], called also *Atergatis*; and generally represented as a beautiful female above the waist, and the lower

part terminating in the tail of a fish.

DEUCA'LION, a son of Prometheus, who married Pyrrha, the daughter of his uncle Epimetheus. During his reign, 'the great deluge took place; hence *Deucalionis imbres*, in Lucan, 'immense showers'. The vessel rested on Mount Parnassus; and the human race was restored by Deucalion and Pyrrha throwing stones behind them, which became men and women respectively.

ΔΙΑ, the ancient name of Naxos, an island of the Ægean, where Theseus is said to have deserted Ariadne, 178.

Διάκτορος the 'runner' or 'messenger'—generally derived from *διάγω*, and considered equivalent to *ψυχοπομπός* or 'conductor of the souls'. But Buttmann prefers deriving *διάκτωρ*, *διάκτορος* as well as *διάκονος*, from *διᾶκω* or *διήκω*—the same as *διώκω* in its intransitive sense of to 'run'. *Διάκονος*, and\* its antiquated form *διάκτορος*, would therefore signify 'runner' [messenger, servant], and was well suited to the messenger or herald of the Gods. *Lexil.* p. 230—233.

*Διαμαστιγώσεις*, the 'flagellation' inflicted on Spartan youths at the altar of Diana. *διὰ* through; *μάστιξ*, *ἴγος* a scourge, 61.

DIANA, the daughter of Jupiter and Latona, 57—63. *Tria Virginis ora Dianæ*, the 'three heads of the Virgin Diana', with which that goddess was sometimes represented, in reference to her triple character, as *Luna*, *Hecate*, and *Diana*, 58. *Suburbanæ templum Dianæ*, the 'temple of the suburban Diana', i. e. at Aricia, near Rome, 61. Lanzi deduces the name from the earlier Greek forms ΤΗ'ΑΝΑ, i. e. ἡ ἀνασσα 'the queen', and

refers to ἀναξ, as applied to her brother Apollo. Diana is the 'guardian' of mountains and groves [*Montium custos, nemorumque virgo.* Hor.]; hence dogs are termed by Ovid *turba Dianæ*, and hunting tackle *arma Dianæ*; and in her capacity of huntress she is represented with her garments highly girt [*succincta Diana*].

ΔΙC'ΤΕ, a mountain of Crete. *Dictæus*, an epithet of Jupiter, derived from the tradition of his being nursed in a cave on Mount Dicte [*Dictæo sub antro*]. *Dictææ Nymphæ*, 'nymphs of Crete'; *Dictæa rura*, the 'fields of Crete', 19.

ΔICTYN'NA, 1. an epithet of the Cretan Britomartis, who flung herself into a 'net' [*δίκτυον*] which had been set by fishermen, 59; 2. a surname which Diana received from this Britomartis.

*Διδυμαῖος*. *Διδυμεύς*, 'Twin', an epithet of Apollo. See *Latona*.

DIDYMÆ'US, an epithet of Apollo, from his oracle and 'temple at Didyma' [*ἱερόν ἐν Διδύμοισι*, Her. vi. 19]. His temple was termed *Διδυμαῖον*, 49.

DIES'PITER, the 'father of Day', i. e. Jupiter. *Dies*, day; *pater*, father, 24. In the Indian Mythology, *Divespiter*.

DII MAJÓ'RUM GEN'TIUM, the 'Gods of the greater *gentes* or families', applied by the Romans to the superior deities, 13.

ΔΙΚΕ, 1. the daughter of Themis and goddess of 'Justice' [*δίκη*], 118; 2. one of the Horæ, 140.

*Δικερωτής* 'two-horned', i. e. Bacchus. *δίς* twice; *κέρας* a horn, 95.

*Διμήτωρ* having 'two mothers', i. e. Bacchus. Lat. *Bimater*. *δίς bis*, twice; *μήτηρ mater*, a mother, 90.

Διμίτριος, Δίζωνος 'girt with a double girdle', i. e. Mars. δις twice; μίτρα and ζώνη a girdle, 73.

Δίμορφος having a 'double form', i. e. Bacchus. δις twice; μορφή a form, 95.

ΔΙΝ'DYMUΣ, a mountain in Galatia or Gallo-Græcia; which Mannert supposes to have been originally *Didymus*, from *δίδυμος* 'twin', in allusion to its double summit. Statius speaks of Dindymon, with its 'sacred summit' [*vertice sacro Dindymos*], because a temple was here built by the Argonauts to Cybele, the mother of the Gods, who, from this circumstance, bears the epithet of *Dindymene* [ἡ μήτηρ Δινδυμήνη], 187 n.

Διογένεις 'Jove-descended', i. e. Kings. Ζεύς, Διός Jupiter; γείνομαι to be born, 22.

ΔΙΟΜΕΔΕΣ, 1. an inhuman 'Tyrant of Thrace' [*Bistonius tyrannus*], devoured by his own horses [*Diomedei equi*]; whence his epithets 'cruel', 'sanguinary' [*crudus, cruentus, sanguineus*], 164; 2. the son of Tydeus [which see], and a hero of the Trojan war. As he was the king of Ætolia, Ovid terms him *Ætolius heros, Ætolus dux*, 'Ætolian hero, leader'; and Statius, *Calydonius heros*, from Calydon, a city of Ætolia, 247. *Diomedis Insulæ s. Insulæ Diomedææ*, certain islands not far from the coast of Apulia, 248. *Διομήδεια ανάγκη* the 'necessity of Diomedes', used proverbially in reference to his expatriation, etc.

ΔΙΟΝΕ, the mother of Venus; hence Theocritus (xv. 106) styles Venus *Διωνάη*, and Virgil *Dionæa mater*, 73. *Dioneæ*, applied to 'pigeons' as sacred to Venus, 78. *Dionæi Cæsaris astrum*, 'the constellation of Cæsar descended from Venus', i. e. the constella-

tion of *Leo* which rises in July—the month so named from *Julius Cæsar*.

Διονύσια, the festivals of Bacchus, which were threefold at Athens: 1. Τὰ μεγάλα the 'great' or city festival [ἀστικά]; 2. Τὰ μικρά the 'small' or the country festival; 3. τὰ Ἀνθεστήρια or Ληναῖα, which were the more ancient, and were celebrated in the month Anthesterion. Διονυσιάζω to celebrate the festivals of Bacchus, 93. Διονυσιακός 'relating to Bacchus'; as the 'Dionysiac' contest, chorus, theatre, etc. Διονυσιάδες νῆσοι islands near Crete.

ΔΙΟΝΥΣΟΣ [Διόνυσος, Διώνυσος], the Greek name of Bacchus, 90—97. Διονύσου καρπός the 'fruit of Bacchus', i. e. wine, 94.

Διοπετές 'fallen from Jupiter' i. e. the statue of Diana. Ζεύς, Διός Jupiter; πίπτω to fall, 62.

Διός ἄγγελοι 'messengers of Jupiter', i. e. κήρυκες heralds, 22.

ΔΙΟΣΚΟΥΡΙ, the 'sons of Jupiter' [Διός κοῦροι], i. e. Castor and Pollux, 198. Διοσκούρια a festival in their honour, 200. Διοσκούρειον s. Διοσκούριον a temple of the Dioscuri.

Διός μεγάλου ἐνιαυτοὶ the 'years of the great Jupiter', as sacred to him, 22.

ΔΙΟΣΠΟΛΙΣ, the 'city of Jupiter' [Διός πόλις], i. e. the Egyptian Thebes, 26 n.

Διοτρεφεῖς 'nourished by Jove', i. e. Kings. Ζεύς, Διός Jupiter; τρέφω to nourish, 22.

ΔΙΡ'Ε, a fountain at Thebes [*Cadmea Dirce*], whence Pindar, who was born there, is called the 'Dircean Swan' [*Dircæus cygnus*]; and Amphion, of Thebes, *Dircæus Amphion*. *Dircæa cohors* the armed warriors that sprung up from the dragon's teeth. *Luc.*

Διφνής having 'two natures' or uniting the 'two sexes', i. e. Bacchus. δις twice; φνὴ a nature, 90. Applied also to Cecrops, either because his form was compounded of the man and the dragon, or because he understood two languages, or because he first instituted marriage.

DÍRÆ, the 'Curses'; the same as the Furies. *Diræ preces*, Δειναὶ ἀραί.

DIS, Pluto, either from Ζεὺς (Δις) Διὸς Jupiter, or contracted from *dives*, rich, 43.

DISCOR'DIA, the Goddess of Discord, generally represented with her 'mantle or her hair torn' [*scissa palla, scisso crine*].

DITHYRAM'BI, hymns sung in honour of Bacchus, 93; whence his epithet *Dithyrambus*, 96. It is very remarkable that the Hindoos apply the term *Triampo* to Baghesa, who is identical with the Greek Bacchus, as the Greeks did θρίαμβος to the later Deity. Cf. Mus. Crit. ii. 70.

DODONA, 1. a city of Epirus, celebrated for the oracle\* of Jupiter, who, hence, bears the epithet of 'Pelasgic, Dodonæan' [Ζεὺ ἄνα, Δωδωναῖε, Πελασγικέ, *Hom. Il. xvi. 233*], as this, the most ancient oracle of Greece, was frequently consulted by the Pelasgi. It was situated in a grove of oak trees [*Dodonia quercus*]. Ausonius† speaks of the 'tinkling of Dodonæan brass', 96.

DODONIDES, nymphs of Dodona, 128.

Δόκανα, symbolic representations of the Dioscuri, 200.

DUR'RIUS s. DURATEUS EQUUS, the 'wooden horse'. Gr. Δούριος s. Δούριος ἵππος, for the

Greeks use δούρατα *durata* for the Latin *ligna*, 225.

Δώδεκα θεοὶ the 'twelve Gods': ὁ κύκλος τῶν δώδεκα θεῶν the 'circle of the twelve Gods'—enumerated, 13.

DÓLON, a Trojan spy, killed by Ulysses.

DOL'OPES, a people of Thesaly. Phoenix was their leader in the Trojan war.

Δωματίτης the 'builder', i. e. Apollo. δῶμα a house, 52.

DOMIDU'CA, 'leading home' the bride, i. e. Juno [*domus, duco*], 29.

DÓRIS, a sea-nymph, daughter of Oceanus and Tethys, and wife of Nereus. Her daughters‡ were termed *Nereides*. Used poetically for the sea itself: *Doris amara*, the 'brackish sea'. *Vir.*

DÓRIUM, a place of Messenia, where Thamyris, the musician, challenged the Muses to a trial of skill. As the Muses deprived him, when vanquished, of his sight and melodious voice, and broke his lyre; hence Lucan speaks of it as 'lamentable for the anger of the Muses' [*Dorion irâ flebile Pieridum*, lib. vi.].

DRACONIG'ENA URBS, the 'dragon-descended city', i. e. Thebes, built by Cadmus, and those who sprung from the dragon's teeth, 206. *Draconum gener*, 'son-in-law of Dragons', i. e. Athamas, who married Ino, daughter of Cadmus, 206.

DRY'ADES, 'Dryads', nymphs [*Semideæ Dryades*] who presided over trees. δρὺς, δρυὸς an oak, 128.

DULICH'IUM, an island in the Ionian sea, subject to Ulysses; whence *Dulichia rates*, the 'ships of Ulysses', 234. *Dulichii proci*, the suitors of Penelope.

\* Sed tibi Jam videor Dodona verior Augur.—*Prop.*

† Nec Dodonæi cessat tinnitus aheni.—*Auson.*

‡ At vos æquoreæ formosa Doride natæ.—*Prop.*

Δυσφόνοιος, the author of 'slaughter', i. e. Apollo. δὲς with difficulty; φόνος slaughter, 47.

## E.

Ἐβδομαγένης 'born on the seventh day', i. e. Apollo. ἔβδομος the seventh; γίνομαι to be born, 52.

Ἡβη *Hebe*, the Goddess of 'youth' [ἡβη], 113.

ECHID'NA, a celebrated monster, the offspring of Chrysaor and Callirrhoe, and mother of Typho, Cerberus, etc.

ECHÍ'ON, one who sprung from the dragons' teeth sown by Cadmus, and assisted him in the building of Thebes; hence termed *Echionia Thebae*, and the inhabitants *Echionidae*, 206.

ECHO, a daughter of Air and Tellus, captivated with the beauty of Narcissus. From her property of reflecting the human voice, after her metamorphosis, she is termed by Ovid *resonabilis* and by Persius *reparabilis*, and by Horace *jocosa imago*, 'sportive echo'.

EDÓ'NI, s. EDONES, a people of Thrace, near the river Strymon. *Edónides*, the priestesses of Bacchus, who celebrated his orgies in the most frantic manner.\*

EDÓ'NUS, the 'Thracian', i. e. Bacchus, from 'Edones', a people of Thrace, 96. *Edonides Matres*, the priestesses of Bacchus.

EGE'RIA, a nymph visited by Numa.

Ἡγητῶρ ὀνειρώων, 'dispenser of dreams', i. e. Mercury [ἡγέομαι to lead], 87.

Ἐγκοίμησις, *incubatio*, 'sleeping in' the temple of Æsculapius

in order to obtain a revelation, by dreams, of what would restore the patient, 116.

Εἰδῶλον, the corporeal likeness of an individual after death, 42, n.

Εἰλείθνια, applied to Diana and others who assisted women in childbirth, 58. Compare the Pindaric εἰλεύθω from ἐλεύθειν to come; as Πειθῶ from πείθειν.

Εἰμαρμένη, the 'allotted portion' of life, of good or evil; fate. μείρω to divide, allot, 135.

Εἰρήνη, 'peace', 1. One of the Horæ, *Hes. Th.* 92. 2. The goddess of peace, worshipped at Athens from 449, B. C.

Ἐκαέργη, a surname of Venus at Iulis in Cos.

Ἐκατος, Ἐκαεργός, Ἐκατηβόλος, the 'far-darting God,' i. e. Apollo. ἐκάς far; ἔργον a work, or βάλλω to strike, 46. The epithet Ἐκάτη is also applied to his sister Diana for a similar reason, 58.

Ἐκατόγχειρες, the 'hundred-handed', i. e. the giants Cottus, Briareus, etc. ἐκατόν a hundred; χεῖρ the hand, 149.

Ἐκβάσιος, an epithet of Apollo, under which he was worshipped by persons 'landing' from a voyage. ἐκβαίνω to disembark.

Ἐκβατηρία, an epithet of Diana, as superintending the 'landing' of passengers. ἐκβαίνω to disembark, 60.

Ἐκτορος λύτρα, the 'ransom of Hector', 224, n.

Ἐλαφηβόλος, s. Ἐλαφιαῖα, the 'stag-slayer', i. e. Diana. ἔλαφος a stag; βάλλω to strike, 57.

ELEC'TRA, 1. A daughter of Oceanus and Tethys, and wife of Atlas. 2. A daughter of Aga-

\* Nec minus assiduis *Edonis* fessa choreis.—*Prop.*

memnon and sister of Orestes. 3. A sister of Cadmus, after whom the Ἡλέκτραι πύλαι at Thebes was named.

ELEC'TRIDES, the 'Amber-islands' [ἤλεκτρον, *electrum*, amber], situated in the Adriatic, near the mouth of the Po, where the sisters of Phæton were metamorphosed, 56.

ELEC'TRYO, a son of Perseus and Andromeda; and father of Alcmena.

EL'ELEUS, an epithet of Bacchus from ἐλελεῦ, a cry of the Bacchæ, whence they are termed *Eleleides*, 96.

ELEUS'IS, a city of Attica, celebrated for the mysteries of Ceres; hence it is termed *Cerealis Eleusin*, the 'Eleusis of Ceres', and Ceres herself, ἡ Ἐλευσινιάς, *Eleusinia mater*, the 'Eleusinian mother', 100. *Pernox Eleusis*, because 'on the night' [*per noctem*] of the 'day of torches', the multitude wandered about [*noctivagus grex*], with torches in their hands [*arcani ignes*]. *Stat.*

Ἐλευθερίος, the protector of 'liberty' [ἐλευθερία] i. e. Jupiter, 22.

ELIC'IUS, an epithet of Jupiter as 'drawn down' from heaven to explain prodigies. *Elicio*, to draw forth,\* 23.

ELIS, a district of Greece, celebrated for the Olympic games; hence *Elea palma*, a 'victory at Elis'; *Eliades equæ*, mares fit to run at the Olympic.

ELPE'NOR, one of the companions of Ulysses, changed by Circe into a pig, 239.

ELYS'IUM, the abode of the blessed, 39. Ἠλύσιον πεδίον (*Hom. Od. iv. 563*), the 'Elysian plain' of Homer, which, accord-

ing to Strabo's conjecture, was situated on the southern coasts of Spain, 42. It was the dwelling-place of happy heroes under Rhadamanthus. Later poets, as Hesiod (O. 169) and Pindar (Ol. ii. 129), substitute the μακάρων νῆσοι or 'happy islands'.

ΕΜΑΤ'ΙΑ, the ancient or poetical name of Macedonia.

Ἐμβάσιος, an epithet of Apollo, under which he was worshipped by persons about 'to embark' [ἐμβάινειν].

ΕΜΡΥ'ΣΑ [*Ἐμρουσα*], a species of phantasm [φάσμα δαιμονιώδεις] sent by Hecate to terrify people; and, according to Hecychius, applied to Hecate herself.

Ἐναγώνιος, presiding over athletic 'games' [ἀγώνεις], i. e. Mercury, 88.

ENCEL'ADUS, a giant supposed to be the same with Typhœus. Being killed, struck by Jupiter's thunderbolt, his 'half-burnt body' [*semiustum corpus*] was placed under Mount Ætna, where, as often as he attempts to turn his weary side [*mutare latus*] the mountain sends forth flames and ashes, 150.

ENDYM'ION, a beautiful youth, who could command sleep at pleasure [*dormitor Endymion* [Mart.]]; hence *Endymionis somnum dormire*, to 'sleep the sleep of Endymion' i. e. a long sleep, 60. From his frequenting *Latmus*, a mountain of Caria, he is termed *Latmius heros*. He was beloved by *Luna*.

ENCON'ASIS, a constellation so called because it represents Hercules, leaning 'on his knee' [ἐν γόνασιν], and pressing with his left foot the head of the dragon. †

\* Eliciant cælo te Jupiter; unde minores

Nunc quoque te celebrant, *Eliciumque* vocant.—*Ov.*

† *Engonasin* vocitant, genibus quia nixa feratur.—*Cic.*

ENI'PEUS. 1. A river of Thesaly, whose rapidity is much increased after its junction with the Apidanus [*nunquamque celer nisi mixtus Enipeus*, Luc.]. With this river, Tyro, daughter of Salmoneus, became enamoured.\*

ENNOSIGÆ'US † [ 'Εννοσίγαιος, s. 'Ενοσίχθων ], 'shaker of the earth', i. e. Neptune. *ἐνόθω* [ ἐνόσω fut. ] to shake; *γαία* s. *χθών* the earth, 35.

'Ενοδῖος, 'Ενοδία, i. e. Mercury and Diana, from their statues being erected on the roads. *ἐν* in; *ὁδός* a way, 63—88. See *Trivia*.

ENSIFER. See *Orion*.

'Εννάλιος [ *Enyalios* ], 'warlike', i. e. Mars. From 'Εννώ Bellona, the goddess of war, 73.

ENY'Ō [ 'Εννώ ], 1. The goddess of war, 113. 2. Used poetically for war itself. ‡ 3. One of the Graiæ, *Hes. Th.* 273. 'Εννεῖον τὸ, the 'temple of Enyo'.

Ε'ΟΣ [ 'Ἠώς ], 1. The goddess of morning, 105. 2. *Eoæ acies*, the 'Eastern armies', i. e. the Assyrians and Ethiopians commanded by the dusky Memnon at Troy, 220. 3. *Eōus*, one of the horses of the sun; also an epithet of Apollo, under which the Argonauts sacrificed to him. *Apoll. Rhod.* ii. 686.

'Επαινῆ, an epithet given to Proserpine, only in conjunction with Pluto, 41, *n*. Buttman conjectures that it should be read *καὶ ἐπ' αἰνῆ Περσεφόνηα* (compare *αὐτὰρ ἐπ' ἄλλοι*); and remarks that the verb *αἰνέω* to praise has for its stem *αἴνω*, whose radical meaning was undoubtedly to 'say', as the Latin *laudare* originally meant to 'name aloud,' 'name, or mention'; and

that the substantive *αἴνος*, as distinguished from *μῦθος* a speech or narration, is only 'a speech full of meaning;' whence *πολύαινος* is appropriately applied to Ulysses. *Lexil.* p. 60—63.

'Επάκριος, s. \*Ακριος, worshipped on 'heights', [ ἐπὶ and ἄκρα ], i. e. Jupiter.

'Επάκτιος, the same as *Actius* [ \*Ακτιος ], an epithet of Apollo.

ΕΡ'ΑΡΗΥΣ, a son of Jupiter and Io; and founder of Memphis.

ΕΡΕ'ΥΣ, a son of Panopeus, and fabricator of the wooden horse, by which 'fraud' the Trojans were ruined [ *ipse doli fabricator Epeus*, Vir. ], 225.

'Εφέστιος, one who has 'approached the hearth' [ ἐπὶ and ἑστία ] for protection, 97.

ΕΡΗ'ΕΣΥΣ, a city of Asia Minor. *Ephesia* an epithet of Diana from her worship there, 63. *Ephesus* was situated on the coast [ *παρ' ἰσθμῶν Ἐφεσος*, *Dion. Per.* ]; Callimachus in his hymn to Diana, extols its wealth, and Pliny terms it a 'miracle of Grecian magnificence.'

ΕΡΗΙΑΛΤΗΣ, a giant, son of Neptune, who grew nine inches every month. See *Aloidaæ*.

ΕΡΗ'ΥΡΑ, s. ΕΡΗΥΡΕ, the ancient name of Corinth. *Ephyræa Creusa*, Creusa, the daughter of Creon, king of Corinth, 195. *Ephyreæa Mænia*, i. e. Dyrrethium, as founded by Corinth. *Ephyre Pirenis*, Pirene being a fountain at Corinth. *Ephyreia æra*, 'Corinthian brass', a valuable metal [ *pretiosa Corinthi æra*. Sen. ].

ΕΡΙΔΑΥ'ΡΥΣ, a city of Argolis, celebrated for its temple of Æsculapius.

ΕΡΙΔΑΥ'ΡΙΥΣ, i. e. Æsculapius,

\* Testis Thessalico flagrans Salmonis *Enipeo*.—Prop.

† Ipsum compedibus qui vinxerat *Ennosigæum*.—Juv.

‡ Nec te decipiat ratibus navalis *Enyo*.—Mart.

from his worship at Epidaurus, 117.

Ἐπιδότης, the 'giver' of all good things, i. e. Jupiter. The other deities are also termed ἐπιδοται. ἐπι and δίδωμι to give, 24.

Ἐπιγεῖ, nymphs who dwell 'upon land' [ἐπι γῆς]. Ἐπίγειοι.

Ἐπιγόνι, the 'descendants' of the Seven against Thebes, who renewed the war ten years afterwards. ἐπι after; γόνος an offspring, 212.

Ἐπικάρπιος, applied to Jupiter as bringing the 'fruits' of the earth to perfection. ἐπι and καρπός fruit, 21.

Ἐπικούριος, the 'helper', i. e. Apollo, 47.

Ἐπιμέθεος, the son of Japetus and brother of Prometheus, who inconsiderately married Pandora. The name of this 'unwiser son of Japhet' seems to indicate 'after-thought' [ἐπιμήθεια], as displayed in his reception of Pandora, 152. *Epiméthis*, i. e. Pyrrha, the 'daughter of Epimetheus.'

Ἐπιόδωρος, Ἐπιოდότης, the 'giver of soothing' medicines, i. e. Æsculapius. ἤπιος gentle; δῶρον a gift. δώτης a giver, 117.

Ἐπίρως, a country to the west of Thessaly, lying along the Adriatic. So called from ἤπειρος the 'main-land' in contradistinction from the neighbouring islands. Epirus was celebrated for its mares, oxen, 'calves' [ἤπειρος πορτιτρόφος, *Hom.*], and its general fertility [ἐριβόλαξ ἤπειρος, *Hom.*].

Ἐπίσκοπος, the 'overseer'; an epithet of Diana from her temple at Elis. ἐπι over; σκοπέω to look.

Ἐπιστροφία, the 'turner' of hearts, i. e. Venus. ἐπι to; στρέφω to turn.

Ἐρόρεος, a mountain of Inarime, under which Typhœus is said to lie and vomit flames, 150.

Ἐποπτεία, or the initiation of the *mystæ* into the last mysteries. This was termed αὐτοψία or 'intuition'; and the initiated ἐπόπται, 103. ἐποπτεύω to inspect.

Ἐπτὰ ἐπι Θήβας, *Septem contra Thebas*, the 'Seven against Thebes', the title of a tragedy by Æschylus, 210, *n.*

Ἐρυτίδες, the 'son of Epytus'. i. e. Periphantes.

ἘQUESTRIS, a surname of several deities, as Minerva, Neptune, Fortuna, etc. Gr. Ἴππιος. *equus*, a horse.

Ἐρασίμολοι, 'lovers of song', i. e. the Graces. ἐράω to love; μολπή a song, 139.

Ἐράτο, the muse of amatory poetry.\* Ἐρατώ from ἐράω to love, 137.

Ἐργάνη, the 'work-woman, or artificer', i. e. Minerva, as presiding over all female 'labours' [ἐργα], 68.

Ἐρέβω, 1. The son of Chaos and Darkness. 2. Hence used for the infernal regions. Thus Proserpine is termed by Ovid the 'queen of Erebus' [*regina Erebi*]; and Pluto by Claudian the 'chief of Erebus' [*dux Erebi*], 44.

Ἐρεχθέος, an Athenian king. His temple at Athens was termed *Erechtheum* [Ἐρέχθειον]. Hence the tribe Ἐρεχθίδαι which derived its name from him; and Manilius uses *Erechthei coloni* as equivalent to the 'Athenian people.' *Erechtheis*, 1. a daughter of Erech-

\* Nunc Erato, nam tu nomen amoris habes.—*Ov.*

theus. 2. A fountain on the Acropolis.

ERICHTHON' IUS, the fourth king of Athens, and offspring of Vulcan.

ERICY'NA RIDENS, 'smiling Venus'; from Mount Eryx in Sicily, 78.

ERID'ANUS, 1. A river of Italy in Cisalpine Gaul; and identical with the *Padus*, or *Po*. As the 'Veneti' were situated near its mouth, Propertius and Lucan style it *Venetus Eridanus*. Phæton fell into this river when struck from the solar chariot. It was celebrated for its amber; and Pliny speaks of it as inferior to no river in clearness and transparency [*nulli amnium claritate inferior*, iv. 16]. 2. A constellation next to Aries [*stellifer Eridanus*, Claud.], 56.

ERIG'ONE, 1. A daughter of Icarus who hung herself, when she heard that her father had been killed by some shepherds whom he had intoxicated. On account of her 'filial affection' she was converted into a constellation, under the name of *Virgo* [*pietate ad sidera ducta Erigone*, Manil.] Hence the 'dogstar', which looks towards Erigone, is termed *Erigoneius canis*. 2. A daughter of Ægisthus and Clytæmnestra.

ERIN'NYES, 1. The 'indignant' goddesses, i. e. the Furies, 131. We are told that in Arcadia the word *ἐριννύειν* expresses indignation; *ἐριννύειν, ὀργιζέσθαι* 'to be angry'. *Etymol. Magn.* Propertius terms them *Tragica Erinnyes*, 'Tragic Furies' as the Tragedians so frequently employ their agency. 2. The term is also applied poetically to any 'pest', or 'plague'. Thus Helen

is termed by Virgil the 'common pest of Troy and her country' [*Trojae et patriæ communis Erinnyes*], and Cleopatra is styled by Lucan, the 'fatal plague of Latium' [*Latii feralis Erinnyes*].

Ἐριόουνιος, an epithet of Mercury, from the 'profit' which he brings by merchandise. *ἔρι* very much; *ὄνημι* to profit.

ERIPHYLE, the wife of Amphiarus, who being bribed by Polyneices with a golden necklace [*aurum fatale*, Stat.] betrayed the retreat of her husband, who was unwilling to go to the Theban war, because from his prophetic skill [*fatidicus augur*] he knew his fate. His son Alcmaeon was charged to murder Eriphyle, as soon as the tidings of his death arrived. Hence Virgil terms her *mæsta Eriphyle*, the 'mournful Eriphyle'; and Propertius styles the necklace 'bitter gifts'.\* Adj. *Eriphylæus*, 210 n.

ER'IS [*Ἐρις*], the goddess of discord, 141.

ERISICH'THON, a Thessalian, afflicted by Ceres with perpetual hunger, because he cut down her groves, etc. 101.

Ἐρκεῖος, applied to Jupiter as the protector of the forecourt or 'enclosure' [*ἔρκος*] in which his statue was situated, 21.

Ἐρμῆς. See *Mercurius*. As Mercury was the god of language; hence *ἐρμηνευτικῆ* 'grammatical interpretation,' 86. Ἐρμῆς Κριοφόρος. See *Κριοφόρος*. Ἐρμαῖον, a temple of Hermes. τὰ Ἐρμαῖα, a festival of Hermes. Ὁ Ἐρμαῖος λόφος, a hill in Ithaca, *Hom. Od.* xvi. 471. τὸ Ἐρμαῖον λέπας, ὄρος, a promontory of Lemnos. *Æsch.* Ag. 283.

Ἐρνεσίπεπλος, an epithet of Bacchus, because the contents of

\* *Aspice quid donis Eriphyle invenit amaris.—Prop.*

the *mystica vannus* [which see] were 'covered with leaves'; ἔρνος a branch; πέπλος a robe, 93.

ERYMAN'THUS, a mountain of Arcadia, celebrated for the wild boar destroyed by Hercules [*monstrifer Erymanthus*]. Hence this boar was termed *Erymanthius aper*, the 'Erymanthian boar'; *Erymanthia pestis*, the 'Erymanthian plague'; Arcadia itself is termed *Erymanthis*; and *Callisto*, who was changed into a bear, bears this surname as an inhabitant of Erymanthus, 162.

ERYTH'IA, an island in the *sinus Gaditanus*, or 'bay of Cadiz'; called by the inhabitants *Junonis insula*, 'Juno's island', and by later writers *Aphrodisias*. Here were the celebrated oxen of Geryon [*boves Erytheides*. Ov.]; hence Dionysius terms it the 'ox-feeding Erythia' [*βοότροφος Ἐρυθθία*, v. 558], 164.

ERYTHRÆ'US, a surname of Hercules, from the city of Erythræ in Ionia.

ER'YX [ΥCIS], 1. A son of Butes and Venus, killed by Hercules in the combat of the cæstus. 2. A mountain of Sicily, near Drepanum, with a temple of *Venus Erycina* [*Erycina templa*. Stat.]

\*Ἐρως, the god of love, 110—112. Pl. *Erotes*.

Ἑστία, the Greek name of Vesta, 97—99. ἑστία πολέως the 'hearth of the city', i. e. the Prytaneum, 98.

ETÆRA, the 'mistress' [ἑταίρα], i. e. Venus, 75.

ET'EOCLES and POLYNICES, sons of Œdipus [*Œdipodionidæ* Auson.], celebrated for their mortal enmity, as they perished by 'each others' hands' [*alternâ manu*]. When the bodies were

burnt on the 'impious funeral pile' [*impius rogos*. Sil.], we are told that the flames parted, and the ashes separated,\* as if even after death, sensible of enmity, and hostile to reconciliation. *Sic Thebanorum germanitas rupta, et permanens rogis dissidentibus etiam in morte discordia*. Cypri. de Van. Idol., 211.

Εὔβουλος, 1. The 'good counsellor' i. e. Nereus, as gifted with the art of prophecy, 36. Εὔβουλος, an epithet of Pluto, says Hesychius, and of Jupiter in Cyrene. 2. An epithet of Bacchus, *Orph. H.* 51, 4. εὔ well; βουλή counsel.

EUDÓ'RUS [εὔδωρος], the 'liberal'; an epithet of Mercury. εὔ well; δῶρον a gift, 87.

EUE'NUS, a river of Ætolia, celebrated for the death of the Centaur Nessus, who was slain by Hercules for insulting Dejanira, 169.

EUGAN'EI, an ancient nation of Italy, who seem to have settled on the shores of the lakes Benacus and Isæus [*Euganei lacus*, Mart.]

EUMÆ'US, the 'faithful swineherd of Ulysses' [*fidus Laertidæ sybotes*. Manil.], who assisted him in removing Penelope's suitors, 242.

EUMEN'IDES [sing. *Eumenis*], the 'benevolent' goddesses [εὐμενεῖς], i. e. the Furies; a name generally supposed to be given to them by way of *euphemism*, or in opposition to their real nature. Their 'hair' is represented as entwined with 'serpents'; hence their epithet *ὄφιοπλόκαμοι* 'serpent-haired', in the Orphic hymns. Their festival was termed *Eumenidia*. *Ferrei Eumenidum Thalami*, the 'iron chambers

\* Scinditur in partes atra favilla duas.—Ov.

of the Furies' at the entrance of the infernal regions, 131.

**EUMOL'PUS**, a Thracian king, son of Musæus; from whom were descended the *Eumolpidae*, the priests of Ceres at the celebration of the festivals of Eleusis, 102.

**EUNOM'IA**, one of the Horæ, who presides over 'good legislation.' εὖ well; νόμος a law, 140.

**EUPHOR'BUS**, a Trojan, son of Panthöus [*Panthoides Euphorbus*]. Pythagoras, the author of the doctrine of transmigration of souls, gave out that he had been once Euphorbus, and shewed at first sight the shield of Euphorbus in the temple of Juno.

Εὐφρονες Ὁραι, the 'benevolent Horæ' [εὖ well; φρήν the mind], 140.

**EUPHROS'YNE**, one of the Graces. εὐφροσύνη cheerfulness [εὐφρων from εὖ well; φρήν the mind], 139.

**EUPL'ÆA**, applied to Venus, in reference to her influence over 'navigation.' εὖ well; πλέω to sail; subst. πλόος, πλοῦς, navigation, 76.

Εὐπλόκαμοι Χάριτες, 'fair-haired Graces' [εὖ and πλόκαμος], 140.

Εὐρετής ἀμπέλου, 'inventor of the vine', i. e. Bacchus, 90.

**EURIP'US**, 1. a narrow sea, *Suid.* 2. The narrow strait dividing Eubœa from the mainland of Greece; and termed from the variety of its currents the 'refluent' and 'unstable Euripus' [*Euripus instabilis*. Sen. *Refluus Euripus*. Stat.]. Hence its name εὖ well; ῥίπτω to throw (?)

**EURO'PA**, a daughter of Agenor, king of Phœnicia; hence termed *Sidonis* by Ovid (F. v.). She was carried by Jupiter, who

had transformed himself into a bull, across the sea into Crete.

**EUROTAS**, a river of Laconia, celebrated for its laurels, olives [*Olivifer Eurotas*], and myrtles. Diana is said to lead on the dance [*exercere choros*], and Castor and Pollux to exercise themselves on the banks of the Eurotas.

**EURY'ALE**, 1. A daughter of Minos, and mother of Orion. 2. A daughter of Prætus, king of the Argives. 3. One of the Gorgons.

**EURYD'ICE**, the wife of Orpheus, who, when flying from the importunities of Aristæus, was bitten by a serpent and died of the wound. Orpheus [*Rhodopeius heros*] was so disconsolate for her loss that he descended into the infernal regions to reclaim her. As the 'reward of his musical skill' [*cantus præmia*. Sen.] he obtained from Pluto the restoration of his wife, provided he did not look behind till they had passed from the infernal regions [*Avernus valles*. Ov.], which condition [*legem*] he violated, and she disappeared from his eyes,\* 201.

**EURYM'EDON**, the father of Peribœa.

**EURYS'THEUS**, the son of Sthenelus, and king of Mycenæ, termed by the poets 'cruel, sanguinary, and guilty' [*durus*, Virg. *cruentus*, Stat. ἀλιτήμενος, Hes.], because he imposed such severe labours upon Hercules, 169.

**EURYT'ION**, 1. A Centaur whose insolence to Hippodamia caused the quarrel between the Centaurs and Lapithæ. 2. One of the Argonauts. 3. A son of Lycaon. 4. A silversmith [*Virg. Æn. x.*].

**EU'RYTUS**, a king of Œchalia,

\* *Flexit amans oculos; et protinus illa relapsa est.—Ov.*

who, when defeated by Hercules, refused to give up his daughter Iole [*Eurytis*. *Ov.*] according to agreement; and his son, Iphitus, was slain by that hero, 168.

EUTER'PE, the Muse who presides over music.\* εὐ well; τέρπω to delight, 137.

Εὐτριάτης, distinguished for his 'trident', i. e. Neptune. εὐ well; τριάινα a trident, 35.

EUXI'NUS PONTUS, the Euxine or Black Sea, from the shores of which the Argonauts fetched the golden fleece. It was originally termed *Ax'enus* † [ἄξενος inhospitable], on account of the barbarity of the inhabitants of the coasts; but afterwards *Euxinus* [εὐξείνιος hospitable], when these coasts were occupied by Greek colonists. *Phot.* Ep. 96.

EVAD'NE, a daughter of Iphis [*Iphias*] and wife of Capaneus, distinguished for her 'chastity' and 'affection' [*casta Thessala, fida Evadne*]. When her husband had been struck by Jupiter with thunder, she did not hesitate to throw herself upon the burning pile of her husband (*maritales rogos* §), 211.

EVAN'DER, a son of the prophetess Carmenta; and king of Arcadia. He afterwards emigrated to Italy, where he kindly received Hercules and Æneas.

EVENTUS BONUS, the 'good issue'; a deity of the Romans.

E'VIUS, an epithet of Bacchus, from *Evöe Bacche* [Εὐὸ Βάκχης!], an exclamation of the Bacchanals [Βακχικὸν ἐπιφθεγμα a Bacchic invocation, *Paus.*], 93.

EXAP'OLIS, applied to Venus at Athens, because her statue

was 'outside the city', ἔξ out; πόλις a city, 77.

ΕΧΙ'ΛΙΣ DOMUS PLUTONIA, the 'shadowy family [or mansion] of Pluto', 20 n.

'Hὼς Aurora. The term itself denotes 'light' 'brilliance', 105—107.

'Εὼς-φῶρος, the 'morning-star' [*Lucifer*], son of Astræus and Eos. *Hes. Th.* 381.

## F.

FAL'CIFER DEUS, the 'scythe-bearing God', i. e. Saturn. *Falx, falcis*, a scythe; *fero*, to bear, 15.

ΦΑ'ΜΑ, 'Fame', worshipped by the ancients as a goddess, Gr. Φήμη, 44.

FARNESE HERCULES, a statue of Hercules, now at Naples, 173.

FAS, equivalent to the Greek θέμις, which see.

FASC'E'LIS, an epithet of Diana, because her statue was brought from Taurica by Iphigenia and Orestes, in a bundle of sticks [*fascis*], and placed at Aricia.

ΦΑ'ΤΑ, the Fates; from *for, faris*, to 'speak',—the will of heaven being usually communicated by oracles, or Jupiter declaring his decrees to the *Parcæ*, his ministers, 132. Thus the Sibylline oracles are termed *Fata*; and Cicero defines *Fate* 'that which is predetermined by the Deity'.

FATALE PIGNUS IMPERII. See *Palladium*.

FATID'ICA THEMIS, 'Themis, the giver of oracles', *fata*, the fates; *dico*, to tell, 117.

FAU'NI, rustic deities [*rustica*

\* *Dulciloquis calamos Euterpe flatibus implet.*—*Ov.*

† *Frigida me cohibent Euxini littora ponti*

Dictus ab antiquis *Axenus* ille fuit.—*Ov.*

§ *Ausa maritales viva subire rogos.*—*Ov.*

*numina.* Ov.], presiding over the fields and woods,\* 125. They are represented as the offspring of *Faunus*, a son of *Picus*, and the most ancient king of the Aborigines in Italy.

**FAVO'NIUS**, the west wind; from *faveo*, as favouring or being kindly to vegetation [*genitabilis aura Favoni.* Lucret.], 123.

**FEB'RUS**, a surname of Pluto among the Latins, from the custom of 'purifying' the city by sacrifices to the Manes (*Februa*). *Februare* to purify, from *ferveo*, *fervui*, transp. *februi* to be 'hot', the purification being mostly made with fire or hot water, 44. Hence the month of *February*, because such 'purificatory sacrifices' [*sacrificia καθάρσια s. expiatoria*] were offered during this month.

**FELIX**, the 'fortunate'; an epithet of *Venus*, 75.

**FERET'RUS**, an epithet of *Jupiter*, from *Romulus* consecrating the 'frame' [*φέρετρον feretrum*] on which he had carried the spoils of a king slain in battle [*spolia opima*], 23.

**FERO'NIA**, the patroness of enfranchiséd slaves, 126 n. She had the care of woods and orchards.†

**FIDES**, 'Faith', worshipped by the Romans. Hence *Silius* (lib. vi.) speaks of *Diva Fides*, and styles her a 'Deity to the Ancients' [*priscis numen populus*, lib. i.]; whence *prisca Fides*. *Numa*, we are told, first erected her a temple [*ἱερόν πιστέως δημοσίας*, *Dion. Hal.* lib. ii.], 145.

**FID'US**, protector of 'faith', [*fides*], i. e. *Jupiter*, 24.

**FLA'MEN**, a priest consecrated to a particular deity, as *Flamen*

*Dialis*, the priest 'of *Jupiter*' [*Διός*]; *Flamen Quirinalis*, the priest of 'Romulus' [*Quirinus*]; *Martialis*, the priest of *Mars*. *Varro* derives *Flamen* [q. *filamen*] from the thread or fillet [*filum*] with which the priest bound his head; but *Festus* informs us that the priest of *Jupiter* and his wife [*Flaminica*] used a 'flame-coloured' head covering [*flameo*], because such a colour was suitable to the priests of 'Jove the Thunderer' [*Jupiter Tonans*].

**FLAMMIS AD SIDERA MISSUS** [*Hercules*] 'ascending to the stars by flames'; in allusion to his being burnt on Mount *Ceta* and afterwards deified, 171.

**FLO'RA**, the goddess of 'flowers' [*flores*], 126. She is the same as the Greek *Χλωρίς*; her festival [*Floralia*] was celebrated with great indecency.

**FLUVIA'LIS**, applied to *Jupiter* as the Lord of rain, etc., 21. *Fluviales*, nymphs who presided over 'rivers' [*fluvii*], 128.

**FORE'NSIS**, from *forum*, the market-place. See *Agoræus*.

**FORNAX**, a deity who presided over the baking of bread [*fornax* the oven 126 n]. Her festival [*Fornacalia*] was instituted by *Numa*.

**FORTU'NA**, a deity among the Romans, bearing the epithets of *Prænestina*, from *Præneste*, *Patricia*, *Plebeia*, *Equestris*, *Virilis*, *Muliebris*, etc., as affecting the patricians, plebeians, knights, men, women, etc., 143.

**FRA'MEA**, the 'spear' of *Mars*, 72.

**FUR'IAE**, 'Furies', or avenging goddesses; hence termed *Σιμυαὶ Θεαὶ* 'Venerable Goddesses';

\* ———— *ruricolæ*, silvarum numina, Fauni.—Ov.

† ———— et viridi gaudens *Feronia* luco.—Virg.

\**Āpa* as realising the 'curse' [*āpa*], and *Divæ Ultrices* as the avengers of the wicked, 130, 131. The 'poisonous yew-tree' [*pestifera taxus*] is sacred to the Furies; their hair is represented as wreathed with serpents [*atro crinitæ angue sorores*, Ov.]; and the avenging Tisiphone is 'equipped with a scourge' [*accincta flagello*. Vir.].

## G.

GABYNA, an epithet of Juno, worshipped at Gabii [*Gabina Juno*, Virg. *Æn.* vii. 682].

GADITANUS, a surname of Hercules, from Gades in Spain, 164. *Fretum Gaditanum*, the straits of Gibraltar, also termed *Herculeum fretum*.

GÆ'A, the earth, 15. Γαίηχος s. Γαιοῦχος 'encircling the earth', i. e. Neptune. γαία s. γῆ the earth; ἔχω to have, 32. *Telluricinx*. Γαίης κινητήρ the 'shaker of the earth', 35.

GALANTHIS, a maid of Alcmena, who, on account of the assistance which she gave to her mistress at the birth of Hercules, was changed by Lucina into a weasel.

GALATE'A, a sea-nymph, daughter of Nereus; passionately attached to Acis, a shepherd of Sicily, who was killed by his unwelcome rival, the cyclops Polyphemus.

GAL'LUS, a river of Phrygia, whose water is said to have caused or cured madness, according as it was taken in copious or moderate draughts.\*

GAL'LI, the eunuch-priests of Cybele. Lucan speaks of them as tossing their heads in a frantic

manner [*crinem rotantes sanguineum*].

GAMÉLIUS [Γαμήλιος], the protector of 'marriage' [γάμος], i. e. Jupiter, 24; and Juno, 29.

GANYMEDES, 1. A beautiful youth of Phrygia, son of Tros, carried off whilst hunting [*Phrygius venator*], and made the cup-bearer of the Gods [*Phrygius minister*]. Hence he is termed *Regius puer*, *Iliacus puer*, the 'royal or Trojan youth'; ἀντίθεος 'God-like'; ξανθός from his 'golden' locks; οἰνοχόος the 'cup-bearer'; and Juvenal uses *Gætulus Ganymedes* for an 'African cup-bearer' in general. *Rapti Ganymedis honores*, the 'honours conferred on Ganymede, who had been carried off' by Jupiter's eagle, 27. 2. *Ganymede*, another name of Hebe.

GARGAPH'IA, a fountain near Platææ, where Actæon is said to have been torn to pieces by his dogs.

Γηγενεῖς 'earth-born'; an epithet of the Titans and Giants. γῆ the earth; γείνομαι [γένος] to be born, 149.

GEMELLIP'ARA DIVA, the 'twin-bearing Goddess', i. e. Lætona. *Gemelli*, twins; *pario*, to bring forth, 45.

GEMINI, the 'Twins'; the constellation of Castor and Pollux. Gr. δίδυμοι, 198.

GENESIUS, i. e. Neptune, from Genesium, a maritime place in Argolis, 35.

Γενηταῖος, an epithet of Jupiter, from his temple on the promontory of Genetes [*Γενηταία ἄκρα*] in Pontus.

GENETYL'IDES s. GENÆDÆ, the original and appropriate ministers and companions of Venus.

\* Amnis et insana, nomine *Gallus*, aqua.—Ov.

GEN'ITRIX, the 'mother'; applied to Venus [*Venus Genitrix*] as the mother of the Julian family, 75.

GE'NIUS, a spirit or dæmon, which presided over the birth of every man, and became the 'guide of his life' [*μυστάγωγος τοῦ βίου*, Menand.]—disposing him to good or evil, wisdom or folly, etc. Hence *genio indulgere*, to yield to pleasurable indulgence.

GER'YON s. GER'YONES, the offspring of Chrysaor and Callirrhoe; and represented with 'three heads and three bodies' [*τρικέφαλος Γηρυόνης*, Hes. *ter-amplus Geryones*, Hor. *tergeminus Geryones*, Virg.], 164.

GIGAN'TES, the Giants, offspring of Gæa, or the Earth; whence the term is considered equivalent to *γηγενεῖς* or 'earth-born', as in the Orphic verses.\* *Gigantomachia*, the 'battle of the Giants'. *γίγας*, *αντος* a giant; *μάχη* a battle, 149. *Γιγαντοφοντίς*, the 'giant-killer', i. e. Minerva [*φένω* to kill].

Γλαυκῶπις Ἀθήνη the 'blue-eyed Minerva'. *Cæsia Minerva*. *γλαυκός* azure; *ὤψ* the eye, 63.

GLAU'CUS, 1. A son of Hippolochus, who exchanged his golden armour for the brazen armour of Diomed; hence *Glauci et Diomedis permutatio*, 'a foolish exchange'. 2. A fisherman of Anthedo in Bœotia. 3. A son of Sisyphus. 4. A son of Minos and Pasiphæe.

GNOS'SIA CORONA, the 'Cretan crown' of Ariadne: from Gnosus in Crete. See *Cressa Corona*. Hence Ariadne herself is termed *Gnossis*, † 178.

GOR'GONES, three celebrated

sisters: Stheno, Euryale, and Medusa. *Pugnans Gorgone Maurâ*, 'fighting with the Moorish Gorgon', i. e. Minerva, who bore the head of Medusa on her Ægis, 69. The Gorgons are termed *Torvinae*, from their terrible aspect [*γοργότης*]. *Gorgoneus caballus*, the winged Pegasus, which sprang from the blood of Medusa, 155. *Gorgoneum venenum*, 'Gorgonic poison'; for the head of Medusa was wreathed with poisonous serpents; and, in Africa, all poisons were supposed to have sprung from the head of Medusa. *Gorgonia*, an epithet of Minerva, from her ægis. *Γοργοφόνη*, an epithet of the same, from her 'killing the Gorgons' [*φένω* to kill], *Orph.* H. 31. 8.

Γοργόνειον s. Γοργεῖη κεφάλη, the 'head of the Gorgon', 67.

GORTYNIUS, *Arbiter*, 1. The 'Cretan judge', i. e. Minos, from Gortyna, a city of Crete, who was appointed one of the judges in the infernal regions, 42. 2. An epithet of Æsculapius, from Gortys in Arcadia, 117. 3. *Gortynia spicula*, *Gortynis arundo*, 'Cretan arrows'. See *Creta*.

GRAD'VUS, an epithet of Mars, either from the military pace, [*a gradiendo*], or from 'brandishing' his spear [*κραδάω*, *κραδαίνω*], 72.

GRÆ'Æ, the daughters of Phoreys and Ceto. *Γραῖαι*, Hes. Th. 270. They were so called from *γραῖα*, an 'old woman', as they were aged at their birth, 154.

GRÁ'TIÆ, the Graces. Gr. *Χαρίτες*, 138—140. They are designated by Hesiod *καλλιπαρήοι*, from their 'beautiful cheeks'; by Homer, *εὐπλόκαμοι*, from their

\* Οὐνεκα γῆς ἐγένοντο καὶ αἵματος οὐρανόιο.—*Orph.*

† Et Phœbus Daphnen et Gnosside Bacchus amavit.—*Ov.*

‘beautiful hair’; and in the Orphic Hymns they are styled the ‘producers of joy’ [Χαρμοσύνης γενέταιραι].

GRA’VIS, applied to Saturn. See *Impius. Graves Officinæ*, the ‘laborious forges’ of Vulcan, 80.

GRYNĒ’US, an epithet of Apollo, from Grynium, a city of Æolis, Γρυνεῖος, 49.

GÝ’ES s. GÝ’GES, the son of Coelus and Terra—a ‘hundred-handed’ giant [*Centimanus Gyges*]. He was the brother of Briareus, 149.

GYMNÁ’SIA, schools of ‘exercise’, for the mind as well as the body. It is derived from γυμνός ‘naked’; in which state the Athletes contended, 172.

## H.

HÁ’DES, the Greek name of Pluto, Αἰδης, Αἰδωνεύς, which see. Hades is the ruler of ‘thick darkness’; \* and hence the word is used for the infernal regions themselves, which are termed by Sophocles ‘black Hades’ [μέλας ἄδης], also by Euripides a ‘sunless mansion’ [ἀνάλιος οἶκος], 43.

HĒ’MON, son of Creon, king of Thebes [*Bæotius Hæmon*, Prop.] and lover of Antigone, at whose tomb he committed suicide, 212.

HĒMON’IA, the ancient name of Thessaly. *Hæmonius juvenis*, i. e. Jason.

HĒMON’IA PUPPIS, the ‘Thessalian ship’, i. e. the *Argo* [which see], 186. *Hæmonii equi*, the horses of the Thessalian Achilles. *Æmonia lyra*, the ‘Thessalian lyre’, or lyre of Achilles (Ov.). *Æmonia* [Αἰμονία] was the more ancient name of Thessaly.

HĒMUS, a mountain dividing

Thessaly from Thrace [*Geticus Hæmus*]. Mars resides on the summit [*nubifero in Hæmo*].

HAGNĪ’TUS, i. e. Æsculapius—his statue at Sparta being made of the ἄγνος or *agnus castus*, 117.

HALE’SUS, a son of Agamemnon by Briseis or Clytæmnestra, who, being driven from home [*Atrida falis agitated Halesus*], went into Italy, where he founded Falisci.

HA’LIA, a Rhodian feast to the ‘Sun’ [ἄλιος Dor. pro ἥλιος].

HAMADRY’ADES, nymphs who lived and died ‘with the particular tree’ to which they were attached. Hence Pindar speaks of a nymph, as having ‘allotted to her a term of existence equal to that of trees’ [ἰσοδένδρον τέκμαρ αἰώνος λαχούσα]. ἄμα together with; δρῦς an oak, 128.

HAMMÓNIS, s. AMMONIS NEMUS, the ‘grove of Jupiter Ammon’, in the desert of Africa, 26.

HARMON’IA, a daughter of Mars and Venus, to whom Vulcan presented the fatal necklace [‘Ἡφαιστότευκτον ὄρμον, *Apollo*d. lib. iii.], 206.

HARPAL’YCE, a daughter of Harpalycus, king of Thrace [*Thrëissa Harpalyce*], celebrated for her swiftness as outstripping the rapid Hebrus in her flight [*volucrem fugâ prævertitur Hebrum*. Virg.].

HARPOCRATES, an Egyptian divinity, represented as holding one of his fingers on his mouth, and thence called the God of silence. † Hence *reddere Harpocratem* is used by Catullus as equivalent to ‘rendering dumb’; and hence the rose, the flower of Venus, was given by Cupid to Harpocrates, as the emblem of

\* ——— ‘Αἰδης δ’ ἔλαχε ζόφον ἠερόεντα.—Hom.

† Quique premit vocem; digitoque silentia suadet.—Ov.

silence. Γλῶσσα τύχη, γλῶσσα δαίμων, 'may the tongue never speak without wisdom', 'may it bring good to us'—a phrase used at his offerings.

HARPYÆ, female dæmons, revelling in the storm; hence *Canes Jovis*, the 'dogs of Jupiter'. Damm makes *Harpyia* itself [from ἀρπυία] signify a 'furious whirlwind', 121. Horace terms them 'rapacious Harpies' [*Harpyiæ rapaces*]; and the Greek Etymolog. styles them 'rapacious deities' [αἱ ἀρπακτικαὶ θεαὶ]—deriving ἀρπυία from ἀρπω [=ἀρπάζω], as αἰθρία from αἶθω, and ἀγρία from ἄγω.

HEBE, the Goddess of 'youth' [Ἥβη] and daughter of Juno [*Junonia Hebe*]. She became the wife of Hercules, after his death [*formosa Herculis uxor*, Juv.]. Homer praises her 'beautiful ankles' [καλλίσφυρον Ἥβην]. By the Latins she was called *Juventa*,\* 113.

HEERUS, a river of Thrace. Here Orestes purified himself from his mother's murder; and into this stream the head of Orpheus was thrown, by the Ciconian women. Hence *Æagrius Hæmus*, because Orpheus was the son of *Æager* or *Æagrus*.

HECALE, a poor old woman, who entertained Theseus in his youth. Her name, like that of Irus, became synonymous with poverty. *Nunquam Hecale fiet*, 'thou shalt never become poor' (*Plaut.*).

HECATE, a daughter of Perses and Asteria; surnamed *Xθονία* the 'Infernal', 57 n. She is also termed *tergmina Hecate*, *diva triformis*, 'the triple Goddess'—because she was called *Luna* in

heaven, *Diana* on earth, and *Hecate* in hell. She was sometimes represented like a woman, with the head of a dog, horse, and boar; hence the dogs [*Hecates turba*. Sen.] bark at her approach. As offerings were generally made to her on highways and cross-roads; hence her epithets *εἰνοδία*, *Trivia*, 58. 'Εκαταῖα a festival of Hecate; also spectres or ghosts [φάσματα].

HECATOMBÆA, a sacrifice of a 'hundred oxen'. *ἐκατὸν* a hundred; *βοῦς* an ox, 28. *Hecatombæus*, a surname of *Διολο* at Athens. *Ἐκατόμβαιος*.

HECTOR, the son of Priam, slain by Achilles, 224.

HECUBA, the wife of Priam, king of Troy. She was metamorphosed, after her captivity, into a dog [*torva canino latravitu rictu*, Juv.]. See *Cynossema*.

HELENA, daughter of Tyndarus and Leda [*Ledæa Helena*, Virg.], and wife of Menelaus, 216. *Fratres Helenæ*, *lucida sidera*, i. e. Castor and Pollux, 'brothers of Helen', who were changed, after death, into the two 'bright stars' in Gemini, 198. Callimachus styles her the 'Rhamnusia Helen' [*Ἐλένην Ῥαμνουσίδα*], in reference to her being considered the daughter of *Nemesis* [which see].

HELIADES, the daughters of Helios [*Ἥλιος*], and sisters of Phaeton [*Phætoniades*]. See *Helios*.

HELICE, the name of the constellation *Ursa* [or the bear], so called from its 'moving round' and round the pole. *Ἐλικη* from *ἐλίσσω* to roll, 59.

HELICON, a mountain of Bœotia, sacred to the Muses; hence

\* Nectar et ambrosiæ latices; epulasque Deorum  
Det mihi formosâ gnava *Juventa* manu.—*Ov.*

*Heliconis*, a poem. Αἱ Ἑλικώνια παρθένοι, the 'Virgins of Helicon', i. e. the Muses, *Pind.* i. 757. Fem. Ἑλικωνίς, i. e. κρήνη, the fountain Aganippe or Hippocrene on Mount Helicon; as also Ἑλικωνιάς, applied to the Muses, *νύμφαι*, *Soph.* O. R. 1008.—136.

HELICÓNĪUS [Ἑλικώνιος] i. e. Neptune, from Helice, a city of Achaia, 35.

HELIOGABÁLUS, the title under which the sun was worshipped at Emesa, in Syria, 54 n.

HELIOFÓLIS, the 'City of the Sun' [ἡλίου πόλις], in Egypt, 55.

HÉLIOS [ἥλιος], the Greek name of the sun, 52—56. His daughters were termed *Heliades*. Their tears, on the death of Phäeton, were turned into amber; hence *capaces Heliadum crustæ*, large cups of amber, 56.

Ἥλιοςτρόπιον, the 'sun-flower', into which Clytie was changed by Apollo. ἥλιος the sun; *τρέπω* to turn, 51.

HEL'LE, the daughter of Nephelē and sister of Phrixus, 183. *Delapsæ portitor Helles*, the 'bearer of the fallen Helle', i. e. the ram with the golden fleece, from which Helle fell into the Hellespont, 184.

HELLESPOŪTUS, the 'sea of Helle' [*Helles pontus*]—Helle being drowned in it [*crimine nomen habet*, *Ov.*], 183. Hence Æschylus terms it Ἑλλης πορθμός (*Pers.* 70), and πόρος Ἑλλης, the 'passage of Helle'. Ἑλλησποντίας, a wind blowing from the Hellespont. *Her.* vii. 108.

HEPĤAE'STOS, the Greek name of Vulcan, Ἥφαιστος, 79—84. Ἥφαιστόπονος, 'elaborated by Vulcan'—a masterpiece. Ἥφαιστος ἐτόνος, labour, 82. Ἥφαιστέια, a festival of Vulcan, 84. *Hephæstiadēs*, the Lipari islands,

between Italy and Sicily, *Vulcaniæ insulæ*, 121.

HEPTAPŪLOS, 'seven-gated' [ἑπτὰ seven; πύλη a gate], an epithet applied to the Bœotian Thebes, in order to distinguish from the 'Hecatom'pylos' or 'hundred-gated' Thebes in Egypt [ἑκατόν a hundred; πύλη gate], 205.

HE'RA, the Greek name of Juno, Ἥρα. Ἥρη Ἀφροδίτη, 'Juno - Venus'; her title at Sparta, 29. "The name Ἥρα is probably identical with *hera*, 'mistress', just as her husband, Jupiter, was called ἕρρος [*herus*] in the Æolic dialect." *Dr. Smith's Cl. Dict.* Νῆ τὴν Ἥραν, the form of swearing used by women at Athens. Τὸ Ἥραιον, the temple of Juno [*Heræum*]. Τὰ Ἥραϊα, the festival of Juno [*Heræa*], 28. Ἥραϊον βαδίζειν, to 'walk majestically, like Juno'.

HE'RACLĒS [Ἡρακλῆς], the Greek name of Hercules. We are told that his original name, *Alcides* s. *Alcæus*, was changed to Ἡρακλῆς, in order to indicate that he should receive 'glory from Juno' [κλέος ἐξ Ἥρας], his persecutor, 162. Αἱ Ἡράκλειοι στῆλαι, the 'pillars of Hercules', i. e. the mountains at the straits of Gibraltar—Calpe in Europe, and Abyla in Africa. *Her.* iv. 42. ἡ Ἡρακλεία λίθος, the 'stone of Hercules', i. e. the magnet. *Plat.* *Tim.* 80.

HERCĒUS. See Ἑρκείος.

HER'CULES, the son of Jupiter and Alcmena, distinguished for his muscular power [*conspicuius toris*, *V. F.*], 160—174. *No-verca Herculis*, the 'step-mother of Hercules', i. e. Juno, his persecutor, 160. *Herculeâ turpatus gymnade* [the Achelōus] 'disfigured in the contest with Hercules', 169 n. *Herculeâ Thebæ*—Thebes being the birth-place of

Hercules. *Herculeæ Fauces*, the 'Herculean passage', i. e. the opening between Mounts Ossa and Olympus, supposed to have been effected by Hercules. *Herculeum Fretum*, the Straits of Gibraltar—the two mountains on the European and African side [Calpe and Abyla] being termed the 'pillars of Hercules' [*Herculis columnæ*], as the boundary of his travels [*Vagus Hercules*], 165 n. *Herculea urbs* (Ov.), the 'city of Hercules', i. e. Herculaneum in Italy. Amongst trees, the poplar was considered his favourite [*populus Alcideæ gratissimus*. Virg.]. Once Hercules relieved Atlas of his burden; and the heavens rested upon his shoulders.\*

HER'MÆ, 'statues of Mercury' [*Ἑρμῆς*], which were merely square or tetragonal blocks. *Hermocopidæ*, 'mutilators of the Hermæ'. *Ἑρμῆς* and *κόπτω*, to cut, 88.

HERMATHÉ'NÆ, 'Hermæ' [i. e. tetragonal blocks], surmounted with a bust of 'Athene' [Minerva]. *Ἑρμῆς* Mercury; *Ἀθήνη* Minerva, 86.

HER'MES, the Greek name of Mercury. *Ἑρμῆς*, 84. *Hermes Trismegistus* [*Ἑρμῆς τρισμέγιστος*], 'Hermes, thrice-greatest'—an epithet of the Egyptian *Thot*, or Mercury, who was the inventor of arts and letters, 89.

HERMÍ'ONE s. HARMON'IA, 1. A daughter of Venus and Mars. Her fatal collar and robe [*ὄρμος καὶ πέπλος*] are much celebrated, 206. 2. A daughter of Menelaus and Helen [*Spartana Hermione*, Prop.], whom Homer celebrated as 'having the form of the golden Venus'. She had

been betrothed by Tyndarus, her maternal grandfather, to her cousin Orestes; but Menelaus, being ignorant of this, married her to Pyrrhus, the son of Achilles: in consequence of which, Orestes killed Pyrrhus.

HE'RO, a beautiful priestess of Venus at Sestos. When her lover Leander was drowned on a tempestuous night, she flung herself from her 'lofty tower' into the sea †.

HE'ROS, a 'hero', i. e. says Lucian, "neither God nor man, but a compound of both" [*συναμφοτερος*]. Hence *Heröis*, a noble woman, 148.

HEROS AB ACHILLE SECUNDUS, the 'hero second to Achilles', i. e. Ajax, 232.

HER'SE, a daughter of Cecrops, beloved by Mercury; and the mother of the elder Cephelus.

HESÍ'ONE the daughter of Lamomedon, and wife of Telamon, 166.

HESPERÍ'DES, 1. The daughters of Hesperus, termed *Sorores Africæ*, or 'African sisters', because their celebrated garden, which produced golden apples [*fulgentia mala*],—and was guarded by a wakeful dragon [*Δράκων Ἑσπέριος*, *Hesperidum serpens*]—was situated near Mount Atlas, in Africa. *Ἑσπερος* Hesperus; the west, 164. 2. *Αἱ Ἑσπερίδες νῆσοι*, the islands of the Hesperides, according to Strabo, identical with *αἱ Μακάρων νῆσοι*, the 'islands of the blessed'; according to Dion. Per. 563.—*αἱ Κασσιτερίδες*. 3. *Hesperia*, the 'western country'; used often for Italy and sometimes for Spain.

HESYCH'IA, 'tranquillity of

\* Firmiter *Herculeá mundus cervice pependit*.—*Claud.*

† *Ροιζηδὸν προκάρηνος ἀπ' ἡλιβάτου πέσε πύργου*.—*Mus.*

mind' [*ἡσυχία*], the daughter of Diké, 118.

HIPPIUS s. EQUES'TRIS, 'Equestrian'; an epithet of Neptune, as the 'horse' [*ἵππος equus*] was sacred to him, 34. *Hippia* [*Ἴππια*], applied also to Minerva, 68.

HIPPOCENTAURĪ, 'horse-centaurs', or Centaurs proper, i. e. half man and half horse. *ἵππος* a horse; *κένταυρος* a Centaur, 126. See *Centauri*.

HIPPOCRATIS JUSJURANDUM, the 'oath of Hippocrates', respecting the medical secrets, 116.

HIPPOCRENE, the 'horse's fountain' [*ἵππων κρήνη*], near Mount Helicon in Bœotia, which first rose out of the ground, when struck by the hoof of Pegasus, 136.

HIPPODAMI'Α, 1. A daughter of CEnomaus, king of Pisa [*παρθένος Πισσαίης, Eur.*], who married Pelops, the son of Tantalus [*Phrygius maritus*]. 2. A daughter of Adrastus, and wife of Pirithôus. Her marriage-festivity was interrupted by the intrusion of the Centaurs,\* 179.

HIPPOD'ETUS, 'binder of horses' together, i. e. Hercules. *Ἴππόδετος*, from *ἵππος* a horse; *δέω* to bind, 173.

HIPPOLYTE, 1. A queen of the Amazons †; subsequently married to Theseus, 164. 2. The wife of Acastus, son of Pelias, king of Thessaly [*Magnessa Hippolyte*], who fell in love with Peleus.

HIPPOLYTUS, a son of Theseus and Hippolyte. As he resisted the importunities of his stepmother Phædra [*spreta no-verca, Claud.*], Neptune, at her

solicitation, sent his sea-calves [*phocæ*] to frighten his horses and break his chariot. According to Virgil, he was restored to life 'by medicinal herbs and the love of Diana', § 180.

HIPPOMEDON, a son of Nisimachus and Mythidice; one of the seven chiefs who went against Thebes, 210.

HIPPOMENES, a son of Macareus and Merope, who, having conquered Atalanta in the race by a stratagem, obtained her in marriage. Both were changed by Cybele into lions, 204.

HIPPONA s. EPONA, a Goddess who presided over horses [*πρόνοιαν ποιουμένη τῶν ἵππων, Plut.*]

HIPPOTADES, the 'son of Hippotas', i. e. Æolus. †

HÆDI, the 'Kids', a constellation. As their rising and setting was accompanied with rain, they are termed *pluviales hædi*, the 'rainy kids', 20.

HOMAGYRIUS [*Ἑομαγύριος*], the 'assembler' of the confederate Greeks, i. e. Jupiter. *Ἑομοῦ* together; *ἀγείρω* to assemble, 24.

HORÆ, the 'Hours' or 'Seasons'; the daughters of Jupiter and Themis. *Ἐπικάρπιοι ὥραι*, the 'fruit-bearing Horæ'. Theocritus terms them 'soft-footed, the slowest of the Immortals' [*μαλακαίποδες, βαρδίσται μακάρων*], yet always welcome. As the ministers of the Sun, they are called *veloces Horæ*, the 'swift Horæ', 140.

HOSPITA, Gr. *Ξένη*, the 'hostess'; a surname under which Venus was worshipped at Memphis in Egypt, according to a

\* Centauris medio grata rapina mero.—*Prop.*

† Felix Hippolyte nuda tulit arma papillâ.—*Prop.*

§ Pæoniis revocatum herbis et amore Dianæ.—*Virg.*

‡ Æolon Hippotudem cohibentem carcere ventos.—*Ov.*

tradition that Proteus, the king, restored the true Helen, with her treasures, to Menelaus, while Paris only carried off from Egypt her image.

HOSPITĀ' LIS, the protector of 'strangers', i. e. Jupiter. Gr. ξένιος. *Hospes*, a stranger, 22.

HOURS. See *Horæ*.

HYACIN'THUS, a son of Amyclas and Diomedé; a 'Spartan boy' [*Æbalides puer*], and favourite of Apollo and Zephyrus. He was killed by a quoit thrown by Apollo, and which Zephyrus blew upon his head. His blood [*Æbalius sanguis*] was changed into the hyacinth; and an annual festival [*annua Hyacinthia*, Ov.] was celebrated in his honour, 233.

HYADES, the seven daughters of Atlas, who, on account of their grief for their brother Hyas, were changed into stars, in the head of Taurus. As their rising and setting was attended with rain, hence *Hyas inserena* (Stat.), the 'cloudy Hyas'; *tristes Hyades*, the 'rainy Hyades'. The name is evidently derived from ὕω, to 'rain';\* but the Romans, perhaps punning upon the term, or, according to Cicero, 'ignorantly' [*imperitè*], called them *Suculae*, 'little sows', as if derived from ὑάς, ὑάδος. Hence Ovid, in speaking of them, styles them a 'herd' [*grex*].†

HY'DRA, a celebrated water-snake, destroyed by Hercules. Its heads grew as fast as they were cut off [*hydra secto corpore firmior*, Hor.]. Euripides styles it the 'thousand-headed dog' of Lerna [*μυριάκρανον κύνα*], and Seneca, *numerosum malum*, a 'multitudinous nuisance' or

pest. ὕδρα, from ὕδωρ, water, 162.

HYGIE'A, 1. The Goddess of 'health' [*ὑγεία*], and daughter of Æsculapius, 115. 2. A surname under which Minerva was worshipped in Attica and at Rome. Lat. *Minerva salutifera s. medica*.

HYLÆ'US, one of the Centaurs, who, being intoxicated with wine [*nimius mero Hylæus*, Hor.] at the marriage-feast of Pirithöus, was restrained from violence by the Lapithæ, 179.

HY'LAS, a favourite of Hercules, whom the Argonauts lost on the Asiatic coast, 188 n. He appears to have fallen with his pitcher into the river; whence the tradition that the nymphs of the river, being enamoured of him, had carried him off. He was 'anxiously sought after' by Hercules and the Argonauts [*multum quæsitus Hylas*, Juv.].

HYLL'US, a son of Hercules and Dejanira, who, on the death of his father, married Iole.

HY'MEN s. HYMENÆ'US, the god of marriage among the Greeks. He was the son of Bacchus and Venus. Hence used for marriage itself, or the marriage song § [*γάμος, ἢ ὠδὴ ἐπιγάμος*, Hesych.]. *Inconcessi Hymenæi*, 'forbidden marriage', *Virg.*, 112.

HYMET'TIUS, a surname of Jupiter, from his altar on Mount Hymettus in Attica. *Paus.* i. 32.

HYPERCHÍ'RIA, an epithet of Juno, as stretching 'her hands over' the river Eurotas. ὑπέρ over; χεῖρ the hand, 31.

HYPERÍ'ON, the father of Helios, or the Sun. *Ictus Hyperione multo Sirius*, the 'dog-star struck

\* Sidera, quas Hyadas Graius ab imbre vocat.—Ov.

† Pars Hyadum toto de grege nulla latet.—Ov.

§ Ecce canunt Hymenæon, et ignibus atria fumant.—Ov.

with the full rays of the sun'. The name seems to signify, 'he who goes on high' [ὑπὲρ ἰων], 52. *Hyperionii currus*, the 'chariot of the sun'.

HYPERMNES'TRA, the only one of the fifty Danaides that did not kill her husband, 39.

HYPSIP'YLE, a queen of Lemnos. She bore twins to Jason. *Hypsipylea tellus*, i. e. Lemnos.

## I.

IAC'CHUS, an epithet of Bacchus, from the 'shouting' [ἰαχος] of the Bacchanals, 96. *Ogygius Iacchus*, the 'Theban Bacchus'.

IAL'EMUS, a son of Calliope, 'unfortunate and worthless' [ἐλέεινος Ἰήλεμος, Apollon.] Hence his name became synonymous with a 'mournful ditty', of which he was the inventor. ἐν γάμοις Ὑμέναιος, ἐν δὲ πένθεσιν Ἰάλεμος, Athen.

IA'NA, among the ancient Latins, the 'moon'. Hence some think that *Diana* is formed from *Diva Iana*.

IA'PYX, IA'PYGIS, the north-west wind; as blowing over Iapygia, a district of Italy, 123.

IAR'BAS, a son of Jupiter and Garamantis, and king of Gætulia. Dido preferred suicide to marrying Iarbas.

IA'SON, the son of Æson [*Jason Æsonides*], and leader of the Argonautic expedition, 185. Ἡ Ἰασονία ἀκρῆ, a promontory in Pontus, where Jason should have landed with his Argonauts. Τὸ Ἰασόνιον ὄρος, a mountain-chain in Media. *Strab.* xi. 526. = *Jason*.

IASUS, the father of Atalanta, hence termed *Iasis*.

Ἱατρομόμαντις, 'Physician-Prophet' [ἱατρος; μάντις], i. e. Apollo, 47.

Ἱατρος, 'Physician', an epithet of Apollo and Bacchus. ἰάομαι to heal, 47, 94.

ICA'RIOUS s. ICARUS, 1. the father of Erigone, who was killed by some peasants whom he had intoxicated [*ebria turba*, Ov.]. His daughter Erigone was changed into the constellation *Virgo*; his faithful dog Mæra into the star *Canis*: and he himself into the star *Boötes*.\* 2. The father of Penelope [*Icaris, Icariotis*]; hence *Icaridos proci* [Ov.], the 'suits of Penelope'. 3. A son of Dædalus, who, flying from Crete, fell into that part of the Ægean called, after him, the 'Icarian sea' [*Icarium mare*].

ICELOS, the offspring of Morpheus, who can convert himself into the 'resemblance' of every bird and beast. ἕκελος like, 146. He is also termed *Phobetor*, the 'terrifier'.

Ἰχναίη Θέμις, 'Themis the tracer', i. e. *Dike*, or the goddess of Justice, who 'tracks' out the evil-doer, 118. ἶχνος a trace.

ICHOR, the blood of the immortals. *Hom.* ἰχώρ, 14.

IDA, a mountain of Crete and Troas, celebrated by the poets for its 'many fountains' [Ἰδῆ πολυπίδαξ, Hom.], and for its shady trees [Ἰδῆ πολυδένδρος, Theoc. *umbrosa Ida*, Ovid.]. *Idæus*, applied to Jupiter, as worshipped or brought up there, 23. *Idæa*, the surname of Cybele, because worshipped on the summit of the Phrygian Mount Ida [*Idæa mater*]. *Idæi Dactyli*, the same as the *Corybantes*. According to Pollux, they were the

\* Icarus, ut puro testantur sidera cœlo  
Erigoneque canisque.—*Tibull.*

'first handicraftsmen' in Crete, celebrated for their numerous inventions. *Onom.* ii. 4, 156.

IDA'LIA, an epithet of Venus, from Idalus, a mountain of Cyprus, 77. *Idaliæ volucres*, the 'birds of Venus', i. e. pigeons. *Idaliæ sorores* [Claud.], the nymphs of that mountain. Hesychius interprets *Εἰδαλίους* 'beautiful', 'elegant'.

Ι'DAS, one of the Argonauts, preferred as a lover by Marpessa, daughter of Evenus, king of Ætolia.

IDOM'ENEUS, the son of Deucalion, king of Crete.

IDOTH'EA, a daughter of Proteus, the 'marine old man' [*ἄλιόιο γέροντος*, Hom.]

Ἰερός γάμος, the 'sacred nuptials', i. e. of Jupiter and Juno, 28. Ἡ ἱερά ὁδός, the 'sacred way', i. e. the road from Athens to Eleusis, 103. Ἰερός ἀγων, a sacred contest, 116.

Ἰητῆρ ἀμνῶν, the 'illustrious physician', i. e. Æsculapius, 115. [*ἰάομαι* to heal.]

IGNIG'ENA. 'born in the fire', i. e. Bacchus [*ignis* and *gigno*], 90.

Ἰκέσιος, Ἰκετήσιος, applied to Jupiter as the protector of 'suppliants'. *ικέτης* a suppliant, 22.

Ἰκμαῖος, an epithet of Jupiter as the author of 'humidity' [*ικμάς*], 21.

IL'ACUS P'UER, the Trojan boy', i. e. Ganymede, 19 n.

IL'IONE, the oldest daughter of Priam [*maxima natarum Priami*].

ILIS'SUS, a river of Attica, sacred to the Muses; hence termed *Ilissides*.

ILITHY'LÆ [*Εἰλειθύλαι*], female assistants to Juno as the protectress of women in childbirth, 29. The term *Ilithyia* is also applied to Diana for a similar reason [*præposita timidis pa-*

*rientibus*, Ovid.], 58. From her office, Ilithyia receives various epithets, as *μογοστόκος* assisting 'difficult labours' [*μόγισ, τόκος*]; *λυσίζωνος* [*λύω, ζώνη*] 'loosing the girdle'; *φώσφορος*, *Lucina*, the 'light-bringer' [*φῶς, φέρω*]; *προθύραια* as standing 'before the door' [*πρὸ, θύρα*]; *πραῦμητις* giving help by 'mild and beneficent counsel' [*πραῦς, μῆτις*]; Ἐπιλυσαμένη, equivalent to *λυσίζωνος*; and Ἡπιόνη the 'mild or benevolent'. Böttiger thinks that, at first, like the two Horæ or the two Graces, there were only two Ilithyia.

IL'IUM s. IL'ION, a citadel of Troy, built by Ius, son of Tros, from whom it received its name. *Ilias*, a celebrated poem of Homer, so called because it contains the war of the Greeks and Trojans at Troy [*Ilium*] on account of the abduction of Helen. *Iliades*, 'Trojan women'.

IMBRA'SIA, i. e. Juno, from Imbrusus, a river of Samos, whence the island itself was called *Imbrasia*, 31.

IM'PIUS, applied to Saturn, on account of his 'impiety' in destroying his children, 18.

INACHUS, the founder of Argos, the oldest city of Greece; hence he is called 'ancient' [*priscus Inachus*, Hor.]. Ἰναχίη πόρις, the 'daughter of Inachus', changed into a cow, i. e. Io. *Inachis*, i. e. Isis, who was descended from Inachus.

INAR'IME, an island of Campania. The word is supposed to be formed from *εἰν Ἀρίμοις* in Homer, who represents it as the abode of the giant Typho: but Pindar places his den in Cilicia, 150 n.

IN'DEX, the 'Discoverer', i. e. Hercules, 174.

IN'DIGES, INDIG'ETIS, a man worshipped as a god after death.

[*dii patrii Indigetes*, Virg.]. Thus a monument was erected to Æneas, with the inscription *Jovi Indigeti*, to 'the native God', 250. Some derive the name from *indigito*, to invoke; others from *inde* [as in *Indigena*] and *ago*, synonymous with the Greek ἐγχώριος or ἐντόπιος, 'local'.

INGENIC'ULA [Gr. ἐν γόνασι], a surname of Ilithyia, at Tegea in Arcadia.

INO, a daughter of Cadmus and Harmonia; the nurse of Bacchus, and wife of Athamas, king of Thebes. Horace calls her *flebilis Ino*, on account of her calamities. She herself was changed into a sea-goddess [Gr. Λευκοθέα, Lat. *Matuta*]. Her festival was termed *Inoa*, 34.

INTEGRA s. INTACTA, applied to Diana in reference to her perpetual virginity, 57.

INTERPRES DIVORUM, 'Messenger of the Gods', i. e. Mercury, 85.

INTON'SUS, 'unshorn', i. e. Apollo and Bacchus. *in* not; *tondeo* to clip, 50, 96.

INVENTOR, the 'finder', i. e. Jupiter, 24.

IO, a daughter of Inachus, metamorphosed by Jupiter into a heifer [βούκερως παρθένος, Æsch. κερασφόρος Ἴω, Eur.]. Being 'goaded by an *æstrus*', or malicious insect [οἰστροπληξ κόρη, Lycoph.], she 'wandered' over the greater part of the earth [*Io vaga*]—Mercury having previously delivered her from the hundred-eyed 'Argus, her watchman' [*custos Virginis Argus*, Virg.], 27.

IOBATES, a king of Lycia, the father of Sthenebœa, the wife of Proetus, 158.

Ἴοχέαιρα, 'rejoicing in arrows,' i. e. Diana. ἰός, an arrow; χαίρω, to rejoice, 57.

IOLA'US, a son of Iphiclus, who assisted Hercules when killing the hydra.

IOLCOS, a city of Thessaly [*Æmonia Iolcos*], near the gulf of Pagasæ, from which Jason started on the Argonautic expedition.

I'OLE, a daughter of Eurytus, king of Œchalia, of whom Hercules became enamoured, 168.

IPHICLES, s. US, a son of Amphitryo and Alcmena, born at the same birth with Hercules.

IPHIGENÍ'A, a daughter of Agamemnon, king of Mycenæ [*Myceniceis*] and Clytæmnestra [*Agamemnonia puella*, Prop. *Virgo Pelopeia*, Ov.], sacrificed at Aulis, in order to procure a favourable wind\* for the Grecian fleet; though some say that a stag was substituted in her place, † 219.

IPHIMEDI'A, the wife of Alœus, and mother of the Aloïdæ.

IPHÍTUS, a son of Eurytus, king of Œchalia, killed by Hercules, who threw him down from the walls of Tirynthus, 168.

Ἴππιός, Ἴππια. See *Hippius*.

Ἴποκτόνος, 'destroyer of worms that infest vines,' i. e. Hercules: ἰψ, ἰπός, a worm infesting vines [ἴπτω, to harm]; κτείνω, to kill, 171.

IRE'NE, one of the Horæ who presides over 'peace' [εἰρήνη], 140.

I'RIS, the goddess of the rainbow, 107—109. Homer calls her 'purple Iris' [πορφυρέη Ἴρις], the rainbow drinking up the 'purple waters.' ‡ She is the daughter of Thaumás [θαυμάζω, to admire?]; and Homer terms the rainbow 'a sign to mortals' [τέρας μερόπων ἀνθρώπων].

\* Sanguine placâstis et ventos, et virgine cæsa.—Virg.

† Supposita fertur mutasse Mycenida cerva.—Ov.

‡ Purpureus pluvius cur bibit arcus aquas.—Prop.

IRUS, a sturdy beggar of Ithaca (242); hence *Iro pauperior*, 'poorer than Irus,' 242 n.

ISIS, the wife of Osiris, and an Egyptian goddess. Her priests were called *Isiaci*, and wore 'linen robes' [*grex liniger*]. The word *Isis*, according to some, signifies 'ancient.' 'Ισειον, a temple of Isis. 'Ισεια, her festival.

ISME'NE, a daughter of Œdipus, and sister of Antigone. *Ismenius*, a surname of Apollo from his temple on the river Ismenus, about Thebes.

'Ισόδενδροι, 'equal to the trees' in duration, i. e. the nymphs, 'Ισος, equal; δένδρον, a tree.

ISTH'MII LUDI, the games at the Isthmus of Corinth. *Isthmius*, an epithet of Neptune, from his being worshipped there, and the Isthmian games being celebrated in his honour, 35.

'Ιστορικόν, the 'historical' period of the world, commencing with the Greeks, at the introduction of the Olympiads, 776, B. C. 147.

ΙΤΗ'ΑΚΑ, an island in the Ionian sea, under the dominion of Ulysses; whence his epithet *Ithacus*, 234. Cicero speaks of it as 'fixed like a nest among rugged rocks;' hence Homer describes it as 'rough and not fit for horses or chariots' [τροχηΐα καὶ οὐκ ἰπήλατος].

ΙΤΗΜΑ'ΤΕΣ, i. e. Jupiter, from Mount Ithome in Messenia, 23.

ΙΤΟ'ΝΟΣ, a son of Deucalion, and 'king of Thessaly' [*Thessalicæ rector telluris*, Luc.], who first invented the art of 'fusing metals in the furnace' [*immensis coxit fornacibus æra*].

ΙΧΙ'ΟΝ, the father of the Centaurs, who, for his insulting conduct to Juno, was tied to a revolving wheel [*Ixionis orbis*] in the infernal regions, 181. *Ixi-*

*onides*, the 'son of Ixion,' i. e. Pirithöus.

## J.

JANITOR AULÆ, the 'guardian of the entrance,' i. e. Cerberus, 38.

ΙΑ'ΝΟΣ, a Roman deity, represented with two faces and heads (*διπρόσωπος, biformis, bifrons, biceps*). *Jani*, 'archways,' from his presiding over them; whence *Janua*, a gate, 17 n.

ΙΑΠ'ΕΤΟΣ, the father of Prometheus. *Audax genus Japeti*, the 'bold son of Japetus,' who stole fire from heaven, 152. In reference to the extreme antiquity of Japetus, the name, like that of Saturn [see Κρόνος], is used for a 'babbling simpleton, or fool' [λήρος, μωρός, ἀρχαῖος, *Suid.*].

ΙΑ'ΣΟΝ, the son of Æson [*Æsonides*], and leader of the Argonautic expedition. Pindar calls him the 'most beautiful of men' [κάλλιστον ἀνδρῶν, *candidum ducem*, Hor.], and Papinius styles him *blandus Jason*, from his winning address, 184.

ΙΥ'ΝΟ, the wife of Jupiter, and 'queen of the gods' [*Regina Divum: Regia Juno*, Virg.], 27—32. *Junones*, the tutelary genii of the Roman ladies, 29. *Junonia volucres, Junonia aves*, the 'birds of Juno,' i. e. peacocks, 30, *Juno Novella*, in reference to the 'new' moon. *Juno Calendaris*, because the Calends, or first day of every month was sacred to her, 32. *Juno inferna*, s. *Stygia*, i. e. Proserpine, 38. "The Latin name *Juno*, is derived from Διώνη, the female Ζεύς or Δις; the Etruscan, through which the Latin received much of its orthography, having no Δ or O in its alphabet" (*Payne Knight*).

ΙΥΝΟΝΙΓ'ΕΝΑ, the 'son of Juno'

alone [*Juno; gigno*]; applied by Ovid to Vulcan, 79.

ΙΥΠΙΤΕΡ, the son of Saturn, 19—26. *Jupiter Malus*, an unpropitious sky; *puro numine Jupiter*, a clear sky; *sub Jove, sub dio*, under the open sky, 21. *Jovis armiger*, s. *Jovis volucris*, the 'armour-bearer of Jupiter,' i. e. the eagle, frequently represented as grasping the thunderbolt in his talons. "The name Jupiter is not directly derived from Ζεῦ-πάτερ, but formed in imitation of it, from the oblique cases coming from Ζεὺς with the change of ζ into j, as *Jugum*, from ζύγον," *Anthon.*

ΙΥΒΕΝΤΑΣ, the Latin name of Hebe, or the goddess of 'youth,' 103.

## K.

Καβειρία Δημήτηρ, 'Cabirian Ceres,' as worshipped in the Samothracian mysteries of the Cabiri, 103. Καβειρίδες, the 'daughters of Cabira' and Vulcan. Τὰ Καβείρια, the festival of the Cabiri.

Καδμείη νίκη, a 'Cadmean victory,' i. e. a victory destructive to the conqueror, 205.

Καθάρσιος, applied to Jupiter as the 'purifier.' Καθαίρω, to purge, 22.

Καλλιέθειρος having 'beautiful hair' [καλή ἔθειρα] i. e. Bacchus, 95.

Καλλίμορφος, having a 'beautiful form' [καλή μορφή], 65.

Καλλίνικος, the 'victorious;' a surname of Hercules. καλός, beautiful; νίκη, victory, 167.

Καλλίσφυρος, having 'beautiful ancles' [κάλα σφύρα]; an epithet of Hebe, 114.

Καρνεῖος, an epithet of Apollo, among the Dorians, from Carnus, a soothsayer, or a son of Jupiter.

τὰ Καρνεῖα, his festival, celebrated in the month Καρνεῖος. The 'victor' was termed Καρνεονίκης.

Καρπῶ, one of the Horæ, or seasons, i. e. autumn. Καρπός, fruit, 141.

Καταιβάτης, applied to Jupiter as the lord of thunder-storms. Καταβαίνω, to descend, 21.

Κατακλώθεις, the 'Spinners,' i. e. the Fates. κατακλώθω, to spin, 135.

Καταχθόνιος Ζεὺς, 'Infernal Jupiter,' i. e. Pluto. κατὰ, down; χθών, χθονός, the earth, 41 n.

Κελαδεινή, a lover of the 'tumult' [κέλαδος] connected with the chase, i. e. Diana, 57.

Κελαινέφης, collecting 'black clouds.' κελαινός black; νέφος a cloud, 21.

Κεραύνιος, the 'thunderer;' from κεραυνός thunder, 21.

Κερδῶος, an epithet of Mercury, as presiding over merchandise and 'gain' [κέρδος].

Κῆρες, hardly distinguishable from the 'Fates;' but more particularly connected with violent death, 134.

Κήρυξ, a 'herald,' i. e. Mercury, *interpres divorum*, 'messenger of the gods,' 85.

Κῆτος, *Canis Maximus, Carcharias, Lamia* [which swallowed Jonah], 167 n.

Κισσοκόμης, wearing an 'ivy wreath,' i. e. Bacchus. κισσος ivy; κόμη the hair. κίσσινον βέλος [Eur.] the 'spear entwined with ivy' [*rampinea hasta*, Ov.], i. e. the thyrsus, 92.

Κληδοῦχος, the 'keeper of keys,' i. e. Minerva. κλήις, ἴδος a key; ἔχω to have, 64.

Κλυτότοξος, 'distinguished with the bow,' i. e. Apollo. κλυτός famous; τόξον a bow, 46.

Κνίσσα, the 'steam,' or savour of sacrifices.

Κοίλη, the 'cup or boat' of the sun. κοῖλος, hollow, 55.

Κόρη, the 'girl,' i. e. Proserpine, the daughter of Ceres, 101.

Κορνοπίων, destroyer of 'locusts' [κόρνωψ, οπος], i. e. Hercules, 171.

Κοσμητής, applied to Jupiter as the 'regulator' of states. κοσμέω, to arrange, 21.

Κουριδίη ἄλοχος, a 'wedded wife,' i. e. Juno.\*

Κουροτρόφος, 'nourisher of the young,' i. e. Diana, the nymphs, &c. κοῦρος a youth; τρέφω to nourish, 59, 128.

ΚΡΑΤΟΣ, a son of Styx and Pallas. κράτος power, 38 n.

Κρηταγενής, 'born in Crete;' an epithet of Jupiter. Κρήτη Crete; γείνομαι to be born, 19.

Κριοφόρος, the 'ram carrier,' i. e. Mercury. κριός a ram; φέρω to carry, 87.

Κροκόπεπλος, wearing a 'saffron robe' [κρόκεος πέπλος], i. e. Aurora. *Crocei equi*, the 'saffron-coloured horses' of Aurora, 106.

Κρόνιδαι, the 'sons of Saturn,' i. e. Jupiter, Neptune, and Pluto. Κρόνος Saturn, 16. 'Ο ἐπὶ Κρόνου βίος 'life under Saturn,' i. e. during the golden age. Κρονόληρος, an 'old babbling simpleton,' literally, a 'Saturn-babbling' [λήρος]. Compare also Κρονο-σόλων. Κρονίων ὄζειν to 'smack of ancient simplicity and superstition,' 17. The similarity of sound between Κρόνος Saturn, and Χρόνος time, may probably have been the reason why Saturn is connected with the revolution of the year, 19. 'Ο Κρόνιος Ὠκεανός the 'North Sea'; but ἡ Κρονίη ἄλς the Adriatic Sea, 16 n.

Κτίστῆς, the 'founder' of colonies, cities. κτίζω to build, colonize, 52.

Κυλλοποδίων, 'lame on the feet,' i. e. Vulcan. κυλλός lame; ποῦς, ποδός a foot, 80.

Κυνές, 'dogs.' Κυνηγέτις, the 'huntress'; applied to the Furies, 130.

Κυνηγετική, the 'huntress.' *Venatrix*, i. e. Diana and Ceres. κύων, κυνός a dog; ἄγω to lead, 57, 103.

Κύπρια, τὰ [i. e. ἔπη] 'Cyprian poems,' which comprised the Trojan war, till the commencement of the Iliad. Κύπριος βούς εἶ used proverbially for κοπροφάγος. *Diog.* iii. 49. v. 80.

Κύπρις. Κυπρογενής, s. Κυπρογένεια, epithets of Venus as being 'born at Cyprus' and worshipped there. Κύπρος Cyprus; γείνομαι to be born, 77.

## L.

ΛΑΒ΄ΔΑΚΟΣ, the father of Laius and grandfather of Œdipus, who is hence styled *Labdacides*.

ΛΑΒΡΑΝ΄ΔΕΥΣ, an epithet of Jupiter, because represented by the Carians with the 'battle-axe' [λάβρη], or from the city Labranda in Caria, 24.

ΛΑΒΥΡΙΝ΄ΘΟΣ, a celebrated 'labyrinth' [*inextricabilis error*] constructed by Dædalus in Crete, 177.

ΛΑΚÆΝÆ ΑΔΥΛΤΕΡÆ ΦΑΜΟΣΟΣ ΗΟΣΠΕΣ, the 'notorious guest of the Spartan adulteress,' i. e. Paris, the guest of Helen, wife of Menelaus, 219.

ΛΑΧ΄ΕΣΙΣ, one of the Fates, who 'allots' to each individual his portion. λαχάνω, ἔλαχον to allot, 134.

ΛΑΚΟ΄ΝΕΣ, ΠΙΛ, the 'affectionate Lacedæmonians,' i. e. Castor and Pollux, who died alternately, 199.

\* Κούρη, a bride.—*Od.* xviii. 278. Cf. *Buttmann*.

LACIN'IA, i. e. Juno, from Lacinium in Lower Italy, 31.

LADON, a river of Arcadia, on the banks of which Daphne [*Ladogenes*] was changed into a laurel, and Syrinx into a reed.

LÆRTES, the son of Acrisius, and the father of Ulysses [*Lærtiades*], 203. *Lærtia regna*, the 'kingdom of Læertes,' i. e. Ithaca, etc.

LÆSTRY'GONES, a barbarous people of Sicily [*inculti Læstrygones*] described by Homer as gigantic and feeding on human flesh. As they were supposed to have inhabited *Formiæ*, a city of Campania; hence *Læstrygonia amphora*, a 'Formian jar,' 238.

LAI'US, the son of Labdacus, and father of Œdipus, 207.

LAMÆ, certain African monsters, with the face and breast of a woman, and the rest of the body like that of a serpent.

Λαμπαδηφόρῖα [*φέρω* to bear], s. *Λαμπαδηδρομία* [*δρέμω* to run], s. *Λαμπαδοῦχος ἀγών* [*έχω* to have] a torch-race. *λαμπάς*, *ἄδος* a torch, 153. 'Ἡ τῶν λαμπάδων ἡμέρα' the 'day of torches,' i. e. the fifth day of the Eleusian festival, 102.

LAMPETIA, a daughter of the sun, and sister of Phæthusa. *Λαμπετιή*. from *λάμπω* to shine.

LAMPET'IDES, 'son of Lampus,' i. e. Dolops. *Hom. Il. xv. 526*.

LAMP'OS, one of the horses of Aurora. *λάμπω* to shine, 106.

LAMP'TER, the 'shiner,' a surname of Bacchus, at Pellene in Achaia, from his 'torch'-festival [*λαμπτηρία*]. *λάμπω* to shine.

LAMPTE'RIA, a festival at Pellene in Achaia, in honour of Bacchus [surnamed *Λαμπτήρ* the 'shiner'], because, during this solemnity, the worshippers went during the night to his temple with lighted torches. *Λαμπτηριά* from *λάμπω* to shine, 93.

LANUVI'NA, i. e. Juno, from Lanuvium, in Latium, 31.

LAOC'ŒON, a priest of Apollo, whose melancholy death, with his two sons [225], is described *Virg. Æn. ii. 200—231*.

LAODAMI'A, a daughter of Belerophon, and mother of Sarpedon.

LAOM'EDON, son of Ius, king of the Trojans. He 'cheated Apollo and Neptune of their stipulated reward' [*destituit Deos mercede pactâ*, Hor.] for assisting him in building the walls of Troy [*Laomedontæ—perjuria Trojæ*, Vir.]. *Laomedonti'ades*, the 'son of Laomedon,' i. e. Priam.

Λαόσσοος, 'preserver of the people,' i. e. Minerva. *λαός* the people; *σός* safe, 66.

Λαφρία, the bestower of 'spoils' [*λάφυρα*], i. e. Minerva, 66.

Λαφύστιος, 1. an epithet of Jupiter, from his temple at Laphystium, a mountain of Bœotia, near Coronea. 2. Also of Bacchus, according to the Scholiast on Lycophron [1237], where *αἱ Λαφυστίαι γυναῖκες* are the 'Bacchanals'.

LAP'ITHÆ, a people of Thesaly, whose battle with the Centaurs, at the marriage of Pirithöus, is celebrated in Mythology, 179.

LAR'ES, in Roman Mythology, gods who presided over houses and families, and bearing various names, according as they presided over 'cities' [*urbani*], the 'country' [*rustici*], the 'sea' [*marini*], the 'roads' [*viales*], and 'streets' [*compitales*]. According to some, the *Lares* were the offspring of *Lara*, a beautiful Naiad, and daughter of the river Almo in Latium. *Lararium*, the place in which they were worshipped.

LARISSÆUS 'ACHILLES, the 'Thessalian Achilles,' from La-

rissa in Thessaly, 228. *Larissæus Apex*, the fortress of Argos [*Stat.*], from *larissa* a fortress.

LARVÆ, spectres and goblins, from *larva* a 'mask,' or the Etruscan *lar*, a 'prince or leader.'

LAT'ITIUM, a district of Italy, so called, from the circumstance of Saturn concealing himself there (*latente deo*). *Latiaris* 'worshipped in Latium,' i. e. Jupiter, 23.

LAT'MOS, a mountain of Caria. *Latmius*, an epithet of Endymion, from his frequently passing the night on that mountain, in order to study astronomy, 60.

LATO'IA STIRPS, the 'offspring of Latona', [*Ἀητώ Dor. Λατώ*], i. e. Apollo and Diana, *Latōis*, Diana, 45.

LATO'NA, the mother of Apollo and Diana, Gr. *Ἀητώ*, 109. Hence *Latoni*, an epithet of Apollo; *Latonia* of Diana; and *Latonia Delos*, because Delos was their birthplace, 45.

LAURUS APOLLINEA, the laurel sacred to Apollo. *Laurigeros ignes haurire*, to receive the inspiration of Apollo the 'Laurel-bearer', 50.

LE'DA, the wife of Tyndarus, and mother of Helen—as well as the twin-brothers Castor and Pollux [*pueri Ledæ*], 198. *Ledæa progenies*, i. e. Castor and Pollux.

LEGIF'ERA, the 'legislator', i. e. Ceres. Gr. *θεσμόφορος*, 101.

*Ἀηρίς*, the giver of 'booty' [*Λεία*], i. e. Minerva, 66.

LEMNI'ADES, the 'women of Lemnos', 187.

LEM'NOS, an island in the Ægean, the workshop of Vulcan [*Lemnius Pater*]. Upon this island Vulcan is supposed to have fallen, on account of its being subject to volcanic eruptions. Hence, according to

Polybius in Stephanus, it was anciently called *Αἰθάλεια* from *αἶθω* or *αἶθομαι* to 'burn', [*Lemnos ardens*. Sen.]. *Lemnium malum*, a grievous calamity; *Lemnia manus*, an impious and a lawless hand (*Hesych.*), 80.

LENÆUS, i. e. Bacchus, from the 'wine-press', [*ληνός*]; whence *Lenæa*, his festival, 96.

LERNA, a lake in the district of Argolis, celebrated for the Hydra [*Lernæa hydra*] with its numerous heads [*turba capitum*], which grew as fast as they were cut off: whence the proverb *Δέρνη κακῶν* applied to an accumulation of evils; and humorously *Δέρνη θεατῶν*, an ever-growing mass of spectators [*Cratin.*], 162.

LESBOS, an island of the Ægean, celebrated for its wine [*Λέσβιος οἶνος*. Æl.], and its music [*Lesbium barbiton*]; whence the proverb *μετὰ Λεσβιον ῥόδον* 'after the Lesbian singer', i. e. Terpander, as an Iliad *post Homerum*.

LETHE, the river of 'oblivion' [*λήθη*]\* in the infernal regions, the 'oblivious pool' [Milton], 39. Thus sleep is represented as shaking over the temples a branch wet with the 'dew of Lethe' [*Lethæo rore*], 146.

*Ἀητογένεια*, the 'daughter of Latona'; *Ἀητώ κόρη*, (*Æsch.*) s. *Ἀητώτις* Diana; *Ἀητοῖδης* 'son of Leto', i. e. Diana. *Ἀητώ* Latona; *γείνομαι* to be born, 57.

*Ἀητώ*, the Greek name of Latona, 109. It has been derived from *λήθειν* or *λάθειν* to lie hid, 110.

LEUCA'DIUS DEUS, an epithet of Apollo from the promontory of Leucate in Leucadia, an island of the Ionian sea, 51.

LEUCE, an island in the Eux-

\* *Infernus, ut fama, trahens obliuia ventis.*—*Luc.*

ine, so called from its 'white sandy shores' [λευκή, sc. νῆσος], 231.

LEUCIPIDES, 'daughters of Leucippus', i. e. Phœbe and Elaira, carried off by Castor and Pollux\* from Aphidnæ, a city of Laconia, 199.

LEUCOPHRYNE, an epithet of Diana (163), from *Leucophrys*, a town of Magnesia on the Mæander, where she had a celebrated temple, *Strab.* xiv. 647.

LEUCOTHËA s. LEUCOTHËE, the name of Ino, when deified, 206. Gloss. *Albunea*, λευκοθέα. Her Latin name is *Matuta*. † λευκός white; θεὰ goddess, 34. She was implored by sailors in distress, as a 'sea-deity' [ποντία λευκοθέα, Eur]. See *Palæmon*.

Λευκώλενος, 'white-armed', i. e. Juno. λευκός white; ὠλένη ulna, the arm, 30.

LIBENTIA s. LUBENTIA, LIBENTINA s. LUBENTINA, a goddess among the Romans, who was believed to influence the 'inclination'. *Libet*, it pleaseth.

LIBER s. LIBER PATER, an epithet of Bacchus, because he 'frees' [*liberat*] the mind from care. † Cf. *Lyæus*. *Liberalia*, his festival, 94.

LÍBERA, 1. a goddess, the same as Proserpine. 2. A name given to Ariadne by Bacchus, or *Liber* (when he had married her), 'allied to his own' [*juncta vocabula sumes*. Ov], 91.

LIBERATOR, the 'deliverer' from dangers, etc. i. e. Jupiter. *Líbero*, to deliver.

LIBE'THRUM, 1. a city located by Strabo [ix. 410, x. 471] in Picrian Macedonia, where Orpheus

was born and lived. Though the district was consecrated to the Muses, yet the inhabitants were very prosaic; whence the proverb ἀμουνότερος τῶν Λειβηθρίων 'more illiterate than the Libethrians'. *Zenob.* i. 79. 2. A mountain of Bœotia, near Coronea, forming a continuation of Mount Helicon, with a 'grotto of the Muses, or *Libethrides* [τὸ τῶν Λειβηθρίδων νυμφῶν ἄντρον. *Strab.*]. *Paus.* ix. 34, 4.

LIBYA, 1. A daughter of Epaphus and Cassiopeia, who is said to have given her name to—2. The 'desert' and 'thirsty region' of *Libya* or Africa [*Libya sitiens*, Luc. *deserta regio*, Virg.]. From *Libya* are formed *Libys*, *Libyssa*, *Libystis*, *Libycus*, *Libysticus*, *Libystinus*, etc.

LÍCHAS, a servant of Hercules, who brought to his master the poisoned tunic of the Centaur Nessus, from Dejanira, and was thrown headlong into the Eubœan sea, where he was changed into a rock, which still 'preserves traces of the human form' [*humana servat vestigia formæ*, Ov.], 170.

Λίγεια, *Ligéa*, one of the Sirens; fem. of λίγυς, 'musical'.

Λίκνον, the *mystica Vannus*, or broad basket, carried in the processions of Bacchus; hence his epithet *λικνίτης*, 93.

LILYBÆUM, a promontory of Sicily, 150.

Λιμενίτης, *Λιμενοσκόπος*, a 'superintendent of harbours', i. e. Diana. λιμὴν, ἔνος a harbour; σκοπέω to behold, 59.

Λιμναῖος, *Λιμναγέννης*, i. e. Bacchus, his ancient temple at

\* Non sic *Leucippis* succendit Castora Phœbe  
Pollucem cultu non Elaira suo.—*Prop.*

† *Leucothœe* Graiis, *Matuta* vocabere no-tris.—*Ov.*

‡ Sive quod es *Liber*, vestis quoque libera pro te  
Sumitur, et vitæ liberioris iter.—*Ov.*

Athens being situated in a 'swamp': *λίμνη* a lake; *γείνομαι* to be born, 96.

*Λιμνηῆτις* s. *Λιμναῖα*, applied to Diana, from her temples being situated near 'lakes' in Arcadia. *λίμνη* a lake, 59. *Λιμνατιδία* her festival.

LIMONÍADES, the 'nymphs of meadows' and flowers. *λείμων*, *ῶνος*, a meadow.

LIN'DIA, i. e. Minerva, from Lindus, a city of Rhodes, where she had a temple, 69.

LINIG'ERA, an epithet of Isis, since the goddess, as well as her priests, were 'clothed in linen' [*linum, gero*].

*Λινοθήρηξ*, wearing a 'linen corslet' [*λίνον* and *θήρηξ*]; applied to Ajax, the son of Oileus, 232.

LÍNUS, a son of Apollo and Terpsichore, celebrated for his skill in music.

LIP'ARA, one of the 'Æolian or Vulcanian islands' on the coast of Sicily [*Æoliæ insulæ, Vulcaniæ*], characterised by subterranean fires and eruptions [*vastis subtus depasta caminis. Sil.*]. Hence Theocritus speaks of the 'splendour of the Liparæan Vulcan' [*Λιπαραίων Ἀφαιστοῖο σέλας. Idyl. 2*]; and from this the whole of the Æolian islands are sometimes called the Liparæan islands [*αἱ Λιπαραῖοι νῆσοι. Strab.*], 80, 121.

LIRÍOPE, a sea-nymph [*cæcula Liriope. Ov.*], and the mother of the beautiful Narcissus.

*Λιταί*, 1. 'supplications', the personified daughters of Jupiter, and sisters of Ate. 2. The title of the ninth book of the Iliad. *Plat. Crat.* 428.

*Λοίμιος*, the author and averter of 'pestilence', [*λοίμος*] i. e. Apollo, 47.

ΛΟΤΟΦ'ΑΓΙ, the 'lotus-eaters' on the coast of Africa [*Lotophagitis*]. The fruit of the lotus was so pleasant to the 'taste of Ulysses' [*Dulichio pulato. Ov.*] and all strangers, that, according to Homer, all who ate the 'sweet-fruit of the lotus' [*λωτοῖο μελιγδέα καρπὸν*], lost all desire of returning home. *Λωτὸς* lotus; *φάγω* to eat, 237.

ΛΟΧ'ΙΥΣ [*Λοξίας*], an epithet of Apollo, either from the 'obliqueness' or ambiguity of his responses [*Αἰολόστομοι χρησμοί*],\* or from the 'obliquity' of the ecliptic, Apollo being sometimes confounded with the sun. *Λοξός* oblique, 48.

*Λύκειον*, the 'Lyceum', or school of Aristotle, in the neighbourhood of a temple of Apollo *Λύκειος. Strab. ix.* 396.

*Λύκειος*, an epithet of Apollo, either as the god of 'light' [*λυκὴ lux, lucis*], or from *Λυκία* Lycia, as he was the protecting deity of that country; though others derive it from *λύκος* a 'wolf', because he showed the Sicyonians how to expel the wolves [*Paus. ii. 19, 3*]. Hence he is termed *ὁ λυκοκτόνος θεός* the 'wolf-killing God'. *Soph. El. 7*; and Æschylus† plays upon the word 'O Lycean king [*Λύκει' ἀναξ*], be thou a wolfish destroyer [*λύκειος γενοῦ*] to the hostile army'.

*Λυκηγενής*, 'sprung from Lycia' [*Λυκία* and *γείνομαι* to be born], or born from light' [*λυκὴ*]. See *Λύκειος*. It will be observed that *λυκάβας* was the most ancient name of the

\* Ambage nexâ Delphico mos est Deo Arcana tegere——Sen.

† *Λύκει' ἀναξ, Λύκειος*

*γενοῦ στρατῶ δαίω. —Æsch. Sept. c. Theb. 145.*

solar year. *Macrob. Sat. i. 17.*

LUCĒTIUS, the father of 'light', i. e. Jupiter. *Lux, lucis*, light, 24. See *Diespiter*.

LUCĪFER, the planet *Venus*. When it appears in the morning, 'risen from the Eastern Ocean', it is termed *Lucifer*, or 'light-bringer' [*ab Eōis Lucifer ortus aquis, Ov.*]; but when it appears some time after the sun's setting, the 'herald of the night' [*nunciūs noctis. Sen.*], it is called *Hesperus*, or the 'evening' star [*Ἕσπερος*].\*

LUCIFĒRA (*Diana*), the 'light-bringer', as preceding the chariot of *Aurora* with burning torches. *lux* light; *fero* to bring, 107. *φωσφόρος Athen. vii. φαισφόρος Callim. in Dian. 204.*

LUCĪNA s. LUCETIA, an epithet of *Juno* and *Diana*, as introducing children to the 'light' of day [*ad lucem*] †, 29, 58.

LUDI FUNEBRES, 'funeral games', 61.

LŪNA, the 'moon', synonymous with *Diana*, 60.

LUPERCĀLIA, a Roman festival to *Pan*, as guarding the flocks from the 'wolf' [*lupus*]. A place at the foot of *Mount Aventine* was called *Lupercal*. The officiating priests were called *Luperci*, ‡ 124.

LŪSIA, an epithet of *Ceres*, from purifying herself in the 'bath'. *λούομαι* to wash one's self.

Λυσιζώνη, applied to *Diana* from the assistance which she afforded in childbirth. *λύω* to loose; *ζώνη* the girdle, 58.

LYÆUS, LYSĪUS, epithets of *Bacchus*, as 'freeing' the mind from labour and cares [*λυσιπονος, λυσιφρων*]. *λύω* to free, relax, § 93. Hence used, like *Bacchus, Liber*, etc., for wine itself.

LYCĀON, a king of *Arcadia* who was changed into a wolf by *Jupiter*, because he served up human flesh on his table [*fæda Lycaonia convivium mensæ. Ov.*]. His daughter *Callisto* was changed into the bear [*Ursa Major*]; hence *Ovid* || uses *Lycaonius axis* for this constellation.

LYCÆUS, i. e. *Pan*, from *Lycæum*, a mountain of *Arcadia*; hence *Lycæa*, his festival, 123. Others derive it from *λύκος* a 'wolf'; as *Pan*, the god of shepherds protects the flocks from wolves. See *Lupercalia*.

LYCĒUS, i. e. *Apollo*, from *λυκῆ* the twilight, 51. See *Λύκειος*.

LYCOMĒDES, king of *Scyros*, who, having led *Theseus* to an elevated rock, perfidiously threw him down a precipice, 182.

LYCĒTIUS, the 'Cretan'; an epithet of *Idomeneus*, from *Lycetus*, a town of *Crete*, 248.

LYCURGUS, 1. a king of *Nemea*, and father of *Archemorus*. 2. A king of *Thrace*, who, on account of his hostility to *Bacchus*, was reduced to such a state of insanity [*vesanus Lycurgus. Prop.*], that he cut off his own legs, mistaking them for vineboughs, 91.

LYCUS, a king of *Bœotia*, entrusted with the government during the minority of *Labdacus*. 2. A king of *Libya*, who sacrificed

\* Nunciūs noctis, modo lotus undis  
*Hesperus*, pulsus iterum tenebris  
*Lucifer* idem———*Sen.*

† Tu *Lucina* dolentibus  
*Juno* dicta puerperis.—*Cat.*

‡ Hic exultantes Salios, nudosque Lupercos.—*Virg.*

§ ——— mulier multo *resoluta* Lyæo.—*Ov.*

|| Quæque *Lycaonio* terra sub axe jacet.—*Ov.*

whatever strangers came on his coast. 3. A son of Neptune and Celæno, killed by Hercules because he insulted Megara, 167.

LYN'CEUS, 1. one of the Argonauts, celebrated for his penetrating vision. [ὄξυτάτοις ἐκέκαστο δμμασιν. *Apollon.*]; whence the phrase *Λυγέως ὄξυωπέστερος. Ath.* iii. 75. 185. 2. A son of Ægyptus, whose life was spared by one of the *Danaides* [which see]. 3. A brother of Idas killed by Pöllux.

LYTE'RIUS [*Λυτηρίος*], the 'deliverer', from *λύω* to deliver; an epithet of Pan, at Troezen, because he shewed them in a dream how they might deliver themselves from the plague, 124.

## M

MACHA'ON, a son of Æsculapius, and a celebrated physician, who took part in the Trojan expedition. The name is used also for a physician in general.\*

MÆ'NADES, the same as the Bacchæ, or 'female votaries of Bacchus'; so named from *μαίνωμαι* 'to be mad', in reference to their insane conduct [*Mænas ut acta. Prop.*] while celebrating the orgies of Bacchus, 92.

MÆ'NALUS, a mountain of Arcadia; hence *Mænalius*, an epithet of the shepherd god Pan, and *Mænalii versus*, pastoral poetry, 124.

MÆON'IDES, 1. a surname of Homer, from Mæonia, a district of Lydia. 2. An epithet applied to the Muses, in reference to Homer. 3. *Mæonis*, an epithet of Omphale, as queen, and Arachne, as a native, of Mæonia or Lydia. 4. *Mæonius*, an epithet of Bac-

chus [*Mæonii carchesia Bacchi. Vir.*].

MÆOTIS PALUS, the sea of Azof, 192.

MAGNETIS ARGO, the 'Thessalian Argo'. See *Argo. Magnessa Hippolyte*, the 'Thessalian Hippolyte', wife of Acastus, king of Iolcus; Magnesia being a district of Thessaly, 196.

MA'IA s. MAJES'TA, the wife of Vulcan, 83. *Maia* was the daughter of Atlas and Pleione, and the mother of Mercury. She was distinguished for her 'beauty' [*candida Maia. Virg.*].

MA'IVS, a name of Jupiter among the Tuscans, 24.

Μακάρων νῆσοι, the 'islands of the blessed', in the western ocean, whither the favourites of the gods were removed without seeing death. *Hes.*

MALE FERIATOS TROAS, i. e. the 'Trojans who were unfortunately given up to riotous dissipation' on the admission of the wooden horse, 226.

MA'MERS, the ancient name of Mars among the Sabines, 72.

MAMURIUS VETURIUS, a celebrated worker in brass [*formæ cælator ahenæ. Prop.*], in the reign of Numa, commissioned to fabricate the *ancilia* or 'sacred shields' of the *Salii* after the pattern of that which fell from heaven, 71.

MA'NES, 1. the souls of the departed [*tristes manes*]. 2. The 'deities of Pluto's kingdom' [*Semidei Manes. Luc.*] who presided over tombs and burying places; whence the inscription *D. M.*, i. e. *Dis Manibus*. The good were called *Lares*, the bad *Lemures* or *Larvæ*. It has been variously derived from *μανός* 'thin' [*tenuēs animæ*] from the obsol. *manus* 'good', or

\* Quid tibi cum medicis? dimitte Machaonas omnes.—*Mart.*

from *mano* 'to flow', as they permeate all space. Cf. *Fest.*

ΜΑΨΝΙΑ, a Roman goddess, who presided over the *manes*.

*Maviai*, the Furies, as the authors of 'madness' [*μαρία*], 131.

Μάντις κακῶν, 'prophet of ill', i. e. Calchas, 221.

ΜΑΨΤΟ (gen. *Mantús*), a daughter of Tiresias of Thebes, and endowed with the gift of 'prophecy' [*fatidicæ Mantús. Virg.*].\* She subsequently removed to Italy, where her son Ochnus built a town, called *Mantua*, † in her honour.

ΜΑΨΑΘΟΝ, a plain near Athens, where Theseus overcame the celebrated bull which Hercules had brought from Crete [*Creteus taurus*]. *Marathonia Virgo*, i. e. Erigone, as born at Marathon.

Μαρθῶνιος ταῦρος, the 'bull of Marathon', slain by Theseus.

ΜΑΨΙΣΑ, 1. a nymph of the river Liris, the wife of Faunus, and mother of Latinus. After her death she was called *Fauna* or *Fatua*. Lactantius considers her identical with Circe, observing that 'the names of the dead are frequently changed. Thus Romulus was called *Quirinus*, Leda *Nemesis*, and Circe *Marica*,' lib. i. c. 21. 2. A wood on the borders of Campania, sacred to this nymph [*flavæ querceta Marica. Claud.*]

ΜΑΨΕΨΑ, the beautiful daughter of Evenus, and wife of Idas. She was the mother of Cleopatra, the wife of Meleager.

ΜΑΨ, the god of war, 70—73. *Mars Ultor*, 'Mars the avenger', to whom Augustus built a temple upon his victory over the Parthians, 71. Horace terms Mars *Auctor*, the 'founder' of the Ro-

man race, 71. The *Ancilia*, or sacred shields were carried by the Sali in procession on the first of March; hence *Ancilia moventur, Mars movetur*, 71 n. *Marti continuata suo* (Venus), 'joined to her Mars,' in reference to the month of April, sacred to Venus, being next to March over which Mars presided, 77. *Curia Martis*, the Areopagus, or 'Court of Mars', who was first tried there. *Campus Martius*, the 'field of Mars', a large plain near Rome, where the Roman youths performed their exercises, and levies of troops were made. *Martiales*, the priests of Mars.

ΜΑΨΨΙΤΕΡ, 'father Mars' [*Mars pater*], 72.

ΜΑΨΨΑΣ, a celebrated piper of Celænæ in Phrygia, who being defeated by Apollo in a trial of musical skill [*Tritoniacâ arundine victus. Ov.*], was flayed alive for his impertinence. His statue was erected at the entrance of the Roman forum, principally in *terrorem litigatorum*; hence Seneca speaks of the 'daily gathering at the statue of Marsyas' [*quotidianum ad Marsyam concursum, de Ben. 6.*], 48.

ΜΑΨΕΡ ΜΑΓΝΑ ΔΕΟΡΟΜ, the 'great mother of the gods', i. e. *Cybele*, which see.

ΜΑΨΟΨΑ, the 'matron', i. e. Juno. From *mater, matris*, as *Patronus* from *pater, patris*, 29.

ΜΑΨΤΑ, the 'goddess of the morning' [*mane* and *tueor, tutum*, as 'guarding the morning'], 34. See *Leucothea*.

ΜΑΨΟΨ, a poetical name for 'Mars, the god of war' [*Mavors armipotens. Lucr.*]

ΜΑΨΟΨΙΑ ΤΕΡΡΑ, 'the land of Mars' [*Mavors*], i. e. Thrace. (*Virg.*) 70.

\* Nam sata Tiresiâ, venturi præscia, *Manto*.—*Ov.*

† Qui muros matrisque dedit tibi, *Mantua*, nomen.—*Virg.*

Μηχανῆτις, abounding in 'de-  
vices', i. e. Minerva. μηχανή a  
contrivance, 68. Applied also  
to Venus, 74.

MEDE'A, a celebrated magi-  
cian, daughter of Æetes, king of  
Colchis; hence *venena Medeæ*.  
Hor. *Medeides herbæ*. Ov. 'Ma-  
gic herbs' 191 n. She is also  
called *Colchis*. She slaughtered  
her own children.\*

MEDICE'AN VENUS, 79.

MEDU'SA, one of the Gorgons,  
daughter of Phorcys and Ceto  
[*Phorcynis Medusa*], 154. *Me-  
dusæa*, applied to Minerva who  
bore the head of Medusa on her  
ægis, 68. *Medusæus equus*, i. e.  
the winged Pegasus, which sprang  
from the blood of Medusa, 155.  
*Medusæus fons*, i. e. Hippocrene,  
raised by the stroke of Pegasus.

MEGÆ'RA, she who 'envies';  
one of the Furies. *Tartarea Me-  
gæra*, the infernal Megæra. με-  
γαίρω to envy, 130.

MEG'ARA, a daughter of Cre-  
on, king of Thebes, and wife of  
Hercules, 167.

MEG'AREUS, the father of Hip-  
pomenes, and grandson of the  
'Onchestian Neptune' [*Onches-  
tius Neptunus*, Ov.].

Μειλίχιος, the 'appeaser', i. e.  
Jupiter: μειλίσσω, to soothe, 25.

MELÆ'NE [μέλαινα], 'black';  
an epithet of Ceres, from the  
mourning robes which she wore  
during her distress. *Paus.* viii. 42.  
*Mel'anis*, the 'nocturnal' (?) an  
epithet of Venus.

Μελάμπειλος Νύξ, 'Sable-  
vested night'. μέλας black; πέ-  
πλος a robe, 146.

MELAM'PUS, 1. A son of Amy-  
thaon and Dorippe [*Amythaonius  
Melampus*. Virg.], celebrated as  
a soothsayer [*vates Melampus*]  
and a physician, for he cured the

daughters of Proetus by adminis-  
tering 'hellebore' [*melampodium*],  
2. One of Actæon's dogs, 'Black-  
foot'. μέλας and ποῦς a foot.

MELANIP'PUS, a Theban chief,  
opposed to Tydeus, in the cele-  
brated siege, 211.

MELANÆ'GIS, i. e. Bacchus,  
from appearing in the form of a  
'black goat' [μέλαινα αἴξ] to  
Melanthus, exciting him to the  
murder of Xanthus. *Paus.* ii. 35.

MELCARTH, the Tyrian Her-  
cules, 171 n.

MEL'EAGER, the swift son of  
Ceneus and Althæa [θόδς Μελέα-  
γρος, *Ænides*], and celebrated  
for the hunting of the Calydonian  
boar. His two sisters, disconsolate  
at his death, were changed  
into birds of the same name [*Me-  
leagrides*], 203—4.

MEL'ETE, 'meditation' [μελέ-  
τη], one of the three early Muses,  
136.

MELIBÆ'A, a city of Magnesia  
in Thessaly, famous for dyeing  
wool [*Melibæa purpura*]. The  
epithet *Melibæus* is applied to  
Philoctetes, because he reigned  
there. *Virg. Æn.* iii. 401; v. 251.

MELICER'TES, s. a, a son of  
Athamas and Ino, known after  
his death among the Greeks by  
the name of *Palæmon*, and,  
among the Latins, by that of  
*Portunus*. See *Palæmon*, and  
*Leucothea*, 33.

MELIS'SA, a daughter of Me-  
lissus, king of Crete, who first  
found out the means of collecting  
honey. μέλισσα a bee. 2. *Melissæ*,  
the priestesses of Ceres.

MELIS'SÆ, the priestesses of  
Ceres in Crete, which Melissus  
introduced; also the priestesses  
of Apollo at Delphi. Cf. *Pind.*  
iv. 106.

MEL'LIUS, i. e. Hercules, from

\* *Colchida respersam puerorum sanguine culpant.*—Ov.

once offering a sacrifice of 'apples' [μῆλα] instead of oxen, 173.

Μελλέφηβος, 'bordering on youth', as Bacchus is generally represented. μέλλω to be about to be; ἔφηβος a youth, 95.

ΜΕΛΟΡΗΨΟΣ [μηλοφόρος], the 'fructifier of sheep', i. e. Ceres. μῆλον a sheep; φέρω to bear.

ΜΕΛΠΟΜΕΝΕ, the muse of tragedy and the patroness of lyric poetry. μελομένη from μέλωμαι *canto* 137. *Melpomēnos*, the 'singer' [canens], an epithet of Bacchus, as presiding over dramatic entertainments and theatres, *Paus.* i. 2, 31.

ΜΕΜΟΡ, applied to Minerva. See Μηχανίτις.

ΜΕΜΝΟΝ, a son of Tithonus and Aurora [*Auroræ filius*. Virg.], and the 'dusky warrior-king' of the Æthiopians [*Niger Memnon*. Virg. *Μέμνονα χαλκοκορυστήν*. Hes.]. *Μεμνόνειον* a 'temple of Memnon' in the Egyptian Thebes. Τὸ Μεμνόειον ἄστυ the 'city of Memnon', i. e. Susa, as being built by Tithonus, the father of Memnon. *Dimidius Memnoni*, the 'mutilated Memnon'; his statue near the Egyptian Thebes being partially destroyed, either by Cambyses or an earthquake, 105. *Aves Memnoniæ*, s. *Memnonides*, a flock of birds which sprung up from the funeral pile of Memnon, and fought till half of them perished in the flames. This combat was annually renewed, 106.

ΜΕΝΕΛΑΨ, a son of Atreus [*Atrides*], and brother of Agamemnon, 218.

ΜΕΝΟΪΤΙΨ, a son of Ægina, and father of Patroclus [*Mencætiades*].\*

ΜΕΡΗΨΙΨ, a goddess of the ancient Italians, who presided

over the places whence issued those 'mephitic' or sulphureous vapours, supposed to excite a prophetic spirit.

ΜΕΡCΥΡΙΨ, the messenger of the gods, and the god of merchandise, eloquence, etc., 84. He was the grandson of Atlas [*Atlantides*], and born on Mount Cylene. He wears a peculiar broad 'brimmed hat' [*petasus, galerus*], is furnished with wings [*Cyllenius ales*], and a wand† with which he executes all his functions, whether as messenger of the gods, or conductor of the souls of the departed, 'a deity common to both worlds, celestial and infernal' [*commune profundis et superis numen*. Claud.]. His name is from *merces*, 'wares', as he was the god of merchandise, 89. *Mercurialia*, the festival of Mercury, 89.

Μηροράφης, Μηροτραφής, epithets of Bacchus, as 'sewed up' and 'nourished' in the 'thigh' of Jupiter. μῆρος a thigh; ῥάπτω to sew, and τρέφω to nourish, 90. Compare the Indian *Merou*, 'Mountain of the gods', 90 n.

ΜΕΨΟΣ, a mountain of India. The town of Nysa, founded by Bacchus, is 'situated at the base of the mountain called *Meros*'; whence the Greeks feigned that Bacchus was concealed in Jupiter's thigh' [*Q. Curt. lib. viii.*], for μῆρος signifies a thigh.

ΜΕΨΥΜΝΕΨΨ VATES, the 'poet of Methymnæ', a principal town of Lesbos [*Methymnæa Lesbos*], i. e. the poet Arion.

Μητίετης, 'abounding in counsel', i. e. Jupiter. μῆτις counsel. Δὲ μῆτιν ἀτάλαντος 'equal to Jupiter in counsel', 23.

ΜΕΨΙΨ, one of the Oceanides. She was the first wife of Jupiter,

\* Sive *Mencætiaden* falsis cecidisse sub armis.—Ov.

† *Somniferam* quatiens *virgam*, tectusque *galerō*.—Claud.

and celebrated for her prudence and 'counsel' [μῆτις].

MIDAS, a king of Phrygia [*Mæonius rex*. Claud.], who solicited from Bacchus, in reward for some services, the power of converting whatever he touched into gold. Apollo converted his ears into ass's ears [*auriculas asini*], because, in a musical contest between Pan and Apollo, he gave the preference to Pan, 48.

MILANION, a lover of Atalanta.

MILESIAE FABULÆ. 'Milesian plays or stories', which were noted as wanton and ludicrous [*ἀκόλαστα βιβλία*. *Plut.*]; just as *Milesia crimina* denoted the immorality of the Milesians. Both are supposed to refer to the worship of Venus at Miletus, 77.

MIMALONES, s. -ONIDES, women who celebrated the orgies of Bacchus. They are identical with the *Thyades*, *Mænades*, and *Bacchæ*; and wore horns on their heads.\* It is derived from μιμέομαι to 'imitate', in reference to their droll gestures, 92.

MIMAS, a giant whom Jupiter destroyed with thunder. *Hor.* Od. iii. 4.

MINERVA, the goddess of wisdom, 63—70. *Calculus Minervæ*. See *Calculus*. Minerva presided over genius, hence *invitâ Minervæ*, 'against the bent of natural genius'; *pingui Minervâ*, *crassâ Minervâ*, 'stupidity and grossness of intellect'; and over female labours in general; hence *tenuis Minerva*, spinning and weaving, which bring small profit, 67. Minerva was the 'inventor of the olive' [*oleæ inventrix*. *Virg.*]; she taught men the art of building houses and citadels; hence she is called *πολιούχος* or the 'guardian of cities,' whilst

the ship *Argo* and the Trojan horse were equally constructed by her 'divine assistance' [*divinâ Palladis arte*. *Virg.*]. In reference to her 'chastity' and 'avoidance of marriage', the poets term her *casta*, *innupta*, *Intacta*, *μισόννυμφος*, *φυγόλεκτρος*, etc.

MINISTER FULMINIS, the 'minister of the thunderbolt', i. e. the eagle, 25.

MINOS, the king of Crete, a celebrated legislator [*Minos Legisifer*. *Ov.*], and a confidant of Jupiter; hence he is said to have been 'admitted to the secrets of Jove' [*Jovis arcanis Minos admisus*]; and Homer terms him *ἐννεώροσ Διὸς ἄριστήσ* a 'nine years' disciple of Jupiter'. After his death, he was appointed a judge in the infernal regions [*quæsitior Minos*. *Virg. arbiter Orci*. *Prop.*], 42.

MINOTAURUS, the 'unnatural offspring' of Pasiphæe, the wife of Minos [*Veneris monumenta refandæ*], and represented as half-man [*semivir*] and half-bull [*semibos*]. *Minos*; *taurus*, 177.

MINYÆIDES, the 'daughters of Minyas', who, having derided the orgies of Bacchus, were seized with an unconquerable desire of eating human flesh, and afterwards changed into bats (*Ov.* *Met.* iv. 12), 91.

ΜΙΣΟΓΥΝΗΣ, 'hater of women'; an epithet under which Hercules had a temple in Phocis; and in whose worship women were not allowed to take a part, probably on account of his being poisoned by Dejanira. *μισέω* to hate; *γυνή* a woman, 170.

MITHRAS, the Persian name of the sun. *Deo Soli Mithræ*, or *Soli Deo invicto Mithræ*, to the invincible god Mithras, 56. He is

\* *Torva Mimalloneis implerunt cornua bombis.*—*Pers.*

generally represented holding in one hand the horns of a bull [*torquentem cornua Mithram. Stat.*], and with the other plunging a dagger into his neck.

MNE'ME, 'memory' [*μνήμη*]; one of three early muses, 136.

MNEMOS'YNE, the mother of the nine muses [*Mnemosynides, Mnemonides*] by Jupiter. Her name is derived from *μνημοσύνη* 'memory', because to that faculty we are indebted for all progress in science, 135.

Μοιραγέτης 'Leader of the Fates', i. e. Jupiter; also of Apollo, as the god of prophecy. *Μοῖραι* the Fates; *ἄγω* to lead, 22.

Μοῖραι the Greek name of the Fates, as allotting to each individual his 'portion' [*μοῖρα*] of good and evil. *μεῖρω* to divide, 132.

MOLOR'CHUS, a poor shepherd near Cleonæ [*Cleonæus Molorchus. Papin. pauper Molorchus. Stat.*], in recompense for whose hospitality Hercules destroyed the Nemean lion. His festival was termed *Molorchea*.

MOLY [*Μῶλυ*] the name given by the gods to the herb which fortified Ulysses against the enchantments of Circe, 239.

MO'MUS, the representative of satirical pleasantry, 144. *μῶμος* censure, reproach.

MONE'TA, an epithet of Juno, from the various 'warnings' with which she had favoured the Romans. As money was coined in the temple of *Juno moneta*, hence *moneta*, coinage, Anglicè, *mint*. *Moneo*, to advise, 31 n. *Μονήτα, ἡ Ἥρα. 'Moneta, Juno'. Suid.*

MO'NYCHUS, one of the Centaurs or giants, who could uproot trees and hurl them like javelins [*quantas jaculetur Monychus ornos. Juv.*]. The name is derived from *μόνυχος* having a 'single or solid hoof'—an epithet of

horses; hence applied to the Centaurs who had horses' feet.

MOP'SUS, 1. A celebrated Argive prophet, son of Manto and Apollo, who flourished during the Trojan war. 2. A son of Titaresius in Thessaly [*Ἀμπυκίδης Τιταρήσιος. Hes.*]. He was one of the Argonauts, and like the other, 'skilled in divination' [*Μόψον τε, δαήμονα μαντοσυνάων. Apollon.*]. *Mopsuestia*, the 'home of Mopsus' [*Μόψον ἔστια*], a town of Cilicia.

MOP'PHEUS, the offspring of Sleep, who can imitate every variety of the human form [*artificem formatoremque figuræ. Ov.*]. *μορφή* form, 146.

Μυίαγρος, the 'catcher of flies' [*μυῖα & ἄγρα*]. See *ἀπόμυιος*.

MUL'CIBER, an epithet of Vulcan; because fire 'softens' every thing. *Mulceo*, i. e. *mollio*, to soften; *ferrum*, iron (*Festus*), 83.

MULIEBRIS, an epithet of 'Fortune' at Rome, from her temple before the *porta Capena*, when she had favoured the Roman 'matrons', in obtaining from Coriolanus the withdrawal of his army. *Dion. Hal. viii. 10. Liv. ii. 40.*

MULTIMAM'MIA, having 'many breasts' [*multæ mammæ*], an epithet of the Ephesian Diana. *Gr. πολυμαστὸς*, 62.

MUNDI REGNA TRIFORMIS, 'the dominion of the triple world,' in allusion to its division amongst Jupiter, Neptune, and Pluto, 20.

MURA'LIS CORONA, a 'mural crown', i. e. a crown presented to the soldier who first mounted the 'walls' [*muri*] of a besieged city,

MURCIA s. MURTIA, the Venus of the old Latins.

MUS'Æ, the Muses, daughters of Jupiter, who presided over poetry and the kindred branches of literature. *Μοῦσα* a muse;

song, 135—138. Pindar styles them 'deep-bosomed' [*βαθύκολλοι*], in reference to the profundity and complexity of the sciences. Some derive their name *Μοῦσαι* from being 'like in nature' to each other [*ὁμοιούσιν*], others from *μῶσαι* to 'inquire'.

MUSAGÉTES, 'leader of the Muses', i. e. Apollo, Hercules. *Μουσαγέτης* from *μοῦσα* a muse; *ἄγω* to lead, 48, 172.

MUSCÁRIUS, the driver away of 'flies' [*muscæ*]. See *ἀπόμνιος*.

*Μύσται*. See *Mystæ*. *Μυστικὴ εἴσοδος* the 'mystical entrance', or the road by which the procession from Attica entered Eleusis, 103.

*Μυθικὸν*, the 'fabulous' period of the world—history being mixed up with 'fable' [*μύθος*], 147.

*Μνώπιος*, the 'impetuous, or frantic', i. e. Mars, 73.

MYCALE'SIDES, the nymphs of Samos, from the promontory of Mycale, *Callim.* in Del. 50.

MYCALESSIA, i. e. Ceres, from Mycalessus in Bœotia, 103.

MYCÉNÆ, a city of the Peloponnesus, founded by Perseus, the residence of Pelops, Thyestes, Agamemnon [*Pelopiadaes Mycenæ*. *Ov. Thyestæ Mycenæ*. *Luc. Agamemnoniæ Mycenæ*. *Virg.*]; and celebrated for its wealth [*dites Mycenæ*. *Hor.*].

MYGDONIA, a district of Phrygia, or Mysia, so called from king *Mygdon*.

MYGDÓNIA CUBILIA, the 'Phrygian couch' of Aurora—Tithonus, her favourite, being the son of the Trojan king, Laomedon, 107. *Mygdonia mater*, the 'Phrygian mother', i. e. Cybele, mother of the gods.

MYGDÓNUS, a brother of Hecuba, and father of Corebus [*Mygdonides*].

MYLIT'Á, a surname of Venus among the Assyrians.

MYRÍNUS, a surname of Apollo, from *Myrina*, a city of Æolia.

MYRMIDONES, a people of Thessaly, the followers of Achilles (222), so called, according to Strabo, because they imitated the diligence of 'ants' [*μύρμηκες*].

MYR'RNA, a daughter of Cinyras, king of Cyprus, and mother of Adonis.

MYR'TILUS, the charioteer of Ænomaus, king of Pisa, 215.

MYRTO'UM MARE, a portion of the Ægean, so named from *Myrtilus* being drowned in it, 215.

MYSTÆ TACITI, 'the initiated who never reveal the mysteries'. *μύστης* from *μύω* to shut the eyes, 100 n.

MYSTICA VANNUS IACCHI, the broad basket carried in the processions of Bacchus, and so called because its mystic contents were shrouded from vulgar eyes, 93.

## N.

NAÍADES s. NAÍDES, beautiful Nymphs [*candida Nais*. *Virg.*] who presided over springs and fountains. *νάω* to flow, 128.

ΝΑΡÉÆ, nymphs who presided over hills and 'groves' [*νάπαι*], 128.

*Νάρθηξ*, the *ferula*, or hollow stick in which Prometheus brought down fire from heaven.

NAUPLIADES, the 'son of Nauplius', i. e. Palamedes, 234.

NAUPLIUS, 1. A son of Neptune and Amydone. 2. A descendant of the former, son of Clytoneus, the Argonaut. 3. The husband of Clymene, father of Palamedes, and king of Eubœa. As he wrecked many Greek ships by exhibiting lights [*ultores ignes*] on the Capharean rocks, as if a harbour was near; hence two lost tragedies of Sophocles bear

the titles of *Ναύπλιος καταπλέων* 'Nauplius the lander', and *Ναύπλιος πυρκαεὺς* 'Nauplius, the lighter of fires' [*πῦρ* and *καίω*].

NAUSICAA, a daughter of Alcinoüs, king of the Phæacians, who kindly received Ulysses when shipwrecked on her father's coasts, 240.

NAXOS, one of the islands, called Cyclades, in the Ægean [*Naxos Ægæo redimita ponto*. Sen.], celebrated for its wines. Here Bacchus married Ariadne, who had been deserted by Theseus, and presented her with a crown of seven stars [*Naxius ardor*]. Hence Naxos was famous for its Bacchanalian orgies. [*Bacchata jugis Naxos*. Vir.], 91.

NEÆRA, the mother of Phæthusa and Lampetia to the Sun.

Νεβριδόστολος, 'robed in the fawn's skin', i. e. Bacchus. *νεβρις*, *ίδος*, a fawn's skin; *στόλος* a robe, 95. The Mænades, while celebrating the Bacchanalian orgies, were clothed with the same fawn's skin [*nebride sacrâ præincta latus*. Sen.].

NEBROPH'ONOS, the 'fawn-killer', 1. One of Actæon's dogs. 2. A son of Jason and Hypsipyle. *νεβρός* a fawn; *φένω* to kill.

NEC'TAR, the drink of the gods; as *Ambrosia* was their food, 14.

NEITH, NEITHA [*Νηίθη*], a very ancient deity of the Egyptians, usually compared with the Minerva of the Greeks, 64.

NELEUS, a son of Neptune and Tyro, who married Chloris, the daughter of Amphion. Homer ascribes to him an imperious character [*ἀγαυότατος*], and a great fondness for horses [*ἰππικώτατος*].

NEM'EA s. NEM'EE, a town of Argolis, with a wood near it, where Hercules, having killed the Nemean lion [*Nemees frontentis alumnus*. Stat.], built a

temple to the Nemean Jupiter [*Νεμεήτης Ζεὺς* s. *Νεμειαῖος* s. *Νέμειος*], and renewed the Nemean games [*τὰ Νέμεια* s. *Νέμεια*]; whence *Nemeus*, an epithet of Hercules, 23, 162, 211.

NEM'ESIS, the 'avenging goddess. From *νέμω* to distribute, or *νεμεσάω* s. *νεμεσίζομαι* to fear, respect, reverence. Hence she is termed *vehemens Dea*, an 'earnest goddess'; *μακάρων πικροτάτη* the 'bitterest of the Immortals' (119); *tumidis infestum numen*, the 'Deity hostile to the arrogant'; and Plato styles her *δίκης ἀγγέλος* the 'messenger of justice'. She is called *Adrastæa*, from Adrastus, who built her a temple, and *Rhamnusia*, from her worship at Rhamnus, in Attica.

Νεμέστωρ, the 'Distributor', i. e. Jupiter. *νέμω* to distribute, 22.

NEMOREN'SIS, presiding over 'forests', i. e. Diana. *nemus-oris*, a grove, 57.

NEOPTOL'EMUS, 'New Warrior', a name given to Pyrrhus, the son of Achilles, because he came to Troy in the later years of the war. *νέος* new, recent; *πτόλεμος* war, 229. *Νεοπτολέμεια τίσις* *Neoptolemic revenge*; used proverbially; for Neoptolemus, who had slaughtered Priam at the altar, was himself murdered several years afterwards, at the foot of the altar, in the temple of Delphi. See *Pyrrhus*.

NEPHELE, the wife of Athamas, and mother of Phrixus and Helle. Hence the Hellespont is termed the 'narrow sea of the Nephelian Helle' [*Nepheleidos Helles*].—Helle being drowned in it, 183. *Pecoris Nephelæi vellera*, the 'fleece of the ram which carried Helle', i. e. the golden fleece, 184. Some call Nephela *Nebula*, which word is the Latin translation of *νεφέλη* a 'cloud'.

Νεφέληγερέτης 'Cloud-compelling', an epithet of Jupiter. Νεφέλη a cloud; ἄγειρω to collect, 21.

Νηπενθές ἄχολον, a 'soothing opiate', prepared by Helen. νῆ not; πενθός grief, 227.

ΝΕΡΤΥΝΟΣ, the god of the sea, 32—36. *Neptunia Mœnia*; *Neptunia Troja*, so called, because Neptune assisted Laomedon in building the walls of Troy, 12. *Neptunius heros*, i. e. Thescus—Neptune being his reputed father, 175. *Neptunius dux*, i. e. Sextus Pompey. *Hor.* His wife was Amphitrite, the mother of several nymphs. Hence is formed *Neptunine*, a feminine patronymic.\*

ΝΕΡΕΪΔΕΣ, sea-nymphs, the daughters of Nereus, 128.

ΝΕΡΙΑ s. ΝΕΡΙΟ, an ancient Latin deity, the symbol of bravery; whence *Nerienes*, a surname of Mars among the Sabines. *Gell.* xiii. 22.

ΝΕΡΕΟΣ, a Deity of the sea, son of Oceanus and Terra. He was the most ancient of all the gods [πρέσβιστος ἀπαντῶν. *Orph.* Argon.], whence Homer terms him the 'old man' [γέρων], Æschylus the 'ancient' [παλαιγενής], and Virgil the 'aged Nereus' [*grandævus Nereus*]. Nereus was a 'true and unlying'† prophet; he had fifty daughters [*Nereides*]; his favourite residence was in the Ægean, 36.

ΝΕΡΙΤΟΣ, a mountain of Ithaca, the residence of Ulysses [*Neritiæ domus*];‡ whence Ulysses is called *Neritius dux*, his ship *Neritia navis*, and the people of Saguntum *Neritia proles*, as descended from a Neritian colony.

ΝΗΣΣΟΣ, the Centaur, who was shot by Hercules, and, when dying, gave Dejanira a tunic, or

garment, 'besmeared with the poisoned blood' which flowed from his wounds [*tabe Nesseâ illita palla. Sen.*], which, he told her, would reclaim her husband from unlawful loves, 169.

ΝΗΣΤΟΡ, a hero of the Trojan war, and king of Pylos [*rex Pylius*]. During that war, he was living in the third generation [*tercævo functus. Hor.*]; hence Juvenal speaks of him as an 'instance of a life second only to the crow' [*exemplum vitæ a cornice secundæ*]. Homer celebrates him as the 'sweet-speaking and eloquent orator of the Pylians' [Ἡδυεπὴς Πυλίων ῥήτωρ λιγύς], praises his wisdom, and narrates his efforts to 'make up the quarrel' [*componere lites*] between Achilles and Agamemnon, 246.

ΝΙΣΦΟΡΑ, the 'giver of victory,' an epithet of Venus, *Paus.* ii. 19. *Nicephorius* a surname of Jupiter, from *Nicephorium* in Asia. νίκη victory; φέρω to bear.

ΝΙΞΙ ΔΙΙ, deities invoked by women in 'travail' [*nitor*].

ΝΙΚΕΤΕΡΙΑ [Νικητηρία], a festival in commemoration of the 'victory' [νίκη] which Minerva obtained over Neptune, in giving a name to Athens, 34.

ΝΙΚΕ [Νικη], 1. 'Victory', the daughter of Pallas and Styx, 144. 2. An epithet of Minerva, as giving the 'victory', 66.

Νικηφόρος, the 'bearer of Victory', i. e. Minerva, who is sometimes represented bearing the goddess of victory in her hand. νίκη victory; φέρω to bear, 144.

ΝΙΟΒΕ, the fair-haired daughter of *Tantalus* [ἠΰκομος Νιόβη. *Hom.*] changed into a stone or rock of marble, near Sipylus in

\* Tene Thetis genuit pulcherrima Neptunine?—*Catull.*

† Νηρέα τ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος.—*Hes.*

‡ *Neritiæque domus, regnum fallacis Ulyssis.*—*Οσ.*

Lydia [*Sipyleia genetrix*. Stat.], because she exhibited her pride [*superba Tantalus*. Sen.] in comparing herself to Latona. Her six sons and six daughters [*Niobæa proles*. Hor. or seven, according to others], were all destroyed by the arrows of Apollo and Diana, 'avengers of the haughty tongue' of Niobe [*magnæ vindices lingua*. Hor.], 58.

ΝΙΡΕΥΣ, king of Naxos, and one of the Grecian chiefs, during the Trojan war, celebrated for his beauty [*κάλλιστος ἀνὴρ*. Hom.].\*

ΝΙΣΟΣ, 1. A king of Megara, whose 'yellow lock' [*purpurea coma*], on which depended the stability of his kingdom [*magni fiducia regni*. Ov.], was perfidiously cut off by his daughter Scylla [*Niseia virgo*]. Nisus was changed into a hawk, and Scylla into a lark—their enmity still continuing. 2. A friend of Euryalus, who perished in attempting his rescue. *Virg. Æn.* ix. 176.

ΝΙΣΥΡΕΪΟΣ, i.e. Neptune, from ΝΙΣΥΡΟΣ, an island in the Ægean, 35.

ΝΟΚΤΙΛΪΑ, a surname of Diana, considered as *Luna*, or the moon, 'shining by night'. *Nox*, night; *luceo*, to shine.

ΝΟΜΙΟΣ [*Νόμιος, Νομέυς*], the god of shepherds; as 'Apollo, 48. † Pan, 124. Mercury, 87. *νέμω* to feed.

ΝΟΝΑΚΡΙΣ, a town of Arcadia, with a mountain and a wood of the same name [*Nonacrium nemus*]. Hence *Nonacrius Heros*, the 'Arcadian Hero', i.e. Evander; *Νωνακριάτης* in Lycophron [680], 'Mercury'; *Nonacria*, i.e. Atalanta, as a native of the place; *Νωνακρίνη* [*Suid.*]. *Virgo Nonacrina* [*Ov. Met.* ii.], the 'Arcadian Virgin', i.e. Callisto; *Hamadryades Nonacrina*, the 'Arcadian Hamadryades'.

*NORTIA*, a name given to the goddess of Fortune among the Etruscans [*si Nortia Tusco Favisset*. Juv.]. *Quam alii Sortem asserunt, Nemesisque nonnulli, Tychenque quamplures aut Nortiam* (*Capella*, lib. i.). 'Whom some call *Sors*, others *Nemesis*, the greater part *Nemesis* or *Nortia*.'

ΝΟΞ, Night. *Μελάμπεπλος νύξ* 'sable-vested night', termed *δημήτειρα Θεῶν* 'the subduer of gods'. Night is the mother of Fate, Nemesis, the Hesperides, Sleep and Death, 145.

ΝΥΒΙΓ'ΕΝÆ, 'cloud-descended', i.e. the Centaurs who sprang from the 'cloud' which Ixion embraced instead of Juno.

ΝΥΚΤΕΪΣ, 'daughter of Nycteus', i.e. Antiope [*Antiope Nycteis*. Prop.].

ΝΥΚΤΕΛΙΟΣ [*Νυκτέλιος*], 'Nocturnal', i.e. Bacchus; his orgies being 'celebrated during the night' [*nocturna que orgia Bacchi*. Virg.]. † Hence Seneca uses *latex Nyctelius* for wine in *Œdip.*

*νύξ, νυκτός* night; *τελέω* to offer sacrifices, 93.

ΝΥΚΤΙΜΕΝΕ, a daughter of *Nycteus*, who is said to have been guilty of criminal conduct towards her father, [*patrium temerâsse cubile*. Ov.] and, being changed into an owl, still shuns the light, as conscious of her fault [*conscia culpa*].

ΝΥΜΦΑΓ'ΕΤΕΣ [*Νυμφαγέτης*], 'Captain of the Nymphs', i.e. Neptune. *νύμφη* a nymph; *ἄγω* to lead, 129.

ΝΥΜΡΗÆ, female divinities,

\* *Nirea non facies, non vis exemit Achillem.*—*Prop.*

† *Φοῖβον καὶ Νόμιον κικλήσκομεν* ——— *Callim.*

‡ *Νυκτέλιον, Νόμιον, Νεβρώδα, Νεβριδόπεπλον.*—*Anthol.*

holding a middle rank between gods and men [*semideæ*], 127. *Nymphæ'a*, grottoes sacred to the Nymphs. *Νυμφοληψία* 'Nympholepsy', a species of delirium affecting those who intruded upon the Nymphs at improper seasons [*νόμψη* a nymph; *λήψις* from *λαμβάνω* to seize], 129. The Nymphs bear various names, according as they preside over 'trees' [*Dryades*], 'mountains' [*Oreades*], 'rivers and fountains' [*Naiades*, *Ἐφυδριάδες*], 'groves' [*Napææ*], 'marshes', etc.

*NYSÆ'US*, an epithet of Bacchus from Mount Nysa, where he was educated by the 'Nysæan nymphs' [*Nymphæ Nyseides*, *Nysiades*], 96. Hence Bacchus and Apollo are termed the 'Lords of Cirrha and Nysa' [*Domini Cirrhæ Nyssæque*], 96. *Nysig'ena*, an epithet of Silenus [*gigno*], 97. Nysa is the name of several mountains [*Juga Nyseia*] where Bacchus was worshipped; and hence some have derived his Greek name *Διόνυσος* from *Διός* [gen. of *Ζεύς*], the name of his father, and *Νύσα* the place of his education.

## O.

*OBSEQUENS*, 'favourable, complying with' [one's wishes]—a surname, under which Fortune [*Fortuna obsequens*] had a temple at Rome.

*OCE'ANUS*, the father of the Nymphs, Naiads, etc., 36. *Ocean'ides*, the 'daughters of 'Oceanus', 128. Greek etymologists derive it from *ὠκεύς* 'swift'; but others from the Phœnician *Og*, the 'ocean', whence the Greek *Ὠγήν*, the ancient name of the Ocean. *Ὠγήν*, *Ὠκεανός* Hesych.

Oceanus was the husband of Tethys, and the 'father of all things', as moisture was supposed to have been the primeval element.\* The poets place Heroes 'beyond the deep-gulphed Ocean' [*παρ' Ὠκεανὸν βαθυδίνην*. Hes.], where they quaff the 'oblivious waters of Lethe'.†

*OC'NUS*, 1. a son of the Tiber [*Tusci filius amnis*] and of Mantō, daughter of Tiresias, who built Mantua. 2. A man whose industry was rendered of no avail by the profusion of his wife; and, therefore, represented as 'twisting a rope' [*ὁ σχοινοπλόκος Ὀκνος*] which an ass, standing by, eats up; whence the proverb, *Ocnus funiculum torquet*, 'Ocnus is twisting a rope'—applied to 'labour which meets no return, and is totally lost'.

*OCY'ETE*, 'swiftly flying'; one of the Harpies. *ὠκύς* 'swift'; *πέτομαι* to fly, 121.

*OCY'R'HÖE*, a daughter of Chiron, the Centaur; and so called because she was born on the 'banks of a rapid stream' [*fluminis in rapidi ripis*. Ov.]. *ὠκύς* 'swift'; *ρέω* to flow.

*OD'RYSÆ*, a people of Thrace; hence *Odrysius Boreas*, the 'Thracian Boreas'; *Odrysium carmen*, an Orphic poem; and the 'spear' and 'horses' of the 'Thracian' Mars are called *Odrysia hasta*, and *Odrysii equi*.

*ODYS'SEUS*, the Greek name of Ulysses. *Ὀδύσσεια* [sc. *ποίησις*] the *Odyssey*, an epic poem of Homer, describing the wanderings and return of 'Ulysses' [*Ὀδυσσεύς*], 241.

*CE'AGRUS*, the father of Orpheus by Calliope. *Cægrius Hebrus*, the Hebrus into which the head of Orpheus was thrown.

\* *Ὠκεανόν τε θεῶν γένεσιν, καὶ μητέρα Τηθύν*.—Hom.

† *Lethæos latices, et sacra oblivia potant*.—Sil.

Οἰαγρίδες sc. κοῦραι the 'sisters of Orpheus', i. e. the Muses. *Mosch.* iii. 37.

ÆBA'LIA, 1. The ancient name of Laconia; whence Castor and Pollux are termed *Æbalidæ gemini*, the 'Æbalian twins'—Hyacinthus *Æbalides puer*, and his blood *Æbalius sanguis*; *Æbalis purpura*, 'Æbalian purple'. The country derived this name from king *Æbalus*, the father of Tyndarus. 2. Applied also to Tarentum, because founded by a Lacedæmonian colony; whence *Æbalia matres*, 'Latin mothers'. *Ov.* F. iii.

ÆCHA'LIA, 1. A town of Eubœa, where Eurytus is said to have reigned [*Eurytopolis*]. 2. A town of Messenia, the residence of Eurytus [according to some], and destroyed by Hercules; whence he is termed *Victor ab Æchaliâ*, the 'conqueror from Æchalia'.

ÆDIPUS, the son of Laius, and king of Thebes [*Oidipodionia Thebæ.* *Ov.*], so named from his 'feet having swollen' [*tumore nactus nomen.* *Sen.*] from exposure while an infant. οἰδέω to swell; ποῦς ποδός a foot, 207. 'Ædipus Tyrannus' and 'Ædipus at Colonus', 209.

ÆNEUS, king of Calydon in Ætolia, and father of Meleager [*Ænides*]. As he neglected Diana in a general sacrifice, she sent an 'avenging boar' [*ultorem aprum.* *Ov.*] to lay waste the country—the celebrated Calydonian boar, 203.

ÆNOM' AUS, a son of Mars, and king of Pisa, who, being warned by an oracle that he should perish by the hands of his son-in-law, refused to marry his daughter Hippodamia to any person who

could not defeat him in driving the chariot, in which art he was especially skilled [*Mavortius axis Ænomai.* *Stat.*]. The competitor, if conquered, lost his life, 215.

ÆNO'NE, a nymph of Mount Ida, daughter of the river-god Cebrenus [*Pegasis Ænone*], and wife of Paris.

ÆTÆ'US, an epithet of Hercules, from sacrificing himself on Æta, a mountain between Thessaly and Macedonia [*Herculea Æta.* *Stat.*]. Papinius calls it *dubia Æta*, the 'doubtful Æta', as lying between Thessaly and Macedonia. On account of its height, the poets fancied that the sun, moon, and 'stars' [*Ætææ lampades*] rose behind it,\* 170.

OG'MION s. OG'MIUS, a title under which the Gauls worshipped Hercules, 174.

OG'YGES, a son of Neptune, who first reigned in Bœotia. On account of his great antiquity, *Ogygius* was used to signify 'ancient' [*ἀρχαῖος, παλαιός.* *Hesych.*], and the *Ogygian Deluge*, like that of Deucalion, appears to have been a local tradition, derived from the Deluge of Sacred History. Some make Ogyges identical with Cadmus; hence 'Ωγύγια κακά, in the Vatican appendix of the Greek proverbs, is interpreted in reference to the 'sorrows of Cadmus called Ogyges'. Cf. *Stillingfleet's* *Orig. Sacr.* i. 19. *Ogygius Iacchus* (*Sên.*) the 'Theban Bacchus', Thebes being founded, according to some, by Ogyges, and *Ogygia* being the ancient name of Bœotia; hence the phrase ἡ Ὠγυγίη Θήβη [*Ap. Rh.* iii. 1178] and αἱ Ὠγύγαι πύλαι, a western gate of Thebes. *Eur. Phœn.* 1112.

OGY'IA, 1. The island of Ca-

\* Compare Livy. *Extremas ad orientem montes Ætam vocant.* lib. xlvi.

lypso, at the western boundary of the earth (*Hom. Od. i.*). 2. The ancient name of Bœotia. See *Ogyges*.

*Οἰκιστής*, the 'founder' of colonies or cities, i. e. Apollo. *οἰκίζω* from *οἶκος* a house, 52.

*Οἶλεος*, the father of Ajax the 'less' [*μείων*], who hence bears the epithets of *Oili'des*, *Ajax Oileus* [*Virg.*], and the 'swift son of Oileus' [*Οἰλῆος ταχὺς υἱός. Hom.*], 231.

*Οἶοι νῦν βροτοὶ εἰσι*, 'Such as mortals now are', 148.

*Ἐκνυμωρότατος ἄλλων* 'the most short-lived of others', i. e. Achilles. *ὠκὺς* swift; *μῆρος* death, 224.

*Οἴληνος*, 1. a son of Vulcan, who was turned into a stone with his wife Althæa, because, being 'elated with her beauty' [*confusa figurâ. Ov.*] she preferred herself to the goddesses. 2. A town of Ætolia. See *Olenium pecus*.

*Οἴληνιον Πέκος*, 'Olenian cattle', applied by Ovid to the 'she-goat and two kids' (*capella* and *hædi*) changed into constellations. As the rising and setting of the 'kids' [*hædi*] was generally attended with rain; hence *Oleniæ sidus pluviale capellæ*, 'the rainy constellation of the Olenian she-goat' [*αἰξ Ὀλενία. Arat.*]. From *Olenos*, a town of Ætolia, where the goat Amalthea was produced, 20.

*Οἴλιβριος*, an epithet of Hercules; *oliva*, an olive, 174.

*Οἴλιβνα Βίγα*, a 'chariot drawn by swans' [*olores*], 78.

*Ὀλύμπιοι (θεοὶ)*, the Olympic deities', as distinguished from the marine and infernal, 13. *Ὀλυμπιαδες*, the Muses of Mount Olympus. *Ὀλύμπια*, the 'Olympic games'; *Ὀλυμπιονίκης*, 'victor at the Olympic'. *Pulvis Olympicus*, 'Olympic dust', i. e. dust excited in the chariot race. These

games were celebrated every 'fifth year'; hence the *Olympiad*, commencing 776, B. C., was used as a measure of time [*πενταετηρίς, quinquennis Olympias. Ov.*]

*Οἴλυμπος*, 1. a mountain of Thessaly. 2. The 'secure residence of the gods' [*θεῶν ἔδος ἀσφαλές*]. *Ὀύλυμπος νιφόεις* 'snowy Olympus', 26. *Olympius* 'Olympic'; an epithet of Jupiter.

*Ὀμαγύριος*. See *Homagyrius*.

*Ὀμαδιός, Ὀμηστής*, i. e. Bacchus, because the Bacchæ at Chios ate 'raw' pieces of flesh. This eating was termed *ὠμοφαγία* from *ὠμός* raw; *φάγω* to eat, 96.

*Ὀμβριος*. See *Pluvius*.

*Ὀμόγνιος*, an epithet of Jupiter as the protector of 'kinship'. *ὁμοῦ* together; *γένος* a race, 21.

*Ὀμολοῖδες s. Ὀμολωίδες πύλαι*, a gate at Thebes, deriving its name from Mount *Ὀμόλη* [*Paus. ix. 8, 6*], or from *Ὀμολωίς*, a daughter of Niobe. *Schol. Eur. Phœn. 1126*. In Lycophron [520], Athens is called *Ὀμολωίς*.

*Ὀμολωίος*, the author of 'concord', [*Æol. ὁμόλον*], i. e. Jupiter, 25. His festival *Homoloïa*.

*Ὀμπνία Δημήτηρ, Alma Ceres*, 'nourishing Ceres'. *ὀμπνη*, the fruits of the earth, 103.

*Ὀμψάλη*, queen of Lydia [*Lydia puella*], whom Hercules married, having served her for three years, wearing female attire and spinning; hence she is termed *Lydia conjux Amphitryonidæ*, the 'Lydian wife of Hercules', 168.

*Ὀμφαλὸς τῆς γῆς*. See *Umbilicus*.

*Ὀνχέστιος*, i. e. 'Neptune', from *Onchestus*, a city of Bœotia, with a grove 'sacred to Neptune' [*ἱερὸν Ποσειδήϊον. Hom.*]—the city itself deriving its name from

*Onchestus*, a son of Neptune and Boötes.

OPHEL'TES, the same as *Archemorus*, which see.

OPHIUCHUS, 'holding the serpent' \* [*ὄφιοῦχος*, *anguitenens*, *serpentarius*], a constellation representing, according to some, Hercules, according to others, Æsculapius. ὄφις a serpent; ἔχω to have, hold, 115.

Ὄφθαλμίτις, having a penetrating 'eye' [*ὄφθαλμὸς*], i. e. Minerva, 68.

OP'IFER s. OPITULA'TOR s. OPIT'ULUS, the 'help-bringer', i. e. Jupiter, Æsculapius, etc. *Opem*, help; *fero* [tuli] to bring, 24, 117.

Ὀπλόσμια, equipped with a 'shield' [*ὄπλον*], i. e. Juno, 30.

OPS, *Opis*, a daughter of Cælus and Terra, and identical with the 'Phrygian and turret-bearing Cybele' [*Idæa Ops*, Tib., *turrigera Ops*. Ov.], as well as Rhea, Proserpine, Tellus, etc. Cicero says that 'the earth was called *Ops*, because all wealth [*opes*] is derived from it'.

OPTIMUS MAXIMUS, 'best and greatest'; epithets of Jupiter from his beneficence and power, 23.

ORBE PERERA'TO, the 'world being traversed over' by Saturn, 16. *Orbis Romanus*, the Roman empire, 23 n.

OR'CHAMUS, a king of Assyria, who buried his daughter Leucothœ alive [*defodit altâ crudus humo*. Ov.] on account of her connection with the Sun.

OR'CUS, a poetical name of Pluto. *Nil miserans Orcus*, Orcus that shews no compassion, 41. *Orcum morari*, to keep Pluto waiting. *Cum Orco rationem habere*, to have a reckoning with Pluto, 41. The name is generally derived from ὄρκος, an oath, 43.

OR'GIA, the Orgies of Bacchus [*Bacchea Orgia*. Stat.], celebrated during the night [*nocturna Orgia*], and at Thebes every 'third year' [*trieterica Orgia*. Virg.]. It is derived from ὄργη 'fury', by which the Bacchanals were excited. Ὀργιάζειν 'to sacrifice to Bacchus'. *Hesych.* Ὀργεῶναι 'priests of Bacchus', 92.

ORÉADES, nymphs of the 'mountain' [*ὄρος*], 128.

ORÉOS [*ὄρειος*], or, as the Orphic hymn expresses it, ὄρεισιφοίτης, a 'dweller on the mountains'; an epithet of Bacchus, from the Bacchantes wandering on the mountains [*ὄρη*].

ORES'TES, son of Agamemnon and Clytæmnestra [*Agamemnonius Orestes*], represented on the stage as tormented by the Furies (*scenis agitatus Orestes*) for the murder of his mother, 245. *Oresteia fides*, the 'faith or fidelity of Orestes', in reference to the friendship of Pylades and Orestes. *Necdum finitus Orestes* Juven., 'Orestes not yet finished'—Orestes being here the subject of a tragedy. *Oresté'a* is also an epithet of Diana, because Orestes brought her statue from Tauris into Greece, 245.

OR'ION, a celebrated hunter, the favourite of Aurora, killed by Diana for his insulting conduct [*integræ tentator Dianæ*. Hor.], and converted into a constellation. *Aquosus Orio*, the 'watery Orion', its rising being generally accompanied with great rains and storms; hence *infestus nautis* 'hostile to sailors'. He is also termed *Ensifer* 'sword-bearer', and *armatus auro*, because equipped with his belt and sword; and his constellation contains several bright stars, 106.

\* Hic pressu duplici palmarum continet anguem.—Cic.

"Ὀριος, the fixer of 'boundaries,' a surname of Apollo at Argos. ὀρός a limit.

ORITHY'IA, a daughter of Erechtheus, king of 'Athens' [Ἀτθίδος νύμφης. Mus. *Actias Orithyia*. Virg.], who was carried off by Boreas,\* to whom she bore two sons, Zethus and Calais, who joined the Argonautic expedition.

"Ὀρκιος, the protector of 'oaths', i. e. Jupiter. ὄρκος an oath. "Ὀρκια Διός, the covenants of Jupiter, 22.

OR'PHEUS, of Thrace [*Thracius Orpheus*], a son of Ægeus, or Apollo, and the sweet-voiced Calliope, one of the Muses [*vocali genitus Camœnâ*. Sen.]; hence he is said to effect his wonders by his mother's art [*arte Maternâ*], i. e. his skill in playing on the lyre [Θρηϊζα χρυσολύρης]. He is called *Æagrius* from his father Ægeus; *Odrysus* from the Odrysæ, an ancient people of Thrace; *Rhodopeius* from Rhodope, a mountain of Thrace; *Bistonius vates*, the 'Thracian prophet', from *Bistones* [which see], and *interpres Deorum*, or 'messenger of the Gods', because he taught them religion and civilisation. By his skill in music he stayed the course of rivers, drew after him the trees, tamed tigers, etc., 201.

'Ὀρσορραίνης, 'wielder of the trident', i. e. Neptune. ὄρω, ὄρωω to excite; τρίαίνα a trident, 35.

'Ὀρσόχορος, 'exciting the dance', i. e. Bacchus. ὄρω, ὄρωω to rouse; χορός the dance, 94.

ORTHÓ'SIA s. OR'THIA, i. e. Diana, from a mountain in Arcadia, 63.

ORTHRUS, a dog which watched the herds of Geryon, a celebrated

monster, who lived at Gades in Spain. † Orthrus was the offspring of Typhon and Echidna, *Hes. Th.* 293.

ORTYG'IA, i. e. Diana, from Ortygia, an ancient name of Delos, where she was born. *Ortygiæ boves*, the herds of Admetus, which were tended by Apollo, 85. The name has been derived from ὄρτυξ a quail, with which the island abounded, 110.

OSCHOPHOR'IA, an Athenian festival, so called ἀπὸ τοῦ φέρειν τὰς ὄσχας 'from carrying boughs hung with grapes', called ὄσχαι; in commemoration of certain events in the life of Theseus.

OSÍRIS, a son of Jupiter and Niobe. Some consider him to have been Jupiter or Bacchus; others Serapis, Ammon, the Sun, etc. As he was the first who introduced agriculture, and the use of the plough [*teneram ferro sollicitavit humum*. Tibul.], he was worshipped as a Deity after death; and an ox with particular marks [see *Apis*] was selected as his representative; and great joy was manifested on the occasion [*Osiri invento*. Juv.]. Plutarch suggests an Egyptian etymon of *Osiris*—ὄς signifying 'much', and ἴριον an 'eye'; whence Dionysius terms him the 'many-eyed' [πολυόφθαλμος].

"Ὀσσα, see Φημη.

OSSA, a mountain of Thessaly, and one of those which the Giants, in their wars against the Gods, heaped up one on another [*imponere Pelio Ossam*. Virg.], in order 'that heaven might be scaled' [ἴν' οὐρανὸς ἄμβρατος εἶη. *Hom.*] with greater facility, 20. §

O'THYS, a mountain of Thessaly, frequently covered with

\* Infelix Aquilo, *raptæ timor Orithyia*.—*Prop.*

† Armenti quondam *custos immanis Iberi*.—*Sil.*

§ Ter sunt conati imponere Pelio *Ossam*

Silicet atque *Ossæ frondosum involvere Olymum*.—*Virg.*

'snow' [*nivalis Othrys*. Virg.], and celebrated for its 'pines' [*Othrys piniger*. V. Fl.]. It was the residence of the Centaurs.

OTUS and EPHIALTES, sons of Neptune. See *Alōidæ*.

Οὔπις, Dor. Ὠπις, 1. An epithet of Diana, as 'taking care of' or assisting women in child-birth [*παρὰ τὸ ὀπίζεσθαι τὰς τικτούσας*. *Schol.*]. *Callim.* in *Dian.* 204. 2. Also a surname of Nemesis, worshipped at Rhamnus. *Herod. Attic.* [App. 50].

Οὐρανίωνες, the 'sons of Uranus', i. e. the Titans. *Hom.* οὐρανός the heaven, 15.

Οὔριος, applied to Jupiter as the giver of a 'favourable breeze' [οὔρος], 21.

Ὄξυδερκής, 'quick in vision', i. e. Minerva. ὄξυς sharp; δέρκω to see, 68.

OXYDER'CO s. OXYDER'CUS, 'quick-sighted'; an epithet under which Diomedes erected a temple to Minerva; because she had conducted him in the darkness before Troy. *Paus.* ii. 24. ὄξυς sharp; δέρκω to see.

## P.

PACHY'NUS, a promontory of Sicily [*Trinacrius Pachynus*. Virg.], 150.

ΠΑΪΔΟΣ, the Po, a river of Italy; the same as *Eridanus*, into which Phæton was precipitated [*Phæthonteus Padus*. *Mart.*] when driving the chariot of the sun. It was also celebrated for its 'poplars' [*populifer Padus*. *Ovid.*] and 'swans' [*olorifer Padus*. *Claud.*], 56.

PÆAN, an epithet of Apollo, from παίω to 'strike' as with his arrows, or παύω to 'assuage', as pestilence or sickness, 47. *Pæonia herba*, medicinal herbs. *Pæan*, a song of victory, 51. *Suidas* remarks, that there were two

*pæans* in war; one before battle and the other after victory [*lætumque choro Pæana canentes*. Virg.], where *Servius* remarks that Pæan properly signifies the 'praises of Apollo; and, catachrestically, of all the Deities'.

PÆONIDES, a name given to the daughters of Pierus, who were defeated by the Muses, because their mother was a native of Pæonia. *Ov. Met.* v.

PAGANA'LIA, a festival, so called because celebrated in 'villages' [*pagi*] in honour of Tellus and Ceres, who presided over agriculture.

PAG'ASÆ, a town of Magnesia, in Thessaly, with a promontory and harbour of the same name. As the ship *Argo* was either built here, or set sail from this gulf, hence it is termed *Pagasæa ratis*. *Pagasæa conjux*, i. e. *Alcestis*. *Παγασαίος*, i. e. *Apollo*, from his temple there. *Her.*

PAGASÆUS, an epithet of Jason; as *Pagasæa puppis* is of the ship *Argo*, because Jason, the leader of the Argonauts, set sail from the port of *Aphetæ* on the *Pagasæan* gulf, 186.

Παιδοφιλή, a 'lover of children', i. e. *Ceres*. παις, παιδός a child; φίλος fond of, 103.

Παιδοτρόφος, 'Protectress of the young', i. e. *Diana*. παις, παιδός a child; τρέφω to nourish, 59.

Παιών s. Παιάν, 1. the name of *Æsculapius*, *Od.* iv. 232; 2. Afterwards identified with *Apollo*, 114; 3. The epithet signifies 'deliverer' in general; and hence it is applied, particularly in the *Orphic Hymns*, to other deities, as *Helios*, 8, 12. *Bacchus*, 51, 11. *Pan*, 10, 11.

Παιώνια, the 'healing' Goddess, i. e. *Minerva*, 65. See *Pæan*. *Pæonia herba*, 'medicinal herbs', 115.

PALÆ'MON, a son of *Athamas*

and Ino, whom his mother flung, along with herself, into the sea, in order to escape the insane fury of his father. The mother was changed into a sea-deity, under the name of *Leucothea*, or 'white goddess'; and the son, hitherto called *Melicerta*, was changed into another, under the name of *Palæmon*, the 'guardian of ships' [*νεῶν φύλαξ*. Eurip.]; whence his Latin name *Portunus*, as presiding over 'harbours' [*portus*].

PALÆSTRA DECÓRA, the 'grace-bestowing palæstra', 87.

PALAME'DES, son of Nauplius, king of Eubœa [*Naupliades*], who is said to have invented the art of drawing up armies in battle, of numeration, as well as letters, etc., from observing the flight of 'cranes' [*Palamedis aves*]. The conduct of Ulysses towards him is mentioned, 234.

Παλαμναῖος, an epithet of Jupiter and the Furies, as the 'Avengers of blood'. Παλάμη, *palma*, the palm of the hand, 22.

PALATÍNUS, an epithet of Apollo [*Palatinus Apollo*, Hor.], from his temple on the Palatine mount, celebrated for its porticoes and library. The mount derived its name from the *Palatium*, or 'residence of the Roman kings and emperors'.

PÁLES, the goddess of sheepfolds and feeding cattle [*alma Pales*]. *Palilia*, her festival, the anniversary of the building of the city. πάω to feed? 126.

PALÍCI, two deities, the sons of Jupiter by Thalia, or the nymph Ætna. As their mother was concealed in the earth till her delivery, they were called *Palici*, ἀπό τοῦ πάλιν ἰκέσθαι,

'because 'they came again' into the world from the bowels of the earth. But Bochart derives the name from the Punic *Palichin* s. *Pelichim* [the Syriac *pelach* signifying to 'worship', 'venerate'], just as at Athens, the Σεμναὶ θεαί, or Furies, were so called from the 'veneration' paid to them; and this agrees with the passage in Æschylus.\* Near their temple in Sicily were two small lakes of sulphureous water [*olentia stagna Palici*. Ov.], near which it was usual for persons, who wished to decide controversies, to take a solemn oath; for the Palici punished perjury in a supernatural manner [*præsenti domitant perjura pectora supplicio*. Sil.]. As sterility was once averted from Sicily by following the directions of the Palici, it was usual to heap every kind of fruits upon their altar; whence Virgil terms it *pinguis et placabilis ara Palici*. Æn. viii.

PALLA'DIA RÁ'TIS, the 'Palladian ship', i. e. the Argo, as built by the assistance of Minerva, 186.

PALLA'DIUM, the statue of 'Minerva' [*Pallas, ádis*], which rendered Troy impregnable [*ἀνώλωτον*], and was afterwards preserved in the temple of Vesta at Rome, as the 'sacred pledge of the empire' [*fatale pignus imperii*], 69, 70. It was termed *Διοπετέες*, as having 'fallen from Jupiter' [*Ζεὺς, Διὸς*; and *πίπτω* to fall].

PALLAN'TIS S. PALLANTÍAS, i. e. Aurora, as being the daughter of the giant Pallas. *Sexto Pallantidos ortu*, 'on the sixth day'. *Pallantide eadem*, 'on the same day', 105.

PALLAN'TIDES, the fifty sons

\* Σεμνοὺς Παλίκους Ζεὺς ἐφίεται καλεῖν.—Æsch.

of Pallas, son of Pandion; all slain by Theseus.

PAL'LAS, PALLADIS, from πάλλω, to brandish, 54 n. 1. The Greek name of Minerva, Πάλλαξ 'Αθήνη. As the olive was sacred to this goddess; hence *Palladia silva*, a Palladian wood of olive; *Pallade pingui*, 'with fat oil', 67. 2. Παλλάδες, certain virgins consecrated by the inhabitants of Egyptian Thebes to Jupiter. *Strab.* xvii.

PAL'LAS, PALLAN'TIS, 1. a son of Evander, killed by Turnus, *Virg.* 2. The son of the Titan Crius.

PALLE'NE, a peninsula of Macedonia, containing *Phlegra* [which see]; hence *Pallenæi triumphi*, the 'victory over the giants', 151. *Pallenæa fulmina*, the thunderbolts hurled by Jupiter in that war. *Claud.*

PAM'PHANES, 'all-shining', i. e. Vulcan. πᾶν all; φαίνω to shine, 84.

PAN, the god of shepherds, represented with goats' feet and horns' [αίγοπόδην, δικάρωτα, *Hom.*], 123, 4. Some derive the name from πᾶν, all, or every thing; but others, with more probability, from πάω, πάομαι, to feed [flocks]. Pan was born in Arcadia [*Arcadius deus*], was the inventor of the shepherd's pipe [πλαγιάυλος]; and the term *Panics* [Πανεία δειμάτα] is derived from his inspiring 'terror' into the enemy, during the war of the Titans. *Capripedes Panes*, 'goat-footed Pans'. Οἱ Πᾶνες, the sons of Pan, the *Fauni* of the Romans. ὦ Πᾶνες! an exclamation of astonishment. *Ar. Eccles.* 1061. Τὰ Πανεία, a festival to Pan; the *Lupercalia* of the Romans.

PANACE'Α, 1. a daughter of Æsculapius, who had a temple at Oropus. *Ar. Plut.* 702. 2. Τὰ

Πανάκεια, a festival in honour of Æsculapius. πᾶν every thing; ἀκίωμαι to heal; whence the English word *panacé'a*, or 'universal remedy'.

PANACHÆ'Α, an epithet of Ceres, from a temple at Ægæ in Achaia, 103.

PANACHÆ'IS, a surname of Minerva at Laphiria in Achaia. *Paus.* vii. 20. Both names show that they were worshipped in common by the Achæans.

PANATHENÆ'Α, a festival to 'Minerva', so called because celebrated by 'all' the Athenian tribes, as united by Theseus. πᾶς all; 'Αθηναία a festival to Minerva ['Αθήνη], 66. It was at this festival that the *peplus*, or sacred robe, in which were interwoven the names of men who deserved well of the state [ἄξιοι τοῦ πέπλου. *Aristoph.*], was offered to Minerva. ἡ Παναθηναϊκὴ πομπή, the solemn procession at this festival; τὰ Παναθηναϊκὰ sc. ἄθλα, the contests at this festival.

PAN'CRATES [παγκράτης], presiding over athletic games. πᾶς all; κράτος force, 88.

PAN'DA, a Roman goddess, so called because she opened [*pandebat*] the roads and gates.

PANDAM'ATOR, 'tamer of every thing', i. e. Vulcan. πᾶν every thing; δαμάω to tame, 83.

PAN'DARUS, a son of Lycaon, killed by Diomedes.

Πάνδημος *Venus*, the Venus of 'all the people' [πᾶς δῆμος], i. e. vulgar and sensual, in contradistinction from *Venus Urania*, 75. Pausanias, however, informs us, that her worship was introduced by Theseus, upon the union of 'all the tribes' of Attica; just as *Jupiter Pandemus* denoted the 'Jupiter worshipped by the tribes in common', i. 22.

PANDI'ON, 1. a king of Athens,

son of Erisichthon. He was the father of Philomela and Procne; his grief, at their ill-treatment, hastened his death.\* 2. A son of Cecrops II., also king of Athens. His four children [*Pandionidæ*] were Ægeus, Pallas, Nisus, and Lycus. Hence Athens is termed *Pandionia Athenæ*; and the Acropolis, or citadel, *Pandionia arces*. Πανδίωνος ἄστυ, i. e. Athens. Ὁ τοῦ Πανδίωνος ἄνδριάς, the 'statue of Pandion', on which the names of distinguished warriors were inscribed.

PANDÓRA, a woman fashioned by Vulcan, and so called because furnished with 'every gift' [πᾶν δῶρον] that could captivate the heart of man, † 152.

PAN'DROSOS, a daughter of Cecrops, king of Athens, sister to Aglauros and Herse. Her festival was termed *Pandrosia*.

PANHELLE'NIUS [Πανελλήνιος], the god of 'all the Greeks', i. e. Jupiter. πᾶν all; Ἑλληνες the Greeks, 24. Τὰ Πανελληνία, a 'festival of the Hellenes', celebrated in Attica.

Παν-ιώνιον, *Panionium*, a sacred grove at the foot of the promontory of Mycale, where 'all the Ionians' [πάντες οἱ Ἴωνες] assembled to celebrate the national festival [Πανιώνια] in honour of Neptune.

Πανομφαῖος, an epithet of Jupiter, as the source of 'all oracles'. πᾶς all; ὀμφή a divine voice, 23. § Πανομφαῖος, ᾧ πᾶσα φήμη, καὶ μαντεία, ἀναφαίνεται. Hesych.

PAN'THŌIDES, the 'son of Panthous'. 1. *Euphorbus*, which see. *Hom. Il. xvi. 808.* 2. Polydamas. *Il. xiii. 756.*

ΠΑΨΟΣ, a town of Cyprus, founded by Paphus, a son of Pygmalion. *Paphia*, an epithet of Venus, or the Cyprian goddess, 77. The 'ancient Paphus' was called *Palæ-Paphus* [πάλαι formerly, and Πάφος]. *Antiqua Paphos, quæ nunc Palæ-paphus dicitur.* Serv. The 'modern Paphos' was styled *Nea-Paphos* [νέα Πάφος 'new Paphos'].

PARASE'MON, the emblem or figure-head of a vessel. Thus the παράσημον of the vessel, which carried St. Paul to Italy, was 'Castor and Pollux'. παρά alongside of; σῆμα a sign, 183.

PAR'CE, the Fates. As the Greeks called the Furies Εὐμενίδες, by a weak desire of appeasing their fury, so the Latins seem to have called the Fates *Parca*, from *parco*, as if they 'spared', and were merciful. (*Valpy*), 132. Hence their various epithets of 'cruel', 'oppressive', 'gloomy', etc. [νηλεόποινοι, *Hes. duræ, graves, immites, tristes*]; they are represented as 'spinning the thread' of life and destiny [*lanificæ sorores*, Mart. *fatalia nentes stamina*, Tibull.]; and they are styled the 'veracious or truthful sisters' [*veraces Parca*, Ovid. *veridicæ sorores*, Ovid.], because their predictions are always accomplished.

Πάρεργα, 'additional labours' of Hercules, besides the *twelve* [παρά besides; ἔργον a work], 165.

PAR'IS, the son of Priam, whose abduction of Helen, the wife of Menelaus, was the cause of the Trojan war, 217. His Greek name is Ἀλέξανδρος. He was originally a shepherd on Mount

\* Hic dolor ante diem, longæque extrema senectæ  
Tempora, Tartareas Pandiona misit ad umbras.—Ov.

† —"Οτι πάντες Ὀλύμπια δώματ' ἔχοντες  
Δῶρον ἐδώρησαν ———. Hesiod.

§ Ara Panomphæo vetus est sacrata Tonanti.—Ov.

Ida [*Phrygius pastor*, Virg.]; and he carried off Helen, whilst a guest with Menelaus [*Priamæus hospes*, Ov.].

PARNAS'SUS, a mountain of Phocis; from frequenting which, the Muses were termed *Parnasides*, 138. It is termed *biceps*, *bivertex*, from its 'two peaks' or summits.

PARRHA'SIA, a town of Arcadia; hence the Arcadian Callisto is termed *Parrhasis*—the constellation of *Ursa Major*, into which she was converted, *Parrhasis Arctos*, the 'Parrhasian bear'. *Parrhasiæ pennæ*, the winged sandals of the Arcadian Mercury, 84. *Parrhasides stellæ*, 'Arcadian constellations', as *Arctas*, *Callisto*, and *Helice* [which see].

PARTHEN'IA, 1. an epithet of Juno, 31. 2. An epithet of Diana, in reference to her 'virginity'. *παρθενία*. *Callim.* in *Dian.* 110. 3. The ancient name of Samos.

PARTHEN'ŌPE, one of the Sirens, who flung herself into the sea, because she could not enchant Ulysses by her strains. The place of her burial became the site of *Parthenope*, subsequently rebuilt under the name of *Neapolis* or Naples, i. e. 'new city' [*νέα πόλις*].

PARTHENOPÆ'US, a son of Meleager and Atalanta, 'distinguished for his beauty' [*εἶδος ἐξοχώτατος*, Eurip.]. He was killed in the expedition of the Seven against Thebes, 211.

*Παρθένος*, the 'Virgin', i. e. Diana, 57. and Minerva; whence her celebrated temple, the *Parthenon*, at Athens, 65.

PASIPH'ÆE, a daughter of the Sun, and wife of Minos, king of

Crete; who, from her insane passion for a bull or a man of the name of *Taurus* [*crudelis amor tauri*, Virg.], became the mother of the *Minotaur*—'half man and half bull' [*proles biformis*, Virg.].

PASITH'EA, 1. one of the Graces, also called *Aglaia*. 2. One of the Nereids. 3. A daughter of Atlas and *Æthra*.

ΠΑΤΕ'ΙCI s. ΠΑΤΑ'ΙCI, 'carved images' of the Phœnicians, placed in the after-part of the vessel [*πάτακοι*], *Herod.* iii. 37.

ΠΑΤ'AREUS, i. e. Apollo, from Patara, a city of Lycia [*Delius et Patareus Apollo*, Hor.], 49.

PATREN'SIS, an epithet of Ceres, from Patræ in Achaia, 103.

PATROC'LUS, the friend of Achilles, slain by Hector, 223. He was the son of Menœtius [*Menœtiades*] and grandson of Actor [*Actorides*]; and the accidental murder of the son of Amphidamus obliged him to leave Opus (where his father reigned) while a boy. \* *Πατρόκλειος πρόφασις* (used proverbially), the 'pretext of Patroclus': when a person bewails his own afflictions under another pretext. *Diog.* vii. 47.

*Πατρῶος*, Lat. *patrius*, applied to several deities as the Gods of their 'fathers'; as to Apollo at Athens, Bacchus at Megara, and Jupiter at Argos. *Ζεὺς πατρῶος* from *πατήρ* a father, 21.

PE'GASIS, a name given to *Cœnone* by Ovid (*Her.* 5.), because she was the daughter of the fountain [*πηγή*] *Cebrenus*.

PE'GASUS, the winged horse [*ales Pegasus*] which sprang from the blood of Medusa; and so called because born near the

\* *Cæde puer factâ Patroclus Opunta reliquit.*—Ov.

'source' [πηγή] of the ocean, 158. As the fountain Hippocrene, on Mount *Helicon*, sprang up by Pegasus striking the earth—hence the Muses, which frequent that mountain, are termed *Pegasides*, 155 n. When Bellerophon attempted to fly to heaven, Pegasus, who 'scorned his earthly rider' [*terrenum equitem gravatus*, Hor.], threw him, but continued his flight to heaven, where he became a constellation.\*

Πέδιλα, the 'sandals', 104.

ΠΕΪΘΟ, 1. the goddess of 'persuasion' [πειθῶ], Lat. *Suada*, 78. 2. Anciently one of the Attic Graces, 139. 3. A daughter of Oceanus and Tethys, *Hes. Th.* 349.

Πελαγεῖος Ζεὺς, the Jupiter of the 'sea' [πέλαγος], i. e. Neptune, 35.

Πελασγία, an epithet of Ceres, from her temple at [Pelasgic] Argos, 103. Πελασγικός, an epithet of Jupiter, from his oracle at the Pelasgic Dodona; whence his epithet Δωδωναῖος. *Pelasgæ quercus*, 'Pelasgic oaks'; the sacred oaks of Dodona, 26.

PELETHON'II, an epithet of the Lapithæ, from *Pelethronium*, a town of Thessaly. They first tamed horses with the bit. *Virg. Georg. iii.*

PELEUS, the husband of Thetis and father of Achilles [*Pelides*, Πηλεΐδης], 228, 196. He was the only mortal who ever married an immortal; hence Catullus speaks of him as 'aggrandized by a fortunate marriage' [*tædis felicibus aucte Peleu*]; and Hesiod declares him to be 'more than thrice happy' [τετράκις ὀλβιε Πηλεῦ].

PEL'AS, the uncle of Jason.

*Peliades*, the 'daughters of Pelias', 194.

PE'LIAS ARBOR, i. e. the ship Argo, being built of 'timber' felled on Mount 'Pelion', 186. *Pelias hasta*, the 'spear of Achilles'—fabricated from an 'ash' [Πηλιάς μελίη, Hom.] which grew on Mount Pelion, 230.

PEL'IDES, a patronymic of Achilles and Pyrrhus, as descended from Peleus. *Virg. Æn. ii.* 264.

PE'LIION, a 'mountain of Thessaly' [*Æmonia mons*, Ov.], celebrated for its 'leafy' forests [Πήλιον εἰνοσίφυλλον, Hom.]. See *Pelias*.

PELLENÆ'A, an epithet of Diana, from her worship at *Pellene* in Achaia.

PELOPE'A, a daughter of Thyestes, brother of Atreus. She was the mother of *Ægisthus*, so called because preserved by 'goats' [*αἴγεις*] when exposed on the mountains.

PELOPE'A MÆNIA, applied to the cities of Greece, but more particularly to Mycenæ and Argos, where the descendants of Pelops reigned. *Virg. Æn. ii.* 193.

PE'LOPS, the son of Tantalus, termed by Pindar ὁ Φρόξ, the 'Phrygian', 214. As he was served up at the banquet of the Gods by his unnatural father, and Ceres inadvertently ate one of his shoulders [*truncatus Pelops*], Jupiter, when he restored him to life, gave him an 'ivory shoulder' [*humero Pelops insignis eburno*, Virg.]. Pelops was celebrated for his 'skill in horsemanship' [πλήξιππος, Hom. *Acer equis*, Virg.], but he was perfidious [*perjurus Pelops*, Cat.]; and the whole family was characterized by cruelty [*sæva Pe-*

\* Aërius nascetur equus, cæloque volabit.—*Manil.*

*lopis domus*, Hor.], and by monstrous lust [*infamis stupro*, Prop.].

PELOPONNĒ'SUS, the 'island of Pelops' [Πιέλοπος νῆσος], who colonised it from Phrygia, 215.

PELO'RUS, a promontory of Sicily, termed *Ausonius*, from being near the 'Italian' coast, 150.

PENA'TES, certain inferior deities among the Romans, so called from *penes*, 'within', because worshipped in the interior part of the house, or because they presided over the provisions and stores [*penus*] of a house.\*

PENEL'ŌPE, the affectionate wife of Ulysses [*πία Penelope*, Prop.]. As during the wanderings of Ulysses, she 'baffled her suitors' [*difficilis procis*, Hor.] by her 'prudence' [περίφρων Πηνελόπη, Hom.], undoing in the night the piece of tapestry she was working in the day: hence *quasi Penelope telam retexere*, to labour in vain, to undo what one has done, 242. *Sponsi Penelopes*, 'suitors of Penelope', i. e. dissolute fellows. Hor.

PENE'US, a river of Thessaly, on the banks of which Daphne [*Penēia Daphne*, Ovid] was changed into a laurel [*Penēia laurus*, V. Fl.].

Πεντηκοντακάρηνος κυών, the 'fifty-headed dog', i. e. Cerberus. Hes. πεντήκοντα fifty; κάρηνον a head, 38 n.

Πεντηκόντερος, 'rowed with fifty oars', i. e. the ship Argo. πεντήκοντα fifty; ἐρέσσω to row, 186.

PENTHESILĒ'A, a queen of the Amazons, termed by Propertius *Mæotis Penthesilea*, because the

Amazons lived in the neighbourhood of the *Palus Mæotis*. Ovid describes her as armed with the *pelta* and hatchet [*sumptâ peltata securi*]; and Virgil represents her as leading on the bands of the Amazons in the Trojan war with their semilunar shields [*Amazonidum lunatis agmina peltis*], and engaging with heroes. She was slain by Achilles.

PEN'THEUS, a son of Echion and Agave. He despised the orgies of Bacchus; and, during the celebration, he was torn in pieces by his mother, and her sisters Ino and Autonoe. Hence some derive his name from πένθος, 'grief', in allusion to his miserable death, 91. †

PEPHRE'DO, one of the Grææ.

Πέπλος, the 'robe' or sacred garment of Minerva, on which were represented the achievements of Minerva, Jupiter, etc.; whence ἀξιοί πέπλου, 'worthy of the robe', i. e. to be portrayed on the robe of Minerva, 65. πέπλοι παμποίκιλοι, 'embroidered robes', 219.

Πεπρωμένη, the allotted portion of good or evil, 'foreordained' by Fate. *Quasi πεπερατωμένη* from περατώ to assign the 'limits' [πέρατα], determine, 134.

PERICLYMĒNUS, a son of Neleus [Περικλύμενος Νηληϊός, Apollon.] and brother of Nestor; to whom Neptune had given the power of assuming any shape he pleased [*figuras sumere quas vellet*, Ov.]. He was one of the Argonauts.

PERIPHE'TES, a celebrated robber, destroyed by Theseus. He bore the epithet of Κορυννή-

\* Quinquaginta intus famulæ, quibus ordine longo Cura penum struere, et flammis adolere Penates.—Virg.

† Ἐξ ὄρεος πένθημα, καὶ οὐ Πενθήα, φέρουσαι.—Theoc.

της, from his iron 'club' [Κορύνη], 176.

PER'GAMUS, a city of Mysia, where 'parchment' [*Pergamena charta*] was first invented. Here Æsculapius [*Pergameus Deus*, Mart.] was particularly worshipped.

PERMES'SUS, a river of Bœotia, rising on mount Helicon, and sacred to the Muses.\*

PERSE'IDES HERBÆ. i. e. 'magic herbs', from Perse or Perseis, the grandmother of Medea, the magician, 191.

PERSE'IS, one of the Oceanides, who bore to Helios, Æetes, Perses, Circe, Hecate, and Pasiphæe.

PERSEPH'ONE, the Greek name of Proserpine [*Περσεφόνη*], who was carried away by Pluto [*prædone marito*, Ov.]. Those who give a Greek etymology, interpret it *q. Φερσαφένη*, i. e. *φέρουσα ἄφενος*, i. e. 'bringing wealth'—in reference to the fruits of the earth [*Hesych.*]; for Proserpine is the daughter of Ceres. Others, again, explain it as *Φερσε-φόνη*, the 'death-bringer'. V. *Eustath.* in Od. x. 491.

PER'SES, the son of the Titan Crius; from *ἔρω*, to 'destroy', in allusion, perhaps, to the destructive effects of the *Sirius*, or dog-star. 54 n.

PER'SEUS, the son of Jupiter and Danæ, daughter of Acrisius. His descendants were named *Persidæ*, 154—157. Perseus is represented as equipped with the *talaria*, or winged sandals of Mercury [*pennipes*, Cat.]. *Περσεῖος*, a tree which he planted in Egypt.

PESSÍ'NUS, a city of Galatia

in Phrygia, celebrated for the 'sacred stone' [*sacer lapis*, Liv.] or statue of Cybele [*Idea mater*]; whence she bears the epithet of *Pessinuntia* [*Πεσσινουντία θεά*], 188.

PET'ASUS, the 'broad-brimmed' hat of Mercury. *πέτασος*, from *πετάω*, to expand, 88.

*Πετραῖος*, an epithet of Neptune in Thessaly, because he cleft the 'rocks' [*πέτραι*] which blocked up the course of the Peneus. *Pind.* P. iv. 138.

PHLÆ'A, the name of a sow which infested the neighbourhood of Crommyon, 176.

PHLÆ'CIA, an island of the Ionian sea, anciently Scheria, afterwards Corcyra. As the inhabitants were devoted to ease and luxury, and believed all the incredible stories of Ulysses—hence *Phæax* is used as equivalent to *pinguis*, 'gross', 'besotted'. Homer styles them *ἀγχιθέους*, which Hesychius interprets, after the ancient scholiasts, *εὐδαίμονας*, 'happy', 'wealthy'. As the gardens of Alcinoüs 'bore fruit twice' a year [*bifera pomaria*], the autumn of the Phæacians is termed perpetual † [*perpetuus Phæacum autumnus*, Juv.], 240.

PHLÆ'DRA, the daughter of Minos and wife of Theseus, 180. She conceived an unconquerable passion for her step-son Hippolytus; and having effected his death by unjust accusations, she confessed her crime and hung herself, 180.

PHÆN'NA, the 'shining one' [*φαεννή*]; one of the two early Graces at Sparta, 139.

PHÆ'TON, 1. a son of Phœbus [*sole satus Phæton*], who set

\* Quid tibi cum Cirrha? Quid cum *Permessidos* undâ. *Mart.*—What have you to do with Cirrha [sacred to Apollo]? What with the waters of Permessis [sacred to the Muses]? i. e. What have you to do with Poetry?

† Nec mea *Phæcias* æquant pomaria sylvas.—*Prop.* lib. iii.

the world on fire by the unskilful driving of his father's chariot, 55. *Phæthontius amnis*, the Eridanus or Po, into which the 'half-burnt Phæton' [ἡμιδαής φαέθων, *ambustus Phæton*, Hor.] was precipitated. His sisters were termed *Phætontiades*; they were changed into poplars [*frondosæ sorores*, Claud.], and their tears into precious amber.\*

2. A son of Cephalus and Aurora. 3. A surname of Absyrus. 4. One of the horses of Aurora. φαέθων, from φάω to shine.

PHÆTHUSA, one of the Heiades changed into poplars, after the death of their brother Phæton, 56.

PHAN'TASOS, a son of Morpheus, who possesses the power of 'representing' all inanimate objects. φαντασία a representation, phantasm, 146.

PHARETRATI FRATRES, the 'quivered brothers', i. e. the Cupids, 78.

PHÆSIS, a river of Colchis, visited by the Argonauts. *Phasiaca corona*, the crown which set fire to Creusa, and was the gift of the Colchian Medea, 195 n. *Phasiani aves*, 'birds of Phasis', i. e. pheasants.

PHÆGEUS, a priest of Bacchus, and father of Alpheisbœa, who purified Alcæon of his mother's murder, and gave him his daughter in marriage. Alcæon, who subsequently married Callirrhœe, endeavoured to recover from his father-in-law the fatal 'collar and robe' [τόν τε ὄρμον καὶ τὸν πέπλον]; Phegeus ordered him to be waylaid and assassinated;† and he himself

was afterwards slain by the children of Callirrhœe.

Φήμη, *Fama*, the Goddess of Fame, or Rumour. But the immortal Goddess of Fame, commissioned by Jupiter, is denominated Ὅσσα in Homer, 144.

PHÆMIUS, a son of Terpias; and a bard or 'singer' [ἀοιδός] in the house of Ulysses.

PHEMON'ŌE, a daughter of Apollo, and one of the Sibyls; according to Servius [in *Æn.* iii. 445], the Cūmæan; according to Pausanias [x. 5], a *Pythia* or priestess at Delphi, and the inventor of the hexameter.

PHÆNEUS, a lake of Arcadia, whose waters were said to be unwholesome in the night, but wholesome in the day. §

ΠΙΕΡΕΦΑΓ'ΤΑ, a name of Proserpine.

Φηρομανής, 'passionately fond of beasts', i. e. Bacchus, in reference to the 'Centaurs' [φήρες, *Hom.*], Satyrs, Fauns, etc., by which he is accompanied. φήρ s. θήρ a wild beast; μαινομαι, 2 aor. ἐμάνην, to be mad, 95.

Φήρ θεῖος. See Θήρες.

Φιλησίμολποι, 'lovers of song', i. e. the Graces. φιλέω to love; μολπή a song, 139.

Φίλιος, the god of 'friends' [φίλοι], a surname of Jupiter at Megalopolis. *Paus.* viii. 31.

PHILOCTÈTES, the son of Pœas [*Pæantius*], and armour-bearer of Hercules. He was a 'skilful archer' [τόξων εὖ εἶδώς, *Hom.*], and in possession of the arrows of Hercules [*Herculeæ sagittæ*] destined for the destruction of Troy [*debita Trojanis spicula fatis*], 236.

PHILOLA'OS, 'lover of the

\* Inde fluunt lacrymæ, stillataque sole rigescunt  
De ramis electra novis.—Ov.

† Donec eum conjux fatale poposcerat aurum.  
Cognatumque latus *Phegeus* hauserat ensis.—Ov.

§ Nocte nocent potæ, sine noxâ luce bibuntur.—Ov.

people' [*φίλος* and *λαός*], i. e. Æsculapius, 117.

Φιλομείραξ, a 'lover of damsels', i. e. Diana. *φίλος* friendly, dear; *μείραξ* a damsel, 59.

PHILOMÉLA, a daughter of Pandion, king of Athens, and sister of *Procne*, who married Tereus, king of Thrace. After suffering the greatest indignities from Tereus, she was deprived of her tongue [*muta puella*, Mart.]; and Procne revenged herself by murdering her son Itys [*Ismarius Itys*, Ovid.], and serving him up to his father. Tereus was changed into a hoopoe, Philomela into a nightingale, Procne into a swallow, and Itys or Itylus into a pheasant. This tragical scene happened at Daulis, in Phocis.\*

Φιλομμειδής, 'fond of smiling'. *φίλος* fond of; *μειδιάω* to smile, 78.

PHIL'YRA, one of the Oceanides, and the mother of the Centaur Chiron [*Philyrides* s. *Philyrëus*] by Saturn. Disgusted at her offspring, she was afterwards changed into the 'linden-tree' [*φίλυρα*].

PHINEUS, a son of Agenor [*Αγηννορίδης*, Apollon.] or Neptune, delivered by the Argonauts from blindness, and the persecutions of the Harpies, who spoiled the meats on his table—compelling an involuntary fast [*jejunia Phinei*, Prop.], 188.

PHLEG'ETHON, a river of hell, whose waters were 'burning' [*ardens, igneus Phlegethon*]. *φλεγέθω* to burn, 38. Adj. *Phlegethonteus*.

PHLEG'RA s. PHLEGRÆ'I, *Campi*, the plains where Jupiter destroyed the Giants with his

thunderbolts [*φλέγω*, to burn], situated variously near Pallene in Macedonia [*Pallenæa fulmina*, Luc.], Cymæ in Lower Italy, and Tartessus in Spain. *Φλεγραιών πεδίων*, *Phlegræi campi*, the 'plains of Phlegra'; the Giants themselves are termed *Phlegræi hostes*, and the battle or insurrection, *Phlegræa prælia*; *tumultus Phlegræi*, 151.

PHLEG'YAS, the father of Ixion and the nymph Coronis, who, when he resented the indignities offered by Apollo to the latter, was slain by him, and condemned, in the infernal regions, to the perpetual terror of a stone ever ready to fall upon him [*Phlegyam subter cava saxa jacentem*, Stat.].

PHLŒ'US. PHLŒ'A, the name given, says Hesychius, to Proserpine [*ἡ Κόρη*] among the Lacedæmonians. For as the Latins call Bacchus *Liber* and Proserpine *Libera*, so the Greeks call Bacchus *Φλοιός* and Proserpine *Φλοιά*. So Plutarch: *Ἐνιοὶ δὲ θύουσι Διονύσῳ τῷ Φλοιῷ*.

PHOBÉTOR, the 'terrifier', applied to *Icelos*, the son of Morpheus [which see]. *φοβητώρ*, from *φοβέω* to terrify, 146. The other two ministers of Somnus were Phantasia and Morpheus. *Ovid*, *Met.* xi. 640.

Φόβος, 'fright', a companion of Mars, 72.

PHŌCŒ, the 'sea-calves' of Neptune, 33.

PHŒ'BE, 1. the moon, or the 'bright-shining one'.† See *Phæbus*, 54 n. 2. A daughter of Leda. *Eurip.* *Iphig.* in *Aul.* 50. 3. A daughter of Uranus and Gæa; and the mother of Asteria and Latona.

\* Concinit Ismarium Daulias ales Itym.—*Ov*

† Nec nova crescendo reparabat cornua Phæbe.—*Ov.*

PHŒBIG'ENA, the 'son of Phœbus', i. e. Æsculapius. *Phœbus*, Apollo; *gigno*, to beget, 114. Jupiter struck him with the thunderbolt,\* on the complaint of Pluto about his unpeopling his realms by restoring the dead to life.

PHŒBUS, a name of Apollo, from *φοῖβος*, 'pure', 'shining' [φάω], either in reference to the 'purity' of his eternal youth, or the 'brilliance' of the sun, 51. *Phœbeus ales*, the 'bird of Phœbus', i. e. the crow or raven, from their supposed faculty of predicting the future, 50. *Phœbea laurus*, the 'laurel sacred to Apollo', 50. *Phœbea lampas*, the 'disc of the sun', 238 n. Phœbus was the god of divination, as well as poetical inspiration; hence the 'ruler of Python' or Delphi is called, in the Orphic Hymns, the 'far-darting prophet'. †

PHŒNIX, 1. a son of Amyntor [*Amyntorides*], and preceptor of Achilles,—the blindness, with which he had been afflicted, having been cured by the Centaur Chiron. 2. A son of Agenor, from whom *Phœnicia* derived its name.

Φοινικήια γράμματα, 'Phœnician letters' or alphabet, 207. Anthon thinks that the expression does not imply that the letters were 'Phœnician letters'—but 'letters traced on the leaf of the palm' [φοῖνιξ], which grows so abundantly in Phœnicia, as to give its name to the whole country; but we must observe that Herodotus ascribes the invention of the art of writing to Cadmus (v. 58). Some, again, derive Φοίνικες from *Phenak* [pl. *Phe-*

*nakim*], a softened pronunciation of *Beni-Anak*, or 'children of Anak' [*Anakim*, *Enakim*, in Scripture].

PHŒLUS, one of the Centaurs, who perished in the fray between Hercules and the Centaurs [*furentes Centauri*, Virg.]. The mountain, where his remains were deposited, was termed *Phœlœ*.

PHŒBAS, a son of Priam, whose features were assumed by Somnus, when he deceived Palinurus, and threw him into the sea, near Italy. Virg. *Æn.* v. 842.

PHORCÝDES s. PHORCYADES, the daughters' of Phoreus s. Phorcys. i. e. the Gorgons, 33.

PHORCYS, a sea-deity, son of Pontus and Terra, who married the 'beautiful-cheeked Ceto' [Κητώ καλλιπάρηον, Hes.]. By her he had the Gorgons [*Phorcycides*]; *Thöosa*, the mother of Polyphemus, and the wakeful dragon which 'guards the golden apples' [παγχρόσια μῆλα φυλάσσει, Hes.] in the gardens of the Hesperides. According to Apollonius, the 'night-wandering Hecate' [Νυκτιπόλος 'Εκάτη] bore him Scylla, 154.

PHŒRÓNEUS, a son of Inachus, and king of Argos. He was the father of Apis and Niobe.

Φωσφόρος, the 'light-bringer', i. e. Diana. φῶς light; φέρω to bring, 62.

Φρατρίος, applied to Jupiter as the protector of 'brotherhoods' [φρατρία. Compare the Latin *Frater*], 21.

Φρήν, one portion of the human soul, and separated from the θυμός after death, 42 n.

\* Fulmine *Phœbigenam* Stygiæ detrusit ad undas.—Virg.

† Ω'ναξ Πυθῶνος μεδέων ἑκατηβόλε μάντι.—Orph.

PHRIXUS, the son of Athamas and 'Nephele' [*nubigena Phrixus*, Colum. See *Nephele*], and brother of Helle [*Athamantis*]. He lost his sister in his flight across the Hellespont [*orbatus sorore*, Man.]. *Phrixus pontus*, 'the sea of Phrixus'. *Phixi semita*, the 'path of Phrixus', i. e. the Hellespont, as Phrixus flew across it on a ram. *Jupiter Phrixius*, Jupiter, to whom Phrixus sacrificed the ram on his arrival in the kingdom of Æetes, 183.

PHRYGIA, a usual epithet of Cybele, which see.

PHTHÍUS ACHILLES, the 'Phthian Achilles', from Phthia, a city of *Phthiotis*, a district of Thessaly, 228.

Φύξιος, an epithet of Jupiter, as putting the enemy to 'flight', or as 'favouring flight' or escape; under which epithet Deucalion sacrificed to him after the flood, and Phrixus when he arrived in Colchis. Cf. *Schol. Apollon. ii. 1050. Paus. ii. 21*; from *φεύγω* to fly, 22.

Φυτάλιμος, the 'fertiliser', i. e. Neptune. *φύω* to produce; whence *φύτον* a plant, 35. Hesychius assigns the same epithet to Jupiter, whom the Poets address as 'hominum sator atque Deorum.'

PHYLEUS, a son of Augeas, king of Elis.

PHYLLIS, a daughter of Lycurgus, king of Thrace, who, repining at the absence of Demophöon, son of Theseus, hung herself, and was changed into an almond tree, called *Phylla* by the Greeks.

PICUS, a king of Latium and father of Faunus, skilled in horsemanship [*domitor equorum*, Vir.]

and in augury from the flight of birds. Circe, who became enamoured of him, metamorphosed him by her 'enchantments' [*venenis*] into a wood-pecker [*picus*].\*

PIERÍDES, the 'Muses' [*Κόραι Πιερίδες*, *Pind.*], so called from Pieria, a district of Thessaly, where they were born, 138.

PIMPLEÍDES [*Πιμπληίδες*], the 'Muses', from Pimpla, a mountain of Macedonia, near Olympus, sacred to the Muses, 138. There was also a fountain † of the same name. Mount Helicon is termed by Lycophron, 275. *Πιμπλείας σκοπή*.

PINÁRIUS and POTITIUS, two old men of Arcadia, who accompanied Evander to Italy, and were instructed by Hercules how to offer sacrifices to his divinity. On account of some negligence, Hercules ordered the Potitii to preside over the sacrifices [*primusque Potitius auctor*, Virg.], and that the Pinarii [*Pinaria domus*] should act merely as ministers or servants [*Herculei custos sacri*, Virg. *Æn. viii. 269*].

PIN'DUS, a mountain, or chain of mountains, between Thessaly, Macedonia, and Epirus; sacred to Apollo and the Muses, 138.

PIRENE, 1. a daughter of Cebalus or Achelöus, who was so disconsolate at the death of her son, Cenchrius, that she was dissolved by her continual weeping into, 2. A fountain of the same name at Corinth, sacred to the Muses [*vatum conscius amnis*, Stat.].

PIRITHÓUS, the son of Ixion, and king of the Lapithæ, 179. Theseus was his intimate friend

\* ————— versumque venenis

Fecit avem Circe, sparsitque coloribus alas.—Virg.

† Excludat Pimplea sitim, nec conscia detur  
Pirene. ————— Stat.

[*audaci Theseus juratus amico*]. He married Hippodamia—was engaged in a quarrel with the Centaurs—carried off Helen, in conjunction with Theseus—and, upon attempting to carry off the wife of Pluto [*dominam Ditis*, Virg.], was tied to the wheel of his father Ixion, for his daring presumption [*temerarius ardor*, Papin.].

PISA, a city of Elis. *Pisæus socer metuendus habenis*, the 'Pisæan father-in-law, to be dreaded as a charioteer', i. e. Œnomäus, the king of Pisa, who put to death all the suitors of his daughter Hippodamia who could not surpass him in the chariot-race, 215.

Πίστιος, protector of 'faith' [πίστις], i. e. Jupiter, 24.

PISTOR, the 'baker'; an epithet of Jupiter among the Romans, because the god suggested to them to throw loaves [*Cerealia dona*, Ov.] into the camp of the Gauls, in order to show that there was no chance of reducing them by famine.\*

ΠΙΤTHEUS, a king of Træzen, father of Æthra, and grandfather of Theseus by the mother's side [*Pittheidos Æthra filius*, Vir.].

PLANCTÆ, [πλαγκται] the 'Wanderers', i. e. the Symplegades, or floating rocks, on the Euxine. πλάζω to wander, 189. They are the same as the *Cyaneæ*; and are said to have become fixed when the Argo effected its passage through them. 2. Πλαγκται πέτραι, the 'wandering rocks', placed by some near the pillars of Hercules, and by others, about the straits of Sicily. Cf. *Strab.* iii. 149, 170.

PLEI'ADES, a name given to the seven daughters of Atlas [*Atlantides*], who were converted into a constellation [*septem radiantia flammis sidera*, Ovid.]. They derive their name from πλέω, to 'sail', because that constellation shows the time most favourable for navigation—which is the spring [hence called *Ver-gilia*, from *ver*, the 'spring']. They are sometimes called *Hesperides*. *Merope* was the only one of the Pleiades who married a mortal; hence her star is dim and obscure, as if ashamed of the connexion.†

PLEI'ONE, one of the Oceanides. She was the wife of Atlas and mother of the Pleiades. *Atlantis Pleionesque Nepos*, 'grandson of Atlas and Pleione', i. e. Mercury, 84.

Πλήξιππος, the charioteer or 'striker of horses'; an epithet of Pelops. πλήσσω, πλήξω to strike; ἵππος a horse, 215.

PLEY'RON, a city of Ætolia, near to the river Evenus and Calydon; hence called *Meleagria* by Statius. See *Calydon*.

ΠΛΟΤÆ, the 'swimming islands' [Πλωται νῆσοι]; an earlier name of the Strophades, or, according to others, of the Æolian islands [περιδρομοι εἰν ἀλι νῆσοι, Dion. Per.].

Πλουτοδότης, the 'giver of wealth' [πλούτου δότης], i. e. Mercury.

ΠΛΥΤΟ, the god of the infernal regions, 37—45. *Domus exilis Plutonia*, the 'shadowy mansion or family of Pluto', 41. Pluto is sometimes styled the 'black', 'Stygian', or 'Tartarean Jupiter' [*Niger, Stygius, Tartareus*, Ju-

\* Posse fame vinci spes excidit, hoste repulso  
Candida Pistori ponitur ara Jovi.—Ov.

† Septima mortali tibi, Sisyphæ, nupsit  
Pœnitet, et facti sola pudore latet.—Ov.

piter]. Some interpret it as an epithet of Hades, or the god who distributes 'wealth' [πλοῦτος]. *Eur. Herc. Fur.* 1076. *Luc. Tim.* 21.

PLÚTUS, the god of 'wealth' [πλοῦτος].

PLÚVIUS, Gr. Ὀμβριος, the bringer of 'rain' [πλῦνία, ὄμβρος], i. e. Jupiter, 24.\*

PLYNTE'RIA, a festival among the Greeks in honour of Aglauros [daughter of Cecrops], or rather Minerva; from πλύνω, to 'wash', because, during the solemnity, they undressed the statue of the goddess and washed it.

PODALÍRIUS, a son of Æsculapius, famed for his medical skill [Ποδαλειρία τέχνη, *Agath.* 48].

PODAR'CES, 1. a son of Iphiclus, of Thessaly. 2. The first name of Priam, which see.

PODAR'GE, one of the Harpies, so called from the 'swiftness of her feet'. ποῦς, ποδός a foot; ἀργός swift.

POEAS'TIDES, the 'son of Pœas(-antis)' the Argonaut, i. e. Philoctetes, 170. He is also termed *Pœantia proles*.

Πωγωνίτης, having a 'beard' [πώγων], i. e. Bacchus, 95.

Ποῖναι, *Pœnæ*, 'punishers', 'avengers'. ποινητίς Ἐριννύς, the 'Avenging Fury'. ποινή punishment, 131. The *Pœnæ* are distinguished from the Furies. Thus Lucian represents the Ποίναι, καὶ Ἀλάστορες, καὶ Ἐριννύες, the '*Pœnæ*', the 'Avengers', and the 'Furies', as all standing near the judgment-seat of Minos. *Necyomant.*

POLIEÍA, a festival at Thebes, in honour of Apollo, represented there with 'grey hair' [πολιός],

contrary to the practice of all other places. *Lempriere*.

Πολιεύς, Πολιοῦχος, epithets of Jupiter, as the 'protector of states'. πόλις a city; ἔχω to have, 21. Also of Juno, 30. Of Minerva, who bore the epithets of *Polias, Poliades*, 64, 65.

POLÍTES, a son of Priam and Hecuba, whom Pyrrhus slew in the sight of his father, 226.

POL'LUX, Gr. Πολυδεύκης. See *Castor*. πύξ ἀγαθὸς Πολυδεύκης, 'Pollux skilled in boxing' [*superare pugnis nobilis*, *Hor.*], 20. He bears the name of Πολυδεύκης, because, during life, he was a great benefactor; and, after death, being admitted among the gods, with his brother, he is the guardian of sailors: for Δευκος signifies 'sweet'. Δευκος γὰρ τὸ γλυκὺ, *Etymol.*

Πολυμαστός, having 'many breasts', i. e. Diana at Ephesus. πολὺς much; μαστός a breast, 62.

Πολύμητις, Πολύβουλος, 'abounding in counsel', i. e. Minerva and Ulysses. πολὺς much; βουλή or μῆτις counsel, 68.

Πολύτροπος, 'versatile', full of resources, i. e. Ulysses. πολὺς much; τρόπος, from τρέπω to turn, 235.

Πολύμνος, celebrated in 'many hymns' [πολλοὶ ὕμνοι], i. e. Bacchus, 94.

Πολυφάγος, 'much eating' [πολὺς; φάγω], i. e. Hercules, 172.

Πολύωννος, invoked by 'many names', i. e. Bacchus. πολὺς much; ὄνομα a name, 93.

POLYBŒ'Á, 'a Goddess', by some supposed to be Diana, and by others, Proserpine [Κόρη], *Hesych.* It is derived from πο-

\* Arida nec Pluvio supplicat herba Jovi.—*Tibull.*

λὺς, 'much', and βόω or βόσκω, to 'feed'; and hence it is equivalent to the Πουλυβότειρα of Homer, or the Παμβῶτις γῆ ['all-feeding earth'] of Sophocles, *Philoct.*

POLYBÓTES, one of the Giants who fought against Jupiter—and was crushed by Neptune with a part of the island of Cos, as he was walking across the Ægean. *Paus.* i. 2.

POLYBUS, a king of Coriuth, who educated Œdipus.

POLYDÁMAS, 1. a Trojan, son of Antenor and Theano—accused by some of having betrayed his country to the Greeks. 2. A son of Panthöus, born on the same night as Hector. He was killed by Ajax.

POLYDÓRUS, a son of Priam and Hecuba, whom his father removed, on account of his youth, to the court of Polymnestor [*Thracis Polymnestoris*, Prop.], king of Thrace, during the Trojan war. After the destruction of Troy, he was assassinated by his protector, in order to secure his treasure. Adj. *Polydoreus*.

POLYHYM'NIA, the Muse who presides over Eloquence, etc. πολὺς much; ὕμνος a hymn or song, 137. Horace assigns the *tibia* to Euterpe, and the 'Lesbian lyre' [*Lesboum barbiton*] to Polyhymnia.

POLYME'LA, having 'many flocks' [πολλὰ μῆλα]; a nymph, the wife of Mercury, 87.

POLYMNE'STOR. See *Polydorus*.

POLYNÍCES. See *Eteocles*.

POLYPHÉMUS, a son of Neptune and Thöosa, and the king of the Cyclops; represented as a

monster of tall stature, with one eye in his forehead, which Virgil compares to the 'Argolic shield, or disc of the sun'.\* The poets describe him as a Sicilian shepherd [*pascentem Siculas Polyphemon oves*, Mart.], and even, after he was deprived of his sight by Ulysses [*cui lumen ademptum*], still carrying, suspended from his neck, the *fistula*, or shepherd's pipe, as the 'solace of his misfortune' [*solamen mali*, Virg.]. He was the suitor of the nymph Galatea, and the rival of the shepherd Acis, 238.

POLYX'ENA, a very beautiful daughter of Priam and Hecuba, whom Achilles would have married, had he not been treacherously slain by Paris in the temple of the Thymbræan Apollo. She was afterwards sacrificed at his 'cruel tomb' [*Phthii busta cruenta viri*, Prop.], in order to appease his *manes*.† Adj. *Polyxeni*.

POLYX'O, a priestess of Apollo's temple at Lemnos [*vates Phæbo dilecta*, V. Fl.], who advised all the Lemnian women to murder the male inhabitants, with the exception of Hypsipyle, who spared her father, Thoas.

POMÓNA, the goddess of fruit, and the superintendent of horticultural operations and the 'produce of trees' [*arborei studiosa factûs*]; *pomum*, an apple, 126.

Πονρία, Lat. *Marina*, 'Marine'; an epithet of Venus, under which she had a beautiful temple at Hermione. *Paus.* ii. 34.

PON'TUS, 1. the same as Oceanus, and father of Phorcys, Neurus, etc. 2. The 'sea' [πόντος], applied, by way of eminence, to the Euxine. *Ponticus serpens*,

\* Ingens quod torvâ solum sub fronte latebat  
Argolici clypei, Phœbeæ aut lampadis instar.—Virg.

† Placet Achilleo; mactata *Polyxena* manes.—Ov.

the 'Pontic serpent', or sleepless dragon, which guarded the golden fleece, 191. 3. A part of Mysia, in Europe, bordering on the Euxine; whither Ovid was exiled. As Medea was connected with Pontus; hence *Ponticum venenum*, 'Pontic poison'.

POP'ULARIS (Venus), synonymous with Πάνδημος, which see.

PORPHYR'ION, a giant of immense stature [*minaci Porphyrion statu*, Hor.], who made war upon the Gods, 149.

POR'RIMA and POSTVER'TA, sisters or companions of Carmenta, mother of Evander [*sive sorores sive fugæ comites*, Ov.].

PORTA CARMENTALIS, a 'gate' at Rome, so called from the goddess *Carmenta*, which see.

\* PORTUNUS, a sea-deity, who derives his name from the 'harbours' [*portus*] over which he presides. He is the same as the Greek *Palæmon*,\* son of Ino. His festival was termed *Portunalia*. See *Palæmon*.

POSÍ'DON, the Greek name of Neptune. Ποσειδών. Bochart derives it from the Punic *Pesitan*, 'broad', 'expanded'; for Neptune is denominated *εὐρύστερνος*, 'broad-breasted'—*εὐρυκρείων*, from his 'extensive sway'—and *εὐρύουψ*, 'far-sounding'. Thus Ποσειδών and *Japhet* are synonymous; both signifying 'breadth'. 2. Ποσειδειον, Ion. -ήϊον, a temple of Neptune. Ποσειδειον, as well as the preceding, is applied to several promontories.

POSTHÁBITA SAMO (Virg.), 'Samos being less esteemed' by Juno in comparison of Carthage, 28.

POSTVER'TA s. POR'RIMA, the goddess who presided over irregular parturition [*post and verito*], 126 n.

POTAMÍDES, nymphs who presided over 'rivers' [*ποταμοί*], 128.

Πότνια Ἥρη, 'Venerable Juno', 29.

POT'NLÆ, a town of Bœotia, where Glaucus, the son of Sisyphus, was torn in pieces by his mares [*Ποτνιαδες ἵπποι*, Strab. *Potniades*, Virg.]. *Potniæ Deæ*, Ceres and Proserpine, who were especially worshipped here.

PRÆDÁTOR, the 'giver of booty', [*præda*], i. e. Jupiter, 24.

PRÆNES'TE, a town of Latium, built by Telegonus, with a celebrated temple to Fortune [*dica-tum Fortunæ Præneste*, Sil.]; whence *Prænestina Fortuna*, in Lucan, 143.

PRÆSIDES AGÓNUM, 'presidents of the Games', i. e. Castor and Pollux, 200.

PRAXIDÍCE, a goddess, who was believed to bring the upright plans of mortals to a successful issue [*ἐπιτεθεῖσθαι τέλος* . . . *Hesych.*].

PRAXIT'ELLES, a celebrated statu-ary † immortalized by his two statues of Venus—that of *Cnidus* and that of *Cos*.

Πρέσβα Διὸς θυγάτηρ, the 'Venerable daughter of Jupiter', i. e. Ate, 142.

PRIAMÍDES, the 'son of Priam'; applied to Paris, Hector, Deïphobus, etc.

PRIÁMUS, the son of Laomedon, and king of Troy. He had fifty sons; and, having lived to a great age [*senex; longævus*], he was slain by Pyrrhus, the son of Achilles, though he had taken

\* Quem nos *Portunum*, sua lingua *Palæmona* dicit.—Ov.

† *Praxitilem* Parius vindicat arte lapis.—*Prop.*

refuge at the altar; and his mutilated corpse [*truncus*] was left unburied on the shore. His earlier name was *Podarces*, but changed into *Priamus*, because 'redeemed' from captivity, when a boy, by his sister Hesiōne. *πρίαμαι* to buy, 167.

PRIAPUS, the god of fecundity. He presided over gardens, orchards, etc. [*custos horti*, Virg. *Frugifer Priapus*, Col.]. He also bears the epithets of *Lampsacenus* and *Hellespontiacus*, from Lampsacus, a famous city of Troas, near the Hellespont, where he was believed to have been born, 126.

PRIMIGENIA, Gr. Πρωτογένεια s. Πρωτογόνη, 1. an epithet borrowed from the Orphic religion, which ascribed the creation 'or 'first origin' [*πρῶτος primus*; *γένος genus*] of things to Nature, Bacchus, Proteus, etc. 2. A surname of *Fortuna* at Rome. 3. An epithet of Proserpine at Athens.

Προάγνευσις, Προκάθαρσις, the 'preparatory purification' in the Eleusinian Mysteries. *πρὸ* before; *ἀγνεύω* s. *καθαίρω* to purify, 102.

PRO ARIS ET FOCIS, 'in defence of our altars and hearths, 97.

PROCAS, a king of the Albans, the father of Amulius and Numitor, grandfather of Romulus and Remus.

PROCNE, a daughter of Pandion, wife of Tereus, and mother of Itys or Itylus.

PROCRIS, the wife of Cephalus, accidentally shot by her husband.

PROCRUSTES [*Προκρούστης*], the 'stretcher'; an inhuman mon-

ster [*immitis Procrustes*], whose bed [the 'bed of Procrustes'] is celebrated in mythology. *προκρούω*, to stretch violently, 176. He lived near the river Cephissus, in Attica.\* *Procrustes* was merely a surname of the robber Polypemon, according to *Paus.* i. 38, 5.

PROCYON, the constellation which 'precedes the dog-star'; and hence its Latin name *Antecanis*. *πρὸ*, *ante*, 'before'; *κυνών, canis*, a 'dog'.†

PROROMI, 'fore-runners'—the broken gales preceding the monsoons. *πρὸ* before; *δρέμω* to run, 123.

PROETUS, a son of Abas, and king of Argos. His daughters, *Præitides*, were so vain as to prefer themselves to Juno; hence they became insane, and ran about the fields believing themselves to be cows, and 'filled the fields with fictitious lowings' [*implerunt falsis mugitibus agros*, Virg.].

Πρόμαχος, the 'champion or defender' [*πρὸ, μάχη*], a surname of Hercules and Mercury, 87.

PROMETHEUS, the son of Iapetus [*satus Iapeto*, Ov. *Ἴαπετιονίδης*, Hes.], distinguished for his 'diversified' genius and skill' [*ποικίλος, αἰολομήτις*, Hes. *callidus*, Hor.]. His name seems to indicate intelligence and 'forethought' [*προμηθεία*], 152. *Furtum Promethei*, the 'theft of Prometheus', i. e. his stealing fire from heaven, 153. Προμήθεια, a festival of Prometheus, 153. *Prometheus Vinculus*, 'Prometheus Bound' to the Caucasian rock—the title of a tragedy by Æschylus, 153 n. *Promethis, Prome-*

\* Viderat immitem Cephissias ora Procrustem.—Ov.

† Antecanis *Procyon* Graio qui nomine fertur.—Cic.

*thides*, applied to the children of Prometheus, as Deucalion, etc. *Ov. Met.* x. 390. Τὸ Προμήθειον, a magic herb, which sprung up from the blood of Prometheus. *Ap. Rhod.* iii. 845.

Πρόναος, an epithet of Mercury, from his statues being placed 'before the temples'. πρὸ before; ναὸς a temple, 88.

Πρόνοια, applied to Minerva, as distinguished by 'forethought' [πρόνοια], 68.

Πρόνυβα, presiding over 'marriage', i. e. Juno: *nubo*, to cover with a veil, 29.

Προπέτιδες, Cyprian women, metamorphosed into stones for their profligacy.

Προπυλαῖος, applied to Mercury on account of his statues being placed 'before gates'. πρὸ before; πύλη a gate, 88.

Προπυλαῖα, the 'gate-way' of the Acropolis. πρὸ before; πύλη a gate.

Προσερπίνα, the wife of Pluto and queen of Hell [*infera Juno*, *Stat.*], 40. *Proserpinæ raptus*, the 'rape of Proserpine', who was carried off by Pluto, 40 n. *Nullum sæva caput Proserpina fugit*, the 'cruel Proserpine flies no head', i. e. permits none to escape, 41. *Proserpina — Venus*, as presiding over the birth and death of the human species, 179. Her Greek name is Περσεφόνη; and she bears the epithets of κόρη, the 'girl', as the daughter of Ceres; δέσποινα as the 'mistress' of the lower regions [*domina Ditis*]; and she was honoured in sacrifice with a 'barren cow' [στείρα βοῦς, *sterilis vacca*].

Προσκλύστιος, the 'Inundator'; an epithet of Neptune.

*Paus.* ii. 22. προσκλύζω to wash, inundate.

Προσύνε, applied to Ceres from a grove in the forest of Lerna, 103.

Προtesila'us, a son of Iphiclus, husband of Laodamia, and king of a portion of Thessaly. He was the 'first of the Greeks' [whence some derive his name *q. πρώτος λαοῦ*]\* who set foot on the Trojan shore; and, as such, was 'doomed' by the oracle to perish, and fall by the 'spear of Hector' [*Hectoreâ fataliter hastâ*, *Ov.*]. He bears the epithet of *Phylucides*, from Phylace, a town of Thessaly. *Protesilai turris*, 'tower of Protesilaus', i. e. his monument on the Hellespont. *Plin.* iv. 11.

Πρότευς, a son of Neptune, who could 'turn himself into every shape at pleasure' [*formas se vertet in omnes*], whence the proverb *mutabilior Proteo*, 'more changeable than Proteus', 33. He was gifted with the spirit of prophecy; hence Virgil terms him *vates*: in the Orphic hymns he is designated πολύβουλος, 'abounding in counsel'; and Homer speaks of him as the 'truthful marine old man' [γέρον ἄλιος, *νημερτής*]. Papius terms him the 'shepherd of Neptune', because he tended the 'sea-calves' [*phocæ*]; and Horace represents him as visiting the tops of the mountains, during the deluge of Deucalion, with all his 'cattle' [*omne pecus*].

Πρωτογόνοσ, 'first-born' [πρωτος; γεινομαι], a mystic deity of the later Orphic school, and representing sometimes Bacchus, sometimes Jupiter or Eros. He was the former of the world.

\* Protesilæ, tibi nomen sic fata dederunt  
Victima quod Trojæ prima futurus eras.—*Auson.*

PRYTANĒUM, the common home of the members or inhabitants of a state or city—the ‘hearth of the city’ [ἔστία πόλεως], 98.

PSAMĀTHE, one of the Nereids, and mother of Phocus by Æacus, king of Ægina.

Ψυχαγωγός, ψυχοπομπός, the ‘conductor’ of departed ‘souls’, i. e. Mercury. ψυχή a soul; ἄγω s. πέμπω to lead, conduct, 87.

PSYCHE, the favourite of Cupid. She is generally represented with the wings of a butterfly; for “ψυχή means the human ‘soul’ and also a butterfly, because it was a very ancient symbol of the soul.” *Dr. Nares*. 112

Πτηνοπέδιλος, having ‘winged sandals’, i. e. Mercury. πτηνός winged; πέδιλον a sandal.

Πυλαίτις, the keeper of ‘gates’, i. e. Diana. πύλη a gate, 64.

Πυληδόκος, ‘guardian of gates’, i. e. Mercury. πύλη a gate; δέχομαι to receive, 88.

PUNICUM MALUM, a ‘Punic apple’, i. e. a pomegranate, 40.

Πῦρ ἄσβεστον, ‘inextinguishable or perpetual fire’ in the Prytaneum, 98. πυρός ὀλοοῖο θύελλαι, ‘storms of destructive fire’, 190.

Πυριγενής, ‘born in the fire’, i. e. Bacchus. Lat. *Ignigena*. πῦρ fire; γείνομαι to be born, 90.

Πυρίσσοος, ‘preserved from the fire’, i. e. Achilles, when his mother, Thetis, endeavoured to purge away the mortal parts of his nature. πῦρ fire; σόος safe.

ΠΥΓΜΕΪ, a dwarfish nation of Africa, who fought with the cranes. πυγμή the distance from the elbow to the knuckle-joints.

ΠΥΓΜΑΛΙΩΝ, a son of Belus, king of Tyre, and brother of Dido [*germanus Pygmalion*, Vir.]. Blinded by the passion of avarice [*auri cæcus amore*], he put to death Sichæus, the husband

of Dido, in order to obtain his treasure. Dido, however, being warned by the shade of Sichæus, escaped with the treasure, and founded Carthage.

PYLĀDES, the faithful friend of Orestes; hence the ‘friendship of Pylades’ [*Pyladæa amicitia*] became proverbial, 244. As he was the son of Strophius, king of Phocis, hence Ovid terms him *Phocæus Juvenis*, and both him and Orestes, the son of Agamemnon, *Strophio atque Agamemnone nati*.

PYLĀICUM CONSILIUM, i. e. the Amphictyonic Council, whose autumnal meeting was at Anthela, near *Pylæ* [i. e. Thermopylæ].

PYLĪUS NES'TOR, the ‘Pylian Nestor’, either from Pylos, *Navarino*, a town of Messenia, for Pindar calls Nestor king of Messenia; or from Pylos, the name of two towns in Elis. *In Pylios annos vivere*, Mart. ‘to live to the age of Nestor’.

PYRAC'MON, one of the Cyclopes. πῦρ fire; ἄκμων an anvil, 81.

PYR'AMUS, a Babylonian youth, the lover of Thisbe, whose tragical fate is recorded by *Ovid*, Met. iv. 55.

PYRIPHLEG'ETHON [πῦρ fire]. See *Phlegethon*.

PYR'OEIS, 1. one of the horses of the Sun. 2. The planet Mars, so called from his ‘fiery’ colour [*rutilus Pyrois*, Col.]. Πυρόεις *fiery*, from πῦρ fire.

PYR'RHA, 1. the wife of Deucalion. *Grave sæculum Pyrrhæ*, the portentous or ‘terrible age of Pyrrha’, i. e. in reference to the flood, 33. She and her husband are said to have repaired the human race by throwing stones behind them. 2. An epithet given to Achilles, when concealed in female attire, in the isle of

Scyrus, from his 'golden locks' [*πυρρὰ ρυφα*], 229. 3. *Pyrrhæa*, an ancient name of Thessaly from Pyrrha, the wife of Deucalion. *Strab. ix. sub fine.*

PYRRHUS, a son of Achilles; called also *Neoptolemus*, which see. *Pyrrhidæ*, his successors in Epirus.

PΥTHÍUS, an epithet of Apollo [*ὁ Πύθιος ἄναξ, Æsch. Ag. 521*], from the serpent *Pytho* which he destroyed; as *Pythia* was also of his priestess at Delphi, 46. Some derive *Pythius*, however, from *πυρθάνομαι* 2 aor. *εἰπυθόμην*, in reference to the 'consulting' of his oracle; while others derive it from *πύθομαι*, because 'putrefaction' cannot take place without the power of heat. Πύθια [sc. ἄεθλα], the 'Pythian Games', instituted in commemoration of the victory over *Pytho*.

PΥTHO s. PΥTHON, 1. the name of the serpent which Apollo killed at Delphi. 2. A district of Phocis, wherein the temple of the Pythian Apollo was built. It is particularly applied to the temple itself [*Delphica Pytho*, *Tibull.*]; as *Delphi* is to the inhabitants of the adjacent district. See *Pythius*. Cf. *Herod. i. 54*. 3. The name is also applied to any one possessed with a 'spirit of divination' [*πνεῦμα Πυθώνος*, *Acts, c. 16*], 46.

## Q.

QUADRÍCEPS, QUADRÍFRONS, having 'four heads or fronts' [*quatuor capita; frontes*]; i. e. *Janus*, who was so represented, in reference, perhaps, to the four seasons, 17*n*.

QUINDECIM'VIRI, officers [fifteen in number] who had the charge of the Sibylline books, etc., 61.

QUINQUA'TRIA, a Roman festival to *Minerva*, so called from being celebrated [*quinque*] 'five' days,\* or on the 'fifth' day after the *ides*, 66.

QUIRÍNUS, the name of *Romulus*, when deified, from the town of *Quirium*, 72*n*. His festival was termed *Quirinalia*; and one of the seven hills, *collis Quirinalis*. The name was given to *Romulus*, either because he joined *Cures* to the Romans; or from its inhabitants, the *Quirites*; or because the Sabines termed a spear *quiris*;† and *Quirites* would therefore signify, the people 'armed with the spear' [*hastati*]. Κυρεῖς γὰρ οἱ Σαβίνοι τὰς αἰχμὰς καλοῦσι. *Dion. Hal. Antiq. lib. ii.*

## R.

Ράβδος, the rod or caduceus of *Mercury*, 88. Ραβδοῦχος, the 'bearer of the rod.' Lat. *caducifer*, i. e. *Mercury*; ράβδος and ἔχω to have, 89.

REDÍCULUS, a god invented by the Romans to commemorate the sudden 'return' of *Hannibal*, when advancing upon *Rome*. *Redeo*, to return.

RE'DUX, an epithet applied to *Fortuna*; as when *Augustus* [*Dio Cass. xlv. 10.*] and *Domitian* [*Mart. viii. 65.*] erected temples and altars to her for their safe 'return'.

REGÍNA, the 'Queen', i. e. *Juno*, 29. It denoted her 'dominion' over states.

REMÚRIA, festivals established at *Rome* by *Romulus*, to appease

\* *Nominaque a junctis quinque diebus habent.—Ov.*

† *Sive quod hasta quiris priscis est dicta Sabinis.—Ov.*

the manes of his brother Remus; afterwards called *Lemuria*, and celebrated yearly.

RHADAMANTHUS, a son of Jupiter and Europa, born in Crete [*Gnossius Rhadamanthus*], who, on account of his justice and wisdom [*σωφροσύνη*, Theog.] was made a judge in the infernal regions.

RHAMNUSIA DEA, the 'Rhamnusian Goddess', i. e. Nemesis, worshipped at Rhamnus in Attica [*ἡ ἐν Ραμνύωντι θεὸς*, Paus.], 120. Also *Rhamnusia Vindex*, *Ultrix*, the 'Rhamnusian Avenger'.

RHA'RIAS, -ADIS, a surname of Ceres, from *Rharos* s. *Rharium*, a plain of Attica, where corn was first sown by Triptolemus. *Paus.* i. 38.

RHE'A, 1. the wife of Saturn, 16. *Κόλπος Πέας*, the 'gulf of Rhea', i. e. the Ambracian gulf, [*Æsch. Prom.* 840.], 16 n. She is also styled *Ops*, *Mater Deum*, *Magna Mater*, *Cybele*, etc. 2. The mother of Romulus and Remus.

RHE'SUS, a son of Strymon and Terpsichore, and king of 'Thrace' [*Rhesi Mavortia tellus*, Virg.], whose horses were carried off by Diomedes and Ulysses 'before they had fed on the grass of the Trojan plains, or drunk the waters of the Xanthus';\* for, if they had, an ancient oracle had declared that Troy could never have been taken, 235.

RHINCOLUS'TES, 'nose-cutter'; an epithet of Hercules, from cutting off the noses of the ambassadors of Orchomenus. *ῥιν*, *ῥινός* the nose; *κολούω* to mutilate, 173.

RHOD'OPÉ, a mountain of Thrace, sacred to Mars. *Rhodo-*

*pæius Orpheus*, the 'Thracian Orpheus'; *Rhodopæia regna*, the 'kingdom of Thessaly.'

RHODOPE' IUS VATES, the 'Thracian prophet', i. e. Orpheus, from Rhodope, a mountain of Thrace.

RHOD'US, a celebrated island in the Carpathian sea, near to Caria; and said to have been once favoured with a golden shower [*auratos imbres*, Claud.]. The fable is supposed to have originated from the observation of Homer, that 'Jupiter had poured down upon them immense wealth' [*θεσπέσιον πλοῦτον κατέχευε Κρονίων*, Π. ii.]. Greek etymologists derive the name from *ρόδον*, a 'rose', with which flower the island abounded; and Rhodian coins are said to be still extant, which exhibit the flower on one side and the sun on the other, for the island was dedicated to the sun, which shines here with 'unclouded splendour' [*clara luce Rhodos*, Luc.].

RHE'CUS s. RHÆTUS, 1. a giant, who assumed the form of a lion, and was killed by Bacchus, 151. 2. A centaur, killed by Atalanta.

RHETE'UM, a promontory of Troy, not far from Sigeum, and the burial-place of Ajax, the son of Telamon.

ROB'IGO, a deity who preserved the corn from 'mildew' [*rubigo*], 126 n.

*Ροδοδάκτυλος Ἥως*, 'rosy-fingered Aurora'. *ρόδον* a rose; *δάκτυλος* a finger, 106.

ROS'CIDA, applied to Iris, as pouring the 'dew' [*ros*] upon the earth, 106.

RO'SEA DEA, the 'Rosy Goddess', i. e. Aurora.

\* *Ardentesque avertit equos in castra, priusquam Pabula gustassent Trojæ, Xanthumque bibissent.*—*Virg.*

RUMIL'IA, RU'MINA, s. RUMIA, -Æ, the goddess of the 'suckling' among the Romans. It is derived from the old word *ruma*, the 'breast'. *Liv.* i. 4. *Rumina* s. *Ruminalis ficus*, the 'Ruminal fig-tree', or the fig-tree under which Romulus and Remus were found hanging to the 'dugs' [*ruminibus*] of the wolf. *Ruminus* and *Rumina*, deities supposed by some to be Jupiter and Juno, as the 'nourishers' of all. *Aug.* de Civ.

Ῥυσίπολις, the 'deliverer of cities', i. e. Minerva. ῥύω to deliver; πόλις a city, 64.

## S.

SA'BAISM, the worship of the heavenly bodies, from the Zabii, who worshipped them. Compare σέβουμαι, to worship, 54.

SÆCULÁRES LUDI, the 'Secular Games', or games celebrated at Rome every *sæculum*, in honour of Apollo, 50.

SAGITTÁRIUS, the 'archer'; a constellation into which Chiron was changed, 115 n.

SA'IS, a surname of Minerva, from her worship at Sais in Egypt. Cf. *Herod.* ii. 175. 62. She had also a temple in Argolis, under this name. *Paus.* ii. 36.

SALAMIS, 1. an island near Attica; whence Teucer, the son of Telamon, is called *Salaminus*. 2. A town of Cyprus, built by Teucer, and denominated *ambigua* s. *altera*, the 'dubious', as it might easily be confounded with the 'true' Salamis [*vera*], 247 n.

SA'LII, the priests of Mars, and so called because, on their annual festival, they carried the 'sacred

shields' [*ancilia*] 'leaping and dancing' [*exultantes Salii*, Vir.].\* Hence *Saliare carmen*, the verses which they sung. *Saliares dapes*, used proverbially for 'magnificent banquets', 71.

SAL'MACIS, a fountain of Caria, near Halicarnassus, which 'rendered effeminate' all who drank or entered its waters [*tactos remolliat artus*, Ov.].

SALMO'NEUS, a king of Elis, who was so 'impious' and 'presumptuous' [*ἄδικος; ὑπέρθυμος*, Hes.] as to imitate the 'lightning and thunder of Jupiter' [*flamas Jovis et sonitus Olympi*, Virg.]: for which he was struck by a thunderbolt, and placed in the infernal regions, near his brother Sisyphus, the son of Æolus.

SALPINX, applied to Minerva, as the inventor of the 'trumpet' [*σάλπιγξ*], 68.

SALU'TIFER, the 'health-bringer' [*salus et fero*], i. e. Æsculapius, 117.

SA'MOS, an island in the Ægean. *Samia*, i. e. Juno, who was especially worshipped here, 31. *Samius Vir*, i. e. Pythagoras, who was born there. *Samos* is the name of several Greek islands; and, according to Strabo, is derived from an old word, *σάμος*, which denotes an 'elevation', or rising ground.

SAMOTHRACIA, the 'Thracian Samos' [*Samos Thræicia*, Virg.], an island in the Ægean, celebrated for its mysteries, the *Samothracian*, or Mysteries of the Cabiri, 187.

SANGA'RIOUS, a Phrygian river-god, son of Oceanus and Tethys.

SANCT'US, 'sacred', i. e. Æsculapius, 117.

SAN'CUS, SANGUS s. SANCTUS, a native or 'local deity' of the

\* Jam dederat Saliis a saltu nomina ducta.—Ov.

Sabines [*δαίμων ἐπιχωριός*, *Dion. Hal.*], worshipped as the 'founder of their race' [*auctor gentis*, *Sil.*]; and introduced among the Romans under the name of *Deus Fidius*, or identical with the *Ζεὺς Πιστίος* of the Greeks, i. e. Jupiter, the protector of 'faith' [*πίστις fides*].

SARPE'DON, a son of Jupiter and Europa [*ingens Sarpedon*], killed by Patroclus in the Trojan war. Τὸ *Σαρπηδόμιον χῶμα*, a promontory on the coast of Cilicia, containing the *tumulus*, or 'sepulchral mound' [*χῶμα*] of Sarpedon. *Æsch.*

SATUR'NIA, 1. the district in Italy where Saturn settled,\* 16. 2. The daughter of Saturn, i. e. Juno, 27. 3. *Saturnius*, a name given to Jupiter, Neptune, and Pluto, as the sons of Saturn.

SATUR'NUS, the father of Jupiter, Neptune, Pluto, etc. He was distinguished for his cunning [*ἀγκυλομήτης*], and as the king of the golden age [*aureus Saturnus*, *Vir.*]. *Saturnia regna*, the 'reign of Saturn', i. e. the golden age. *Saturnalia*, the feast of Saturn, also *Cronia* [*Κρόνια*], 17. *Saturni Ærarium*, the treasury in Saturn's temple at Rome, 18. His planet performs its revolution in thirty years, and is distinguished as 'cold' [*frigida Saturni stella*, *Virg.*], and 'noxious' [*grave Saturni sidus*, *Prop.*]. The Greek name of Saturn is *Κρόνος*, which see.

SAT'YRI, rustic deities, represented with short horns and the 'feet of goats' [*capripedes*]. Their Doric name is *τίτυρος*, for *τίτυρος* signifies a 'goat'. The poets represent them 'dancing' and 'leaping' [*saltantes Satyri*, *Virg.* *σκιρτῆται Σατύ-*

*ροι*, *Mosch.*]; and some etymologists have derived their name from *σάθη*, 'lasciviousness'; but Bochart, from the Heb. *Sair*, 'a devil under the shape of a goat', 125.

SCÆÆ PORTÆ, the 'Scæan gates', one of the gates of Troy, where the tomb of Laomedon was seen; and so named because it was on the 'left' [*σκαίδς*], facing the sea and Grecian camp; though Strabo seems to think it derived from the *Scæi*, a people of Thrace.

SCAMAN'DER, a celebrated river of Troas, between which and the river Simois, Troy is supposed to have been situated. Homer says that it was 'called by the Gods' [i. e. that its *ancient* name was] *Xanthus*, probably in reference to the 'yellow' colour of its waters [*ξανθός*]—which is still observable in its modern representative, the *Mendere*.

ΣΧΙΣΤὸς χιτῶν, the 'slit tunic', 30. *σχιστή ὁδός*, a hollow and narrow way, 208.

SCHÆ'NUS, -UNTIS, a small district of Arcadia, so called from Schœneus, the father of Atalanta [*Atalantæus Schœnus*, *Papin.*]. *Σχοινοῦς*, -οὔντος.

SCÍ'RON, a celebrated robber, killed by Theseus, 176. His bones, which remained some time suspended in the air, as the earth and sea refused to receive them, were changed into rocks, termed *Scironia saxa*, *petræ Scironides* [*infames Scirone petræ*, *Stat.*].

SCOR'PIUS s. SCOR'PIO, one of the twelve signs of the zodiac [*ardens Scorpius*, *Virg.*]; and supposed to be the same as stung Orion to death, when he boasted that there was no beast on earth which he could not kill, 106.

\* Inde diu genti mansit *Saturnia* nomen.—*Ov.*

SCYL'LA, 1. a daughter of Typhon or Phorcys, who became enamoured of Glaucus; but her rival, Circe, poisoned the waters in which she bathed, and every part of the nymph's body below the waist was changed into monsters, like dogs, which never ceased barking [*succincta latrantibus monstribus*, Virg.]. 2. A daughter of Nisus, king of Megara, who delivered that city into the hands of Minos, by cutting off a purple lock [*purpurea coma*, Prop.] on the head of her father. The two are sometimes confounded; hence *Nisæi canes*, the 'dogs of Scylla', 37.

SCYPHUS SOLIS, the 'cup of the Sun', 55.

SCYRUS, an island in the Ægean, whither Achilles retired before the Trojan war. *Scyria pubes*, the Dolopes, inhabitants of the island. *Scyria puella*, i. e. Deidamia, daughter of Lycomedes, king of the island, and mother of Pyrrhus, son of Achilles, *Ov.* = *Scyria virgo*, Claud.

SECU'LA'RES LUDI, 'Secular games'; or games celebrated at Rome in honour of Apollo and Diana every *seculum* or 'age' [one hundred years, *Liv.* lib. 136. one hundred and ten, *Hor.* *Carm. Sæc.*], 50.

SEGES'TA s. ÆGES'TA, a daughter of the Trojan Hippotas or Hippostratus, sent by her father to Sicily, in order that she might not be exposed to the monster sent by Neptune to punish Laomedon for his perjury. Here she became mother of Acestes, the founder of *Ægesta*, by the river-god, Crimisis. *Serv.* in Virg. *Æn.* i. 550. v. 30.

Σεισίχθων, 'shaker of the earth', i. e. Neptune. σείω to shake; χθών the earth, 32.

SELE'NE, the 'moon'. Σελήνη, 60.

Σήματα λυγρὰ, 'mournful signs'—the 'mournful letter' which Bellerophon brought to Jobates, 158.

SEM'ELE, the mother of Bacchus; hence he is termed the 'son of the Theban Semele' [*Thebanæ Semeles puer*]. The poets relate that, at the artful instigation of Juno, she requested Jupiter to visit her in all her majesty; and that upon his compliance, she was consumed by fire [λαμπάσι κεραυνίαις, Eur.]. She was deified under the name of *Thyone*, 90.

SEMID'Æ, 'demi-goddesses'. *Semidei*, 'demigods'. *semis*, half; *deus*, a god, 127. *Semidei reges*, 'demigod kings', i. e. the Argonauts, 185.

Σεμναὶ θεαί, 'venerable goddesses', i. e. the Furies, 130.

SEMÓNES, inferior deities at Rome, i. e. *semi-homines*, 'half-men', or men transferred to the gods and deified, as Janus, Vertumnus, etc. So *Ne-homo* becomes *Nemo*. *Semosanctus*, one of the Roman *Indigetes*, or 'local deities'.

SEPTEM DUCES ADVERSUS THEBAS, the 'Seven Generals against Thebes', 210.

SEPTEMPLICIS CLYPEI DOMINUS, the 'Lord of the seven-fold shield' [*septem*, seven; *plica*, a fold], i. e. Ajax; for the shield of that hero was formed of 'seven bulls' hides' [σάκος ἑπταβόειον]. ἑπτὰ seven; βούς an ox, 232.

SERA'PIS, an Egyptian deity. His Greek name is Σάραπις, and is derived by Vossius from ρ, i. e. *chief*, *prince*, or ρρ, an *ox*, and *Apis*; since it is proved that *Apis*, who was worshipped in the form of an ox, and *Osiris*, the inventor of agriculture, are identical with *Sarapis*. Σαραπέιον, his temple.

SERVA'TOR, the 'Preserver'. See *Soter*.

SIBYL'Æ, certain women who were inspired to reveal the 'will of Jupiter' [σιὸς Æol. for Διὸς and βουλὴ counsel]. They were ten in number; the principal of which were the Delphic, Cumæan, and Erythræan. They committed their prophecies to leaves [*folium Sibyllæ*, Juv.], and the *Sibylline Verses* were preserved with great care at Rome. They lived to an extreme old age — hence *Cumæos in annos vivere*, to 'live to the age of a Sibyl' [*Mart.*]; and, in allusion to a custom among the ancients, of drinking as many cups as they wished to live years, Ovid speaks of women at the festival of Anna Perenna, as 'becoming *Sibyls* by their cups'. Fast. iii.

SICHLÆ'US, a priest of Hercules, and husband of Dido; killed by Pygmalion, her brother.

SICILIA, an island near Italy. *Siculâ incude rubens*, 'red from the Sicilian anvil', i. e. Vulcan. *Sicelides*, 'nymphs of Sicily', applied by Virgil to the 'Muses', as presiding over Bucolic poetry, because Theocritus, the pastoral poet, whom he professed to imitate, was a native of Sicily. Ecl. iv.

SIGE'UM, a town and promontory of Troas [*Sigea freta*, Ov. *Sige'ia tellus*, Ov.], near which the greatest part of the battles between the Greeks and the Trojans took place; and where repose the remains of Achilles, Patroclus, and Antilochus, 230.

SILE'NUS, the preceptor of Bacchus. The ancient Satyrs are frequently termed *Sileni*. Silenus is generally represented by the poets as 'intoxicated' [*senex*

*ebrius*, Ov.]; and, in that state, he is gifted with inspiration, 97.

SIML'ETHUS s. SIME'THUS, a river of Sicily, in whose neighbourhood was the altar of the gods *Palici*, *Simæthius heros*, i. e. Acis, the shepherd, son of Faunus and the nymph Simethis.

SÍ'MOIS, a river of Troas [*Phrygius Simois*, Virg.], flowing from Mount Ida. See *Scamander*.

SÍ'NIS, a monster killed by Hercules. He was designated the 'render of pines' [*πιτυοκάμπτης*], for he was in the habit of bending them [*curvare trabes*, Ovid.], in order that, by their rebound, they might tear in pieces the bodies of those tied to them; whence Propertius designates them *arboreas cruces*. σίνομαι to injure?

SÍ'NON, a perjured Trojan, mainly instrumental in obtaining the admission of the wooden horse into Troy, by his fictitious story [*perjurique arte Sinonis*, Virg.], 225.

SIP'YLUS, a mountain of Lydia. *Sipyliëia genitrix*, the 'Sipylean mother', i. e. Niobe, who was converted into a rock of marble on this mountain, 58.

SIRE'NES, Sicilian goddesses, celebrated for their bewitching strains [*Siculi cantus*], by which they detained vessels and travellers.\* *Sirenium Scopuli* [*Σειρηνοῦσαι*], three small rocky islands near the southern coast of Campania. Bochart derives *Siren* from the Punic שר, i. e. *canticum*, a 'song'; and שרן would therefore signify a 'musical monster', such as is described by the poets: for the Greek etymology, from σίρω to 'draw', is mere trifling; as it would give

\* Ἀνθρώπους θέλγουσιν, ὅστις σφέας εἰσαφίκεται.—Hom.

Συρῆνες, not Σειρῆνες, 37. Some enumerate three, namely, Parthenopea, Ligea, and Leucosia; others four, Molpe, Aglaopheme, Ligea, and Thelxiepia.

SIRIUS, the 'dog-star'. Lat. *Canicula*. Greek etymologists derive it from *σειραίνω*, to 'dry up', on account of its burning heat [*torrens Sirius*, Virg.]; or from *σειρώ*, in reference to the 'evacuation' which it causes by perspiration. *Sidus*, specially, = *Sirius*; hence *sidere percussus*, 'blasted'.

SISYPHUS, a son of Æolus [*Æolides*, Ov. *Æolius senex*, Sen.], who infested Attica by his crafty robberies [*κέρδιστος ἀνδρῶν*, Hom. *furtis et fraude*, Ovid.]. He was killed by Theseus, and condemned in the lower regions to roll a stone up a hill, which, as soon as it reached the summit, rebounded to the plain [*rediturum saxum*, Ov.]. Τὸ Σισύφειον σπέρμα, i. e. Ulysses, the reputed son of Sisyphus. *Eurip.* οἱ Σισύφειοι, the 'posterity of Sisyphus', i. e. Creon and his family. *Eur. Med.* 109. Σισυφίη γαῖα, the 'land of Sisyphus', i. e. Corinth, which he founded. Σισυφίς ἀκτὴ, the 'coast of Corinth'. *Theoc.* 22, 158.

Σκίρας, a surname of Minerva, from her temple at a place called Σκίρα, near the harbour of Phalerum at Athens. *Strab.* ix. 393.

Σκότεινος, 'dark', 'obscure', i. e. Apollo, in reference to the 'obscurity' [*σκότος*] of his oracles.

SMINTHEUS, i. e. Apollo, from destroying the mice which invested Smintha, a town of Troas. *σμίνθα*, a mouse, 51. Another account is, that Cretan emigrants, having been directed by an oracle to settle where they were attacked by the original inhabitants of the country, and finding in the morning that the thongs

of their armour had been gnawed away by some field-mice [*σμίνθα*], concluded that the oracle was fulfilled—built a city on the site, called *Sminthia*, and raised a temple to Apollo *Smintheus*. *Strab.* xiii.

Σῶκος, the 'Preserver', i. e. Mercury. *σώζω* to save, 88.

SOL, the son of Hyperion, 52—56. *Solis utraque domus*, 'both mansions of the Sun', i. e. where he rises and sets [*primæque occidentæ domus*], 53. *Stridens sol*, the 'hissing sun', as it sets in the ocean. *Solis cubilia Gades*, 'Gades the couch of the Sun', 53.

SOLYMI, a people of Lycia, with whom Bellerophon fought. According to Strabo, they inhabited the highest ridges of the Taurus, in Lycia and Pisidia [i. 21], 159.

SOMNUS, 'Sleep', the offspring of Night; and sometimes represented in a youthful form, pouring 'dreams' [*ὄνειροι, somnia*], from a horn, 146. *Geminæ Somni portæ*, 'two gates of Sleep'—the one made of horn [*κέρας*], and the other of ivory [*ἐλέφας*]. True dreams [*κραίνω*, I perform] issue through the former; and false dreams [*ἐλεφαίρειν*, to deceive] through the latter, 147.

SORACTE, a mountain of Etruria, sacred to Apollo [*sacrum Phæbo Soracte*, Sil.]. Respecting its fountain, see *Soranus*.

SORANUS, a surname of Pluto, among the Sabines, either from *σωρός*, a *tumulus* or 'sepulchral mound'; or from *Sora*, a town near Mount Soracte, where was a fountain whose waters boiled at sunrise, and instantly killed all such birds as drank of them. *Plin.* ii. 92. Hence, says Stephanus, Pluto might be called *Soranus*, on the same principle as *Avernus* [which see] is used for the infernal regions, 44.

SORS, 'Fate', because it 'allots' [*sortitur*] to each individual his portion of good and evil, 133.

SOS'PITA, the 'Preserver', 1. a surname of Juno, worshipped at Lanuvium in Italy. 2. Of Diana, at Megara, Troezen, etc. 3. Of Proserpine, in Arcadia, Sicily, etc. Gr. *σῶς*, safe? 31.

SOTER, Gr. *Σωτήρ*, the 'Saviour', i. e. Jupiter, Bacchus, Æsculapius, etc., 22, 94, 117, 198. *σῶζω*, to preserve. Fem. *Σώτειρα*, applied to Juno, 31; also to Diana, 59; Minerva, 65. Lat. *Sospita*, *Servator*.

*Σουνιάς*, an epithet of Minerva, from her temple on the promontory of *Sunium* [*Σούνιον*], which see.

*Σπαρτοί*, *Sparti*, the armed men which sprang up from the dragon's teeth sown by Cadmus; and the founders of the five oldest families in Thebes. *Pind.* *σπείρω*, to sow, 205.

SPES, 'Hope'; a goddess among the Romans, whose temple was in the herb-market.

*Σφάλτης*, the 'Supplanter'; an epithet applied to Bacchus, because, in one of the battles before Troy, he raised up a vine from the ground, which 'tripped up' Telephus, and enabled Achilles to inflict upon him a mortal wound. *Lycoph.* 206. *σφάλλω*, to supplant.

SPHINX, a fabulous monster, resembling a virgin in the upper parts, and a winged lion in the lower.\* The celebrated 'enigma of the cruel Sphinx' [*Sphinxos iniquæ ambages*, Stat.] was solved by Cædipus, 208. According to Herodotus, the Egyptians, with whom the Sphinx was a favourite emblem, had also their *Andro-*

*sphinxes*, or 'male Sphinxes', with the body of a lion and face of a 'man' [*ἀνδρός*].

SPO'LIA OP'IMA. See *Feretrius*.

SPOR'ADES, islands in the Ægean, so called because 'scattered' about [*sparsæ per aquor*]; from *σπείρω*, to sow. Hence Virgil, in reference to the Cyclades, speaks of these 'seas as thickly planted with islands' [*freta crebris consita terris*].

SPRETÆ INJURIA FORMÆ, the 'wrong done to her slighted beauty', 27.

STATOR, applied to Jupiter, because he 'stayed' the flight of the Romans, when routed by the Samnites. *Sto*, to stand, 23.

*Στήλαι Ηράκλειοι* s. -αι, 1. the pillars of Hercules, i. e. Calpe and Abyla. See *Ηρακλής*. 2. *Αἱ Ἰνδικαί*, the 'Indian pillars', or the mountains of India to which Bacchus came in his expedition. *Strab.* iii. 71. Hence Dionys. *Perieg.* terms them the 'pillars of Bacchus' [*αἱ τοῦ Διονύσου στήλαι*, l. 623].

STEN'TOR, a Grecian, whose 'brazen voice' [*Στέντωρ χαλκεόφωνος*, Hom.] was equal to those of fifty men together. Adj. *Στεντόρειος*.

STER'CULIUS, applied to Saturn, as the inventor of the art of manuring [*stercus*], 18. According to others, *Sterculius* was the son of Faunus. *Plin.* H. N. xvii. 9.

STER'OPE, a daughter of Atlas, and wife of Cœnomaus. She was one of the *Pleiades*; and as this constellation was frequently attended with rain and tempests—hence Ovid speaks of the sea being rendered threatening by

\* Terruit Aoniam volucris, leo, virgo, triformis

*Sphinx*: volucris pennis, pedibus fera, fronte puella.—*Auson.*

the 'star of Sterope' [*Steropes sidere*], *Trist.* i. 11.

STER'OPES, one of the Cyclopes. *στειροπή*, lightning, 81.

STHEN'ELUS, 1. king of Mycenæ. *Stheneleius hostis*, i. e. Eurystheus, 'son of Sthenelus', the natural 'enemy' of Hercules, 162.

2. A son of Capaneus, and a distinguished 'warrior' [*Sthenelus sciens pugnae*, *Hor.*], who took part in the Trojan expedition. Though shut up, as we learn from Virgil [*Æn.* ii. 10.], along with other princes in the Trojan horse, yet we are told by Philostratus that he was averse to the stratagem—declaring that it was 'not conducting a siege, but stealing a battle' [*οὐ τειχομαχίαν, ἀλλὰ κλοπήν τῆς μαχῆς*].

STHEN'IUS [*Σθένοιος*], the giver of 'strength' [*σθένος*], i. e. Jupiter, 25.

STIRI'TIS, i. e. Ceres, from *Stiris*, a city of Phocis, 103.

Στράτιος, the leader of the 'army' [*στρατός*], i. e. Mars, 73.

STRON'GYLE, one of the Lipari islands, or *Æoliæ insulæ*, in which Æolus, the god of the winds, reigned [*perflataque Strongylos Austris*, *Sil.*]. It was called *Στρογγύλη*, on account of its 'round' figure, 121.

STROPH'ADES [*Στροφάδες*], islands in the Ionian sea, so called from *στροφή*, 'turning'—because Zetes and Calais turned back here from the pursuit of the Harpies, 188. They were also termed *Plotæ*. *Apollon.* lib. ii.

Στροφαῖος, an epithet of Mercury; as addicted to many 'turnings', or because his statues were placed at the 'turnings' of streets. *στροφή*, a turning, 88.

STROPH'IUS, a king of Phocis, and father of Pylades. He received and educated Orestes, when flying from the dagger of

Clytæmnestra and her paramour Ægisthus; and, subsequently, enabled him to revenge the death of his father [*Paus.* ii. 29], 244.

STYMPH'ALUS, a lake of Arcadia, infested by certain birds [*Stymphalides*], which Hercules destroyed, 163.

STYX, 1. a river in the lower world, an oath by which was inviolable, even by the gods [*imperjuratæ amnis aquæ*, *Ovid.*]. 'Αἶον Στυγὸς ὕδωρ, the 'inviolable water of the Styx'. *στυγέω*, to abhor, 38. 2. A daughter of Oceanus and Tethys, who married Pallas, the son of Crius, by whom she had three daughters, Victory, Strength, and Valour. 3. A fountain of Arcadia, whose water, on account of its icy coldness, was fatal. *Herod.* vi. 74.

SUA'DA, the goddess of 'persuasion'. *suadeo*, to persuade, 78. *Gr.* Πειθώ.

Συγγένειος, an epithet of Jupiter as the protector of 'kinship'. *σύν* together; *γένος* birth, 21.

Συγχορευταί, applied to the Muses, as 'joining in the chorus' [*σύν* and *χορός*] with Bacchus, 94.

Σύζυξ s. 'Ομόζυξ, one 'joined' or 'yoked' in marriage. *σύν* s. *ὁμοῦ* together; *ζεύγνυμι* to join, 29.

SUMMA'NUS, the ruler or 'chief of the manes' [*summus manium*], i. e. Pluto. He was considered the author of nocturnal thunder, 43.

SU'NIUM, a promontory of Attica, now termed *C. Colonna*, from some pillars of a temple, still remaining. "When Euripides, says Anthon, styles it in his Cyclops, the 'rich rock of Sunium', he alludes to the wealth of the temple of Minerva, and not to the fertility of the soil," 64.

SUOVETAURIL'IA, a Roman

sacrifice, used in lustrations and expiations; and so called, because consisting of a sow [*sus, suis*], a sheep [*ovis*], and a bull [*taurus*].

Συρία θεά, ἡ, *Syria Dea*, the 'Syrian goddess' Atergatis, worshipped at *Hierapolis*, or the 'sacred city', near Syria.

SYLVANUS, a rustic deity; designated *horridus*, from his roughness; *littoralis*, because his protection extended not only to boundaries and fields, but also to 'coasts' [*littora*], 125. Virgil styles him the 'God of the fields and groves'; and Lucan speaks of the 'Sylvans, rulers of the forest' [*nemorum potentes*].

SYMPLEGADES [*Συμπληγάδες*], the 'dashers', or 'justling rocks' [*concurrentia saxa*], on the Euxine; hence termed *compressi Symplegades*. συμπλήσσω, to strike together. They were originally floating rocks, which first became fixed when the ship *Argo* [*Pagasæa puppis*] had effected its passage through them. See *Cyaneæ*, 189.

ΣΥΡΙΝΞ, a nymph changed into reeds, the sound of which suggested to her lover, Pan, the idea of the 'shepherd's pipe' [*σύριγξ*], 124.

## T.

TABULARIUM, a depository for public documents or 'records' [*tabulæ*], 18.

TÆDIFERA DEA, the 'torch-bearing goddess', i. e. Ceres. *tæda*, a torch; *fero*, to bear, 100.

TÆNARUM, the most southern promontory of the Peloponnesus. C. Matapan. *Tænarius*, an epithet of Neptune, 35. *Tænaria Marita*, i. e. Helen. *Tænariæ fauces, alta ostia Ditis*, a cavern here being supposed to lead into

the realms of Pluto. *Tænaria vallis*, the infernal regions.

TALÁRIA [*Τάλαρα*], the winged sandals of Mercury. *talus* the ancle, 88.

TALLÆUS, an epithet of Jupiter among the Cretans [*Hesych.*], from the 'Tallæan mountains' [*Ταλλαῖα ὄρη*], a portion of the *Ida-range* in Crete.

TALTHYBIUS, a herald in the Grecian camp, who fetched away *Briseis* from the tent of *Achilles*, at the command of *Agamemnon*.

Ταμίας, the 'Steward', i. e. Jupiter, 22. *Ταμίας ἀνέμων*, 'dispenser of the winds', i. e. *Æolus*, 121. Πάντων ταμίαι ἔργων ἐν οὐρανῷ, the 'Superintendents of every work in heaven', i. e. the *Graces*, 139.

TANTALIDES, the 'son of Tantalus', i. e. *Pelops*. Οἱ Ταντάλιδαι, the descendants of *Tantalus* [*Eur. Or. 811*], i. e. *Atræus* and *Thyestes*. *Agamemnon* and *Menelaus*, as grandsons of *Tantalus*, are called *Tantalidæ fratres* [*Ov. Her. viii. 45. 122*]. *Tantalis*, a 'daughter of Tantalus'; as *Niobe*. *Tantalides eburnus*, the 'ivory shoulder of Pelops', substituted for that which *Ceres* had inadvertently eaten, 214.

TANTALUS, the son of Jupiter and father of *Pelops*; proverbial for his wealth (hence *Ταντάλου τάλαντα*, 'talents of Tantalus'; *τὰ Τάνταλου χρήματα*, 'the riches of Tantalus'); designated also *μακάρεσσι συνέστιος, conviva Deorum*, 'guest of the gods'; *superbus*, from his 'pride'; and *fallax, infidus, garrulus*, from his 'treachery and garrulity' in revealing the secrets of the gods, 213. *Cicero* [*Tusc. Quæst. iv.*], *Euripides* [*Orest.*], and *Lucretius*, represent a stone hanging over him in the infernal regions; but the generally received account is, that he is thirsty in the

midst of water, which flows away as soon as he attempts to taste it [*querit aquas in aquis*, Ov.], and that the fruit is carried away as soon as he attempts to grasp it [*poma fugacia captat*] Ov.

TAR'TARUS, the place of punishment in the infernal regions, 38.

TAURICA, an epithet of Diana, because worshipped by the inhabitants of the Taurica Chersonesus. Because human victims were there offered upon her altars, she is termed *nefandi Taurica sacri Inventrix*, the 'Tauric inventor of the abominable sacrifice', 60.

TAURIFOR'MIS, 'bull-shaped', applied to rivers; as *sic Tauriformis volvitur Aufidus*. Strabo remarks, that this epithet is applied to rivers from their roaring, and the bendings of the streams, which they term 'horns' [κέρατα, lib. x.] 36.

Ταυρογενής, 'bull-descended', i. e. Bacchus. ταῦρος a bull; γέινομαι to be born, 95.

Ταυροκέρωρ, Ταυροκέφαλορ, Ταυρόμορφορ, Ταυρομέτωπορ, applied to Bacchus, as being represented with the 'horns' [κεράρ], 'head' [κεφαλή], 'form' [μορφή], or 'countenance' [μέτωπον] of a 'bull' [ταῦρορ], 95.

Ταυρόκρανορ, 'bull-headed'; an epithet of rivers; also of Bacchus, ταῦρορ; κράνον the head, 36, 95.

TAUROMINITA'NA CHARYBDIS, Charybdis, so called from its being near *Taurominium*, a town of Sicily, between Messana and Catana.

Ταυροπόλορ s. -πόλη, an epithet of Diana, probably, as connected with the *Tauric* Chersonese, 61. Some, however, interpret it as synonymous with her other epithet, ταυρωπόρ, 'bull-faced'; as she was anciently re-

presented with the horns of the ox, 62.

Ταυροφόνορ, the 'bull-killer'; an epithet of Hercules. ταῦρορ a bull; φένω to kill, 163.

TAURUS MARATHÓNIUS. See *Cretensis Taurus*, 163.

TAY'GETE, a daughter of Atlas and Pleione, and mother of Lacedæmon by Jupiter; she became a 'Pleiad' [*Pleias*, Virg.] after death.

TECMES'SA, the daughter of Teuthrantes, king of Phrygia, taken captive by Ajax, who was smitten with her beauty, 232.

TEGEÆUS PAN, 'Arcadian Pan', from Tegea, a city of Arcadia, 123.

TEGYR'ÆUS, a surname of Apollo, from Tegyra in Arcadia.

Τειχεσιπλήτηρ, 'destroyer of walls', i. e. Mars. τεῖχορ a wall; πλήσσω to strike, 73.

Τεκνοτρόφορ, 'nourisher of children', i. e. Ceres. τέκνον a child; τρέφω to nourish, 103.

TEL'AMON, a son of Æacus, and the father of Ajax, who is hence termed *Telamoniades*, or *Telamonius*, the 'Telamonian', 231.

TELCHÍ'NIA, 1. a surname of Minerva, from Telchí'nes, a people of Rhodes, 69. 2. A surname of Juno in Rhodes. 3. *Telchínius*, a surname of Apollo.

TELEGÓNUS, son of Ulysses by Circe, who 'killed his father' in a rencounter. Hence the hills of Tusculum, founded by Telegonus, are termed *Telegoni Jugaparricida*, 243.

Τέλειορ, presiding over manhood or 'perfection' [τέλορ, an end], i. e. Jupiter: Lat. *Adultus*, from *Adolesco*, to grow up, 24. Τέλεια, *Adulta*. an epithet of Juno, 'mature', 'marriageable', 29.

TELEM'ACHUS, a son of Ulysses [*proles patientis Ulysssei*,

Hor.] and Penelope [*Penelopeus Telemachus*, Cat.].

TELEPHAS'SA, the wife of Agenor, and the mother of Europa, Cadmus, Phœnix, and Cilix.

TEL'EPHUS, a son of Hercules and the nymph Auge—king of Mysia [*Mysus Juvenis*, Prop.]. As the son-in-law of Priam, he attacked the Greeks when they first landed on his coasts, and received a wound from Achilles [*Hæmonius juvenis*, Prop.] which would have proved mortal, if that hero had not been induced [*movit nepotem Telephus Nereium*, Hor.] to cure it by an application of the same weapon as had inflicted it, 229.\*

TELES'PHORUS, the son of Æsculapius, who 'brings termination' to pain. τέλος an end; φέρω to bring, 115.

TELESSIG'AMA [Τελεσίγαμος], 'consummating marriage', i. e. Venus. τελέω to complete; γάμος marriage, 74.

Τελεται, 'mysteries'. Τελετάρχης, 'leader of the mysteries', i. e. Bacchus. τελετη and αρχός a ruler, 93.

TELLUS, a divinity; the same as the Earth.

TER ÆVO FUNCTUS (Hor.), 'he who has lived in three generations', i. e. Nestor.

TER'EUS, a king of Thrace, son of Mars and Bistonis. His wife Procne, on account of his base conduct to her sister, Philomela, murdered her son Itys, and served him up as a 'repast to Tereus' [*prandia sævi Tereos*, Mart.]. Tereus, when endeavouring to avenge himself, was changed into a hoopoe [*mutatos Terei artus*, Virg.].

TERGEM'INA, an epithet of

Diana, from her 'triple' character [*tria virginis ora Dianæ*, Vir.], as Luna in heaven, Diana on earth, and Hecate in hell, 58.

TER'MINUS, the god of 'boundaries'. *Terminalia*, his festival, 125. *Terminalis*, a surname of Jupiter as presiding over 'boundaries', previous to the introduction of the worship of the god Terminus.

TERPSICH'ORE, one of the Muses, who presided over the dance. τέρψις delight; χορός the dance, 137.

TER'RA, the wife of Uranus, and mother of Oceanus, the Titans; the same as *Tellus*.

TE'THYS, 1. the daughter of Uranus and Terra, a Titan deity [*Titanis Tethys*, Ov.]. She was the wife of Oceanus; the mother of the chief rivers of the universe, and of three thousand daughters, called Oceanides. 2. The sea; *vaga Tethys*, the 'wandering sea'; *reciproca Tethys*, the 'sea which ebbs and flows', 15.

TEΥ'CKER, the son of Telamon by Hesione, the 'captive of the spear'; hence Agamemnon terms him, νόθος, or 'illegitimate', 247. As his father was king of Salamis—hence his epithet, *Salaminius*; and he himself founded a second *Salamis* [*Salamis ambigua*] in Cyprus.

TEUTA'TES, the name of Mercury among the Gauls. Human victims were sacrificed to him. *Teutates* is the same as the Phœnician "Τάαντος, whom the Egyptians," says Philo Byblius, "term Thôt [Θωὼτ], the Alexandrians *Thouth* [Θωὺθ], and the Greeks *Hermes*," 89.

Θαλάσσια, 'marine', i. e. Venus. θάλασσα, the sea, 73.

\* *Mysus et Hæmonii Juvenis qui cuspede vulnus Senserat hâc ipsâ cuspede sensit opem.—Prop.*

Θαλάσσιοι (θεοὶ), the 'marine deities', 13.

THALAS'SIUS, a deity who presided over the nuptial ceremony among the Romans.=*Hymen*.

Θαλασσοκρατοῦντες, 'having dominion of the sea'. θάλασσα the sea, and κράτος, power, 36.

THALÍ'A, 1. the Muse of comedy. Θαλεία, from θάλλω, to flourish, 137. 2. One of the Graces, 139.

Θαλλῶ, one of the Horæ, or Seasons, i. e. Spring. θάλλω, to bloom, 141.

THAM'YRIS, a Thracian singer [*Thamyras cantor*, Prop.], defeated in his contest with the Muses, and punished with blindness, 137.\* Hence the proverb, Θαμύρις μαίνεται, 'Thamyris is mad'—in reference to those who attempt things besides their proper genius. *Hesych*.

THARGE'LIA, an Attic festival in honour of Apollo and Diana; and hence the eleventh Attic month *Thargelion* derives its name.

THAUMAN'TIAS, an epithet of Iris, the daughter of Thaumas [*Thaumantea virgo*, Ov.], 107. The name is probably derived from θαυμάζω, to admire—as the beauty of the rainbow excites admiration. Compare the Homeric phrase, θαῦμα ἴδεσθαι, a 'marvel to behold', 107.

THEA'NO, the sister of Hecuba, and wife of Antenor.

THE'BÆ, the capital of Bœotia, and celebrated as the birth-place of Bacchus [*Baccho Thebæ insignes*], of Cadmus [*Cadmeæ Thebæ*], and Hercules [*Herculeæ Thebæ*]; and sometimes termed *Ogygiæ Thebæ*, or 'Ogygian Thebes'. See *Ogyges*. The Bœotian Thebes is also termed the

'seven-gated' [αἱ ἑπτάπυλοι], in order to distinguish it from the 'hundred-gated' Thebes [αἱ ἑκατόμυλοι] in Egypt, and *Hyropolisian* Thebes in Mysia, the birth-place of *Andromache*.

THE'BAIS, the title of a poem by Statius, describing the contest between *Eteocles* and *Polyneices*, and the war of the Seven against *Thebes*.

Θηλύμορφος, having a female form, i. e. Bacchus, because women took part in his orgies, or, rather, because he himself is represented of a youthful and delicate form † [*formosus Lyæus*]; hence *Ovid* and *Seneca* both speak of his 'virgin's head' [*virgineum caput*]. θῆλυς female; μορφή form, 92.

THELXIEPI'A, one of the Sirens. θέλω to soothe; ἔπος a word, 37.

Θεμελιοῦχος, 'holding the foundations' of the earth together, i. e. Neptune [—*solidum cœrcuit orbem*, Ov.]. θεμέλιον a foundation; ἔχω to have, 35.

THEM'IS [Θέμις], the goddess of Justice, and first introducer of oracles [*fatidica Themis*]; whence θεμιστεύω denotes the right of 'giving oracles', as well as 'giving laws', 118. The most ancient oracle of *Themis* [*longæva Themis*, Claud.] was near the *Cephisus* in Bœotia.

THEMISCY'RA, a city on the *Thermodon* in Cappadocia, and the seat of the Amazons [*Θεμισκύρειαι Ἀμάζονες*, *Apoll. Rh.*].

THEMIS'TO, 1, a Nereid. 2. The wife of *Athamas*. 3. The mother of *Homer*. *Paus.* x. 24, 3.

THEOCLYM'ENUS, an Argive soothsayer, descended from *Melampus*; who foretold the speedy return of *Ulysses* to *Penelope*

\* Quid juvat ad surdas si cantet Phœmius aures?

Quid miserum *Thamyram* picta tabella juvat.—Ov.

† Trahitque Bacchus *Virginis* teneræ formam.

and Telemachus. *Hom. Od. xv.* 225.

Θεοειδής, Θεοείκελος, 'God-like', 'God-resembling'; an epithet of heroes. θεός God; εἶδος form; εἴκελος like, 148.

THEOPH'ANE, a daughter of Bisaltes, changed into a sheep, which became the mother of the ram with the golden fleece, which carried Phrixus to Colchis.

THEOPHANI'Α, festivals celebrated at Delphi in honour of Apollo, in reference to the 'god's appearance'. Θεός god; φαίνω to appear.

THEÓRIS [θεωρίς], the Athenian vessel which carried the 'sacred deputation' [θεωρία] of Apollo annually to Delos, 178 n.

Θεός, 'God', frequently applied to the sun, 52 n.

THERAPNÆÍ FRATRES, i. e. Castor and Pollux; *Therapnæa Virgo*, i. e. Helen; the former having a temple, and the latter being born at Therapnæ, a village of Laconia. It was celebrated for its temple of Apollo [*Apollineæ Therapnæ*]. *Therapnæus sanguis*, the blood of the youth *Hyacinthus*, which see.

Θηρείτας, an epithet of Mars. θήρ a wild beast(?) 73.

Θῆρες, 'beasts', applied to the Satyrs, from their goat-like appearance, 125. And also to the Centaurs. φῆρ θεῖος, 'a god-like wild beast', i. e. Chiron, 126.

Θηρευτική, *Venatrix*, the 'huntress', i. e. Diana. θηρεύω to hunt, from θήρ a wild beast, 57.

THERMÓDON, a river of Cappadocia, which runs into the Euxine near Thermiscyra, and was frequented by the Amazons [*Amazonius Thermodon*]. See *Amazon*.

THEROD'AMAS, a king of Scythia, who fed lions with human blood [*Therodamantei leones*, *Ov.*], in order to increase their ferocity.

Θηροφόνος, the 'killer of wild beasts', i. e. Diana. θήρ a wild beast; φόνος slaughter, 57.

THERSAN'DER, 1. a son of Polynices of Thebes. 2. A son of Sisyphus.

THERSÍTES, a well-known Greek, whose 'immoderate loquacity' [*ἀμετροεπήης*, *Hom.*], habits of railing at his superiors, and personal defects, have been graphically described by *Homer*, *Iliad. ii.*

THE'SEUS, an early king of Attica, 175. *Thesea fides*, in reference to the sincere friendship of Theseus and Pirithöus, 179. *Theseum*, the 'temple of Theseus', which served as an asylum for slaves flying from the ill-treatment of their masters, 182. *Theseæ brachia longa viæ*, the 'long arms of the Thesean road', i. e. the long walls connecting the Piræus with Athens. *Theseís*, a poem detailing the exploits of Theseus. *Juv. Sat. i.* Θησηῖς χθών, the 'land of Theseus', i. e. Attica.

THESI'DES, a 'son of Theseus'; especially Hippolytus. 2. Virgil also used *Thesidæ* for the Athenians, whom he ruled over. *Georg. ii.* Cf. *Soph. Œd. Col.* 1066.

Θεσμοφόρος s. Θεσμία, the 'legislator', an epithet of Bacchus and Ceres. θεσμος a law; φέρω to carry, 95. Hence *Thesmo-phoria*, the festival of Ceres, 102.

THE'SPIADÆ, a surname of the Muses, from Thespiæ, a city of Bœotia, where they were first worshipped.

Θεσπρωτός Ζεύς, 'Thesprotian Jupiter', from Thesprotia, a district of Epirus. See *Dodonæus*.

THESSÁLIA, a country of Greece, separated from Macedonia by the chain of the Olympus. *Thessala venena*, 'Thessa-

lian sorceries', 127. *Carmen Thessalidum*, the form of words used in incantations. *Thessalopinus*, the 'Thessalian ship', i. e. Argo.

THES'TIAS, the 'daughter of Thestius', i. e. Althæa. *Thestides* i. e. Meleager, son of Althæa.

THESTOR'IDES, the 'son of Thestor', i. e. Calchas, the soothsayer [*veri providus augur, Thestorides*, *Ov.*]. *Θεστώρειος μάντις*, *Soph. Aj.* 801.

THE'TIS, 1. a daughter of Nereus and Doris, wife of Peleus, and one of the most beautiful of the sea-deities [*pulcherrima Neptunine*, *Cat.*]. 2. Like *Tethys*, her grandmother, with whom she is sometimes confounded, *Thetis* is used for the sea; as *tentare Thetim ratibus*, 'to try the sea with ships'. *Virg. Ecl.* iv.

THI'A, the daughter of Uranus and Gæa. She was the wife of Hyperion, and the mother of Helios, Selene, and Aurora. *Gr. Æia*.

Θίασος, a procession of Bacchic dancers, 93.

THIS'BE, a beautiful virgin of Babylon, beloved by Pyramus. Their houses were contiguous, and they received each other's addresses through a chink in the wall. The tragical scene which closed their career, took place under a mulberry tree, which was stained with the blood of the lovers, and ever after bore fruit of the colour of blood. *Ov. Met.* iv. 55.

THO'AS, 1. a king of Taurica Chersonesus, who would have immolated Orestes and Pylades on the altars of Diana [*Thoantea Diana*, *V. Fl.*], if they had not been delivered by Iphigenia. 2. A king of Lemnos, son of Bacchus and Ariadne. Hyginus identifies him with the preceding, c. 15.

THOO'SA, a daughter of Phorcus, and mother of Polyphemus to Neptune.

THOTH. See *Teutates*.

THRA'CIÆ ANIMÆ (*Hor.*), the 'Thracian blasts', i. e. the Winds, 121.

THREI'CIUS SACERDOS (*Virg.*), the 'Thracian priest', i. e. Orpheus, 202 *n*.

THRIAM'BUS, one of the surnames of Bacchus. See *Dithyrambus*.

THRINA'KIA, the Homeric name of Sicily, 239 *n*.

THU'LE, an uncertain island in the most northern parts of the German ocean, termed *ultima* and *ignota*, from its 'remote' and 'undetermined' position; and also *nigra*, 'black', on account of its long nights and 'hazy sun', *Ἡλίους οὐκ ἔχουσι καθαρούς*, *Strab.* iv.

Θυμός. See *Φρήν*.

THY'ADES, the name of the Bacchanals, whom Statius designates 'insane' [*amentes*], and Horace, as 'obstinate' [*pervicaces*], when 'roused by the beating of the drum' [*pulso concitæ tympano*, *Hor.*], or 'hurried away by the god' [*raptæ Deo*, *Stat.*].

THYES'TES, a son of Pelops, and brother of Atreus. *Thyestæ dapes*, 'banquet of Thyestes'—his children being served up at an entertainment by Atreus, 216. Cf. *diri prandia Thyestæ*, *Mart.* The Sun is said to have turned back his chariot at the sight, and the day was broken off [*lux intercisâ*, *Stat.*].

THYMBRÆUS, an epithet of Apollo, from Thymbra, a plain and city of Troas, where Apollo, the 'ruler of Thymbra' [*Thymbraë rector*, *Stat.*] had a temple, 51. Here, it is said Achilles was killed by the arrows of Paris or Apollo.

THYONEUS, i. e. Bacchus, from 'Thyone', the name which his mother Semele received when deified; whence Horace terms Bacchus *Semeleius Thyoneus*, and Ovid *indetonsus Thyoneus*, the 'unshorn Bacchus.' Some derive it from *θύω* to be 'hurried away with *furor*', i. e. the frenzy of the Bacchanalians, 96.

THYRSUS, the spear of Bacchus, entwined with vine-leaves, 92. Hence Bacchus is termed *Thyrsiger*, or 'Thyrsus-bearer' [*Thyrsus, gero*], 96.

TIPHYS, the son of Phorbas or rather of Agnius [*Τίφυς Ἀγνιάδης*, Apollon.], and the 'watchful pilot' of the ship Argo [*pervigil Tiphys*, V. Fl.]: whence Tiphys is used poetically for any pilot [*alter erit tum Tiphys*, Virg.], 185.

TIRESIAS, a Theban, son of Evers and Chariclo, and a 'distinguished prophet of Jove' [*Διὸς ἔξοχος προφήτης*, Pind.]. He lived to an extreme old age [*grandævus, longævus*]; whence Lycophron designates him the 'necromancer decrepit with age' [*νεκρόμαντις πέμπελος*].

TIRYNS s. TIRYNTHUS, an ancient city of Argolis, and the residence of Hercules; hence he is termed *Tirynthius heros*, and his darts *Tirynthia tela*, 174.

TISIPHONE, the 'avenger of murder' [*Ultrix*, Virg.]; one of the Furies. Like the other Furies, her head is described as 'wreathed with serpents' [*crinita sontibus hydrys*, Claud.]; and she 'sleeplessly guards the vestibule' of the infernal regions [*vestibulum insomnis servat*, Virg.]. *τίω*, *τίσω* to avenge; *φόνος* murder, 130.

TITANES, the sons of Uranus

[*Οὐρανίωνες*, Hom.] and Gæa; whence their appellation *γηγενεῖς* 'earth-born' [*genus antiquum Terra*, Virg.]. 'Earth's eldest born', 149. The Titans are sometimes termed Gods [*Τιτῆνες θεοὶ*, Hom.]; they fought with Jupiter, who came off 'victor' [*Τιτανοκράτωρ*, Luc.], and thrust them into Tartarus: whence Homer designates them *ὑποταρταριοὶ* (Il. xiv. 279); and Suidas defines Titans, 'subterranean demons' [*καταχθονίους δαίμονας*]. From their ferocity, *Τιτανῶδες βλέπειν* is used proverbially, 'to look like a Titan'; and the Scholiast on Hesiod, (Theog. 207), tells us, that *Τιτῆνες* is applied to those who 'act foolishly' [*οἱ μωραίνοντες*]. *Titan* is applied to the 'sun', *Titanis* to the 'moon', and *Titania astra*, to the 'stars', because Helios, or Sol, was the son of Hyperion, a Titan, 52. The name is also applied to Prometheus, son of Iapetus, a Titan.\* Hesiod seems to derive the name from *τιταίνω*, to stretch, extend (Theog. 207). [*Tendones*, Hermann.]. Pezron, on the other hand, derives *Titan* from the Celtic *tit*, 'earth', and *den* or *ten*, 'man'; and hence he accounts for the Greek appellation *γηγενεῖς, terrigenæ*, 'earth-born', as applied to them.

TITANIA, applied to Pyrrha, the grand-daughter of Iapetus, a Titan. *Ov. Met. i. 395.*

TITANOMACHIA [*Τιτανομαχία*], the 'battle of the Titans' [*Titanis pugna*, Juv.]. *Τιτάν Titan; μάχη* battle, 16.

TITHONUS, the son of Laomedon, of whom Aurora became enamoured; hence she herself is termed *Tithonis*, 107. From her he obtained immortality; but as

\* E meliore luto finxit præcordia Titan.—Juv.

he forgot to ask for vigour and youth, his life became a burden [*longa Tithonum minuit senectus*, Hor.], and he was changed into a cicada, or grasshopper, and 'suspended in a basket' [ἐν τάλάρῳ κρέματαί, Athen. lib. iii. *Tithonusque remotus in auras*, Hor.].

TITARESIUS, 1. a river of Thessaly, flowing into the Peneus. 2. An epithet of Mopsus, the prophet, who was born in this district. *Hes. Sc.* 181.

Τίτυρος. See *Satyri*.

TITYUS, a celebrated giant, son of Terra [*Terra omnipotentis alumnus*, Virg.], who, because he offered violence to Latona [*incontinens Tityus*, Hor.], was destroyed by the arrows of her children, Apollo and Diana [Ἄρτεμις Τίτυοκτόνος, Callim.], and placed in hell, where he covers nine acres of ground, and a vulture continually feeds on his 'ever-growing liver or entrails' [*semper accrescens jecur*, Sen. *fœcundaque pœnis viscera*, Virg.], 150.

TLEPOL'EMUS, a son of Hercules and Astyoehia—killed by Sarpedon in the Trojan war.

TOM'OS s. TOMI, a town on the western shores of the Euxine; so called, according to Ovid, because Medea 'cut to pieces' her brother Absyrtus, and scattered his limbs there, in order to detain her pursuers. τῶμῃ, from τέμνω, to cut. Ovid lived an exile here, 191.

TONANS, the 'thunderer', i. e. Jupiter. Gr. βρονταῖος.

TORSO (Ital.) in statuary, 'mutilated'. Lat. *tortus*, from *torqueo*, to twist, 173 n.

Τραγωδία, the 'song of the goat' [τράγου ὠδή]; a goat being the prize of tragedy, 93 n.

TRICLÆUS, i. e. Æsculapius, from Tricæ in Thessaly, 117.

TRICEPS, 'three-headed' [*tria capita*]: *Triformis*, having a 'triple form' [*tres formæ*], i. e. Diana, 63.

Τριετής, Τριετηρικὸς, epithets of Bacchus, as *Trietérica* was of his festival, because the Thebans celebrated it every 'third year'. τρις thrice; ἔτος a year, 93.

TRINA'CRIA, Sicily, so called from its 'three promontories' [τρία ἄκρα], 150.

TRÍOPAS, a son of Neptune and king of Thessaly. He was the father of Eresichthon [*Triopëius*] and Merope [*Triopeis*], Ov. He founded *Triopium* in Caria, near a promontory of the same name, where a temple was built and games were celebrated in honour of the *Triopian Apollo*.

TRIPTOLE'EMUS, a son of Celeus, king of Attica, and Neæra. On account of the hospitality which she received, Ceres cured him in his youth of a severe sickness, taught him the art of agriculture, and gave him her chariot, drawn by two dragons [*Triptolemi currus*, Ov. *Angues Triptolemi*]; in which celestial vehicle he made a happy circuit of the whole earth [*Ætherii felix orbita Triptolemi*, Stat.] distributing corn to all the inhabitants. "The name *Triptolemus*, derived, probably, from τρεῖς and πολέω, seems to allude to an improvement introduced in early agriculture by 'treble ploughing'" (*Anthon.*), 100.

TRISMEGIST'US, 'thrice-greatest' [τρις μέγιστος], an epithet of the Egyptian *Hermes*, or Mercury, 89.

TRISTE SAXUM. See Ἀγέλαστος πέτρα.

Τριτογένεια, the goddess 'born from the head', i. e. Minerva. τριτώ, a Cretan word, signifying the 'head'; γείνομαι, to be born, *Anthon.* 63. Others derive it

from the lake *Tritonis*, in Africa, or from the brook *Triton*, in Lybia, near which she is said to have been born.

TRITON, a son of Neptune. *Gemino corpore Triton*, 'Triton with a double form' [man and fish]; and he is generally represented blowing a shell [*Triton canorus*, Virg.].

TRITONIA PINUS, the 'ship built by the assistance of Minerva' [*Palladia ratis*], i. e. the *Argo*, 186.

TRITONIS, an epithet of Minerva, from the lake 'Tritonis' in Libya, 64 n. But see *Τριτογένεια*. (Athenæ) *Tritonide fertiles*, 'fertile in the olive', sacred to Minerva, 67. *Tritonis pinus*, i. e. the ship *Argo*, as built by the assistance of Pallas.

TRITOPATORES, the 'third fathers', or 'progenitors': in the earlier history of Athens, the *Anaces*, or *Anactes*, the first Dioscuri: Zagreus, Eubuleus, and Dionysus. *τρίτος* third; *πατήρ* a father.

TRIUMPHALIS, an epithet of Hercules, from his career of victory and 'triumph' [*triumphus*], 174.

TRIVIA, applied to Diana and Hecate, from their statues being erected in highways and cross-roads, where 'three ways' [*tres viæ*] met, 58. Lycophron terms her *Κυνοσφαγῆς θεά*, because the 'entrails of dogs' [*exta canum*, Ov.] were offered in 'sacrifice' to her: for Hecate was the author of nocturnal terrors, says Eustathius; and the barking of the dog 'dissipates spectres' [*λύει τὰ φάσματα*, Sophron.].

TROILUS, a son of Priam and Hecuba, who, though a 'stripling' [*impubes Tröilus*, Hor.], and not a match, did not scruple to engage with Achilles [*impar congressus Achilli*, Virg.], and was slain by that hero.

TROJÆ MUNITOR, the 'fortifier' or builder of Troy, i. e. Apollo: for the walls were said to have been 'built by the sound of Apollo's lyre' [*Apollineæ structa canore lyræ*, Prop.].

TROPHONIUS, a Bœotian prophet, who delivered his oracles in a cave near Lebadea, in Bœotia, into which whoever descended, came back grave and melancholy; hence, proverbially, *καταβαίνειν εἰς Τροφωνίου*, 'to descend into the cave of Trophonius'—applied to a melancholy man.

TROS, a king of Troy, and father of Assaracus, Ganymedes, and Ilus. The capital of Phrygia was called *Troja* from him, and the country itself *Troas*.

*Τυνδαρίς*, *Tyndaris*, the 'daughter of Tyndarus', i. e. Helen. *Eur. Hec. 266*. *Τυνδαρεῖα παῖς*, i. e. Clytæmnestra. *Eur. Or. 364*. *Τυνδάρειος παῖς*. *Ar. Th. 925*.

TUTANUS, he who 'protects', or renders 'safe' [*tutus*]; the name of a deity, to whom the Romans erected a temple—when Hannibal's soldiers, alarmed by some nocturnal terrors, withdrew from their advance upon Rome. *Varr. in Sat. Tutulina*, a Roman goddess, who presided over the 'safe' preservation of grain, when collected and stored up. *D. August. de C. D. lib. iv*.

Τύχη, 'Fortune', daughter of Oceanus [*Hes.*], or a sister of the Fates [*Pind.*]. *τυγχάνω*, *ἔτυχον*, to happen, 143.

TYDEUS, a son of Æneus, king of Calydon [*Calydone satus*]. He was one of the Argonauts, took part in the Calydonian hunt, and in the war of the Seven against Thebes, where he died of a wound inflicted by Melanippus. From his barbarity, in endeavouring to tear out with his teeth the brains of his fallen

enemy, Dasiades terms him the 'cannibal' [ἀνδροβρῶτα], and Lycophron, the 'head-devourer' [κροτοβρῶτα], 211.

TYDIDES, the 'son of Tydeus', i. e. Diomed. Horace designates him 'superior to his father' [*melior patre*], and a match for the gods [*superis parem*] by the assistance of Pallas, 235.

TYNDARUS, the king of Lacedæmon, and the reputed father of Castor and Pollux [hence termed *Tyndaridæ*], 198.

TYPHŌEUS s. TYPHON, a giant vomiting flames and 'smoke' [τύφος], and the father of the destructive winds, 122, 150. Mount Ætna is termed *Typhōis*, as being placed upon the head of this giant (150); though some say that the island of Inarime forms the 'hard bed' [*durumque cubile Inarime*, Virg.] of the 'hundred-headed Typho' [Τυφῶς ἑκατογκάρηνος, *Pind.*].

TYRO, a beautiful nymph [*candida Tyro*, Prop.] and daughter of Salmones, king of Elis [*Salmonis*]. She became enamoured of Enipeus [*Thessalico flagrans Salmonis Enipeo*, Prop.]; and, as she walked its banks, she was admired by Neptune [*Tænarius Deus*, Prop.], and bore him two sons, Pelias and Neleus.

TYRUS, a city of Phœnicia. As Hercules was worshipped there, hence his epithet *Tyrius*, 174.

## U.

UCALĒGON, a Trojan, distinguished, like Antenor, for his 'prudence' [*πεπνυμένω ἄμφω*, *Hom.*]. His house was first set on fire by the Greeks [*jam proximus ardet Ucalegon*, Juv.].

ΥΓΙΪΑ, the 'healing' goddess, i. e. Minerva. ὑγίης, healthy, 65.

Υγιατης, 'healer', an epithet of Bacchus, 94.

Υέτιος, applied to Jupiter, as the lord of 'rain' [ύετός], 21.

ULTOR, the 'Avenger', an epithet of *Mars*, which see. *Ultrices Deæ*, the 'Avenging Goddesses', i. e. the Furies, 131.

ULYSSES, the son of Læertes and Anticlea [*Laertiades*], though some say of the crafty Sisyphus [*sanguine Sisyphio cretus*, Ov.]. He was the king of Ithaca and Dulichium [*Ithacus, Dulichius*]. Homer represents him 'abounding in counsel' [πολύμητις] and 'resources' [πολύτροπος]; other poets censure him, as 'deceitful and treacherous' [δόλιος, *fallax*]; but all agree in according to him the epithets 'patient' and 'enduring' [ταλασίφρων, *patientis*], on account of his long wanderings and many dangers. 233—243.

UMBILĪCUS TERRÆ, the 'navel or centre of the earth'. Gr. ὀμφαλὸς τῆς γῆς, i. e. Delphi, 49 n.

UNCI PUER MONSTRATOR ARATRI, 'the boy who communicated a knowledge of the crooked plough' i. e. Triptolemus, 100.

UNΧΪΑ, the 'anointer', i. e. Juno. *Ungo*, to anoint, 29. From the ceremony of 'anointing' the door-posts, wives were called *unxores*, afterwards *uxores*.

Υπατος κρειόντων, supreme king; ὑπατος μήστωρ, supreme ruler; ὑψιστος, the highest, 20. ὑψιβρεμέτης, 'thundering on high' [ὑψι, on high; βρέμω, to roar], 21.

Υποχθόνιοι (θεοί), the 'subterranean' or infernal deities. ὑπὸ, under; χθών, χθονός, the earth, 13. Υποχθόνιος Ζεύς, the 'subterranean Jupiter', i. e. Pluto, 38.

ΥΡΑΝΙΑ, 'heavenly' [ούρανία], 1. An epithet of Venus, as

opposed to Venus Πάνδημος, i. e. the Venus of the vulgar, 74. 2. The Muse who presides over astronomy, 137. 3. A daughter of Oceanus and Tethys. *Hes. Th.* 350.

URANUS, the same as *Cælus*, and husband of *Gæa*, or the Earth. Οὐρανός, heaven, 54 n. He was the father of the *Centimani*, or 'hundred-handed', as *Cottus*, *Briareus*, and *Gyges*; of the *Cyclopes*, *Brontes*, *Steropes*, and *Arges*; of the *Titans*, *Oceanus*, *Cæus*, *Crius*, *Hyperion*, *Iapetus*, *Cronos*; and the *Titanides*, *Thia*, *Rhea*, *Themis*, *Mnemosyne*, *Phœbe*, and *Tethys*.

## V.

VACU'NA, a goddess of the rustics, who presided over 'leisure' [*vacare*], from rustic occupations.

VATUM CONSCIUS AMNIS, i. e. *Hippocrene*, sacred to the Muses and poetry.

VE'DIUS, *Pluto*; from Δις, Διός, *Jove*, 44. See *Vejovis*.

VE'JOVIS, a surname of *Pluto*; the 'infant *Jove*', as *ve*, diminishes; or the 'bad *Jove*' as having the power of injuring. Thus *Vesanus* is *male-sanus*. *Festus*, 44.

VELA'TA, 'veiled', an epithet of *Juno*, 30.

VENA'TRIX, the 'huntress', i. e. *Diana*, 57.

VENTI, the 'winds', 122.

VENUS, the goddess of love, distinguished by her 'girdle' [ζώνη, *cestus*], and frequently represented riding in a 'chariot' drawn by doves or 'swans' [*olorina biga*], 73—79. *Venus Ura-*

*nia*, the 'heavenly *Venus*', as the patroness of chaste love, 74. *Venus barbata*, *Venus* represented with a beard, or in the 'male form' [*Deus Venus*], 79. *Donare Veneris marito*, 'to give to *Vulcan*' [the husband of *Venus*], i. e. to commit to the flames, 83 n. Her Greek name, Ἀφροδίτη, denotes her to be 'sprung from the sea' [*orta mari*, *Ovid. ἀπόστροφος θαλάσσης*, *Mus.*].

VERGIL'IAE, a name applied to the seven stars, called the *Pleiades*, because they rise in the 'spring' [*ver*].

VER'NUS, the author of 'spring' [*ver*], i. e. *Jupiter*, 24.

VERTICOR'DIA, an epithet of *Venus*, as 'turning the hearts' [*vertens corda*] of the Roman matrons to virtue, 74 n.

VERTUM'NUS, a deity among the Romans, who presided over the spring and orchards, and assumed various forms [*conveniens diversis ille figuris*, *Ov.*], in order to gain the affections of the goddess *Pomona*. His name is derived from *verto*, to 'turn', either in reference to this facility of assuming any shape he pleased; or, according to *Ovid* and *Propertius*, from his 'turning' off the lake *Curtius* into the *Tiber*;\* or in reference to the 'fruits of the turning year' [*vertentis fructum anni*, *Prop.*]. His festival was termed *Vertumnalia*.

VES'TA, a daughter of *Saturn* and *Rhea* or *Ops*, and the goddess of domestic life, to whom the 'hearth' [ἔστια] was sacred, 97—99. *Vesta* is derived immediately from the Greek name Ἔστια, with the *Æolic* digamma prefixed, Φῆστια. Compare ἔσπερος *vesper*, ἑσθής *vestis*, ἦρ *ver*,

\* *Vertumnus verso dicor ab amne Deus.—Prop.*

etc. She was the only one of the *dii penates*, or 'household deities', whom Æneas brought with him into Italy.\*

VESTA'LES, 'Vestal Virgins', or priestesses, among the Romans, consecrated to Vesta. *Vestalia*, festivals at Rome, in her honour, 99.

VICTOR, 'conqueror', i. e. Hercules, 174. Gr. *καλλίνικος*.

VICTO'RIA, the goddess of victory, represented with 'wings' [*præpes Victoria*, Aus.], and crowned with laurels. Gr. *νίκη*.

VICTRIX, the 'conqueror', i. e. Venus, 75.

VIR'BIUS, the name of Hippolytus, after his restoration to life by Æsculapius. *vir*, a man; *bis*, twice, 180.

VIR'GINES SANCTÆ, the 'Vestal Virgins', 99. *Virginis æquor*, the 'sea of the Virgin' [Helle], i. e. the Hellespont, 183.

VIRI'LIS, 'manly'; an epithet of Fortune, to whom a temple was built by Ancus Martius or Servius Tullius, 143.

VIRIPLÁ'CA, a goddess among the Romans, who presided over the peace of families, 'reconciling husband and wife'. *vir*, a man; *placo*, to appease.

VITISA'TOR, 'planter of the vine'; applied to Saturn and Bacchus. *Vitis*, the vine; *sero* [sevi, satum], to plant, 18, 90.

VOLGIV'AGA s. VULGIV'AGA, an epithet of Venus, equivalent to the Greek *πάνδημος*, and denoting the 'common Venus', or the Venus of the vulgar. *Vulgus*, the common people; *vagor*, to wander, 75.

VULCA'NUS, the god of fire

[*ignipotens*], and the husband of Venus [*Veneris maritus*, Juv.]. He is described by the poets as 'lame on his feet' [*κυλλοπόδης*, Hom. *Turdipes Deus*, Cat.]; but a 'famous workman' [*κλυτοτέχνης*], 79—84, *Vulcaniæ Insulæ*, the 'islands of Vulcan', i. e. the Lipari islands, between Italy and Sicily, 80. The Greek name of Vulcan is "Ἡφαιστος; and his festival is termed 'Ἡφαιστεία, *Vulcanalia*. 2. As *Thetis* is used for the sea, so Vulcan is used for *fire*. †

VULTUR'NUS, the south-east wind; as blowing from the *mare Vulturnum*. Others derive it from *volvo*, *volutum*, to roll—whence Dositheus renders it by *στροφόιος*, 123.

## X.

XAN'THUS, a river of Troas, the same as the Scamander.

Ξένιος, applied to Jupiter as the protector of strangers. Lat. *Hospitalis*. ξένος, a stranger, 22.

## Z.

Ζαγρεύς, the mysterious name of Bacchus. According to Hesychius, "Ζαγρεύς is the infernal or 'subterranean Bacchus' [*χθονίος Διόνυσος*], who seems to have been the offspring of Jupiter and Proserpine," 96.

Ζαθήη Κιλλά, the 'Divine Cilla', as under the special protection of Apollo, 49.

ZAN'CLÆA CHARYBDIS, Charybdis, so called from Zancle, on the straits of Sicily.

\* Sic ait et manibus vittas, Vestamque potentem Æternumque adytis effert penetralibus ignem.—*Virg.*

† ——— Jam Deiphobi dedit ruinam, Vulcano superante, domus.—*Virg. Æn. ii.*

Ζήλος, personified, a son of Styx. *Hes. Th.* 384.

ΖΕΦΎΡΟΣ, the 'Zephyr', or west wind—the *Favonius* of the Latins. "From ἠώς Aurora, and ζόφος darkness [gloom of the west], the two cardinal points of the compass in the Homeric age, Εὔρος and Ζέφυρος, are evidently derived" [*Buttmann, Lexil.* p.43.] The older etymologists derived it from ζωηφόρος, the 'bringer of life' to the vegetable world.

ΖΕΎΤΕΣ s. ZETHES, the son of Orithyia and Boreas [*Aquilonia proles*, Prop.]. He and his brother Calais are both represented with 'wings' [*πτερωτός, Apollod.*]; they drove the Harpies, who persecuted Phineus, as far as the Strophades; and, after death, they were changed into the winds termed *Prodromi*, or 'fore-runners', as they precede the rising of the dog-star, 188.

ΖΕΎΘΥΣ, the son of Jupiter and Antiope, and twin-brother of Amphion, his coadjutor in the building of Thebes. Amphion was celebrated for his skill in playing on the lyre: but music and verses were disagreeable to Zethus; and this difference of taste interrupted their 'good feeling' [*gratia sic fratrum geminorum dissiluit*, Hor.].

Ζευζίδια, the 'yoker', i. e. Juno. Ζεύγνυμι, to join. See Ζύγια.

ΖΕΥΣ [Ζεὺς], the Greek name of Jupiter. As the letter Z, it is well known, was no other than ΣΔ or ΔΣ, expressed by one character—Ζεὺς would be written, Doricè Σδεὺς, Æolicè Δεὺς, whence the Latin *Deus*; and it appears to be only a varied form of the old Persian Δις, the 'heavens' (*Herod.* i. 131.), *Anthon.* Ζεὺς καταχθόνιος, the 'subterranean' or infernal Jupiter, i. e. Pluto, [*Hom. Il.* ix. 457.] 19.

Ζύγια, 'yoking' mankind in marriage, i. e. Juno, to whom the 'marriage-bond is a care' [*cui vincula jugalia curæ*, Vir.]. Ζύγον, a yoke. It is synonymous with *Juga*, *Jugalis*, *Jugatina*, from the Latin *Jugum*, a yoke; hence marriage is termed *conjugium*, or a 'yoking' [Cf. σύζυξ, ὀμόζυξ], 29. It is equivalent to her Greek epithet, Γαμηλία, and the Latin, *Pronuba*, as presiding over marriage [*toris quæ præsidet alma maritis*, Virg.].

Ζωστηρία, 'girt', for the battle, i. e. Minerva. Ζωστήρ, a girdle, 69; for to 'put on arms', says Pausanias, 'was expressed by ζώσασθαι', to gird one's self.

## TRANSLATIONS.

THE FOLLOWING ARE LITERAL TRANSLATIONS OF SUCH POETICAL PASSAGES IN THE TEXT AND NOTES AS HAVE NOT BEEN LITERALLY RENDERED.—*n* signifies *note*.

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- 14 But since I was infatuated [*ἀασάμην*], and Jupiter took away my understanding. *Hom.*
- 15 *n* Before that Saturn, flying [his country], assumed the rustic scythe, his diadem being laid aside. *Juv.*
- 16 Posterity preserved the ship on brass [i. e. on brazen coins]. *Ovid.*
- 17 *n* Before Jupiter, no husbandmen subdued [i. e. cultivated] the fields. *Virg.*
- O two-headed Janus, the origin of the silently gliding year. *Ov.*
- For Greece has no deity equal to thee. *Ov.*
- 18 May Saturn from his loosed fetter, and December heavy with much wine, and laughing *Jocus*, and unrestrained pleasantry, be present to my aid. *Tibull.*
- 19 The ghosts were cheerful without infernal kings. *Juv.*
- 20 *n* My region\* [or district] is situated in heaven; another possesses the waters, and another empty Chaos. *Ov.*
- And Jupiter obtained [for his portion] the spacious heaven in the air and clouds. *Hom.*
- 21 And Jupiter descends copiously in joyful showers. *Virg.*
- And the will of Jupiter was accomplished. *Hom.*
- From Jove is the beginning, O Muses; all things are full of Jupiter. *Virg.*
- 23 There the Greeks sacrificed to Jupiter, the source of all oracles. *Hom.*
- *n* Jupiter, when he looks from his citadel on the whole world, has nothing except the Roman [world] which he may behold. *Ovid.*
- 33 *n* Glaucus is present, his limbs being lately changed in Eubœan † Anthedon. *Ov.*

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\* For *regna* read *regio*.

† Anthedon is, properly, a city of Bœotia; but is termed *Eubœan*, because it lay on the shore of the Euripus, which separates Bœotia from Eubœa.

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- 37 He falls into Scylla, who wishes to avoid Charybdis.
- 38 [The Cocytus] is an emanation from the river Styx. *Hom.*
- 39 Ixion is whirled, and both follows and flies from himself. *Ov.*
- They drink waters which free them from care, and long oblivion. *Virg.*
- n* The vessel, empty of water, disappearing at the lowest bottom. *Hor.*
- n* Nobly deceitful towards her perjured parent. *Hor.*
- n* The assiduous \* Belides seek again the waters, which they may lose. *Ov.*
- n* And here a more spacious sky invests the plains with a purple light. *Virg. Æn. 640.*
- 40 The goddess, a deity common to two kingdoms. *Ov.*
- n* To retrace your step, and to make your way to the upper air. *Virg.*
- 41 Not as yet had Proserpine taken away her yellow lock, and doomed her head to the Stygian Orcus. *Virg.*
- n* Both infernal Jupiter and illustrious † Proserpine.
- 45 Which, wandering about the coasts and shores, the pious Apollo bound fast by lofty Myconus, and Gyarus. *Virg.*
- 47 At times Apollo rouses the silent Muse with the harp, nor does he always stretch the bow. *Hor.*
- 48 *n* And he is invested with the ears of the slowly pacing ass. *Ov.*
- 52 *n* No sun as yet afforded light to the world. *Ov.*
- 54 *n* The spirit within nourishes the shining globe of the moon and the Titanic ‡ stars. *Virg.*
- 56 *n* The river, purer than amber, seeks the plain. *Virg.*
- 57 And she is easily to be distinguished; though all are beautiful. *Hom.*
- 58 Bereft she sat down, amongst her lifeless sons, and daughters, and husband; and she became petrified by her calamities. *Ov.*
- 61 And the office of *rex* [or priest] acquired by the sword with guilty hand. *Ov.*
- 64 *n* Pallas, however, has taken possession of the honours [dignity] next to him [Jupiter]. *Hor.*
- n* She saw her countenance in the water, and placed her soles on the bank, and called herself Tritonis, from the beloved lake. *Luc.*
- 66 And, like runners [in the torch-race], they transmit the lamp of life. *Lucr.*
- 67 And the Gorgon herself on the breast of the goddess [Minerva], turning her eyes, with the neck cut off. *Virg.*
- 71 O Mars, Mars, homicide, polluted with slaughter, destroyer of walls. *Hom.*
- Whom the battle-shout delights, and the polished helmets, and the countenance of the Moorish infantry fierce against the bloody enemy. *Hor.*

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\* For *assiduas* read *assiduæ*.

† See *ἑπαινή* in Lexicon-Index.

‡ See *Titan* in Lexicon-Index.

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- 71 *n* The sacred shields are moved, Mars is moved.  
 — *n* Nor suffer the Medes to ride about unrevenged. *Hor.*
- 72 *n* Thy age, O Cæsar, ..... has restored to our Jupiter the standards, torn down from the haughty door-posts of the Parthians, and has shut up [the temple of] Janus Quirinus,\* free from wars. *Hor.*  
 — *n* By the spear of Mars, and the darts of the Cirrhæan prophet [Apollo], by the arrows and the quiver of\*the hunting girl [Diana], and by thy trident, O Neptune, *Ægean* father; he adds also the bow of Hercules and the spear of Minerva. *Juv.*
- 74 *n* From thence Venus derives her name [*Verteordia*], the heart being turned [to virtue]. *Ov.*
- 75 *n* And the river of Tolenus ran purple, its waters being mixed with blood. *Ov.*
- 77 Who bears sway over Cnidus and the shining Cyclades. *Hor.*
- 78 Venus, emerging from the sea, wrings her tresses, wet with the shower.  
 — Whom *Jocus* flies around, and Cupid. *Hor.*
- 80 All the day I was carried [headlong], and together with the setting sun I fell in Lemnos. *Hom.*  
 — *n* The cave of Vulcan, near to the *Æolian* rocks. *Juv.*
- 81 And Brontes and Steropes and Pyracmon, naked as to his limbs. *Virg.*
- 85 Recollecting that he himself had stolen the Ortygian cows. *Ov.*
- 86 Arbitrator of peace and war to the celestial and infernal gods. *Ov.*  
 — *n* In whatever place he stood, he looked to Io; although turned away, he had Io before his eyes. *Ov.*  
 — *n* She fills the tail with starry gems. *Ov.*
- 89 Then he takes his wand; with this he summons pale ghosts from Orcus, sends others to the gloomy Tartarus, gives and takes away sleep, and seals the eyes with death. *Virg.*
- 91 *n* Or Thebes illustrious with Bacchus, or Delphi with Apollo. *Hor.*
- 92 Thou hurledst back Rhœcus † with the paws and terrible jaws of a lion. *Hor.*  
 — Cakes are made for the god, because he delights in sweet juices, and they say that honey was found out by Bacchus. *Ov.*
- 93 The triennial orgies rouse [the Bacchanal], Bacchus being heard; and Cithæron by night summons her with its shout. *Virg.*  
 — *n* Who contended in tragic verse for a worthless he-goat. *Hor.*
- 96 To Phœbus and Bacchus alone youth is eternal; for unshorn locks are becoming to both gods. *Tibull.*
- 98 The earth, like a ball, resting on no support. *Ov.*  
 — A wakeful fire is connected with both. *Ov.* vi. 267—9.  
 — *n* He brings forth powerful Vesta and the eternal fire from the inmost shrines. *Virg.*

\* For *Quirini* read *Quirinum*.† This is the reading of Bentley: others read *Rhætus*.

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 100 And, if frankincense shall be wanting, light unctuous torches.  
*Ovid.*  
 — *n* And thou, O Attic Ceres, to whom ever in panting race, ye  
 silent *mystæ* [initiated], shake the votive torch. *Stat.*  
 107 Aurora leaving the saffron couch of Tithonus. *Virg.*  
 — *n* And Aurora rose from her couch, by the side of the illustrious  
 Tithonus, in order that she might bring light to the Im-  
 mortals and to Mortals. *Hom.*  
 108 Drawing a thousand different colours from the opposite sun.  
*Virg.*  
 — She flies forth, and returns by the same bow, by which she had  
 just come. *Ov.*  
 — Whom, preparing to enter heaven, Iris, the daughter of Thau-  
 mas, purified with dew waters. *Ov.*  
 109 Iris conceives the waters, and supplies nourishment to the  
 clouds. *Ov.*  
 113 Bellona follows with her blood-stained whip. *Virg.*  
 117 And the prophetic Themis, who then delivered the oracles.  
*Ovid.*  
 118 Last of the Celestials, Astræa left the earth. *Ov.*  
 120 But the Rhamnusian goddess, who opposes immoderate wishes,  
 groaned and turned her wheel. *Claud.*  
 — *n* A great *Nemesis* from God seized Cræsus [i. e. a reverse  
 of fortune specially inflicted by Providence for his chastise-  
 ment], *Herod.*  
 124 Pan cares for sheep and shepherds. *Virg.*  
 127 *n* Wine also injured [the understanding of] Eurytion, the fa-  
 mous centaur. *Hom.*  
 129 I have fourteen nymphs of faultless form. *Virg.*  
 — *n* I have demigods, I have rustic deities, Fauns and Nymphs and  
 Satyrs, and Sylvans inhabiting the mountains. *Ov.*  
 130 The Furies always accompany the elder. *Hom.*  
 131 *n* Thou canst arm unanimous brothers for battle, and embroil  
 masters in hatred, thou canst inflict the lash and the funereal  
 torch on houses. *Virg.*  
 133 But I am not blameable, but Jupiter, and Fate, and the dark-  
 wandering Fury. *Hom.*  
 135 Whatever Fate and the severe spinners spun for him at his  
 birth. *Hom.*  
 136 Erato [teaches] playing on a stringed instrument; Terpsichore  
 the Lyre; Polyhymnia speech or narration.  
 137 *Clio*, singing the deeds [of history], fixes the times for events:  
*Melpomene* proclaims the woes of Tragedy with impassioned  
 voice: the comic *Thalia* delights in wanton discourse:  
*Euterpe* plies the sweet-sounding flute with her blast:  
*Terpsichore* rouses, sways, and elevates the passions with  
 the lyre: *Erato*, bearing the plectrum, dances with foot,  
 song, and look: *Calliope* commits heroic songs [i. e. epic  
 poetry] to books: *Urania* investigates the motions of the  
 heaven and stars: *Polyhymnia* marks out all things by the  
 hand, speaks by gesture. *Auson.*  
 140 The fair-haired Graces, and the benevolent Hours. *Hom.*

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 141 Either to roll away the dense cloud, or to superimpose it.  
*Hom.*  
 — Sister and companion of the homicide Mars. *Hom.*  
 146 A branch moist with the dew of Lethe. *Virg.*  
 147 There are two gates of Sleep; one of which is said to be of  
 horn, by which an easy exit is given to true shades; the  
 other shining, high-wrought with polished ivory; but the  
 Manes send false dreams to the upper world. *Virg.*  
 148 Such as mortals now are. *Hom.*  
 149 *n* Whom the Gods call Briareus, and all men Ægæon. *Hom.*  
 150 *n* In Arimi, where they say is the bed of Typhœus. *Hom.*  
 — And the hard bed, Inarime, placed upon Typhœus by the  
 commands of Jove.  
 151 Nor is any rest allowed to his ever-growing fibres. *Virg.*  
 153 And he tells of the Caucasian birds, and the theft of Prome-  
 theus. *Virg.*  
 154 *n* The gold-sprung brother of Pallas. *Ov.*  
 159 Devouring his mind [with grief], and avoiding the ways  
 [trodden path] of men. *Hom.*  
 163 Thou sacrificest the Cretan monster. *Virg.*  
 — *n* The quarrel of the Centaurs fought with the Lapithæ over  
 wine, warns us. *Hom.*  
 165 The energy of Hercules burst through Acheron.  
 — *n* Hercules carried off the prize from the trees, and the labour  
 from the grove. *Luc.*  
 168 The Lydian spouse of the son of Amphitryo. *Stat.*  
 171 Sent by the flames to the stars. *Juv.*  
 174 Hercules assented, and struck his lyre. *Ov.*  
 177 A man half-ox, and an ox half-man. *Ov.*  
 — *n* A memorial of abominable lust. *Virg.*  
 181 Ixion is whirled, and both follows and flies himself. *Ov.*  
 — Warned, learn ye justice, and not to despise the Gods.  
*Virg.*  
 183 The narrow sea of Helle, daughter of Nephele. *Ov.*  
 187 *n* There also, without garments [i. e. *nudi*], they exhibited the  
 trial of skill in gymnastic games. *Pind.*  
 188 *n* At what fountain the sailors [Argonauts] had called aloud for  
 Hylas, left behind; how all the shore re-echoed, Hylas!  
 Hylas! *Virg.*  
 190 The earth-born [progeny] sprung from the sleepless tooth [of  
 the dragon]. *Luc.*  
 196 *n* Halcyons beloved\* by Thetis. *Virg. Georg. i. 399.*  
 — *n* She relates [the story of] Peleus almost sent to Tartarus,  
 whilst, continent, he flies the Thessalian Hippolyte. *Hor.*  
 — *n* And, deceitful, she rakes up stories, inculcating [the expe-  
 diency of] sin. *Hor.*  
 197 An excellent counsellor or orator of the Myrmidons. *Hom.*  
 198 Brothers of Helen, shining stars. *Hor.*

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\* For *dilecti* read *dilectæ*.

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- 198 *n* Whose white star, as soon as it has shone forth to the sailors, the agitated water flows down from the rocks, the winds settle, and the clouds fly away. *Hor.*
- 199 Pollux redeemed his brother by dying alternately. *Virg.*
- 200 And Castor, tamer of horses, and Pollux, excellent in boxing. *Hom.*
- The one famous for coming off victor in horsemanship, the other in boxing. *Hor.*
- 202 The voice itself, and the cold tongue still called Eurydice, Ah! wretched Eurydice, though life was ebbing: the banks echoed Eurydice along the whole river. *Virg.*
- *n* The Thracian priest with his long robe. *Virg.*
- 203 Having assembled huntsmen from many cities. *Hom.*
- 264 *n* She turns aside from the course, and picks up the rolling gold [golden apple]. *Ov.*
- *n* Then he sings of the girl who admired the apples of the Hesperides [i. e. Atalanta]. *Virg.*
- 207 Have these walls come [into existence] by the Tyrian *plectrum*\* or the Thracian lyre. *Stat.*
- 213 Talents of Tantalus. *Suid.* The riches of Tantalus. *Plat.* Guest of the Gods. *Hor.*
- 214 No waters are caught by thee, O Tantalus; the tree, which overhangs, flies [thy grasp]. *Ov.*
- 215 The Pisæan father-in-law, to be dreaded with the reins.
- 218 Who also built for Paris, the ships, beginning of woes, which were a calamity to all the Greeks. *Hom.*
- 219 Various embroidered robes, the works of Sidonian women. *Hom.*
- 221 *n* Energetic, irascible, inexorable, impetuous, let him deny that laws were intended for him, let him vindicate every thing by arms. *Hor.*
- 223 Lamenting her fate, leaving manhood and youth. *Hom.*
- *n* And the splendour streamed from it afar, as from the moon. *Hom.*
- 224 Thrice he had dragged Hector round the Trojan walls. *Virg.*
- *n* He escaped the Thessalian watch-fires and the camp hostile to Troy. *Hor.*
- *n* And Achilles was selling the lifeless body for gold. *Virg.*
- 225 The Ithacan would wish this, the Atridæ would buy this at a great price. *Virg.*
- *n* And thrice, wonderful to relate, she sprang from the ground, bearing both her shield and quivering spear. *Virg.*
- 226 And are covered under the feet of the Goddess, and the orb of her shield. *Virg.*

\* The *plectrum* was the instrument with which they struck the strings of the lyre.

† *Νηπενθές* ['grief-dispelling'], it will be observed, is merely an adjective, descriptive of the drug or potion [*φάρμακον*]. It has, however, been mistaken for a substantive; the English *Nepenthe*

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 226 *n* The Trojans unfortunately revelling. *Hor.*  
 227 Resplendent with the storm-cloud and the fierce Gorgon.  
 — [A potion] dispelling grief† and melancholy, imparting oblivion of every woe. *Hom.*  
 229 On the eve of the melancholy catastrophe of Troy. *Hor.*  
 230 Telephus moved the grandson of Nereus. *Hor.*  
 232 Ajax surpassed Telamon, as Achilles surpassed Peleus. *Juv.*  
 — The beauty of the captive Tecmessa excited [a passion in] Ajax, the son of Telamon. *Hor.*  
 — Seized him in a whirlwind, and dashed him against a pointed rock. *Virg.*  
 233 The latter [*litera*] belongs to the name; the former to the complaint. *Ov.*  
 — Thus I spoke: but he answered me nothing, and went into Erebus after the other souls of the departed dead. *Hom.*  
 234 Seeking a man-killing poison that he might have [wherewith] to anoint his brass-tipped arrows. *Hom.*  
 235 Before they had tasted the fodder of Troy, and drunk of the Xanthus. *Virg.*  
 236 The arrows due to the Trojan Fates. *Ov.* i. e. the arrows required to fulfil the decrees of the Fates respecting Troy.  
 237 Four *lustra* [i. e. twenty years] being served by war and by sea. *Stat.*  
 238 *n* Like an Argolic shield, or the lamp of Phœbus. *Virg.*  
 239 *n* Thou shalt sing of Penelope and the beauteous Circe, struggling for one and the same [i. e. Ulysses]. *Hor.*  
 241 *n* For sooner I would believe in Scylla or the justling Cyanean rocks, and bags full of winds, or that Elpenor, struck with the slender lash of Circe, had grunted in concert with the rowing pigs [rowers turned into pigs]. *Juv.*  
 242 *n* Whose insolence and violence reaches the starry heaven. *Hom.*  
 — *n* Richer than Cræsus; poorer than Irus. *Mart.*  
 245 Orestes, son of Agamemnon, harassed on the stage [by the Furies]. *Virg.*  
 — And both in turns struggle to die. *Ov.*  
 246 And from his tongue language flowed sweeter than honey. *Hom.*  
 247 An ambiguous Salamis, in a new land. *Hor.*  
 — Diomed, a match for the Gods by the assistance of Pallas. *Hor.*  
 249 And the Cretan [Idomeneus] occupied the plains of Salentum with his soldiers. *Virg.*  
 253 Achelôus, weeping, collects his [broken] horns in the rapid waves, and submerges his mutilated temples in the muddy waters. *Ov.*  
 255 The Pagasæan spouse [*Alcestis*] redeemed from death the son of Pheres [*Admetus*]. *Ov.*

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has been derived from it; and naturalists and physicians have sought in vain to identify it as a plant or a preparation.

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255 [The boar is a] witness which once struck the snow-white Adonis. *Prop.*  
— And we saw Æacus judging. *Hor.*  
— He had heard Ægæon loosening the rigid bolts. *Stat.*  
256 And the terrible Ægis, the armour of the enraged Pallas. *Virg.*  
— The goat-footed Pans shall play on a gaping reed. *Prop.*  
— Calling the quick-sighted Phœbus *Ægletes* [i. e. the 'shining one'], on account of his splendour. *Apollon.*  
260 He wandered, indeed, alone through the Alëian plain. *Hom.*  
261 Fastening a golden girdle under her exposed breast. *Virg.*  
264 Thou shalt see an Andromache in front; behind she is less. *Juv.*  
— Concealed in the ever-flowing river, I am called Anna Perenna. *Ovid.*  
— Now the exhausted limbs are vigorous with renewed strength. *Luc.*  
266 Whence the Graii called the place Avernus by name. *Virg.*  
268 They dared to scud along the briny waves in swift ship. *Catul.*  
— And let the Cretan star of the burning crown give way. *Virg.*  
— And Arion [the horse] of Adrastus would have dreaded the sight of this [i. e. the horse of Domitian]. *Stat.*  
269 Astræa, the last of the Immortals, left the earth. *Ov.*  
270 Titan standing under the Hesperian pillars. *Luc.*  
— Thou deferrest pleasures; but Atropos does not also defer the thread, and every hour is written for thee. *Mart.*  
273 You would swear that he was a Bœotian, born in a foggy atmosphere. *Hom.*  
— The sacred rites of Bona Dea not to be approached by males. *Tibull.*  
— ..... They dwell near the 'passage of the cow' [*Bosporus*] daughter of Inachus. *Callim.*  
275 To leave Camarina unmoved. *Luc.*  
— When the fool-hardy Capaneus fell by a sudden stroke. *Ov.*  
— Nauplius, about night, holds forth the avenging fires. *Prop.*  
276 Some deceive in the very capital, and swear falsely by Jupiter, who hurls the thunderbolt. *Plin.*  
— Thou thyself suggest [to us], who hast a name derived from verse. *Ov.*  
277 The Centaur [a constellation] shines with double form, a portion of the human, joined, as to the breast, to the back of a horse. *Manil.*  
— Nor Cephalus a prey to be ashamed of by the rosy goddess. *Ovid.*  
280 In the morning, every street will have its Clytæmnestra. *Juv.*  
281 He broke the phalanxes with iron club. *Hom.*  
282 They call it the congealed and Cronian Sea. *Dion.*  
— Nor the box, nor do the brazen cymbals sound, and the gentle lions have lowered their manes. *Claud.*  
— They circled Delos, and are called Cyclades. *Dion. Per.*  
283 That there are two bears, of which Cynosura is sought after by the Phœnicians: the Grecian vessel observes Helice. *Hygin.*

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 288 But I now seem to thee an Augur truer than Dodona. *Prop.*  
 — Nor does the tinkling of Dodonæan brass slacken. *Auson.*  
 — But ye sea-nymphs, born of the beautiful Doris. *Prop.*  
 289 No less the Thracian [Bacchanal] weary with incessant  
 dancing. *Prop.*  
 290 They draw thee down from heaven, O Jupiter; whence poste-  
 rity now also celebrate thee, and call *Elicius*. *Ov.*  
 — They call *Engonasis*, because it is said to be leaning on the  
 knees. *Cic.*  
 291 The daughter of Salmoneus is witness, burning with the love  
 of the Thessalian Enipeus. *Prop.*  
 — Who had bound Neptune himself [the 'earth-shaker'] with  
 fetters. *Juv.*  
 — Nor let a naval war deceive thee with ships. *Mart.*  
 292 Now Erato, for thou hast the name of 'love'. *Ov.*  
 293 Behold what Eriphyle found [i. e. obtained] by bitter gifts.  
*Prop.*  
 294 The black ember is divided into two parts. *Ov.*  
 295 The lover turned his eyes; and immediately she vanished  
 back. *Ov.*  
 296 Euterpe fills the pipes with melodious blasts. *Ov.*  
 — The cold shores of the *Euxine* ['hospitable'] restrain me: it  
 was called *Axenus* ['inhospitable'] by the ancients. *Ov.*  
 — She dared to mount alive the funeral pile of her husband. *Ov.*  
 297 Rustic Fauns, deities of the woods. *Ov.*  
 — And Feronia rejoicing in a verdant grove. *Ov.*  
 298 And the river, with insane waters, by name Gallus. *Ov.*  
 299 Because they sprang from Gæa and the blood of Uranus. *Orph.*  
 — And Phœbus loved Daphne, and Bacchus loved the Cretan  
 [Ariadne]. *Ov.*  
 300 And Pluto obtained for his portion the thick darkness. *Hom.*  
 — And he who restrains the speech; and prompts to silence by  
 the finger. *Ov.*  
 301 May nimble Hebe serve to me, with beautiful hand, Nectar and  
 Ambrosia,\* the beverage and banquets of the Gods. *Ov.*  
 303 The world hung firmly on the neck of Hercules. *Claud.*  
 — She fell headlong with great force [*lit.* a whizzing noise] from  
 the lofty tower. *Mus.*  
 — A booty agreeable to the Centaurs in the midst of wine. *Prop.*  
 — The happy Hippolyte bore arms with exposed breast. *Prop.*  
 — Recalled [to life] by medicinal herbs and the love of Diana.  
*Virg.*  
 — Æolus, the son of Hippotas, restraining the winds in their  
 prison. *Ov.*  
 305 Stars, which the Greek calls Hyades, from rain. *Ov.*  
 — No portion of the whole herd of the Hyades lies concealed. *Ov.*  
 — Lo! they sing the hymeneal song; and the halls smoke with  
 fires. *Ov.*

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\* For *Ambrosiæ* read *Ambrosiam*; and point the line as follows:—  
*Nectar et Ambrosiam, latices epulasque Deorum.*

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 306 Icarus, as the stars bears witness in the serene sky, both  
 Erigone and the dog. *Tibull.*
- 308 Ye have appeased the winds by blood, and a sacrificed virgin.  
*Virg.*
- She is said to have changed Iphigenia for a substituted stag.  
*Ovid.*
- Why does the rainbow drink the purple waters? *Prop.*
- 313 Inducing, as the story goes, oblivion to infernal veins.\* *Luc.*
- 314 Not so does Phœbe, daughter of Leucippus, fire [the breast of]  
 Castor; nor Elaira, Pollux, by her style of dress. *Prop.*
- Thou shalt be called *Leucothœe* by the Greeks, *Matuta* by ours  
 [i. e. the Latins]. *Ov.*
- Or, because thou art *Liber*, the *toga libera* [i. e. the *toga*  
*virilis*, as indicating greater liberty] is also assumed through †  
 thee, and a course of freer life. *Ov.*
- 315 It is the custom for the Delphic God to conceal secrets in  
 ambiguous and complicated responses. *Sen.*
- O Lycean king, be thou a ‘wolfish’ destroyer [*Λύκειος*] to the  
 hostile army. *Æsch.*
- 316 Herald of the night *Hesperus*, just laved in the waters, the  
 same *Lucifer*, darkness being again expelled. *Sen.*
- Thou, Juno, called *Lucina*, by women in travail. *Cat.*
- Here the dancing *Salii*, and the naked *Luperci*. *Virg.*
- A woman relaxed by much wine. *Ov.*
- And the land which lies under the constellation of the bear. *Ov.*
- 317 What have you to do with physicians? dismiss all the Ma-  
 chaons. *Mart.*
- 318 For Manto, the daughter of Tiresias, prescient of the future. *Ov.*
- Who gave to thee, O Mantua, thy walls, and the name of his  
 mother. *Virg.*
- 310 They blame the Colchian [Medea], bespattered with the blood  
 of her children. *Ov.*
- 320 Or that Patroclus had fallen under assumed arms. *Ov.*
- Shaking his somniferous wand, and covered with a broad-  
 brimmed hat. *Claud.*
- 321 They filled the grim horns with the buzzing noises of the  
 Mimmallones. *Pers.*
- 325 Did Thetis, the most beautiful daughter of Neptune, bear  
 thee? *Catull.*
- The Pontus begat the unlying and true [prophet] Nereus. *Hes.*
- And the Neritian abode, the kingdom of the treacherous  
 Ulysses. *Ov.*
- 326 Beauty did not deliver Nereus, nor strength Achilles. *Prop.*
- We call Phœbus also Nomius. *Callim.*
- Nocturnal, the god of shepherds, *Nebrodes*, wearing a garment  
 of the fawn’s skin. *Anthol.*
- 327 Oceanus, the father of the gods, and Tethys, the mother. *Hom.*
- They quaff the waters of Lethe, and sacred oblivion.

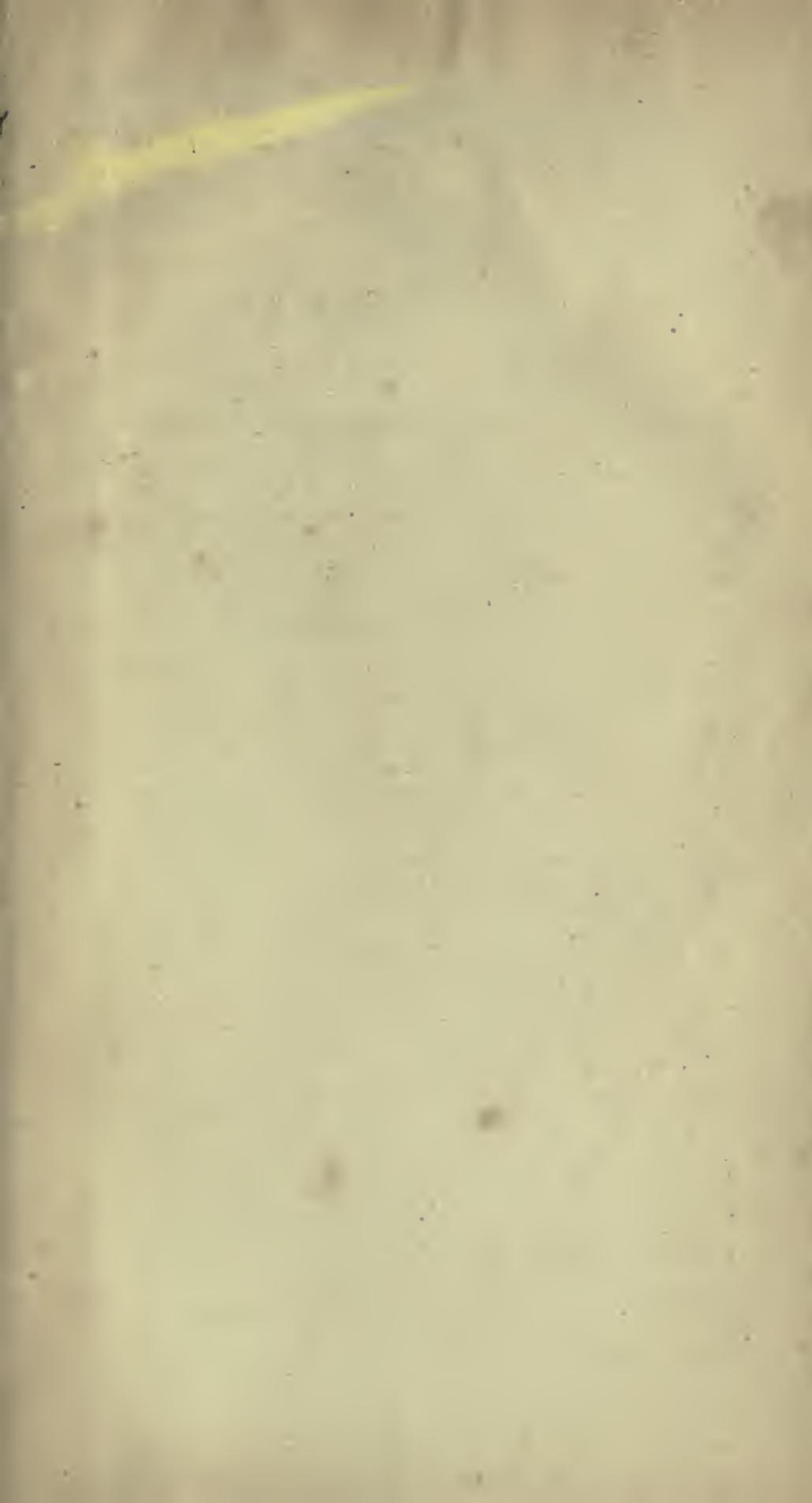
\* For *pro* read *per*.† For *ventis* read *venis*.

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 328 They call the extreme mountains to the east, Ceta. *Liv.*  
 330 He holds fast the serpent by a double grasp of his hands. *Luc.*  
 331 Unhappy Boreas, the terror of Orithyia carried off. *Prop.*  
 — Once the guardian of the herd of the monstrous Spaniard. *Sil.*  
 — Thrice they attempted to place Ossa upon Pelion, and to roll,  
 forsooth, the leafy Olympus upon Ossa. *Virg.*  
 333 Jupiter desires [that men] should call the Palici venerable.  
*Æsch.*  
 335 This grief sent Pandion to the infernal shades before his day,  
 and the extreme times of long old age. *Ov.*  
 — For all the gods, inhabiting Olympic mansions, gave her a  
 gift. *Hes.*  
 — An ancient altar was dedicated to the oracle-giving Thunderer.  
*Ovid.*  
 336 Patroclus, when a boy, left Opus, having committed homicide.  
*Ovid.*  
 337 An aerial horse will be born, and fly in heaven. *Manil.*  
 338 Fifty female servants within, whose business it is in a long  
 train to prepare the viands, and to enlarge the auspicious  
 influence of the Penates by means of fires. *Virg.* See  
*Anthon.* in loc.  
 — Bringing mourning [πένθημα] from the mountains, and not  
 Pentheus [Πενθήα]. *Theoc.*  
 339 Nor do my orchards equal the Phæacian woods. *Prop.*  
 340 Thence flow tears; and the amber drops, distilled from the  
 new branches, harden with the sun. *Ov.*  
 — Until the husband had demanded of him the fatal gold, and  
 the sword of Phegeus had drunk [the blood of] a kinsman's  
 side. *Ov.*  
 — Drunk in the night, they are injurious; in the day, they are  
 drunk without harm. *Ov.*  
 341 The Daulian bird celebrates the Thracian Itys. *Ov.*  
 — Nor did the new moon repair her horns by waxing. *Ov.*  
 342 Thrust down the son of Phœbus, by a thunderbolt, to the  
 Stygian waves. *Virg.*  
 — O king, ruling over Delphi, the far-darting Apollo. *Orph.*  
 343 And Circe made him a bird, metamorphosed by her enchant-  
 ments, and sprinkled his wings with [various] colours. *Virg.*  
 — [Nor let] Pimplea banish thirst, nor let the *conscious* Pirene  
 be given. *Stat.* Compare *vatum conscius amnis.* *Stat. s.*  
*Pirene.*  
 344 Hope fell off that they could be reduced by famine; the enemy  
 being repulsed, a snow-white altar is erected to Jupiter the  
 baker. *Ov.*  
 — The seventh married thee a mortal, O Sisyphus; it repents  
 her, and she alone lies hid [i. e. is dim] through shame of  
 the deed. *Ov.*  
 345 Nor does the parched herb supplicate Jupiter *Pluvius.* *Tibull.*  
 346 Which, large, lay concealed alone under his grim forehead,  
 like an Argolic buckler, or the disc of the sun. *Virg.*  
 — Let the sacrificed Polyxena appease the shade of Achilles. *Ov.*  
 347 Whom we call Portunus, his own tongue Palæmon. *Ov.*

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- 347 The Parian stone claims Praxiteles, by art. *Ov.*
- 348 The coast of Cephissus had seen the cruel Procrustes. *Ov.*  
— *Antecanis*, which is called *Procyon* by its Greek name. *Ov.*
- 349 O Protesilaus, the Fates thus gave to thee thy name, because  
thou wast about to be the first victim at Troy. *Auson.*
- 351 And they derive their name from the conjunction of five days.  
*Ovid.*  
— Or, because the spear was called *quiris* by the ancient Sabines.  
*Ovid.*
- 352 And he turns away the fiery steeds to the camp, before they  
had tasted the fodder of Troy, and drunk the waters of  
Xanthus. *Virg.*
- 353 Now he had given to the Salii a name derived from 'leaping'.  
*Ovid.*
- 354 Hence Saturnia remained for a long time the name to the  
nation. *Ov.*
- 356 They soothe and deceive whoever may come to them. *Hom.*
- 358 The Sphinx with her triple form, bird, lion, virgin, affrighted  
Aonia: a bird as to her wings, a wild beast as to her feet, a  
girl as to the forehead [or front part]. *Auson.*
- 362 And the Mysian youth who had felt a wound by the spear of  
the Thessalian youth, felt relief from that very spear [point].  
*Prop.*
- 363 What does it profit, if Phemius sings to deaf ears? What does  
the painted tablet profit the wretched Thamyras?  
— And Bacchus assumes the shape of a tender virgin.
- 366 Titan formed the heart of better clay. *Juv.*
- 370 I am called a God, Vertumnus, from the turned river. *Prop.*
- 361 Thus he says, and brings forth with his hands fillets, and the  
powerful Vesta, and eternal fire from the inmost shrines.  
*Virg.*
- 372 Now the house of Deïphobus gave a crash, the fire over-  
powering. *Virg.*

THE END.



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