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A
DICTIONARY OF MYTHOLOGY

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A DICTIONARY OF MYTHOLOGY

BEING A CONCISE GUIDE TO THE
MYTHS OF GREECE AND ROME,
BABYLONIA, EGYPT, AMERICA,
SCANDINAVIA, & GREAT BRITAIN

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INTRODUCTION

OUR grandfathers regarded the study of mythology as a necessary adjunct to a polite education, without a knowledge of which neither the classical nor the more modern poets could be read with understanding. But it is now recognised that upon mythology and folklore rests the basis of the new science of Comparative Religion. The evolution of religion from mythology has now been made plain. It is a law of evolution that, though the parent types which precede certain forms are doomed to perish, they yet bequeath to their descendants certain of their characteristics; and although mythology has perished (in the civilised world, at least), it has left an indelible stamp not only upon modern religions, but also upon local and national custom. The work of Fruger, Lang, Immerwahr, and others has revolutionised mythology, and has evolved from the unexplained mass of tales of forty years ago a definite and systematic science.

The truth, that where man exists under at all similar conditions, there will his beliefs be similar, has been strengthened by the numerous parallels which have been drawn of late from different mythological systems. It is by the collection and comparison of parallel or similar myths that the universal likeness of religious belief may be demonstrated, and by that alone. I have therefore undertaken in this little work to present to the reader numerous parallels between the myths of Greece, Rome, Egypt, Scandinavia, Great Britain, etc., in the hope that they will better illustrate those classical examples with which he is probably more or less familiar. I have also thought it well to include in

the dictionary the names of the more important deities of many North American, Mexican, and other aboriginal tribes, both of the New and Old Worlds.

It must be borne in mind that the gods of Greece and Rome, as we know them from the pages of Hesiod, Homer, and Virgil, sprang from much more primitive and even savage forms. It will thus be seen that there is nothing incongruous in comparing the myths relating to them with those describing the origin or acts of the deities of folk of a less classic age or clime. But it is not through the analogy of savage myth alone that we will ever come to a full understanding of the beliefs of ancient Greece and Rome. Civilisation rears strange superstructures upon savage practice; and the results of an admixture of barbaric and semi-cultivated thought upon religious belief are oftentimes well-nigh baffling. Why, for instance, was an owl the symbol of Athene? Was it because the bird typified wisdom, or that Athene was once herself an owl totem or tribal animal symbol? Mythology teems with such questions. But whether the reader is desirous of gaining such knowledge of it as will justify it in his eyes as the basis of all religions, or is merely moved by a curious interest to peruse in little the matchless tales which have been handed on to us through the ages, I have attempted to meet his humour in the hope that mere curiosity will be stimulated to a stronger interest in a study that cannot fail to repay its devotees tenfold.

L. S.

Abbreviations

q.v. (= *quod vide*). Which see.

v., *vide*. See.

c., *circa*. About.

cf. (= *conferatur*). Compare.

A DICTIONARY OF MYTHOLOGY

AAH. An Egyptian moon-god, who, with Khensu and Thoth, wears the lunar crescent and solar disc. He is represented as a young man, bearing the signs of divinity and sovereignty.

ABAE. A city of Phocis, which contained a celebrated shrine of Apollo.

ABANTIADES. The descendants of Abas (1), his son Acrisius, and Perseus, his great-grandson by Acrisius' daughter Danae.

ABANTIAS. Another name for Danae (*q.v.*).

ABARIS. A priest of Apollo in the land of the Hyperboreans, who visited Greece, riding on an arrow which had been given him by his tutelar deity.

ABAS. (1) A king of Argos, son of Lynceus. He possessed the magic shield of his grandfather Danaus, which was sacred to the goddess Hera. It was afterwards gained by Æneas. (2) A centaur, one of the most skilful of that race in affairs of the chase. (3) A king of Latium who took sides with Æneas in his strife with Turnus (*q.v.*). He was killed by Lausus.

ABDERA. A city on the coast of Thrace, said to have been founded by Heracles as a memorial to his friend Abderus.

ABDERUS. The armour-bearer of Heracles, whom the horses of Diomedes rent in pieces.

ABEONA. Tutelary goddesses of Rome, whose function it was to protect children from falls during their first efforts in walking.

ABIA. A city promised by Agamemnon to Achilles, situated on the Gulf of Messenia.

ABII. A pastoral tribe situated between Scythia and Thrace, whom Homer praises for their honesty and morality. They were averse to strife, and lived upon milk.

ABILA. (1) A city of Syria, the capital of Abilene. (2) A mountain of Africa, which with Calpe in Spain is known as the Pillars of Hercules. They were once adjacent, but Hercules tore them asunder and formed an opening between the Mediterranean and the Atlantic.

ABORIGINES. The original inhabitants of Italy (*see* **ÆNEAS**).

ABSYRTUS. *See* **MEDEA**.

ABYDOS. The Greek name for Ahet, the capital of the eighth nome of Upper Egypt, near the site of the modern Girgeh. Its chief deity was An-hur, a sun-god. Tradition held it to be the burial place of Osiris, and multitudes of Egyptian dead were brought thither to be buried. Tombs of the first and second dynasties have been discovered there. (2) The birthplace of Leander (*q.v.*), a town of the Asian side of the Hellespont, which he swam nightly to visit his mistress Hero, a priestess of Aphrodite.

ACADEMUS. A native of Attica who informed the Dioscuri that their sister Helen was incarcerated at Aphidnae by Theseus (*q.v.*).

ACAMUS. (1) A son of Theseus and companion of Diomedes, who accompanied the latter as herald on a mission to Troy to demand the restitution of Helen after her flight with Paris. (2) The son of Antenor.

ACARNAM. *See* **ALCMÆON**.

ACASTUS. Son of Pelios, king of Iolcus, an Argonaut, who took part in the hunting of the Calydonian boar (*see* **JASON** and **MEDEA**). His wife, Astydamia, conceived a passion for Peleus, king of the Myrmidons, who scorned her advances, and she accused him to her husband of attempting her dishonour. Shortly afterwards Acastus deprived Peleus of his sword whilst he lay asleep on Mount Pelion, where they had gone on a hunting expedition, and, left thus defenceless, Peleus was nearly slain by centaurs, but was saved by the wise centaur Chiron. He returned to the court of Acastus, and slew both him and his treacherous wife—who is also known as Hippolyte.

ACCA LARENTIA. The wife of Faustulus, the shepherd who discovered Romulus and Remus, and took them from the she-wolf who suckled them. She reared them, and when one of her twelve sons died Romulus took his place, the twelve being known

as the Arval Brethren. The festival of the Larentalia was held in her honour on December 23rd.

ACERBAS. A priest of Heracles at Tyre, also called Sichæus. He married Dido, sister of King Pygmalion of Tyre, by which monarch he was put to death for the purpose of confiscating his immense wealth (*see* Dido).

ACESTES. Son of Crimisus, a river-god of Sicily and Egesta, a Trojan woman. Her father, fearful that she would be devoured by the monsters which infested the Trojan plains, sent her to Sicily, where she became infatuated with Crimisus. Her son Acestes founded the city of Acesta, and gave hospitality to Æneas when he sojourned in Sicily.

ACHÆI. The descendants of the mythical Achæus son of Xuthus and Creusa, and a grandson of Hellen, the ancestor of the Hellenes. They sometimes gave their name to the whole of Greece, afterwards known as Hellas, but, strictly speaking, they were confined to the south of Thessaly, Argos and Sparta. They were expelled from Argos after its conquest by the Dorians, and settled on the northern coast of the Peloponnesus.

ACHÆMENIDES. A companion of Odysseus abandoned by him in Sicily in his flight from the Cyclops, and afterwards discovered there by Æneas in great straits.

ACHÆUS. The son of Xuthus, ancestor of the Achæi (*q.v.*).

ACHAIA. *See* ACHÆI.

ACHATES. A friend of Æneas. His fidelity has become proverbial in the expression *Fidus Achates*.

ACHELOUS. A river-god, son of Oceanus and Tethys. He and Hercules were the suitors of Dejanira. They fought, and at length Achelous was overthrown by Hercules after a titanic struggle. Then the river-god changed himself into a serpent, but was almost strangled by Hercules. He then assumed the shape of a bull, but again Hercules overthrew him, and wrenched off his horn, which the Naiads took and consecrated, presenting it to Plenty (Amalthea), who made it her cornucopia. The myth obviously alludes to the overflowing of the river Achelous in Ætolia, the horn representing an estuary. Hercules (strength) prevented the return of these inundations by building embankments and canals. Lastly, those

lands redeemed from the overflow became very fertile, thus the horn of plenty. Achelous was the father of a numerous and celebrated progeny, among them the Sirens and Callirhoe.

ACHERON. The name of four rivers, which were supposed to have a connection with the infernal regions. The name is sometimes used instead of Hades to signify Hell itself.

ACHERUSIA. Another name for the river Acheron, but more strictly a lake through which it flows, situated in Epirus.

ACHILLES. Son of Peleus, king of the Myrmidons in Thessaly, and of Thetis, a nereid (*q.v.*), the central figure of the Homeric epic of the Iliad. There are various accounts regarding the manner in which his youth was spent. One version states that his mother, desirous of conferring immortality upon him, held him in fire through the night, anointing him with heavenly ambrosia through the day, so that his mortal parts might be consumed. Another myth relates that in order to make him invulnerable she held him in the River Styx, with the exception of his heel. She foretold that his fate was to have a short and glorious life, or a long but inglorious life; and Achilles, the most ambitious of the Greeks, chose the former. In youth he was instructed by Chiron, the wise centaur, and Phœnix, king of the Dolopes, famous for his skill in oratory and the warlike arts. In these exercises his constant companion was Patroclus, a kinsman, with whom he became inseparable. It having been prophesied in his ninth year by Calchas that Troy could not be taken without his aid, Thetis became fearful for his safety, and, disguising him as a girl, placed him among the daughters of Lycomedes, of Scyros, where, on account of his fairness, he was known as Pyrrha. Led by divine assistance in his search for the hero who would subdue Troy, Odysseus, disguised as a merchant, came to the court of Lycomedes, and exhibited for sale a quantity of female finery, along with some arms, which latter Achilles seized eagerly, thus discovering his sex. Odysseus then urged him to accompany the Greeks to the Trojan war, an invitation which he at once embraced, leaving for the scene of conflict with his friend Patroclus and his subjects, the Myrmidons. Here his prowess and influence with the gods made him the most powerful among the Greeks; but in the tenth year of the war, when Agamemnon was forced to render

up Chryseis (*q.v.*) to her father and became instrumental in taking Briseis from Achilles, who surrendered her on the representations of the goddess Athene, he took mortal offence, and, shutting himself up in his tent, refused to take further part in the siege. The Greeks now felt the fortune of war against them, and so hard pressed did they become that Patroclus begged Achilles to lend him his armour, and permit him to lead his Myrmidons. To this Achilles agreed, but in the ensuing combat Patroclus was slain by Hector, the Trojan prince, and the golden armour of Achilles was taken by him. Achilles, beside himself with grief, requested his mother Thetis to procure him new arms, which she obtained from Hephæstos. Achilles then sallied forth filled with the desire for vengeance, and after killing many Trojans, at last killed Hector himself, after pursuing him thrice round the walls of Troy. He then tied his body to his chariot, and dragged him in the dust in front of the city, but eventually restored the body to Priam. The accounts of his death are much at variance. The Homeric one relates that he was slain by an arrow from the bow of Paris, directed by Apollo, which struck him in his one vulnerable spot, the heel. Another tells how he loved a daughter of Priam, Polyxena, and, hoping to gain her as his wife, went among the Trojans unarmed, and was slain by Paris at the temple of Apollo at Thymbria.

ACHILLEUM. A city near Troy, supposed to be the burial place of Achilles.

ACHILLEUS DROMOS. A small peninsula in the Euxine Sea, where a place for public games is said to have been instituted by Achilles. It was opposite the Island of Achilles or Leucas, where a temple had been raised in his honour.

ACHILLIDES. A name of Pyrrhus, son of Achilles.

ACIDALIA. A name of Venus, who received it from a well called Acidalius, near Orchomenos.

ACIS. See GALATEA.

ACMONIDES. A Cyclops, also called Pyracmon and Arges.

ACOETES. A mariner, who when Bacchus would have been sold into slavery by his shipmates took his part.

ACONTEUS. A friend of Perseus, who was turned into stone at the wedding feast of Perseus and Andromeda by the sight of the Gorgon's head (*q.v.*).

ACONTIUS. A youth in love with a maiden, Cydippe, whom he attempted to gain by a stratagem. He threw an apple before her, on which was written, "I swear by Diana to marry Acontius." Cydippe read the words aloud, and as they were uttered in the sanctuary they were binding. She did not heed them; but as she was seized by one malady after another, she at length agreed to marry Acontius.

ACRISIUS. Son of Ahas, king of Argos. As it had been oracularly declared that his daughter, Danaë, would give birth to a son who would slay Acrisius, he had her incarcerated in a tower of brass; but Zeus came to her in a shower of gold, and she became the mother of Perseus. Acrisius ordered mother and child to be enclosed in a chest and thrown into the sea. The chest, however, was cast upon the island of Seriphus, and the mother and child rescued by Dictys (*see* PERSEUS). Myths in which gods become the fathers of mortals or demigods under strange forms are by no means uncommon. A god became the father of Huitzilopochtli, the Aztec war-god, by falling as a hail of feathers into his mother's breast. The mother of Jurapari, a god of the Uapes of Brazil, conceived after drinking some fermented liquor. Zeus visited Leda as a swan, and she became the mother of the Dioscuri. Other instances abound, but the above are, perhaps, the most remarkable.

ACROCERAUNIA. A cape in the Ionian Sea, the most westerly of the Ceraunian Mountains.

ACRON. A king of the Sabine tribe of Cænina, who first declared war against Rome. He was slain in battle by Romulus.

ACTÆA. Daughter of Nereus and Doris.

ACTÆON. Son of Aristæus and Autonoe, a daughter of Cadmus, who had been trained in his youth as a mighty huntsman by Chiron, the wisest of the centaurs. One day, whilst hunting, he intruded in a quiet vale where Diana and her nymphs were wont to bathe. At the sight of a mortal man the nymphs rushed to cover the sacred form of their mistress, but she overtopped them by a head. Taken by surprise, she dashed some water into the youth's face, and he was changed into a stag. In fear he fled, but was chased and pulled to pieces by his own hounds.

ACTÆUS. The first traditional king of Attica.

ACTOR. (1) The grandfather of Patroclus. (2) A friend of Æneas. (3) A hero conquered by Turnus, the Roman satiric poet.

ADMETA. Daughter of Eurystheus (*q.v.*), who longed to obtain the girdle of the queen of the Amazons, and whose father compelled Heracles to go in search of it (*see* HERACLES).

ADMETUS. Son of Pheres, king of Pheræ in Thessaly. He was a member of the Argonautic expedition, and also figured in the Calydonian hunt. Pelias consented to his union with his daughter Alcestis, on condition that he came for her in a chariot drawn by lions and boars. This he accomplished through the good offices of Apollo, who also tended the herds of Admetus for a year during his punishment and enslavement consequent upon slaying the Cyclops. The Fates were bent upon his destruction, but upon the intervention of Apollo they promised to spare his life if his wife or one of his parents would die for him. His wife, Alcestis, died to save him, but was brought back from the jaws of death by Heracles.

ADONIS. The son of Cinyras, king of Paphos in Cyprus. Aphrodite, sporting one day with Eros or Cupid, was wounded with one of his arrows, and before it was healed she beheld Adonis, and became infatuated with his beauty. She followed him everywhere, taking part in the chase with him, and counselling him to beware of the dangers of the hunt, but all to no purpose, for he was eventually slain by a wild boar. Aphrodite, in her grief, sprinkled nectar over the dying youth's blood, from which arose the flower Anemone. The myth of Adonis undoubtedly typifies the death of nature in winter and its re-birth in springtime, and this is proved by the circumstance that he visits Aphrodite for six months out of the year, the other half of which he spends in the Underworld. His worship, which was widely dispersed throughout the ancient world, was of Semitic origin, Adonai being a Hebrew equivalent for "god."

ADRASTIA. Daughter of Zeus. The same as Nemesis (*q.v.*).

ADRASTUS. King of Argos. When about to set out on the famous expedition of the Seven Against Thebes (*see* ETEOCLES), his brother-in-law, Amphiaraus, opposed the expedition. Two fugitives, Tydeus and Polyneices, chanced to quarrel; and Adrastus, hear-

ing the tumult, separated them, and in doing so observed that the combatants were the two men whom an oracle had prophesied should wed his two daughters. as one had a lion upon his shield and the other a hoar, He, according to the desire of the oracle, gave his daughters Argeia to Polyneices and Deipyle to Tydeus. It was then that he resolved to declare war against Thebes, although Amphiaraus, who was a prophet, foretold death to all engaged in the war except Adrastus himself. Thus originated the war of the Seven Against Thebes. The "seven" engaged against that city were Eteoclus, Tydeus, Amphiaraus, Hippomedon, Polyneices, Capaneus, and Parthenopæus. The campaign ended in the death of all seven, Adrastus only escaping through the speed of his horse. He fled to Athens, where he gained the help of Theseus, and returned to Thebes with an army, forcing Creon, king of Thebes, to give him the bodies of the fallen heroes for burial. Ten years later he once more came against Thebes with the sons of those who had fallen, this expedition being known as the "Epigoni," or war of the descendants. They destroyed Thebes; but Ægialeus, the son of Adrastus, was slain in the fighting around the city, and Adrastus himself died at Megara through grief for the loss of his son.

ADSULLATA. A river-goddess of the Continental Celts, the patroness of the river Savus in Noricum.

ÆA. The name of two islands, in the western of which dwelt Circe, and in the eastern Ætēs. Both were islands of the sun, hence the similarity of name, the one denoting the land of the rising sun, the other that of his setting.

ÆACIDES. The descendants of Æacus, as Telamon, Peleus, Phocus, and Achilles.

ÆACUS. Son of Zeus and Ægina, daughter of the river-god Asopus, who gave her name to the island so-called. The island was uninhabited when Zeus first brought her there, and after the birth of Æacus he changed the ants with which it swarmed into people, whom he called Myrmidons, over whom Æacus ruled as sovereign (*see* MYRMIDONS). He was famous for his uprightness, and at his death was made a judge in the Underworld.

ÆDON. Daughter of Zethus, king of Thebes, and mother of Itylus, whom she slew in error for her nephew Amaleus, the son of Niohe. Zeus changed her into a nightingale, whose mournful notes are the lamenta-

tions of the mother for the child. Another myth makes her the wife of an artist, Polytechnus of Colophon, with whom she quarrelled through artistic rivalry. Polytechnus, further to enrage his wife, violated her sister Chelidon, but the two women took a terrible revenge by murdering his son Itys, and giving his flesh to his father to eat. Zeus, horrified, turned all of them into birds — Polytechnus into a woodpecker, Ædon into a nightingale, Chelidon into a swallow, her father Pandareus into an osprey, her mother Hormothoe into a halcyon, and her brother into a hoopoe (*see* PHILOMEL).

ÆETES. Son of Helios, the Sun, and Perseis, and the brother of Circe and Pasiphaë. He was the father of Medea (*q.v.*) and Absyrtus (*q.v.*). He reigned over Colchis when the Golden Fleece was brought thither.

ÆGÆON. Son of Uranus and Gæa, who with Gyges and Cottus, his brothers, are known as the Uranids, monsters having many arms and heads. They assisted the gods to conquer the Titans, over whom they were then set as a guard in Tartarus. He is sometimes mentioned as a sea-god, dwelling in the Ægean Sea.

ÆGEUS. King of Athens, son of Pandion, and father of Theseus (*q.v.*) by Æthra. He was deposed from the throne by his brother Pallas, together with his fifty sons, but was restored by the valour of his son Theseus. Theseus had promised him that if on his return from Crete (where he went to deliver Athens from the bondage of Minos) all were well with him he would raise white sails as a token of his safety. This he neglected to do, with the result that Ægeus concluded his son was dead, and in despair cast himself into the sea.

ÆGIALE. Daughter of Adrastus, and wife of Diomede, according to some authorities the daughter of Ægialeus, the son of Adrastus.

ÆGIALEUS. The son of Adrastus (*q.v.*).

ÆGIMIUS. The first progenitor of the Dorians, and a monarch of that race. He received the assistance of Heracles in a conflict with the Lapithæ, on the understanding that, should they be conquered, Heracles was to claim one-third of his dominions. When by the assistance of the demigod, the Lapithæ were overcome, Heracles refused the proffered territory for himself, but requested Ægimius to retain it in trust for his (Heracles') sons.

ÆGINA. An island in the Saronic Gulf, once known as Cēnone, and named after Ægina, the daughter of the river-god Asopus. It possessed a celebrated temple of Athene.

ÆGIR. A sea-god of the Scandinavians, son of the giant Fornjotr, an elemental being. Although not included in the ranks of the gods, he lived on friendly terms with them, and was a sort of connecting link between the deities and the giants. His wife was Ran (*q.v.*). At the period of the flax harvest the gods came to his ocean hall and feasted with him.

ÆGIS. A shield, worn by Minerva or Athene, who placed therein the head of the Gorgon, which she received from Perseus.

ÆGISTHUS. Son of Thyestes. He murdered his uncle Atreus, who had tempted him to slay his father, Thyestes, and presented the vacant throne of Atreus to his father, which the latter had held until deprived of it by his rebellious brother. Agamemnon (*q.v.*), the son of Atreus, went to the Trojan War, and Ægisthus seduced Clytæmnestra, his wife, and murdered Agamemnon upon his return on the occasion of a banquet. He then became king of Mycenæ, reigning for several years with Clytemnestra as queen, but was ultimately slain by Orestes, the son of Agamemnon.

ÆGLE The name of more than one nymph.

ÆGYPT. .See EGYPT.

ÆGYPTUS. Son of Pelus and Anchinoë, and a twin brother of Danaus (*q.v.*). He had fifty sons, who demanded the fifty daughters of Danaus to wife; but Danaus with his daughters took ship to Argos. They were, however, followed by the sons of Ægyptus, and Danaus, having resort to guile, agreed to the nuptials. He provided each of his daughters with a dagger, which they were to use to dispatch the bridegrooms on the wedding night, and all the sons of Ægyptus were thus slain, save Lynceus, who was spared by his wife Hypermnestra. He afterwards slew Danaus.

ÆLLO. A harpy.

ÆNARIA. The island of Pithicusa, the Inarime of the Roman Classic authors, where Typhœus, the god of tempestuous winds, dwelt.

ÆNEA. A city of Chalcidice, the founding of which tradition attributed to Æneas.

ÆNEADES. A name given to Ascanius, the son of Æneas, and to his descendants in general.

ÆNEAS. The son of Anchises and Aphrodite, and one of the great heroes of the Trojan War. He was induced to side with the Trojans, as Achilles had attacked him on Mount Ida, and had taken his berds. He mustered his people, the Dardanians, and next to Hector he came to be recognised as the chief mainstay of the Trojan forces. More than once, when in danger of death or defeat from Grecian heroes, especially from Achilles and Diomedes, he was protected by the gods who favoured him (Aphrodite and Poseidon), and when Troy was finally taken he succeeded in escaping, along with his aged father Anchises, his son Asconius or Iulus, and his wife. For the next seven years he wandered through the various lands and islands of the Mediterranean, until at length he came to Carthage with whose queen, Dido (*q.v.*), he tarried long. However, much to the dismay of his royal mistress, he at length deserted her, sailed to Sicily, where he celebrated the funeral games of Anchises, and from thence journeyed to Latium, where he was kindly received by King Latinus, whose daughter Lavinia he espoused, and whom he assisted to overthrow Turnus, king of the Rutulians, and other barbarians. The legends regarding his death are somewhat at variance, and, like most culture heroes, it would appear that he died by no natural means, but was translated to the heavens by the gods, becoming one of their number. It was the fond belief of the Roman people that they were descended from Æneas and his followers, and this was fostered by the great poem of Virgil, who in the *Æneid* recounted the voyages and adventures of Æneas.

ÆOLUS. (1) Son of Hellen and Orseis, a nymph. He was the mythical ancestor and first sovereign of the Æolians, and the father of Sisyphus (*q.v.*). (2) Son of Hippotes, king of Æolia, a floating island in the western sea, famous for his piety and uprightness. He gave Odysseus a bag, tied with silver string, containing the burlful and unfavourable winds, so that he might arrive home without encountering a tempest. But whilst Odysseus slept his crew opened the bag in the belief that it contained treasure, and a terrible tempest arose, which drove the ships out of their course and back to the island they had left. Æolus, in wrath, refused to help them further, and they had to take to the oars. (3) Son of Poseidon and Arne, who led a branch of the Æolians to the west. He was a grandson of Æolus, founder of the Æolic race.

ÆPYTUS. A king of Arcadia in Greek myth, from whom a part of that country took its name. He died from the effects of a snake bite, and was entombed at Cyllene in Peloponnesus.

ÆROPE. Daughter of Catreus, king of Crete, and wife of Pleistheses, son of Atreus. She was the mother of Menelaus and Agamemnon. On the death of her husband Ærope married her father-in-law, Atreus, and her sons were brought up as his children. She was betrayed by Thyestes, and for this offence was murdered.

ÆSACUS. The son of Priam, king of Troy, and Arisbe. He led a life of nature in the woods, and shunned cities. He became enamoured of Hesperia (*q.v.*), but whilst he followed her in his ardour she was stung by a serpent and perished. Heavy of heart, Æsacus cast himself into the sea, and was changed by the gods into a bird.

ÆSCULAPIUS. The god of medicine and the healing art. The son of Apollo and Coronis. He was saved from the flames of the funeral pyre of his mother, who had been unfaithful to her divine lover, and placed under the care of Chiron, the wise centaur, who instructed him in the art of healing. He took to wife Epione, and had by her Hygeia (health). So successful did he become in the practice of healing that Zeus, fearful lest he should render man immortal, killed him with a thunderbolt as he was restoring Glaucus to life. Homeric verse celebrates the skill of his sons Podalirius and Machaon, who acted as physicians to the Grecian hosts before Troy. The worship of Æsculapius had its chief centres in Athens, Pergamus, Epidaurus, and Colophon, and was introduced into Rome in the third century before Christ. The serpent was regarded as especially sacred to him. This circumstance points to the great antiquity of his cult, and proves it to have been a survival from the days of barbarism. In all probability Æsculapius was the deification of some early medicine man. The Maues Indians of Brazil give their drugs the form of a serpent and the Lenape Indians call their famous medicine men "Big Snakes." The serpent skin is preserved by many tribes as possessing medicinal powers of much excellence. The sacrifices to Æsculapius included libations and bread or cakes, and it is related that after drinking the bowl of hemlock Socrates requested a friend to sacrifice a cock to Æsculapius. Probably

as that bird was the harbinger of dawn, so it symbolised the beginning of a new day (eternity), immortality being regarded by the ancients as the great end and aim of medical art. It was required of patients who came to his temple in the hope of cure that they should sleep all night in its precincts, when a vision would be vouchsafed them as to the manner in which their recovery would be best effected. The Asclepiadæ were the supposed descendants of the god, among whom was Hippocrates, the most celebrated physician of antiquity. It is now believed that mesmerism entered to some extent into the composition of the "cures" effected by those disciples of the deity who practised in his temples. When introduced into Rome the worship of Æsculapius was brought directly from his temple at Epidaurus.

ÆSIR. A general name for the Scandinavian gods of the first class, such as Woden, Thor, Freya, etc.

ÆSON. Son of Cretheus and father of Jason. He surrendered the throne of Iolchus to his brother Pelias on condition that the latter should hold it only as regent until such time as Jason was able to reign himself. But when this time arrived Pelias became unwilling to give up his trust, and suggested to Jason the glorious quest of the Golden Fleece (*see* ARGONAUTS). Some accounts relate that Æson, saddened by the absence of his son, took his own life; but others state that he lived to receive the returning Argonauts, and obtained a new lease of life from Jason's wife, the sorceress Medea.

ÆSOP. The almost mythical author of those fables which bear his name, and which by their wisdom, pungency, and appositeness have become a literary world-possession, but which are probably not of his handiwork. Herodotus states that he lived in the sixth century B.C., was originally a slave, but received his liberty from an indulgent master. Sent by Cræsus to distribute funds to the citizens of Delphi, he refused, in consequence of some misunderstanding, to give them the money they had requested, and was thrown by the angry mob down a precipice. They were smitten with heavy plagues by the gods for the act, and in terror affirmed their obligations to the next of kin of the unfortunate fabulist. But no one could be found who had the least interest in Æsop's demise, save a descendant of the master who had freed him, to whom compensation was made. The accounts of Æsop which

mostly gained currency throughout the Middle Ages are purely imaginary. He may have been a real personage, but it has at least been proved that the fables attributed to his authorship are merely prose versions of still more early compositions in verse. Many legends of his extreme ugliness, and of the manner in which the ladies of his master's household were wont to listen to his tales, are so many inventions of a monk, one Planudes, of the fourteenth century.

ÆTHIOPIA. In mythology a land situated on the south side of the earth, close to the stream of Ocean, where dwelt a people known as "the blameless Æthiopians." The gods favoured them so highly that at times they descended from Olympus to partake of their hospitality.

ÆTHOLIDES. Son of Mercury and Eupolemia, and the herald of the Argonautic expedition.

ÆTHRA. Daughter of Pittheus, king of Trægen, and mother of Theseus, by Ægeus, by whom she was instructed on his departure after the birth of Theseus to send his son to him when he was strong enough to roll away the stone beneath which he had placed his sword and sandals (*see* THESEUS). She was abducted to Sparta by the Dioscuri, and was given as a slave to Helen, the wife of Menelaus, whom she accompanied to Troy on her elopement with Paris. Her grandson Acamas restored her to freedom at the fall of Troy. (2) The daughter of Oceanus, and the wife of Atlas, by whom she became the mother of the Hyades (*q.v.*).

ÆTNA. A volcano in Sicily, which took its name from Ætna, a nymph of the island, a daughter of Uranus and Gæa. In its caves Vulcan or Hephæstus forged the thunderbolts, with the Cyclops, and under it Zeus overwhelmed the Titan Enceladus.

ÆTOLUS. Son of Endymion and Neis, and the father of Calydon and Pleuron. He was defeated in an Olympian race with his brother Epeius for the succession to the throne, but afterwards became king of Elis on the death of Epeius. He slew Apis, the son of Salmoneus, and had to leave Peloponnesus, founding the country afterwards known as Ætolia.

AFRICA. *See* ÆTHIOPIA.

AGAMEDE. Daughter of Augeias, and wife of Mulius. She was a celebrated exponent of the healing art.

AGAMEDES. King of Orchomenus, a celebrated architect, who with Trophonius, his brother, built the temple of Apollo at Delphi. They were afterwards commissioned to build a treasure-house for king Hyrieus of Hyria, and conceived the idea of loosening one of its stones, so that it could be removed at pleasure. By this means they from time to time appropriated such of the treasure as they wished, to the amazement of Hyrieus, whose locks and seals had not been tampered with. He set a trap for the thief, and Agamedes was caught. Trophonius, who was still at liberty, slew his brother, fearful that torture would make him betray his guilt (*see* TROPHONIUS).

AGAMEMNON. Son of Atreus, was king of Mycenæ after the death of Thyestes, his cousin, with whom, and Menelaus his brother (*q.v.*), he had been brought up in the house of Atreus, of whom some say he was the grandson. After the murder of Atreus by Ægisthus and Thyestes, he with Menelaus went to Sparta, where he married Clytæmnestra, daughter of Tyndareus, shortly afterwards becoming king of Mycenæ and virtual head of the Achaian peoples. After the elopement of Helen, the wife of his brother Menelaus, with Paris, son of Priam, king of Troy, it was resolved to prosecute war against the Trojans, and Agamemnon was chosen head of the league of princes who had banded themselves against Troy. Whilst the Grecian forces lay in the port of Aulis in Bœotia, Agamemnon had the misfortune to slay, whilst hunting, a stag sacred to the goddess Artemis, who to avenge the act caused a dead calm to fall upon the Grecian ships, which were then unable to proceed to their destination. To appease the goddess, Agamemnon offered her his own daughter Iphigenia (*q.v.*) as a sacrifice; but when at the place of sacrifice the goddess, moved by her beauty, transported her to Tauris, and put another victim in her place. On arrival at Troy, and in the ninth year of the siege, he quarrelled violently with Achilles (*q.v.*) as to the return of a captured maiden. On his return to Mycenæ, he fared badly. His wife, Clytæmnestra, had been unfaithful to him with Ægisthus, and at a banquet held to celebrate his return he was murdered by Ægisthus (*see* ORESTES, ELECTRA, and CLYTEMNESTRA).

AGANIPPE. A nymph of Bœotia, after whom a well was called sacred to the Muses.

AGATHODÆMON. A Hellenic deity of prosperity and fruitfulness, known to the Romans as Bonus Eventus, and the male equivalent of their Bona Dea. The Greeks identified him with Dionysius or Bacchus, and he was especially honoured at their banquets as the god of vinous profusion and terrestrial abundance.

AGATHYRSI. A barbarous people of Sarmatia, mentioned by Virgil. They stained their skin with a blue pigment, probably woad, like the British Picts.

AGAVE. The mother of King Pentheus, who opposed the entrance of Bacchus (*q.v.*) into his dominions. Angered by the Bacchic orgies on Mount Citheron, Pentheus went to end them, but the women who took part in them, among others his mother Agave, were blinded by the Bacchic frenzy, and took him for a terrible wild boar. Headed by Agave, the whole band rushed upon him and tore him to pieces (*see* PENTHEUS).

AGENOR. (1) Son of Poseidon, king of Phœnicia and father of a notable family, among whom were numbered Phœnix, Cadmus, Phineas, and Europa. The rape of Europa by Zeus is the Hellenic myth explanatory for the distribution of peoples over the face of the earth, as Agenor's sons were sent in pursuit of Europa colonising the countries through which they passed, and settling in others. (2) A Trojan son of Antenor and Theano.

AGLAIA. One of the Graces, the Charites (*q.v.*) of the Greeks. She was the daughter of Erebus and Nox.

AGLAUROS. (1) Daughter of Actæus, king of Athens, and wife of Cecrops (*q.v.*). (2) Daughter of the foregoing. She, with her sisters, Herse and Pandrosos, received a box from Athens, which she counselled them not to open. Aglauros and Herse, overcome by curiosity, opened the box and discovered inside a child, wrapped in the folds of a serpent. The sight demented them, and they cast themselves from the rocks of the Acropolis. Some accounts make Aglauros the wife of Ares or Mars, and the mother of Alcippe, whilst others relate that she was changed into stone by Mercury, who loved her sister Herse, for her jealousy of her. An Attic version of the myth makes her a heroine who sacrificed herself for the good of the state during a period of hostility.

AGNI. A god of the Brahmanic Hindus, the deity of the sacrificial fire. He was usually regarded by the

Aryan race in India as their special protector, and there are many hymns in the Rig-Veda which speak of him as a warrior-god who will protect the invading white race from the "dense, devilish, heathen horde" of the aboriginal inhabitants.

AGRIUS. Son of Porthaon, king of Pleuron and Calydon, and Euryte, and father of Hersites (*q.v.*).

AGYIEUS. A name held by Apollo as guardian deity of streets and places of public resort.

AHI. An Egyptian form of Harpocrates (*q.v.*), son of Hathor. Harpocrates was the Greek name for Horus, son of Isis (*q.v.*).

AHURA-MAZDA. The supreme deity of the Iranian or Persian version of the Vedic Hymns. He is spoken of as the All-Wise Lord, and is at the head of a council of seven Immortals who hear the names of abstract principles, such as True Law, Good Mind, etc.

AHSONNUTLI. A god of the Navahoe Indians of New Mexico, possessing the attributes of both sexes (*cf.* HERMAPHRGIDITUS, *q.v.*). He is the principal deity of the tribe, and was supposed to have created earth and heavens, which he sent twelve men to uphold at each of the cardinal points.

AIUS LOCUTIUS. A Roman divinity who foretold attacks on the city.

AJAX. (1) Son of Telamon, king of Salamis and Perihœa, usually designated Ajax the Great, to distinguish him from Ajax the son of Oileus [*see* (2)]. He was one of the bulwarks of the Grecian host during the siege of Troy, and is represented as being proud, courageous, and hasty in temper, yet full of piety and mindful of the gods. After the death of Achilles he was defeated by Odysseus in the contest for the armour of the dead hero, and this brought upon him a condition of madness, in which state he killed himself with a sword which had been given him by Hector. From his blood sprang the flower Hyacinth, called after him (the Greek pronunciation of his name is Aias). He was rendered divine honours at Salamis, where a temple was raised to his honour. (2) Son of Oileus, king of the Locrians, called also Ajax the Lesser, who also figured in the Siege of Troy. His courage, swiftness, and general address made him no mean namesake of the greater Ajax, although he was much smaller in stature. He was saved by Poseidon from shipwreck on his return from Troy; but as he minimised the

benefit the god had done him to his very face, Poseidon shattered the rock upon which he had crawled, and Ajax perished in the sea.

AKA-KANET. A god of the Araucanian Indians of Chili, who, they believe, dwells in the Pleiades, sends fruits and flowers to the earth, and is addressed as "Grandfather." At the same time, the idea of dualism is so weak among this and kindred tribes that he is often regarded as "The Father of Evil."

ALAGHOM NAOM or **IZTAT IX.** "She who brings forth mind," or "The Mother of Wisdom." A goddess of the Tyentals, a tribe of Mayan origin, dwelling in the Mexican state of Chiapas. She was the wife of their chief god Patol (*q.v.*), and to her was due the creation of the mental or immaterial part of nature. This fact well illustrates the high position of woman in the mythologies of the more civilised native peoples of America (*see* CUERAVAPERI).

ALALCOMENÆ. A city of Bœotia, where Athene is said to have been instructed in youth, and where there was a temple to her.

ALASTOR. The spirit of vengeance, which incites the wrongdoer to fresh acts of iniquity.

ALBIORIX or **RIGISAMOS.** "King of the World," or "Most Royal," a war-god of the Celts, and one of their principal deities, practically equivalent to the Roman Mars (*q.v.*).

ALCATHOE. Daughter of Minyas of Bœotia, who with her sisters refused to join in the worship of Dionysius, and were changed by the angry god into bats.

ALCATHOUS. Son of Pelops and Hippodamia, and brother of Atreus (*q.v.*) He gained the succession to the kingdom of Megara by virtue of his valour in slaying the Cithæronian lion, and married Euæchine, daughter of the king Megareus.

ALCESTIS. The daughter of Pelias (*q.v.*). Was sought by many suitors. Her father promised her to him who would come for her in a chariot drawn by lions and boars. This task was accomplished by Admetus, with the assistance of Apollo (*see* ADMETUS).

ALCIDES. A name of Hercules, often used by poets.

ALCIMEDE. Daughter of Phylacus, and wife of Æson.

ALCINOUS. King of the Phæacians, and a member of the Argonautic expedition. Odysseus visited his happy and prosperous realm during his wanderings.

ALCMÆON. Son of Amphiaraus and Eriphyle. Polyneices bribed his mother to persuade Amphiaraus to take part in the expedition of the Seven Against Thebes by the offer of the necklace of Harmonia. Amphiaraus consented ; but, aware that he would not return, enjoined upon his sons to slay Eriphyle when they grew up. This was done by Alcmæon on his return from the Epigonian siege of Thebes (*q.v.*). For this crime the gods deprived him of his reason, and the Erinnyes (*q.v.*) haunted him night and day. Wandering to Psophis, he married Arsinoë, and was purified of his crime by her father Phegeus. To his bride he gave the necklace of Harmonia. But a terrible blight came upon the land, which ceased to bear crops because of the proximity of the murderer. Once more his insanity came upon him, and he repaired to the estuary of the river Archelaus, where he found alluvial ground which had not existed as dry land when he received his mother's curse, and so his madness left him. Archelaus, the river-god, gave him his daughter Callirrhoe to wife. She wished to obtain the necklace of Harmonia, so Alcmæon told Phegeus that he wished to dedicate it to the oracle of Delphi. But the truth leaked out, and Phegeus, enraged at the deception, sent his sons to avenge him, who slew Alcmæon. The idea that sin on the part of an individual of the community affects the fruitfulness of the land is one fairly prevalent in barbarous communities. Not long ago the authorities of Sierra Leone were petitioned by the people of the hinterland to remove from the community two girls who, the natives averred, had by their immoralities, rendered the soil barren. The "sin" of cheating a deity out of his fair share of sacrifice, especially if it be agricultural produce, is supposed to be attended with dire consequences to the productivity of the soil. It follows that in a higher state of barbarian society, as in ancient Greece, the crime of matricide (the slaying of the mother, the producer) would offend the deities of production, themselves the archetypes of motherhood. In the Peru of the Incas, when a famine came upon the land the entire community was searched until the individual who had committed the sin which was supposed to have caused the catastrophe was found, and restitution was forced from him.

ALCMENE. Daughter of Electryon, king of Mycenæ. She married Amphitryon, who avenged the murder of her brothers, slain by the sons of Pterelaus. Zeus took upon himself the likeness of Amphitryon, and became

by her the father of Heracles (*q.v.*). By Amphitryon she was the mother of Iphicles (*q.v.*).

ALCYONE or **HALCYONE**. Daughter of Æolus and Ægiolē. Zeus, jealous of their perfect happiness, changed them into birds: the halcyon and ceyx. The term "halcyon days" originated from the supposition that during the fourteen days of the halcyon's breeding season the winds were still upon the ocean and a perfect calm prevailed.

ALCYONEUS. A giant slain by Heracles.

ALECTO. One of the Erinnyes (*q.v.*), or Furies.

ALETES. Son of Hippotes. He took Corinth, and expelled the Sisypheids.

ALEUAS. King of Larissa, descended from Heracles.

ALI. Son of Loki, a Scandinavian god (*q.v.*). Another of his names was Vali, and that of his brother was Nari, or Nārvi. Their mother was Sigu (*q.v.*).

ALCÆUS. Son of Poseidon and Canace, and husband of Iphimedeia, daughter of Triopas, his uncle. His sons Ephialtes and Otus were renowned for their great strength, and challenged the gods. They were slain by Apollo.

ALOPE. Daughter of Cercyon, and the mother of Hippothous by Poseidon or Neptune, by whom she was changed into a well on being slain by her father.

ALPHEUS. A river of Peloponnesus. It disappears underground in part of its course, finding its way through subterranean channels, until at length it reappears on the surface. It was said that the Sicilian fountain, Arethusa, was the same stream, which, passing under the sea, came up again in Sicily. Hence the saying that a cup thrown into the Alpheus appeared again in the Arethusa. This subterranean meandering of the river originated the myth that Arethusa was pursued by the river-god Alpheus, and that both were changed into rivers, which at last united. It is to the Alpheus that Coleridge refers in his "Kuhla Khan," with a fine poetic lack of topographical accuracy:

"Where Alph, the sacred river, ran
Through caverns measureless to man,
Down to a sunless sea."

ALTHERA. Queen of Calydon and wife of Ceneus, by whom she was the mother of Meleager (*q.v.*). When he was born Althea was warned by the three Fates

that his life would last no longer than a brand burning upon the hearth. She at once seized and quenched the brand, and preserved it for many years; but upon Meleager slaying her brothers, she destroyed it and he perished (*see CALYDONIAN HUNT*).

ALUBERI. The highest conception of a first cause with the Arawaks of Guiana. The name is derived from *Alin* ("he who makes"). More than that he was the creator and constructor of all things they knew not.

AMÆTHON. The British Celtic god of husbandry, brother of Govannon, the smith-god (*q.v.*). He was the son of Don (*q.v.*), and his name signifies "Husbandman" (*cf.* "*Agricola*"). He was also brother to the great enchanter, Gwydion ap Don, and himself was no mean magician, for he brought from the Celtic Hades, Annwyn (*cf.* Egyptian Amenti), a white roebuck with a whelp, which were the occasion of the Còd Goddeu, or Battle of the Trees (*cf.* Heracles's exploit in fetching the dog Cerberus from Hades). This battle is called in the Welsh Triads one of the three frivolous battles of the Island of Britain. Amæthon, with the aid of his brother Govannon, made fit for agriculture the wild land of Yspaddaden Penkawr, a seemingly impossible feat. (*See* Lady Charlotte Guest's "*Mabinogion*," the tale of "*Kilhwch and Olwen*.")

AMALIVACA. A deity of the natives of the Orinoco River. He was a "culture-hero," and taught them the tillage of the soil and the arts of life, and established their religion. Like so many other "hero-gods," a belief in his ultimate return was strong in the native mind.

AMALTHEA. A nymph, daughter of Oceanus, who suckled Zeus in his infancy when he was hidden in Crete, and who was placed by the grateful god among the Olympians. She fed Zeus with the milk of a goat, which broke off one of its horns, and this she gave to Zeus full of fresh fruits. This horn was afterwards known as the "cornucopia," used as a symbol of bounteous plenty (*see also* ACHELOUS).

AMAM. A mythical animal of Egypt, part hippopotamus, part crocodile, who was supposed to devour those who could not stand the test of judgment after death. She appears in the pictures of the judgment before Osiris in the "*Book of the Dead*," and is usually depicted as seated in a pylon, or temple gateway. The

Aztec Mictlan, or god of death, is depicted as a similar devourer, into whose maw the spirits of the deceased descend.

AMATA. Wife of King Latinus. She was against the giving in marriage of her daughter Lavinia (*q.v.*) to Æneas, as she had promised her to Turnus, upon whose demise she took her own life.

AMATHUS. A city of Cyprus, celebrated for its temple to Aphrodite, who from it took the name Amathusia.

AMAZONS. A nation of martial women, supposed by the Greeks to dwell in Pontus. It is probable that the myth concerning them arose from the accounts of various travellers concerning the hardness and masculine attributes of the women of Scythia, who shared with their husbands the dangers of war and the chase. In myth the naiad Harmonia bore them to Ares or Mars. There are many legends concerning them. The Homeric account of them relates that they assisted the Trojans in their war against the Greeks, when their queen, Penthesilea, was slain by Achilles, who, on discovering her beauty, was much grieved at the circumstance. Heracles was commanded by Eurystheus, as one of his labours, to bring back the girdle of Hippolyta, their queen. This she freely tendered him; but Hera incited the other Amazons to revolt and the hero had much ado to gain the trophy, finding it necessary to slay Hippolyta. One of the most celebrated adventures of Theseus is his expedition against the Amazons. He fell upon them whilst still discouraged and weak from the attack of Heracles, and carried off Antiope, their queen. In revenge the Amazons invaded Athens, and were defeated by Theseus in the very midst of the city. It is related of them that they killed or sent away any boys born among them, but kept the girls, whom they trained up to a life of hardihood. They cut off their left breasts, so that they might not be impeded in the use of a shield. There are several legends of a caste of warrior women emanating especially from Africa and South America, in the Amazon River territory, where, it is related by Raleigh and many other modern authorities, persistent tales of a female warrior nation, with habits similar to those of the Amazons of classical mythology, filter through to the civilised districts. The Uapes River tribe in Brazil possesses a whole series of myths regarding such a female community, who in

old times revolted from the labour imposed upon them by the men, and left them in a body, visiting them only once a year. There is very little doubt that some likelihood attaches to the story, though it is probable that such a caste, if it ever existed, is now extinct. Before the destruction of the kingdom of Dahomey a warrior caste of women existed as a bodyguard to the king, and took an active part in the fighting during the invasion of the country by the British forces in the latter part of the nineteenth century.

AMBISAGRUS. A god of the Continental Celts, identified with Jupiter.

AMBROSIA. The food of the gods, served to them daily by the lovely goddess Hebe.

AMISODARUS. King of Lycia, who bred the monster Chimæra.

AMEN. A great god of the Egyptians, whose name signifies "the hidden one." He is confused with a number of the other gods of Egypt, and is in some ways identified with Ra, Amsu, and Khnemu. He was originally a god of the dead.

AMEN-RA. A combination, or fusion, of the gods Amen and Ra. He was worshipped at Thebes in Egypt. In Greece he was identified with Zeus, and in Rome with Jupiter. Thus the name, Jupiter Ammon.

AMMON. See AMEN-RA.

AMNISIADES. Nymphs of the river Amnisus, Crete: they were connected with the worship of Artemis (*q.v.*).

AMOR. The Roman name for Cupid, or Eros (*see* EROS).

AMPELUS. A youth beloved by Dionysius, son of a satyr and a nymph. He personified the vine, into which he was metamorphosed by the god.

AMPHIARAUS. Son of Oicles and Hypermnestra, a great seer and prophet. He was the brother-in-law of Adrastus (*q.v.*), and opposed the expedition of the Seven Against Thebes, foretelling that none of its leaders would live to return save Adrastus. But he had, on his marriage to Eriphyle, Adrastus' sister, agreed that whenever he and Adrastus should differ the decision should be left to Eriphyle. Polyneices, aware of this compact, bribed Eriphyle with the collar of Harmonia, and she decided upon war. Amphiaraus went to certain death. Pursued by the enemy, he

fled by the banks of a river, when Zeus launched a thunderbolt, a chasm opened in the ground, and he with his chariot and horses, was swallowed up.

AMPHICTYON. Son of Deucalion.

AMPHILOCHUS. Son of Amphiaraus and Eriphyle. He assisted Alcmaeon, his brother, in the murder of their mother, and took part in the Epigonian expedition against Thebes. He was one of the heroes who concealed themselves in the wooden horse by which the Greeks took Troy. He founded a city, Argos Amphilochium in the Ambracian Gulf.

AMPHION. Son of Zeus and Antiope, and a twin with Zethus. They lived until manhood as shepherds, ignorant of their divine origin, but when cognisant of it they invaded Thebes and slew its king, Lycus, who had married their mother Antiope, but had put her away for one Dirce, whom they also slew by tying her to a bull. Amphion was most skilful in playing the lyre, and when it became necessary to rebuild the walls of Thebes he, by his music, charmed the stones into their places. He took to wife Niobe (*q. v.*).

AMPHITRITE. The daughter of Nereus and Doris, and wife of Neptune, by whom she was the mother of Triton. When Neptune wooed her he came to her riding on a dolphin, and rewarded the fish for his services by placing him among the stars.

AMPHITRYON. The husband of Alcmena (*q. v.*), whose shape Zeus took upon him.

AMPHRYSUS. A river of Thessaly, on the banks of which Apollo tended the herds of Admetus.

AMPYCUS. (1) Son of Pelias, husband of Chloris, and father of the prophet Mopsus. (2) Son of Iapetus, priest of Demeter, who was slain at the marriage of Perseus (*q. v.*).

AMPYSE. A companion of Perseus (*q. v.*).

AMSET. Or Mestba. One of the four funerary genii of Egyptian mythology to whom the canopic jars were dedicated (*see* CANOPIC JARS).

AMSI. *See* AMSU.

AMSU, Min, Armes, or Amsi. The ithyphallic god of Panopolis in Egypt, anciently known as Apu, and in more modern times as Aklinum. He represents the generative power in Nature, and is sometimes identified with Amen-Ra (*q. v.*). He was probably originally brought from the land of Punt.

AMT. A town of Lower Egypt, where Kazit, Amsu, and Horus were worshipped. It was also called Pa-Uaz.

AMYCUS. Son of Poseidon and Bithynis, king of the Bebryces. Was celebrated as a pugilist. When the Argonautic expedition touched at his dominions he was challenged and killed by Pollux.

AMYDON. A town in Macedonia.

AMYMONE. Daughter of Danaus. She discovered a well in Argos, which bore her name, during a time of great drought. Neptune, who loved her, permitting her to touch a barren rock with his trident, when three streams gushed forth. It was at this stream that the Hydra (*q.v.*) took up his lair.

AMYNTOR. The father of Phœnix by Hippodamia.

AMYTHAON. Son of Cretheus and Tyro, father of Melampus the prophet and Bias.

ANABURN. A city of Pisidia, near Antiocheia.

ANACREON. A famous Greek lyric poet, who died about B.C. 478. His mythical allusions are frequent.

ANACTORIUM. A city of Acarnania, near the mouth of the Ambrosian Gulf.

ANAGNIA. A city of Latium, the capital of the Hernici.

ANAPHÆ. An island in the Ægean Sea where stood a famous temple of Apollo.

ANAPUS. A tributary of the Achelaus in Acarnania.

ANAUROS. A river of Thessaly.

ANAVA. A city of Phrygia, near Colossæ.

ANAXARETE. A maiden of Cyrus beloved by Iphis, who remained at the doors of her mansion uttering sighs and complaints. She took no notice of him, or else derided his passion, till at last, so hopeless did his cause appear that he upbraided her and hanged himself at her door-post. Next day the youth's funeral procession passed the house of Anaxarete, who, on gazing upon it, was turned into stone by Venus for her cruelty.

ANCÆUS. (1) Son of Lycurgus of Arcadia, and father of Agapenor. He took part in the Argonautic expedition and the Calydonian hunt, in which he was slain. (2) A son of Neptune, and one of the crew of the *Argo*. It was prophesied of him that he would

not survive to drink the wine of the vines he had planted, but he scoffed at the portent, and was in the act of placing a cup to his lips when he was told that a wild boar was at hand. He went out to attack it, and was slain. From this circumstance came the saying, "There's many a slip 'twixt the cup and the lip."

ANCESTOR WORSHIP. See *LARES and MANES*.

ANCHIALE. A town in Thrace, near the Mœsian border.

ANCHISES. Son of Capys and Themis, and father of Æneas by Aphrodite. He was blinded by divine lightning because of his boast that he had charmed the goddess. During the sack of Troy by the Greeks Æneas carried his father from the burning town on his shoulders, for which act of filial affection he was known as "the pious Æneas." Anchises died soon after the arrival of the homeless Trojans in Sicily, and was interred on Mount Eryx.

ANCUS MARTIUS. The grandson of Numa, and fourth mythical king of Rome. He conquered many of the surrounding tribes, and took the captives to dwell in Rome, where they became the ancestors of the plebeian caste.

ANDRÆMON. (1) Son of Oxylus, and husband of Dryope (*q.v.*). He arrived at her side after her transformation into a tree only in time to hear her last words. (2) Father of Thaos, and husband of Gorge, daughter of Ceneus, king of Calydon.

ANDROCLUS. A Roman slave who, flying from his master, was met by a lion, which, tortured by a thorn in its foot, he succeeded in relieving. The lion brought him food, but at length he was recaptured and taken back to Rome, where he was condemned to be exposed in the arena to wild beasts. A lion was let loose upon him, but instead of devouring him it fawned upon him and was recognised by Androclus as the animal which he had put out of its pain. He received a pardon and his freedom, and was presented with the lion, which afterwards followed him in his walks abroad like a dog.

ANDROGEUS. Son of Minos, king of Crete, and his wife Pasiphae. In revenge for his assassination by the Athenians, whom he conquered at the Panathenian games at Athens, Minos imposed upon them a tribute of seven youths and seven maidens (*see MINOTAUR*).

ANDROMACHE. Daughter of Eetion, king of Thebes in Cilicia, and wife of Hector. After the taking

of Troy she fell to the lot of Neoptolemus, son of Achilles, who returned with her to Epirus, and by whom she had three sons: Pergamus, Molossus and Pielus. Later she married one of Hector's brothers, Helenus, king of Chaonia, who succeeded to Neoptolemus, and by him became mother of Cestrinus.

ANDROMEDA. Daughter of Cepheus, king of Ethiopia, and Cassiopea, who, proud of her beauty, compared herself to the nereids. This exasperated the latter to such an extent that they sent a horrible sea-monster to ravage the coast of Ethiopia. Cepheus consulted the oracles, and was directed by them to deliver his daughter Andromeda to be devoured by the monster, and accordingly she was chained to a rock and left to its mercy. Perseus, returning from the quest of the golden apples of Atlas (*q.v.*), and equipped with the flying sandals of Mercury, passed overhead and slew the monster with his sword, after which he was accepted by Andromeda's parents as her husband. This, however, angered Phineus, the betrothed of Andromeda, who entered the palace during the marriage feast with a band of armed followers, and claimed her. The friends of Perseus remonstrated, and a combat ensued, but Perseus produced the head of the Gorgon (*q.v.*) and turned his antagonists into stone.

ANDROS. One of the Cyclades sacred to Dionysius.

ANEMOTIS (=Subduer of the Winds). Athene (*q.v.*) was worshipped under this name at Mothone in Messenia.

ANGITIA. One of the original deities of Italy. She was worshipped by the tribes surrounding Lake Fucinus. Afterwards she became identified with Medea, or, according to some authorities, was regarded as a sister of Medea.

ANGONT. A sacred serpent of gigantic size, believed to dwell in lakes and rivers by the Huron Indian magicians. It sent sickness, death, and other misfortunes, and the least morsel of its flesh was a deadly poison. The priests or medicine men assured the people that they kept by them pieces of its flesh for the benefit of those who opposed their designs.

ANHUR. Or Anher. A form of the Egyptian sun-god, whose chief centres of worship were at Sehennytus and Thinis. He was the son of Hathor in her form of Her-t. He stands in the prow of the sun's boat as "Slayer of the Enemies."

ANIGRUS. A river of Elis, where the centaurs washed their wounds from the poisoned arrows of Heracles.

ANIT. A form of the Egyptian goddess Hathor, and, according to some texts, mother of Horus.

ANIUS. Son of Apollo, and his priest at Delos (*see* PHOIO).

ANKH. The cross-shaped symbol of life, carried by most of the deities of Egypt. It was probably symbolical of the four winds.

ANNA PERENNA. Sister of Dido.

ANNU. A city of Egypt near the modern Cairo. It was the chief centre of the worship of Ra (*q.v.*).

ANTÆOPOLIS or THEBAIS. A city of Upper Egypt, and the chief seat of the worship of Osiris.

ANTÆUS. Son of Poseidon and Ge (Earth), a giant who was invincible so long as he remained in contact with his mother earth. He was a celebrated wrestler, and compelled all who passed through his dominions to try a fall with him, and if conquered they were doomed to death. Hercules wrestled with him, but found he could not subdue him by throwing him, as he arose with renewed strength from every fall. He therefore lifted him from the ground and strangled him in the air.

ANTANDRUS. A city of Mysia at the foot of Mount Athos.

ANTEA. The wife of Prætus, who loved Bellerophon (*q.v.*).

ANTEMNÆ. A city of the Sabines.

ANTENOR. A wise elder of Troy, who advised the restoration of Helen to Menelaus. He conspired with the Greeks to deliver the city into their hands, and was spared by them when it fell.

ANTEROS. Son of Venus, or Aphrodite. He was sometimes depicted as the avenger of slighted love, and sometimes as affection returned. Venus complained to Themis that Eros (Love) remained a child, and was told by her that that was because he was companionless. Soon after Anteros was born and Eros thrived apace.

ANTEVORTA and POSTVORTA. The sisters of the Roman goddess Carmenta.

ANTHEDON. A city of Bœotia, where Glaucus, having eaten a magic herb, leapt into the sea and wa

made a sea-god, the protector of ships. The city took its name from his son.

ANTHEMUS. A city of Chalcidice.

ANTHENE. A town in the Peloponnesus.

ANTHESTERIA. A great feast held by the Athenians to mark the transition between winter and summer.

ANTHYLLA. A city of Lower Egypt, on the Canopic branch of the Nile.

ANTICLEA. Daughter of Autolycus, wife of Laertes, and the mother of Odysseus. She died of grief induced by the long absence of Odysseus at the siege of Troy.

ANTIGONE. Daughter of Œdipus and his mother Jocasta. She was a woman of much nobility of character, and was deeply attached to her unfortunate father and brothers Eteocles and Polyneices. She accompanied the blind and aged Œdipus (*q.v.*) in his wanderings, and remained with him until his death in Colonus, when she returned to Thebes. When the strife between her brothers ended in their death, and Creon, king of Thebes, forbade the burial of Polyneices, she disobeyed his mandate, and, rescuing the body from the dogs and vultures, gave it decent burial. Creon then confined her in a cavern, where she took her own life, and Hæmon, the son of Creon, who loved her, fell by her side.

ANTILOCHUS. Son of Nestor (*q.v.*). He was slain at Troy by Memnon.

ANTIOPE. Queen of the Amazons, carried off by Theseus (*q.v.*).

ANTIPHUS. One of the sons of Priam. He was slain before Troy by Agamemnon.

ANTISSA. A seaport on the west coast of Lesbos.

ANTITAEURUS. A subsidiary range of the Taurus mountains in Cappadocia.

ANTIUM. A city of Latium on a promontory running into the Tyrrhenian Sea.

ANU or ANA. (1) The Irish Celtic goddess of prosperity and abundance, worshipped in Munster, and the mother of the Irish pantheon. (2) A sea-god of the Babylonians.

ANUBIS. The Greek name for Anpu, the Egyptian god of the dead, the centre of whose worship was at Lycopolis (Asyut). He was the guide of the soul through the Land of Shads, and the director of

emhalming. He was the son of Osiris and Nephthys, and was said to have swallowed his father, the myth alluding to the night swallowing the day. He is depicted with a human body and the head of a jackal.

ANUKIT. A goddess of Egypt, wife of Khnemu, and one of the triad of Elephantine. She was probably introduced from Ethiopia.

ANXOR. Or Anxur. A city of Latina, on the Via Appia.

AON. Son of Poseidon, and ancestor of the Aones of Bœotia.

APATURIA. An Athenian festival sacred to Athene and Hephæstus. It was the feast of those who required fire in their labours: smiths, potters, and brassworkers.

APEPI. The Egyptian personification of evil, the Greek Apophis. He was represented as a serpent, waging daily war against Ra, the god of light. The sun, the hero of life and light, is ever combating the serpent of darkness, of night, of the tempest and the lightning, in mythology. Thus Beowulf, St. George, Thor, Perseus, and other mythical culture heroes, or "Sons of the Sun," fight with and conquer the heavenly serpent. In Algonkin tradition the hero Michaho destroys the Prince of the Serpents, and drives the rest of the serpents to the south, where the lightnings are last seen in the autumn. Iroquois mythology tells of a great serpent which rose from a lake and destroyed the people until killed by a thunderbolt by a similar hero-god.

APHACA. A city of Syria, where Aphrodite Aphacitis was worshipped.

APHAREUS. Son of Perieres, king of the Messenians, and father of Idas and Lynceus, who fought a memorable combat with Castor and Pollux.

APHETÆ. A seaport of Thessaly, from whence the *Argo* sailed (see ARGONAUTS).

APHRODISIAS. The name of several cities in Greece and Asia Minor sacred to the goddess Aphrodite.

APHRODITE. The Hellenic goddess of love and beauty, known to the Romans as Venus. She was the daughter of Zeus and Dione, but is sometimes referred to as having sprung from the foam of the sea. She was given by Zeus to Hephæstus, in gratitude for the service he had rendered in forging thunderbolts. Aphrodite was probably only the Greek form of the Asiatic Astarte, and hence comes the story of her

having "risen from the sea-foam." Cyprus, an island which was the centre of Greco Asiatic commerce, was one of the earliest seats of her cult. She was essentially a goddess of increase, and therefore of love (*see VENUS*). The legends of her relations with gods and mortal men are innumerable. But she was also goddess of wedded bliss, and to some extent the guardian of the state as goddess of family affection, therefore of the higher family—that of the community. The dove, the sparrow, the swan, the goat, the hare (all fruitful animals) were dedicated to her. In very early times, as Aphrodite Urania, she was regarded as a war goddess—why, it would be difficult to conjecture (*see VENUS, ÆNEAS, ADONIS, PARIS, TROY*).

APHYTOS. A city in Macedonia, famous for its temple and oracle of Jupiter-Ammon.

APIA. A name anciently given to Argolis from one of its mythical kings, Apis.

APIDONUS. A river of Thessaly.

APIS. (1) The name of the sacred bull, worshipped by the Egyptians from very early times. It symbolised "the sacred life of Ptah," the god of Memphis, horn of a cow and the god who had descended upon it in a flash of lightning. He was black, with a square white spot on the forehead, the figure of an eagle on his back, and a beetle on the tongue. Such an animal was searched for throughout Egypt by the priests, and when found was treated as a god, being embalmed after death. (2) Son of Phoroneus and Teledice, a king of Argos (*see APIA*). (3) Son of Apollo, and a celebrated exponent of the healing art.

APOCATEQUIL. A god of the Incan Peruvians. Son of Guamansuri, the first of mortals who descended to the earth, and seduced the sister of certain Guachemines, or Dwellers in the Dark. They slew him; but their sister, becoming pregnant, bore two eggs (*see LEDA and DIOSCURI*). From these emerged Apocatequil and his twin brother, Piguerao. By touching the dead body of his mother, Apocatequil brought her to life, slew the Guachemines, and, directed by Atagaju, the chief god of the Peruvians, brought the race of Indians through the soil from the Underworld by turning it up with a golden spade. He was the most respected god of the Peruvians, who designated him "Prince of Evil," and his statue was erected on many mountains. In memory of these twins all twins in Peru were deemed sacred to the lightning, which

Apocatequil wielded. The name Apocatequil means "Chief of the Followers of the Moon," so that he was probahly lord of the night and stars. Piguerao means "White Bird," or "Day." The Guachemines are the People of Night, and their sister is obviously the Dawn, who, as in the Rig Veda, hrings forth at the cost of her own life the white and black twins, Day and Night, the latter of which drives from the heavens the darkness so that he may restore his mother to life.

APOCHQUIAHUAYAN. The Nahua or Aztec Hell, usually called Ximohuayan, or "eternal ohlvion, where there are neither tracks nor trails." Another name for it was Mictlan (*q.v.*).

APOLLO. Son of Zeus and Leto, and a twin with Artemis. Persecuted hy Hera, his mother fled to Delos, where he was horn, and where the anniversary of his hirth was celebrated with much magnificence. Apollo is one of the great gods of Greece, indigenous to the country, and not, as some have conjectured, an importation from Asia, whatever resemblances his characteristics may offer with several Oriental deities. That he is a sun-god appears certain, hut he is not a solar figure in the sense that Helios is, hut rather represents the noble, dusk-dispelling civilising agency of the orh of day. He slays with his golden arrows the Python, the serpent of night (*see* remarks on ΑΡΕΠΙ), and the myth of his sojourn among the Hyperhoreans of the North exemplifies the yearly voyage of the sun and its absence from temperate climates during the winter months. On its return to Delphi—the scene of his combat with the python—games were held in his honour, and signal sacrifices enacted in his name. As Apollo Nomios, he is the protector of herds, and he stands in very close relation to prophecy, especially in its oracular phases. His oracle at Delphi was the most famous in Greece, where he spoke hy the mouth of the Pythia, or priestess. In his Delphic character he was also the expiator of crime, and the alleviator of remorse (*see* ORESTES). He, probahly in his sun-character, was also a sender of plagues and pestilences. Sunstrokes and miasmatic exhalations would thus be attributed to his agency. As god of prophecy and of the poetic fervour induced by divination, he was also regarded as patron of music and poetry. He is usually portrayed as the ideal of youthful manly beauty, usually with a lyre, and crowned with laurel; hut in his character of archer-god he is usually nude, as in

the celebrated statue of the Apollo Belvedere in the Vatican. As god of the harvest he signifies the return of solar activity. The doe, the roe, and the wolf were sacred to him.

AQUILO. Another name for Boreas, the north wind (*q.v.*).

ARACHNE. Daughter of Idmon of Colophon, a celebrated dyer of fabrics. So proud was she of her skill in weaving that she challenged the goddess Athene to a contest of skill, in which she overcame the deity, who, jealous of her powers, tore the work in pieces. Arachne, in despair, hanged herself; but Athene loosened the fatal rope and changed her into a spider.

ARAWN. Lord of Annwyn, or the Hades of the British Celts. Notices of him appear to be scant, but he is identified in later British legend as having fought against Amaethon ap Don (*q.v.*) in the battle of Cad Goddeu.

ARAXES. A river in Mesopotamia, famous in myth.

ARCADIA. A district in Peloponnesus, whose inhabitants regarded themselves as the most ancient people in Hellas. They worshipped chiefly Pan and Artemis, and are usually depicted as a rural people, the ideals of rustic simplicity and blissful contentment.

ARCAS. Son of Zeus and Callisto, a king of Arcadia. He was slain in boyhood by Lycaon, his grandfather, and his flesh placed before Zeus. But the god discovered the crime, and restored him to life, destroying Lycaon. He hunted his mother unwittingly, under the form of a she-hear, into the temple of Zeus, who changed them into stars as the Great Bear and Arctophylax.

ARCESILAUS. Son of Lycus, and leader of the Bœotians in the Trojan war. He was slain by Hector.

ARCESIUS. Son of Zeus and Euryodia, and grandfather of Odysseus.

ARCHEMOROS. Son of Lycurgus, king of Nemea, and Eurydice. He was killed by a serpent when his nurse, Hypsipyle, was showing the way to Thebes to the Seven Heroes who were marching against it. Amphiaraus the prophet regarded this as an evil omen, and the Seven founded the Nemean games to propitiate the spirit of the child.

ARCTOS. (1) The Great Bear constellation. (2) The Little Bear (*see* CALLISTO).

AREA. The island of Chalcerites, called after Ares or Mars.

AREITHOUS. King of Arne in Bœotia. He was slain by Lycurgus of Arcadia. He married Philomedusa.

AREOPAGUS. A capital court in Athens, called after Ares, as it was supposed he had once been cited before such an assembly by Poseidon, but had been acquitted.

ARES. Son of Zeus and Hera, and known to the Romans as Mars (*q.v.*). He typified the hoisterous strife of battle, as opposed to the ordered combat of which Athene was the type, and appears to have originated in the northern districts of Greece. He assisted the Trojans in their struggle with the Greeks, in which he was more than once worsted. Later legends couple his name with that of Aphrodite, probably on the assumption that "the brave deserve the fair," but he was said to have married the daughter of Erectheus, by whom he was the father of Alcippe. His worship in Greece was not nearly so important as that of his counterpart in Rome. He is usually represented as a young warrior of stern aspect, nude, and wearing a helmet; but in older paintings he was depicted as a full-bearded man, armed and terrible in aspect. He is usually accompanied by Demos and Phaleos (Fear and Horror), and by Enyo and Eris (Strife and Discord), and by the Keres, the dark Fates of the battlefield.

ARESTOR. The father of Argus (*q.v.*).

ARETE. (1) The wife of Alcinous, king of Phæacia, who resented the abandonment of Medea to Aëtes (*q.v.*).

ARETHUSA. A nymph of Sicily. She appealed to Ceres not to hlight the land which her fountain irrigated, when the goddess, searching for her daughter Proserpine, was swallowed up by it. She was originally a woodland nymph of Elis, but was pursued by Alpheus (*q.v.*), god of a neighbouring stream, and was changed by Artemis into a fountain. Alpheus attempted to mingle his waters with hers, but she plunged into the earth, and, ever followed by Alpheus, emerged in Sicily.

ARGO. The ship in which the Argonauts sailed.

ARGONAUTS. The heroes who, under Jason, searched for the Golden Fleece. Athamas, king of

Orchomenus, put away his wife Nephele, by whom he had two children. He took another wife, and Nephele, fearful for the safety of her children, sent them out of reach of their step-mother. She received a ram with a golden fleece from Hermes, and placed the children on its back, when it sprang into the air, and flew eastwards, dropping Helle, the girl, into the Hellespont, and landing the boy, Phryxus, on the shores of the kingdom of Colchis, where he was hospitably received by Aëtes, king of the country. Phryxus sacrificed the ram to Zeus, and gave its fleece to Aëtes, who placed it in a consecrated grove under the care of a sleepless dragon. In a neighbouring kingdom of Thessaly, king Æson, being tired of ruling, made over the regency of his kingdom to his brother Pelias, on condition that he should hold control until Æson's son, Jason, should be old enough to wear the crown. When Jason came of age he requested Pelias to relinquish the rule, but the latter dissembled and urged upon him the necessity of performing some great deed ere sitting on the throne, pointing out how glorious was the adventure of going in quest of the Golden Fleece. Jason, fired with the idea, consented to the quest, and made preparations. At that time the Greeks possessed only boats hollowed out of tree trunks, so when Jason commissioned Argus to build him a vessel capable of containing fifty men it was regarded as a great undertaking. However, the ship was built, and called after its builder, *Argo*. Many heroes volunteered to accompany him, among others Theseus, Hercules, Orpheus, and Nestor. Arrived at the Thracian shores, they found the prophet Phineus, who advised them as to their voyage. They avoided the danger of the Symplegades, or Clashing Islands, by first sending through the passage a dove and taking advantage of their rebound. When they came to Colchis the King Aëtes promised to give them the Fleece if Jason would yoke to the plough two fire-breathing bulls with brazen feet, and sow the teeth of the dragon which Cadmus had slain, from which it had been foretold a crop of armed men would spring up. But Jason received a charm from Medea, the king's daughter, a potent sorceress, who loved him, and he seized, yoked, and ploughed with the bulls, and throwing a stone in the midst of the armed men who sprang from the dragon's teeth, as he had been told to do by Medea, had the satisfaction of seeing them turn and slay one another. He then used a potion which Medea had given him

upon the sleepless dragon which guarded the Fleece, and plunged it into a profound slumber. He seized the Fleece, and before King Aëtes could intervene, ran with his friends and Medea back to the *Argo* and arrived safely at Thessaly, where he presented the Fleece to Pelias, and dedicated the *Argo* to Neptune. (For their subsequent fortunes see MEDEA.) The myth is explained as an account of early commercial enterprises, and the golden results accruing to them.

ARGOS. A district of the Peloponnesus, and a powerful state in early Hellenic times.

ARGUS. Son of Agenor and Inachus. He possessed a hundred eyes. When Io, a nymph beloved by Zeus, had been changed by that god into a heifer lest Hera should slay her, the jealous goddess set Argus to watch her in case of a metamorphosis. But Zeus sent Hermes to lull Argus to sleep by the music of his lyre, and the messenger of the gods then slew him. Hera placed his hundred eyes on the tail of the peacock, a bird sacred to her.

ARIADNE. Daughter of Minos and Pasiphaë. She fell in love with Theseus, who brought the tribute of the Minotaur from Athens to Crete. She gave him a clue by which he found his way out of the labyrinth in which the Minotaur lay, but in return for this service he deserted her at Naxos, whence she accompanied him. Some accounts say she was slain by Artemis, but others aver that she was found in Naxos by Dionysius, who married her and formed a constellation of her marriage crown.

ARIANROD. Daughter of Dôn, a British Celtic goddess of the constellation "Corona Borealis," to which she sometimes gave her name, which was interpreted as "Silver Wheel." She appears in connection with Gwydion (*q.v.*) as the mother of Lleu, who assisted Gwydion and Amalthon in their strife with the powers of darkness. She was known as "one of the three beauteous ladies of the Island of Britain." By an alliance with Lliaws ap Nwyvre she had two sons, Gwenwynwyn and Gwanar. The Rev. P. B. Williams mentions a submerged town near Clynnog in Carnarvonshire, called Cacr Arianrhod.

ARICOUTE. A god of the Tupi of Brazil, who daily struggled with his brother Timondonar. Aricoute, who was of dark complexion, was constantly struggling with his brother, who was fair, and Aricoute was always

vanquished. The brothers represent light and darkness.

ARIMASPIANS. A mythical people of Scythia. They were one-eyed, and it was in their land that the griffins dwelt.

ARIMI. A mythical people of Asia Minor. In their country the monster Zypbœus was punished.

ARION. A semi-mythical bard of Corinth, who spent most of his life at the court of King Periander of Corinth (*circa* B.C. 625). It is related of him that he went to Sicily to take part in a competition of bards in which he was victorious. On his return he was attacked by the sailors of the vessel, who coveted his wealth, but he craved their indulgence to play once more on his lyre ere they slew him. He stood by the prow, and after invoking the gods, cast himself into the sea. But several dolphins had been attracted by his music, and on the back of one of these he leapt and was carried safe to shore. He arrived safely at Corinth, and the sailors who told Periander that he had been left behind at Tarentum were punished. (2) A fabulous horse, the offspring of Poseidon.

ARISTÆUS. A beneficent deity, noted as "the giver of all good gifts." He was the son of Apollo and Cyrene. He was the father of Actæon. He was worshipped as a protector of agriculture. He it was who taught men to keep bees.

ARSINOË. (1) Daughter of Phegeus, and wife of Alcmaeon. On the murder of her husband her sons imprisoned her in a chest, and accused her of slaying him (*see* ALCMÆON). (2) The nurse of Orestes, who saved him from the vengeance of Clytæmnestra.

ARTEMIS. The Greek form of Diana. She was the daughter of Zeus and Leto, and a twin with Apollo, with whom she had much in common, for example, the use of the bow, and the ability to send plagues and pestilences. She is regarded as having been originally a nature-goddess, but it is very difficult to reconcile this with her character of a virgin, and the probability is that early in her career as a deity she, or at least the purely Hellenic conception of her, became confounded with some Asiatic nature-goddess. In Greek myth she is the virgin huntress, and, as Apollo represents the sun, so she, his sister, typifies the moon. It is possible that her influence as a nature-goddess arises from the fact that in warm climates the night dew takes the place of rain, and falls in greatest abund-

ance when the moon is bright. She was said to range at night through forest, mountain, and valley, attended by a train of nymphs and hunting the deer. As a patroness of music she probably derived her place from her connection with Apollo. As goddess of the feminine principle she presided over births, and the sudden deaths of women were attributed to her arrows. Her virginity was typical of the pure, chaste light of the moon. In Asia Minor her worship became confused with that of the native nature-deities, and she became known as Artemis of Ephesus. She is represented as being arrayed in the costume of a huntress, with bow, arrows, and quiver, and is usually attended by hounds.

ARTHUR. King of Britain, considered in his mythical aspect. It is likely that there was more than one British king of that name, and good modern authorities advance the theory that there were three. Professor Rhys suggests that he filled, after the withdrawal of the Romans, a position equivalent to their Comes Britanniae, or Lord of Britain. His legendary fame, however, appears to rest upon the fabled exploits of a god, "hero-god," or "culture-hero"—probably the second. An inscription has been found at Beaucaissant, in the valley of the Isère, to Mercurius Artaios, while the name Artio appears in other inscriptions as that of a goddess. These names may have been derived from one of two words—*ar* = to plough; or *art* = a hear. There was a Celtic bear-goddess, probably originally totemic, called Artio, to whom many inscriptions in Britain and Gaul have been discovered. Like most hero-gods, he appears to have undertaken the "harrying of Hell" (*Book of Taliesin*, poem XXX.), and to have brought back its magic cauldron. Most of the knights of the Round Table are traceable by name to ancient gods of the British Celts. It is, then, probable that his adventures as a real hero have been added to those of a Celtic deity, much as the legends of Dietrich of Bern were foisted upon the personality of Theodoric the Ostrogoth.

ARTIO. A bear-goddess of the Continental Celts (*see* ARTHUR).

ASATHOR. *See* THOR.

ASCALABUS. Son of Misme. He was changed into a lizard by Demeter for mocking at her thirst.

ASCANIUS. Son of Æneas and Creusa. Accounts concerning him are very conflicting, some stating that

he reigned in the neighbourhood of Troy after its fall, and others that he left Italy after his father's death and settled at Alha Longa.

ASCLEPIUS. *See* ÆSCULAPIUS.

ASGARD. The dwelling of the Aesir or Ases, the chief gods of Scandinavian mythology; the Scandinavian Olympus. It was circled by a high wall, which enclosed the palaces of the gods, which are described as temple-like edifices. It was situated in the sky.

ASHTORETH. *See* ISTAR.

ASIA. Daughter of Oceanus and Tethys, and mother of several of the Titans.

ASIUS. (1) Son of Hyrtacus. He assisted the Trojans in their war with the Greeks, but was slain by Idomeneus. (2) Brother of Hecuba, wife of King Priam of Troy.

ASKR and EMBLA. Two human forms which dwarfs had made out of trees, and which Woden endowed with life (*see* HURAKAN).

ASOPUS. A river-god, son of Poseidon and Pero, or Oceanus and Tethys. By his union with Metope, daughter of the river-god Ladon, he had many daughters, one of whom, Ægion, was carried off by Zeus. Asopus pursued them, but was smitten by Zeus with a thunderbolt, which filled the river bed with charcoal.

ASSORACUS. King of Troy and son of Tros. He was the great-grandfather of Æneas.

ASTARTE. *See* APHRODITE and ISTAR.

ASTERIA. Daughter of the Titan Cœus and Phœbe. She was pursued by Zeus, who loved her, and to avoid him she took the form of a quail. She cast herself into the sea, and was changed into the island which bore her name.

ASTERION. A king of Crete, son of Teutamos. He married Europa, and reared her sons by Zeus, Minos, Rhadamanthus, and Sarpedon.

ASTRÆA. Daughter of Zeus and Themis. She was a beneficent figure among men during the Golden Age, but with the passing of that happy period she left the earth, and with her sister Aidos was placed among the stars.

ASTRÆUS. Son of Crius and Euryhia, and one of the Titans. He was the father of the winds Zephyrus Boreas, and Natos, and of all the stars.

ASTYANAX. Son of Hector and Andromache. At the taking of Troy he was hurled from the battlements and killed.

ATAENSIC. A moon-goddess of the Huron Indians, "Mistress of the souls of the dead and destroyer of the living." Compare Isis, the Egyptian goddess of the moon, who was supposed to bring all maladies upon the community through the moisture arising from fenny places in which the moon is mirrored at night. The moon is usually goddess of waters, as Diana, Isis, Chia, in the mythology of the Muyscas Indians, etc.

ATAGUJU. The creative deity of the Incan Peruvians, maker of heaven and earth, and ruler of the firmament (*see* APOCATEQUIL).

ATALANTA. Daughter of Iasus and Clymene. Iasus was much chagrined at the birth of a daughter when he had expected a son, and placed her on the Parthenian Hill, where she was suckled by a she-bear. She became a mighty huntress, a sort of human Artemis, living in virginity, and engaging in the chase. Her father relenting, took her back to his court, and urged her to marry; but she required her suitors to engage with her in a foot race, with the proviso that if conquered they lost their lives, and as she was the fleetest runner in the world many succumbed to the challenge. At last one, Milanion, assisted by Aphrodite, overcame her by casting behind him in the race golden apples given him by the goddess, which were so beautiful that Atalanta could not resist picking them up, and so lost the race. She married Milanion, but the pair incurred the wrath of Zeus, who changed them into lions. They were the parents of Parthenopaios (*see* CALYDONIAN HUNT).

ATATARHO. A mythical king of the Iroquois Indians of North America. He was renowned in war, and wore a robe of black snakes, symbolical of his power (*see* ÆSCULAPIUS). When he required another and similar garment he drove those he wore away and summoned others.

ATE. Daughter of Eris and Zeus, a goddess who led human beings into rash actions, and sometimes thus influenced even the gods themselves. She is the personification of guilty infatuation. In some myths she appears as identical with Nemesis or Fate itself.

ATHAMAS. Son of Æolus and Enarate, and king of Orchomenus. He married Nephele, as he was ordered

to do by Hera, and by her had Phryxus and Helle. He, however, intrigued with Ino, and for this was punished with madness by the goddess and his infuriated spouse. In this state he slew his son Learchus, and in despair at this act Ino threw herself into the sea with her other child, Melicertes, who with her mother became a sea-goddess, Ino becoming Leucothea, and Melicertes Palæmon. Athamas after the murder of his son fled to Thessaly.

ATHENE. The Minerva of the Romans (*q.v.*). She was the daughter of Zeus and Metis, and as it had been prophesied that Zeus' offspring by Metis should eclipse its father, Zeus changed Metis into a fly and swallowed her. But Athene sprang, fully armed, from his head. Athene was queen of the air. As Pallas (the maiden) she is a storm-goddess, wearing the ægis and presiding over the fortune of war. In time of peace she instructed man in the useful crafts. She always remained a virgin, rejecting all her wooers. She rendered great service in the wars of the gods with the giants and Titans, and herself defeated the monstrous giant Enceladus. She was the patroness of all heroes who combated monsters, and greatly assisted Heracles in his various tasks. She also helped Perseus to slay Medusa. Before Troy she was the constant adviser and helper of the Greeks, and by her counsels the city was at length taken. She invented the loom, the spindle and the flute. Her special property was the land of Attica, and Athens, its capital, bore her name. She contested with Poseidon for the city, and vanquished him (*see* ATHENS). She is depicted as a maiden clothed in warlike array, and attended by the owl and the serpent, both emblems of wisdom. She may have been derived originally from an owl totem, but we have no direct proof that such was the case. Her various functions, such as Nike, Victory, are treated under their separate heads. The Panathenaia, a brilliant festival, was held in her honour on the third year of each Olympiad. It was celebrated by games, banquets and sacrifices, and the prize was a jar of olive oil, pressed from the fruit of one of Athene's sacred trees.

ATHENS. The capital of the Hellenic State of Attica. It was called after Athene (*q.v.*), who contested her right as its protectress against Poseidon. It was agreed that whoever gave the city the best gift should have the right to guide its destinies. Poseidon

struck a rock with his trident, and a spring of water gushed forth, but Athene brought an olive tree from the soil, and this was adjudged the more useful gift.

ATIUS TIRAWA. The omnipotent god of the Pawnee Indians of North America. He is described as intangible and all-powerful; his house is "in the heavens," and he it was who called the heavenly bodies into being and ordered them in their various circuits.

ATLANTIS. A fabled island continent in the Atlantic Ocean, opposite Mount Atlas. Its rulers invaded Europe, but were repulsed by the Athenians. The ocean swallowed it up on account of the profligacy of its inhabitants (*see* FORTUNATÆ INSULÆ).

ATLAS. Son of Iapetus and Clymene, and one of the Titans. When the Titans were conquered by Zeus he was condemned to bear heaven on his head and hands, at a point where day and night meet. Several myths make him a human being who was changed into a mountain. He was the father of the Pleiades, Hesperides and Hyades, Calypso and Dione.

ATREUS. Grandson of Tantalus, son of Pelops and Hippodamia, and grandfather of Agamemnon. He and his brother Thyestes slew their half-brother Chrysippus; they fled, and Atreus became king of Mycenæ; the brothers shortly after quarrelled and separated, and Thyestes attempted Atreus's life, which attempt resulted in the latter slaying his own son. Atreus in revenge slew Thyestes's two sons and served them up to Thyestes as a meal. Thyestes fled in horror after cursing his brother's house; Atreus was thereafter visited by famine, and to avert this and other calamities he had to discover Thyestes. He was found many years later by Agamemnon and Menelaus at Delphi, and was brought back to Mycenæ and imprisoned. His son, Ægisthus, was then sent by Atreus to kill Thyestes, but the father recognised the son, and returning to Atreus, Ægisthus slew him instead, as he was sacrificing on the seashore.

ATROPOS. *See* MOIRÆ.

ATTIS. Daughter of Cranaus (*see also* ATYS).

ATYS or ATTIS. (1) A Deity of Phrygia. Nana, a daughter of the river-god Sangarius, had eaten of the fruit of an almond tree which had sprung from the blood of Agdistris, who had been mutilated by the gods. She afterwards bore a son, Attis, celebrated for his beauty, who was suckled and reared by mountain

goats. Agdistes, or Cybele, fell in love with him, and drove him mad when he would have married another. He mutilated himself at the foot of a pine tree, into which his spirit passed, and violets sprang from his blood (*see* CYBELE). But he recovered after ten days. The myth relates to Nature's recovery in tree and plant life. Myths of women who became mothers through eating fruit or drinking liquids are not uncommon. (2) A chief of Latium, son of Alba. (3) A son of Cræsus. He was killed by Adrastus (*q.v.*).

AUGE. Daughter of Aleus and Neæra. Was a priestess of Athene and mother of Telephus by Heracles. She married king Teuthras of Mysia.

AUGEAS. Son of Helios, the sun, and king of the Epeans. It was one of the labours of Heracles to clean his stables, which contained 3,000 oxen. To accomplish this he led the rivers Alpheus and Peneus through the stables. Heracles killed him and his sons because they refused him a tenth part of the oxen, as they had promised.

AULIS. A seaport of Bœotia, whence the Grecian fleet set sail for Troy.

AURORA. *See* Eos.

AUTOLYCUS. Son of Hermes and grandfather of Odysseus. He was a noted robber, and could alter stolen things so as to deceive their true owners.

AUTOMEDON. Son of Diore. A friend of Achille (*q.v.*). He was a noted charioteer.

AUTONOË. Daughter of Cadmus and Harmonia and wife of Aristæus, to whom she bore Actæon (*see* AGAVE).

AUXESIA. Another name for Persephone.

AVATARS. *See* VISHNU.

AVENTINUS. Son of Heracles and Rhea, a priestess.

AWONAWILONA. A bisexual deity of the Zuñis of New Mexico, who with his own substance impregnated the great waters so that all that lives come therefrom. The Zuñis supposed him to be the creative power *par excellence*.

B

BACABS. Four gods of the people of Yucatan in Central America, who were supposed to stand one at each corner of the world supporting the firmament.

Their names were Kan, Muluc, Ix and Cauac, representing respectively the east, north, west and south, their symbolical colours being yellow, white, black and red, although the assignment of these colours was not altogether uniform. Such a dedication of colours to the cardinal points is common in Central Asia, as witness the names of the Red Sea, Black Sea, Yellow Sea (Persian Gulf) and White Sea or Mediterranean. The cities of China have in some cases their gates painted according to the cardinal point they face (*see* Sepp, "Heidenthum and Christenthum"). The Mayas arranged canopic jars in groups of four around a corpse, as did the Egyptians (*see* CANOPIC JARS).

BACCHÆ. The priestesses of Bacchus; also known as Mænads and Thyiads.

BACCHUS. The Greek Dionysius, son of Jupiter and Semele. Originally a nature-god, but from an early period recognised as a god of wine and the vintage. But he presents not only the intoxicating power of wine, but also its social and beneficent influences. In this latter aspect he is regarded as the promoter of civilisation, and a law-giver and lover of peace. After the death of his mother, Semele, occasioned by beholding Jupiter in all his celestial radiance, the god took the infant Bacchus and placed him in charge of the Nysæan nymphs. Coming to manhood, he discovered the culture and properties of the vine; but Juno, the implacable enemy of his mother, struck him with madness, and he became a wanderer on the face of the earth. He was cured of his frenzy by the goddess Rhea, in Phrygia, and afterwards he made a progress through Asia, teaching the people the cultivation of the vine, and remaining for some years in India. But on his return to Greece the rulers of that country refused to receive him, as they dreaded the maddening effects of the grape juice. Pentheus, king of Thebes, was especially antagonistic to the new cult, but was torn to pieces by his mother, Agave, and others in a vinous frenzy. Another legend regarding Bacchus relates how he hired a ship, on board which the seamen were pirates, who agreed among themselves to land him in Asia, there to sell him into slavery. But the god changed the mast and oars into serpents, and himself into a lion. Foliage sprang up around the ship, and music was heard on every side. The seamen, terrified, plunged into the ocean and became dolphins. Bacchus also undertook a journey in the Underworld,

and raised his mother Semele to Olympus under the name of Tbyone. Many of the older gods of Greece and Rome were absorbed and identified with Bacchus, and their local rites gave rise to many legends connected with him. He appears to have been regarded in early Greece as a tree-spirit, prior to his adoption as a wine-god. Pbyrgia and Thrace were the earliest seats of his worship. The custom of noise made by the Bacchantes or female attendants of Bacchus, who played on cymbals and shouted, is supposed to have arisen from the necessity of awakening the deity in his character of god of vegetation, after his long winter sleep. In Attica the cult of Bacchus resulted in the formation of the Attic Tragedy, and the mysteries in his worship as Dionysius were partly due to the Orphic rites of his Thracian and Phrygian cult, and to some extent from the Cretan cult of Dionysius-Zagræus, born of Zeus and Persephone in the form of a snake. The Titans, at the instigation of Hera, tore him to pieces, and he was buried at Delphi; but Athene gave the heart to Zeus, who swallowed it and brought forth a second Dionysius, called Iacchus (*q.v.*). Bacchus is usually depicted as surrounded by a train of intoxicated satyrs and nymphs, seated in a chariot drawn by panthers (symbolical these of his Indian wanderings) and crowned with vine leaves.

BACIS. A Bœotian prophet, who chanted his prophecies in hexameter verse.

BAKH. The Egyptian name of the Greek Bacis, who was identified with the sacred bull of Hermonthis, in which the god Mentu was incarnate.

BALDUR. In Scandinavian myth the son of Odin and husband of Nanna, and the most beautiful of the gods; a figure not at all unlike Apollo. It was agreed by the gods that nothing should have power to hurt him; but Loki, the god of evil, discovered that this decree had not been ordained upon the mistletoe, of which he took a sprig and cast it at Baldur, who fell dead. Hel, goddess of the dead, agreed to restore him to earth if all things wept for him. Everything in the universe lamented, save Loki, so that Baldur was lost for ever. Baldur is merely a hero deified by praise in "Saxo Grammaticus" and certain Icelandic lays. The myth regarding the mistletoe arises from the fact that he was supposed to have been slain by a magic sword, Mistilteinn.

BALIUS. One of the horses of Achilles.

BARCE. The nurse of Sichæus, husband of Dido.

BASILISK. *See* COCKATRICE.

BATTUS. A shepherd, turned into stone by Mercury for informing against him because of his theft of the oxen of Apollo.

BAUCIS. *See* PHILEMON.

BEBRYCES. A people of Bithynia, whose country lay in the route taken by the Argonauts. Their king, Amycus, was slain by Pollux.

BEDA and FIMILA. Divine maidens attached to the goddess Frigg, who, like the Valkyries, assisted those who gained their favour by sacrificial gifts.

BEL. One of the great gods of the Babylonians, who presided over the element of air, and in this respect resembled Jupiter, Indra and many other gods. He was married to Ninlilla, a female personification of the ocean. He is the same as the Baal of Scripture.

BELATUCADRUS (the brilliant in war). A war-god of the Continental and British Celts, identified with Mars. About fourteen inscriptions mentioning him have been found in the north of England and south of Scotland.

BELENOS. A god of the Continental Celts, mentioned by the Latin writer, Ausonius, as a sun-god, served by Druids. He is probably identical with Belinus, an apocryphal king of Britain, and with Balin of the "Morte D'Arthur."

BELI, or Bilé. Celtic god of the Otherworld and of the dead. He may be the god to which the Scottish festival of Beltane (Bel's fire) was celebrated. This god is often confounded with Bel, the Babylonian god, but such an identity presupposes a connection between prehistoric Scotland or Britain, and the Semitic East. Of course, Britain was visited in pre-Roman times by Phœnician traders, but there is little to show that this intercourse in any way affected British religion. However, the fact that he is invariably connected with Ith, a deity whose name suggests that of more than one Semitic god or goddess (*c/f.* TANITH) is certainly curious. They possessed a watch-tower from which, they could view all parts of the earth, and on a clear cold night Ith descried Ireland, and with Bilé (or Beli) and Milé, his son, resolved to conquer it. It is by no means improbable that, although Phœnician influence

was faint in Britain, it had a strong hold upon the sister island. Tradition and a certain amount of fact uphold such a hypothesis.

BELISAMA. A Celtic goddess of the Rihhle or the Mersey. Her name signifies "the most warlike goddess."

BELLEROPHON. Son of Glaucus, king of Corinth (*q.v.*) and Eurymede. Prætus, king of Argos, suspected him of gallantry with his wife, Antea, and so sent him with a feigned letter of recommendation to Iobates, king of Lycia, his father-in-law. On opening the letter Iobates found that Prætus requested him to put Bellerophon to death. Iobates was unwilling to outrage the laws of hospitality, so urged Bellerophon to go in search of the Chimæra, a fearful monster, breathing fire, the forepart of whose body was a compound of the lion and goat, and the hind part a dragon's. Bellerophon accepted the venture, but before going to do battle with the monster he consulted the sage Polyidus, who advised him to procure the assistance of Pegasus, the winged horse, upon which he could engage the Chimæra with better hopes of success than on foot. For this purpose Polyidus directed the young hero to pass the night in the temple of Minerva, where the goddess presented him with a golden bridle in a dream. When he awoke he found the bridle in his hand, and the goddess further directed him to where Pegasus was drinking at the well of Pirene. At sight of the bridle the winged steed came towards the youth, and permitted himself to be taken. Bellerophon then went in search of the Chimæra, which he soon found, and easily slaughtered it by firing arrows at it from the back of Pegasus in mid-air. Iobates, however, placed further tasks upon Bellerophon; but by the aid of Pegasus he overcame them all, and Iobates, seeing that he was a favourite of the gods, made him his successor on the throne of Lycia, and gave him his daughter in marriage. Bellerophon became presumptuous and attempted to fly to heaven, whereupon Zeus sent a gadfly which stung Pegasus, so that he threw his rider, who in consequence became blind and lame. Outcast from men, he wandered about the fields alone, and died miserably.

• **BELLONA.** The Roman goddess of war, wife of Mars. She was of Sabine origin, and had a temple in the Campus Martius. The Bellonarii, her priests, were the most fanatical of the Roman sects, and when in the act of sacrifice, maimed themselves with knives.

BELUS. Son of Poseidon; worshipped by the Semites as Bel or Baal.

BENDIS. A Thracian variant of Artemis or Diana.

BENNU. The Egyptian name of the Phœnix, an emblem of the resurrection, and sacred to Osiris. In shape it is delineated in the papyri and mural paintings as resembling a stork, and has two long feathers as a crest. The legend at Heliopolis ran that the bird rose singing from a burning tree, with so enchanting a song as compelled a hearing even from Ra himself (*see* PHŒNIX).

BERECYNTIA. (1) A name of Cybele, given her from Mount Berecynthus in Phrygia, a locality where her worship prevailed. (2) A goddess worshipped by the Continental Celts. She was a protectress of fields and vineyards. She is probably the same as the goddess Briginda or Brigit, daughter of Dagda, a goddess of the Irish Celts and the Welsh Kerriden. Brigit, however, is mentioned as a patroness of poetry—a not incongruous occupation for a deity who, on the Continent, had been a patroness of the vineyard.

BEROE. (1) The wife of the Trojan, Doryclus. Iris impersonated her when she advised the Trojan women to burn the ships of Æneas. (2) A nereid. (3) The nurse of Semele, whose shape Hera took to tempt Semele to ask Zeus to visit her in his divine splendours (*see* SEMELE). (4) The daughter of Adonis and Aphrodite.

BES. An Egyptian deity, the god of gaiety, akin to Bacchus in his nature. He is depicted as a hideous dwarf, and bears no resemblance to the other members of the Egyptian pantheon, from which it is inferred that he was introduced from Asia. He is bearded and crowned with feathers. He figures in natal scenes, and is occasionally identified with Set, the principal of evil.

BESTLA. The mother of Odin, daughter of the giant Bolthorn, and sister of the giant Mimir.

BIAS. King of Argos, and brother to Melampus (*q.v.*). He instigated the latter to the theft of the oxen of Iphicles, so that he might claim Pero, daughter of king Neleus of Pylos.

BIFROST. The rainbow bridge in Scandinavian myth between Asgard, the dwelling of the gods, and earth.

BITIAS. A friend of Æneas (*q.v.*).

BITOL. In some of the legends of the Kiche Indians of Guatemala, the Supreme Being, although Hurakan (*q.v.*) usually hears that title.

BITON and CLEOBIS. The sons of Cydippe, a priestess of Hera at Argos, whom they loved so dearly that they dragged her chariot a great distance to the temple of the goddess where she officiated. Their mother hesought Hera to bestow upon them the best fate that could happen to a mortal, and on the next morning it was discovered that they had died whilst asleep.

BOCHICA, or SUA. A hero-god of the Muyscas of Central America, who personified the day or the rising sun. He taught the Muyscas in early times how to make clothing, build houses, cultivate the soil, and reckon time. When he disappeared he divided the land among four chiefs, and laid down many laws which furnished the people with the germ of a legal code.

BOLTHORN. The grandfather of Odin, chief god of the Scandinavians and Teutons.

BONA DEA. A Roman earth-goddess, the wife of Faunus, the personification of beautiful nature. She was also a tutelar deity of the vestal virgins (*q.v.*). Her festivals were held by night, attended by matrons only, in the house of a consul or other dignitary. Her other festivals occurred in May and June. She was identical with Ops and Maia (*see FAUNA*).

BOREAS. The north wind, son of Astræus and Aurora. He carried off Orithyia, daughter of Erectheus (*see VENTIS*).

BORVO. A god of hot springs, worshipped by the Celts. It is said that the word Bourhon originated from his name. He was identified by the Roman writers with Apollo.

BOSPHORUS. The ford of the Ox, so called from its passage by the nymph Io, who had been changed into a heifer by Hera (*see Io*).

BRAGI. The Norse and Teutonic god of poetry and music. The son of Odin and Gunnlawth. He was represented as of venerable appearance, with white beard, usually seated on horseback. Ithunn, goddess of eternal youth, was his spouse. He it was who greeted and welcomed the heroes in Valhalla. He was

probably invented as a sop to the vanity of the Scandinavian skalds, or minstrels, but possessed no religious significance.

BRAHMA. The Hindoo creator of the Universe, and the source from which all other gods were supposed to have sprung, and to which all will return. According to the Vedas, the human soul is a portion or spark of this great substance, to which it must at last revert.

BRAN. Son of Llyr, a lord of the Underworld in Celtic myth. He is represented as being of gigantic size. Was a patron of music and poetry. He fought with the sons of Don to guard the treasures of the Underworld. Mediæval legends made of him "The Blessed Bran," who brought Christianity to Britain from Rome, where he was seven years a hostage for his son Caradawc. According to one Welsh triad, his head was buried under the White Tower of London with the face towards France, as a charm against foreign invasion. Arthur, it is said, disinterred the head, holding that Britain must stand or fall by her own might.

BRANCHUS. A son of Apollo, who founded an oracle to his father at Didyma, in Ionia.

BRASS, AGE OF. The period when human strife began. Between the Age of Silver and that of Iron (*q.v.*).

BRAURON. A city from which Artemis took the patronymic of Brauronia, and where she had a temple. It was situated in Attica.

BRIAREUS. A name of Ægeon (*q.v.*).

BRISEIS. Daughter of Brises. She became captive to Achilles, and was relinquished by him to Agamemnon to secure the freedom of Chryseis (*see* ACHILLES).

BRITOMARTIS. An earth-goddess or nature deity worshipped in Crete. In another myth she was a nymph of Crete, daughter of Zeus and Carme, beloved by Minos, king of Gnosso. Pursued by him, she leaped into the sea, but was saved by the nets of some fishermen, and was changed into a goddess. She was also known as Dictynna, the goddess of the nets.

BROMIUS. A name of Dionysius (*q.v.*).

BRONTES. One of the Cyclops (*q.v.*).

BRONZE, AGE OF. In mythology is identical with that of Brass (*q.v.*). In pre-history, denotes a state of culture when bronze was the metal most in use for arms and utensils.

BUBASTIS. The Greek name for Pa-Bast, capital of the eighteenth nome of Lower Egypt, sacred to the goddess Bast, whose name the Greeks also rendered Bubastis, and identified her with Artemis or Diana, making her preside over the moon and childbirth. In Egypt she was a solar goddess, who represented the gentle and beneficent heat of the sun. She is usually drawn on the monuments with the head of a cat, holding in one hand a sistrum, in the other a shield and basket.

BUSIRIS. A king of Egypt, son of Neptune, who killed all foreigners who entered his realm. When Heracles came to Egypt he was bound and carried to the altar for sacrifice, but broke his bonds and slew Busiris.

BUSSUMARUS (the Large-lipped). A god of the Celts, identified with Jupiter, along with many other Celtic gods.

BUTIS. (1) The son of Telcon, one of the Argonauts. The strains of the sirens tempted him to swim from the *Argo* to their enchanted island; but he was saved from death by Venus, who later bore him Eryx, king of the Elymi, who built a temple to his mother on Mount Eryx, from which she took the name Erycina. (2) The son of Pandion and Zeuxippe, and the brother of Erectheus (*q.v.*), and ancestor of a famous priestly clan, the Eteohutadæ. He was arch-priest of Poseidon. (3) The armour-bearer of Anchises, father of Æneas.

BUTO. The Greek name of the Egyptian deity Uazit, the tutelary goddess of the North. She is generally represented in mural paintings and the papyri as wearing the crown of Lower Egypt, the more northerly of the two kingdoms; but when associated with Nekhebt, the goddess of the South, she takes the form of a winged uræus, wearing the same crown. Isis gave the infant Horus into her keeping whilst she sought Osiris.

BYBLIS. Daughter of Miletus, a son of Apollo. She conceived a guilty passion for her brother Caunus, who refused to return it, and she pursued him through many lands in the hope of his relenting. Finding her quest hopeless, she killed herself, and was changed into a fountain.

BYBLUS. A city of Phœnicia on the sea-coast between Tripolis and Berytus, now known as Jehcil.

BYLAZORA. A town in Pæonia, situated on the river Astycus, known also by the name of Veles.

BYRSA. The first name of Carthage, signifying "a hide." Dido (*q.v.*), fleeing from the wrath of her brother Pygmalion, king of Tyre, who had slain her husband Sichæus for his treasure, arrived with her adherents at a spot on the north coast of Africa, afterwards occupied by Carthage. She requested of the natives of the place only as much ground as could be enclosed within the hide of a bull, and this the unsuspecting barbarians gladly assented to. This effected, she cut the bull's hide into long strips, thus covering a very considerable piece of ground, on which she built a citadel, which she named Byrsa, around which, the legend relates, the city of Carthage arose, and soon became a place of considerable dimensions. The real derivation of the name, however, is from "Betzura" or "Bosra," the Phœnician word for a castle, which the Greeks corrupted into Byrsa. The citadel stood in the southern portion of the city, and included the harbours and mole and the merchants' houses (*see* CARTHAGE). It was surrounded by exceedingly strong fortifications.

BYZANTIUM. The modern Constantinople, on the Bosphorus. The oracle of Apollo told the first founders, the Megarians, to build the new city opposite Chalcedon.

C

CABIRI. Four mysterious deities whose worship originated in the Ægean Isles. They consisted of Axieros, the mother, and Axiocersos (male), Axiocersa (female), her children, from whom again was born the god Casmilos, a deity similar to the Egyptian Ptah, the originator of the universe. Their rites were of prehistoric origin, and of a secret nature, and probably symbolised the creation of the world and growth of the harvest, being in this manner similar to the creation and harvest festivals, or "dances," of most barbaric peoples.

CACUS. Son of Vulcan, who stole the cattle Hercules had taken from Geryon, the monster, in Spain, in punishment whereof he was slain by Hercules.

CADMUS. Son of King Agenor of Phœnicia, and brother of Europa. On her rape by Zeus, he was sent by his father to attempt to recover her, and consulted the oracle of Apollo as to her whereabouts, when he was advised to follow a cow he should find, and when

it stopped to found a city and call it Thebes. The cow stopped in the plain of Panope, and, desiring to pour out a libation to the gods, Cadmus sent his servants to fetch water from a well in a neighbouring grove. But a terrible serpent or dragon dwelt therein, and was slain by Cadmus, who heard a supernatural voice command him to sow its teeth in the earth. This he did, when armed men arose from the furrow in which he had sown the teeth. These first fought with one another, but afterwards assisted Cadmus to build his city of Thebes. Cadmus is said to have introduced the use of the alphabet into Greece. He married Harmonia, the daughter of Aphrodite; but a fatality hung over his family because of his slaying of the serpent, and his offspring perished violently—Actæon, Pentheus, Semele, and Ino all meeting untimely deaths. He migrated to Eubœa, where he was made king; but, brooding over the fate of his children, he inveighed against the gods that a serpent should be so dear to them, and was himself metamorphosed into one, as was his wife Harmonia. The myth alludes to the introduction of the alphabet into Greece. Cadmus was a Phœnician, and from that country the letters of the alphabet, modified from the Egyptian hieratic script, were brought to Greece. The dragon's teeth represent the letters themselves, their civil war the difficulty attendant upon mastering them, and their building of Thebes their subsequent civilising agency.

CADUCEUS. A rod entwined with serpents. Carried by Hermes or Mercury.

CÆCULUS. A son of Vulcan. His mother was the sister of the Depidii, an Italian shepherd tribe, and was made pregnant with him by a spark of fire which fell from heaven, sent by Vulcan.

CÆNEUS. Son of Elatus, and one of the Lapithæ. He was at first a virgin called Cænia, beloved by Neptune, and was by him changed into a man, being at the same time gifted with invulnerability. He assisted in the Calydonian hunt, and in the Argonautic expedition. The centaurs, unable to kill him in their battle with the Lapithæ, buried him under a mass of trees, but he was changed into a bird.

CALAI. Son of Boreas and Orithyia. He was the brother of Zetes, and took part in the Argonautic expedition (*see* ZETES).

CALCHAS. Son of Thestor, and the foremost seer of the Greeks of his time. He foretold the circum-

stances of the Trojan War, and advised the building of the wooden horse (*see* TROY). It was oracularly declared that should he encounter a soothsayer more powerful than himself he would die, and this came to pass when he met Mopsus, whose powers rendered him so jealous that he expired from envy.

CALES. A town in Campania founded by Calais.

CALLIOPE. *See* MUSES.

CALLIRRHÖE. (1) Daughter of Achelaus, the river-god, and wife of Alcmaeon (*q.v.*). (2) Daughter of Oceanus, and mother of Geryon. (3) Daughter of Scamander, and wife of Tros. She was the mother of Ganymede.

CALLISTO. Daughter of Lycaon, a nymph of Arcadia. She excited the anger of Hera, because she was beloved by Zeus. Hera commanded her friend Artemis to slay her, but Zeus placed her among the stars as the Great Bear. She probably was a bear totem among the early Hellenes.

CALYDONIAN HUNT. Artemis sent a wild boar of enormous size to lay waste the lands of Ceneus, king of Calydon, because he had neglected her worship (*see* MELEAGER). Meleager, the son of Ceneus, sent for aid among the heroes of Greece, and was assisted by, among others, Pirithous, Jason, Peleus, Telamon, and Nestor. With these came Atalanta (*q.v.*), the daughter of Iasus, king of Arcadia, a mighty huntress. They assailed the monster near his lair, and the arrow of Atalanta first tasted his blood, and Meleager finally slew him, and gave to Atalanta his head and hide as trophies. For the subsequent results of his victory, *see* MELEAGER.

CALYPSO. Daughter of Oceanus and Tethys, a nymph who dwelt in the island of Ogygia, where Odysseus was cast in shipwreck. She detained him for the space of seven years, but was at length compelled by the gods to permit him to return home.

CAMAXTLI. Supreme god of the Teo-Chichimecs, a Mexican or Nahua race. He was the personification of the thunderstorm, and to this day the word implies a tempest in the Nahuatl or Mexican language. He was identical with Mixcoatl, the cloud-serpent, a god of the Chichimecs, another division of the Nahua race (*see* MIXCOATL).

CAMAZOTZ ("Ruler of Bats"). A deity of the Kiches of Guatemala. He was god of the "House of

Bats," mentioned in the "Popol Vuh," a sacred book of the Kiches, and upon Hun-Ahpu and Xbalanque, the hero-gods, attempting to pass the night in his abode, he cut off the head of the former, who, however, speedily effected a cure.

CAMENÆ. Nymphs of fountains, connected with the worship of ancient Italy. The Romans identified them with the Muses.

CAMILLA. A votaress of Diana; she helped Turnus against Æneas, and was slain by Aruns.

CANENS. A nymph, wife of Picus, who was changed into a bird by Circe. She searched long for her husband, and at length cast herself into the river Tiber.

CANIS. The constellation of the Great Dog, Sirius.

CANOPIC JARS. The four jars in which were placed the embalmed internal organs of the Egyptian dead. They are supposed to have been first made at the town of Canopus. The cover of each jar was in the form of the head of one of the genii of the four cardinal points, the children of either Horus or Osiris. That of Amset (the south) held the stomach and large intestines, that of Tuamaufef (the east) the lungs and heart, that of Hapi (the north) the small intestines, and that of Qebhsennuf (the west) the liver and gall-bladder. Amset was under the protection of Isis or Hest, Tuamaufef under that of Neith, Hapi of Nephtys, and Qebhsennuf of Selk.

CANOPUS. The helmsman of Menelaus. On his return from Troy he went to Egypt, and was buried there, the city of Canopus deriving its name from the site of his tomb.

CAPANEUS. The husband of Evadne (*q.v.*). At the siege of Thebes he swore that he would enter the city in spite of Zeus himself, and in punishment for his audacity Zeus killed him with a thunderbolt. Evadne, inconsolable at his death, cast herself upon his funeral pyre, and perished.

CAPRA, or Capella. The nymph or goat who suckled the infant Zeus in Crete. He placed her in the constellation of Auriga.

CAPYS. (1) Son of Assaracus and father of Anchises. (2) A friend and brother-in-arms of Æneas, who is said to have founded Capua.

CARANUS. Brother of Phidon of Argos, a descendant of Heracles. He was the founder of the Macedonian dynasty.

CARDEA. A nymph of Italy, beloved by Janus. She guarded the hinges of doors.

CARMENTA. A nymph of Arcadia, mother of Evander by Heracles, who migrated with her son to Italy. She was celebrated for her oracular powers. She shared honours as one of the Carmentas with Porrima and Postverta, deities of childbirth.

CARNA. A Roman goddess; the protector of health.

CARNEUS. A name by which the Dorians worshipped Apollo.

CARYÆ. A city of Laconia, famous for its temple of Artemis Caryatis. The female figures which supported it as pillars were known as Caryatides.

CASSANDRA. Daughter of Priam and Hecuba, who was gifted with prophecy by Apollo, who loved her. She rejected his addresses, however, so he ordained that none of her prophecies should gain credence. She predicted the fall of Troy, but was scoffed at. On the fall of the city she fled to the temple of Athene, where she was insulted by Ajax Oïleus. She fell to the lot of Agamemnon, who carried her with him to Mycenæ, where she was murdered by Clytemnestra.

CASSIOPEIA. Wife of Cepheus of Ethiopia, and mother of Andromeda (*q.v.*).

CASTALIA. A fountain on Parnassus sacred to Apollo and the nine Muses. Apollo pursued Castalia, daughter of Achelaus, the river-god, who in despair threw herself into the fountain which thenceforward was called after her. The Muses were often alluded to as Castalides.

CASTOR. See DIOSCURI.

CAURUS. An Italian name for the N.W. wind.

CECROPS. The first king of Athens, and father of Erysichthon by Agraulos, daughter of Actæus. He decided the patronage of Attica in favour of Athene against Poseidon, and founded Athens. The upper part of his body was human, but the lower half was like a serpent, signifying his origin from the earth, of which the serpent is usually the mythological symbol.

CELÆNÆ. A city of Phrygia, the scene of the punishment by Apollo of Marsyas (*q.v.*).

CELÆNO. Daughter of Atlas and Pleione, and one of the Pleiades. (2) A harpy.

CELEUS. King of Eleusis and father of Triptolemus and Demophoon by Metanira. When Ceres went in search of Proserpine and came to his dominions he received her with much kindness, and in return she attempted to make his son Demophoon immortal, and placed him in fire to destroy his mortal parts. Seeing this, his mother Metanira screamed, and Demophoon was consumed by the flames. Celeus and his daughters are said to have founded the worship of Ceres or Demeter at Eleusis.

CENTAURS. A mythical race, half man, half horse, who dwelt in the mountains of Thessaly. Ixion (*q.v.*) begat Centauros on a cloud in the shape of Hera, and Centauros begat them upon the mares of Magnesia. The ideas concerning them probably arose from Greek conceptions of the tales which filtered through of the wonderful horsemanship of Thessalian and Scythian tribes at a time when the horse was not ridden in Greece. Their strife with the Lapithæ is the subject of many myths. They lived for long in peace with this neighbouring tribe until the wedding feast of Theseus's friend Pirithous, when the centaur Eurytos attempted to carry off Hippodamia, the bride. The Lapithæ resisted the attempt, and with the aid of Theseus, Nestor and the giant Caineus, or Ceneus, overthrew the Centaurs, who were driven back to the mountains. The Centaurs are universally represented in antiquity as beings of unbridled passions, and many are the tales of outrage upon nymphs and mortal women offered by them, as in the case of Nessus and Deianeira (*q.v.*). There is every probability that, as has been said, the equestrian prowess of savage northern tribes at a period when horsemanship was unknown in Greece led the Greeks to believe that in the case of these people horse and man were one, as did the Mexicans when they first beheld the mounted knights of Cortes.

CENTEOTL. The Nahua or Aztec maize-goddess. The name is often confounded with that of her son, who bore the same name, and who typified the grown or bearded maize. She is usually represented as bearing her son in her arms as an infant. She was naturally regarded as the goddess of sustenance, as maize was the staple diet of ancient Mexico, and in this connection is pictured as a many-uddered frog, to typify the fruitful soil yielding its richness to water or rain, the frog being emblematic of rain-showers and water. Appalling

sacrificial rites were celebrated in connection with the worship of this goddess, in which women were the principal victims. One of these was selected every year, and took part in symbolic representations, which were expressions of the various processes of the growth of the maize plant. The day before her sacrifice she sowed maize in the streets, and at midnight she was decapitated and flayed. A priest arrayed himself in her skin, and engaged in mimic combat with soldiers, who were scattered through the streets. Part of the skin was then carried to the temple of Centeotl the Son, where a priest made a mask of it in the likeness of the presiding deity, and afterwards sacrificed four captives in honour of the occasion. The skin was then carried to the frontiers of the empire and buried. It was supposed that its presence then acted as a talisman against invasion.

CEPHALUS. A beautiful youth, beloved and carried off by Aurora. He was the son of Hermes and Herse, and at one time was married to Procris, a favourite of Artemis. A ravenous fox being let loose upon the land by an angry deity, Cephalus pursued it with his dog, Lelaps, but both game and hound were turned by the gods into stone. He in hunting wooed the breeze to fan him, and it was reported to his wife that he loved another, whereat she killed herself, thinking that he was in love with Aurora, whom in fact he had slighted. The myth bears a solar significance. Cephalus is the morning star, wooed by Aurora, the dawn, but in love with Procris, probably another heavenly body. The fox represents night, which is pursued by the hound of Cephalus.

CEPHEUS. (1) Son of Belus, and a king of Ethiopia; father of Andromache (*q.v.*). (2) Son of Aleus and Neæra. He was one of the Argonauts, and king of Tegea in Arcadia. He headed an expedition against Heracles, in which he died.

CERBERUS. The dog that guarded the gates of Hades. He was the son of Typhon and Echidna, and was many-headed; but in later myths the heads are represented as being only three in number, and he possesses the tail of a serpent (*cf.* GARME; *see* HADES).

CERCOPE. Sprites akin to the trolls or gnomes of Scandinavian and German myth.

CERCYON. Son of Poseidon, and king of Eleusis. He was a noted wrestler, but a brutal tyrant, and slew

Alope, his own daughter. He put to death all whom he overcame in wrestling, but in the end was conquered and killed by Heracles.

CERES. The Roman equivalent of Demeter (*q.v.*), who was worshipped as goddess of fertility and harvest. She was of Italic origin, but was early identified with Demeter. The festival of the Cerealia was celebrated in spring with solemn offerings and banquets. Ceres was peculiarly a goddess of the plebs or Roman lower classes.

CESSAIR. Described in the later Irish Celtic legends as a granddaughter of Noah, and the first inhabitant of Ireland; but probably she was a tribal goddess or divine ancestress of the pre-Celtic people in Ireland.

CEÏX. See **ALCYONE**.

CHAC. The "Red Ones," the Mayan (Central American) gods of rain. They were represented in the religious ceremonies by four old men, who constantly attended the high priest during ritual.

CHALCHIHUITLICHE. Aztec (Mexican) goddess of water and rain, and wife of Tlaloc. She carried a cross-symbol of life and fertilisation in her hand, which symbolised the four winds, bringers of rain, much as the Egyptian gods carried the ankh, a similar symbol.

CHALCODON. King of the Abantes. He was slain by Amphytrion in the war against Thebes.

CHALYBES. A Scythian tribe. The supposed descendants of Chalybs, son of Mars.

CHANTICO. A god whose audacity caused the destruction of the world, worshipped by the Nahua (Aztecs) under the shape of a living dog, much as the cat was worshipped by the Egyptians as a symbol of Bast or Bubastis, or perhaps of the Sun-god. It had a temple of its own, a number of priests set apart for its service, and elaborate statues and a magnificent tomb at death. Chantico had made a sacrifice to the gods without observing a preparatory fast, and was punished by being changed into a dog. He then requested the god of death to deliver him, which attempt to evade a just punishment so enraged the gods that they plunged the world under water.

CHAOS. The confused and shapeless mass of things which existed before the creation of the universe but which held within itself the seeds of all things, including mortals and immortals. Chaos gave birth to Erebus and Nyx.

CHARIS. Is mentioned as the wife of Vulcan, and personifies grace and beauty.

CHARITES. The Graces of the Romans. They were the daughters of Zeus, by name Euphrosyne, Aglaia, and Thalia, and personified gratitude and the female graces. They were the handmaidens of Aphrodite, and lived with the Muses on Olympus.

CHARON. Son of Erebus, the boatman who ferried the shades of the dead over the river Styx (*see* HADES).

CHARYBDIS. A gulf in the Straits of Messina into which thrice each day the water rushed, so that any approaching vessel was swamped. It was opposite the haunt of the monster Scylla (*q.v.*).

CHELONE. A maiden who received an invitation to the wedding of Zeus and Hera, but did not go, and in consequence was punished by being changed through the instrumentality of Hermes into a tortoise.

CHIMÆRA. A monster the forepart of whose body was a compound of the goat and lion, the hinder part being shaped like a dragon's (*see* BELLEROPHON).

CHIN. A moon goddess of the Muyscas, who was also goddess of water, and flooded the world out of spite. If she appeared in a dream to a warrior of that people, he dressed himself as a woman to avoid her wrath.

CHIONE. (1) Daughter of Boreas and Orithyia. (2) Daughter of Dædalion. She was the mother of twins, Autolycus and Philammon, sons of Hermes and Apollo respectively. She compared herself for beauty to Artemis, and was thereupon slain by the incensed goddess.

CHIRON. The most cultivated and civilised of all the centaurs; son of Cronus and Philyra. He was famous for his skill in scholarship, music, the healing art, and that of prophecy, and instructed most of the famous heroes of Greek mythology in these arts. Chiron was struck with one of Heracles' poisoned arrows when the latter fought with the centaurs, and, although immortal, chose to die, transferring his immortality to the Titan, Prometheus (*q.v.*).

CHLORIS. (1) Daughter of Amphion of Orchomenos, and wife of King Neleus of Pylos. She was the mother of Nestor. (2) The goddess of flowers, the Greek equivalent of the Roman Flora. She was married to Zephyrus (*q.v.*).

CHRYSE. A goddess of Lemnia, probably a deity of the earth.

CHRYSEIS. Daughter of Chryses, priest of Apollo. Was captured by Achilles at the sack of Lyrnessus. She was given by those who awarded the booty to Agamemnon. Her father attempted her ransom; but Agamemnon refused, whereupon Apollo sent a plague to the Grecian camp. This necessitated her restoration to her father (*see* ACHILLES).

CHRYSES. Father of Chryseis (*q.v.*).

CHRYSOTHEMIS. Daughter of Agamemnon and Clytemnestra.

CHTHONIUS. Deities of Hades, Persephone, Pluto, Demeter, the Erinnyes, etc.

CHUMBA-BAK. King of the Elamites (mythical), with whom Gishdubar (*q.v.*) fought. He belongs to the Nimrod epos (*see* NIMROD).

CIHUACOATL (Serpent-woman), or Tonantzin (Our Mother). Supposed by the Nahuas or Aztecs to be the general female progenitor of mankind. Many of the American tribes believed that the entire human race were the descendants of serpents, as, for example, the Algonkins, who called the serpent "grandfather," and the Kiches of Guatemala, whose gods in the "Popol Vuh" are called Xpiyacoc and Xmucane, and who are perhaps serpent-gods.

CILIX. Son of Agenor and Telephassa, and brother of Cadmus and Phoenix (*q.v.*). He was sent with his brother to search for their sister Europa, and settled in Cilicia.

CIMMERII. A mythical people who, according to Homer, dwelt in the far west, in a country eternally shrouded in misty gloom—hence the expression, "Cimmerian darkness."

CINYRAS. King of Cyprus, son of Apollo, and a founder of an ecclesiastical body who officiated at the shrines of the Paphian Aphrodite. He was famous as a worker in iron, and as a maker of bricks, and of the constructive arts in general. He took to wife Methrone, daughter of Pygmalion, king of a district in Cyprus, and had by her Adonis, whom some say he begot, inadvertently, upon his own daughter Myrrha, on discovering which circumstance he killed himself. He promised Agamemnon assistance against Troy, and offered him a number of ships; but when the time

came to furnish them he sent him a number of models of vessels in clay. He was rash enough to attempt a musical contest with Apollo, but perished in the effort.

CIPACTLI, or Huehuetonacacipactli (Fish-god and Old Fish-god of Our Flesh). Another name for Cox-Cox, an Aztec deity (*q.v.*).

CIRCE. Daughter of Helios, the sun, and Perse, one of the Oceanids, and sister of the Æetes. She lived on an island called Ææa, where she practised sorcery, and when Odysseus was cast upon her shores by shipwreck, gave to his companions a magic cup by drinking of which they were all turned into swine except Eurylochus and Odysseus, who had received the magic root moly from Hermes, and who, after drinking of the cup, forced Circe to restore his men to their former shape. By him she became the mother of Telegonus and Agrius, and he remained with her for a year, only escaping from her by the assistance of the gods.

CLEOPATRA. Daughter of Idas and Marpessa, and wife of Meleager (*q.v.*). She took her own life on learning of her husband's death.

CLIO. The Muse of History (*see* MUSES).

CLITUMNUS. An ancient god of the Umbrians, who had a sanctuary at a place of the same name in a grove of cypress trees.

CLOTHO. One of the three Fates.

CLYMENE. (1) Daughter of Oceanus and Tethys, wife of Iapetus, and mother of several Titans (2) Daughter of Iphis (*q.v.*) and wife of Cephalus. (3) A friend of Helen, who accompanied her when she absconded with Paris.

CLYTEMNESTRA. Daughter of Tyndareus and Leda, sister of Castor, half sister of Pollux and Helen. She married Agamemnon (*q.v.*), and in his absence at Troy lived with Ægisthus. When Agamemnon returned he was slain by her, with the assistance of her paramour. She was punished with death at the hands of her son Orestes.

CLYTIE. A water nymph who loved Apollo, who in turn neglected her. She sat so long on the ground lamenting her fate that at last she took root, and her face became a sunflower, which turns on its stem so as always to have its face to the sun (Apollo).

COATLICUE, or Coatlantona (Robe of Serpents). Was the mother of Huitzilopochtli, the Aztec war-god (*q.v.*).

COCIDIUS. A deity of the British Celts, identified with Mars. His name is mentioned in thirteen inscriptions found in Britain.

COCKATRICE. See **BASILISK.**

CODRUS. The last mythical king of Athens. In a war with the Dorians it was oracularly announced that if Codrus lived the Dorians would be victorious. Resolved that this should not come to pass, the heroic monarch entered the enemy's camp disguised as a common soldier, picked a quarrel with the enemy, and was slain.

COLONUS HIPPIUS. A hill at Athens sacred to Poseidon, so called to distinguish it from Colonus Agoræus.

COMANA. A city of Pontus, famous for its temple of Artemis Taurica.

COMPITALIA. A festival of the Lares (*q.v.*).

CON (Thunder). God of the country about Lima (Peru), which was subdued by the Inca Pachacutec about 1350 A.D., where his worship with that of his son Pachacamac (*q.v.*) prevailed. The name signifies "Thunder Vase." He was probably a god of the thunderstorm and fecundating rain.

CONCORDIA. A Roman goddess, the personification of peace and goodwill.

CONSUS. A primitive Italian earth-god, who presided over seed-time and harvest.

COPREUS. Son of Pelops. He murdered Iphitus, and fled to Mycenæ, where he underwent purification at the hands of Eurystheus.

CORE. Another name for Persephone.

CORNUCOPIA. The horn of the goat Amalthea, which suckled the infant Zeus, who gave it to his nurses, endowing it at the same time with the property of being always full to overflowing. It is a symbol of prosperity and plenty (*see also* **ACHELOUS**).

CORÆBUS. Son of Mygdon of Phrygia. He loved Cassandra, daughter of Priam, and assisted the Trojans against the Greeks.

CORONIS. (1) The mother of Æsculapius (*q.v.*). (2) Daughter of King Phoroneus of Phocis whom Athene metamorphosed into a crow.

CORYBANTES. The priests of the Phrygian Cybele, who worshipped their goddess in wild, frenzied dances.

COS. An island of the Sporades, and a city of that island, near which was a great temple of Æsculapius, to whom the vicinity was sacred. It was famous for its wine, which is extolled by many classical authors.

COX-COX. The Mexican or Aztec Noah, who with his wife survived the Deluge. Their heads are represented on ancient pinturas or Aztec paintings, together with a boat floating at the foot of a mountain. A dove is also depicted with a hieroglyphic emblem of speech in its beak, which he is giving to the children of Cox-Cox, who were born dumb. The people of Mecboacan had a similar myth concerning one Tezpi, who escaped from a flood with a boat full of animals. Doubt has been thrown upon American deluge myths by Vater and others, but although some of them, perhaps, show signs of Christian sophistication, the majority are able to bear the strain of the strictest investigation.

CRATOS. Son of Uranus and Ge. He was the possessor of enormous strength, and personified the virility of the earth-born.

CREON. (1) King of Corinth, whose daughter Glauce Jason took as a second wife after discarding Medea. Medea sent her a magic cloak, which, when she put it on, burned her to death, and Creon was also fatally injured by the conflagration. (2) Son of Menæcus, and brother to Jocasta, mother and wife of Œdipus. He ruled over Thebes subsequent to the death of Laius, its king and his brother-in-law; but upon the advent of Œdipus (*q.v.*) resigned his charge. On the death of the sons of Œdipus, Polyneices and Eteocles, Creon once more took up the government of Thebes, this time as king.

CRETE. A large island in the Mediterranean, famous in mythology for its king, Minos (*q.v.*).

CRETEUS. Son of Minos, king of Crete.

CRETHEUS. Son of Æolus, and founder of Iolcus. He was grandfather of Jason.

CREUSA. (1) Daughter of Creon (*q.v.*). (2) Daughter of Erechtheus and Praxithea. She married Nuthus (*q.v.*), by whom she became the mother of Ion and Achæus, but it was suspected that the former was the son of Apollo. (3) Daughter of Priam and Hecuba, and wife of Æneas. She was slain in the sack of Troy.

CRISSA. A town of Phocis, near which was a plain sacred to the Delphic Apollo, which was not permitted to be brought under cultivation.

CROCUS. Was changed into a saffron plant by the gods. He was a companion of Smilax (*q.v.*).

CROMMYON. A city of Megaris, where Theseus slew a wild sow.

CRONUS. The youngest of the race of Titans, and the son of Uranus and Ge, and father of Hera, Zeus, Poseidon, Demeter, and others. He succeeded Uranus in the government of the universe, and was afterwards displaced by Zeus. He represents time in its greater and also in its seasonal aspects.

CUERAVAPERI. Chief goddess of the Tarascas of Mechoacan. She was regarded as the mother of all the gods, and of men as well, and played the rôle of Ceres as the goddess of fructifying rains and waters. Four attendant goddesses (the spirits of the cardinal points) served her, and at her festivals four priests, clad in the colours of those points, officiated "to represent the four colours of the clouds" which she sent forth from her home in the east.

CUPID. See EROS.

CURETES. An ancient and mythical people, the aborigines of Ætolia. To them Rhea entrusted the care of the infant Zeus, whom they concealed from his father Cronus by drowning his cries with the clashing of their weapons. It is probable that the uproar made by certain priests called after them, in the Corymbantic and Dactylic worship, is akin to the "devil-scaring" tactics of the Chinese and other races, who attempt to drive away the powers of evil by noise.

CYANE. A nymph of Sicily. She was a friend of Proserpine, and so deeply grieved was she at the loss of her playmate that she changed into a stream.

CYANEÆ, or SYMPLEGADES. Two rocky islets at the Thracian entrance to the Bosphorus, once supposed to have been in a constant state of motion, clashing together, and crushing any vessel which attempted to pass them. They became stationary after the passage of the ship *Argo*, the crew of which let loose a dove before going through their straits, thus destroying the spell which caused their constant collision.

CYBELE. See RHEA.

CYCLADES. A group of islands in the Ægean Sea, so called because they encircled Delos.

CYCLOPES. A race of gigantic herdsmen inhabiting Sicily. The name signifies "round-eyed," and these beings possessed but one eye in the middle of their foreheads, being in this respect the direct progenitors of the mythical race of ogres of the Middle Ages. Hesiod mentions but three of them: Arges, Steropes, and Brontes, the sons of Uranus and Ge, therefore Titans. Cronus compelled them to dwell in Tartarus, but Zeus released them on condition that they should furnish him with thunderbolts, which they manufactured in their workshop under Mount Etna. Apollo, enraged at the death of his son Æsculapius (*q.v.*), who had been slain by Zeus with a thunderbolt, vented his wrath on the Cyclopes for having manufactured it, and killed them with his arrows—a mythical interpretation of the dissolution of the thunder-cloud by the beams of the sun. They are also mentioned as the assistants of Vulcan. One of the most famous myths in connection with them is that of the adventure of Odysseus (*q.v.*) in the cave of the Cyclops Polyphemus.

CYCNUUS. (1) Son of Apollo and Hyrie. He was changed into a swan. (2) Son of King Sthenelus, of Liguria. Apollo changed him into a swan, and placed him among the stars. (3) Son of Poseidon, and king of Colonaë. He was slain by Achilles in the Trojan war (*see* TENES). He also changed into a swan when Achilles would have deprived his body of its armour.

CYLLARUS. A centaur who was slain at the fight between the centaurs and Lapithæ at the marriage feast of Pirithous.

CYNOSURA. An Idean nymph, and nurse of the infant Zeus, who placed her among the stars.

CYPARISSUS. Son of Telephus. He killed by accident a stag of which he was very fond, and so great was his grief that he became a cypress tree.

CYRENE. Daughter of Hypseus. She bore Aristæus to Apollo, and was carried by the god from Mount Pelion to Africa, where a city was called after her.

CYTHERA. An island off the coast of Laconia, in the neighbourhood of which it was believed Aphrodite first rose from the foam of the sea, from which circumstance she was frequently alluded to as "the Cytherean."

D

DACTYLS. A mythical race of gigantic metal-workers, who symbolised the ten digits of the hands. They were the servants of Rhea, and dwelt at the foot of Mount Ida.

DÆDALUS. The personification of early architecture, and indeed of early handicrafts of all descriptions. He was an Athenian or Cretan, and accounts differ as to his parentage. He essayed the improvement of sculpture with much success, and instructed his nephew Talus in the art, who came to surpass him in it, and was slain by Dædalus in a fit of artistic jealousy. For this murder he was condemned to death, but fled to Crete, where he was well received by Minos (*q.v.*), for whom he built the labyrinth at Gnosso (*q.v.*). Dædalus, however, lost the good will of Minos, and was cast into prison, but was released by Minos's wife, Pasiphaë. But Minos had removed all the ships on the coast, so that Dædalus should not escape from Crete. Confronted with this difficulty, Dædalus made a pair of wings for himself and another for his son Icarus, counselling the latter not to fly too near the sun. But the youth did not heed the advice given him, and soared upwards, with the result that the wax with which the wings were fastened to his shoulders melted with the heat, and he fell into the ocean at that part afterwards known as the Icarian Sea. Dædalus landed in Italy, and took refuge with Cocalus, a Sicilian king; but he was pursued by Minos, who was slain by Cocalus.

DAGDA. The "good god" of the Irish Celts; a beneficent deity, whose great pot, Undry, fed the peoples of the earth, and who produced the seasons by playing upon his harp. He was the father of Brigit.

DAMASCUS. Son of Hermes and Halimede, who founded the city in Syria which bears his name. He was slain by Dionysius for opposing the plantation of the vine in his territories.

DAMASTES. Another name for Procrustes (*q.v.*).

DAM-GAL-NUNNA (Great Consort of Nun). The wife of the Babylonian god of earth, Ea. She personified the ocean, and was later called Damkinna, or Dauke.

DAMOCLES, of Syracuse. A sycophant of Dionysius, tyrant of that city. He flattered the monarch so much regarding his happy state that at last Dionysius

requested him to take his place at a banquet. Damocles did so, and in the midst of the feast, chancing to look upwards, he beheld a naked sword suspended above his head by a single horsehair. Thus originated the expression, "the sword of Damocles," which symbolises the condition of one living in a state of suspense with regard to some pending calamity.

DAMON and PHINTIAS (or PYTHIAS). Damon was a disciple of Pythagoras, and upon his friend Phintias being accused of conspiracy against Dionysius the Elder of Syracuse, offered himself a surety for the appearance of Phintias, who begged leave to return home to settle his affairs. Phintias returned in the nick of time to save Damon's life, and so pleased was Dionysius at this signal instance of friendship that he pardoned Phintias, and ever afterwards proved a fast friend to the pair.

DAMONA. The Celtic goddess of cattle, or, as some represent her, a sheep-goddess sprung from a totemic origin. However, she may have been a cow totem, *Dam (Irish) = ox*

DANAË. Daughter of King Acrisius of Argos and Eurydice. It was oracularly announced that Acrisius should be slain by his grandson, and to prevent this he imprisoned Danaë in a tower of brass; but she was there visited by Zeus, who came to her in a shower of gold. She had by him Perseus (*q.v.*). By the command of Acrisius, the mother and child were cast adrift on the sea, enclosed in a chest, which drifted towards Seriphos, where the mother and her son were rescued and sent to Polydectes, king of the country.

DANAUS. Son of Belus and a twin-brother to Ægyptus. His father gave him Africa as his patrimony; but, fearful of his brother, he fled to Argos, and was there made king. He had fifty daughters, who were asked in marriage by the sons of Ægyptus (*q.v.* for the rest of the myth).

DANU (or DONU). The supposed ancestress of the gods of the Irish Celts, from whom the great confederacy, the Tuatha De Danaan (tribe of the goddess Danu) and the Welsh "children of Dôn," sprang. A large number of Celtic gods and goddesses were supposed to have been descended from her; for example, Gwydion, Arianrod, etc.

DAPHNE. Daughter of Ladon, a river-god of Arcadia. She was the first love of Apollo, who was wounded by an arrow by Cupid, whom Apollo had

mocked. The god of love at the same time discharged a shaft at Daphne, so constructed as to repel love. Pursued by Apollo, she fled. In terror she supplicated her father to change her form, and in answer to her entreaty he changed her into a laurel tree, thenceforward used for the crowning of the victors in song, of which Apollo was the god.

DAPHNIS. A Sicilian, son of Hermes. He was reared and instructed by nymphs and by the god Pan, and became a shepherd. He vowed to a naiad that he wished to be stricken with blindness if he loved another, and, proving faithless, lost his sight.

DARDANUS. Son of Zeus and Electra, and founder of the Trojan race. Originally a native of the island of Samothrace, he settled in Asia Minor, and founded the city of Dardania. Another myth of Italian origin makes him the son of Zeus and the wife of Corythus, an Etruscan king, from whose dominions he migrated to Asia.

DARES. A priest of Vulcan at Troy, who was supposed to have composed a pre-Homeric Iliad.

DAULIS. A city of Phocis, the theatre of action of the myth of Philomela and Procne (*q.v.*).

DAUNUS. (1) Son of Pilumnus and Danaë. (2) Son of Lycaon, and brother of Iapyso and Pacetius. They divided Apulia between them.

DEIANIRA. Daughter of Althea and sister of Meleager. For her Heracles and the river-god Arche-laüs strove in a wrestling match, and the latter was worsted; so Heracles won Deianira for his wife. The centaur Nessus had been entrusted temporarily with her guardianship by Heracles, and attempted her honour, for which he was slain by the god with a poisoned arrow. As he expired, Nessus handed his robe to Deianira with the poison from the arrow still upon it, and this Heracles donned, expiring in such agony that he cast himself on a flaming pyre (*see* HERACLES). Deianira in despair slew herself.

DEIPHOBUS. A son of Priam and Hecuba. With Hector and Æneas he was the mainstay of the Trojan arms. He married Helen after the death of Paris, and on the sack of Troy he was slain by Menelaus and his house burned.

DELIUS. Another name for Apollo.

DELOS. The smallest island of the Cyclades. Zeus secured it to the bottom of the ocean by chains of adamant in order to furnish a secure haven for Latona, his love, from the spite of Hera. Before that it had been a floating island. Apollo afterwards bargained for it with Poseidon, to whom he gave Calauria for it.

DELPHI. A small town of Phocis, famous for its oracle of Apollo (*see* ORACLES).

DELPHINIUM. A temple of Apollo at Athens, used for the trial of homicidal cases.

DELPHUS. Son of Poseidon and Melantho. He founded Delphi.

DEMETER. The Roman Ceres, and one of the great Hellenic divinities. She was the daughter of Cronus and Rhea, and essentially a corn-goddess or "corn-mother," as her name implies. She was the Hellenic goddess of agriculture *par excellence*, and typical of her class in mythology. She met Iasion in a ploughed field, and had by him Pluton (wealth), thus signifying the riches attendant upon agricultural pursuits. She lost Persephone, her daughter, and requested the assistance of Zeus, by her Persephone's father, who at first refused it, for which reason Demeter forsook Olympus, and took up her abode at Eleusis. Zeus sent Iris and finally despatched the gods in a body to request her return; but finding her obdurate and resolved to keep the earth barren until Persephone was restored to her, Zeus sent Hermes into Erebus to fetch Persephone back, as it had been discovered that Pluto had carried her off. Pluto consented to her return, but stipulated that she should first eat the seed of a pomegranate. Demeter returned to Olympus with her daughter, but as she had eaten of the food of the Underworld, she was compelled to spend one-third of each year in the realms of Pluto. The myth, of course, symbolised the growth of corn or barley, which was personified by Persephone. Similar myths are not unknown in other mythologies, and for a masterly study of the whole subject see Frazer's "Golden Bough." Centeotl, the Mexican goddess of maize, has a son of the same name, whom she carries in her arms, and who, typifying the young maize, afterwards grows to bearded manhood. Her daughter Xilonen is the tender ear of the maize. As women played a great part in the worship of Demeter, so did they figure prominently in the worship of this American goddess

and during her festivals were the victims of appalling sacrifices. The reason that women are so closely associated with the worship of corn-mothers is that they themselves "produce"; hence the affinity.

DEMOPHOON. (1) Son of Celeus (*q.v.*) and Metaneira. (2) Son of Theseus and Phædra, who accompanied the Greeks to Troy to accomplish the freedom of his grandmother, Æthene, who was a slave to Helen. This he succeeded in doing. He promised to marry Phyllis, daughter of King Sithon of Thrace; but as he remained absent for a long time because of the settlement of his affairs she thought herself deserted, and took her life, being subsequently changed into a tree. Demophoon became king of Athens, and repulsed Diomedes from the Attic shores, which he had invaded; but in doing so he killed one of his own subjects, and, although he had taken the Palladium from Diomedes in the struggle, he was cited for the homicide before the court of the Palladium. The myth is obviously an attempt to explain the origin of the name of that judicial body.

DERVONES, or DERVONNÆ. Probably an oak-deity of the Celts. An inscription is found at Cavalziesio, near Brescia, bearing the name (*see* Pliny, Nat. Hist., xvi. 95).

DEUCALION. (1) Son of Prometheus and Clymene, and king of Phthia in Thessaly, the legendary father of the Grecian race. The myth in connection with him is strikingly akin to that regarding Noah, with which it presents many points of contact. Zeus, regarding mortals as ungrateful and unworthy, sent a great flood upon Greece, but, resolving to spare Deucalion and his wife Pyrrha, forewarned them through the agency of Deucalion's father, Prometheus, on whose advice Deucalion built a ship in which he and his wife safely rode out the nine days' flood which submerged Hellas. The ship subsequently grounded upon Mount Parnassus, or, as some accounts say, Mount Athos, and the pair, landing first, made sacrifice, and inquired of the oracle of Themis in what manner the human race might be restored. They were bidden by the oracle to veil themselves, and to throw the bones of their mother behind them. These they interpreted to mean the stones of the earth. They obeyed the will of the goddess, and from the stones thrown by Deucalion there sprang men, and from those cast by Pyrrha women. They founded the city of Opus, and became the parents

of Hellen and Amphictyon. The myths of men who escaped floods to become the parents of a new race of men are found in almost every mythology. The Mexican Cox-Cox and his wife sought shelter from a great flood in a cunningly contrived boat. Assyrian and Babylonian inscriptions have been discovered which speak of a great flood, and a similar divine interposition on behalf of the human race. Nearly every American mythology possesses some such story, and a good many African systems have similar legends. Myths which tell of men and women made out of the stones of the earth are not uncommon, and perhaps the best known is that of Ccapac, the Peruvian "culture-hero," who, sent by heaven, created the race of men from stones. (2) Son of Minos and Pasiphaë, and father of Idomeneus. He figures in the myths of the Argonauts and the Calydonian hunt.

DIANA. A goddess of the ancient Italians, afterwards identified by them and by the Romans with the Hellenic Artemis. With the Romans she was pre-eminently the goddess of the moon, and was a harvest-goddess also in her lunar aspect (*see ARTEMIS*).

DIANCECHT. The Irish Celtic god of healing, equivalent to the Roman and Greek Æsculapius.

DICE. The personification of justice. She was the daughter of Zeus and Themis.

DICTYS. A shipman of Acetes, who captured Dionysius, and would have sold him as a slave had his godhead not been discovered.

DIDO. Daughter of Belus, king of Tyre, and sister to Pygmalion, his successor. She married Sichæus, her uncle, the most wealthy man in Tyre, whose opulence aroused the covetousness of Pygmalion, who murdered him in order that he might take his possessions. Dido, however, succeeded in escaping from Tyre with the treasure and a trusted band of adherents, and landed at the site of Carthage in northern Africa (*see BYRSA*). Here she purchased from the natives as much land as could be enclosed with a bull's hide. This being readily sold, she caused the skin to be cut into strips and with them enclosed a considerable piece of ground on which she built a citadel, around which arose Carthage (Hebrew *Kirjath*, the city). The king of the land, Iarbas, grew jealous of the ascendancy of Dido, and demanded her hand in marriage, and menaced the rising colony with war in the event of a

refusal. But Dido, unwilling to be unfaithful to her dead husband, raised a funeral pile, and stabbing herself before all her people, cast herself upon the burning pile and was consumed. The Virgilian myth of Dido states that Æneas came to Carthage as a fugitive and that the queen fell in love with him. But he was called away to the founding of an empire in Italy by a divine message; and Dido, disconsolate at his departure, took her own life in the manner indicated by the older myth.

DIESPITER. Another name for Jupiter.

DIOMEDE. (1) Son of Tydeus and Deipyle, and king of Argos. He took part in the Epigonian expedition against Thebes and in the Trojan War, where he was one of the great mainstays of the Greeks. He had passages of arms with Hector and Æneas, and wounded Ares or Mars. With Odysseus he carried off the Palladium (*q.v.*) from Troy and took it with him to Argos, but it was captured from him by Demophoon (*q.v.*). He married the daughter of king Daunus of Daunia, and settled in Ætolia, where he died. (2) Son of Ares. He fed his mares, of which he possessed a famous stud, with human flesh, and was slain by Heracles.

DIONE. The daughter of Uranus and Ge, or, according to some, of Zeus and Aphrodite. It is thought, with some reason, that she was the earliest "queen of heaven," and the first wife of Zeus, being afterwards displaced by Hera.

DIONYSIUS. See BACCHUS.

DIOSCURI. "The sons of Zeus," Castor and Pollux. Zeus loved Leda, a nymph, and she had by him these twins, who were born from an egg. But Homeric myth makes them the sons of king Tyn-dracus and Leda. Castor was a famous horse-tamer, and Pollux a noted pugilist. Helen, the wife of Menelaus, was their sister. She was carried off by Theseus and kept in confinement at Aphidnæ; but the DioscURI, in the absence of Theseus, took the city and released their sister. They also took part in the Calydonian hunt, and in the expedition of the Argonauts, in which Pollux subdued Amycus, the giant, son of Poseidon. They, in conjunction with Lynceas and Idas, sons of Alphæus, stole a herd of oxen from Arcadia; but Idas drove the herd to his own home at Messene, and intimated his intention of keeping it. Thereupon the divine brothers sacked Messene, and recovered the oxen. This originated a feud between

them and the sons of Alphæus, and Castor, who, according to some accounts, was mortal and only half-brother to Pollux, was slain. Pollux, grieved at the death of his brother, begged of Zeus to be permitted to die with him, and the god gave him the choice of living for ever with the gods in Olympus, or else to share the fate of his brother, which was to spend one day upon earth, and the next among the gods. The chief function of these gods was to assist mankind in war, in travelling, and all the operations of life. Their worship was widespread and was exceedingly popular in Rome.

DIRCE. Daughter of Helios (the sun) and wife of Lycus (*see* AMPHION). Zethus and Amphion hound her to the horns of a bull for ill-treating their mother Antiope.

DIRONA. A goddess of the Celts, usually associated by Roman historians with Mercury. She was probably the consort of a Celtic god whom the Romans confounded with Mercury.

DIS. Another name for Pluto.

DODONA. The most ancient oracle in Greece (*see* ORACLES).

DOLON. A Trojan who came by night to spy the Grecian camp. He was slain by Odysseus.

DONAR. *See* THUNOR, OR THOR.

DOXIS. Daughter of Oceanus and Thetis, and sister and wife of Nereus. She was the mother of the Nereids.

DOYBAYBA. A water-god of the natives of Darien, supposed by them to be the creator of all things.

DRAUPNIR. A magic ring given by Odin to Baldur to take with him into the lower world, from which eight similar rings dropped every ninth night. The Norse mythologists appear to be at a loss to render the significance of this myth, but it would seem quite plain, remembering that Baldur was really a sun-god, that the principal ring represented the year, and the eight rings shed by it every ninth night the eight days of the ancient Scandinavian week.

DRYADS. *See* NYMPHS.

DRYOPE. Daughter of Dryops and mother of Amphisus by Apollo.

DURGA. The consort of Siva, a Hindu deity. She was a celebrated slayer of demons and giants, and is reminiscent in her nature of Pallas Athene.

DURINN. One of the most famous of the dwarfs in Scandinavian mythology.

DWYN, or DWYNWEN. The Celtic Venus, who after the introduction of Christianity was often alluded to as "The Saint of Love."

DY AUS. The sky-god of the Sanscrit Vedas, identical with the Greek Zeus and Roman Jove. He held a supreme position among the ancient Aryan people of India, who gave him the titles, Asura (Lord) and Pita (Father). The use of the names Dyaus and Asura for the one individual leads to the conclusion that there is a double conception of Dyaus—one a purely personal ruler of the heavenly sphere, corresponding to the Greek Zeus (*q.v.*); the other of the physical heaven, and usually in this sense coupled with earth, as Uranus is coupled with Ge (*see URANUS and GE*).

DYLAN. Son of Arianrod (*q.v.*). A British Celtic god of the sea or of darkness, but probably of the former. The sea, however, was to the Celts a symbol of darkness. As soon as he was born he disappeared into the sea. The myth is related in the Welsh Mahinogion under the title of "Math, the Son of Mathonwy." (*Also see the "Camhro-Briton," I., 150.*)

E

EA. The Babylonian earth-god; father of Mero-dach, the morning sun (*q.v.*).

ECHEMUS. Son of Æropus, and king of Arcadia. He slew Hyllus, son of Heracles, during the Dorian invasion of his kingdom.

ECHIDNA. A being half-woman, half-serpent, and mother by Typhon of nearly all the monsters in Greek mythology, the principal of which are Cerberus, the Sphinx, the dragon guardian of the Hesperidean apples, the Gorgon, Scylla, the Hydra, the Chimæra, the dog Orthus, etc.

ECHION. (1) Son of Hermes and Antianira, and a twin with Eurytes. He was one of the Argonauts and took part in the Calydonian hunt. (2) One of those who had grown from the dragon's teeth sown by Cadmus. He was the father of Pentheus by Agave (*q.v.*).

ECHO. A woodland nymph who kept Hera in conversation whilst she sought Zeus in his amours, and so

detained her until his lover made good her escape. For this Hera deprived her of the power of speech unless for the purpose of reply. She fell in love with Narcissus, but he did not return her love, and she pined away so that nothing but her voice remained.

EDONI. A people of Thrace famous for their orgies in celebration of Dionysius.

EGERIA. One of the Camenæ, and a goddess of fountains, who possessed the gift of prophecy. She instructed Numa, the second king of Rome, in the art of the laws, which he used to good purpose for the foundation of justice in his kingdom. After his death she pined away, and was changed into a fountain.

EHECATL. A name of Quetzalcohuatl (*q.v.*).

EILEITHYIA. Another name for Idothea, daughter of Proteus (*q.v.*).

EILEITHYIAS. The Greek name of the Egyptian city of Lucina, capital of the third nome of Upper Egypt, where the goddess Nekheht was worshipped.

ELATUS. Prince of the Lapithæ, and father of Polyphemus (*q.v.*).

ELDHRIMNIR. The cauldron in the Norse Valhalla, or ahode of heroes, in which the hoar Sæhrimner was nightly cooked to provide the heroes with flesh.

ELECTRA. (1) Daughter of Agamemnon and Clytemnestra, and sister of Orestes, whose life she saved after the murder of her father by her mother, by sending him to Strophius, king of Phocis, who had been educated with his son, Pylades (*see* ORESTES). When Orestes returned she urged him to revenge their father's death, and he accordingly slew Clytemnestra and Ægisthus, her paramour. Electra married Pylades.

ELEUSINIAN MYSTERIES. A festival held at Eleusis in honour of Demeter (*q.v.*). They consisted of a dramatic presentation of the story of the rape of Persephone, or Proserpine, and consisted of two kinds, the lesser in spring and the greater during nine days in September, and were undoubtedly what is now known to anthropologists as "calendar festivals," imitating, as they did, the growth and ripening of the corn. Initiation into them was granted exclusively to free-born Greeks, never to slaves, and only occasionally to foreigners. Before initiation a long period of preparation was necessary for the inculcation of the higher meaning of the myth of Demeter and Perse-

phone, which, besides the mere growth of grain, typified the descent into Hades of the soul and its subsequent release therefrom. The rites were held in secret, and their details are unknown.

ELICIUS. A Roman surname of Jupiter.

ELIVAGER. The frozen river from the drippings of which the Norse giant Ymir (*q.v.*) came into being.

ELLI. An old nurse of Utgardloki, with whom Thor was invited to wrestle on his visit to his dominion. He was worsted by her, and was afterwards informed by Utgardloki (*q.v.*) that she was Old-age, "with whom none may wrestle."

ELPENOR. A companion of Odysseus, who one day fell asleep on the roof of Circe's palace, and falling therefrom was killed.

ELYMUS. A son of Anchises, half-brother of Æneas. He fled to Sicily, and on the arrival of Æneas there the latter built for him the town of Elyme.

ELYSIAN FIELDS. A fabled land of bliss in the Western parts of the earth, where the elect and heroes of unusual prowess were translated without dying. Its ruler was Rhadamanthus (*q.v.*). The inhabitants dwelt in beautiful meadows, rich with flowers and sunshine which never failed, where they disported themselves with music and games (*c/. FORTUNATÆ INSULÆ*).

EMATHIADES. The nine daughters of Pierus, king of Emathia.

EMPUSA. A shadowy monster who, it is believed, devoured human beings; a sort of ghou!.

ENCELADUS. Son of Tartarus and Ge. He made war on the gods with his brother giants, and was slain by Zeus, who buried him under Mount Etna.

ENDYMION. A beautiful youth of Elis. Selene, goddess of the moon, loved him, and was so enamoured of him that she kept him asleep for ever, fearful that he might escape from her embraces if he awakened.

ENIGORIO and **ENIGOHATGEA** (Good Mind and Bad Mind). Two brothers in Iroquois Indian mythology who symbolised the good and evil principles. In the beginning of things the former went about the world creating beautiful rivers and fertile plains, whilst the latter maliciously created deserts, floods, and thorns. At last he of the good mind turned in wrath upon the evil, and crushed him to earth, through which he sank, becoming Lord of the

Underworld. The myth has been sophisticated by Christian belief, as a description of it written in 1632 by Brebeuf is totally different and refers to a light and darkness myth.

ENNA. A town of Sicily, one of the chief seats of the worship of Demeter, and the spot whence Pluto carried off Persephone to the Underworld.

ENTELLUS. A companion of Acestes, the Trojan.

ENYALIUS. A Greek god of war, afterwards identified with Ares or Mars.

ENYO. A Hellenic war-goddess, the companion of Ares. She delighted in the destruction caused by hostilities.

EOS. The goddess of dawn, the Roman *Aurora*. She was daughter of Hyperion and Thia, and sister of Helios and Selene, the sun and moon. To her was given Pegasus, the winged horse, after he had overthrown Bellerophon. She was married to Astræus, the god of starlight, and to him she bore the four winds and the morning star. She loved many hunters whom she met in the dawning, and carried off a number of them, amongst others Cephalus, Orion, and Tithonus.

EPAPHUS. Son of Zeus and Io (*q.v.*). He became a king of Egypt, and married Memphis, daughter of Nilus, and built the city called by her name. He had by her a daughter, Libya, after whom Africa was called.

EPEUS. Son of Panopeus, who built the wooden horse which assisted the Greeks to enter Troy.

EPICASTE. See *Jocasta*.

EPIDAUROS. A city of Argolis, the chief seat of the worship of Æsculapius.

EPIGONI. The expedition of the descendants of those seven Argive heroes who had perished in the first siege of Thebes, undertaken against that city thirty years after the initial expedition (*see* *ADRASTUS*). It ended in the destruction of the city (*see* *ALCMÆON* and *THEBES*).

EPIMENIDES. A poet and seer of Crete, who is believed to be more mythical than real. His father despatched him as a boy to look for strayed sheep, and, feeling the noonday heat, he sought shelter in a cavern, where he slept for over half a century. On returning home he found, as did Rip van Winkle, everything

greatly altered. He was supposed to have lived over 150 years. It is certain, however, that he came to Athens in B.C. 596, and purified the city from a terrible pestilence brought about by the murder of Cylon, after whose revolt the Athenians had promised him his life, but had broken their oath. It is a proved fact that St. Paul alluded to Epimenides when he wrote in the Epistle to Titus, "One of themselves, even a prophet of their own, said, 'The Cretians are always liars, evil beasts, slow bellies.'"

EPIMETHEUS. Brother of Prometheus, and one of the Titans. He assisted Prometheus in the manufacture of man, but he lavished all his resources, such as swiftness, strength, and courage upon the animals, and had nothing left to bestow upon man. He urged upon Prometheus the necessity of endowing man with some valuable attribute, and his brother, vaulting into heaven, stole fire from the sun, and brought it down to man in a hollow tube. For the result of this act *see* PROMETHEUS. Epimetheus married Pandora (*q.v.*).

EPONA. A goddess worshipped at Rome, of Gaulish extraction. She was the protectress of horses, and was probably of totemic origin.

EPONÆ. A goddess of the Celts, patroness of horses. Little is known of her, but there is a bas-relief depicting her riding on horseback in the museum at Mayence. She probably evolved from a horse totem, or trihal (or local) symbol.

ERATO. *See* MUSES.

EREBUS. Son of Chaos, and father of Æther and Hemera (*q.v.*). The name means darkness, and is often applied to the gloomy shades of the Underworld.

ERECHTHEUM. A temple at Athens supposed to have been built by Erechtheus (*q.v.*). It stood upon the spot where Poseidon and Athene were thought to have striven for the city.

ERECHTHEUS or ERICHTHONIUS. (1) Son of Hephæstus and Atthis, or Ge, the earth. Athene gave him to Aglauros, Pandrosos, and Herse in a chest, which she forbade them to open; but in curiosity they opened it and beheld the infant coiled about with a serpent. On this they were seized with madness, and cast themselves down the rock of the Acropolis. Erechtheus was brought up in the temple of Athene, where he is said to have dwelt in the guise of a

snake, and afterwards became king of Athens. He married Pasithea, and had by her Pandion. He instituted temples and festivals to Athene, was buried in her temple, and subsequently received divine honours. He was placed among the stars as Auriga, from his dexterity in handling the four-horsed chariot, of which he was the introducer. (2) Grandson of Erechtheus and son of Pandion by Zeuxippe, and brother of Procne and Philomela. He also reigned as king of Athens, and by Proxitha had a numerous and celebrated progeny, among them being Cecrops, Pandoros, Procris, Creusa, and Orithyia (all of whom *q.v.*). In the strife between the Athenians and Eleusinians, Eumolpus, son of Neptune, chanced to be slain, and the god demanded the sacrifice of one of the daughters of Erechtheus as the price of his son's life. All three of his daughters resolved to die together, and Erechtheus himself was smitten by lightning by Zeus, whom Poseidon had asked to destroy him.

ERICHTHONIUS. Son of Dardanus, and father of Tros, king of Troy.

ERIDANUS. Son of Oceanus and Tethys, a river-god. Large quantities of amber were said to be found on its banks, and there, too, took place the battle of the mice and the frogs, described in Homer's poem, "*Batrachamuomachia*."

ERIGONE. Daughter of Ægisthus and Clytemnestra.

ERINYES. The Furies, or deities of vengeance: Alecto, Tisiphone, and Megæra. Their heads were wreathed with serpents, and their whole appearance was terrifying and appalling. They were believed to be the daughters of Night, or of Earth and Darkness, or of Cronus and Eurynome. They were in reality the creatures of Hades and Persephone, who set them apart to punish and torture the spirits of those who had been evil-doers on earth; but they often were despatched to punish the evil-living, in the pursuit of whom they were tireless. They were, in fact, the inexorable representatives of divine law, avenging impiety to or neglect of parents, derelictions of duty, and broken oaths. But they were also a refuge for the worthy, and were known as Semnai, or the "Venerable Ones" (*see* ORESTES).

ERIPHYLE. Wife of Amphiaraus (*q.v.*) and sister of Adrastus.

ERIS. The goddess of Discord, and sister of Ares, or Mars, with whom she was associated in the tumult of battle. At the wedding of Peleus (*q.v.*), at which all the gods were present, she threw an apple into their midst, inscribed, "For the fairest," and thus brought about mortal enmity between Hera, Aphrodite, and Athene (*see* PARIS and TROY). But this myth is comparatively modern.

EROS. The Hellenic god of love, and the same with the Roman Amor, or Cupid. Some accounts represent him as issuing from the egg of Night, and others make him the son of Aphrodite, by whom there is no agreement of opinion. He had two aspects, human and divine. (1) *His human aspect.*—In this guise Eros was usually represented as a boy of chubby appearance, carrying a bow and arrows, which latter he discharged at the hearts both of mortals and gods, over whom he had equal power. He is always winged, and sometimes carries a torch, to typify the conflagration he is capable of causing in the breast. He is often pictured as riding upon beasts, the most savage of which love is capable of taming. He is often multiplied into the Erotes, a group of little love-gods, commonly seen in ancient pictures and sculptures. He had a brother, Anteros (*q.v.*). (2) *His divine aspect.*—This was the philosophical aspect of divine love, the love that was capable of bringing order out of chaos. He united kindred substances, and separated those that were of different kinds. This is the Eros of Hesiod and of the natural philosophers, and when attempts were being made to penetrate into the deeper mysteries of the existence of man at a time when the mythology of Greece was found not sufficiently satisfying to the inquiring minds of her philosophic sons, the nature of this Eros was much discussed. It would appear, indeed, as if the constant Apostolic allusions to Divine Love were couched in such a manner as to prove to the Mediterranean peoples that this love was at length discovered to mankind in Christ.

ERU. A name of Tiro, or Tyr (*q.v.*).

ERYMANTHUS. A lofty mountain in Arcadia, celebrated as the haunt of the Erymanthian boar slain by Heracles.

ERYSICHTHON. (1) Son of Triopas. He committed sacrilege in the sacred grove of Demeter, by cutting down its trees, and for this offence was punished by her with fierce hunger, so that he devoured every-

thing. This ruined him, and he conceived the idea of changing his daughter Mestra into several different animals in turn, and making her work for him. At length so exasperated did he become by hunger that he turned upon himself. (2) Son of Cecrops and Agraulos. He brought to Athens the famous image of Ilithyia, but died soon afterwards.

ESAUGETUH EMISSEE (Master of Breath). Thee supreme god of the Creek Indians. The name is onomatopoeitic, and wonderfully suggestive of the sound made by wind, of which he was the god.

ESTAS. A mythical bird of the Carrier Indians, which, they believe, brought them fire from heaven, and saved them from death by cold.

ESUS. Chief god of the Essuvii, a tribe of Gaulish Celts, and to some extent of the Teutales, the cruelty of whose rites is mentioned by Lucan, the Latin writer.

ETEOCLES. Son of Œdipus and Jocasta. When Œdipus abandoned Thebes, he, with Polyneices, his brother, reigned by turns. Polyneices, however, fled from Thebes as the result of a quarrel with his brother, and brought against him the famous expedition known as the Seven Against Thebes. He engaged in single combat with his brother, and both were slain.

ETEOCLUS. Son of Iphis. He joined Adrastus in the expedition of the Seven Against Thebes.

ETRUSCANS. The gods of the Etruscans were divided into two classes—the "veiled" or "shrouded" gods, whose names were concealed from man, probably those of the esoteric priestly class, and those called by the Romans, *Consentes Dii* (*q.v.*), six of whom were male and six female. Much uncertainty prevails as to the original nature of these deities, the majority of whom were afterwards identified with Roman gods. In this work where such a parallel exists it has been made clear (*see* VERTUMNUS, etc.).

EUHEMERUS. A Sicilian who lived about 316 B.C. He wrote a work called, "A Sacred History," in which he attempted to prove that all the Greek and Roman myths were accounts or representations of real historical events. He has not been without followers in his mistaken system of explaining mythology, which is known as "Euhemerism," and finds many interpreters even at the present day.

EUMÆUS. The swineherd of Odysseus, who received him kindly after his travels (*see* ODYSSEUS).

EUMELUS. Son of Admetus and Alcestis, who took part in the war against Troy.

EUMENIDES. Another name for the Erinyes, or Furies (*q.v.*).

EUMOLPUS. The son of Poseidon and Chione, a bard of Thrace. His mother threw him into the sea after his birth, but he was saved by Poseidon, whose daughter Benthescyma brought him up. He married her daughter, and when his son Ismarus was grown to manhood, he took him to the court of King Tegyrus of Thrace, who gave his daughter in marriage to Ismarus. He then settled in Eleusis, but on the death of Ismarus returned to Thrace, and assisted the Eleusinians in their war with Athens, only to be slain by Erechtheus. He was generally recognised as the founder of the Eleusinian mysteries, and as the first priest thereof, and the progenitor, through his son Ceryx, of the Eumolpidæ, the hereditary priests of Eleusis.

EUNEUS. Son of Jason and Hypsipyle. He purveyed supplies of wine to the Greek army before Troy.

EUNOMIA. One of the Horæ (*q.v.*).

EUPHEMUS. Son of Poseidon. He was helmsman of the Argonauts, and took part in the Calydonian hunt.

EUPHORBUS. Son of Panthous, a Trojan hero, slain by Menelaus. Pythagoras, who believed in the doctrine of metempsychosis, or a plurality of lives, stated that he had once been Euphorbus, and without having seen it before, took down a shield which hung in the temple of Hera, near Mycenæ, fabled to have belonged to Euphorbus, to make good his claim.

EUPHROSINE. One of the Graces (*q.v.*).

EUROPA. Daughter of the Phœnician king, Agenor. Whilst she and her companions were sporting on the seashore Zeus appeared in the form of a bull. She mounted his back in sport, and he rushed into the sea and carried her to Crete, where she became the mother by him of Minos, Rhadamanthus, and Sarpedon. She later became the wife of Asterion, king of Crete, who brought up her sons.

EURYABUS. Son of Mecistus. He figured in the Theban expedition of the Epigoni, was one of the Argonauts, and accompanied Diomedes to Troy.

EURYBATES. The herald of Odysseus.

EURYCLEA. Daughter of Ops. She was brought as a slave by Laertes, the father of Odysseus.

EURYLOCHUS. A famous companion of Odysseus. He escaped the spell of Circe when his comrades were turned into swine.

EURYNOME. Daughter of Oceanus.

EURYPYLUS. (1) Son of Poseidon, king of Cyrene in Libya, and a host of the Argonauts. (2) Son of Poseidon and Astypalæa, king of Cos. He perished at the hands of Heracles. (3) Son of Euæmon. He assisted the Greeks at Troy, and was king of Ormenion according to Homer. (4) Son of Telephus and Astyoche, king of Cilicia. He was bribed by Priam to help the Trojans. He was slain by Neoptolemus. There is obviously some confusion as regards the personality of all four.

EURYSACES. Son of Ajax Telamon and Tecmessas. He took his name from his father's shield.

EURYSTHENES and PROCLES. Twin sons of Aristodemus. As their father died almost immediately after their birth, and their mother was unable to specify who was the elder, the Delphic oracle was consulted. It advised the Lacedæmonians to make both kings, but to give greater honour to the elder. One Panites solved the difficulty by watching to see which of the twins the mother washed and fed first, and, as this chanced to be Eurysthenes, the premier position was given him. From these brothers sprang the two royal families of Sparta, the Eurysthenidæ and the Proclidæ.

EUTERPE. The Muse of Lyric poetry (*see* Muses).

EVADNE. (1) Daughter of Iphis, and wife of Caponeus (*q.v.*). (2) Daughter of Poseidon and Pitane, who became by Apollo the mother of Iamus.

EVANDER. Son of Hermes and Themis, a nymph of Arcadia. He is supposed to have led a colony from Arcadia into Italy, and is regarded as a "culture-hero."

EVENUS. Son of Ares and Demonicæ, and father of Marpessa.

EVIUS. A name of Dionysus, evolved from the cry of his worshippers.

EXADIUS. One of the Lapithæ. He took part in the fight at the wedding of Pirithous.

F

FABIA GENS. A Roman family claiming descent from Heracles and Evander, the son of Hermes.

FÆSULÆ. A city of Etruria, near the modern Florence. It was famous as a place of training for augurs or diviners.

FAMA. The goddess of fame, who in certain instances was personified or endowed with personality, especially by classic poets.

FARBAUTI, or FORNJOTR (*Norse*). The father of Loki, god of evil (*q.v.*), by his wife Haufey or Nal.

FATES, THE. See *MOIRÆ*.

FAUNA. The female counterpart of Faunus (*q.v.*). She was either his wife or daughter, and was identified with other Roman goddesses of the earth and the harvest. She typified the superabundant wealth of Nature, but was also worshipped by the Vestals as the goddess of chastity. As in certain primitive societies, the growth of crops is left entirely to the women "who know how to bear children, and therefore how to grow crops," who, in fact, are learned in the process of fructification, the rites connected with this mystic phenomenon of growth became in time connected with the secrets of sex and therefore of chastity. Thus in Rome the cult of Fauna was observed on the night between December 3rd and 4th, in strict secrecy, by the vestals, no males being permitted to be present. Other festivals were held in May, for the purpose of offering firstfruits, and in June at the Vestalia. A popular Roman name for Fauna was Bona Dea, the good or beautiful goddess.

FAUNUS. The father of Latinus, and grandson of Saturn. The conception of him as a "culture-hero" who later received divine honours must now be revised in the light of recent research, and he is doubtless a true nature-god of Italic origin. As the son of Picus, he was the third of the Laurentian kings. He was pre-eminently the god of rural affairs, the guardian of herds, and the divine patron of agriculture. He is represented as a bearded man, clothed in goat-skins, and holding a club and a cow-horn. In his character of earth-god he was the inspirer of visions and dreams, or perhaps his chief votaries, the shepherds, were, by reason of their isolation, more prone to these than other classes. He was later confounded with the Greek satyrs (*q.v.*).

FAUSTULUS. The shepherd who brought up Romulus and Remus in infancy.

FAVONIUS. The west wind. The Latin prototype of the Hellenic Zephyrus (*q.v.*).

FEBRIS. A Roman goddess who averted fevers. It was the custom for those persons who had suffered from fever to dedicate to her small amulets which they had worn during the disease, which were hung up in her temples.

FEBRUUS. A Roman deity, who gave his name to the month of February, in which the annual purifications were celebrated.

FENRIR. A monstrous wolf, begotten by Loki, god of evil, who in the final battle of Ragnarok defeated and devoured the gods. The wolf was to the Teutonic peoples the symbol of night and death (*Norse*).

FERENTINA. A goddess of Latium, at whose shrine national meetings were held.

FERETRIUS. One of the names of Jupiter. The temple of Jupiter Feretrius on the Capitoline Hill was one of the most venerable in Rome. The altar upon which oaths and treaties were ratified was placed there, and the animal sacrificed in ratification of the treaty or bond was afterwards slain upon it with the sacred axe.

FERONIA. An Italic nature-goddess, a protector of fruits and corn. She had a celebrated grove and temple at Capena, in Etruria, and another at Terracina or Anxur in Latium, remains of which have been found in the course of excavation. Her worship was purely local, and was in no way opposed to that of other nature-goddesses.

FIDES. The Roman goddess of faith. To her oaths and vows, were made.

FIDIUS. The divine protector of faith in terrestrial affairs, in some ways to be identified with Heracles. He has an Italic equivalent in Semo Sancus. Not only does he watch over public mundane affairs, but concerns himself also with promises and bonds undertaken in the family and the home. His principal seat of worship was a temple in the Quirinal, where his annual festival was celebrated early in June. He was usually alluded to by the Romans as *Dius Fidius*, or the *Genius Jovis*.

FIMILA. See *BEDA*.

FJALAR. A dwarf who, with Galar, killed Kvasir, a man made by the Æsir and Vanir (*Norse*).

FJAWRGYNN. Mother of Thunor or Thor (*Norse*).

FLORA. The Roman goddess of spring and florescence, identified by them with the Hellenic Chloris (*q.v.*). Her festival fell at the end of April. She is usually represented as a buxom female, crowned and garlanded with blossoms. The later legends regarding her are borrowed from Greek sources.

FORMIÆ. A Latin town in the Gulf of Gaeta, sometimes alluded to as that *Lamus* whence came the *Læstrygones* of Homer. Whatever the truth of the allusion it is probable that it was the headquarters of a race of freebooters in early times, who, in all likelihood, became popularly confounded with the *Læstrygones*. In later times it became a favourite residential locality with the Roman patricians, many of whom built country seats there.

FORNAX. A Roman goddess, whose function was to preside over the oven used for drying corn. In times of abundance a festival was held in her honour.

FORNJOTR. See *FARBAUTI*.

FORTUNA. A Roman goddess, identical with the Greek Tyche, but of much more importance in the Roman pantheon than was her counterpart in the Greek. She was of Italic origin, and her principal centres of worship were at Antium and Praeneste or Palestrina, in Latium, where she had an oracle known as the *Prænestinal Sortes*, and where she was worshipped as the eldest child of the gods. As *Fors Fortuna* she typified the uncertainty of fortune. Her symbols are a rudder, by which she guides the destinies of men and communities; a globe, typical of the world, as "*Fortune's hall*"; and a cornucopia, to show the wealth she holds in store for the lucky. She is also depicted with a wheel, typical of the revolutions of chance.

FORTUNATÆ INSULÆ. The Fortunate Isles, or Islands of the Blessed, were placed by the Greeks and Romans in the Western Ocean, beyond the Pillars of Hercules, and were probably applied in early times to the Canary Islands (*see ELYSIAN FIELDS*). From the conception of these islands many myths have sprung (*see ATLANTIS*), and there have not been wanting writers who have attempted to prove them identical with the American Antilles. It was to the Fortunate Isles that famous heroes were supposed to pass after death.

FREYA (the Beloved). The wife of Odin and the Juno of the Scandinavian pantheon. She was pre-eminently the matron and housewife deified and etherealised, and was patroness of marriage and all domestic matters. In later times another goddess possessing the same name was evolved from her, who was known as the "Goddess of Love." She possessed other variants of her name, such as Frigg and Fre.

FREYR. Son of Njawettir, one of the Teutonic gods, whose worship centred chiefly in Sweden and Iceland. He was a god of agricultural plenty, as is shown by his titles of "Lord of Rain and Sunshine."

FRIG, FRIGGA. See **FREYA**.

FULLA. A friend or sister of Freya.

FURNIA. A goddess of Italic origin, adopted by the Romans. She had a temple in Latium.

FYLGJUR. Guardian spirits or angels whom the Scandinavian peoples imagined watched over them. The name is cognate with our word, "effulgent."

G

GADES. A city of Hispania, the modern Cadiz; supposed to be identical with Erythia, whence Heracles carried off the oxen of Geryon.

GÆA, or GE. The personification of the earth. One of the original gods of Greece. She it was who first sprang from Chaos, and became the mother of Uranus and Pontus. By her first son she bore the Titans (*q.v.*), and by her second Nereus, Ceto, Eurybia, Thaumus, and Phorcys. She was afterwards assigned a place in the nether regions, and as such especially was worshipped by the Romans under the name of Tellus.

GAGURATHE. A name used by the Scandinavian god Odin in a runic contest with a giant.

GALAR. A dwarf who, with Fjalar, slew the man Kvasir (*q.v.*).

GALATEA. Daughter of Nereus and Doris, who loved a youth Acis, and who in turn was equally beloved by Polyphemus, the Cyclops (*q.v.*). One day, as he wandered by the seashore, the jealous Cyclops espied the young lovers sitting side by side, and in his wrath rushed at them, intending to destroy them. Galatea, in terror, plunged into the sea; and the Cyclops, tearing up a rock, cast it at Acis, whom it felled to the earth, and buried. Galatea, lamenting the fate of

her lover, changed him into a river, which flowed from under the rock which had crushed him.

GALINTHIAS. Daughter of Proteus of Tbebes, and associated with Alcmene (*q.v.*). When Heracles was about to be born of Alcmene, and hostile deities were endeavouring to keep back his birth, Galinthias frustrated them by calling out that Alcmene had given birth to a son, thus enabling her friend to bear Heracles. At this the Mærae and Ilithyia were so displeased, especially as Hera had requested them to hinder the birth, that they changed Galinthias into a weasel; but Hecate, in pity, chose her for an attendant, and Heracles in gratitude raised a shrine to her.

GALLEUS or GALEUS. Son of Apollo and Themisto, daughter of king Zabius, a Hyperborean monarch. He emigrated to Sicily by command of an oracle, and there raised a temple to Apollo. From him were descended the Galeotæ, a great family of augurs.

GALLI. The priests of the goddess Cybele.

GANYMEDE. The son of Tros and Callirhoe. Hebe, the wine-bearer of the gods, had a fall which incapacitated her from serving them, and as Ganymede was adjudged by the immortals the most beautiful being on earth, he was snatched up by Zeus whilst reclining on Mount Ida, to take the place of Hebe as the nectar-bearer of Olympus.

GARGAPHIN. A valley near Platea, where Actæon was torn in pieces by his bounds (*see* ACTÆON).

GARGARA. A city of the Troad, near Mount Ida.

GARME. The Norse Cerberus; guardian dog of Hell.

GE. (*See* GÆA.)

GELANOR. A king of Argos, who was despoiled of his throne by the Egyptian usurper, Danaus.

GEMINI. *See* DIOSCURI.

GENIUS. An Italian conception of fructification, both as regarded the earth and the human race. The genius or familiar spirit of each human being came into existence at the same time as the person himself, and throughout life attended him, prompting him to good or evil as the case might be. In the Roman idea the genius existed after death as the divine part of the man. The "genius loci" was the spirit who watched over a place, each locality possessing its divine guardian

as well as each individual. The "genius loci" was generally represented by a serpent, which showed the original relation between the genii and the earth.

GERYON. A monster with three heads. The son of Chrysaor and Callirrhœ. He had a kingdom in Spain, and one of his greatest treasures was a splendid herd of oxen. It was one of the labours of Heracles to slay Geryon and take his oxen, and this task he accomplished.

GETÆ. A nation of Thrace, and later of Dacia.

GHANNA. A Babylonian goddess, wife of Nergal (*q.v.*).

GIGANTES. Giants who dwelt in the island of Trinacria in the Western Ocean, and whom the gods warred upon because of their wickedness. They were born from the blood of Uranus, which fell upon the earth (Ge). Their war with the gods appears to have been confounded with that between the deities and the Titans. The giants attempted to storm Heaven, and to that end piled Mount Pelion upon Mount Ossa. The gods summoned Heracles to their aid, and the monsters were slain, their bodies being buried beneath mountains and islands. But ere they were conquered the giants proved truly formidable enemies. Some of them, like Briareus, had a hundred arms; others, like Typhon, breathed out fire. At one time they put the gods to such fear that they fled into Egypt and hid themselves under various forms—a Greek explanation, this, of the Egyptian beast-gods which in some ways approximated to their own deities. Thus Jupiter took the form of a ram, under which he was afterwards worshipped in Egypt as the god Ammon; Apollo a crow, Bacchus a goat, Diana a cat, Juno a cow, Venus a fish, and Mercury a bird. The most celebrated of the giants, besides those already mentioned, were Alcyoneus, Enceladus, Porphyryon, Mimas, Phœtus, Ephialtes, and Pallas. Stories and myths of giants are common to all mythologies. They are usually regarded as "antediluvian" and pre-human, and generally perish by human agency. The Scandinavian and Central American mythologies are especially rich in "giant" myths.

GIHIL. The Babylonian god of fire. Also called Nebo, or Nusku, as a planet-god. He is a legendary king of Erech. He appears as a character in the Nimrod epos.

GILGAMES or **GHISDUBAR**. The Babylonian name of Nimrod (*q.v.*).

GINNUNGAGAP. The chaotic condition in Norse mythology before creation.

GLADSHEIMIR. The world of gladness, where Odin dwelt with his two wolves and ravens, and where the hall of heroes, Valhalla, was situated.

GLAUCE. (1) A Nereid, a personification of the azure colour of the ocean. (2) Daughter of Creon, wife of Jason.

GLAUCUS. (1) Son of Minos, king of Crete, by Pasiphaë. He fell into a great tub of honey, and was discovered there by the prophet Polyidus, who, because he could not revive the lad, was entombed alive with him in a vault. A serpent ventured near Glaucus' body, and was slain by Polyidus, who remarked that a second reptile placed a herb upon the dead serpent's body, thus restoring it to life. He at once placed a quantity of the herb upon the boy's body, and succeeded in restoring him to life. (2) A fisherman of Bœotia, who received the gift of soothsaying from Apollo. He was steersman to the Argonauts. In the battle between the Argonauts and the Tyrrhenians he sank to the bottom of the sea, and became a sea-god, and tutelary deity to the Argonauts. He was supposed to hold an annual progress round the coasts and islands of Greece, and prophesy. (3) Son of Sisyphus and Merope, and the father of Bellerophon. He refused to keep his mares at stud, and kept them only for racing, which action aroused the wrath of Aphrodite who made them tear him to pieces. Another account states that his horses had drunk of a sacred well or eaten a certain herb, which caused them to slay him in their frenzy. (4) Son of Hippolochus, a prince of Lycia, who fought on the Trojan side during the siege of Troy. He recognised Diomedes as an old friend in the course of a combat, and exchanged his golden armour for the Greek hero's bronze mail. He was subsequently slain by Ajax.

GNOSSOS. The city of King Minos (*q.v.*) in Crete. It has lately been excavated, a labyrinth, supposed to be that of the Minotaur (*q.v.*) discovered, and a great palace unearthed, besides many smaller articles revealing a fairly high state of culture. The civilisation is referred to the Bronze Age.

GORDIUS. King of Phrygia, and father of Midas. The state of Phrygia being in a condition of unrest, the people were advised to await the appearance of a waggon, which would bring them a king. Shortly afterwards Gordius made his appearance driving in a waggon, and accompanied by his wife and son. He was at once hailed by the people as their ruler, and dedicated the vehicle which had brought him fortune to Zeus, placing it in the acropolis of Gordium. The pole of the waggon was fastened to the yoke by a cunningly devised knot, and it had been oracularly announced that to whomsoever should untie it would be given the rulership of Asia. Alexander the Great, apprised of this prophecy in after years, cut the knot with his sword, and thus fulfilled the prophecy.

GORGE. Daughter of Æneus, king of Calydon and Althea. Her sisters were changed into birds, but she and one of them, Deianira (*q.v.*), kept their original form.

GORGONS. Atheno, Euryale, and Medusa, the daughters of Phorcys and Ceto, who lived in the far Western Ocean, or, according to other accounts, in Africa. They had serpents for hair, and brazen claws, and their appearance was sufficient to strike terror to the stoutest heart. Medusa had aroused the anger of Athene by profaning her temple, and from a beautiful maiden was changed into a monstrous Gorgon. Whosoever beheld her was instantly changed into stone. She was slain by Perseus (*q.v.*).

GOVANNON (*British Celtic*), **GOIBNIU** (*Irish*). The Celtic god of smithcraft, and a sort of Vulcan, who forged the weapons of the gods and brewed their nectar-like ale. Later he was known in folk-tales as Gohhan Saer, a fairy architect who built the round towers and early churches of Ireland. In British myth he was the brother of Amæthon (*q.v.*).

GRÆÆ, PEPHREDO, ENYO, and DINO. The daughters of Phorcys, who were born grey-haired, and had only one eye and one tooth among them. They were sisters to the Gorgons, over whom they watched.

GRANNUS. A Celtic god of healing waters, whom the Romans regarded as equivalent to Apollo, Æsculapius, and Ærapis. Many French towns are called after him, notably Aix-la-Chappelle (once Aquæ Granni), Graux, and Eaux Graunnes.

GRIMNIR. One of the names which Odin used as an alias whilst travelling.

GRYPHON. An animal which dwelt near the Hyperboreans, and guarded the treasures believed by the ancients to be stored in the North. It had the body of a lion, the head and wings of an eagle, and a back covered with feathers. It laid an agate in its nest of gold instead of an egg. The Arimaspians, among whom the Gryphons flourished, were a one-eyed people of Scythia.

GUCUMATZ (Feathered Serpent). The Kiche Indian (Guatemala) name for Quetzalcohuatl (*q.v.*).

GUINIVERE. See **GWENHWYVAR**.

GUNGNIR. The spear of Odin.

GWENHWYVAR, or **GUINIVERE.** The wife of King Arthur of Britain. In Welsh mythology a goddess, as Arthur is a god (*see* **ARTHUR**).

GWYAR. Wife of Lludd (*q.v.*).

GWYN. Son of Nudd, a British-Celtic god of the Underworld. In later times the king of the Welsh Fairies, or Tylwyth Teg (Family of Beauty), and chief of the Ellyllon, a class of mischievous elves. The owl was considered his special attendant, probably as the bird of night (*see* "Myvyrian Archæology," I., p. 165; II., p. 71; "Greal," London, 1805, p. 337).

GYES, or **GYGES.** A hundred-handed giant. The son of Uranus and Ge, the Earth. He took part in the war between the giants and gods.

GYMIR. The father of the maiden wooed by Freyr (*q.v.*).

H

HADES. God of the Underworld. The name signifies the "dark" or "hidden" god. He was son of Cronus and Rhea, and brother of Zeus and Poseidon, with whom he shared the universe. His wife was Persephone (*q.v.*). He was also named Plouton, or Pluto. He was regarded by the Greeks, who had a great aversion to thoughts of death, as a robber who suddenly seized upon men and hurled them into his gloomy realm. Besides being god of death he was also a giver of fertility, and he it was who made the seed to grow and the mine to furnish gold. He possessed a helmet of darkness by which he could render himself invisible. Mythology furnishes many instances of gods akin in their nature to Hades. In Egyptian mythology the jackal-headed Anubis, or Anpu (*q.v.*) presides over the departed, and in the mythology

of Mexico Mictlan, a fierce, devouring monster, takes his place. The name Hades is often used to signify the realm or kingdom of Hades itself as well as its ruler. It was a gloomy realm, the entrance to which was to be found in a grove of poplars beyond Oceanus. It was composed chiefly of asphodel meadows, beyond which was Erebus, the place of utter darkness, the abode of Hades and Persephone. Caves, ravines, and such places were believed by the ancients to be entrances to Hades, and it was thought that only a thin layer of earth separated it from the world of man. After the dead had been buried it was thought that the souls of the departed came to the kingdom of Hades in the form of little winged beings like the Egyptian Ba, or bird of the soul, led thither by Hermes Psychopompus; or, for the fee of an obol, which was buried with them, that Charon, the surly boatman of Hades, would ferry them over the river Styx (*q.v.*). On the opposite shore the terrible three-headed dog, Cerberus, kept guard. In Hades the souls passed a wretched ghostly existence, their avocations being practically an extension of those undertaken in life, but in a dreamy and vague condition; but if they returned to earth for a space and received the blood of a sacrifice they might "materialise" for a little time. There were other judges in Hades besides Pluto. These were Minos, Rhadamanthus, Æacus, and Triptolemus (*q.v.*). Hades was also a place of retribution (*see* Ixion, Sisyphus, Tantalus). In the meadows of asphodel dwelt those whose lives had been marked by merely average conduct. The dead are usually spoken of in ancient authors as flitting about in an aimless state, gibbering incoherently, and desiring passionately to return to the world of material things.

HÆMON. (1) Son of Creon of Thebes; was slain by the Sphinx, according to some accounts; but in other myths he loved Antigone, and on learning that she was to be buried alive, killed himself. (2) Son of Pelasgus, and father of Thessalus.

HÆMUS. Son of Boreas and Orithyia, and husband of Rhodope. He and his wife blasphemously took the names of Zeus and Hera, and for this crime were changed into mountains. They were the parents of Hebrus.

HAFGAN. A British Celtic god of the underworld, not unlike Arawn (*q.v.*).

HALCYONE. *See* ALCYONE.

HALESUS. An Italic chief, an ally of Turnus (*q.v.*) He was slain by Evander.

HALIRRHATHIUS. Son of Poseidon and Euryte. Was slain by Ares for attempting to dishonour Alcippe, the war-god's daughter. Poseidon brought Ares to judgment for this act on the Areopagus hill at Athens, which takes its name from that circumstance.

HAMADRYADS. See **NYMPS.**

HAMHIT. A goddess of Mendes in Egypt. She is represented with a fish on her head, but her exact place in the Pantheon is doubtful.

HAMONEU. A supposed deity of the Iroquois, who is, however, quite problematical, the name being a corruption of the French *Le Bon Dieu*.

HAOKAH. The storm or thunder-god of the Sioux Indians. To him cold was heat and heat cold; when sad he laughed, when happy groaned. The sides of his face and his eyes were of different colours and expressions. He wore horns or a forked head-dress to represent the lightning, and with his hands he hurled the meteors. His manifestations were four-fold, and one of the four winds was the drum-stick he used to produce the thunder—in fact, a very typical thunder-god.

HAPI. (1) The personification of the Nile. (2) One of the four sons of Horus, the funerary genii in Egyptian mythology (*see* **CANOPIC JARS**).

HARMAKHIS. The Egyptian Hor-em-Khuti, or Horus of the two horizons. He is pre-eminently the rising sun, and as such was represented by the great Sphinx. He is represented as having a hawk's head, like that of Ra.

HARMONIA. The wife of Cadmus, at whose nuptials the gods attended. A necklace she possessed was fatal to all who became its subsequent owners (*see* **ARSINOË**, **CADMUS**, **ERIPHYLE**, etc.).

HAROERIS. The Greek name for the elder Horus. He was worshipped at Latopolis.

HARPIES. Daughters of Thaumas by the Oceanid Electra; monsters with the bodies of birds and the faces of women. The Greek and Roman poets make them frequent the islands of the Strophades, where they devoured their human prey (*see* **PHINEUS**).

HARPOCRATES. The Greek name for Horus (*q.v.*).

HATHOR. The Egyptian goddess of beauty, love and joy, identified by the Greeks with Aphrodite. The cow was her sacred animal, and she was sometimes represented as a cow, and at others as a woman with a cow's head or horns.

HEBE. Daughter of Zeus and Hera, and goddess of youth. She waited on the gods, filling their cups with nectar; and one of her duties was to harness the horses of her mother. When Heracles was translated to Olympus he received her to wife, and she had by him two sons, Alexiares and Anticetus.

HECALE. An aged woman who gave shelter to Theseus during his adventure with the Marathonian bull.

HECATE. Daughter of Zeus and Demeter or the Titan Perses and Asteria. She is a goddess of night and darkness, and a follower of Pluto and Persephone. She was queen of ghosts, shades, and all gloomy and horrible things, and controlled the hidden forces of nature. She also presided over life, death, and birth, and over streets and gateways. Her worship was performed at night by torchlight, and she was represented as a triple goddess, possibly because of her worship at cross-roads. That she was a moon-goddess is likely; that she was a great patroness of magic is certain. She was often confounded with Artemis, the moon-goddess *par excellence*. Her sacrifices chiefly consisted of black lambs and dogs.

HECTOR. The eldest son of Priam and Hecuba, and the chief mainstay of the Trojans in their war with the Greeks. After engaging in single combat with most of the Greek heroes, he slew Patroclus, the friend of Achilles, by whom in turn he was slain. He was married to Andromache (*q.v.*), and had by her Scamandrius (*q.v.*). The character of Hector is one of the most noble limned by Homer. Proud, patriotic, passionate, he is the beau-ideal of a fighting man (*see* **ACHILLES**, **TROY**, etc.).

HECUBA. Daughter of Dymas of Phrygia; or Cisseus, king of Thrace, and wife to Priam, king of Troy. When Troy was captured, she was carried to Thrace as a prisoner. In revenge for the slaying of Polydorus, her son, she put out the eyes of Polydorus, and slew his children. She was pardoned by Agamemnon, but shortly afterwards was changed into a dog and leapt into the sea. What the last meant

morphosis may indicate it would be difficult to explain.

HEH. The Egyptian god of eternity. He is usually represented with the head of a frog.

HEIMDALLR. An appellation of the Norse god Tiw, or a form evolved from him. He is gifted with magnified senses, and can see for more than three hundred miles, hear the grass growing, and acts as watchman for the gods. He was supposed to be born of nine giantesses, but he is hostile to the giant race and lives by the bridge Bifrost (*q.v.*) to guard against their attacks. He was slain by Loki. In other accounts, notably the Edda, he travelled among the sons of men and separated them into social castes.

HEL. Goddess of the Scandinavian Hades, and daughter of Loki and Augrbotha. Her domain was a place of punishment from which our modern English conception of the infernal regions has descended. It possesses a boundary river, as does Hades, called Gjawll, across which leads a golden bridge, guarded by a maiden, Mothguthr. In a dismal hall at the end of this pathway dwells Hel, through which the dreadful torrents known as Hvergelmir flow. Punishment descends on murderers and perjurers, and these darksome territories abound with grisly monsters, notably the Fenrir wolf and the terrible dragon Nithhawygr, which sucks the blood from the dead.

HELEN. Daughter of Zeus and half-sister of the Dioscuri. Her loveliness was proverbial, and as she had a number of suitors it was agreed that she herself should choose one from the number, and that the rest should guard the pair from insult of any sort. She chose Menelaus (*q.v.*), but was seduced from him by Paris (*q.v.*), and from their elopement arose the circumstances which led to the Trojan war. After the death of Paris she married Deiphobus, and after the fall of Troy she returned with Menelaus to Sparta after long wanderings, several years of which were passed in Egypt. Other accounts relate that in early life she was carried off by Theseus, but was rescued by the Dioscuri. There are many other legends of her stay in Egypt, all obviously of post-Homeric origin. Her grave was for long pointed out at Therapnæ, where there was a temple raised for her worship (*see* MENE-LAUS, PARIS, TROY, etc.).

HELENUS. Son of Priam and Hecuba. A noted seer. He is said to have acted as a traitor to his

countrymen, and to have joined the Greeks. In other accounts he fell to the share of Pyrrhus, and advised that king to return to his realm of Epirus by land, as much woe awaited those of the Greeks who would return by sea. He gained the favour of Pyrrhus, who left him part of his estates when he died, and he subsequently married Andromache, by whom he was the father of Cestrinus.

HELIADÆ. The progeny of Helios, the sun (*q.v.*). When Phaëton, their brother, died, they wept bitterly that the gods changed them into poplar trees to allay their sufferings, and their tears to amber.

HELICE. Daughter of Lycaon. Zeus conceived a passion for her; but Hera, changing her into a she bear, he placed her among the stars, where she dwells as the Great Bear. Also said to be the daughter of Olenus.

HELICON. A mountain range in Bœotia, which was sacred to the Muses and to Apollo. Thence sprang the sacred fountains, Hippocrene and Aganippe (*q.v.*).

HELIOPOLIS. (1) The Greek name for Baalbek in Syria. (2) A city of Egypt, the chief centre of the worship of the sun in that country. It was also called On or Annu. Its chief deity was Ra, the sun-god (*q.v.*). The Egyptian Thebes was also known as Annu of the South.

HELIOS. The sun-god, the son of Hyperion and Thea. He was the personification of the sun proper as contrasted with the all-pervading light of day, which Apollo was the divine inspirer. He drove a chariot, drawn by snow-white coursers, "at the curb cloud-trampling, fierce and fain." He rose in the morning from the waves of the encircling Oceanus, drove up the vault of heaven, and in the evening sank back into the sea. Almost every line of poetry that is written or quoted concerning him deals with the heavenly daily passage. Here it is obvious we have a mine of brilliant suggestion which was taken full advantage of by the poets of antiquity. He was worshipped principally at sea and on high mountains. He had a numerous progeny, the most important of whom were Phaëton, Æetes, and Circe (*q.v.*), and his sisters were the Heliades (*q.v.*). The Romans worshipped him under the name of Sol. He has many prototypes in all mythologies: in the Egyptian Ra, with whom he was closely identified; in the Assyrian Baal; and in the Mexican Quetzalcohuatl.

HELLE. Daughter of Athamas and Nephele, and sister of Phrixus. She was with her brother carried off by Nephele when danger threatened (*see* PHRIXUS), on the ram with the golden fleece, but fell from its back into the sea, which was called after her, Hellespont.

HELLEN. Son of Deucalion and Pyrrha (*q.v.*). He is the mythical ancestor of all the Grecian races—Æolians, Dorians, etc.—and was king of Phthia in Thessaly.

HENO. A thunder-god of the Iroquois Indians and patron of husbandry. He was invoked at seedtime and harvest, and as purveyor of nourishment he was addressed as “grandfather.” He rode through the heavens on the clouds, and the thunderbolts which split the trees were the stones he hurled at his enemies. He had three assistants, probably analogous to those of Hurakan (*q.v.*).

HEPHÆSTUS or VULCAN. Son of Zeus and Hera. He was the god of fire. Hera disliked him because of his lameness, and cast him out of Olympus, but he was cared for by Thetis and Eurynome, with whom he dwelt under the ocean for many years. It is also stated that on his taking Hera’s part in a quarrel with her husband, Zeus hurled him from heaven, and that his fall to the island of Lemnos took an entire day. He was the great artist among the gods, and an incomparable worker in metal. He it was who made the various shining palaces of Olympus, the wonderful armour of Achilles, the necklace of Harmonia, etc. He married Aphrodite, whom Zeus gave to him because he had invented the thunderbolt. The conceptions of him naturally became associated with volcanic districts, especially with Mount Etna in Sicily, where, with the Cyclops for his assistants, he was supposed to do most of his work. In other mythologies he has as prototypes Thor in the Scandinavian, and Xipe in the Mexican.

HERA. The Juno of the Romans, daughter of Cronus and Rhea, and sister and wife of Zeus. She was in every respect the consort of the greatest of the gods, and the divine prototype of the wife and mother. She was the special patroness of marriage, and the ideal matron, with a keen eye to the chastity of gods and men. She had, however, frequent cause for dissatisfaction with her divine husband, of whom she is represented as being immoderately jealous (*see* IO, LEDA, etc.), and on one occasion Zeus became so exasperated

with her doings that he hung her down from heaven with golden chains on her hands and anvils chained to her feet. But his attitude to her is generally that of a husband to a revered wife, and she is in all matters regarded as queen and lady of heaven. She is very feminine in that she punishes severely anyone who dares to vaunt their beauty above her own, as Sida discovered to her cost; and her revengeful nature is shown in her action towards the Trojans subsequently to the award of Paris. The Greek and Roman women, especially the matrons, were devoted to the worship of Hera (*see* JUNO). Her attendants were the Charites and Horæ, and her special body-servant was Iris. The peacock, goose, and cuckoo were sacred to her. In appearance she is usually represented as a majestic matron crowned with a diadem, and having a calm and imperial expression of countenance, with large, wide-opened eyes.

HERACLEIDÆ. The descendants of Heracles. The heritage which Zeus had given Heracles had, through the ill offices of Hera, gone to Eurystheus, and Heracles had been made his servant. After the death of Heracles as the Athenians refused to give up his sons to Eurystheus, who was fearful that they would claim his kingdom, he marched against them with an army, but was defeated and slain. Their first invasion of the territory which was rightfully theirs failed, and it was not until the sixth attempt that they gained it under the leadership of Oxylus.

HERACLES. The greatest hero of Greek mythology. He was the son of Zeus by the Theban Alcmene, and was brought up in the family of Amphitryon, who had married his mother, who at the same time bore Iphicles the son of Amphitryon. Shortly after his birth Hera sent two serpents to kill him, but the infant strangled them. He was trained in all manly exercises by the best exponents, and in the art of music by Linus, who was immediately slain by him. For this act he was banished by Amphitryon, who sent him to guard his herds. Offered by the gods the choice of a life of pleasure and a career of useful duty, he unhesitatingly chose the latter, and shortly after this met with his first adventure. A lion was harrying his stepfather's flocks, and Heracles, meeting with it, killed it, even afterwards wearing its skin, its head forming a species of helmet, a garb in which he is nearly always represented.

sented. At this time Erginus, king of Orchomenus, levied tribute from Thebes, and was slain by Heracles, for which deliverance Creon, king of Thebes, rewarded the hero with the hand of his daughter Megara. But Hera relentlessly pursued him, as she did so many of the children of Zeus, and sent madness upon him, in which state he killed his own children and two of those of Iphicles. Conscious of his madness, he went to Thespius, king of Thespiæ, who purified him, and, having consulted the oracle of Delphi, he was advised by it to become the servant of king Eurystheus for twelve years, when he would gain immortality. Eurystheus placed upon him a burden of twelve labours, which he executed as follows: (1) He slew the Nemean lion, strangling it with his own hands. (2) He disabled the Hydra, which ravaged the country of Lernæ near Argos. It had nine heads, of which the middle one was immortal, and for every head struck off by Heracles two grew in its place. However, with the assistance of Iolaus, he hurled away the heads of the Hydra and buried the immortal head under a great rock. Ere he left its body he poisoned his arrows with its bile, and wounds made by them were thus rendered incurable. (3) He captured the Arcadian stag, which had golden horns and brazen hoofs. (4) He caught the Erymanthian boar in a net and carried him to Mycenæ. During this adventure he fell foul of the Centaurs, killing many of them and wounding his old friend Chiron, who died. (5) He cleansed the Augean stables, in which stood three thousand oxen, the property of Augeas, king of Elis. These had not been cleansed for thirty years, and the task imposed upon Heracles was to clean them in one day, for which office Augeas offered as a reward the tenth part of his cattle. He accomplished this by turning the rivers Alpheus and Peneus through the stables; but Augeas refused him the reward, and at a later period was slain by Heracles. (6) He destroyed the Stymphalian birds, which belonged to Ares, and which had brazen claws and beaks, used their feathers as arrows, and preyed upon human beings. (7) He captured the Cretan bull, which king Minos of Crete had begged as a sacrifice from Poseidon, and which had gone mad. (8) He captured the mares of king Diomedes of Thrace, who fed his horses with human flesh. (9) He next made war on the Amazons to obtain the girdle of their queen Hippolyte, whom he slew. (10) He captured the oxen of the monster Geryon, who dwelt in the distant west, and whilst there

rected the mountains in Spain and Africa known as the Pillars of Hercules. (11) He obtained the golden apples of the Hesperides, sending Atlas (*q.v.*) to fetch them, while he himself upheld the heavens. (12). He brought Cerberus (*q.v.*) from the lower world. After he had performed these labours, he was freed by Eurytheus, and returned to Thebes, where he gave his wife Megara in marriage to Iolaus. He next defeated the sons of Erytus at archery, and demanded his daughter Iole, who was refused him. Soon afterwards the oxen of Erytus were carried off, and Heracles and Iphitus, a son of Erytus, were sent to look for them, when Heracles killed Iphitus in a fit of madness. He was now doomed by the oracle to become a servant to Omphale, queen of Lydia, during which time he undertook many adventures, and afterwards married Deianira, the daughter of Ceneus, after a combat with Archelous. Once while crossing a river, Heracles placed her on the back of the centaur Nessus, who attempted to make off with her, but Heracles shot him with one of his poisoned arrows. The dying centaur gave his cloak with his blood upon it to Deianira, telling her that it was a sure means of preserving her husband's love. Heracles then captured Iole, and settled at Trachis. On his return from an expedition, he sent to Trachis for a white sacrificial garment; and Deianira, fearful that Iole would gain the affection of her husband, steeped the garment in the blood of Nessus the centaur. No sooner had Heracles put on the garment than the poison in the blood penetrated his body and drove him into a frenzy of agony. In his torment he cast himself upon a pyre of wood and caused it to be set on fire, and from the clouds of smoke which arose he was carried up to Olympus, where he became a god and married Hebe. Heracles is of Semitic origin, but many local heroes were identified with him. He is strength personified, and the works attributed to him are so many tales of the transformations effected by manual labour. In Rome he was worshipped as Hercules.

HERMAPHRODITUS. Son of Hermes and Aphrodite. The nymph of the fountain of Salmacis fell in love with him, and earnestly prayed the gods to unite her with him by an everlasting bond. The gods answered her prayer and joined their bodies together so that both were afterwards one person.

HERMES. The Roman Mercury. He was the son of

of Zeus and Mava or Maia, daughter of Atlas. Shortly after his birth he quitted the cave where he had first seen the light, and made off with several of the oxen of Apollo, killing two and hiding others. Returning to his cave, he found a tortoise near the entrance, the shell of which he took and, stringing it, invented the lyre. When Apollo, incensed at the theft of his oxen, charged Hermes with the theft, Hermes so charmed him with his lyre that he agreed to let him keep the cattle in exchange for it. He was the messenger of the gods, and at the same time the patron of all ready-tongued, thievish, and quick-witted folk. He presided over sleep and dreams, and conducted the shades of the dead to Hades. He is essentially the god of good luck. He was chiefly worshipped at Athens and Arcadia. He is usually represented as a handsome and lively youth with winged sandals, a broad-brimmed traveller's hat, and the caduceus, or rod entwined with two serpents.

HERMIONE. Daughter of Menelaus and Helena. Menelaus promised her to Orestes before the outbreak of the war with Troy, but subsequently gave her to Neoptolemus, who refused to give her up to Orestes. Orestes stirred up the Delphians against him, and he was slain, after which Orestes made her his wife, as she had always desired to be.

HERSE. *See* **AGLAUROS.**

HERSILIA. Wife of Romulus, who after her death was worshipped as the goddess Horta.

HESIOD. An early Greek poet who in his "Theogonia" gives one of the best accounts of Greek mythology.

HESIONE. Daughter of Laomedon, king of Troy, who was chained to a rock by the shore that she might be sacrificed to the anger of Poseidon and Apollo by being devoured by a sea-monster. Heracles promised to save her if Laomedon would give him the horses he had received from Zeus. He killed the monster, but Laomedon thereupon refused to render up the horses. Heracles then took Troy and gave Hesione to Telamon, his companion.

HESPERIDES. The guardians of the golden apples given as a marriage present by Ge to Hera. They dwelt in the far west, at the confines of Ocean (*see* **HERACLES**).

HESPERUS. Son of Astræus and Eos. He was the personification of the evening star.

HEST. See *ISIS*.

HESTIA. The Vesta of the Romans, the goddess of the domestic fire, daughter of Cronus and Rhea. Her hand was sought by Poseidon and Apolio, but, like Athene, she vowed herself to virginity. She was regarded as the giver of all homely happiness and the domestic affections and virtues, as well as in a higher sense the goddess of the sacrificial flame. Through her worship the domestic hearth became, as it were, the altar of the house. All colonists took with them a portion of the holy fire from the state hearth or Prytaneum (*see VESTA*).

HEYOKA. A deity of the Dakota Indians, who was supposed to rule the seasons.

HIPPOCRENE. A sacred fountain in Mount Helicon in Bœotia. It was dedicated to the Muses. The legend of its origin states that it sprang from the ground after the winged horse Pegasus had struck it with his feet.

HIPPODAMIA. (1) Wife of Peirithous, at whose wedding the strife between the Lapithæ and centaurs took place. (2) Daughter of Cœnomaus (*q.v.*).

HIPPOLYTE. (1) Daughter of Ares and Otrera, queer of the Amazons (*see THESEUS*). She was slain by Heracles (*q.v.*). (2) Astydamia, wife of Acastus (*q.v.*).

HIPPOLYTUS. Son of Theseus and Hippolyte. Phædra, the second wife of Theseus, fell in love with him, and when he refused to listen to her overtures she hanged herself, leaving a letter accusing him of having attempted to seduce her. Theseus asked his father Poseidon to slay Hippolytus, and when the latter was driving by the seashore the sea-god sent a bull from the waves which so frightened the horses that they fled, and Hippolytus was killed (*see VIRBIUS*).

HIPPOMEDON. Son of Aristomachus, and one of the Seven Against Thebes, in which expedition he was slain.

HIPPOTHOUS. (1) Son of Cercyon, and father of Ægyptus. (2) Son of Letheus. He assisted the Trojans against the Greeks, and was slain by Ajax (1).

HOMER. The great epic poet of ancient Greece. Almost nothing is known of him personally, and, indeed, it is doubtful whether the works attributed to him are executed by one or by several hands. No less

than seven cities claimed him as their son, and in a poem attributed to him, the "Hymn to Apollo," it is stated that he was blind. With these exceptions no other indications concerning his personality have come down to us. Even the period at which he flourished is extremely uncertain, and is given by Herodotus as 850 B.C. But it is likely from the state of society pictured in the poems attributed to him that he lived at a period when men were only emerging from the long night of prehistoric darkness into the light of early civilisation. Although it is now generally admitted that the *Iliad* is the work of one hand, and not, as has been put forward, a mere agglomeration or collection of short epics welded into a compendious whole, it is also widely believed that the original has been vitally altered, and has received numerous substantial interpolations. The original *Iliad* has been dated by scholarship at about the eleventh century B.C. The dialect in which it is composed is Ionic of an archaic type. (For the historicity of the events described in the *Iliad* see *TROY*.) The conception of the fragmentary nature of the *Iliad* may have arisen from the fact that for many ages it was recited in parts selected for their suitability to certain public or private occasions, and during these recitations it is practically certain that many interpolations, chiefly local and topical, would be made. Allowance must also be made for the errors and interpolations of copyists and the slips of those who memorised the work for recitation. Concerning the *Odyssey*, it is thought, with reason, that the differences of style from the *Iliad* permit of its being assigned to a considerably later date, and this also applies to the other and minor compositions attributed to Homer.

HONOR. The Roman personification of honour.

HORÆ. The goddesses of order, justice, and of the unalterable march of natural time. They were the daughters of Zeus and Themis. They were reckoned as three in number : Thallo, of the spring-time ; Carpo, of the harvest ; and Ausco ; winter being unrepresented, as the season when all things are asleep. They had in their function as goddesses of fertility a great influence on the weather, and had charge of the gates of heaven to open and shut for the purpose of sending rain and sunshine as the fructification of the soil necessitated. They are represented as a group of graceful and kindly maidens, bearing the fruits of the earth in

their arms. As has been said, they also typified unchangeable law, and in this significance they had other names. Eunomia (good order), Dike (right use), and Irene (peace). The last was the mother of Plautos (wealth), and a merry companion of Dionysius, and patroness of feasts and junketings.

HOR-AMEN. An Egyptian deity having the attributes of both Horus and Amen.

HORBEHUTET. An Egyptian solar deity who went over Egypt with Ra, the sun-god. He was symbolised as the winged disc.

HORTA. See **HERSILIA**.

HORUS. One of the chief gods of Egypt. He was the son of Osiris and Isis, and is represented as a lad with a side lock of hair and his finger to his mouth. He waged war against the murderers of his father, the powers of darkness, and in this respect was identified by the Greeks with Apollo. In certain aspects he is merged in Ra (*q.v.*).

HROPTR. Odin; as the god of death and victory.

HUITZILOPOCHTLI. The national war-god of the Aztecs of Mexico. The name implies "Humming-bird to the left," in consequence of the adornment of his left foot with the feathers of the colibri. He was probably derived from the bird-serpent symbol so common in America.

HUN-AHPU. A hero-god of the Kiches of Guatemala, who, with his brother, came to earth to chastise the arrogance of Vukub-Cakix (*q.v.*) and his progeny. They were the sons of Hunhun-Ahpu and Xquiq (*q.v.*), and their adventures are related in the "Popol Vuh" (*q.v.* for a summary of the legends given therein).

HUNBATZ. See **POPOL VUH**.

HURAKAN (The Heart of Heaven). Supreme deity of the Kiches of Central America. He was a thunder-god, or a god of the air, exactly similar to Zeus, and was in all probability derived from a deity of the Antilles Islands. The word "Hurricane" is said to have originated from the name of this god, and, as in the "Popol Vuh" (*q.v.*), he is alluded to as "The Mighty Wind," the derivation appears probable enough.

HYADES. A number of nymphs, the progeny of Atlas and Æthra. They were seven, and their names were: Ambrosia, Eudora, Pedile, Coronis, Polyxo, Phyto, and Thyene. Zeus gave his son Dionysius into

their keeping, and afterwards rewarded them by placing them among the stars.

HYDRA. See HERACLES.

HYGEIA. Goddess of health, daughter of Æsculapius. She principally represents the vitality and rosy health of youth, and is usually depicted with a wreath on her head and a drinking-cup in her hand. Sometimes a snake is shown coiling round her arm and drinking from the chalice (*see* ÆSCULAPIUS).

HYLÆUS. A centaur slain by Atalanta when he ventured to pursue her. Some accounts relate that he was slain in the fight between Heracles and the centaurs.

HYLAS. Son of Theodamas, king of the Dryopes. He was a close companion of Heracles. Whilst voyaging on the Mysian coast he went to a well to draw water, but was dragged down into the depths by naiads. Heracles searched for him in vain, and on calling his name the voice of Hylas was heard as an echo.

HYLLUS. Son of Heracles and Deïanira.

HYMEN. The god of marriage, the son of Apollo and one of the Muses. He fell in love with a maiden, who ignored his addresses, and on following her to the Eleusinian mysteries, both were carried off by bandits who were slain by Hymen whilst they slept. The maiden then consented to become his wife. He is usually represented as carrying a bridal torch. The myth probably symbolises courtship.

HYMIR. A giant, father of the Norse god Tyr or Tiw. He lived in a palace at the eastern end of heaven, and when the gods required a great cooking-pot they applied to him. But he was unfriendly, so they hid under pots in his dwelling. He discovered them, and dissembling his hatred, received them as guests. Next day he and Thor went out fishing, and Thor rowed, and fished with an ox-head for the Midgard snake. It took the bait, and he drew it up; but Hymir, terrified, cut the line. After giving many examples of his strength Thor proposed to lift a huge cauldron, and ran off with it. Hymir pursued him, but Thor turned and destroyed him and his men with his hammer, and reached Asgard safely. The gods used the cauldron to drink out of at the season of flax-gathering. Hymir probably symbolises the strength of frost, and the pot the frozen ocean; but there is a deeper significance in

the myth—the foreshadowing of the awful struggle between the powers supernal and infernal.

HYPERBOREANS. A blissful mythical race who inhabited the northern portion of the earth. They dwelt in everlasting spring under the tutelage of Apollo, who was to them as a father. They were supposed to be connected with his worship at Delos and Delphi, and when the sun withdrew in winter it was said that he sojourned in their land.

HYPERION. Son of Uranus and Ge, one of the Titans.

HYPERMNESTRA. See *ÆGYPTUS*.

HYPSIPYLE. Daughter of Thoas, king of Lemnos. The women of Lemnos slew all the men of the island because they had taken some Thracian female slaves as paramours; but Hypsipyle saved her father from this fate. She became queen of Lemnos, and when Jason arrived there had twin sons by him. She was driven from Lemnos when the women found that Thoas was alive, captured by pirates, and sold to Lycurgus, who gave her to his son Archemorus.

I

IACCHUS. The reborn Dionysius. On the death of Dionysius Athene gave his heart to Zeus, who swallowed it and brought forth Iacchus. He was nursed in infancy by sylvan deities. Iacchus typifies the death of vegetation in winter and its renewal in spring (see *BACCHUS*).

IALEMUS. Son of Apollo and Calliope, and inventor of the dirge-like song which bears his name. It is probable that he typified the death of vegetation in winter, hence the mournful measure of his song; but some believe it to be a lament for the death of a youth.

IAMUS. Son of Apollo and Evadne. A celebrated prophet in Hellenic mythology. The gift of prophecy was conferred upon him by his father. He was the first of a famous line of seers known as the Iamidæ, who dwelt at Olympus. In infancy he was left by Evadne to the care of two snakes, which fed him with honey. When he was recovered he was found lying on a bed of violets, but was subsequently raised to Olympus by his father.

IANTHE. (1) Daughter of Oceanus and Tethys. (2) Daughter of Telestes, of Crete, betrothed to the

maiden Iphis, whom Isis had disguised as a youth, and whom she afterwards changed into a male.

IAPETUS. Son of Uranus and Ge, a Titan, who married his niece Clymene, and became the father of Prometheus, Atlas, Epimetheus, and Menœtius. He was regarded as an ancestor of the elder human race, before Zeus, and is probably identical with the Semitic Japhet.

IAPYX. (1) Son of Lyeon, king of Areadia, killed with his father and brethren by a flash of lightning. (2) A wind, blowing from the country of Apulia.

IARBAS. King of the Gætulians, who sold to Dido the site of Carthage. He was desirous of espousing her, but was supplanted by Æneas. He was the son of Jupiter Ammon by a nymph of Libya.

IARDANES. A king of Lydia, and the father of Omphale, beloved by Heracles.

IASION, or IASIUS. Son of Zeus and Electra. He had a son, Plutus by Demeter, whom he met in a three-ploughed field, a Cretan myth which typifies the adoption of the science of agriculture by the people of that island. A legend of Samothrace tells how Demeter, the Grecian Ceres, met him at the nuptials of Harmonia, in that island, and instructed him in the agricultural mysteries. In an Italian myth he and his brother Dardanus are called the sons of Eleetra and Carythus, the founder of Cartona.

ICARIUS. (1) Received the secret of vine-growing from Dionysius, and having made wine, gave it to some Athenian peasants to drink, who, unused to the effects of intoxication, imagined themselves to be poisoned, and slew Iearius, secreting his body in a well. His daughter, Erigone, was led to his grave by his hound, Maera, and, filled with grief, hanged herself on a neighbouring tree. Dionysius, lamenting their fate, set the father, his daughter, and the dog among the stars, as the Virgin, Arcturus, and Procyon respectively. He then afflicted the ungrateful Athenians with madness, and the Athenian maidens hanged themselves in despair. A festival of propitiation, called the Æora, was held at Athens. (2) Son of Perieres and Gorgophone, and brother of Tyndareus, with whom he was expelled from Sparta by their half-brother Hippocoon. He settled in Aearnania, and there became the father of Penelope.

ICARUS. See DÆDALUS.

IDA. A mountain range in Asia Minor, where the River Scamander, on which Troy was built, had its source. From thence Ganymede was caught up to Olympus by Zeus, and there the judgment of Paris took place. From its summit the gods watched the siege of Troy. Cybele was an ancient tutelary goddess of the locality. (2) A mountain in Crete, in a cave of which Zeus was brought up by the Corybantes. The Corybantes and Curetes are often identified with each other.

IDACANZAS. See **SUA**.

IDALIUM. A town of Cyprus, sacred to Aphrodite.

IDAS. The son of Aphareus, who carried off Marpessa, the daughter of Evenus, from Apollo. The lovers were pursued by the enraged god, who overtook them, and a combat ensued between Idas and Apollo. But Zeus intervened, and left the decision in the hands of Marpessa, who chose Idas, arguing that, as she was not immortal, the god would naturally tire of her in her old age.

IDMON. Son of Apollo and Cyrene, who accompanied the Argonauts. He was a noted seer, and set forth on the voyage, well knowing that he would never return alive. He was killed whilst engaged in the chase.

IDOMENEUS. The son of Deucalion, who highly distinguished himself in the Trojan War. Upon his return he was in danger of being wrecked, and vowed to Poseidon that he would sacrifice to him the first thing he met on his return should he be saved. This was his own son, whom he slew as a sacrifice. His kingdom of Crete was for this act smitten with a terrible plague, and his subjects banished Idomeneus, who settled first in Italy, then in Asia.

IDOTHEA. The daughter of Proteus (*q.v.*).

IDYIA. Wife of Acetes, king of Colchis.

IGUVIUM. A city of Umbria, containing a celebrated temple of Jupiter.

IKTO. In Sioux Indian myth the inventor of human speech and the most crafty of beings.

ILAIRA, or **Hilaira,** daughter of Leucippus and sister of Phœbe, with whom she was carried off by the Dioscuri, becoming the spouse of Castor.

ILAMA (The Old Woman). Another name for Tonan, a Mexican earth-goddess (*q.v.*).

ILIA or **RHEA.** A vestal virgin, daughter of Numitor, king of Alba, the mother of Romulus and Remus.

ILIONA. Daughter of Priam, and wife of Polymnestor (*see* POLYDORUS).

ILITHYIA. The goddess who presided over childbirth, assisting or protracting the labour in accordance with her pleasure or displeasure.

ILIUM. *See* TROY.

ILLATICI. A name of the Peruvian god Pachacamac (*q.v.*).

ILUS. (1) The grandfather of Priam, king of Troy, and the son of Tros and Callirrhœ. (2) Son of Mermerus, and grandson of Jason and Medea.

INACLIUS. Son of Oceanus, and father of Io (*q.v.*). He was the first king of Argos.

INARIME. *See* ÆNARIA.

INDIGETES. The elder gods of Italy, as opposed to those of later importation. They were generally personifications of the various phases and duties of life.

INDRA. The national god of war of the Hindoo Rig-Veda, and the supposed protector and enricher of those who worship him. He is also a god of thunder, lightning, storm, and rain. During a battle it was thought that he was to be seen alone in a chariot drawn by bay horses, smiting the enemies of his people.

INFERI. The deities of the nether world, as Dis (Pluto), Proserpina, Libera, etc.

INO. Daughter of Cadmus, and wife of Athamas. She fled from her maddened husband, and with her little son, Melicertes, sprang from a cliff into the sea. She was made a sea-goddess by Zeus, under the name of Leucothea; and her son was changed into a god, afterwards to be named Palæmon. They were regarded as the tutelary deities of mariners, and were held to avert shipwreck. The Isthmian games were held in honour of Palæmon.

IO. The daughter of the river-god Inachus. Was beloved by Jupiter. Juno became suspicious, and upon Jupiter's turning Io into a heifer to divert her suspicion, she craved the animal as a gift. He permitted her to have it, and she gave it to Argus, with injunctions to have it strictly watched. Jupiter sent Mercury to destroy Argus, and Io, freed from her guardian, wandered on, persecuted, however, by a gadfly, which Juno had set upon her. She swam through the Ionian Sea, which thus had its name from her, roamed over the plains of Illyria, ascended Mount Hæmus, and crossed

the Bosphorus ("the cow-ford"), journeyed through Scythia, and arrived at last in Egypt. At length Jupiter begged Juno to desist from tormenting her, which the goddess did on his assurance that he would have done with her. Once she had recovered her rightful shape she brought forth Epaphus.

IOBATES. King of Lycia, in whose territories the Chimæra (*q.v.*) made havoc.

IOLAUS. Son of Iphicles and Automedusa, and charioteer of Heracles, whom he helped to slay the hydra of Lernæ. He assisted the children of Heracles after the death of their father, and one myth credits him with returning from the dead for this purpose.

IOLE. See HERACLES.

ION. Son of Xuthus and Creusa, and mythical ancestor of the Ionians. He raised an army on behalf of his father against Selinus, king of Ægialus, but Selinus compounded with him, and gave him his daughter in marriage. He further assisted the Athenians against the Eleusinians. The "Ion" of Euripides is an invention of that poet, and has no place in mythology.

IONIA, NELEUS, and ANDROCLUS. Sons of Codrus, king of Athens, journeyed beyond the Ægean Sea in search of a new home, and settled in Ionia. The story of the settlement is quasi-mythical, and in all probability has some foundation in fact, as a record of an early Hellenic migration (*circa* B.C. 1000).

IOSKEHA and TAWISCARA (the White One and the Dark One). Two gods of the Huron Indians, twins, born of a virgin mother, who died in giving them life. They quarrelled and came to blows, Ioskeha using the horns of a stag and Tawiscara the thorns of the wild rose, and the latter was discomfited. He fled, and the blood dropping from him was turned into flint stones. Ioskeha, triumphant, returned to his lodge in the east, and became the father of men. He then slew the great frog, which had swallowed all the waters and directed them into rivers; learned from the great tortoise which supports the world how to make fire; and taught the art to his human children; and became, in fact, a culture-hero—the sun-hero who slays the power of darkness (*cf.* MICHABO, ORMUZD, QUETZALCOHUATL, etc.).

IPHIAS. Daughter of Evadne, (1), (*q.v.*).

IPHICLES. (1) Son of Amphitryon and Alcmenc,

and father of Iolaus. He accompanied Heracles in several of his exploits. (2) Son of Tbestius. He accompanied the Argonauts, and figured in the episode of the Calydonian hunt. (3) Son of Phylacus, and an Argonaut. He presented Melampus with a herd of oxen.

IPHIGENIA. Daughter of Agamemnon and Clytæmnestra. On setting out for Troy, Agamemnon killed a stag in Aulis in Bœotia, sacred to Diana, and in consequence his army was smitten with a pestilence. Calchas, the seer, consulted as to a remedy, advised the sacrifice of Iphigenia, as the virgin goddess would only accept the blood of a virgin in appeasement. Agamemnon sent for his daughter on the pretence that she was to be married to Achilles. When she was about to be put to death, Diana, struck with her innocence, relented, and took her to herself, leaving a hind in her place. She was carried to Tauris, where Diana made her priestess of her temple (*see also* PYLADES and ORESTES).

IPHIMEDIA. Wife of the giant Alcæus.

IPHIS. (1) Son of Eurytus, slain by Heracles. (2) King of Elis, and restorer of the Olympic games.

IRA. A city promised by Agamemnon to Achilles.

IRENE. The Pax of the Romans, goddess of peace. A daughter of Zeus and Themis, one of the Horæ (*q.v.*). She is represented as holding an olive branch, and the staff of Mercury.

IRIS. Daughter of Thaumas and Electra, and messenger of Zeus and Hera. She was arrayed in many-coloured robes, and is probably a rain-goddess or the personification of the rainbow. She is the wife of Zephyrus, the wind, and mother of Eros, a clue to her fructifying significance as the goddess of showers.

IRON AGE. The period when war and commerce, craft and guile first sought the earth (*see* GOLDEN AGE, etc.).

IRUS. The messenger of the suitors of Penelope. He attempted to keep Ulysses out of his own house on his return, but was dragged from the portals.

ISIS, or HEST. A goddess of the Egyptians. Daughter of Seb and Nut, and wife and sister of Osiris. She wears on her head a throne, which is also the hieroglyph for her name. Osiris having been slain, and his corpse hidden by Set, she and her sister Nephthys searched for it throughout the universe. She forms a

triad with Osiris and Horus. She is especially important to the study of Greek mythology, as her cult became widely spread throughout later Greece and Rome, where it was introduced after the first Punic War. Isis is primarily a great nature-goddess, the type of the All-Mother, the wise and divine matron. She typifies the female side of civilisation in its struggle with barbarism, as Osiris typifies the male (*see* OSIRIS).

ISMENE. Daughter of Œdipus and Jocasta, and the sister of Antigone (*q.v.*).

ISMENOS. A son of Niobe (*q.v.*).

ISSA. Daughter of Macareus of Lesbos, beloved by Apollo. He changed his shape to that of a shepherd beloved by her, to gain her affections.

ISTAR. The Ashtaroth of the Phœnicians and Aphrodite (Aphrotite) of the Greeks, corrupted sometimes into Astarte. She was the wife of the Babylonian god Merodach, and typified the planet Venus, being also the personification of love. In the Babylonian signs of the zodiac she stood, too, for the sign of the Virgin.

“Day is her face, and midnight is her hair,
And morning hours are but a golden stair
By which she climbs to night.”

Her chief office, however, was as a productive nature-goddess, and she was also supposed to control the sea. She is usually depicted, as are other nature-goddesses, as having a number of breasts.

ITALUS. A mythical king of Sicelo, in southern Italy, who gave his name to the whole peninsula.

ITHACA. An island in the Ionian Sea, celebrated as the birthplace and kingdom of Odysseus.

ITHUNN. A magic maiden who, by means of enchanted apples, kept the Scandinavian gods ever young.

ITONIA. A name of the goddess Athene, taken from the city of Iton in Thessaly.

ITSIKAMAHIDIS (He who first made). The great deity of the Minnetarees, and in their cosmogony the creator and framer of the world and of all living things therein.

ITYS. Son of Tereus, king of Thrace. His mother Procne, daughter of Pandion (*q.v.*), killed him, and served him up as meat to his father (*see* TEREUS).

ITZAMNA. A hero-god of the Mayans of Central America (*see* MAYAN MYTHOLOGY). He was supposed to have brought culture to the Mayan people, with whom he was probably the principal deity. That he was a sun-god there is little doubt, and probably identical in this respect with the Guematz (*q.v.*), variation in name being attributable to race differences.

IULUS. Son of Æneas, founder of the Julian gens.

IXION. The son of Phlegyas, king of the Lapithæ. He married Dia, daughter of Deïoneus, whom he murdered. He was carried to Olympus by Zeus, who pitied him as he had been shunned by all men for the murder of Deïoneus; but he basely returned this graciousness by attempting to win the love of Hera. Zeus, in revenge, moulded a cloud into the likeness of Hera, and Ixion by it became the father of a centaur (*see* CENTAURS). Hermes then chained his hands and feet to a wheel, which rolled perpetually.

IXIONIDES. Peirithous, the centaur begotten by Ixion.

IYNX. Daughter of Pan; changed by Hera into a bird.

IZTAL IX (Mother of Wisdom). Another name for the Tyental Indian goddess Alaghom Naom (*q.v.*).

J

JANUS. The Roman god of origins, and probably at one time the head of the Pantheon of older Italy. All enterprises or new ventures from that of life itself to those of commerce or war depended upon his countenance. He presided, among other things, over the first month of the year, which still bears his name; and the doorways of houses were under his protection, so that he may be especially regarded as the god of entrances of every description. Through the evolution of this idea the later Romans made him the porter of Olympus itself. Some myths made the River Tiber (the entrance to Rome) a son of Janus, and he was undoubtedly the deity of wharves and harbours. When war was declared the gates of the temple of Janus—kept closed so long as peace prevailed—were opened by the chief magistrate of Rome. It would have been regarded as ominous for the absent soldiers had these ideal gates of the nation been closed. Janus is usually represented as a two-faced deity, and this is usually accounted for by explaining that doors, of which he was the guardian, face both ways. But the reason why the

features were duplicated bears a deeper mythological significance. The figure was probably carried in the midst of a large crowd, and the duplicate at the back was for the benefit of those who followed. Probably it was supposed to be an evil omen should the god avert his face from his worshippers, and this the duplicate obviated, as was the case when the dance was performed around the figure. This duplication of the features is a characteristic of the very oldest deities only, and has its parallel in the Mexican goddess, erroneously called Teoyaominqui by Boturini and others, discovered in the great square of Mexico in 1790. The first Mexican gods, "Two-Chief" and "Two-Woman," were probably so called to denote the duplication of their features, and not to signify their greatness.

JARNSAXA. The wife of Thunor or Thor, by whom she had two sons, Magni and Mothi (Strength and Courage).

JASON, or IASON. The son of Æson, king of Iolchus in Thessaly. He headed the expedition to Colchis, to gain the Golden Fleece (*see* ARGONAUTS). In youth he was entrusted to the care of the centaur Chiron, having been displaced in his inheritance by his uncle Pelias, who was warned to beware of a man with one sandal. On arriving at manhood he came to claim the throne of Iolchus, and was asked by Pelias his name and lineage. These he declared, and claimed the kingdom. Pelias agreed to this on condition that he should fetch the Golden Fleece, and thus remove an ancient curse on the ruling family of Iolchus. Having accomplished this Jason returned to Iolchus and found that his uncle Pelias had slain his father Æson, whereupon he requested the sorceress Medea, his wife, who had assisted him in the adventure of the Golden Fleece, to revenge him upon Pelias. She suggested to the daughters of Pelias that they should renew the life of their father by boiling him in a cauldron; but at a crucial point in the magical process she withdrew her aid, and Pelias perished. For this his son, Acartus, banished Jason and Medea from Iolchus. They betook themselves to Corinth, where Jason abandoned Medea, and married Creusa, the daughter of Creon, king of the country; but Medea sent Creusa a poisoned robe, which, on being assumed, burnt her to death, at the same time fatally burning her father Creon. Medea next killed her two children, and fled to Athens. Some accounts speak of a later reconciliation of Jason and

Medea. His death is variously described as occurring on board the ship *Argo*, and as being self-inflicted (*see also* MEDEA).

JOCASTA. The wife of Laius, king of Thebes, who unwittingly married her son Œdipus (*q.v.*).

JORMUNDGANDR. Another name for the Midgard snake (*q.v.*) in Scandinavian mythology.

JORTH (Earth). Another name for Fjorgyn, or Fjargynn, the mother of Thor.

JOTUNHEIM. The home of the Jotans or Scandinavian earth-giants.

JOVE. *See* JUPITER.

JUGGERNAUT. It is not clear whether this god is among those worshipped by the devotees of Siva or Vishnu. On festival days the image is placed upon a tower some sixty feet high, and in the olden days the people cast themselves beneath the wheels, when it was being drawn through the streets, being crushed thereby. The chief festivals of the Hindoo god are in March and July, when thousands visit his temple. He was probably a god of seed-time and harvest, if the dates of his festivals be taken into consideration.

JUNO. The Roman equivalent of the Greek Hera (*q.v.*). She was originally an Italic goddess of the moon. She was the wife of Jupiter, and queen of the gods, and presided over marriage and childbirth, being the particular guardian of the female sex. She typified the matronly virtues, and her annual festival, the Matronalia, was celebrated by the women of Rome.

JUPITER. The Latin prototype of the Hellenic Zeus (*q.v.*). His name implies the "shining one," and alludes, as does that of Zeus, to the azure brightness of the sky, where he was supposed to dwell. He was pre-eminently a sky-god, and possessed all the attributes of his class—the power to hurl thunderbolts and to make use of the phenomena of lightning, tempest, and rain. He was *par excellence* the supreme god of the Roman people, who worshipped him in his grove on Mount Alhanns, a shrine probably anterior in its origin to the city itself. He has several variants, as Jupiter Elicius, the rain-giving Jupiter; Jupiter Feretrius (*q.v.*), the god of oaths; Jupiter Optimus Maximus, the giver of all wealth and power; Jupiter Heliopolitanus, a sun-god, etc. His chief temple in Rome was that of Jupiter Capitolinus, where with Juno and Minerva he formed a triad, and where his effigies,

thunderbolts, and other symbols were kept. The Roman triumphs invariably ended at this place of worship, and the victorious general or consul deposited his laurel wreath on the knees of the god. Later, many alien deities were identified with Jupiter.

JURUPARI. The chief god of the Uapes and other tribes of Brazil. He is half-god, half-demon, and festivals are held six times a year in his honour. Any woman beholding the secret ceremonies connected with his worship is at once poisoned, but once a year the unmarried and eligible people of the tribe are wedded in his name.

JUTURNA. An Italic goddess of waters and fountains, whose original shrine was at Lavinium. She appears in the *Æneid* as the sister of Turnus (*q.v.*), and was beloved by Jupiter, who conferred upon her the gift of immortality.

K

KABOI. A god of the Coraya Indians of Brazil, who was supposed to have led their ancestors to the upper world from the lower world which they before inhabited (*see* ZUMÉ).

KAB-UL. An image of Itzamna, god of the Mayas (*q.v.*) in the form of a band. The name means "Working Hand."

KANEAKELUH. A mythic bird of the Kwakiutl Indians of British Columbia, which brought men fire from heaven.

KERIDWEN. Probably a nature-goddess of the British Celts. The Mabinogi of Taliesin mentions her, but facts concerning her are few. She possessed a cauldron of inspiration, called Amcŷn, and had a daughter called Creirwy, one of the three most beautiful ladies of the Island of Britain.

KITTANITOWIT. The "Great Manitou" of the missionaries, a vague term manufactured by them to allow them to place the idea of god before the North American Indians. No such being was known to the Indians.

KRISHNA. One of the avatars or incarnations of the Hindoo god Vishnu. In some myths he appears simply as a human hero, armed with extraordinary powers; at another time as a supreme deity. Again, he is spoken of as "a portion of a portion," of the

divine essence of Vishnu. During childhood great efforts were made to destroy him by the enemies of the gods; but he invariably slew his tormentors.

KUKULCAN. The name of Quetzalcohuatl (*q.v.*) in the language of the Mayan Indians of Central America. The name means "Bird-Serpent."

KVASIR. A man made by the Æsir and Vanir, and killed by the Scandinavian dwarfs Fjalar and Galar. In the cauldron Othrerir was a powerful potion made from honey mixed with the blood of Kvasir, who had been extraordinarily gifted and intelligent. This potion was kept in the house of the giant Suttungr, whose daughter Gunnlotto guarded it. But Odin, in the form of a serpent, penetrated to it and drank it. Returning to Asgard, he vomited the draught into a vessel, which was carefully guarded in the sacred city of the gods, and Odin became omniscient.

L

LABDACUS. Son of Polydonus, king of Thebes. He was adopted by his uncle Lycus, and reigned after him.

LACHESIS. One of the Fates. *See* MOIRÆ,

LADON. A hideous dragon which guarded the Hesperidean gardens. It was killed by Heracles.

LÆRADH. The tree round the trunk of which the hall of Valhalla was supposed to have been built.

LAERTES. King of Ithaca, son of Arceisius and Chalcomedusa, and father of Odysseus by Anticlea.

LAESTRYGONIANS. A cannibal folk whom Odysseus encountered on the east coast of Sicily.

LAIUS. Son of Lahdacus.

LAMIA. A being in the shape of a woman-serpent, who had the power of changing her appearance, and enticing by her arts her mortal lovers to their doom.

LAMPETIE. A daughter of Helios (the sun) and Neæra, a nymph.

LAMUS. Son of Poseidon, and king of the Læstrygonians.

LAOCOON. Priest of Apollo at Troy. He begged his fellow-citizens to leave the wooden horse outside the walls (*see* NEOPTOLEMUS), but two huge serpents rose from the sea and killed him and his two sons ere he could further interfere.

LAODAMAS. (1) Son of Alcinous, king of Phæacia. (2) King of Thebes, and son of Eteocles, killed by Alcmaeon in the expedition of the Epigoni against Thebes.

LAODAMIA. Daughter of Acastus. She begged the gods to be permitted to speak to her dead husband for a little. The request was granted, and upon his expiring for a second time she died along with him.

LAODICE. (1) Daughter of Agamemnon and Clytemnestra. (2) Daughter of Priam and Hecuba.

LAOMEDON. Son of Ilus and Eurydice, and king of Troy and father of Priam. Zeus doomed Poseidon and Apollo to serve him, and he made the one build the walls of Troy, whilst the other watched his flocks. But he refused them their wages, for which reason Poseidon flooded his dominions with the sea. A sea-monster vexed his coasts, and demanded an annual tribute of a virgin, whereupon Laomedon's daughter Hesione was appointed the victim (*see* HERACLES).

LAPITHÆ. *See* CENTAURS *and* PEIRITHOUS.

LARES. Tutelary deities of the Roman household and public ways. The Lar was the Genius Domus, or guardian spirit of the dwelling, probably more of the "brownie" than the ancestor. He had an altar in the house, and was usually closely associated with the Penates.

LARUNDA. An ancient Roman deity of the Under-world, and mother of the Lares.

LATINUS. Son of Faunus and Marica, and king of Latium. Æneas married his daughter Lavinia.

LATONA. *See* LETO.

LAVINIA. Daughter of Latinus (*see* ÆNEAS).

LEANDER. A man of Abydos who loved Hero, priestess of Aphrodite, at Testos, to meet whom he nightly swam the Hellespont. One night he was drowned, and Hero shared his fate on learning of it.

LEAR. *See* LLYR.

LEDA. Wife of Tyndareus, king of Sparta, and daughter of Thestius. Zeus loved her, and came to her in the shape of a swan. She gave birth to two eggs, from one of which sprang Castor and Pollux, and from the other Helen of Troy (*see* DIOSCURI).

LEMURES. Ghosts of the dead who during life had wrought evil and might not rest.

LETHE. A river of the Underworld, drinking from which the departed forgot the circumstances of earthly existence.

LETO or LATONA. Mother of Apollo and Artemis, by Zeus, and daughter of Cœus, a Titan, and Phœbe. As she was tormented by Hera, Zeus set apart the island of Delos for her, and fixed it by adamantine chains to the sea-bottom. Here she gave birth to Apollo and Artemis.

LEUCETIOS. A Celtic god of lightning, probably an air-god, of whom there appear to be very few in the religion of the Celts. Of him little or nothing is known but the name; but he may be likened to Zeus, Thor, or the American Hurakan (*q.v.*).

LEUCIPPUS. (1) Son of Cœnomaus (*see* DAPHNE). (2) Son of Pereires and Gorgophone, and prince of Messenia.

LEUCOTHEA. *See* INO.

LEUCOTHOE. Daughter of a king of Babylon, who buried her alive in consequence of her being beloved by Apollo. The god, however, changed her into the shrub which bears her name.

LIBER. A Roman name for Dionysius, but sometimes used as referring to an old Italian deity who presided over vineyards and fertility.

LIBERTAS. The Roman personification of Liberty.

LIBITINA. An Italian garden-goddess, identified with both Venus and Persephone. Whenever a person died a piece of money was deposited in her temple.

LIF and LIFTHRASIR. The Adam and Eve of the new world, which Norse myths related would once more arise after the destruction of the gods.

LINUS. Son of Apollo and Psamathe, daughter of the king of Argos, who expelled her when Linus was born. He was brought up by shepherds, but was later killed by dogs. The myth symbolises the shrivelling of green vegetation by the sun of summer.

LLEW LLAW GYFFES (Him of the Steady Hand). A son of Arianrod (*q.v.*), who assisted his uncles, the British Celtic gods Gwidion and Amæthon (*q.v.*) in their battles against the powers of darkness. He is identical, it is thought, with the Irish Celtic god Lug of the Long Hand, and the Continental Celtic deity Lugus.

LLUDD. See NUDD.

LLYR or LER.. A British Celtic god, who gave his name to Leicester (originally Llyr-cestre), and is the "King Lear" of Shakespeare. He was the father of Bran ab Llyr and Manawyddan ab Llyr (*q.v.*).

LOFN (Love). A name of Freya, or Frigg (*q.v.*), the spouse of the Scandinavian god, Odin.

LOKI. A Scandinavian god of strange attributes, not unlike the Lucifer of tradition. In some legends and aspects he appears as the very source of evil itself, whilst in other connections he appears as a faithful ally of Odin and the other gods. He seems to have originally been of the brood of the giants, but is nearly always spoken of as if indissolubly connected with the Æsir or gods. He was so unlucky as to have eaten the heart of a wicked woman, and because of this he brought forth the terrible monsters, Fenrir wolf, Hel, and the Midgard snake. He is, at all events, the personification of opposition, and many were his misdeeds. Yet again, at sundry times his cunning saved the gods from numerous uncomfortable situations. But he at length aroused the wrath of the gods by thrusting himself into their councils unasked, and when forced to flee was caught and cast into a chasm where, like Prometheus, he was chained to a rock, a poisonous snake dropping venom upon his face. His wife Siguu stayed with him and caught the poison in a dish.

LOTHURR (The Fighter). A name of Thor (*q.v.*).

LOTIS. A nymph who fled from Priapus, and was changed into the lotus flower.

LUCINA. The Roman goddess of light. She presided over the birth of children.

LUGUS. A god of the Continental Celts, probably identical with Llew Llaw Gyffes (*q.v.*). He was a master of artistic handicrafts, a sort of Vulcan. Among his works were a magic spear capable of slaying of itself, and a hound of magical ability and swiftness. His sling was the rainbow. He was probably a personification of fire, or of the sun, and in later times was worshipped by the Irish Celts under the title of "Lug of the Long Hand."

LUPERCUS. Another name for Faunus (*q.v.*).

LYCAON. Son of Pelasgus, and king of Arcadia. He attempted to kill Zeus when he came to Arcadia,

and placed before him a dish of human flesh ; hut the god slew him and his fifty sons with a thunderbolt.

LYCEUS. See APOLLO.

LYCUS. See LABDACUS, ANTIOPE.

LYNCEUS. A son of Ægyptus, whose life was saved by his wife Hypermnestra when her sisters murdered all his brothers. He became king of Argos.

M

MACAR. (1) Son of Æolus. (2) Son of Helios (the sun) and Rhodos. He murdered Tenages, and was forced to fly to Leshos from his home in Rhodes. (3) Father of Issa (*q.v.*).

MACARIA. Daughter of Heracles and Deïanira.

MACHA (Battle). A war-goddess of the Celts, probably identical with Morrighu (*q.v.*).

MACHAON. Son of Æsculapius, who acted as physician to the Greeks at Troy. He was killed by Eurypylus.

MÆANDER. God of the river of the same name in Phrygia.

MÆNADS. Another name for the Bacchantes, signifying their frenzy.

MÆRA. The mother, by Zeus, of Locrus (*q.v.*).

MAIA. (1) Another name for Ops or Bona Dea. (2) Daughter of Atlas and Pleione, one of the Pleiads. She was the mother of Hermes by Zeus.

MAMA ALLPA. A Peruvian earth-goddess, who is usually described as (like Artemis or Istar) having countless breasts ; the great nourisher of mankind.

MAMA COCHA. A Peruvian deity ; goddess of water, supposed by the Peruvians to be the mother of all mankind.

MAMA NONO (The Good Earth-mother from whom all things come). A Carib earth-goddess, of much the same in nature as Mama Allpa of the Peruvians.

MAMA QUILLA. The moon-goddess of the ancient Peruvians, who also (like Diana) presided over childbirth.

MAMERS. Another name for Mars, or Ares (*q.v.*).

MANES. The spirits of the dead, worshipped in a species of Shamanism or ancestor-worship. They were supposed to inhabit the underground regions with

Mania, their chieftainess and guardian. They had a festival at Rome three times a year, when all business was stopped.

MANIBOZHO or **MICHABO** (The Great Hare). A god of the Algonquian family of North-American Indians, and founder of their "meda," or peculiar magical worship. He is also regarded, like the Egyptian Thoth, as the inventor of hieroglyphs, and to some extent as the creator of all. All arts and crafts proceeded from him. The name has been corrupted into "Hare," but originally the root from which it came meant "Dawn." So Manibozho is a dawn culture-hero, like Quetzalcohuatl, or a dozen other American deities.

MAPONOS. A variant for Grannos (*q.v.*).

MARICA. A nymph of Latium, mother of Latinus by Faunus.

MARON. Son of Evanthes, and grandson of Dionysius and Ariadne.

MARPESSA. See *EVENUS* and *IDAS*.

MARS. The Italian prototype of Arcs (*q.v.*).

MATH. The brother of Dôn, a British Celtic god. He was a great magician, and taught his craft to his nephew Gwydion.

MATOWELIA. The chief deity of the Mohave Indians of Colorado. They supposed him to live "above the sun," and to guide them in their journeys. His dwelling place, they also stated, was on the summit of the "White Mountain" (the sky or heavens), and to him fared the souls of those whose bodies had been burned in accordance with custom. Those whose corpses were not duly incinerated they thought were turned into night-owls.

MAYAN MYTHOLOGY. The mythology of the Mayan Indian race of Central America is of considerable interest, and at the present time a number of students are occupied in its elucidation. The Mayan race, with its congeners, occupied that part of Central America between the Cordilleras Mountains and the Atlantic Ocean, from the Isthmus of Tehuantepec to Nicaragua. They spoke a language differing markedly from the Nahuatl, or tongue of the Aztecs of Mexico, and possessed a highly developed civilisation, from which that of Mexico probably took its rise. At what date the various states of the Maya peoples were founded it is impossible to say; but it is not unlikely

that they possessed a very considerable antiquity, probably of some hundreds of years. They possessed a fully developed pantheon of gods, the remains of whose temples are still to be seen in the ruined cities of Tikal, Copan, Uxmal, and Palenque. The polytheism of the Maya was, however, of a less luxurious nature than that of most polytheistic peoples, and it has been shown that the many different names of their gods resulted to a great extent from the fact that they represented the self-same deity among different tribes or divisions of the Maya people. The many representations of the gods in sculpture and painting were, to some extent, variants of one and the same central power, invisible and supreme, known to them as Hunabku. But this being was probably worshipped apart from the mythological deities altogether, the sun being, in all likelihood, the central point around which the other gods circled. There may, indeed, as in Egypt, have been an esoteric belief for the priests, and a polytheistic one for the people, and the above considerations might tend to confirm such a theory. The chief gods of the Maya in their mythological worship were Kukulcan (known to the cognate Kiche people as Gucumatz—see POPOL VUH), who was the same as the Mexican Quetzalcohuatl in every respect; and Itzamna, who appears, like Gucumatz, to have been a sun- and culture-hero. Other of his names—Votan, etc.—are merely tribal, and denote no difference in characteristics. As Kab-ul, the Red Hand, he teaches writing and culture. All these conceptions are probably only local variants of one great sun-myth, by which the man who descends from the sun, the “Master of the Dawn,” becomes the leader of civilisation. As the “Feathered Snake” which the name “Kukulcan” designates, he was the sun-god in his rôle of lightning-thrower. Unlike the Aztecs, the Maya knew little of human sacrifice, and their ceremonial appears to have been much more elaborate. The hieroglyphic system—probably a phonetic one—which appears on the monuments and altar-pieces representing the Mayan gods has not yet been deciphered (see POPOL VUH, QUETZALCOHUATL, and for the latest literature on the subject the works of Schellhas, Förstmann, Seler, Cyrus Thomas, and Alfred Chavero. H. H. Bancroft in his “Native Races of the Pacific States” gives a *résumé* of the literature of the subject).

MEDEA. Daughter of Æëtes, king of Colchis, and one of the most celebrated sorceresses in Greek myth

(see ABSYRTUS, ARGONAUTS, JASON). She fell in love with Jason, and helped him in the adventure of the Golden Fleece, afterwards becoming his wife. Her further life is elaborated in the three articles mentioned above.

MEDON. (1) Son of Oïleus and brother of Ajax the Less. He was slain by Æneas at Troy. (2) Son of Codrus (*q.v.*).

MEDUSA. See GORGONS.

MEGARA. Wife of Heracles (*q.v.*).

MEGAREUS. Son of Onchestus, and brother of Abrote, wife of Nisus, king of Megara.

MELAMPUS. Son of Amythaon, and brother of Bias. He was the first wise man in prophecy and medicine, and he brought the worship of Bacchus to Greece. He assisted in purloining the oxen of Iphiclus for his brother Bias in order that the latter might gain the hand of Pexo, the daughter of Neleus. He was cast into prison for this, but escaped through the use of his prophetic power. He cured the women of Argos of madness (see PROTEUS).

MELANIPPE. Daughter of Chiron the centaur. She was with child by Æolus, and prayed to be changed into a mare. Artemus granted her request, and placed her among the stars.

MELANIPPUS. Son of Astacus of Thebes. He fought against the Seven who invaded the city, and slew Mecisteus and Tydeus.

MELANTHIUS. Son of Dolius, goatherd of Odysseus, who was killed by him for siding with the suitors of Penelope.

MELANTHUS. King of Messenia. One of the family of the Nelidæ, he was driven out of his kingdom by the Heracleidæ. He assisted king Thymoetes of Athens against his enemy Xanthus, whom he slew, and was rewarded with the reversion of the Athenian throne.

MELEAGER. (1) Son of Ceneus and Althea. He was a mighty hunter, and skilful with the throwing-spear. He took part in the expedition of the Argonauts, and was instrumental in gathering together the heroes who slew the Calydonian boar. In the subsequent quarrel about its hide he unwittingly slew Iphiclus, his uncle, for which Althea, his mother, pronounced a

heavy curse upon him, and he was overtaken by the Erinnyes.

MELPOMENE. See MUSES.

MEMNON. (1) Son of Tithornus and Eos, prince of the Ethiopians, who assisted his uncle Priam during the siege of Troy. He was slain by Achilles. His mother wept so sorely for his death that Zeus caused birds to issue from his funeral pile and immolate themselves thereon. Another myth is that he came from Egypt, and it has been attempted to associate the colossus of Amenhotep III. with his name. It gives forth a musical murmur at sunrise, owing to the sudden rise in temperature causing a current of air to wail through its crevices; and the Greeks said that Eos, Memnon's mother, caused the statue of her son to give forth music.

MENELAUS. Son of Atreus or Pleisthenes, king of Lacedemon, and husband of Helen, and consequently one of the chief figures in the Trojan War, in which he distinguished himself. He sailed for home with his regained wife at once upon the fall of Troy, but wandered about the Mediterranean and Egypt for eight years, ultimately reaching Sparta. He was worshipped as a god at Therapnæ.

MENESTHEUS. Son of Peteos. He was king of Athens, and drove Theseus from his throne, being, however, expelled by his descendants.

MENIPPE. Daughter of Orion and sister of Metioche, with whom she sacrificed herself to save Aonia from a pestilence. They were changed into comets by Persephone.

MENŒCEUS. (1) Of Thebes, father of Creon and Jocasta (*q.v.*). (2) Grandson of the preceding. He killed himself on hearing from Teresias, the soothsayer, that his death would deliver Thebes from the seven heroes who came against it.

MENŒTIUS. (1) Son of Iapetus and Asia, a Titan. He was killed by Zeus with a thunderbolt in the battle between the gods and the Titans. (2) Son of Actor and Ægina, and father of Patroclus.

MENTOR. Son of Alcimus and a companion of Odysseus.

MERCURY. The Roman equivalent of Hermes (*q.v.*).

MERLIN, or rather Myrddin. A god of the ancient Celts, to be quite distinguished from his namesake.

the supposititious wizard of Arthurian legend. That he is "the folklore representative of a once great deity" there can be no doubt. Instances where great gods have dwindled down into mere enchanters or enchantresses are not uncommon. Thus we have Venus (or Frigg), who in tenth-century Germany was regarded as a sort of Circe, in the Tannhäuser legend. As most of the old Celtic gods have become fairy folk in later ages, there is nothing unreasonable in the theory that Merlin was once a great deity—a sort of Hermes Trismegistus with the Druids.

MERODACH. Son of Ea, the Babylonian god of the sun, both in his aspect of the morning sun and the spring sun. As such he was in constant conflict with his brother Nergal, much in the same manner as Osiris is constantly at war with Set. The wife of Merodach was Istar (*q.v.*). He is the Jupiter of the Babylonian pantheon, and many myths are woven around his personality. In some of these, notably in the creation epos, he is regarded as the spring sun and the creator of the world, and contends with Tiamat, the great sea-serpent (also called Abuku or "Deluge"), vanquishes it, and forms heaven and earth out of its two halves. Its shadow he places in the sky in the form of the Milky Way, where with eleven other constellations it helps to form the twelve signs of the zodiac, including that of Merodach himself (Taurus). The myth of Merodach in some parts appears to have a close correspondence with some portions of the first chapter of Genesis, notably with that in which the creation of the universe is depicted.

MEROPE. (1) One of the Heliades, sisters of Phæthon (*q.v.*). (2) A Pleiad, daughter of Atlas. (3) Daughter of Cypselus, and mother of Æpytus.

MEROPS. King of Cos. His wife Ethemea, a nymph, was killed by Artemis because she had neglected the worship of that goddess. (2) King of Ethiopia. Helios seduced his wife, Clymene, and thus became the father of Phæthon. (3) King of Rhyndacus, and father of Adrastus and Arisbe.

MESTRA. Daughter of Erysichthon, who sold her to satisfy his hunger. Poseidon, who loved her, granted her the power of transforming her shape whenever she was sold.

METANEIRA. Wife of Cleus, and mother of Triptolemus (*see* DEMETER.)

METIS (Prudence). First wife of Zeus, and daughter of Oceanus and Tethys. Zeus devoured her, as it had been foretold that she would bring forth a wiser being than himself, but Athene sprang from his head.

METYLTO. The Mexican or Aztec moon-goddess. In the absence of the sun all mankind lingered in darkness. A human sacrifice alone could remove the gloom. Metztli, the moon, brought to the sacrifice Nanahuatl (The Leprous), and raising a great pyre, he was cast into its midst. Metztli herself followed him into the flames, and as she disappeared the sun arose. "Allegorical" renderings or explanations of myths are often extremely dangerous, but this is obviously an example of the spotted or starred night being sacrificed in order to bring about the birth of the sun-god, or day.

MEXICAN MYTHOLOGY. The mythology or religion of the Nahua family of Indians, who still inhabit the Mexican plateau, was destroyed almost immediately upon the conquest of their country by Cortes in 1521. But much of its import has been recovered by the labours of the early missionaries who visited Mexico, and chiefly through the writings of Sahagun and Torquemada. It consisted of a polytheistic state of belief in which very little trace is visible of evolution towards a monotheistic condition. The principal gods of the Aztec pantheon were Tezcatlipoca, Huitzilopochtli, and Quetzalcohuatl, all of whom will be found noticed under their respective names. The original religion appears to have consisted in a covenant with the first two of these deities to protect the people in war and peace, and with others to secure a good maize harvest. To Tezcatlipoca and Huitzilopochtli human sacrifices of the most extensive and degrading nature were made, whilst to Centeotl and Xilonen, the maize-goddesses, sacrifices of equal hideousness, if not of equal extent, were rendered. Quetzalcohuatl appears to have been a deity of an older and more civilised race to whom few sacrifices were made. Although a polytheism, the religion of the Aztecs was highly specialised. The various gods possessed their own priesthood, and ritual, ceremonial, fast and festival were arranged for by a calendar which permitted of considerable regularity. The sacrifices were usually made upon teocallis or pyramidal structures, and the victims were nearly always prisoners of war. It must be borne in mind that the Aztecs themselves were a barbarian race, and had dispossessed a people of much higher civilisation

than themselves at a period comparatively near their own downfall, and this to a great extent accounts for the mixture of savagery and culture to be found in their religious beliefs.

MICHABO. See MANIBOZHO.

MICTLA. The Hades, or god of the dead of the Aztec Mexicans. He is usually represented as a ravening monster whose capacious maw is ever open to receive mankind. He is surrounded by demons called Tzitimes who torture the evil. His kingdom does not, on the whole, appear to have been a place of punishment but merely a home of the unhonoured dead who had not particularly distinguished themselves. It was known as Mictlan. He is sometimes alluded to as Mictlantecutli, or Lord of Mictlan.

MIDAS. Son of Gordius, and king of Phrygia. Having gained the goodwill of Dionysius, he requested of that god that all things he touched might be turned into gold; but the consequences were so disastrous—even his food and drink becoming gold, and his daughter being changed into a golden statue—that he prayed that that which he now regarded as a curse might be removed. Dionysius told him to bathe in the Pactolus, and a cure was effected thereby: ever since the bed of the river has produced much gold.

MIDGARD. The Norse mythological appellation of the earth, raised by the gods from the primeval waters of Ginnungagap, and so called because it lay between the worlds of gods and giants, Asgard and Utgard. The vault of the sky rested upon it, and round it lay the ocean containing a huge snake, known as the "Midgard snake." Over it stretched the branches of the tree Yggdrasil (*q.v.*).

MIMAS. (1) A giant killed by Zeus with a thunderbolt. (2) Son of Amycus, and a friend of Æneas.

MIMING. A forest-spirit who guarded the magic sword kept behind strong bars which Hather succeeded in getting (*Norse*).

MIMIR. Uncle of the Norse god, Odin, and guardian of Otherir, the meadow of poets. He was the Norse god of prophecy and wisdom, and drank daily from the spring flowing from the root of the ash-tree Yggdrasil (*q.v.*). When Odin craved from him a draught of the magic water he demanded one of his eyes as a pledge, and to this Odin assented. This Mimir used as a drinking-cup. Odin's eye probably

symbolised the all-seeing sun, which dips at evening in the sea, and from which the "keeper of the sea" appears to be drinking at sunrise.

MINERVA. The Roman equivalent of Athene (*q.v.*).

MINOS. Son of Zeus and Europa, and king of Crete. His name was prolific of many legends. As a law-giver and shipbuilder his fame was extensive, and there is little doubt that a great modicum of truth lies at the bottom of most of the myths concerning him. He prayed that a bull might be sent from the sea so that he might sacrifice it to Poseidon, but on its appearance so beautiful was it that he kept it to himself. His wife Pasiphae bore to the bull a monster, half-hull, half-man, called the Minotaur, which was kept in an underground labyrinth made by Dædalus (*q.v.*). It was later slain by Theseus (*q.v.*). Minos pursued Dædalus to Sicily for having wronged him, and was there slain by Cocalus and his daughter.

MINOTAUR. See MINOS.

MINTHA. Daughter of Cocytus, changed into the mint plant by Persephone because of the love Hades bore her.

MINYAS. Son of Chryses, and ancestor of the Minyæ. He had a numerous and celebrated family among whom were Orchomenus, Athaneas, Leucippe, and Arsinoë.

MISSIBIZI. See MANIBOZHO.

MITHRAS. The Persian god of light, whose worship prevailed in many of the Greek cities in Asia Minor, and afterwards spread to Greece itself and Rome.

MITRA and VARUNA. These Hindoo deities are usually mentioned together in the Vedic hymns. Varuna is regarded as one of the gods of light, but appears to have a more ancient connection with the waters which encircle the earth. The older commentators believed that the true conception of these deities was that Mitra ruled over the day and Varuna over the night. Varuna appears as a god of higher moral character than any other in the Vedic hymns, and in this righteous aspect is nearly always associated with Mitra. The pair would appear to have evolved as a description of double-god from a light-and-darkness myth, though other instances of such evolution are unknown.

MNEMOSYNE. Mother of the Muses (*q.v.*).

MNESTHEUS. A companion of Æneas, who accompanied him to Italy and founded the tribe of the Remmii.

MOCCOS. A pig-god of the ancient Celts, identified by some with Mercury. The pig was a widespread symbol among the Celts, and it is thought had some connection with the earth-spirit, or oak-spirit, from its diet of acorns.

MOIRÆ. The Parcæ of the Romans, the personifications of the Fates. Their names were Clotho, Lachesis and Atropos. The first spun the fates of men, the second apportioned them, and the third cut them off. They presided over birth as well as death, and the gods, as well as men, were subject to them.

MOLUS. Son of Deucalion (*q.v.*).

MOMUS. God of mockery and spiteful criticism. When Hephæstus made man, Momus criticised his work, saying that he should have placed a door in his breast, the better to enable people to read his feelings.

MONAN. A god of the Tupis of Brazil, who was regarded by them as their creator. Seeing the ingratitude of men and their heedlessness of him, he sent upon them the *tata*, or divine fire, which burned all that was on the surface of the earth. He swept about the fire in such a manner that in some places he formed mountains, and in others valleys. Of all men, only one, Irin Magé (= he who sees) was saved, and him Monan translated to heaven. But Irin Magé appealed to Monan not to destroy the earth; and Monan, filled with pity, poured a deluging rain upon the earth which quenched the fire. This is a typical example of a deluge and fire myth.

MOPSUS. (1) Son of Ampyx, and one of the Lapithæ. He died in Africa, whence he had journeyed with the Argonauts. (2) Son of Apollo and Manto, a prophetess. He was a seer of repute, and conquered Calchas (*q.v.*) in a prophetic contest. With Amphilocus, another prophet, he founded the city of Mallos, but, a dispute arising respecting its possession, they slew each other.

MORPHEUS. The god of sleep and dreams, born of Sleep.

MORRIGU (Great Queen). A war-goddess of the Irish Celts, usually associated with Lludd (*q.v.*).

MORS. The Thanatos of the Greeks, god of death,

and brother of Sleep. Notices concerning him are few in the classical writers, and he seems to have been regarded as an attendant of Hades more than a god proper.

MOTHI (Courage). A son of Thor (*q.v.*).

MULCIBER. *See* VULCAN and HEPHAESTUS.

MULLO. A god of the Celts, a patron of muleteers and identified with Mors. He was probably originally an ass totem, as would seem to appear from the inscriptions to him at Nantes and Craon.

MUNNIN and HUGINN. The ravens of Odin, the Scandinavian Jupiter, who scoured the earth every day for news, which they brought back to their master at night.

MUSÆUS. A mythical poet, the son of Eumolpus, and Selene, or of Orpheus. A collection of oracular sayings attributed to him was much in vogue in ancient Greece.

MUSES. Goddesses presiding over the arts, and nine in number. They were the daughters of Zeus and Mnemosyne (Memory). They were worshipped at first in the country around Olympus, whence their cult spread throughout Greece. Their names were: Clio, Muse of History; Euterpe, muse of lyric poetry; Thalia, of comedy; Melpomene, of tragedy; Terpsichore, of choral dance and song; Erato, of love ditties; Polyhymnia, of the sublime hymn; Urania, of astronomy; and Calliope, of epic poetry.

MYGDON. Son of Acmon, king of Phrygia, who assisted Priam of Troy against the Amazons.

MYRMIDONS. *See* ÆACUS.

MYRTILUS. Son of Hermes. He betrayed his master, CENOMAUS, to whom he was charioteer (*see* CENOMAUS, and PELOPS), and was slain by Pelops. He cursed the family of Pelops, which was thereafter haunted by the Erinnyes.

N

NABU, or Nebu. Son of the Babylonian god Merodach (*q.v.*), and equivalent to the Egyptian Horus.

NAIADS. *See* NYMPHS.

NANAHUATL. *See* METYLTO.

NANDA. Foster-father of the Hindoo deity Krishna (*q.v.*).

NANDI. A bull of Siva (*q.v.*).

NANTOSVELTA. A British Celtic goddess, usually associated with Sulis (*q.v.*).

NARADA. A song of the Hindoo deity Brahma (*q.v.*).

NARAYANA. A name of Brahma, and sometimes one of Vishnu.

NARCISSUS. Son of Cephissus, a river-god, and Liriope, a nymph. Echo, a nymph, fell in love with him and pined away because of his neglect, only her voice being left, in punishment whereof Nemesis made Narcissus fall in love with his reflection in a lake. He pined away, and was changed into the flower which is called after him.

NATOSE (The Old Man who sends the Winds). A deity of the Blackfoot Indians; a personification of the winds.

NAUSICAA. Daughter of Alcinous, king of Phæacia and Arete. When Odysseus was shipwrecked near her father's dwelling Nausicaa led him into safety.

NAUSITHOUS. Son of Poseidon and Perihœa, daughter of Eurymedon, and king of the Phæacians, with whom he emigrated to the island Scheria to escape from the Cyclops.

NEÆTHUS. A river falling into the Gulf of Tarentum, where the ships of the Greeks were burned by the women of Troy whom they had led captive.

NECESSITAS. The Roman personification of necessity, who was regarded as irresistible.

NELEUS. Son of Poseidon and Tyro, who, with his twin-brother Pelias, was abandoned by his mother, and was brought up by some rustics (*see PELIAS and ÆSON*).

NEMESIS. Daughter of Nyx, or Night, was a personification of the fate which metes out happiness to the just and punishment to the unjust, relentlessly pursuing the sinner.

NEMON (Venomous). A goddess of the Continental Celts, probably the same as Nemetona, a war-goddess of the British Celts, to whom an inscription has been found at Bath.

NEO. The supreme deity of the Iroquois Indians. The name is supposed to have been evolved from the French Dieu (God) (*see HAMONEU*).

NEOPTOLEMUS or **PYRRHUS.** Son of Achilles and Deidamia, daughter of Lycomedes, in whose palace at

Scyros he was brought up. Thence Odysseus led him to Troy, as it had been prophesied that it could not be captured without him. He concealed himself in the wooden horse, and he it was who slew Priam. Andromache, the wife of Hector, fell to his share as a captive, and by her he had four sons. He afterwards married Hermione, daughter of Menelaus, and later settled in Epirus. He was slain at Delphi by Orestes.

NEPHELE. See **ATHAMAS**.

NEPTUNE. The Roman equivalent of the Greek Poseidon, probably derived from the Etruscan Nethuns (see **POSEIDON**).

NEREIDS. Sea-nymphs, fifty in number, the daughters of Nereus and Doris. They dwelt at the bottom of the Mediterranean, and appear to be the prototypes of the more modern mermaid.

NEREUS. Son of Pontus and Gæa, and father of the fifty Nereids. He had the gift of prophecy, and is usually represented, like most sea-gods, as having seaweed for hair.

NERGAL. The Babylonian personification of the planet Saturn, but also of the autumn sun, who, in his fight with the summer sun, Merodach, conquered him yearly on June 21st, and was himself worsted by his brother on December 21st. His wife was Ghanna.

NESSUS. A centaur. He carried Deianira, the wife of Heracles, across a ford, but as he attempted to run off with her Heracles shot him with one of his poisoned arrows. He gave his blood to Deianira, telling her that its possession would retain the love of her husband. Later she smeared it on a robe belonging to Heracles, and the poison it contained from his arrow caused him such agony that he cast himself upon a flaming pyre and perished.

NESTOR. Son of Neleus and Chloris. Husband of Eurydice and father of a famous progeny, including Perseus, Pisistratus, and Antilochus. Was king of Pylos. He took part in the Calydonian hunt and the Argonautic expedition. Although stricken in years he accompanied the Greeks to Troy, and his sagacity and wisdom were regarded by them as almost supernatural, his advice being sought in almost every contingency. He returned safely to his kingdom at the close of the war.

NIFLHEIM (Fog-world). The Hades or Under-world of Scandinavian mythology. It was supposed

to lie beneath the roots of the world-tree Yggdrasil, northwards from the world of men, and turned away from the sun (*see* HEL).

NIKE. The Victoria of the Romans. Goddess of Victory. Daughter of Pallas, a giant, and Styx (*q.v.*). She is represented as a winged figure holding a palm branch and a shield; and she often accompanied other deities, especially Athene and Zeus.

NILA. A son of the Hindoo deity Agni (*q.v.*).

NILMADHAVA. A name of Vishnu.

NIN-LILLA. Also called Belit or Balu. The consort of Bel (*q.v.*).

NIOBE. Daughter of Tantalus and Trygete, and wife to Amphion (*q.v.*). She boasted that she had seven sons and seven daughters, whereas Leto had only two. Apollo and Artemis, angered at the indignity put upon their mother, slew the children with their arrows. Amphion, on hearing the news, took his life, and Niobe wept until she became a stone, and was carried by a tempest to Mount Sipylus.

NIREUS. Son of Charopus and Aglaia, one of the best-favoured of the Greeks before Troy.

NISKAL. The water-sprites of the ancient Celts.

NISUS. (1) Son of Pandion, and king of Megara. His life depended upon his retaining his golden hair which his daughter Scylla pulled out so that her lover Minos might reign in his stead. Minos was so horrified at the deed that he cast her into the sea; but her father's spirit, in the shape of an eagle, swooped down upon her, and she was changed into a fish. (2) Son of Hyrtacus and a follower of Æneas. He and his companion, Euryalus, were slain in one night whilst fighting the Rutuli.

NOKOMIS. (Grandmother). The Algonkin personification of the earth.

NOMIUS. A collective name for rural and agricultural deities who protected pasture land and flocks.

NONCOMALA. The principal and creative deity of the Guaymis of Costa Rica. He formed the earth and the waters, but they were in darkness and clouds. Wading into the river, he met the water-sprite Rutbe, who bore him twins, the sun and moon. The Guaymis, in their flood myth, state that Noncomala, angered with the world, poured over it a flood of water, killing every man and woman, but that the good god Nubu

preserved the "seed" of a man, and when the waters had dried up he sowed it in the earth. From the best of it came a new race of men, and from that which was imperfect came the monkeys.

NORNAS or NORNIS (Weird Sisters). Three giantesses equivalent to the Greek and Roman Grææ, or Fates, in Norse mythology. Destiny was placed in their hands in an almost identical manner.

NOX. See **NYX**.

NUBU. See **NONCOMALA**.

NUDD or LLUDD. A god of the British Celts, afterwards supposed to be an ancient British king. He had a temple on Ludgate Hill, London, and was worshipped at Lydney, in Gloucestershire, where the ruins of his sanctuary have been discovered, with inscriptions to him as "Deo Nudentc," as well as a bronze plaque representing him as a sort of Phaëton, or rather Helios, his head surrounded by sun-rays, and driving in a four-horse chariot, attended by two winged genii and two Tritons. He had an equivalent in Irish myth, Nuada Argetlam.

NYCTEUS. Son of Hyrieus and the nymph Clonia, and father of Antiope by Polyxo (see **ANTIOPE**).

NYCTIMENE. Daughter of Epopeus, king of Leshos, who, shamed by her father, was changed into an owl by Athene.

NYMPHS. The presiding deities of rivers, wells, springs, caves, trees, hills, and, generally speaking of all natural phenomena. These were, in fact, the deities representative of what is now called animistic religion, the deified powers in Nature regarded as gods of the district. Those dwelling in mountains were known as Oreads; those in trees, Dryads and Hamadryads; those who dwelt in wooded places Napææ; those who dwelt in the sea, Nereids or Oceanids; and those who haunted streams and lakes, Naiads. Most of them were supposed to be able to confer the gift of prophecy and poetical inspiration on mankind, who were thought by the ancients to be maddened (or, as the phrase went, to become nympholepts) at sight of them. They were undoubtedly a later survival of pure animism, local deities whose worship was not supposed to interfere with that of the greater gods, or had become embedded in it.

NYSÆUS. A name of Dionysius (*q.v.*), from the nymphs (Nyseids) who brought him up.

NYX or NOX. The goddess of Night, daughter of Chaos, and mother of Thanatos, Moros, Hypnos, Momus, Nemesis, etc. She is represented as winged or sitting in a chariot, clothed in black garments and surrounded by stars.

O

OCEANIDS. *See* NYMPHS.

OCEANUS. The personification of the ocean, which the ancients believed encircled the earth, the source of all rivers and streams and, according to some authorities, the source of all things in heaven and earth. He was the son of Heaven and Earth, and husband of Tethys, and parent of all the river and water gods and nymphs. Ocean was regarded by the Greeks and Romans as a great river, of which all other rivers were merely tributaries.

OCYRHOË. (1) Daughter of Chiron, the wisest of the centaurs. (2) A daughter of Oceanus and Tethys.

ODIN. The Jupiter of the Scandinavian pantheon, the god of song and war. He appears to have evolved in the consciousness of the northern priests from the ideals they themselves held of what such a god should be—almighty in war and rune lore, yet cunning in magic. It would scarcely seem correct to identify him with the Norse "All-Father," who appears to have been a "god behind the gods," but that the people believed his power to be extensive though transitory is undoubted. They pictured him as a one-eyed man (*see* MIMIR), of venerable aspect, clad in wide-brimmed hat and flowing cloak, travelling through the world to observe the doings of men. His powers of transforming himself are marvellous, but he prefers the guise of a traveller to any. With his brothers Vili and Vali he created the earth by the simple process of raising it out of the primeval waters of Chaos, and created the race of men by breathing life into the wooden images of a man and a woman made by the dwarfs. In nearly every respect he is equivalent to Jupiter and Zeus, and it is most probable that he had a common origin with those deities in the dim past of the Aryan peoples.

ODYSSEUS or ULYSSES. One of the greatest of the Greek heroes in the siege against Troy. He was a son of Laertes and Anticlea, and was married to Penelope, daughter of Icarius, by whom he had Telemachus. In youth he met Iphitus, who presented him with the

bow of Eurytus. When the Trojan War broke out Palamedes was sent to Ithaca to persuade Odysseus to assist Menelaus; but Odysseus pretended to be mad, and, ploughing the land, sowed it with salt. Palamedes placed Telemachus before the plough, however, and Odysseus was forced to desist from his pretended insanity, and agreed to go to Troy. He then discovered Achilles hidden in the palace of Lycomedes (*see* ACHILLES). During the subsequent hostilities his prudence, zeal, bravery, and consummate cunning made him a tower of strength to the Greeks, and when Achilles died and his armour was declared to be at the disposal of him who had injured Troy most, the prize was accorded to Odysseus, Ajax himself being defeated in the contest. He also took part in stealing the Palladium. Even deeper interest accrues to the recital of his adventures after leaving Troy for Ithaca at the end of the siege, as related in the *Odyssey*. Cast by a storm upon the coast of Ismarus in Thrace, he sacked the city of the same name. In turn he visited the Lotos-eaters in Africa, the Island of Goats, the Cyclops (from whose cave he escaped with the loss of six companions by making the giant drunk) and the island of Æolus. He escaped from the cannibal Læstrygonians with only one ship, and arrived at the western island of Ææa, the abode of the sorceress Circe, who turned his companions into swine, and kept him with her for some time. During his stay with her he visited Hades, and consulted the prophet Teiresias, who told him that although Poseidon, whose son he had slain, was wroth with him, all would be well if he let the herds of Helios, the sun-god, alone. On leaving Circe's island he passed the Isle of Sirens, and to avoid the fatal attractions of their sweet voices he caused his men to fill their ears with wax and to bind him to the mast of his ship. He next passed between Scylla and Charybdis (*q.v.*), and lost six men by the former. A terrible tempest then assailed his vessel, in which all were drowned save himself. He then remained for eight years with Calypso on the island of Ogygia, whence he arrived at Scheria, and at length at Ithaca, where his wife Penelope (*q.v.*) had been beset by suitors, whom he slew. Concerning his death *see* TELEGONUS.

ŒAGRUS. King of Thrace, father of Orpheus by the Muse Calliope.

ŒDIPUS. Son of Laius and Jocasta, king and

queen of Thebes. Laius was informed by an oracle that he would perish by the hands of his own son, so when Œdipus was born he was exposed on Mount Cithæron, his feet being pierced, from which circumstance he took his name (Pig-foot). He was found by a shepherd, and taken to the palace of Polybus, king of Corinth, where he was brought up. Being told by an oracle that he would slay his father and marry his mother, he left Corinth, deeming Polybus to be his father; but on the road to Delphi he met his real father, Laius, whom he slew in a quarrel. At this time the Sphinx had appeared at Thebes, and put a riddle to all passers-by, slaying such as could not answer it. The Thebans, to free themselves from this incubus, offered the vacant throne and the hand of Jocasta to him who should rid them of the monster. Œdipus passed by the Sphinx, who set him this riddle: "What has in the morning four feet, in the daytime two, and at night three?" Œdipus gave the solution as referring to man, who in early childhood crawls upon all fours, in manhood walks upright, and in old age uses a stick. The Sphinx, in terrible wrath at the riddle being solved, cast herself down from the rock on which she sat, and was killed. Œdipus then unwittingly married his mother, Jocasta, and became king of Thebes and father of Eteocles, Polyneices, Antigone, and Ismene. A pestilence followed this unconscious crime, and the oracle ordered that the murderer of Laius must be cast forth to remedy matters. The soothsayer Teiresias told Œdipus that he was the guilty man, and in horror of what he had done Œdipus put out his eyes and Jocasta hanged herself. Later he was banished, and Antigone and Ismene shared his exile. The Delphic oracle stated that the safety of the city depended upon his presence and death there; but when Creon, the regent, attempted to force him to return, Theseus gave him shelter and, on his death, buried him in the Areopagus.

ÆNEUS. Son of Portheus, husband of Althea, and father of Meleager, king of Pleuron and Calydon. He was ill-treated by his nephews, but saved from them by his grandson Diomedes, who took him to Peloponnesus. However, his nephews ambushed him on the way and slew him.

ÆNOMAUUS. King of Pisa in Elis, and son of Ares.

ÆNONE. Daughter of Cebren, the river-god, and first wife of Paris (*q.v.*).

ÆONUS. Son of Licymnius of Midea, a noted foot-racer, killed by the jealous sons of Hippocoon, and avenged by Heracles therefor.

OGMIOS. A Celtic deity, called by Lucian "God of the Furrow," which would seem to mean that he was an agricultural deity. He was spoken of by the Romans as equivalent to Hercules, and is represented with his club and lion-skin. He was also considered as the patron of oratory, and in this connection he was depicted as drawing men after him by golden cords attached from his tongue to their ears. In this respect he is probably the same as the Irish Ogma, the god of poetry and eloquence.

OGYGIA. The island of Calypso (*q.v.*).

OILEUS. Father of Ajax, and king of Locria.

OLENUS. Son of Hephæstus, and father of Aege and Helice (*q.v.*).

OLYMPUS. A peak of the Acroceraunian range on the Adriatic, about 9,800 feet in height. It was supposed by the Greeks to be the abode of the gods, and their meeting-place for council and debate.

OMPHALE. Daughter of Iardanus, king of Lydia, and wife of Tmolus. Heracles served her for three years after her husband died, fell in love with her, and, to humour her, dressed as a woman and spun wool—a myth of the application of strength to female toil.

ON. Another name for the city of Heliopolis.

ONNIONT. A monster serpent, which, according to a myth of the Huron Indians, wore on his head a horn which pierced rocks, trees, and mountains. Whoever could get a piece of this horn was regarded as most fortunate, as it was supposed to be a sovereign charm against ill-luck and a bringer of good fortune.

ONAWLEH UNGGI (Eldest of Winds). A personification of wind worshipped by the Cherokee Indians.

OPHION. (1) A Titan. (2) Father of Amycus, a centaur.

OPS. Roman goddess of wealth, wife of Saturn, and patron of agriculture, which to the early Romans meant wealth.

ORACLES. Sacred places where the presiding divinity was supposed to reply to any question put to him or her regarding the future. The principal oracles in Greece were those of Zeus at Dodona, where the

rustling of trees was interpreted by the priests; Apollo at Delphi, in Phocis, where the Pythia or priestess inhaled an intoxicating gas from a cleft in the slopes of Parnassus; the oracle of Trophonius in Bœotia; and the oracle of Æsculapius at Epidaurus. The replies given by the oracles were usually exceedingly ambiguous, and were in all probability pre-arranged by the priesthood, clever machinery being used wherever it was necessary that the reply should proceed from the image of the god.

ORCUS. A name for Hades (*q.v.*).

ORESTES. Son of Agamemnon and Clytemnestra. When his father was slain by his mother's paramour Ægisthus, Orestes was saved by his sister Electra, and sent to Strophius, king of Phocis, at whose court he was educated with his lifelong friend Pylades. Returning to Mycenæ, he slew Ægisthus and his own mother, Clytemnestra, after which he was seized with madness. He took refuge with Athene, and the Areopagus was convened to judge him. He was acquitted and took possession of his father's throne, later becoming also king of Argos and Sparta. He married Hermione, his cousin. He died of a snake-bite, and was buried in Sparta.

ORION. Son of Hyrieus, and a celebrated hunter of giant stature. Coming to Chios, he fell in love with Merope, daughter of Cœnopion, and loaded her with trophies of the chase. Her father deferred their union, so Orion attempted to dishonour her. Her father prayed to Bacchus for assistance, and he threw Orion into a deep slumber, in which he blinded him. He was informed that if he would bathe his eyeballs in the rays of the rising sun he would regain his sight. He was placed with club and girdle in the stars. According to another myth, he offered violence to Artemis, and was slain by one of her arrows.

ORITHYIA. See **BOREAS**.

ORMENUS. Son of Cercaphus, and father of Amyntor.

ORMUZD and AHRIMAN. Two beings created by the supreme being of the ancient Persians, according to the Zoroastrian creed. Ormuzd remained faithful to his creator, but Ahriman rebelled from him and worked evil. Ormuzd created the earth, and all good things were supposed to emanate from him. These Ahriman attempted to destroy by the creation of evil

beasts and reptiles. Consequently they were incessantly at war with one another. The myth is a good example of dualism or the fight between light and darkness.

ORPHEUS. Son of Œagrus and the Muse Calliope, a Thracian, and one of the most famous mythical poets of Greece. A contemporary of the Argonauts, he was presented with the lyre by Apollo, and tutored in music by the Muses. So beautiful were the harmonies he produced that rocks, trees, and wild beasts were moved by them. He assisted the Argonauts. His wife Eurydice dying, he journeyed to Hades, and with the power of his music made its king weep tears of iron, obtaining his consent to bring back Eurydice to earth, with the proviso that he should not look back upon her until she had reached the upper world. Just as she neared the earth he turned to see if she were following him, and she at once sank back to Hades. So grief-stricken was he, that he ignored the women of Thrace, who on that account rent him in pieces. He was buried at the foot of Olympus. It is not unlikely that Orpheus was a genuine personality, and many poems known as the Orphic hymns are attributed to him.

ORTHIA. Another name for Artemis.

ORTHUS. The double-headed dog of Geryon (*q.v.*).

ORTYGIA. (1) A grove at Ephesus where it was supposed Apollo and Artemis were born. (2) The ancient name of Delos.

OSIRIS. The greatest god of Egypt, and husband of Isis (*q.v.*). His Egyptian name was Ausar (Highest of all the Powers). He it was who civilised mankind, and gave them laws, agriculture, and religion. He was the son of Seb and Nut, and brother as well as husband of Isis. Set (*q.v.*), the power of darkness and evil, his brother, slew him, but he was avenged by his son Horus. After his death he became lord of the Underworld and judge of the dead. He represents the sun who is overcome by night, but who rises again next morning. Isis found his body washed up by the sea at Byblos, and placed it in a coffin. But Set tore open the coffin and rent the body into fourteen parts. For these Isis searched, and wherever she found a remnant of her husband there she built a shrine. This accounts for the many localities where Osiris was said to be buried.

OTHRERIR. A magic cauldron, holding the blood of the man Kvasir, created by the Scandinavian gods (see KVASIR).

P

PACARINA. Deities worshipped by the Peruvians as their forefathers, idealised in the soul or essence of their descendants.

PACHACAMAC. The greatest deity of the Peruvians, called by them "The Thunder-vase, the Foam of the Sea, animating the World"; indeed, the creator of all things. His worship probably preceded the polytheism of the Peru of the Incas, and he may perhaps to some extent, have at one time been supreme, laying the foundations of a monotheism or henotheism before the Inca rule spread over the whole of Peru.

PÆAN. Another name for Æsculapius (*q.v.*).

PALÆMON. Son of Athamas and Ino. He was originally called Melicertes, but when his mother, who had been driven mad by Hera, cast herself into the sea, she and her son were changed into sea deities (see LEUCOTHEA). Palæmon's body was washed ashore near Corinth, and was carried to that city, where the Isthmian games were instituted in his honour. He was probably derived from the Phœnician god Melkart.

PALAMEDES. Son of Nauplius and Clymene. He joined the Greeks against Troy, but by the jealousy and treachery of Agamemnon and Odysseus he was falsely accused of treachery and done to death. He was an inventive genius, and instituted scales and measures.

PALES. An Italian pastoral goddess. Her festival, the Parilia, was held in spring, when fires of straw were lighted, through which persons passed for purification.

PALICI. Twin gods of Sicilian origin; the offspring of Zeus and Thalia, who, afraid of Hera, requested the gods that the earth might open and swallow her up. The miracle occurred, but she became the mother of boys, the Palici, who left the earth for the upper world. Human sacrifice was offered up to them, and near their shrine at Mount Ætna two fountains called Dalli flowed, at which oaths were registered by writing them on tablets and casting them into the waters.

PALLADINUS. Originally an image of Pallas Athene, but in general the name applies to such an image of the goddess as was kept in seclusion, and was

regarded as a pledge of the safety of the city. The Palladium of Troy was the example most often cited by the classical authors. It fell from heaven as Ilus was building the city, and he erected a shrine for its reception. It was stolen by Diomedes and Odysseus at night, as it was known to the Greeks that Troy could not be taken whilst it remained within the walls (*see* DIOMEDES and ÆNEAS).

PALLANTIAS. Another name for Aurora (*q.v.*).

PALLAS. *See* ATHENE.

PALLOS. (1) A Titan, son of Caius and Eurybia. (2) The reputed father of Athene in some myths. (3) A giant whom Athene slew in the combat between the gods and the giants. (4) Son of Lycaon, who founded the town of Pallantium in Arcadia. (5) Son of Pandion, king of Athens, and father of Clytus and Butes. (6) Son of Evander and a companion of Æneas, during whose wars in Italy he was slain.

PAN. The goatherd god of the cattle-rearing peoples of Hellas. Arcadia was the centre of his worship, and he also presided over hunting, fishing, and sylvan matters in general. He was the son of Hermes by the daughter of Dryops. He was essentially a nature-deity, and as such is associated with Cybele. He loved dancing and merriment, and played on the shepherd's pipe, which is still called by his name. He is usually represented as a bearded man, of distorted countenance, with goat's horns, legs, and hoofs. The Romans identified him with their Faunus.

PANDAREOS. Son of Merops of Miletus. From the Cretan temple of Zeus he purloined the golden dog made by Hephestus, and presented it to Tantalus, who informed Hermes, sent by Zeus to recover it, that it was not in his possession. Hermes, doubting this, searched for the dog, found it, and buried Tantalus beneath Mount Sipylus. Pandareos fled to Sicily, where he died.

PANDARUS. (1) Son of Lycaon. He led the Zeleians against the Greeks in the Trojan War, and was slain by Diomedes. (2) Son of Alcanor, and twin-brother of Bitias, was a follower of Æneas, and was slain in his Italian wars.

PANDION. (1) King of Athens. Son of Erichthonius and Pasithea, a naiad. He was the father of Procne and Philomela (*q.v.*) and of Erechtheus and Butes. (2) King of Athens. Son of Cecrops and

Metiadusa. He was compelled to flee from Athens, and took refuge at Megara, where he married the daughter of King Pylas, and eventually received the crown of that state. His sons, Ægeus, Pallas, Nisus, and Lycus, besieged Athens and slew his enemies, afterwards dividing the Athenian possessions among them.

PANDORA. The first woman, the Hellenic Eve. Zeus, enraged at the theft of celestial fire by Prometheus (*q.v.*), instructed Hephæstus to make a woman whose beauty would cause strife among the human race whom Prometheus had made. The gods gave her various gifts, and called her Pandora, or the All-gifted. Hermes then took her to Epimetheus, the brother of Prometheus, and he married her against the advice of the elder Titan. Epimetheus had a closed box in his house which he had been warned not to open; but this Pandora could not resist, and with feminine curiosity raised the lid, when all the sorrows and troubles which mankind has known were let loose on the world. She, however, succeeded in retaining in the box one thing—hope. Other myths substitute blessings for evils.

PANDROSOS. See **AGLAUROS**.

PANES. Probably an eagle-god, worshipped by the Acagchemem tribe of California. They sacrificed an eagle or vulture yearly, without spilling a drop of blood, and burned the body.

PANOPE. Daughter of Nereus and Doris, a sea-nymph.

PANOPEUS. Son of Phocus and Asteropæa. He was a friend of Amphitryon, and accompanied him in an expedition against the Taphians. He also figured in the Calydonian hunt.

PANTHOUS. An elder of Troy, and father of Euphorhus, Polydamas, and Hyperenor. He was at first a priest of Apollo at Delphi, whence he was taken to Troy by Antenor, where he continued his offices to the god.

PAPHUS. (1) Son of Pygmalion and Galatea, his ivory statue which had been given life by Aphrodite. He founded the city of Paphus. (2) A seaport town in Cyprus, the chief seat of the worship of Aphrodite, who was supposed to have first landed there after her birth from the sea.

PARIS. Also called Alexander, second son of Priam, king of Troy, and Hecuba, his queen. When she was

with child Hecuba dreamed that she had brought forth a firebrand which consumed Troy; and when he was born he was given to a shepherd, who agreed to leave him on Mount Ida. Five days afterwards the shepherd found the child being suckled by a she-bear, so he took him home and called him Paris. As a youth, he displayed much courage in the defence of his flocks against robbers and beasts of prey, and was called Alexander, "defender of men." He discovered his parentage, and Priam recognised him as his son. About this time the marriage of Peleus and Thetis took place, to which all the gods were invited except Eris, the goddess of discord. To promote strife the uninvited deity threw among the guests a golden apple with "For the fairest" inscribed upon it. Hera, Aphrodite, and Athene each claimed the jewel, and as none of them would disavow her claim to it Hermes was ordered by Zeus to bring them before Paris, who was known as an excellent judge of female beauty. Each being supremely eager that he should decide in her favour, Hera promised him Asia for his kingdom and great riches; Athene, warlike glory; and Aphrodite, the most beautiful woman in the world for his wife. Paris decided in favour of Aphrodite, a circumstance which caused Hera and Athene to level against him the full measure of their feminine spite. Paris now journeyed to Greece, and was entertained at the court of Menelaus, king of Sparta, with whose wife, Helen, he eloped. From this circumstance arose the Trojan War. Paris was of a handsome person, skilful in archery and music, but cowardly in war. He slew Achilles by an arrow. When Troy was captured Paris was wounded by one of the poisoned arrows of Heracles (*q.v.*), shot by Philoctetes, and returned to his first wife, Ceneone, daughter of the river-god Cebren. She, however, was revengeful, and refused to heal the wound, so Paris perished. After he had gone she was smitten with remorse; but, arriving back too late to assist her husband, hanged herself.

PARJANYA. A Hindoo deity who presided over the lightning, thunder, rain, and the procreation of plants and living creatures. It is, however, by no means clear what is his original signification. In the Puranas he is usually styled "Ruler over the gods, who dwells in the clouds," and, on the whole, he may definitely be put down as a variant of Indra (*q.v.*).

PARNASSUS. A great mountain above Delphi, renowned as the dwelling-place of Apollo and the Muses.

PARVATI. Wife of the Hindoo God Siva. Having reproached her for the blackness of her skin—is this an echo of the taunting of black brides taken by the Aryan conquerors of India?—and, incensed, she repaired to a forest, where, after undergoing great austerities, she was granted by Brahma a skin of gold, from which circumstance she was known as Guari (The Golden). She sprang from the glances of Brahma, Siva, and Vishnu, and was of three colours—black, white, and red. The white was Sarasvati, the co-operator with Brahma in creation; the red was Lakshmi, beloved of Vishnu; and the black Parvati, wife of Siva.

PASI. A name of Varuna. See MITRA.

PASIPHAË. Daughter of Helios, the sun, and Perseis, and wife of Minos, by whom she was the mother of a celebrated family (see MINOS). In consequence of Minos having kept a bull which Poseidon had sent out of the sea to be sacrificed to himself, Pasiphaë was made to bear a monster, half bull, half man, called the Miotauro (see MINOTAUR).

PASITHEA. (1) Another name for Aglaia, one of the Graces. (2) One of the Nereids.

PATROCLUS. Son of Menœtius, of Opus, and a familiar friend of Achilles, of whom he was also a kinsman. At the siege of Troy, when Achilles was inactive against the enemy because of his quarrel with Agamemnon, Patroclus begged Achilles to permit him to wear his armour and go to the assistance of the Greeks. Achilles granted the request. Patroclus hastened to the fray, but was struck by Apollo, and slain by Euphorbus and Hector, who took his armour (see ACHILLES).

PAVAN. A name of Vayri (*q.v.*).

PAX. See IRENE.

PEGASUS. The winged horse which sprang from the blood of Medusa when Perseus killed her. Belerophon (*q.v.*) found him at the well Peirene, and placed on him the golden bridle given to him by Athene. The Muses and the daughters of Pierus engaged in a musical contest on Mount Helicon, and upon the latter's performance the day was darkened. On the other hand, when the Muses sang, all creation became instinct with bliss, and Mount Helicon arose in delight, until, at the bidding of Zeus, Pegasus gave it a kick with his

hoof to stop its heavenward progress. From this kick the well of the Muses, Hippocrene, arose.

PELASGUS. A shadowy, mythical hero of ancient Greece, from whom were descended the Pelasgi, its earliest inhabitants.

PELEUS. Son of Æacus, and king of the Myrmidons in Thessaly. He and his brother Telamon resolved to rid themselves of their half-brother Phocus, so they murdered him. Their crime was discovered, and they were banished. Peleus went to Phthia, where he underwent purification at the hands of Eurytion, and married his daughter Antigone. Being without subjects, he prayed to the gods to remedy this defect in his fortunes, and they answered his prayer by changing numerous ants into men, called Myrmidons from the Greek *murmekes*=ants. Peleus unfortunately slew Eurytion at the Calydonian hunt, and fled to Iolcos, where Acastus, the king, purified him. Astydamia, wife of Acastus, conceived a violent passion for him, and as he rejected her advances she accused him to her husband of having attempted to dishonour her. Acastus requested his company in the chase, and when Peleus was fatigued, and slept, took away his sword, so that he might be slain by wild beasts. Peleus was attacked by centaurs, but saved by Chiron, the wisest of their number. He married Thetis, a Nereid, who became by him the mother of Achilles. It was at their nuptials that Eris, goddess of Discord, threw the golden apple marked "For the fairest" into the company (*see* PARIS).

PELIAS. Son of Poseidon and Tyro, and twin brother of Neleus. Tyro left the children to perish, but they were saved by rustics and lived to seize the throne of Æson, king of Iolchos, their step-brother, son of Tyro. Pelias then banished Neleus. (For the myth, which belongs to the series of the Golden Fleece *see* GOLDEN FLEECE and JASON.)

PELION. A range of lofty mountains in Thessaly. The giants attempted to heap Mounts Ossa and Olympus upon its summit to reach heaven in their war against the gods. The cave of the centaur Chiron, the wisest and best of his race, was situated here, and from the sides of the mountain he culled those herbs and plants which he used to effect his wonderful medicinal cures. On Mount Pelion was cut the wood from which the ship *Argo* was built. The proverb "Piling Pelion upon Ossa" refers to the incident above mentioned in the

strife of the gods and giants, and signifies the beaping of one great indignity upon another.

PELOPS. Grandson of Zeus, and son of Tantalus and Dione. By Hippodamia, his wife, he had a large and celebrated progeny. He was king of Pisa in Elis. It is generally supposed that he came originally from Asia Minor and founded a dynasty in Elis. He was one of the early kings of Greece, and was honoured at Olympia among the most celebrated heroes. There are many myths concerning him. It having been oracularly disclosed to Ænomaus (*q.v.*) that he should perish through the agency of his son-in-law he made it public that he would bestow his daughter upon the man who could conquer him in a chariot race. Pelops entered the contest and bribed the charioteer of Ænomaus who abstracted the linch-pins from his master's chariot, so that in the career Ænomaus was thrown from the vehicle and slain. By this means Pelops won Hippodamia, his daughter, and the kingdom. It was also recounted that Tantalus, his father, invited the gods to a banquet, and served up the flesh of his own son Pelops to them. The immortals were aware of the nature of the dish set before them, and refrained from partaking of it, all except Demeter, who, grieving for the loss of her daughter Persephone, absently consumed a shoulder. The gods commanded Hermes to boil Pelops' remains in a cauldron, and thus restored him to life, whole except for the shoulder eaten by Demeter, which she replaced by one of ivory. Hence it was said that the Pelopidæ, the descendants of Pelops, had one shoulder whiter than the other.

PELOPIDÆ. The sons and descendants of Pelops (*see above*). His favourite was Chrysippus, who was envied by Atreus and Thyestes, who slew him. They were banished by their father for the deed. They had many long and fierce contests with the Heracleidæ, the descendants of Heracles.

PENATES. The household gods of the Romans, belonging in one aspect to the state, in another to the domestic hearth. They were two in number, and their images stood at the hearth, which was regarded as the household altar. They take their name from the daily food (*penus*), which was prepared by fire in their hearth-sanctuary. They were supposed to be present at every meal, and food was handed to them on silver plates. In the temple of Vesta stood the public

Penates, representing two youths seated, with spears in their hands.

PENELOPE. Daughter of Icarius of Sparta and Peribœa, and wife of Odysseus (*q.v.*), by whom she had one child, Telemachus. When her husband was absent at the siege of Troy she was besieged by many suitors for her hand, who ate up her substance and lived riotously. She explained to them that she could not consent to marry any one of them until she had spun a robe for her father-in-law, Laertes, and this garment she worked at by day and unravelled at night, thus staving off the evil day of acceptance. When Odysseus arrived after an absence of twenty years he slew the suitors (*see ODYSSEUS*). Penelope is the type of a faithful wife.

PENEUS. God of the river Peneus of Thessaly. Son of Oceanus and Tethys.

PENTHESILEA. Daughter of Ares and Otrera, and queen of the Amazons. She assisted the Trojans in their war with the Greeks, but was slain by Achilles, who, when he discovered her sex and beauty, grievously mourned her death. Thersites, who scoffed at him for his grief, was slain by him.

PENTHEUS. Son of Echion and Agave, daughter of Cadmus. He succeeded Cadmus in the kingship of Thebes, but was driven mad by Dionysius for having resisted the introduction of his worship into his kingdom. His mother and sisters slew him in a Bacchic frenzy, believing him to be a wild beast (*see AGAVE*).

PERDIX. Sister of Dædalus (*q.v.*); and sometimes confounded with Talos (*see TALOS*, 2).

PERIANDER. Son of Cypselus and tyrant of Corinth, who reigned there from B.C. 625 to B.C. 585 (*see ARION*).

PERIPHAS. A priest of Apollo, who was made king of Attica. Zeus, jealous of the honours paid him, changed him into an eagle.

PERO. Daughter of Neleus and Chloris, and wife of Bias.

PERSE. Daughter of Oceanus, wife of Helios, and mother of Æetes and Circe.

PERSEIS. Another name for Hecate (*q.v.*).

PERSEPHONE. The Proserpina of the Romans. She was the daughter of Zeus and Demeter. As the wife of Hades and Queen of the Shades she was re-

garded in one of her aspects as the enemy of all living things, but in summer, when she returned to her mother (*see* DEMETER), she was regarded as a goddess of growth and increase. The myth of Persephone (for which *see* DEMETER) symbolises the life of the seed-corn sleeping in winter and coming to fruit in the warm months. It also symbolises the career of man, his birth, his vigour in middle-life, and his decay and death. Persephone was usually depicted enthroned with Hades, wearing a diadem and bearing a torch or torches. She also carries a cornucopia to display her status as a corn-goddess, and a pomegranate; whilst beside her stands a cock, to symbolise the dawn of a new life.

PERSEUS. Son of Zeus and Danaë, and grandson of Acrisius, king of Argos. For the circumstances of his birth, *see* DANAË. He was sent when a youth by Polydectes, king of Seriphos, who had fallen in love with his mother, to fetch the head of Medusa, one of the Gorgons. He received the guidance of Athene and Hermes, and stole from the Grææ, sisters of the Gorgons, the eye that they shared and their single tooth, which he refused to return until they showed him the way to the nymphs who kept the magic helmet, wallet, and winged sandals of Hades, the first of which made its wearer invisible. He succeeded in obtaining these, as well as a mirror from Athene and a sickle from Hermes, and at length came to where the Gorgons were at Tartessus. Falling on them whilst asleep, he cut off Medusa's head, being guided in his action by looking into the mirror, as a sight of her face would have turned him into stone. He then placed her head in the wallet on his back and fled, hotly pursued by her sisters; but, donning the helmet of Hades, he became invisible and effected his escape. His next adventure was the rescue of Andromeda (*q.v.*). Returning to Seriphos, he found his mother, Danaë, a fugitive from the persecutions of Polydectes, whom, by the aid of the Gorgon's head, he changed into stone with all his court, and made Dictys (the fisherman who had first found him with his mother on the seashore) king of Seriphos. He presented Medusa's head to Athene, who placed it on her ægis, and went to Argos with his wife and mother. Acrisius, mindful of the oracle, fled when he heard of the approach of Perseus, but Perseus followed him to persuade him that no danger threatened him. In the celebration of games on his

return Acrisius was slain by being accidentally struck by a discus thrown by Perseus, who then gave the kingdom to Megapenthes, and ruled himself at Tiryns.

PERUDA. The god of love of the Tupi Indians of Brazil, born of the union of the animal and vegetable kingdoms.

PESSINUS. A city of Galatia in Asia Minor, famous as a seat of the worship of Cybele, who was locally named Agdistis.

PHÆACES. A mythical race which dwelt in an island called Scheria at the extreme west of the earth. Its people lived a life of luxurious gluttony.

PHÆTHON. Son of Helios, who requested his father to be allowed to drive the chariot of the sun. This being granted, he found himself unable to check the horses which drew it, and coming near the earth, almost set it on fire, whence its black races. Zeus, espying the danger to creation, killed him with a flash of lightning, and cast him into the river Eridanus.

PHAON. Originally an ugly old ferryman of Mytilene, he refused to accept money from Aphrodite for rowing her in his boat, wherefore she bestowed on him youth and beauty. Sappho, the poetess, after this fell in love with him, but when he rejected her she threw herself from the Leucadian rock.

PHEGEUS. See **ALCMÆON.**

PHEMIUS. A minstrel of Ithaca, who dwelt in the palace of Odysseus.

PHERES. Son of Cretheus, and father of Admetus.

PHILAMMON. A poet of the mythical period of Greece. He was the son of Apollo, and father of Eumolpus and Thamyris.

PHILEMON and BAUCIS. An aged Phrygian couple who hospitably entertained Zeus and Hermes when they visited Phrygia in the guise of mortals. They were rewarded by being saved from a devastating flood, and were made guardians of the temple of Zeus, who permitted them to die together, and changed them into trees.

PHILOCTETES. Son of Poeas, celebrated for his archery in the Trojan War, in which he fought on the Greek side. He killed Paris, whereupon Troy fell.

PHILOMELA. See **TEREUS.**

PHINEUS. (1) Son of Belus, slain by Perseus (*q.v.*).
(2) Son of Agenor and king of Salmydessus. Apollo

conferred upon him the gift of prophecy, but Zeus struck him blind for revealing divine secrets. He behaved so cruelly to his sons that the gods sent the Harpies to torment him. The Argonauts delivered him from the monsters, and in return for this service he gave them information concerning the route they were to take.

PHINTIAS. See DAMON.

PHLEGYAS. Son of Ares and Chryse, and king of Orchomenos. He was the father of Ixion (*q.v.*), and Coronis, who bore Æsculapius to Apollo. For this Phlegyas set fire to the god's shrine, and was killed by one of his arrows.

PHOEBE. (1) Daughter of Tyndareus and Leda, and sister of Clytemnestra. (2) Daughter of Uranus and Ge, and the mother of Latona. (3) Daughter of Leucippus, carried off with her sister Hilaira by the Dioscuri.

PHŒBUS. See APOLLO.

PHŒNIX. (1) A mythical bird, supposed by the Greeks to visit the city of Heliopolis in Egypt once in every five hundred years to renew its youth. This it accomplished by enclosing its body in an egg of myrrh and setting it on fire, from the ashes of which it arose, gifted with a new life. (2) Son of Amyntor, and king of the Dolopes. Expelled by his father, he fled to Peleus, who made him king of the Dolopes and gave him his son Achilles to bring up. He fought at Troy, and took part in the Calydonian hunt. (3) Son of Agenor and Agriope, and brother of Europa, in his search for whom he settled in Phœnicia, which took its name from him.

PHOLUS. One of the centaurs, son of Silenus. He was slain by one of the poisoned arrows of Heracles.

PHORCUS. (1) A god of the sea, and father of the Grææ, the Gorgons, and other monsters. (2) Son of Phenops, who assisted the Trojans against the Greeks and was slain by Ajax.

PHORONEUS. Son of Inachus and Melia, king of Argos.

PHORONIS. A name of Io (*q.v.*).

PHOSPHORUS. A name of Hesperus (*q.v.*).

PHRIXUS. Son of Athanos and Nephele, and brother of Helle. His stepmother Ino conspired for his sacrifice to Zeus, but his mother rescued him and

his sister Helle, and placed them on the back of a ram with golden fleece, the gift of Hermes. When approaching the Chersonese, Helle fell into the sea, which was called after her the Hellespont. Phrixus arrived at Colchis, where Æetes reigned, who gave him his daughter Chalciopé to wife. The ram was sacrificed and its fleece given to Æetes (*see ARGONAUTS and JASON*).

PHYLAS. King of Ephyra and father of Polymele and Astyoche, who was beloved by Heracles.

PHYLLIS. *See DEMOPHOON.*

PICUMNUS and PILUMNUS. Two Italian deities who presided over granaries and the manuring of fields.

PICUS. A god of the Latins and father of Faunus, celebrated for his prophetic ability. He was usually represented with a woodpecker on his head, and from this fact and from his name, which signifies woodpecker, it may be inferred that he was evolved from a woodpecker totem or tribal symbol. In some aspects he takes on the character of the war-god Mars, to whom the woodpecker was sacred, and in this respect he bears a close resemblance to the Aztec war-god Huitzilopochtli, to whom the humming-bird was sacred, and who may have been evolved from a humming-bird totem, as his name signifies.

PIERIDES. (1) A name of the Muses. (2) The nine daughters of Pierus, king of Emathia, to whom he gave the name of the nine Muses, who changed them into birds after they had conquered them in a contest of song.

PILUMNUS. *See PICUMNUS.*

PIRENE. A fountain near Corinth, where Bellerophon found the winged horse Pegasus.

PIRITHOUS. Son of Ixion and Dia, king of the Lapithæ, and father of Polypoetes. On the occasion of his nuptials with Hippodamia the centaur Euryton attempted to carry her off, and roused the Lapithæ, who drove off the centaurs. Pirithous was a friend of Theseus, and on the death of Hippodamia they resolved to wed two daughters of Zeus. Theseus carried off Helen from Sparta, but Pirithous resolved to carry off Persephone, wife of Hades, king of the Underworld. Accordingly the heroes descended thither, but were captured by Hades and chained to a rock, from which position Theseus was rescued by Heracles, but Pirithous remained an everlasting captive.

PISANDER. Son of Polyctor and a suitor of Penelope.

PISTOR. A Roman appellation of Jupiter in his aspect of the thunderer.

PITTHEUS. King of Troezen, and son of Pelops, and grandfather of Theseus.

PLEIADES. The Pleiads, daughters of Atlas and Pleione. They were seven in number, and when their sisters, the Hyades, died, they killed themselves and were placed as stars in the sky. Another myth states that they were attendants of Artemis, and were pursued by Orion. They prayed to be delivered from him, and were set among the stars. Their names were Alcyone, Electra, Maia, Taygete, Celaeno, Sterope, and Merope.

PLEIONE. Daughter of Oceanus, and mother of the Pleiades.

PLISTHENES. Son of Atreus (*q.v.*).

PLUTO. See HANES.

PLUTUS. The personification of wealth, son of Iasion and Demeter.

PLUVIUS. See JUPITER.

PODARCES. (1) A name of Priam. (2) Son of Iphicles. He assisted the Greeks against Troy.

PODARCES. Leader of the Thessalonians of Phylace against Troy.

POEAS. Son of Phylacus, husband of Methone, and father of Philoctetes.

POLIAS (Protectress of the City). A name of Athene (*q.v.*).

POLITES. Son of Priam and Hecuba. He was slain by Pyrrhus.

POLLUX. See DIOSCUR1.

POLYDAMAS. Son of Panthous and Phrontis, a Trojan, brother of Euphorbus, and a companion of Hector.

POLYDECTES. King of Seriphos; he entertained Danaë and Perseus when they were cast ashore upon his territory (*see* DANAË and PERSEUS).

POLYDEUCES. A name for Pollux.

POLYDORUS. (1) King of Thebes, son of Cadmus and Harmonia. (2) Youngest son of Priam and Laothoë, slain by Achilles, or, according to other accounts, a son of Priam and Hecuba. It is related of him that Priam, fearful of the downfall of Troy, placed in his hands and in those of Polymestor much treasure,

and that the latter, instigated by avarice, slew Polydorus, and seized the treasure, casting the body of the murdered man into the sea. It was thrown up by the waves and recognised by Hecuba, who took vengeance upon Polymestor by putting out his eyes and killing his children. Still another myth relates that he was given into the care of his sister Ilione, wife of Polymestor, king of the Thracian Chersonese, who brought him up as her own son, passing off her real son Deïpylus as Polydorus. The Greeks bribed Polymestor to slay Polydorus; thus Polymestor slew his own son, and he was in turn slain by his wife Ilione at the instigation of the real Polydorus.

POLYHYMNIA. One of the Muses; a daughter of Zeus; Muse of lyric poetry and inventor of the lyre.

POLYMESTOR. *See* POLYDORUS.

POLYNEICES. Son of Œdipus and Jocasta, and brother of Eteocles and Antigone (*see* ETEOCLES ADRASTUS, and ANTIGONE).

POLYPHEMUS. Son of Poseidon and Thoosa, a nymph; one of the Cyclops. He lived upon human flesh and had one great eye in the centre of his forehead (*see* CYCLOPES). He lived in a cavern in the vicinity of Mount Etna in Sicily. He conceived a deep passion for Galatea, a nymph who loved one Acis, whom Polyphemus slew (*see* GALATEA). When Odysseus came to Sicily he encountered and slew Polyphemus (*see* ODYSSEUS).

POLYPHONTES. One of the Heracleidæ, who slew Cresphontes, king of Messene, usurped his throne, and took Merope, his wife. He was in turn slain by Cresphontes' son Æpytus.

POLYPHRON. Brother of Jason, tyrant of Phærae and Tagus in Thessaly.

POLYXENA. Daughter of Priam and Hecuba, beloved by Achilles, to whose shade she was sacrificed by Neoptolemus after the fall of Troy.

POMONA. Roman goddess of fruit, and the special patroness of the apple orchard.

POPOL VUH (The Collection of Leaves). The sacred book of the Kiche Indians of Guatemala, rediscovered in Guatemala city in 1854 by Dr. C. Scherzer. It is written in the Kiche tongue, a dialect of the Mayan, and gives a copious account of their mythology. It is divided into four books, the first of which deals with the creation of the antediluvian races and their

punishment by the gods and the hero-gods Hun-Ahpu and Xhalanque. The theme of the second hook is the birth and family of Hun-Ahpu and Xhalanque. Their father Hunhun-Ahpu and their uncle Vukuh-Hun-Ahpu made a journey to the underworld; but as they did not return, Hun-Ahpu's sons, Hun-Ahpu and Xhalanque, went in quest of them, and after many terrible adventures in Xibalba, the Kiche Hades, returned with their lost relatives, who became the sun and moon. The third hook treats of the supposed creation of the present Maya races, and the fourth of Kiche history. (For a sketch of the subject see the author's "Popol Vuh"—Nutt, 1908.)

PORPHYRION. A giant who fought against the gods, and was slain by the thunderbolts of Zeus and the poisoned arrows of Heracles.

PORTHAEON. Son of Agenor and Epicaste, king of Calydon, and father of a celebrated family, among whom were Ceneus, Agrius, and Sterope.

PORTUNUS. The Roman god of gates, doors, harbours, and of all entrances. Originally he was identical with Janus (*q.v.*), but later became specialised as a god of harbours alone.

POSEIDON. God of the sea, the Neptune of the Romans. Son of Cronus and Rhea. When he gained the universe with his brothers Zeus and Hades, it was agreed that his share should be the Ocean. His palace was in the depths of the Ægean Sea. He daily scoured the sea with his chariots, drawn by sea-horses. He is usually represented as a Jupiter-like figure, with hair bound with seaweed, sometimes with a fish's tail, and bearing a trident or three-pronged spear. There are many myths connected with him. He had a grudge against the Trojans because Laomedon had asked him to build the wall of Troy, and had afterwards refused him the stipulated reward. He accordingly sent a terrible sea-monster to devour Laomedon's daughter, but it was slain by Heracles. He disputed with Athene the right to name the city of Athens, and it was agreed that whosoever should bestow upon the city the most useful gift should have the privilege of naming it. Poseidon struck the ground with his trident, and a well of water appeared, but Athene conjured up an olive-tree, and won the contest. It is possible that she displaced Poseidon in the worship of the early Athenians. In some parts of Greece, notably in Thessaly, he was the god of rivers. He was also in

some respects an equestrian deity, perhaps from the horse-like shapes taken by the incoming tides. Sea-gods are rare in other mythologies. The Assyrian god Oannes presided over the sea, and had a fish's tail. Some coast tribes of Peru had fish-tailed gods. The Eskimo have a sea-goddess, Sedna. Many American tribes have water-gods, which are generally serpents or frogs. Such was Thaloc, the Aztec rain and water deity, whose progeny were the clouds. In Egypt fish were considered sacred, and Hamhit (*q.v.*), an Egyptian goddess, is represented as hearing a fish on her head. Fish-spirits of wells are not infrequent in British and other folk-lore (*see* NEPTUNE and NEREIDS).

POSTVORTA. *See* ANTEVORTA.

PRAJAPATIS. A class of beings in Hindoo mythology, supposed to be the original progenitors of mankind.

PRIAM. Son of Laomedon, and king of Troy. Father of Hector and Paris, and husband of Hecuba. In youth he fell into the hands of Heracles, but was ransomed in exchange for his sister Hesione, from which circumstance he was named Priamus, "the ransomed." His first wife was Arishe, but he afterwards gave her to Hyrtacus, and married Hecuba. He had fifty sons—nineteen by Hecuba, among whom are Hector, Paris, Helenus, Polydorus, Deiphobus, Troilus, and many daughters—Creusa, Laodice, Polyxena, Cassandra, and others. During the Siege of Troy, Priam, already an aged man, refrained from active participation in the hostilities. When Hector was slain Priam went to the tent of Achilles to redeem the body of his son. He was slain at the taking of Troy by Pyrrhus whilst attempting to save his son Polites. The remark of Pyrrhus when slaying Priam, armed with his obsolete weapons—"Not such arms or such defenders does the time require"—has become proverbial.

PRIAPUS. Son of Dionysus and Aphrodite. He was a god of fertility, and gave growth to vineyards, trees, and garden plants. His image was to be met with in all Roman gardens, sickle and cornucopia in hand, and painted a red colour.

PRITHI. A daughter of the Hindoo "wind-horn son of Brahma." She was by Pulastya, the son of the sage Agastya.

PRITHIVI. The most ancient of the Hindoo earth-

gods. It is said that he sprang from the foot of Vishnu.

PRITHU. Son of Prithivi.

PROCRUSTES. A handit who placed all his prisoners upon an iron hed. If they were shorter than the hed he stretched their limbs to make them fit it. If they were longer he cut off their feet and legs until they were its exact length. He was slain by Theseus. "The bed of Procrustes" is still a proverbial saying.

PROETUS. Son of Ahas and Ocaleia, and twin-brother of Acrisius, by whom he was expelled during a dispute concerning the succession to the throne of Argos. He fled to Iohates of Lycia, and married Antea, his daughter. He regained his kingdom with the assistance of Iohates, and shared sovereignty with Acrisius. His daughters Lysippe, Iphinoë, and Iphianassa were stricken with madness by Hera because they boasted that their father was richer than the father of the goddess. Their insanity was communicated to the other women of the kingdom, and Proetus offered Melampus half of his possessions to cure them. Melampus, selecting a number of strong young men, drove the mad women with much noise as far as Sicyon, during which chase Iphinoë expired, but the rest were cured, and Lysippe and Iphianassa married Melampus and Bias. This myth may apply to "woman-taming" as practised by certain North American Indian tribes of the west, where the women of the tribe are pursued and harassed every seven years by men dressed as demons, who surround them with yells, beating and chasing them "to exorcise the evil and contentious spirits in the women." When Bellerophon came to the court of Proetus, his wife fell in love with the stranger, and as he declined her advances she accused him to Proetus of having attempted her honour, whereupon Proetus sent him with a letter to Iohates of Lycia, asking him to slay Bellerophon (*see BELLEROPHON and PERSEUS*).

PROMETHEUS. One of the Titans, son of Iapetus and Clymene. He was originally a fire-god, resembling Hephestus or Vulcan. Irritated at a trick of Prometheus, who had hoped to get the better of him in logic, Zeus retorted by withholding fire from mortals whom Prometheus had helped to make. But the Titan stole fire from heaven in a hollow tube for the benefit of mankind. Enraged beyond all measure at

this desecration, Zeus chained him to a rock where during the day an eagle (or vulture) consumed his liver, that organ being replaced daily. Heracles, however, destroyed the ravenous bird, and thus delivered Prometheus. According to another myth, Prometheus stood between Zeus and the destruction of mankind, and for this was chained by Zeus to a rock, prophesying that Zeus was in danger of being destroyed by his own son. The good centaur, Chiron, however, took the place of Prometheus (*see* PANDORA).

PRONAX. Son of Talaus and Lysimache, and brother of Adrastus (*q.v.*). The Nemean games are supposed to have been instituted in his honour.

PROSERPINA. *See* PERSEPHONE.

PROTESILAUS. Son of Iphicles and Astyache. He was the first Greek to be slain at the siege of Troy, being struck down as he landed from his ship by the hand of Hector.

PROTEUS. The shepherd of Poseidon's flocks of seals, and—

“Prophet of the deep,
Who, chained by Aristæus, Lord of Bees,
Ran through the elements his subtle shape
In swift evasion.”

He dwelt near the mouth of the Nile, and at noon rose to the shore to sleep. Those desirous of learning the future from him must capture him then, but as soon as he was seized he would rapidly change his shape to avoid the trouble of prophesying. When he perceived himself fairly caught, however, he resumed his accustomed shape, and prophesied to his captor. He is spoken of as a son of Poseidon, and some myths relate that he once held the sovereignty of Egypt.

PROXIMÆ (The Kinswomen). A group of Celtic goddesses, so-called by the Romans. What their exact nature was is unknown, but they were probably corn-spirits, like Demeter and Persephone.

PRYDERI. Son of Pwyll (*q.v.*). He succeeded his father as Lord of Annwn, the British Celtic Other World.

PSAMATHE. Daughter of Nereus and Doris. She was mother of Phocus.

PSYCHE (The Soul). The daughter of a certain king, her beauty was so much praised that Venus grew jealous, and, finding her altars deserted, ordered Cupid

to give her a passion for some low and unworthy being. The little god set off upon his mission, and seeing Psyche, wounded himself with one of his own arrows, and fell deeply in love with her. It being oracularly declared that Psyche should "wed a monster whom neither gods nor men can resist," it was decided thus to sacrifice her to the wrath of Venus, which it was thought the voice of the oracle portended, and she was led to the summit of a mountain, as the oracle had directed. She was then transported by the gentle breeze, Zephyr, to a magnificent palace, where Cupid found her, and came to her unseen. There he visited her nightly, but left at dawn. Her sisters made her believe that her husband was indeed some horrible monster who durst not permit himself to be seen, and, instigated by them, she took a lamp at midnight whilst he slept, and bent over him. But a drop of hot oil fell upon him and awakened him, and he fled. For long she sought him, passing through many trials, but at length she was made immortal, and was joined to him for ever. The myth relates to the human soul, ever pursued by Love, and brought through the fire of affliction to perfect union with him.

PTAH. The oldest of the Egyptian gods, and generally regarded as the creative agency, or at least an assistant creator. He established justice upon earth, and was compared by the Greeks to Hephæstus or Vulcan. His name signifies the constructor or architect.

PUDICITIA. The personification of modesty, worshipped by both Greeks and Romans.

PULAHA. A son of Brahma.

PULASTYA. A son of Brahma.

PURUSHA. A name of Vishnu.

PURUSHATTAMA. A name of Vishnu.

PUSHAN. A sun-god of the Hindoos, who conducted the spirits of the departed from this world to the next, and guided travellers in their journeys.

PWYLL. The Hades or Pluto of the British Celts "other world," Annwn. "He may perhaps represent the same god as the Anawn, who is connected with him in mythic romance." He is friendly to the children of Llyr, and opposed to the sons of Dôn. His wife is Rhiannon or Rigantona (Great Queen).

PYGMALION. (1) King of Cyprus, and maker of a celebrated ivory image of a woman, with which he fell

in love. He prayed to Aphrodite to vivify it, and when his wish was granted he married the maiden, whom he called Galatea, and had by her a son, Paphos. (2) Son of Belus, king of Tyre, and brother of Dido (*q.v.*). He murdered Dido's husband for his wealth, but she was enabled to outwit him by escaping from Tyre.

PYLADES. Son of Strophius and Anaxibia. He was a lifelong friend of Orestes (*q.v.*).

PYRAMUS. See **THISBE**.

PYRRHA. (1) The name by which Achilles was known whilst in woman's guise (see **ACHILLES**). (2) See **DEUCALION**.

PYRRHUS. See **NEOPTOLEMUS**.

PYTHON. A serpent which rose from the deposit of mud left on the surface of the earth after the flood, in which Deucalion and Pyrrha were saved. He lived in the caves of Mount Parnassus, and guarded the Oracle of Delphi; he was slain by Apollo, who in honour of his victory assumed the name Pythios, and instituted therefor the Pythian games.

Q

QABANIL. A Kiche (Guatemalan Indian) word for the highest conception of deity, from a root probably meaning, "to marvel" (or "to disclose"); literally, therefore, the Revealer or Wondrous One.

QEBHSENNUF. The Egyptian god of the west, who presided over the liver and gall-bladder. He is usually represented upon the lid of one of the four Canopic jars (*q.v.*) as a hawk-headed deity, and was, as such, under the special protection of the goddess Selk.

QUAHOOTZE. The principal deity of the Indians of Nootka Sound district, North America; obviously a war-god, from the nature of the prayers offered up to him.

QUETZALCOHUATL. A god of the Nahuan Aztecs of Mexico-Tenochtitlan, and one of the most important deities to be met with in any American mythology. He was also worshipped by the Maya-Kiche and Chiapas Indians of Central America under the names of Cuculcan, Gucumatz, and Votan respectively. The myth concerning him which appears to be common to all four districts is to the effect that he arrived upon

the American shores at a date long previous to the Spanish conquest, and instructed the people—who were then in a savage and unsettled state—in all the arts of life and culture. It is further related of him that he was white in complexion, with dark hair and beard, and that after having taught the natives the usages of civilised society, or at least of advanced barbarism, he returned into the west from whence he had come, promising, however, that one day he would return to rule them as of old. The Mexicans construed the arrival of the Spaniards into the fulfilment of that promise, with results disastrous to their empire. The myth of Quetzalcohuatl has been construed by the absurdities of pseudo-science into a descent upon the coasts of early America by Phœnicians, Welsh, Irish, Norsemen, Chinese, Japanese, Indian Buddhists, and last, but not least, the apostle St. Thomas. It is not difficult, however, to see in Quetzalcohuatl the “Man of the Sun,” bringing with him the “light” and culture which belongs to a country where crops readily ripen under a warm temperature. He is also god of rain and wind, probably from the fact that in those regions the sun at midday draws around it the clouds in the form of a snake, which his name (Feathered Snake) signifies. It is more difficult, however, to ascertain from which of the four sources mentioned his conception originally sprang. In Mexico his worship appears to be that of a deity almost alien to the country, and was the only one which did not revel in the horrors of human sacrifice. But in all probability he was the god of a race whose foundation in Mexico was older than that of the Aztecs, and the idea of him was carried further south by that race when driven out by the Nahua peoples, of which the Aztecs were a branch. It is possible that this older race founded the ruined cities of Central America, but were absorbed by the Maya Indians of that region as the Normans were absorbed among the Saxon population of England.

QUIATEOT. A rain-god of the ancient Nicaraguans.

QUIRINAL. A hill at Rome, so called from the colony of the Cures, a Sabine tribe who settled there.

QUIRINUS. The name of a variant of the Roman god Mars, as worshipped at an early period by the Sabine settlers upon the Mons Quirinalis, or Quirinal Hill. “The Spear God,” as the name Quirinus denotes, may have been adopted by the Sabine colonists from one of the Roman names for Mars, and on the union

of the Sabine and Roman colonies it is probable that the worship of the two kindred deities became merged into one—that of Mars alone. But Quirinus appears to have survived in some measure as an independent deity, as he had a priest, the Flamen Quirinalis, set apart for himself. He was married to Horta Quirini, or Hersilia, the wife of Romulus, so later on he became identified with that hero himself. In most respects his worship was identical with that of Mars, and in the later years of the Republic he gradually became merged in and wholly identified with the great war-god of the Romans.

R

RA. An Egyptian deity, creator of gods, men, and the universe. He was the most ancient and primæval of all the gods. The sun, emblem of life, light, and fertility, is his symbol. He was worshipped at Annu, the Greek Heliopolis, and is usually depicted as a hawk-headed human being crowned with the sun's disc and uræus, and grasping a sceptre with a greyhound's head.

RACUMON. A great serpent, whom the Caribs of Dominica believed to be lord of the hurricane, and the maker of the winds. He was probably identical with the Kiche Hurakan, who may have been derived from him, the name Hurakan having been used in the Antilles by the Caribs for the name of a storm-god, and for the storm itself (hurricane).

RAHU (the ascending node). A Hindoo stellar deity. He is usually portrayed as a black man riding upon a lion, and of evil aspect. When an eclipse occurs in some parts of India it is said that Rahu is devouring the sun, and the people come out with horns and drums to drive him away. He was originally slain by Visbnu, but as he had drunk of the waters of life his head, taking the name of Rabu, and his body that of Ketu, were placed in heaven as the ascending and descending planetary nodes, which he therefor typifies.

RAJI. An earthly king who became Indra (*q.v.*).

RAKSHASAS. Strange beings occurring in the Hindoo mythology, probably of the demon type. They were Brahmans, but cannibals, and had the power of assuming any form at will. They appear to have been closely allied in their nature to the Arabian jinn.

RAN. The pale goddess of the sea in the Scandinavian mythology. She lay in wait for drowning sailors, and dragged them down in her nets. Her nine daughters were the furies of the tempest. She was the wife of Ægir (*q.v.*).

REDICULUS. A Roman deity who induced Hannibal's return when almost at the gates of Rome. The name is derived from the verb *redire*—to return.

REMUS. See ROMULUS.

RENENET. The Egyptian goddess of good fortune and the harvest. She is represented as being crowned with the uræus and with two ostrich feathers.

RHADAMANTHUS. Son of Zeus and Europa, and brother of Minos, king of Crete, from whose court he fled, as he suspected him of evil designs against his life. He found sanctuary in Bœotia, and there married Alcmena. The wisdom he evinced in his lifetime moved the gods to make him judge of the dead in Hades.

RHAMNUS. A district of Attica, famous for its temple to Nemesis (*q.v.*).

RHEA. A Hellenic nature-goddess, the daughter of Uranus and Gæa, wife of Cronus, and mother of Zeus (*q.v.*). Her worship was undoubtedly of prehistoric origin, and appears to have been first practised in Crete, but in later times became identified with goddesses in various Oriental religions, and was especially popular in Phrygia under the name of Cybele, where she was regarded primarily as a goddess of forests and wild animals. Strangely enough, she was also regarded as the protectress of civic commerce, and wears a castellated crown to symbolise her connection with it. Her priests were the Corybantes (*q.v.*), who held sacred dances in her honour in forests and on mountains.

RHEA SILVIA. The mother of Romulus and Remus by Mars (see ROMULUS).

RHENEIA. An island in the Ægean Sea, one of the Cyclades. When Polycrates assumed the sovereignty he dedicated it to Apollo.

RHESUS. (1) A river-god; a son of Oceanus and Tethys. (2) Son of Eioneus, king of Thrace, who assisted the Trojans at the siege of Troy. It had been oracularly declared that should the horses of Rhesus feed upon the plains of Troy and drink of the Xanthus,

the city of Troy would never be taken. Aware of this, Odysseus and Diomedes awaited the arrival of Rhesus at Troy, and entering his camp at night, slew him and removed his horses so that the prophecy might not be fulfilled.

RHIANNON (in older Celtic, *Rigantona* = Great Queen). The wife of the British Celtic god *Pwyll* (*q.v.*)

RHODOPIS. A Grecian woman, slave of Xanthos, beloved by Charaxos, brother of Sappho, and lampooned by that poetess under the name of Doricha.

RHODOS. A daughter of Poseidon; she gave her name to Rhodes.

RHODES. An island in the *Ægean* Sea, raised from the ocean by Helios, and peopled by the Children of the Sea. Helios was discontented because no land had been apportioned to him, so he created Rhodes and had seven sons by Rhodos, its tutelary goddess.

RHÆCUS. (1) Preserved an oak tree from falling and thus saved a Hamadryad, its occupant, who asked him what reward she could bestow upon him. He asked her love, to which she consented, and charged him to be constant, at the same time informing him that she should arrange their trysting times. On one occasion she came to Rhæcus when he was engaged in a game of draughts, and he avoided it. The Hamadryad became so enraged at this slight that she deprived Rhæcus of his sight. (2) A centaur who pursued Atalanta, and was slain by her with an arrow.

RHÆTUS. A giant, who was slain by Dionysius. He is often spoken of as Eurytus.

RIGASAMOS. A variant or equivalent of Mars among the Celts of ancient Gaul. The name means "Most Royal."

RIMAC. One of the principal deities of the Peruvians. He was of an oracular nature, and his name signifies "He who speaks." His temple, situated in the valley called after him, was frequented by thousands of the common people.

ROBIGUS. A Roman god, the particular deity of husbandmen, who prayed to him to keep the harvests from blight. He had a festival on April 25th.

ROMA. A city of Italy, founded by Romulus. It was built on seven hills, the Palatine, Aventine, Capitoline, Caelian, Esquiline, Viminal, and Quirinal.

ROMULUS. Son of Mars and Rhea Silvia. His mother was a vestal virgin, and when she gave birth to himself and Remus, she was in consequence doomed with her babes to be drowned in the River Tiber. The cradle was carried down by the tide to the foot of the Palatine, where it deposited Romulus and Remus. A she-wolf hearing their cries, conveyed them to her den and suckled them, and there they were discovered by Faustulus, the king's shepherd, who took the children to his house, and gave them to the care of his wife, Acca Laurentia, who brought them up with the other shepherds on the Palatine Hill. When they grew up and discovered their origin, and that they were the sons of Rhea Silvia by Mars, they slew Amulius and restored Numitor, their grandfather, to the throne of Alba, which they then left to found a city of their own. Quarrelling as to its site and designation, they agreed to decide the matter by augury, and the signs went in favour of Romulus, who proceeded to plan out his city. In this operation he was sneered at by Remus, who, in derision, leapt over the low wall he had built, which action so angered Romulus that he slew his brother. The population of the city was small, and in order to increase it Romulus instituted a sanctuary on the Capitoline Hill, where outcasts might find an asylum. Many men of doubtful character were thus speedily assembled, but there was a great dearth of women. To obviate this want in his growing community, Romulus hit upon a clever ruse, and instituted games to which the Latins and Sabines were invited with their women and children. At a given signal the Romans rushed upon the Sabine maidens and carried them off. This led to war, but as hostilities were about to commence the Sabine women rushed between their husbands and fathers, and prayed them to be at peace. Their plea was effective, and the Sabine and Roman communities thenceforward formed one nation. Romulus was taken to heaven by his father, Mars, in a fiery chariot, and was afterwards worshipped by the Romans under the name of Quirinus. The myth of Romulus is one which is fairly widespread, and has several parallels. The suckling of twins by a wolf- or bear-mother is found in Oriental myths, and the capture of the Sabine women is a common instance of the manner by which colonist tribes, consisting for the most part of young, unmarried men, obtain wives. That Romulus was a "culture-hero" there can be little doubt, and probably he was a real person around whose

figure various myths had grouped themselves before the adoption of written language.

ROSMERTA. A British Celtic goddess, usually associated with a Latin-Celtic deity called Mercurius. The name appears to be a Latinised version of some Celtic appellation.

RUBICON. A river of Italy which falls into the Adriatic, and which formed a notable boundary between Italy proper and the barbarian countries beyond.

RUDRA. Brahma, the head of the Hindoo pantheon, whilst sacrificing to the fire which proceeded from his own effulgence, wiped some perspiration from his forehead with a piece of wood, and in the act scratched his forehead, so that a drop of blood fell into the fire, from which, by the will of Siva, sprang Rudra, with five heads, ten hands, and fifteen eyes. But he would not adore Brahma, and sought Siva (*see* BRAHMA).

RUKMINI. Wife of Krishna (*q.v.*).

RUMINA. A Roman goddess who presided over the suckling of children at the breast. She had a shrine on the Palatine Hill at Rome, and was thought in some manner to be connected with the founder of the city.

S

SAFEKH. The Egyptian goddess of writing and learning. She was worshipped at Memphis, and is usually represented with stylus and papyrus or palette in hand.

SAHADEVA. A son of the Asvans, beings in Hindoo mythology who personified the forces of nature.

SAKAMBHARI. A name of Durga (*q.v.*).

SAKRA. A name of Indra (*q.v.*).

SALMONEUS. Son of Æolus. He founded the town of Salmone in Elis, and so proud was he that he ignored the worship of Zeus, and commanded sacrifices to be made to himself. Zeus, enraged at his behaviour, killed him with a thunderbolt and placed him in Hades.

SALUS. The Italian personification of health. She was identified by the Romans with the Greek Hygieia (*q.v.*).

SAMANA. A name of Yama (*q.v.*).

SAMAVURTI. A name of Yama.

SAMBLIN. A name of Siva (*q.v.*).

SAMOTHRACE. An island in the Ægean Sea, celebrated as the chief seat of the worship of the Cabiri (*q.v.*).

SANCUS. A god of the Sabines, identified by the Romans with Heracles. He presided over vows, particularly over the marriage oath, and the laws of hospitality and of nations.

SAPPHO. One of the greatest lyric poets whom Greece produced. She was a Lesbian by birth, and daughter of one, Scamander. She was born about 600 B.C., and was thus a contemporary of Alcæus, who, like herself, wrote in the Æolic dialect. She was forced to fly to Sicily through political persecution, as she was a determined enemy of democracy. The story that she leaped from the Leucadian rock because of her unrequited love for Phaon (*q.v.*) is purely fictional, and appears to have been based upon a mis-reading of her verses. At the festival of the Leucadian Apollo, a criminal was cast from the rock in question as a sacrifice to the god, and from this circumstance it was often believed that the victims of love leapt from this promontory. Sappho founded a kind of women's salon for the study of poetry at Mitylene; but of her own work, which is said to have included nine books of poetry, only fragments remain, though these are sufficient to demonstrate that she had not been overrated by those critics of antiquity, and especially of the Alexandrian school, who classed her as one of the nine great lyric poets. Her chief surviving work is a magnificent "Ode to Aphrodite."

SAPTAJIHVA. A name of Agni (*q.v.*).

SARAWATI. The wife of Brahma (*q.v.*).

SARPEDON. (1) Son of Zeus and Europa and brother of Minos, who drove him from his kingdom. He was granted the privilege of long life by the gods, and became king of Lycia. (2) Son of Zeus and Laodamia and grandson of the preceding. He assisted the Trojans against the Greeks and was slain by Patroclus. Zeus sent Apollo to purify Sarpedon's corpse, which was carried to his native Lycia by Death and Sleep and there entombed.

SATURN. The Roman god of agriculture and the sowing and reaping of grain. He was originally adopted by the Romans from the older Italic races, and was probably an ancient "culture-hero" of the Latins. He was later identified with the Greek Cronus, and it was supposed that when Zeus usurped the throne of

his father Cronus that the latter came to reign in Italy. His temple was on the Capitoline Hill. He was usually represented as carrying a sickle.

SATURNIUS. An appellation of any son of Saturn, and thus held by Jupiter, Pluto, or Dis, and Neptune. His daughters are often called Saturnia.

SATYRS. Rustic deities inhabiting forests and desert places—often personifying Nature herself. They are usually represented as being like Pan and the Fauns of the Romans, with short horns, pointed ears, and tails, but without the hooped feet characteristic of the other deities mentioned, with whom they were afterwards confounded.

SAVITRIPATI. A name of Brahma (*q.v.*).

SCAMANDER. A river of the Troad, made famous by Homer's *Iliad*.

SCAMANDRIUS. Another name for Astyanax (*q.v.*). Son of Hector and Andromache.

SCANDEA. See CYTHERA.

SCAPTIA. A town of the Latins of venerable origin.

SCHEDIUS. (1) Son of Perimedes of Phocia. He assisted the Greeks against Troy, and was slain by Hector. (2) Son of Iphitus and Hippolyte, who led the Phocians against the Trojans during the siege of Troy.

SCHERIA. See PHAEACES.

SCIATHUS. An island in the Ægean Sea not far from the coast of Thessaly.

SCYLLA and CHARYBDIS. Two dangers which threatened mariners on each side of the Straits of Messina between Italy and Sicily. Scylla was the daughter of Crateis, and was a monster with six heads, who lived upon the flesh of passing mariners. She had once been a maiden beloved by the sea-god Glaucus, but Circe was jealous of her and poisoned the lake in which she bathed, after which she assumed the shape of a monster. Charybdis was a whirlpool or species of maelstrom, which three times a day sucked down the waters of the sea. Odysseus encountered these terrors upon his homeward journey.

SCYLLÆUM. A cape in the Straits of Messina where Scylla was supposed to dwell.

SCYROS. One of the Sporades Islands in the Ægean Sea. It was here that Thetis placed her son Achilles, disguised as a maiden, among the daughters of Lycomedes so that he might not meet his fate at Troy.

Achilles' son, Pyrrhus, was thence taken by Odysseus to Troy. It was supposed that Lycomedes, king of the island, had slain Theseus, according to another myth, and that Achilles took Scyros in order to avenge the death of Theseus.

SCYTHIA. Although the name Scythia was used by the Greeks and Romans as an appellation for the territory of different races at different periods of history, it may, broadly speaking, be applied to the southern parts of Russia. The Scythians were a pastoral people, and although possessed of many flocks and herds, they led a wandering existence, and were in many respects similar in their habits to the North American Indians of a generation ago. They lived principally on milk, and this fact, together with the knowledge that they dwelt in large, covered waggons and had a sort of patriarchal government, has led many ethnologists to infer that they were one and the same people with those Tartar tribes who afterward overran Europe. That they were Mongolians there can be little doubt. Mongolian tribes had overrun the northern part of Asia Minor. It is therefore reasonable to suppose, considering the habits of these tribes as related by Greek authors, that they also were of Mongolian origin. It was probably from the habits of the Scythians, an equestrian people, that the Greeks, who then had little knowledge of the horse, got their idea of the centaur, and from the free and warlike customs of the Scythian women that their conception of the Amazons first arose. It has been thought that "the hosts of Gog and Magog" mentioned by Ezekiel (ch. 38, 39) were Scythians.

SEGESTA or EGESTA. A city in the north-west of Sicily, said to have been founded by Trojans.

SELENE. The moon goddess, the Luna of the Romans. She was the daughter of Hyperion and Thia, and a sister of the sun. She was usually figured as being crowned with the crescent moon, and was supposed to drive across the heavens in a chariot to which two white horses were yoked. She was eventually made one with Diana or Artemis.

SELK. An Egyptian goddess akin in her nature to Isis and a protectress of the four Canopic jars. She was a daughter of Ra, and is represented as a scorpion with a human head, or as a woman bearing a scorpion on her head. She probably symbolises the intense heat of the sun.

SELLEIS. (1) A river of the Troad, an affluent of the Rhodius. (2) A river of Elis, on which flourished the Ephyra of Homer.

SEMELE. Daughter of Cadmus and Harmonia. She was beloved by Jupiter, and through Juno's intervention she made him promise against his will to come to her in the same majesty with which he favoured Juno. Accordingly he appeared as the god of thunder; Semele was destroyed by the lightning, but their child, Bacchus (*q.v.*), was saved by Jupiter.

SERAPIS. An Egyptian deity, a combination of Osiris and Apis. He was said to be the son of Ptah, and is represented with a bull's head, upon which are placed a disc and uræus. His worship was introduced into Greece and Rome in the time of the Ptolemies, and he was originally the manifestation of Osiris on earth in the form of a bull, and later appears, like Osiris, to have been worshipped as a god of the dead and the Underworld. He was usually represented in Greece and Rome as a figure not unlike Pluto or Hades.

SERIPHOS. An island of the Cyclades in the Ægean Sea. It was regarded as the spot to which Danaë and Perseus drifted when by the order of Acrisius they were placed on the sea in a chest. Perseus afterwards changed many of its inhabitants into stone by means of the Gorgon's head.

SESHA. A serpent deity in Hindoo myth, who is part of Vishnu, afterwards incarnated as Babarama.

SESTUS. A city of Thrace on the Hellespont, celebrated as the place to which Leander was wont to swim nightly to meet Hero.

SET. An Egyptian deity of darkness whom the Greeks identified with Typhon (*q.v.*). He was the son of Nut and Seb and brother of Osiris. He was married to Nephthys. He is of very ancient origin, but from being regarded merely as a god of darkness he came to be looked upon as a god of evil, directly opposite in his nature to Osiris, who, as the sun, was nightly supposed to be conquered by him. In later times he was regarded as an active power for evil, and as such his name was erased from the monuments. He was worshipped at Tanis, and was represented as having a body which is thought to be that of a hyena, the muzzle being pointed and the ears high and square.

SETEBOS. Caliban in "The Tempest," mentions his "dam's god, Setebos." When Magellan first visited

Patagonia (1520 ; Eden's "Account," published 1577) he found Setebos to be the name of the principal deity. Caliban is, of course, the word "Carib," often spelt: "Caribani," "Calibani," and "Cannibal" in the oldest Spanish authors. Ariel, too, was pegged in the knotty entrails of an enormous bole until set free by Prospero. So were the first of men fabled to be by the Yurucarens Indians.

SETHON. An Egyptian priest of Ptah. It is related of him that he became a king of Egypt, and that in his reign Sennacherib, king of Assyria, invaded Egypt, but through the instrumentality of Ptah field-mice in the night gnawed through the bow-strings and quivers of the Assyrians, who fled at dawn. Herodotus states that there was a statue of Setbon in the temple of Ptah holding a mouse in his hand, but he seems to have confounded this story with the symbol in question, which, as in the case of Apollo Smintheus, represented a survival of animal idols or totems.

SHAI. The Egyptian god of destiny, who prophesied what should happen to men. He appears in the judgment scenes in the "Book of the Dead."

SHU. An Egyptian deity, son of Ra and Hathor. He personified the atmosphere which divides the sky from the earth and is often represented as supporting the starry heavens. He carries on his head a long upright ostrich feather.

SIBYLS. Prophetic women of ancient Greece and Rome. Perhaps the most famous was the Cumæan Sibyl, who was supposed to have come to Italy from the East. They were believed to possess books of great occult power.

SICINUS. One of the Sporades in the Ægean Sea.

SIGEUM. A cape near the site of Troy where the Greeks disembarked before the siege.

SILENUS. An attendant and foster-father of Dionysius. He was originally a water-god or a deity of springs, and is represented as a shaggy, almost satyr-like being crowned with ivy.

SILVANUS. An Italian rural deity resembling Faunus and the satyrs. He was worshipped by farmers as guardian of fields, boundaries, and homesteads.

SIMOIS. A river-god. Son of Oceanus and Tethys and father of Astyocheus.

SINIS. A bandit who dwelt near Corinth and who tied captives to the top of a fir tree which he pulled to earth and then permitted to rebound. The same fate overtook him at the hands of Theseus.

SINON. Son of Æsimus. Was related to Odysseus, and went with him to Troy. When the Greeks built the wooden horse Sinon stayed behind with it and was made prisoner by the Trojans, whom he advised to drag the wooden horse into their city. They did so, and during the night he let out the Greeks who were concealed in the body of the horse, with the consequence that the city was taken.

SIPONTUM. A city of Apulia, supposed to have been founded by Diomedes.

SIRENS. Sea-nymphs who by their beautiful singing allured mariners to the coast of a rocky island, where they were wrecked. Their number and geographical position are uncertain. They attempted to charm Odysseus (*q.v.*) and the Argonauts. On one occasion they contended in song with the Muses, but were defeated.

SIRONA. A British goddess, usually coupled with Grannus, the Celtic equivalent of Apollo.

SISYPHUS. Son of Æolus and Enarete, and the father of Glaucus. According to some classical writers he is the father of Odysseus. He was king of Corinth, which he built; but he was extremely cunning and deceitful, and for his conduct in life was sent to Hades, where he was doomed to roll up a bill a great stone which always rolled down again.

SITA. A child (in Hindoo myth) who sprang from the ground whilst King Janaka of Mithila was ploughing. Her name means "Furrow." She had been an austere virgin who had been insulted by Ravana, and wished that she might die and be born again to repay the insult.

SIVA. The third person of the Hindoo triad. He personifies the destructive principle, or, to be more exact, the re-creator who conducts the process of re-incarnations. His sect forms one in rivalry to that of Vishnu, and each has numerous worshippers, who claim superiority for their especial deity. His name does not occur in the Vedas, but he is identified with Rudra, who figures in these books.

SKIRNIR. Servant of the Norse god Freyr.

SKULD (Future). One of the Nornas (*q.v.*).

SLEIPNIR. The grey, eight-footed steed of Odin.

SOL. See **HELIOS**.

SOMA. The Hindoo god who represents and animates the juice of the Soma plant (*Asclepias acida*). He was the Indian Bacchus, and healer of the sick.

SOMNUS. The god of sleep and brother of Death.

SORANUS. A god of the Sabines, identified with Apollo, at whose rites worshippers were supposed to be able to pass over burning cinders without harm.

SOTHIS. The Greek form of the Egyptian word for Sirius, which was personified as a goddess and frequently represented among the Greeks and Romans as a cow.

SPARSANA. A name of Vayu.

SPHINX. To the Egyptians represented Heru-em-khut, meaning, "Horns on the horizon," or Harmachis; to the Greeks a terrible female monster, born of Typhon and Chimæra. She set a riddle to the Thebans, and all who could not guess it she slew (*see* **ŒDIPUS**). The Greek Sphinx was represented as a winged female figure, and was a symbol of premature death.

SRADDHADEVA. A name of Yama.

SRIKANTA. A name of Siva.

STENTOR. A herald of the Greeks who possessed such a loud voice that no fifty men could equal it in volume of sound. He accompanied the Greeks to Troy.

STHANU. A name of Siva.

STHENELUS. (1) Father of Cycnus (*q.v.*); king of the Ligurians, and a friend of Phæthon. (2) Son of Perseus and Andromeda. He was king of Mycenæ and father of Eurystheus and Medusa. (3) Son of Capaneus and Evadne. He accompanied the Epigonian expedition to Thebes and went to Troy with Diomedes. (4) Son of Androgeos. He helped Heracles in his adventure with the Amazons.

STIMULA. A deity worshipped by the aboriginal people of Italy as the goddess who incited love. She was afterwards identified with Semele.

STROPHADES. Islands in the Ionian Sea to which the Harpies were chased by the sons of Boreas.

STROPHIUS. King of Phocia and father of Pylades.

STYX. The chief river of Hades, or the lower world, which it encircled in a sevenfold stream. It was supposed to be the offspring of Oceanus and Tethys and by the Titan Pallas it became the mother of Nike (Victory), Bia (Strength), Zelus (Zeal), and Kratos (Power), all of whom she lent to Zeus to assist him in his struggle against the Titans, for which Zeus rewarded them with immortality. The most binding oaths were sworn by the name of Styx, and when one of the gods registered a vow, Iris, the messenger of Hera, brought a cup of water from the river, which the god poured out whilst he took the oath.

SUA. A hero-god of the Muyscas of Central America, also called Bachica or Nemquetaha. The name signifies "day" or "east." He taught them the arts of life, and, like Quetzalcohuatl, disappeared. Like the latter, he was a personification of the sun.

SULIS. A sun-goddess of the British Celts, who was worshipped at Bath.

SUMMANUS. A god originally of the Sabines, and afterwards of the Romans, who was looked upon as a deity of the night, in this respect being the exact antithesis of Jupiter, who ruled during the day.

SUPAY. The Peruvian god of the dead. The name signifies "Shadow." To him went all souls not destined for the paradise of the sun. He was also called God of Rains by the earlier Peruvians, and in this respect like most deities of the Underworld, he had power over the crops.

SUSA. A Persian city called by the Greeks Memnonium, who connected it with the myth of Memnon (*q.v.*).

SYRINX. A nymph of Arcadia. She was beloved by Pan, who pursued her, when she fled into a river and was changed into a reed, from which Pan made his pipes.

T

TADG. Son of Nuatha, an Irish Celtic god, equivalent to the British Nudd, or Llud. He was grandfather of the Irish hero, Finn MacCoul.

TAGES. A god of the Etruscans, represented as a youth who possessed the knowledge of a sage. He appears to have been a species of culture-hero, and dictated books to the Etruscans, known as the Books of Tages.

TALASSIO. A god of the Sabines who presided over marriage. He was supposed to have been a confederate of Romulus (*q.v.*) in the rape of the Sabine women.

TALAU. King of Argos, and son of Bias and Pero. He was father of Adrastus by Lysimache.

TALOS. (1) A man of brass, an early version of Frankenstein's monster, given to Minos, king of Crete, by Hephæstus. He guarded the island, and on the approach of strangers became intensely hot, and, embracing them in his arms, burned them severely. Medea loosened a nail in his foot, and so destroyed him. (2) Son of Perdix, and inventor of the saw, chisel, potter's wheel, and compasses. Dædalus, his uncle (*q.v.*), was jealous of his inventive ability, and cast him down from the bill of the Acropolis.

TALTHYBIUS. One of the Greek heralds at Troy attached to Agamemnon.

TAMMUZ, or DUMUZI (Faithful Son). The Babylonian god of the spring sun, the same as the Greek Adonis, who took his name from Tammuz.

TANEN. An Egyptian earth-god, personifying the soil.

TANTALUS. (1) Son of Thyestes, and first husband of Clytemnestra. He was slain by Atreus. (2) Son of Zeus and Pluto, daughter of Himantes, and father of Pelops and Niobe. He was king of Lydia, and extremely prosperous and honoured, being even deeply in the confidence of Zeus. These secrets Tantalus divulged, for which he was plunged into Hades and placed near a lake, the waters of which receded on his attempting to drink of them, whilst over his head hung clusters of fruit which he could not reach.

TARANUCUS. A thunder-god of the Continental Celts.

TARTARUS. Son of Æther and Ge, and by Ge the father of the Giants, Typhæus, and the monster Echidna.

TARVOS, or TARVOS TRIGARANOS. A totemic bull-god of the Continental Celts. A bas-relief of him was discovered on the site of Notre Dame in Paris.

TA-URT. An Egyptian hippopotamus-goddess, called by the Greeks Thoueris. She was the wife of Set, and was worshipped at Thebes. She presided at the birth of children.

TECMESSA. Daughter of Teleutas, king of Phrygia,

who fought on the side of the Trojans. She was given to Ajax Telamon, to whom she bore a son, Eurysaces.

TELAMON. Son of Æacus and Endeis, and brother of Peleus (*q.v.*), with whom he plotted and carried out the death of Phocus, their half-brother. After this act he fled to Salamis, and there married Glauce, daughter of its king, on whose death he was given the monarchy. By a second wife, Peribœa, he became the father of Ajax. Telamon was one of the Argonauts, and took part in the Calydonian hunt, and joined Heracles in the first siege of Troy, and against the Amazons.

TELCHINES. A goblin-like folk who spread from Crete to Cyprus, Rhodes, and Lycia. They appear as a malicious and elvish race, with power over the elements, and the ability to change their forms as they chose. Like the gnomes and trolls of Norway, they worked exquisitely in metals, and the myths concerning them may refer to a race of prehistoric metal-workers. It is usual with a conquering race to regard those aboriginal people who vanish before them as "fairy folk," and it may be that the first race of Hellenes who came to Crete may have so regarded its earlier inhabitants.

TELEGONUS. Son of Odysseus and Circe, who was sent by his mother to look for his father throughout the world. He was cast by a tempest on the shores of Ithaca, and, forced by hunger, commenced to ravage the fields. Odysseus and his son, Telemachus, came against him, and in the struggle Telegonus ran Odysseus through with a spear, which he had received from Circe. Athene commanded Telegonus and Telemachus to repair with Penelope and the corpse of Odysseus to Circe in the island of Ææa, where they buried the hero. Telegonus afterwards married Penelope, and by her became the father of Italus.

TELEMACHUS. Son of Odysseus and Penelope. He travelled to Sparta to obtain news of his father during the Trojan War, was kindly received by Nestor and Menelaus, and advised to return home, where he met his father on his arrival, and assisted him in slaying the suitors of Penelope (*see* ODYSSEUS).

TELEMUS. Son of Eurymus. He was one of the most famous soothsayers of antiquity.

TELEPHUS. Son of Heracles and Auge, daughter of Aleus, king of Tegea, a priestess of Athene. As his mother had disgraced her caste, he was reared by

shepherds: but on manhood approaching discovered his parentage by consulting the Delphic oracle. By it he was advised to go to Teuthras, king of Mysia, whom he succeeded upon the throne, and at whose court he discovered his mother. He married Astyoche, a daughter of Priam, and endeavoured to retard the embarkation of the Greeks on the Mysian coast, but was wounded by Achilles, who cured him, as the Greeks had learned that they could not reach Troy without him. Telephus afterwards told the Greeks which route to take to the city.

TEMENUS. Son of Aristomachus, and one of the Heracleidæ. He assisted in the invasion of the Peloponnesus, and received Argos as his share of territory.

TEREUS. King of Daulis, and son of Ares. He married Procne, daughter of Pandion, king of Attica, and deceived her sister Philomela by saying that Procne was dead, whereas she was only concealed. Procne, however, discovered the truth, and slew her son Itys, serving up his flesh to Tereus in a dish. After this she fled with her sister, but Tereus pursued them, when at their own request they were changed into birds: Philomela into a nightingale, Procne into a swallow (or, according to some accounts, *vice versa*), whilst the gods changed Tereus into a hoopoe.

TERMINUS. A Roman deity presiding over boundaries.

TEUCER. (1) Son of the river-god Scamander, and first king of Troy. (2) Son of Telamon and Hesione, and a great archer, whose deeds at Troy Homer has fittingly celebrated.

TEZCATLIPOCA. The principal god of the Aztec Nahua of Mexico. He is generally depicted as carrying a brilliant shield and a bunch of darts, and as having a chain carved with little gold tongues depending from his ear to signify that he was the god *par excellence* to whom to pray. That he was a deity introduced into Mexico by the invading Aztecs is shown by the myth, which relates how he drove the aboriginal god Quetzalcohuatl (*q.v.*) from the land. From one of his names, Yoalli-Ehecatl, it has been inferred that he was a god of wind, as the cognomen signifies "Night Wind." But other considerations lead to the inference that this alone does not altogether explain his nature. Like Osiris, he was regarded as a corpse, and Payne ("History of the New World") has advanced

the theory that he originated in the image of death seen in a polished stone by the Indian crystal-gazers. The writer has recently put forward the hypothesis that Tezcatlipoca was a "sun-" and "death-god," like Osiris. To this conclusion he was led by the following considerations: (1) His corpse-like attributes, which he shares with Osiris; (2) his character as a judge; (3) as a crop-giver, in common with other underworld deities; (4) in his character of a shining disc; (5) as a giver of the breath of life; (6) as the god, *par excellence*, to whom prayers were sent. In short, Tezcatlipoca probably typified the departing sun or the dead sun, as did Osiris. That he had a connection with the solar disc is certain. That he was represented as a prowler at night is also certain. But there are not wanting indications that Tezcatlipoca was the god of the cold sun of winter. This would make him differ from Osiris in the circumstance that the death of one occurred daily, and that of the other annually. The name means "Shining Mirror."

THALIA. (1) One of the Muses (*q.v.*). (2) One of the Graces. (3) A Nereid.

THAMYRIS. A poet of Thrace. Son of Philammon and Argiope, a nymph. The Muses deprived him of sight because he dared to challenge them to a contest of song.

THANATOS. See MORS.

THAUMAS. Son of Pontus and Ge and father of the Harpies and of Iris by Electra, a Nereid.

THEANO. A priestess of Athene at Ilion, and daughter of Cisseus. She married Antenor.

THEMIS. Daughter of Uranus and Ge, and first wife of Zeus. She is the personification of law and order, and mother of the Horæ, Astræa, and Irene.

THEOCLYMENUS. A prophet who came with Telemachus, son of Odysseus, to Ithaca.

THEONOE, or IDOTHEA. Daughter of Proteus and Psamathe.

THERSITES. Son of Agrius, an unsightly vilifier slain by Achilles for ridiculing the death of Penthesilea, queen of the Amazons.

THESEUS. Son of Ægeus, king of Athens, and Æthra, daughter of Pittheus, king of Troezen, or, according to some authorities, of Poseidon. He was one of the great heroes of ancient Hellas, and many

were his adventures, among them being the slaying of grisly monsters such as the Crommyonian sow, and of robbers, such as Procrustes. He offered himself as one of the seven youths whom the Athenians sent as an annual tribute to the Minotaur, which monster he slew, afterwards carrying off Ariadne, Minos's daughter. He abandoned her, however, at Naxos, and she married Dionysius. He next attacked the Amazons, carrying off their queen Antiope. He was now king of Athens, and married Phædra. He assisted Pirithous (*q.v.*) and the Lapithæ against the centaurs, and by aid of the former carried off Helen from Sparta, concealing her at Aphidnæ. With Pirithous he next entered Hades to assist him in carrying off Persephone, but both were kept in durance until Heracles freed Theseus. During his absence Castor and Pollux released their sister Helen, and upon his return to Athens he found the people in open revolt. He retired to Scyros, and was basely murdered by Lycomedes. Theseus was a purely legendary person, but became a national hero to the Athenians, much in the same manner as Arthur to the Welsh.

THETIS. Daughter of Nereus and Doris, wife of Peleus, and mother of Achilles (*q.v.*).

THIA. Daughter of Uranus and Ge, and mother of the Titans Eos, Helios, and Selene, by Hyperion.

THIALFI. Son of Thunor, or Thor (*q.v.*).

THISBE. A maiden of Babylon, beloved by Pyramus. They dwelt in adjacent houses, and spoke with each other through an opening in the wall. They agreed upon a tryst, and Thisbe arrived before her lover, but, perceiving a lioness, dropped her cloak and fled. Pyramus arriving, found the garment, which the lioness had stained with the blood of an ox, and, thinking Thisbe dead, killed himself. Thisbe later returned; but, finding the corpse of Pyramus on the spot where they were to have met, slew herself.

THOAS. (1) King of Calydon and Pleuron. He assisted the Greeks against Troy. (2) King of Lemnos, son of Dionysius and Ariadne (*see* **HYPSIPYLE**). (3) Son of Borysthenes, and king of Tauris.

THOR. *See* **THUNOR**.

THOTH. One of the great gods of Egypt, usually represented with the head of an ibis. He was the inventor of writing, learning, and all the sciences. The Greeks identified him with Hermes.

THRASYMEDES. Son of Nestor of Pylos and Anaxibia. He took part in the Trojan War.

THUNOR, or THOR. The thunderer, and eldest son of Odin. He was the Scandinavian Vulcan, or god of thunder. He possessed three articles of much value: a powerful hammer, which had the virtue of returning, boomerang-like, to his hand after it had been thrown; a belt of strength, which doubled his power; and iron gloves, to assist him in casting his hammer. He was, *par excellence*, god of the peasants, and probably typifies them in more than one respect. He was also god of the household, and his likeness was carved on the chair of the master of the house. The wedding-tie was consecrated by his hammer, and it hallowed the ashes of the dead. In ancient Scandinavia his name was used as a compound birth-name far and wide as was that of El in ancient Palestine. His hammer typifies the thunder and lightning. He is wed to Sip, a typical peasant woman. He is not so much an artificer as is Vulcan, but rejoices more in deeds of strength than in craftsmanship. The week-day Thursday takes its name from him.

THYESTES. See **ATREUS**, **ÆGISTHUS**.

THYIA. Daughter of Cephisseus, and mother of Delphus by Apollo.

THYMOETES. An elder of Troy. His son, Munipus, was slain by Priam, as it had been prophesied that a child born on a certain day should destroy the city. On the day in question both Paris and Munippus were born.

THYONE. See **BACCHUS**.

TIAMAT. In Babylonian mythology is the great sea-serpent with which Merodach, the creator and sun-god, fought. He vanquished it, and formed heaven and earth out of its two halves. Its counterfeit is transferred to the sky in the form of the Milky Way.

TIRESIAS. A celebrated prophet and augur of ancient Greece. Blind from early youth, he prophesied the downfall of Thebes. After the expedition of the Epigoni, he was taken captive, and was poisoned by water he had drunk from the well of Tilphossa. He retained his prophetic ability in Hades, and certain heroes repaired thither to consult him.

TISAMENUS. (1) Son of Thersander, and king of Thebes. (2) Son of Orestes and Hermione. He was king of Argos, but lost his life and his crown through

an invasion of the Heraclidæ. (3) A prophet who was told by the Delphic oracle that he should gain five great victories. Henceforth he was in much request by the various Greek states, for five of which he won important battles.

TITANS. Sons and daughters of Uranus and Ge. They were thirteen in number, their names being: Oceanus, Tethys, Hyperion, Theia, Cœus, Phœbe, Creios, Eurybia, Cronus, Rhea, Themis, Mnemosyne and Iapetus. To these may be added their descendants, such as Prometheus, Epimetheus, Helios, etc. They originally dwelt in Heaven, but internecine war arose, and Uranus, their father, was deposed, Cronus being made king (*see URANUS and ZEUS*). Zeus later dethroned his father Cronus, and commenced a ten years' war against the Titan race. It was concluded by Zeus releasing the Cyclops from Tartarus, whereupon the Titans were vanquished and hurled into a pit below Tartarus.

TITHONUS. Brother of Priam, and son of Laomedon and Strymo. He was beloved by Eos, who obtained for him immortality, but forgot at the same time to request for him the boon of eternal youth. Consequently he grew old and withered, so Eos took him back to earth and changed him into a grasshopper.

TITYUS. Son of Ge, a furious and savage giant. He attempted to violate Artemis, but she slew him with her arrows. He was hurled into Tartarus, where he lay with two vultures tearing his entrails.

TIW or TYR. The Scandinavian Mars. From his name the word Tuesday is derived. His symbol was the sword, and he was pre-eminently the war-god of the Teutonic peoples. He is usually represented as one-handed through his rash daring in placing his hand in the mouth of the Fenrir wolf, which bit it off. From the lack of information respecting Tiw, it is thought possible that the ancient Teutons concealed his cult for some reason known to themselves alone.

TLALOC. The Mexican (Aztec) god of rain and cloud, an important deity for a land where a droughty season was disastrous. The name signifies "Nourisher," and it was supposed that from his seat among the mountains he dispatched the rain-clouds to water the thirsty Mexican plateau. He was also the god of fertility or fecundity, and wielder of thunder and lightning. The worship connected with him was un-

speakingly cruel. He delighted in the sacrifice of children, and in seasons of drought hundreds of them, wreathed with flowers, and dressed in gay attire, were borne to his temple to be sacrificed. If they wept, rain would follow. The statues of Tlaloc were cut in a greenish-white stone to represent water. He had a wife, Chalchihuitlicue (the Lady Chalchihuit), by whom he had a numerous progeny which bore the same name as himself, and represented the clouds.

TLEPOLEMUS. Son of Heracles and Astyoche or Astydamia. He was king of Argos, but slew his uncle Licymnius, and was forced to fly his kingdom. He was slain by Sarpedon before Troy.

TLOQUE NAHUAQUE. An Aztec expression signifying "Lord of all existence and co-existence," and referring to their idea of the Supreme Being.

TMOLUS. God of a mountain of the same name in Lydia. He arbitrated in the musical contest between Apollo and Pan.

TOHIL (the Rumbler). A god of the Kiches, mentioned in the "Popol Vuh" (*q.v.*) as being the god of Balam Quitze, one of the first men. Under his leadership, it is stated, the Kiches left Tulan, and set out in search of a new abode, finally settling in Guatemala. He it was, also, who gave the Kiches the gift of fire, by shaking sparks from his sandals. He was evidently a thunder-god, and was represented by a flint-stone.

TONACATECUTLI (God of our Life, or Flesh). A bisexual god of the Aztecs, who assisted in the Creation.

TONAN. In the esoteric language of the Nagualists of Mexico, which preserved in later days the national religion, the earth was invoked as Tonan (Our Mother), and as "the flower which contains all flowers." In Mexican mythology proper, the deity was known as Tonantzin, and bore the same signification.

TONATIUH. The sun itself, an inferior deity of the Mexicans. It must not be confounded with the various Mexican sun-gods—for example, with Quetzalcohuatl and Tezcatlipoca.

TOUTIORIX (Lord of the People). A god of the Gaulish Celts, equivalent to Apollo. He became later confounded with Theodoric the Goth.

TRIOPAS. Son of Poseidon and Canace, and father of Erysichthon and Iphimedia.

TRIPTOLEMUS. A corn-god of Eleusis, son of

Celeus, king of Eleusis, and Metanira. He was endowed by Demeter, who dwelt at his father's court during her search for Persephone, with a chariot drawn by dragons, from which he scattered seeds of wheat (*see* DEMETER). The myth is intimately connected with early efforts to plant and grow grain, and to distribute it from one district to another.

TRITON. Son of Poseidon and Amphitrite, who dwelt with him at the bottom of the sea. He is usually depicted as a merman with a fish's tail, blowing a conch-shell. He was supposed to herald the approach of Poseidon in his chariot when he rode over the waves.

TROGLODYTES. Cave-dwellers, living on the west coast of the Red Sea.

TROILUS. Son of Priam and Hecuba, slain by Achilles during the siege of Troy.

TROPHONIUS. Son of Erginus, king of Orchomenus and brother of Agamedes (*q.v.*).

TROS. Son of Erichthonius and Astyoche. He gave his name to Troy (*q.v.*).

TROY. (For details of the siege *see* HELEN, PARIS, ACHILLES, AGAMEMNON, AJAX, HECTOR, ODYSSEUS, HECUBA, ÆNEAS, NEOPTOLEMUS, PRIAM, etc.) A city which flourished in the Homeric period in Asia Minor, overlooking the Hellespont. It has been identified by Schliemann with a site near the modern Hissarlik; but to this there have been many objections, the principal being its considerable altitude, and that it is on the wrong side of the river Scamander. The Trojans were of Phrygian race, and the monarchy was supposed to have been founded by Teucer, Tros, from whom the city was named, being his great-grandson. It is not impossible that a large substratum of truth underlies the story of the siege of Troy. For a short discussion of the subject *see* ILIAD.

TUATHA DE DANANN (Tribe of the goddess Danu). The collective name of the gods of the Irish Celts, equivalent to the Welsh children of Dôn and children of Llyr.

TUPA. The principal deity and first man of the Tupi of Brazil. During his incarnation he taught them agriculture, gave them fire and other accessories, and now, in the form of a huge bird, sweeps over the heavens watching the progress of his children.

TYRO. Daughter of Salmoncus and Alcidice, and

wife of Cretheus. She loved the river-god Enipeus, but Poseidon came to her in his shape, and she had by him Neleus and Pelias.

U

UCALEGON. A citizen of Troy, whose house was the first to be destroyed during the destruction of that city.

ULE. A beautiful tree in the mythology of the Yurucares of Bolivia, by whom a virgin became the mother of a culture-hero who taught them the arts of life.

ULIXES. The Latin name of Odysseus.

ULLER. A Norse deity, the tutelar god of those who engaged in single combat. He was unequalled as an archer and ski-runner. Once he took Odin's place when the latter was forced to vacate his throne on account of a crime, but on Odin's return he was forced to fly, and though he made good pace with his snow-shoes he was slain. The precise significance of this god is very obscure, but he would seem to be a species of Nimrod, a mighty hunter and warrior.

ULYSSES. *See ODYSSEUS.*

UMA. Wife of Siva, a Hindoo deity. In the various sacred books she appears under many different names and guises. She is the personification of divine knowledge. She is, however, a compound of several forms and also typifies the energy of Siva.

UMBRIA. A district of northern Italy, bounded on the north by the Rubicon and Gallia Cisalpina, on the west by Etruria, on the south by the river Æsis, and on the east by the Adriatic.

UNKTAHE. The water-spirit, and master of dreams and witchcraft in the mythology of the Dakota Indians.

UPIS. A female deity who presided over childbirth, identical, according to some writers, with Artemis, and, according to others, an attendant nymph of that goddess.

URANIA. The muse of astronomy. Her symbols are a staff and globe.

URANIA. The heavenly Aphrodite. (*See APHRODITE.*)

URANUS. The husband of Gæa, by whom he became the father of Hyperion, Thea, Oceanus, Coeus, Iapetus, Thia, Themis, Rhia, Mnemosyne, Phœbe,

Tethys, Cronus, of the Cyclops, and Gyges, Briareus and Cottus, all of whom he imprisoned in Tartarus. They rebelled and dethroned him, and from his blood were born the giants and avenging deities; whilst Aphrodite was born from the foam caused by the fall of his blood into the sea. He is undoubtedly the principal deity of a pre-Hellenic religion, absorbed by the Greek pantheon, and introduced to suit the purposes of their own theogony. Similar myths are found in Scandinavian mythology (that of the giant Ymir) and in Egyptian and American myth.

URIEN. A deity of the British Celts, who is sometimes alluded to as a prince of North Britain, and sometimes as a god with attributes similar to those of Bran (*q.v.*).

URTHR. A fateful power in Scandinavian mythology which outlives the present and future, and sees generations of both gods and men come and go.

USHAS. A Hindoo personification of the dawn. She was supposed to travel in a shining chariot drawn by brilliant horses. She is described as daughter of the Sky, has Night for her sister, the Sun for her husband, and is related to Varuna. In fact, she is a Hindoo Aurora, or Eos.

UTGARD. The abode of the giants in Teutonic mythology.

UTGARDLOKI. A giant in Teutonic mythology who dwelt at the edge of the earth. On one occasion Thor, with Loki and Thialfi, journeyed to his abode, and showed their skill in wrestling, eating, and running respectively; but, much to their disgust, Utgardloki produced persons who were able to beat them in all three. Thor was beaten by Old Age, Loki by Hunger, and Thialfi by Time.

UXELLIMUS (The Highest). A god of the Continental Celts, identified by the Latin writers with Jupiter.

V

VACUNA. The Roman goddess of victory, horticulture, and agriculture. She was originally a deity of Sabine origin. Some authorities identified her with Diana as a huntress. She had a sacred grove at Lacus Velinus.

VALHALLA. The Teutonic Hall of the Dead, to which heroes renowned in war went at death. There

Odin held his court, the members of which so lived as to be ready to take their parts in the last great battle of Ragnarok. The heroes are fed with the flesh of the boar Sæhrimnir, which is slain every morning and comes to life every evening for their behoof, and drink the rich mead from the udders of the goat Heithrun. The heroes were called Einherjar, or Champions, and were supposed to number about 400,000. During the day they engage in combat, and at night return to Valhalla to feast together.

VALKYRIES. Warrior maidens in Teutonic mythology who hovered over the field of battle on their winged horses to bear slain heroes to Valhalla. They further handed the horns of mead to them at the banquet, and often engaged with them in love passages. They are connected with the Norns (*q.v.*), inasmuch as during the battle they sing and weave a web which, when finished, decides the issue of the combat. They were symbolised by the swan, which probably gave the early Teutons the idea of the Valkyrie.

VANIR. The Vanir appear in Teutonic mythology as rival gods to the Æsir, with whom they at last co-operated in making the first man, Kvasir (*q.v.*). That they forced themselves upon the Æsir is obvious. It would seem that they were the gods of a threatening and cognate race who afterwards commingled with the early Teutons to form the later Teutonic races.

VARUNA. See MITRA.

VASISHTHA. A son of Brahma (*q.v.*), the chief god of the Hindoo pantheon.

VASUDEVA. The father of Krishna, one of the principal gods of the Hindoos.

VATA. A name of Vayu.

VAYU. One of the minor Hindoo deities. A storm-god.

VE. In Scandinavian mythology one of the brothers of Odin, who, with Vili, were sons of Borr, who arose from the primeval salt rock and founded the universe.

VEDIC DEITIES. The gods mentioned in the hymns of the ancient Hindoos, generally called the Rig-Veda. They are thirty-three in number, but three of them appear as outstanding entities—Agni, whose place is the earth; the great Indra, god of the air; and Surya, god of the upper heavens or sky. These deities, along

with the lesser gods, gained their godhead through continued sacrifices and austerities, and all were severally regarded as supreme, according to the needs of those who worshipped them. In early times they were not worshipped through the medium of idols. That was a later innovation, probably induced by contact with the conquered castes of the country.

VEIONIS. An old Italic god adopted into the Roman pantheon, probably by conquest or tribal intermarriage. The fact that he carried a sheaf of arrows points to the probable conclusion that he was either a sun- or thunder-god, and his youthful appearance lends colour to the former interpretation. He had a temple on the Capitoline Hill at Rome. Some authorities, by virtue of his possession of a sheaf of arrows, class him as a god of the dead, but such deities rarely carry a symbol of this description.

VENILIA. The nymph who bore Turnus to Daunus ; sister to Amata, the wife of King Latinus.

VENTI. The winds : Boreas (N.), Notus (S.), Eurus (E.), Zephyrus (W.). Of these Æolus was the ruler. He confined them in a large cave in Æolia. There were also winds with a destructive tendency, the brood of Typhœus. In most mythologies the winds are more or less prominent. They were often identified with the spirits or gods of the cardinal points from which they blew, and in some instances with the breath of life itself. For example, the Hebrew word "ruah" means both breath and soul, and originally denoted "wind." The Eskimo believe the god Sillam Innua, the Owner of the Winds, to be the highest spiritual existence. The entire structure of American mythology is practically based upon this conception.

VENUS. An Italian goddess, later identified with the Greek Aphrodite (*see* APHRODITE). She was originally a goddess of horticulture, and Italic, rather than Roman. In many mythological systems the goddess of flowers is also the goddess of love, the fruitfulness symbolise of each becoming unconsciously welded into one personality. Venus was the daughter of Jupiter and Dione, the wife of Vulcan, and mother of Cupid. As the mother of Æneas, the Romans regarded her as the foundress of their race. (*See* ÆNEAS.)

VERTUMNUS. A Roman deity of Etruscan origin, worshipped also by the Sabines and Latins. He is the god of the changing seasons, and the seasonal meta-

morphoses of fruits and flowers. He wooed the goddess Pomona in many shapes, and this myth is typical of his seasonal significance.

VESTA. A goddess of the domestic hearth, of Italian origin. The difficulty primitive man experienced in making or finding fire rendered such deities of great importance to him, and their significance became sufficiently powerful to extend into ages when that difficulty was long since past. At Rome a fire sacred to Vesta was kept continually alight by a band of maidens known as Vestal Virgins (*see* VESTALS). The primitive fire was a relic of those times when it was necessary to keep a fire always alight, as the process of ignition was one of much labour.

VESTALS. The virgin priestesses who kept alight the sacred fire of the goddess Vesta. They dwelt together in a temple in the Forum, and were sworn to celibacy. The order originated in the necessity for preserving fire in prehistoric times. Such a caste was known to nearly all primitive nations. The Aztecs of ancient Mexico, for example, kept a fire continually burning before the altars of their gods, and the Peruvians annually renewed the sacred flame at one of the most important of their festivals. Fire gods and goddesses are usually the most primitive deities in a mythology, and, generally speaking, virgins, or persons sworn to celibacy, are their usual ministers.

VESUVIUS. A celebrated active volcano near Naples.

VICTORIA. The Roman equivalent of the Greek Nike (*q.v.*).

VINTIOS. A wind-god of the British Celts, identified with Mars.

VIRBIUS. Identified by the Romans with the Greek Hippolytus (*q.v.*), who, said they, had been restored to life by Asclepius at the instigation of Artemis, who then placed him in the care of the nymph Aricia under the name of Virbius. By Aricia he became the father of a son, also Virbius, who assisted Turnus against Æneas. As Virbius was thus identified with Artemis, who was in turn identified with Diana, both were worshipped in the grove at Aricia, near Mount Albanus.

VIRGINIA. Daughter of Lucius Virginius. Was beloved by Appius Claudius, and although betrothed to Lucius Icilius, was claimed as a slave by a companion of

Appius on his behalf, Appius himself passing a judgment of assignation of the maiden's person to his friend. Her father, maddened by the injustice of the sentence, stabbed her to the heart, then aroused the people, who hurled the government of decemvirs from power, and elected Lucius Virginus as tribune. At his instance Appius Claudius was imprisoned, and subsequently took his own life.

VISHNAMVARA. A name of Vishnu (*q.v.*).

VISHNU. The second person of the Hindoo Triad, Brahma being the first. The special province of Brahma is creation, that of Vishnu preservation. He is therefore regarded as the cause of the continuance of the world, and in some of the sacred books as its creator also. But as preserver he must be primarily regarded. The name comes from the root *vis*—to enter, or to pervade, and Vishnu may be looked upon as pervading all life and nature with his divine energy. The sacred books differ as to his origin, but not concerning his faculties, which appear as quite distinct. He is more widely worshipped than any other Hindoo deity, possibly because although the work of the creative gods is accomplished his is still in progress, and upon his good will rests the assurance of humanity in existence. He had many avatars, or living incarnations, as the fish, tortoise, boar, man-lion, dwarf, and various human existences, in which we see him go through the entire scale of evolution.

VISVAKARMA. The original maker of the image of the Hindoo god Juggernaut.

VISVAMITRA. A hermit of renown among the ancient Hindoos.

VISVAMPA. Son of Visvakarma (*q.v.*).

VITHARR. A son of Odin in Teutonic mythology, of great bodily strength and of a silent disposition. It was supposed that he lived in the forest, and that, when Odin was conquered by the powers of darkness at the last great battle of Ragnarok, he would appear and avenge his father by his invincible might. On one foot he was said to wear an iron shoe, and this he put on the lower jaw of the monster that threatened the gods, seized its upper jaw, and tore its mouth asunder. He is supposed to be an equivalent to Honir and Heimdallr. He is, however, recognisable as the guardian of justice and the sacredness of law.

VOTAN. A culture-god of the Indians of Chiapas in Central America, and identical with Quetzalcohuatl (*q.v.*).

VRIHASPATI. The preceptor or teacher of the Hindoo gods, who appears to have occupied the position of moderator or arbitrator among them, and to have settled their various disputes.

VUKUB-CAKIX. An earth-giant of the Kiches, mentioned in the "Popol Vuh," who for his insufferable vanity was slain by the hero-gods Hun-Ahpu and Xbalanque, assisted by their father and mother Xpiyacoc and Xmucane (*q.v.*).

VULCAN. The Roman god of fire, in the sense of conflagration, thus differing from Vesta, the patroness of the domestic hearth (*q.v.*). In certain instances, however, there is proof that he was regarded as domestic as well as hurtful. The fact that he is mated with Maia, the goddess of ripening crops, proves that he typified the fructifying heat of summer. For his attributes as a god of thunderbolts and the forge see **HEPHÆSTUS**, from whom many of his attributes were borrowed.

W

WAKINYAN (the Flyers). The breezes that send the storms in the mythology of the Dakota Indians.

WASI. A culture-god of the Cherokee Indians, who taught them agriculture and the arts of life.

WAUKKEON (Thunder - bird). A deity of the Dakota Indians personifying the thunder. He was in constant strife with Unktahe (*q.v.*), the god of waters.

WODEN. See **ODIN**.

X

XAN. A mythical animal mentioned in the "Popol Vuh," the sacred book of the Kiches of Guatemala. It was sent to Xibalba, the abode of the god of the dead, by Hun-Ahpu and Xbalanque (*q.v.*), with a hair from Hun-Ahpu's leg, with orders to prick with it the legs of the dwellers in the other world, so as to discover which of them were made of wood, as on a previous visit there the divine persons had addressed figures made of wood as if they had been living beings, much to the amusement of the Xibalbans.

XANTHUS. (1) A river of Asia Minor, identical with the Scamander, near which stood Troy. (2) A

city of Lycia, on a river of the same name, where many temples and tombs were discovered. Several of the latter are now in the British Museum. (3) One of the horses of Achilles, who foretold the death of that champion.

XBAKIYALO. Mother of Hunbatz and Hunchouen, by Vukub Hun-Ahpu. She figures in the "Popol Vuh" (*q.v.*).

XBALANQUE. See HUN-AHPU.

XELHUA. A giant in Mexican mythology, who with six others escaped the flood by ascending the mountain of Tlaloc in the terrestrial paradise, and afterwards built the pyramid of Cholula.

XIBALBA. The region of phantoms in the mythology of the Kiches of Guatemala, mentioned in the "Popol Vuh." Its lords were Hun-Came and Vukub-Came (One Death and Seven Deaths). The derivation of the name is from a root meaning "to fear," from which comes the word in the Mayan dialects for a ghost or phantom. It is, in fact, a direct equivalent of the Greek Hades.

XOCHIQUETZAL. The Aztec or Mexican Venus, patroness of love and of childbirth.

XOLOTL. A god of the Mexican Aztecs, who, after one of the several destructions of the world related in Aztec mythology, was deputed by the other gods to descend to Mictlan, the realm of shades, and bring thence a bone of the perished race. The fragments of this the gods sprinkled with blood, and on the fourth day it grew into a youth, the progenitor of the present race.

XPIYACOC and XMUCANE. Two deities mentioned in the Kiche "Popol Vuh" (*q.v.*), and also described as "the mother and father gods." These appear to relate to the generative principle, and also to be almost hermaphroditic in their nature. The names signify "paternal function" and "female vigour." They seem to have been credited with a considerable share of the creation of organic life in the Kiche cosmogony.

XQUIQ. Daughter of Cuchumaquiq, a lord of Xibalba, mentioned in the "Popol Vuh" (*q.v.*). When the Xibalbans cut off the head of Hunhuh-Ahpu, and suspended it from a tree, Xquiq stood underneath it with open palm, into which the head expectorated. She later bore the divine twins, Hun-Ahpu and Xbalanque.

XULU. A Nibalban sorcerer mentioned in the "Popol Vuh."

XUTHUS. A son of Hellen and Orseis, a nymph, and a brother of Dorus and Æolus. He ruled over the Peloponnesus, and took to wife Creusa, the daughter of Erechtheus, by whom he had Achreus and Ion. Another myth states that his brothers expelled him from Thessaly, and that he fled as a fugitive to Athens, where he married Creusa. He was chosen to arbitrate in a dispute as to the succession after the death of Erechtheus, and on adjudging the kingdom to Cecrops was expelled by the other sons of Erechtheus, and returned to Peloponnesus.

Y

YADAPATI. A name of the Hindoo god Varuna.

YAJNESWARA. A name of the Hindoo god Vishnu.

YAKSHAS. Supernatural attendants upon Kunera, the Hindoo god of wealth.

YAMA. In Hindoo mythology, judge of men and king of the unseen world. He was the son of Vivasvat, the sun, and Saranya. He was the first of men who died, and having discovered the way to the other world, is the guide of the dead. It is only in the later mythology that he is represented as having anything to do with the wicked and their punishment; but he came to be looked upon as sovereign of the damned as well as judge of the dead.

YGGDRASIL. In Scandinavian mythology the ash-tree that overshadows the world.

YGGR. Another name for Odin.

YMIR. A giant slain by Odin, Vili, and Ve. From his blood they created water and the sea, from his flesh the earth, from his bones the mountains, and from his brains the clouds.

YOALLI EHECATL (Night Wind). A name of the Aztec god Tezcatlipoca (*q.v.*).

YOGANINDRA. The energy of the Hindoo god Krishna.

YOHUALTICITL (Lady of Night). The Mexican moon-goddess in her character of guardian of babes. (*Cf.* DIANA.)

YOLCUAT (Rattlesnake). Another name for Quetzalcohuatl (*q.v.*).

YUDHISHTHIRA. A son of the Hindoo god Dharma.

YUGA. A division of divine time in Hindoo mythology. There are supposed to be four Yugas, the respective duration of which is as follows:—The Krita Yuga = 4,800 divine years, or 1,728,000 mortal years (one year of mortals being calculated as one day of the gods); the Treta Yuga = 3,600 divine years, or 1,296,000 mortal years; the Dvapara Yuga = 2,400 divine years, or 864,000 mortal years; the Kali Yuga = 1,200 divine years, or 432,000 mortal years.

Z

ZACYNTHUS. The island of Zante in the Ionian Sea, frequently alluded to by Homer as "Woody Zacynthus."

ZAGREUS. *See* BACCHUS.

ZALMOXIS. A Goth who spread the religious conceptions of Pythagoras among his own people.

ZAMNA. A name of Itzamna (*q.v.*).

ZANCLE. The town of Messina in Sicily.

ZELIA. A city in Mysia, situated at the base of Mount Ida.

ZEPHYRUS. The west wind, son of Astræus and Eos, and father of Xanthus and Balius, the horses of Achilles. He carried off the nymph Chloris by force, and by her had a son, Carpos.

ZERYNTHUS. A Thracian town with a temple of Apollo and a cave sacred to Hecate, both of whom derive epithets from the locality, Zerynthius and Zerynthia.

ZETES and his brother Calais were known as the Boreadae. They were the sons of Eöreas, king of Thrace and Orithyia, and they possessed the gift of flight. On their accompanying the Argonautic expedition to Salmydessus they were instrumental in freeing their sister Cleopatra and her children from prison, where she had been placed by Phineus, her husband, through the jealousy of another wife of his. Another myth relates how they delivered Phineus from the Harpies. They were finally slain by Hercules at Tenos.

ZETHUS. A son of Jupiter and Antiope, brother to Amphion (7.v.).

ZEUS. Head of the Hellenic pantheon, the son of Cronus and Rhea. He dwelt on Mount Olympus, and was the supreme ruler both of the gods and of mankind. The myths of Zeus are for the most part compounded from a number of legends gathered from the mythology of the local religious systems of Greece, and bear evident signs of later manufacture, and no one of them can strictly be said to be homogeneous. The Homeric conception of Zeus, so far as it can be gathered from numerous scattered allusions, is as follows: The division of the universe having been agreed to by Zeus and his brothers, Zeus found himself in possession of the heavens, Poseidon of the sea, and Hades of the infernal regions, with the proviso that the earth was to remain the common property of all three. Zeus was recognised as the supreme ruler, with Dike, Nemesis, and Themis as his demiurges or assistants. He wields the thunder and lightning, and, as in the case of similar gods in other mythologies, is regarded as supreme because of his ability to make use of these natural phenomena. His dwelling-place was Mount Olympus in Thessaly, which at the same time was regarded as the headquarters of all the godhead. Cronus having bound the Cyclops, Zeus liberated them, and was rewarded by them with the gift of thunder and lightning. With these weapons he conquered the Titans, and, ambitious for the supreme power, he turned them upon Ge, the elemental ruler, whom he deposed from her throne after a terrible struggle with Typhœus, the son of Ge and Tartarus. In this myth is symbolised the struggle between divine law and order and elemental chaos. Zeus then married Metis, by whom he had Athene, whom he removed from her mother's body and concealed in his own head (*see* ATHENE). He also married Themis (Justice), by whom he had the Fates and the Four Seasons; but his principal spouse was Hera. The foregoing account relates to the Zeus of a fully developed universal Hellenic religion. The older aboriginal or Pelagic conceptions of him, such as the Zeus of Dodona and that of Arcadia, must be regarded as purely local. The myth adopted by Hesiod was common to Crete and Asia Minor, and to some extent superseded the older conception. It refers to the concealment of Zeus by Rhea, his mother, when Cronus, the father of Zeus, Hera, Demeter, Hestia, Hades, and Poseidon,

would have swallowed his progeny. Rhea gave Cronus a stone wrapped in a cloth, which he swallowed under the delusion that it was Zeus. The young Zeus, nursed by Amalthea, and guarded by the Curetes, was brought up in a cave in Mount Ægæon in Crete, his cries being muffled by the clash of cymbals in order that his father might not hear them. The attributes of Zeus are the sceptre, thunderbolt, and the eagle, the latter typical of the dominion of the cerulean sky where Zeus abides. Such a deity *par excellence*, and with similar attributes, is found at the head of most mythological systems, but although Zeus stands at the head of the Hellenic pantheon, he must not be regarded as a creative agency in the strict sense of the term.

ZIPACNA (Earth-heaper). A son of Vukub-Cakix, mentioned in the "Popol Vuh" (*q.v.*). He was one of the race of earth-giants in the mythology of the Kicbe Indians of Guatemala, and was destroyed by the hero-gods Hun-Ahpu and Xbalanque. He was first cast by their confederates into a ditch and a bouse built over him, but he arose in his might and destroyed it. The hero-gods then made an artificial crab, and placed it at the base of a great mountain which they had undermined. Zipacna went towards the crab, but on his approach the divine brothers toppled the mountain over him, and he perished. Zipacna typifies the earthquake, and is a veritable earth-giant, like the Jotuns of Scandinavia, or the giants of Greek mythology.

ZUME. A god pretty extensively worshipped in South America under different names. By the Caribs he was called Tamu (Grand'ather), by the Paraguayans Zume, by the Arawaks Kamu, and by the Carayas Kaboi. He appears to have been a culture-hero like Quetzalcohuatl in Mexico, and taught the various arts of civilisation to the peoples who worshipped him. In the Caraya legend he appears as prince of the underworld, who eventually led his people (*i.e.* the human race) to the upper world, by following the cry of a bird, the *Dichopholos Cristatus*. Many of the old race, the Carayas believed, remained in the lower regions, unwilling to leave their ancient abode.

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